

# Renewal

A JOURNAL FOR WALDORF EDUCATION

VOLUME 1 □ NUMBER 1



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# Renewal

A JOURNAL FOR WALDORF EDUCATION

## Welcome!

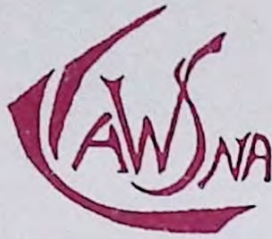
In November, 1991 the Association of Waldorf Schools of North America invited all those supporting Waldorf education - parents, teachers alumni and others - to join the Association as individual members. To date well over 500 persons have become members, and in doing so also have become charter subscribers to *Renewal: A Journal for Waldorf Education*. To all these new members, welcome, and thank you for your confidence in the Association and in this new journal.

We are at present a group drawn from thirty-six American states and three Canadian provinces. Parents, teachers, alumni, former parents and friends from more than fifty Waldorf communities are represented. We come together necessarily from existing Waldorf and anthroposophical circles. We hope that soon we can welcome many new friends and allies who too are striving for a renewal of education based on human and spiritual values.

If the 500 of us were to become 1,000 tomorrow and 5,000 the day after, our voice might begin to be heard within the councils of North American education. That our voice be heard is crucial. Waldorf education is rooted in a deep knowledge of the full human being, as a being of soul and spirit as well as body. Thus it can reach the wellsprings of genuine intelligence, creative initiative and individual moral responsibility that lie within each child and young person. There is today a desperate need for reform in education. And the Waldorf approach can help provide a practical and healthy basis for change.

The needs are enormous. There are countless children and young people who could benefit from contact with the principles and practices of Waldorf education. Let us take heart for the struggle, knowing that we are not alone. Thank you again for joining the Association of Waldorf Schools of North America.

Henry Barnes,  
Chairman, Board of Trustees of AWSNA



## Introducing AWSNA

The Association of Waldorf Schools of North America is a not-for-profit, tax-exempt membership organization, incorporated in the Commonwealth of Massachusetts. Currently there are ninety-one member schools. Thirty-seven of these are full members, thirteen are sponsored schools, and forty-one are federated schools. There are also four teacher training institutes which are full members and one which is a sponsored member. As of this writing, more than 500 people from every part of North America have become individual supporting members of the Association.

AWSNA's primary purpose is help each school improve the quality of education it offers. It also strives to promote the Waldorf movement as a whole. To achieve these ends the Association

- sponsors and conducts conferences for teachers, for parents, and for trustees (the Annual Teacher's Conference described in David Weber's article on page 19 is one such conference);
- offers the consultation services of experienced teachers and administrators on a wide range of issues;
- publishes for schools material on curriculum and school organization and a twice-yearly Newsletter which addresses pedagogical issues and contains school reports;
- publishes *Renewal: A Journal for Waldorf Education*, a public journal intended to reach a wide circle of readers;
- and conducts a development program to make Waldorf education better known in North America and to meet the financial needs of the movement.

All across North America groups of parents are working to establish Waldorf schools in their communities. And a number of public school districts, following the lead of Milwaukee, are exploring ways to create Waldorf programs in their schools. The overwhelming demand for Waldorf education creates critical needs - for dedicated and trained teachers, for continuing research into the nature and development of the child, and for the funds to make each school financially healthy. These and other needs must be met if Waldorf education is to play the role it deserves in the future of education in North America. The Association of Waldorf Schools of North America is working to help the individual schools and the wider Waldorf community meet the challenge of the present for the benefit of the future.

David Alsop

AWSNA Chairman

## Letter from the Editor:

Welcome to the first issue of *Renewal: A Journal for Waldorf Education*. *Renewal* is sponsored by The Association of Waldorf Schools of North America, and is supported by the parents, teachers, alumni, and friends of Waldorf education who have become individual members of the Association.

*Renewal* is a forum. In it members of the Waldorf community can exchange ideas and experiences. In it those new to Waldorf education can learn about it. And in this forum any person committed to excellence in education can express their ideas and opinions.

We plan to deal with a wide range of topics. In coming issues articles will focus on curriculum, teaching methods, the role of the parent, school administration and finances, teacher training, classroom discipline, computers in the schools and other timely subjects.

Is there an educational issue in which you are particularly interested? Do you know of someone who could write an article on an educational theme? Are you interested in writing something yourself? Please let us know. We want *Renewal* to reflect the questions, insights and concerns of all who care about quality in education.

We hope you enjoy this inaugural issue.

Ronald E. Kotzsch, Editor

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# The Origins of the Waldorf Movement and its Current Challenges

by Henry Barnes

On April 23, 1919, five months after the end of World War I, Rudolf Steiner visited the Waldorf-Astoria cigarette factory in Stuttgart, Germany. The German nation, defeated in the war, was teetering on the brink of economic, social and political chaos. Steiner spoke to the workers about the need for social renewal, for a new way of organizing society and its political, economic and cultural life.

After the lecture, Steiner, met with Emil Molt - his student, friend and owner of the factory - and with the plant's managers and supervisors. Molt asked Steiner if he would undertake to establish and lead a school for the children of the employees of the company. The others present enthusiastically supported the proposal, and Steiner agreed. He set four conditions, however, each of which went against common practice of the day: 1. that the school be open to all children; 2. that it be co-educational; 3. that it be a unified twelve-year school; and 4. that the teachers, those individuals actually in contact with the children, have primary control of the school, with minimum interference from the state or from economic sources. At that time in Germany (as in most of Europe), schools usually served a particular social class; were segregated by sex; separated out at an early age those few destined for higher education from those headed for vocational training; and were controlled by and served the state. Steiner's conditions were radical for the day, but Molt gladly agreed to them and work began.

There was much to do. A site had to be found and purchased, a building constructed or renovated, then outfitted and equipped. Most im-

portantly, a founding faculty had to be assembled and prepared for its pioneering task. Steiner called together from among the students of his spiritual-scientific work, a group ready to take on the challenge. They came from various professions and walks of life. Many gave up secure positions to start this entirely new venture. From August 21st until September 5th Steiner guided this pioneer group through three fundamental pedagogical courses, lecturing three times each day. He presented a new understanding of the human being, and of child development; a new curriculum; and new methods of instruction. Throughout, Steiner directed the inner attention of his listeners to the spiritual and moral realities behind human existence. On September 7, 1919, the Independent Waldorf School (Die Freie Waldorfschule) opened its doors. Within four months it had, as one historian observed, been "literally stamped out of the ground."

**The times call out for change. Our society has a terrible burden of unmet human, social, and educational needs. Waldorf education can be a source of healing and transformation for the individual and for society.**

Steiner hoped that the newly-founded Waldorf School would have a widespread, immediate impact on German education. This did not happen. Nevertheless, before Steiner's death in 1925, similar schools had been founded in Hamburg and in The Hague. And by the time Hitler came to power in

Germany in 1933, there were seven Waldorf schools in Germany, three in Switzerland, and one each in London, Budapest, Oslo and New York. In 1935 the Anthroposophical Society, founded by Rudolf Steiner, was banned in Germany, and by 1941 all the German, Dutch and Hungarian schools had been closed by the Nazis. When the original Waldorf school in Stuttgart was closed in 1938, the state-controlled public press clearly stated that there was no room in Germany for two types of education, one which educated citizens for the state, and one which taught individuals to think for themselves.

The seed of Waldorf education was planted in the soil of North America in October 1928. In a brownstone building - one in a row of brownstones on New York's East 37th Street - twelve children of assorted ages plus five teachers gathered to work. The Rudolf Steiner School of New York was made possible by a handful of individuals who saw in Steiner's teachings the basis of a fundamental renewal of education.

There were two floors of classrooms in that first school building. The sunny rooms in back were used for the arts, those fronting on the street for academics. The classrooms also served as living spaces, so each morning the studio/living spaces were converted into classrooms. In the afternoon when the children left, the rooms reverted to personal use. The school moved twice before settling into its present home in 1944. Meanwhile other Waldorf schools were founded, among the first were the Kimberton Farms School, in Kimberton, Pennsylvania in 1941, and the High Mowing School in Wilton, New Hampshire, in 1942.

Today there are some 530 schools in thirty-two countries working with Rudolf Steiner's ideas on education and serving about 120,000 children. There are 138 schools in Germany alone (13 in what was formerly East Germany), and an estimated 53,000 German schoolchildren - five per cent of the national total - are in Waldorf schools. There are 83 schools in The Netherlands, 32 in Switzerland, 25 in Great Britain, and 77 in the Scandinavian countries. There are schools also in Australia (17), New Zealand (4), South Africa (6) - including multiracial schools - and Brazil (4), Chile, Argentina, Mexico, Colombia and India each have two schools. Peru,



Uruguay, Japan, Israel and Egypt each have one Waldorf school. Besides there are some two hundred kindergartens world-wide that are either independent of an existing school or are part of a pioneer school in the early stages of development. In the Swiss canton of Bern the individual public school teacher has great freedom in the classroom. Waldorf education is officially recognized there and more than one hundred teachers are working according to Waldorf principles.

Since the fall of communism in Eastern Europe there has been an explosion of interest there in Waldorf education. It is seen by many as crucial to the development of democracy in these countries long under totalitarian rule. There are already school initiatives underway in Hungary, Czechoslovakia, Romania, Poland, Yugoslavia, Estonia, Latvia and the U.S.S.R. Several teacher training programs are already established as well.

As of January 1992, there are ninety-one schools in the United States, Canada and Mexico. Of these 37 are full members of the Association of Waldorf Schools of North America; 13 are sponsored and 41 have federated status. In October 1991 with the inauguration of the Urban Waldorf Program in Milwaukee, a Waldorf school was founded for the

first time within a public school system. (Please see Betty Staley's article on page 8.)

There are today also thirty-three full time institutes around the world training teachers for the Waldorf schools. Of these, four are in the United States and one is in Canada. Many schools offer part time introductory courses and in-service apprenticeships.

Each Waldorf school and institute is an independent entity. It administers itself free of any outside control. Each also is economically self-supporting, though in some European countries the state provides funding for operational and capital expenditures. There are associations of schools in countries where a sufficient number exist. There is also an international circle which meets twice yearly in The Hague and in Stuttgart. This circle works closely with the pedagogical leadership at the Goetheanum, the center of the Anthroposophical movement in Dornach, Switzerland. An international teachers conference is held in Dornach every three years.

With the establishment in Milwaukee of a Waldorf Program within the public school system, the Waldorf movement in North America enters a new phase. New questions and challenges arise: How can genuine educational freedom exist within a system of political control? How can a way of education grounded in an understanding of the human being as a spiritual being exist within a "value-neutral" educational framework? How can administrative autonomy, so essential to a Waldorf school, be maintained within a bureaucratic system? These and other questions will require not theoretical answers, but practical ones arising from the direct experience and inner activity of the individuals involved. Responses out of insight alone will create the environment of mutual understanding and respect, and of healing necessary for true education. Fortunately, the fostering of just this insight - in the teacher and in the student - lies at the heart of Waldorf education.

In meeting the challenges ahead we must be open to new ways of doing things. What has worked in a Waldorf School in Germany or rural New England, however well based on Waldorf theory,

however familiar and personally satisfying, may not meet the needs of a troubled second grader in inner city Los Angeles or Houston or New York. Nor will it be convincing to his parents, nor to a hard-pressed colleague there with a life and teaching experience much different than our own. And new approaches valid for Milwaukee may not be realistic for Indianapolis, Jacksonville, or Chattanooga. And what works in a certain setting in 1992-93 may not be effective in 1995 or 2000.

This need for insightful and practical solutions to the challenges ahead underlines an urgent problem in the Waldorf movement. It is the lack of trained and experienced teachers, individuals in whom such problem-solving has become second nature. Even if every graduate of the five full-time teacher training centers in North America were immediately to begin teaching in a Waldorf school the need still would not be fully met. In fact, many graduates never become practicing teachers or do so only at a later date. The situation is so critical that many schools now recruit teachers locally and give them in-service training. New schools, however, and schools seeking a replacement for a teacher departing unexpectedly often have a very hard time finding qualified staff.

**Waldorf education and Rudolf Steiner's work in general have been called "the best kept secret in American life today."**

This shortage of teachers points to another fundamental problem - lack of adequate financial resources. As independent schools, Waldorf schools in North America must support themselves. Very few have endowments so expenses must be met primarily by tuition. Since parents must in addition through their taxes support the public school system, tuition charges are kept relatively low. Hence most Waldorf schools struggle to meet operational and capital costs. The typical Waldorf teacher salary is below the salaries of public school teachers, modest as these are. Aware of this, prospective teachers just out of college may balk at borrowing to finance their Waldorf teacher training. And mature individuals convinced of the need for fundamental

educational renewal and willing to make a career change in order to take part - often these become the very best Waldorf teachers - may hesitate without the assurance of an income adequate for the support of a family. Besides, new school initiatives, enthusiastic but uninhibited by experience, often fail to establish prior funding for the training of their core of founding teachers. This adds to the strain on the many schools already struggling to make ends meet. The related problems of finance and of teacher recruitment will remain as long as parents can exercise educational choice only after contributing to a tax-supported public school system.

We need not be pessimistic. However, we must take a hard look at the situation of the Waldorf movement as it enters a new phase and as we approach the end of the century. Waldorf education and Rudolf Steiner's work in general have been called "the best kept secret in American life today!" This is rapidly changing. Waldorf education is increasingly well-known. And as intractable problems threaten to overwhelm the nation's educational system more and more people are looking to the Waldorf movement for solutions. This will doubtless increase in the years ahead. All those in the Waldorf movement - teacher, parents, trustees, alumni, and friends will be called on to meet new challenges, to fill new roles.

The times call out for change. Our society has a terrible burden of unmet human, social, and

educational needs. Waldorf education can be a source of healing and transformation - for the individual and for society. It can make a substantial contribution to the renewal of our national life. The expansion of the Association of Waldorf Schools and the inauguration of this journal both are necessary and encouraging signs. Those several dedicated individuals who pioneered this work sixty-three years ago are surely cheering us on as we in the Waldorf movement enter a new phase and prepare to meet new challenges!

---

*Henry Barnes graduated from Harvard College in 1933 and that same year encountered the work of Rudolf Steiner and Waldorf education. Deciding to become a Waldorf teacher, he did the teacher training in Stuttgart.*

*After several years at The New School in England (now known as Michael Hall), Henry joined the faculty of the Rudolf Steiner School of New York in 1940. He taught there until 1977, for most of that period serving as Chairman of the Faculty. Henry helped found the Rudolf Steiner Educational and Farming Association in Harlemville, New York from which grew the Hawthorne Valley School. From 1974 through 1991 he was General Secretary of the Anthroposophical Society in America. Currently, he is Chairman of the Board of Trustees of the Association of Waldorf Schools of North America. Henry, who celebrates his 80th birthday in August, has never fully grasped the concept of retirement, and nobody in the Waldorf movement is about to explain it to him.*



photo by Sabine Vollmer von Falken

# The Urban Waldorf Program in Milwaukee

## Waldorf Education Comes to the Public Schools

by Betty Staley

On July 8, 1991, I stood before a group of students in a school building in Milwaukee, Wisconsin. These students were about to share an experience of Waldorf education, complete with opening circle exercises, morning main lessons, and instruction in playing the recorder. Soon they would be trying to master the bright runny watercolors on wet paper, and working determinedly with hand-made wooden knitting needles to make a perfect row.

These were not children in a Waldorf school, however. They were teachers in the Milwaukee public school system, and our gathering that July morning was an important, even historic event in American education. It marked the start of the first training of Waldorf teachers within a public school system. These teachers had volunteered to teach in the Urban Waldorf Program in Milwaukee.

After a summer of training they were to begin teaching in the Milwaukee Urban Waldorf Program. They would continue their training with courses during the year and with two subsequent summer programs.

The path which led to this first summer training was a long and complex one. In 1989 Dr. Rudolf Wilhelm, retired professor of medicine at Wayne State University, president of Americans for Choice in Education and a founder of the Detroit Waldorf School, came into contact with Dr. Robert Peterkin, then Superintendent of Schools in Milwaukee. About the same time Mark Stamm, a Waldorf-trained community worker in Milwaukee also came into contact with Dr. Peterkin. After viewing

videos about Waldorf education, the Superintendent remarked, "This is healing education!" A visit to the Chicago Waldorf School deepened the interest of Dr. Peterkin and members of his staff.

AWSNA was contacted and a liaison committee of members of the Pedagogical Section Council of North America was formed. A task force appointed by the Milwaukee School Board began to study the feasibility of establishing a Waldorf school as a choice school in the Milwaukee system. The city has had a successful choice program for over twelve years, and there were already two Montessori schools, a German immersion school, a French immersion school, an arts school, a humanities school and an environmental school. These schools are very popular and enrollment is done by a lottery system.



In October 1990, a meeting was held between Dr. Peterkin's staff and representatives of the Waldorf movement, including Betty Staley and Connie Starzinski of the Waldorf Association Committee, Carol Fulmer, Chairperson of the Midwest Regional Committee of AWSNA, Keith Jefferson of the Seattle Waldorf School, Carol Rose, Assistant Principal in a Detroit Waldorf school and a past Waldorf teacher, and Mark Stamm. During this meeting the details began to be worked out. Dr. Peterkin wanted the Waldorf Program to be located in the inner city and to have both children from the neighborhood and children, chosen by lottery, from the entire city. The Superintendent in fact had chosen a school then under construction as the site of the new program. The Waldorf representatives visited the half-completed building and were invited to make suggestions. The site would house two schools, each with a separate wing and its own administration. They would share however the lobby, the library, office, cafeteria, and music room.

We representatives of the Waldorf movement were very impressed by the sincere interest of the people from the Milwaukee Board of Education in the goals of Waldorf education. Appreciating and understanding these goals, they wanted to realize them as much as possible within the public system. They saw from the outset that the teachers would have to be trained by people from the Waldorf movement.

In December 1990 the strong recommendation of the Task Force that the program be instituted was accepted. Mark Stamm was appointed a consultant to the School Board, and Dr. Belden Paulsen, of the University of Wisconsin at Milwaukee, was asked to design a teacher training program under the university's auspices. Dr. Paulsen suggested three summers of intense training supplemented by ongoing courses during the school year. In July of 1991, the program began.

I was privileged to plan this program and to be one of the two main teachers during the first week. At our first gathering the atmosphere was one of anticipation and hope, and a bit of anxiety. "How is this all going to work?" I asked myself. As I studied the faces of the teachers, though, I felt assured. I could see that these educators sensed the importance of the moment, celebrated it, and that they brought with them the enthusiasm and love of teaching necessary for their transformation into Waldorf teachers. I saw too that in some there was also weariness and distrust from years of fighting the system.

The first day was intense. A few biographies were shared. Nervousness about learning the flute was expressed by some as was self-consciousness about painting. But the reservations soon dissolved. Experiencing their days as Waldorf students would, the group focused intensely and were unhappy when each session ended.



The challenge of the first week was enormous. We knew it would set the foundation for all future training. I likened it to looking through the windows of a house before entering. We were peeking into various rooms. The future training would take the students into these rooms and help them feel comfortable in each. So Ruth Ann Jahoda from the

Live Oak Waldorf School in Applegate, California, and I presented key subjects in our daily sessions. These included: the biography of Rudolf Steiner; the origin of Waldorf education; the development of the child; the basic Waldorf curriculum and its relation to child development; the four temperaments; the importance of the teacher's working on his/her inner life through group exercises; and the process of transformation of the self through the arts. By the end of the week, each teacher had practiced storytelling; had painted, knitted and crocheted; modeled with beeswax; stamped and clapped num-

ber rhythms; sang songs appropriate to the various ages; learned to play a pentatonic flute or recorder; recited poetry and studied chapters of Rudolf Steiner's lecture cycle, *"The Kingdom of Childhood."*

The week ended with a festive celebration and with homework assignments. We were happy that Mary Bills of the Milwaukee School Board and Dr. Paulsen could join us.

The quality of the teachers and their enthusiasm are clear from these comments, representative of those made at the end of the week:

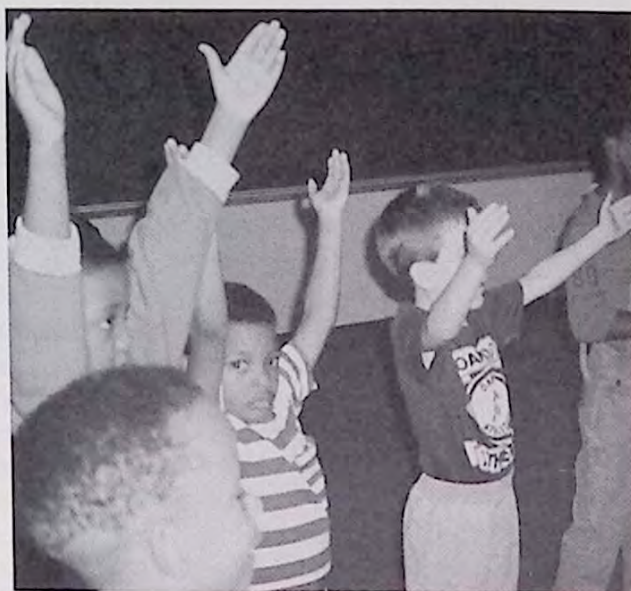
"I want to be a 'real' teacher. Recently I found myself praying that I be transformed to have all my actions come from love. When I made this prayer I already knew I would be attending the Waldorf teacher training. I realized immediately that this was the answer to my prayer."

"I hope that this program will enrich me and give me another path by which to develop my spiritual self and further my growth."

"The significant experience of this first week of training has been the calming effect the approach has on everyone and me in particular. A very significant factor of my experience has been that I am more excited than I was as a *brand new teacher!* I was so afraid that society had made the children too old, much too fast. Now I see that I too was doing the same thing, only more subtly and at the same time I was growing old (in the least desirable way to suit me.) Things I knew as a child I let go with my childhood and now that I am once again acquainted with them I am much calmer."

"I keep thinking about how I believe the children will really enjoy learning the Waldorf way and how special they will feel. I believe that being a Waldorf teacher will help me become a more creative and talented person because I will always be learning new things and growing with my students."

"There is now a commitment on my part to work in the world to help develop capacities in human beings that will go forward for man's evolution."



"I will refresh and renew my own sense of magic and joy."

The training continued in a two-week intensive residential program at High Wind, outside of Milwaukee. Ann Pratt, formerly with the Antioch/New England Waldorf teacher training, and Frances Vig of the Chicago Waldorf School were the main teachers. The excitement and commitment among the teachers continued to grow.

On September 3, 1991, the Urban Waldorf Program began with 350 students. Half of the children come from the local neighborhood and half from elsewhere in the city. Sixty per cent of the children are black, and many ethnic groups are represented. The school includes one kindergarten for four year olds, two kindergartens for five year olds, two first grades, two second grades, two third grades, two fourth grades, and one fifth grade. There are some learning disabled children in the regular classrooms, but they have a resource person to help them with their work. In addition to the kindergarten and class teachers there is a principal, an implementor (a Waldorf master teacher who is on site to continue teacher training), a eurythmist, a Spanish-teacher, a music teacher, part-time specialists, and paraprofessionals. The principal is Dorothy St. Charles who left a much beloved school to join the fledgling Waldorf initiative. The implementor is Ann Pratt.

According to Ann Pratt, the school's first months have been both challenging and rewarding. Sharing common spaces with another school - the other school is a multicultural choice school - has created a number of problems which needed to be worked out. Also dealing with the teacher's union has been difficult. There is a rule, for example, limiting out of class commitments for teachers to four hours a month. (We hope no Waldorf teacher perishes from laughter on reading this.) Nevertheless the program seems to be going well.

There are people in the Waldorf movement who are understandably anxious about this project. They wonder as we on the advisory committee do also, if a true Waldorf school can exist under the state. Independence of state control is a cherished part of the Waldorf movement and tradition. Thus far, working in the program within a large bureaucracy, burdened by rules and regulations, has been a challenge but not an insurmountable one.

Early on, for example, we were concerned that the curriculum would be severely limited, but this is not the case. The standard Waldorf curriculum is the basis of the school. In addition to the customary main lesson in the humanities, sciences, and mathematics, subjects such as eurythmy, the arts, foreign language (Spanish) and physical education fill out the program. The day is organized as a Waldorf school day.

It is customary in Waldorf schools to begin the morning with a verse acknowledging the working of God and of nature, and expressing gratitude and appreciation for them. While the word "God" cannot be used, the spiritual world can be acknowledged by the phrase "the light within."

Also, in a Waldorf school, the seasons of the year are celebrated in festivals. To date celebrations in Waldorf schools have reflected the movement's European and Christian roots. However Waldorf education is inclusive and universal in nature, so seasonal celebrations from around the world can be used. This adaptation is an exciting and appropriate challenge for us.

One positive effect of the connection with the public system is that there is no tuition. Hence the program is open to parents and children regardless of economic means. The school can serve society in a totally open and free way.

There are a number of elements essential to Waldorf education: the recognition of the distinct individuality of each child; the appreciation of the gradual development of the child from the spiritual world in to its earthly home; the correlation of educational method to the age and stage of development of the child; the awareness of the change in human consciousness through history; the central role of artistic experience; the excitement and the joy of experiential education; and the community of teachers working together with parents to form the school into a vessel of love for the children. When I ponder these elements I am very heartened by the potential that lives in the Urban Waldorf Program in Milwaukee.

Yes, there will be challenges. There will be problems we have not yet anticipated. On the other hand, this public Waldorf school has the possibility of significantly transforming children's lives, of creating an active community of parents and teachers concerned with protecting and nurturing childhood, and of demonstrating that Rudolf Steiner's ideas of education are relevant today in inner city America.

At the beginning of a day, Waldorf teachers often say "Good working." We wish the teachers and staff, parents and children of the Urban Waldorf Program in Milwaukee "Good working," in their new venture.

---

*Betty Staley, a native of New York City, graduated from the City College of New York. She did her Waldorf teacher training in England at the Michael Hall Teacher Training Course which became Emerson College. She has been teaching at the Sacramento Waldorf school for twenty-five years and sponsored the first graduating high school class there. Betty also teaches at the Rudolf Steiner College and has authored a book, "Between Form and Freedom: A Waldorf Guide to Parenting Adolescents." She has three Waldorf-educated children.*

# A Glimpse of Romania

by Aurea Barnes

In the Fall of 1991 I spent three weeks in Romania. Romania is a beautiful country with strong life forces and rich soil on one hand, and some outwardly extremely depressed areas on the other. The parts of Bucharest built during Ceausescu's time, for example, are more than dreary. The streets are lined on both sides with gray cement apartment blocks, with no differentiation from one to the next. The people, however, are extremely hospitable, warmhearted and still relatively untouched by tourism.

In Bucharest there is a Waldorf Teacher Training Seminar (now in its second year) where I was able to attend the first two weeks of the fall semester. Quite a few of the teachers teaching at the seminar come from Germany, and therefore, many of the lectures have to be translated for the students. This was the case while I was there. I attended the first main lesson block of the year, which was "The Study of Man," taught by Hans Gerhard Wyneken. Mr. Wyneken, who also teaches at the Teacher Training Institute in Witten, now has taken over as director of the seminar in Bucharest. Mr. Wyneken used the year's first main lesson class to speak about the heart, and demonstrated how, despite the view of conventional medicine, the heart is clearly not a pump! Very many of the students left that first class in utter bewilderment. They were expecting to learn about this new Waldorf educational system, and instead they were being told that the heart is not a pump. Only during the course of the next few days did it become clear that Mr. Wyneken was developing the picture of the human being as described by Rudolf Steiner. I was amazed at the types of questions that came from students. By far most were about the etheric, astral and spiritual aspects of the human being. Few concerned the physical body itself. In order to first build the foundation for his answers, Mr. Wyneken constantly had to defer questions to later lectures.

The Romanian ministry of culture is very interested in Waldorf education, and would like to incorporate it into the state education system. At this point teachers currently teaching in the state schools who want to attend the seminar in Bucharest receive partial salary while doing their training. Later they can go back to their classroom and teach according to the Waldorf curriculum. Currently, there are no Waldorf schools as such, but there are many Waldorf kindergarten groups. Many of these are housed within the state school buildings. How the individual groups of children are taught depends on whether or not the teacher has done the training at the Waldorf seminar. This year there were 260 applicants to the seminar. Due to limited classroom space, only 80 full-time students were admitted. There are also 40 students attending the intensive course for kindergarten teachers which meets for three four-week periods during the year.

One of the most urgent needs at this point is for translations into Romanian of books relevant to Waldorf education. Currently the students at the seminar have only one set of lectures (the "Basel Course") by Rudolf Steiner. The people and know-how necessary to translate and publish these books are available. However, as is often the case in the Waldorf world, the money - necessary to buy the computers needed for the publishing process - is lacking.



The highlight of my trip was a visit to a farm in the small village of Ludisor, which is in the Sibiu (Hermannstadt) area. In Ludisor there is a group of fourteen families who are getting ready to start farming their land bio-dynamically. We stayed with one of the families involved in this project. It is a large family, with eight children between the ages of one and twelve. They live in an old one-story house in the middle of the village. The family rooms and kitchen are in the front half of the building and the back part houses two cows and several pigs. Every morning the cows are let out of the front gate, where they join up with the other cows and with the buffaloes in the village and are taken out to the fields to graze. In the evening this herd returns, walking down the main street of the village, the cows and buffaloes all turning into their respective gates. There is electricity and running water in this village. However, all of the cooking is done on the wood stove in the kitchen. The main food staples are milk, meat, corn, potatoes and coffee. Even the bread is usually made from corn and potato meal.

We celebrated Michaelmas, the Feast of St. Michael, in Ludisor. People came from the nearby city of Sibiu for the celebration. These guests arrived in Ludisor, dressed in their Sunday best. Some one-hundred cow horns, destined to be buried in the ground over the winter and to provide enrichment for the bio-dynamic compost in the spring, were being filled with cow manure. The guests, though they had no prior contact with Anthroposophy nor with bio-dynamic farming, joined right in. With aplomb and enthusiasm they took part in a task which for people in America probably would have evoked images of witchcraft. It was a scene which boded well for the future of bio-dynamic farming, Waldorf education, and Anthroposophy in Romania.

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*Aurea Barnes was born in Stuttgart, Germany where her parents were living while her father was teaching in the Waldorf school. When the family returned to America, Aurea attended the Hawthorne Valley School from Kindergarten through the 12th grade. Graduating in 1985 she then studied music at SUNY, Purchase (magna cum laude) and did graduate work at New York University in the administration of non-profit organizations. Aurea currently lives in New York and works in the field of concert management.*

## Coming soon .....

Among the articles which will appear in the next issue of *Renewal* are:

### "Parenting in the Pre-School Years"

Nancy Poer, mother of six Waldorf educated children and popular lecturer on parenting, describes what parents can do to foster their child's healthy and positive development in the pre school years.

### "Freedom of Choice in Education"

Gary Lamb is editor of *The Threefold Review*, and an expert on social and educational issues. Here he looks at the philosophical bases of freedom of choice in education and the practical alternatives for its realization.

### "A Conversation with Dr. Jane Healey"

Dr. Healey is a nationally-known expert in reading and in child development. Her recent book, *"The Endangered Mind: Why Our Children Don't Think"*, raises many questions about education and child-rearing in North America today. An interview with Dr. Healey is accompanied by an excerpt from her book.

### "The Waldorf High School"

Many people think of Waldorf education as "elementary schooling", but from the Waldorf perspective the high school years are also critical to the full and healthy development of the young person. David Sloan, a teacher at the Green Meadow School in Spring Valley, NY, and a consultant to high school initiatives, describes the unique aspects of a Waldorf high school and those elements needed to establish one in your community.

### "The Child and It's Surroundings"

Dr. Uwe Stave discusses the significance of health and disease and the effect of a child's immediate surroundings.

# Waldorf Education in Czechoslovakia

by Milan Pol

After more than forty years of so-called "communist education," a new space for spiritual life has opened in Czechoslovakia. In addition to somewhat chaotic reform of state schools, the first attempts at alternative school activities have appeared. The Waldorf School Movement seems to be the most progressive of these activities. Success in such activities, including Waldorf schools, depends, in a certain sense, on social and cultural circumstances. Fortunately, most of these circumstances are favorable for Waldorf education, and I think that these same circumstances would also pertain in other recently "socialist" countries of Europe. These favorable conditions are as follows:

The entire society, general public as well as the educational community, urgently feels the need for fundamental changes in the educational system; state schools, which have been able to carry out only a quick and basic reform, receive criticism despite the efforts of many school authorities; people do not trust any education based on materialist principles. Such principles were carried to extreme by the Marxist regimes, and people now prefer a spiritually-oriented education.

Waldorf has made a good beginning in Czechoslovakia because of four considerations:

(1) A number of educational and psychological journals as well as some nation-wide newspapers have carried articles on Waldorf education, most of them showing Waldorf in a favorable light;

(2) Proponents of Waldorf education and of Anthroposophy, both Czechs and foreigners, have generated much interest, especially among kindergarten and elementary school teachers;

(3) Waldorf education is receiving serious attention in the academic community from education specialists and psychologists on college and university faculties;

(4) Czechoslovakia's proximity to German-speaking countries and its traditionally close cultural ties to those countries enhance the flow of Waldorf ideas into the country despite the fact that it was forbidden to employ these ideas until 1989.

The situation is complicated, however, by Czechoslovakia's economic weakness. With the advent of a free economy, prices on all land and property - whether for purchase or for rent - have risen disproportionately. Many educational initiatives encounter major economic obstacles. School authorities would like to institute alternative programs but are blocked from doing so by lack of money. This also applies to the other material needs of schools, not just to land and buildings.

In spite of these economic problems, and also various pedagogical and organizational problems, the picture for Waldorf education in Czechoslovakia is altogether encouraging after only two years of work. For instance, in the city of Pisek, a first grade was started in September 1990, and this year another first grade has been started. There also are several Waldorf kindergartens in Bohemia and Slovakia, and teachers in many non-Waldorf schools and kindergartens are eager to employ at least some elements of Waldorf education in their teaching. Parent interest also is rising, although it is not based on real familiarity with Waldorf education.

Prospects are good for these activities to grow, both in quantity and quality. The development of the Waldorf Schools Movement in North America, as evidenced by the AWSNA Newsletter, is very inspiring to Czechoslovakian teachers and proponents of Waldorf education despite the very different conditions in our two countries.

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*Milan Pol lives in Brno, Czechoslovakia, where he is a doctoral student in education at the Masaryk University.*

# Thoughts on the Relevance of A Waldorf Education

by Peter Nitze

*The following address was delivered at the high school commencement of the Rudolf Steiner School in New York in June, 1991. Peter Nitze graduated from the Steiner school in 1976 after thirteen years there. He attended Harvard College entered the business world, did graduate engineering work at Stanford and presently works in Baltimore for a firm making industrial machinery.*

*One of the comments often heard about Waldorf education is that it does not prepare the young person for life in the cold cruel world, for achievement in a competitive and highly technological society.*

*Mr. Nitze's case and testimony imply the contrary. In fact, Mr. Nitze credits to Waldorf education qualities and attitudes which have served him well in career and life: intellectual curiosity; the impulse to take the path less traveled by; the belief in human freedom and in the potential for growth through learning; the confidence in himself as integrated; and the love of making things and making them well.*

R.E.K.

When I graduated from the Rudolf Steiner School in 1976 I did not have a clear sense of how my experience at the school had shaped me. I can remember struggling to find some frame of reference to help me sort out what had been valuable and what was lacking; but I had never attended another school so I had no basis for comparison. It seemed

to me then that what I had learned in thirteen years and the way I had learned it was good enough - good enough to survive the SAT's and Achievement tests, good enough to gain admission to an Ivy League college - so I did not agonize too long over what was special about the education I had received.

The move from the Rudolf Steiner School into the academic and social environment of college involved making some dramatic adjustments - a challenge which I believe all of you will face next fall. It will mean being away from home for significant stretches of time, living in close proximity with complete strangers, having more classmates than you could ever possibly meet, much less get to know intimately, and above all, enjoying a breathtaking degree of freedom. For me the most vivid experience of this new found freedom was on the first day. I walked into the student union for lunch and realized that I could drink as much soda as I wanted, without having to pay for it, and nobody was going to stop me. With this freedom you will soon discover comes responsibility. You may skip class with impunity, and wear whatever you please, but no one is going to volunteer to write your papers or wash your clothes.

**The loss of craft in the creation of a unique artifact impoverishes us as a culture, but the loss of ability to mass produce quality products threatens our way of life.**

Neither you nor I are unique in having to come to terms with these new boundaries. Some of

your future classmates will be slightly better prepared, but most will be as bemused as you. The nature of the changes is so fundamental that it is difficult to identify anything in the Steiner experience that makes this transition qualitatively different.

In looking back over my entire four college years, however, I believe that the choices I made reflect beliefs that were planted in elementary and high school. Each semester I would scan the course catalogue for the offbeat courses; the class on urban terrorism offered by a visiting professor, or an introduction to jurisprudence given by someone from the law school. Not for me the tried and true. The courses on Shakespeare and modern European history were so well entrenched and widely praised they were practically institutions themselves.

I majored in Russian Area Studies, in no small part because the program was barely two years old. It was new, and untried and interesting. I gave little thought to where all of this was leading, or what it had to do with what I had studied in high school. In all my time at college I think I took two science classes, and those only because they were required. I loved science and still do. I was just more interested in other things at the time.

Underpinning this almost instinctive willingness, indeed eagerness, to make unconventional choices was the unexamined faith that human beings are not the prisoners of their past history or decisions; that each decision offers a fresh opportunity to learn something new, and most importantly, that every new piece of knowledge adds to our capabilities as complete people. But at the time of

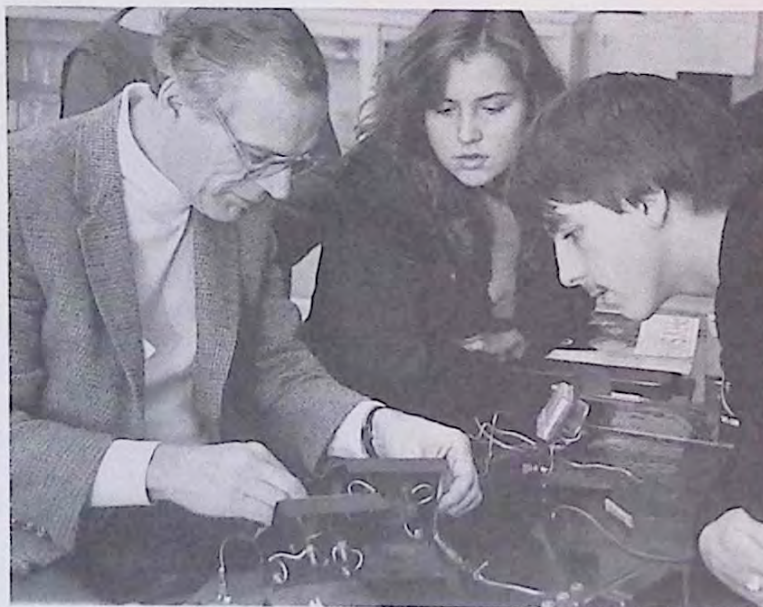
course, none of this occurred to me. I was just enjoying myself.

Several years later while my wife Lisa and I were living in California, I was invited to be on a panel of Waldorf school alumni. I was to discuss my experience at the Rudolf Steiner School before an audience of parents who were considering sending their children to a newly opened Waldorf School in the area. The main idea behind the panel, it became clear, was to convince the parents that graduates of Waldorf schools do not necessarily go on to become herb farmers or eurythmy teachers (not that there is anything wrong with either of these occupations!)

There were six of us in all, representing a cross section, two women and four men between the ages of 29 and 55 or so, all graduates of different schools across the country, from New York to Sacramento, and even one who had gone to a Waldorf school in Europe. In the course of the evening, we all spent some time describing ourselves, our careers, *a m b i t i o n s*, memories of school. One of the participants introduced himself as an assistant professor of English at a nearby college, another

was the president of a computer graphics firm, another an engineer living in Switzerland, the fourth a lawyer, the fifth a poet who supported herself by working as a receptionist, and I at the time was a manufacturing engineer working at a large company.

Lisa had come to the presentation, and, sitting in that audience she might well have wondered what was the common thread that bound these six people together, different as we appeared



to be. And yet when it was over and we had dispersed, she looked at me and said, "Now I understand what was special about that school." And the extraordinary thing was that there, in Palo Alto, California, over ten years, two degrees, two jobs, a marriage, and one child after I stood on this stage the day I graduated, I finally understood what made it special too. And it was in the different and crooked trajectories our six individual lives that the answer lay.

What Lisa saw and what I, through her eyes, finally recognized, was that all six of us shared the same confident vision of the self, a vision formed in our experience in a Steiner school. For each of us our school had helped us develop a confidence in our capability as a whole person, made up of a deeply interconnected body and intellect. From the very beginning of our educations we had explored the connection and interplay between the two and how they augmented one another.

The history of the computer graphics company president provides I think the most striking instance of the power of this vision. He had started his company after spending two years sailing around the world, and with no prior professional experience in computers or graphics. It was, by conventional standards, an audacious and highly risky undertaking. But he saw no obstacle that he did not believe himself fully capable of surmounting. Computers are, after all, nothing very mystical; they are simply extensions of our own capacity to reason, and rather crude ones at that. And geometry was for him not an elusive abstraction, but the memory of colored threads on nails and the sweep of a compass across paper.

Circuitous as his career may be, it is certainly no stranger than my own crooked path. This has taken me from the Rudolf Steiner school, through Harvard, across two and a half years as an accountant at General Electric, two degrees from Stanford, separated by eighteen months spent as a manufacturing engineer, to my present position as a manager of manufacturing at a small machine tool company. It is difficult to discern a pattern in this short autobiography, but since my graduation from college, I have been absorbed with one overriding goal. The revival of manufacturing capability in this

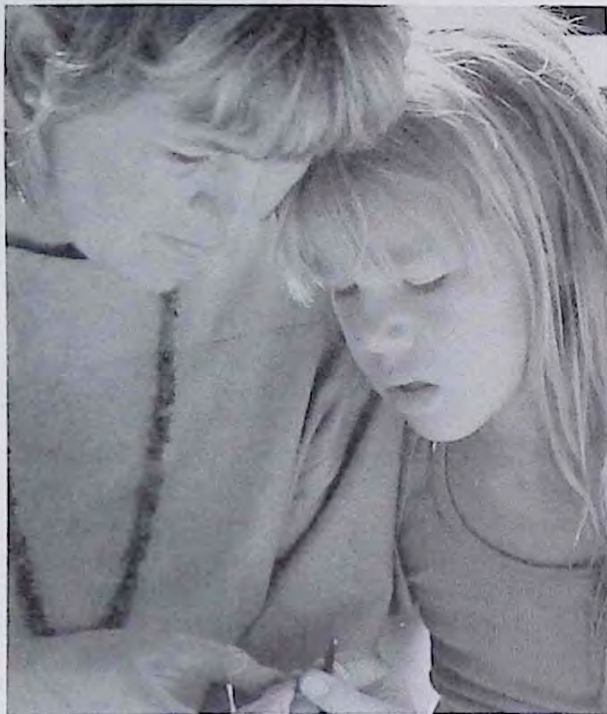


country - and each of the steps I have taken has been intended to better prepare me to pursue that goal.

What I do right now is help to build machines that are themselves used to make the parts for other machines. The machines we make are about as big as a 12-foot cube and cost about \$1.5 million each. They are capable of making a remarkable diversity of metal parts, from as small as a tea saucer to as large as a dog house. Virtually all of the metal things that are in the engine under the hood of your car could be built by our machines. Furthermore, any one of our machines could make hundreds to thousands, and in some cases, even millions, of any one of these parts in a year. But why should you care about the machines we build?

Making cars and other industrial products is a very expensive proposition. Cost is important but quality makes a difference too. Because how well the product performs is going to influence the customer's decision whether to buy one again. Our equipment is much cheaper to run than the alternatives, it takes up less space, uses less power and requires fewer people to operate - and yet can make just as many parts. On top of all this, the parts our machines make tend to be better, closer to what they ought to look like, and the machine tends to break down less often.

Being able to do this is important because it enables us to make things that are competitive in price and quality, and the health of manufacturing depends on being competitive. For at least one of our customers it had meant being able to keep its production facilities in this country when all of its competitors were moving theirs overseas. These kinds of decisions affect us all in the long run.



I would be hard pressed today to explain why I was inspired by any of this, or what has sustained my commitment over the last ten years. I did not tinker with cars as a teenager - I didn't even get my driver's license until after I entered college, no one in my immediate family is in manufacturing or has ever received an engineering degree. I have always enjoyed putting things together and understanding how they worked, but I was never curious enough to dismantle a lawnmower, or to build a radio from scratch.

Nevertheless, I have come to believe, passionately, that our ability to make things is vitally important. It is easy to take the enormous wealth of our society for granted, however unevenly it may be distributed. Paved roads, frozen food, leather sneakers, color television are all part of most Americans' lives, and are treated as virtual birthrights. But these things do not come from thin

air. They are all products of a very complex system that depends more than anything else, on capable people who make it work. And if you look around, you will notice that, more and more, the things we often take for granted are made somewhere else. And that hasn't happened by accident. It has happened because in other parts of the world people understand how important it is to a society to know how to make things well, and they have taught themselves how to make things better than we can.

In the short term we are the beneficiaries of their industry and ingenuity, because we are their customers. But in the longer term, unless we are able to make things that other people are willing to buy, things that are made as well or better than anywhere else in the world, we will not be able to afford their products anymore. There are only a handful of people left in this country who know how to make a covered bridge; there are virtually none that can carve stone. In small, almost imperceptible steps, we are losing our capability not only to produce hand-crafted objects but also to make items of mass production that are competitive. The loss of craft in the creation of a unique artifact impoverishes us as a culture, but the loss of ability to mass produce quality products threatens our entire way of life.

There will be among you, I feel sure, teachers, artists, doctors, perhaps architects, lawyers, even philosophers. I do not think I need to convince you how those of you who chose these callings will enrich all of us. There are many luminous examples that have been held before you. But how many among you know someone personally or as a model, who makes things. Do not underestimate the contribution, and no less the enormous satisfaction of creating things. Remember the feeling of a carved wooden bowl when you had finished waxing it, the texture of the marbled cover of the book you bound, the shape of the sock you knitted during the fifth grade. Remember putting the last square of veneer in your inlaid tables. There is an eloquence as powerful as a song or a poem in a thing well made.

# Deepening the Work of the Teacher

## The North American Waldorf Teachers' Conference

Toronto, 1991

by David Weber

The last week of June is a special one for Waldorf teachers. School is out; meetings are over (at least temporarily); reports are written; classrooms are clean. It's time to put school aside a few weeks, to get to know one's family again, to do a little gardening perhaps, before preparation for next year begins. Yet every year several hundred Waldorf teachers postpone these summer pleasures another week to attend the national teachers' conference sponsored by AWSNA. One might ask why, but only perhaps if one had never attended a summer conference!

There is a special excitement generated when teachers who have been busy in their classrooms all year in Garden City, Vancouver, Lexington, Chicago, Sacramento, and a hundred other towns get together. Old friendships are renewed and developed. New friendships are begun. Personal connections between schools are fostered. But at these annual conferences, the attraction is more than social; it is also professional. One meets teachers from near and far, all of whom have been engaged in the same amazingly varied and seemingly endless challenges of Waldorf teaching. This one has just taught fifth grade botany, that one has made a study of temperaments, the other has just been through a capital campaign, and did you meet him? He's on his third time around! There is much to learn, much to share.

The enormity of our common task in Waldorf education is both sobering and stimulating. Those with long experience among us sometimes say that there are no Waldorf teachers, there are only teachers trying to become Waldorf teachers. They know that the concepts of child development are so profound, the aspects of the curriculum so rich, and the possibilities for artistic teaching so vast that a

lifetime does not suffice for mastery. One can but try, and be deeply grateful for a work that brings with it such opportunities for growth and enrichment. The national teacher conferences give Waldorf teachers a chance to work together systematically to deepen their understanding of the art of teaching. The feeling of common purpose and common striving there is tangible and exhilarating.

Only a few schools can accommodate three-hundred conference participants for a full week of lectures, discussion groups, artistic activities, and performances - and provide food and lodging as well. Thus conferences rotate among Garden City, High Mowing/Pine Hill, Kimberton, Toronto, Green Meadow, Highland Hall, and Sacramento, all kindergarten through twelfth grade schools. This year was Toronto's turn, and we could not have had more gracious, welcoming or conscientious hosts. Maps and schedules were drawn, planes were met, shuttle buses shuttled endlessly, a tent city was erected, and delicious meals were cooked and served, all with a smile and a sincere concern for the welfare of every visitor.

The conference coincided with the Toronto Waldorf School's twenty-first birthday, and it was inspiring to many teachers from more or less fledgling schools to see what has been accomplished there. As soon as one enters the school grounds, suburban Thornhill disappears. A winding drive dips down to a creek bed nestled in the trees and climbs up again to the school enclosed on one side by a forest. The beautiful design of the main building incorporates several levels and is basically circular, with classrooms in rings around a central assembly and performance space - the proper heart of a Waldorf school. The school has just completed an arts and sports wing, with beautiful spaces for euryth-

my, music, painting, sculpture, and woodwork, as well as a full-sized gymnasium. Along the connecting hallway, the visitor is greeted by beautiful wall displays illustrating various aspects of the work arising from Anthroposophy - medicine, curative care, eurythmy, bio-dynamic agriculture, architecture, applied science, as well as Waldorf education. A sense of maturity pervaded the school, providing an atmosphere conducive for our work together.

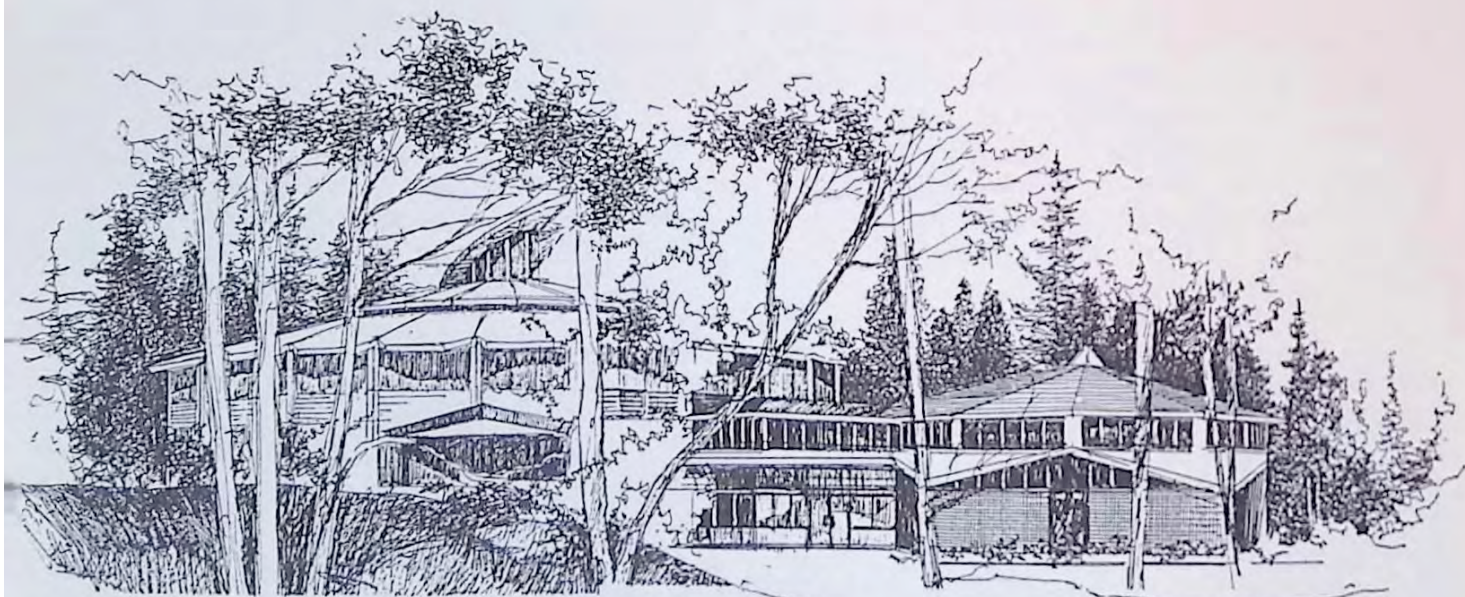
Each conference has a central theme which is treated in lectures by a guest speaker, and is also the focus of discussion groups and artistic activities. This year the central theme was the nature of the human being. Dr. Wolfgang Schad, an eminent biologist, author, Waldorf teacher and professor from Stuttgart, was the guest lecturer. In five lectures and a closing symposium, Dr. Schad explored aspects of the question: what is it to be a human being? Dr. Schad, both systematic and wide-ranging in his approach, considered the human being on many levels: as an organism, whose physical and bio-chemical dimensions provide the basis for life; as a phenomenon of growth and development in time; as a being with an emotional life and various stages of consciousness; and as a phenomenon whose every individual manifestation is absolutely unique.

Dr. Schad also addressed in a practical and direct way aspects of child development, and of

teacher development. He spoke of the sources of the wisdom with which young children sometimes astound us; the transformations of the child's capacity for thinking; the inner experiences of puberty; and the emergence of the feeling of self-identity. One key theme was the awakening of the child's sense of the value of each other human being as a vital part of a truly social education. Another was the self-development of the teacher, who stands before the children as a kind of representative of humanity.

These and other stimulating themes were taken up in small group discussions following the morning lecture. Here in lively exchanges with other teachers we could relate the lecture material to our own experience. Between the lecture and the discussions, there was an half-hour of artistic work in speech or eurythmy. This furthered the process of intellectual digestion enormously!

In the afternoon there was a wide variety not only of artistic activities and workshops in the traditional fine arts of music, painting, sculpture, speech, eurythmy and drama, but also in puppetry, metalwork, woodwork, handwork, bookbinding, and mural painting on a school wall. For the insatiable (i.e. most participants) there were also special interest groups in the early evening. These dealt with the presentation of the curriculum in the various grades; with special subjects such as hand-



The Toronto Waldorf School

work and languages; and with ad hoc projects, such as stargazing.

Artistic performances were a highlight of the conference. Each morning, eurythmists from Toronto performed briefly before the lecture, setting a mood of beauty for the day. One evening, musicians from Toronto and eurythmists from Kimberlton, San Francisco, Santa Rosa, Berkeley, and Garden City gave a moving and memorable performance to an appreciative audience.

Waldorf teachers have occasionally been known to have fun too. One evening the meetings were canceled and the traditional East-West softball battle took place. The game revealed that finesse and not brute force is the key to hitting the Chicago-style long ball. A St. John's fire celebration, with harmonizing under the stars, opened the week, and a village folk dance at the end raised the rafters in the old hall!

The conference was rounded off in a closing plenum session with Dr. Schad. There was a special mood present as we prepared for departure. It was composed in part of heartfelt gratitude to Dr. Schad and to the wonderful colleagues of the Toronto Waldorf School. It included also a sense that the week shared had kindled an enthusiasm and joy which we each could bring to our life as Waldorf teachers.

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*David Weber, a native of the Bay area, received his BA from the University of California in 1972, and his JD from the University of Wisconsin in 1976. After several years in the practice of law, David trained as a Waldorf teacher at Emerson College in England. For the past nine years he has been a class teacher in the Summerfield Waldorf School, and currently teaches first grade at the San Francisco Waldorf School.*

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# A Tribute to Werner Glas

by Jane M. Wulsin

Werner Glas was born on August 18, 1929, in Vienna, Austria to Otto and Alice Glas. His only sibling, Bruno was seven years older than he. His father was the well-to-do owner of a garment factory which specialized in making tucks in blouses, shirts and dresses. The family enjoyed the high quality of food, music and life which Vienna had to offer. The Glas's spent vacations on farms in the country. Once little Werner, aged five or six, wandered into the farmer's garden and was amazed to find bushes of small, hard, shining balls. So this is where marbles come from, Little Werner thought, and picked the entire crop. He was sitting on the ground playing marbles when the farmer came upon him and turned purple with rage! The Glas's had to pay for the entire crop.

When Werner was seven, World War II threatened Austria, and people began to flee. Being Jewish, the Glas family was particularly vulnerable. Quakers began to send "children's trains" into Austria so that at least the children might be saved. Only an hour or two's notice was given. Parents would bundle their little ones up, take them to the dark station in the middle of the night and wait for the unmarked train, with shades drawn, to pull in. Werner's mother and father kissed him and his brother good-bye and watched them board the train. They did not know if they would ever see their children again. The train stole through the night on its route to the coast, where the children were transferred to a boat and taken to England.

In England, Werner was taken to a public boarding school, which operated like something out of Dickens. Life was severe, food was scarce and poor. Werner was lonely. His brother had gone to London to earn his keep by cleaning up the rubble left by the bombs.

Werner spent two rather unhappy years at this boarding school. Then one Saturday he happened to be wandering about in a nearby village. He looked up as he passed the theatre and saw a billboard announcing the violin performance of a Richard Glas from Russia. His mother had told him that if he ever saw the name "Glas," spelled with one "s" that person was probably a relative. So, on the day of the concert Werner waited until after the performance and then went back to introduce himself. Although he did not know of any relatives living in England, this man was indeed related to him. What joy!

**Werner, through the sound of his voice, the pictures he created, the insights he had, and through his vision of the future, touched thousands of people, and changed the lives of many.**

Richard Glas took him to tea at another uncle's home, that of Norbert and Maria Glas. It was their custom at Sunday tea to put the whole week's rations on the table, even though they could eat but a small portion of what was in front of them. When starving little Werner saw this glorious feast he could not contain himself. He ate and ate and ate until it was all gone - the whole week's food in one blow!

The hearts of his aunt and uncle went out to this orphan, who was skin and bones and big brown eyes. Very soon Werner was taken into the home of these anthroposophical physicians, sleeping with his three boy cousins in one room. Because of Werner's weakened physical state caused by the

ordeal of the previous two years, Maria Glas kept him at home for a few months. Then he began to attend the Waldorf School at Wynstones. Werner felt especially blessed to be going to this school. Each morning he rode his bicycle to school down the long hill, his black cape flowing out dramatically behind him.

While Werner was in high school, he was reunited with his parents, who had spent the years during and after the war in his mother's native Yugoslavia. Upon graduation, Werner pursued his great love of the theatre. He attended the London Academy of Dramatic Arts and received a gold and silver medal at commencement.

He became a Shakespearean actor in a traveling repertory company and directed plays in London's East End. Werner was an excellent actor and became used to performing a play during one week, while rehearsing another play to be given the following week. His troupe did its own costumes, lights, scenery, everything. Once Werner was in the middle of hanging curtains for the next scene when the ladder was whisked away by a fellow actor. The curtain opened and there was Werner, kicking for dear life through the open window. It brought down the house!

During this period Werner became a serious student of Anthroposophy. When he was twenty he attended a lecture by Walter Johannes Stein, a close student of Rudolf Steiner's. As Werner was about to make an entry donation, Stein rushed down the aisle, caught Werner by the arm, and said "You will have to contribute far more than that."

Werner loved drama and made it ever a part of his life, but he was not satisfied that it was the field to which he was to devote all of his energies. So the following year Werner went to have breakfast with

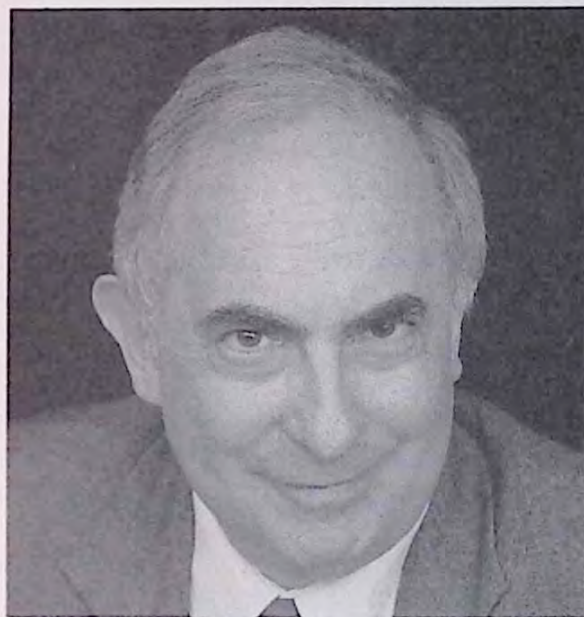
his beloved class teacher, Margaret Bennell and to ask her advice. When she suggested he become a teacher, he answered that teaching was not for him. At that moment the mail arrived and in it a request from Edinburgh for a teacher. At Margaret Bennell's suggestion, Werner sat down and wrote a list of reasons he was not qualified to teach. The list ended with the fact that he was but twenty-one years of age, and Werner commented that this aspect of his situation alone would improve with age. A few weeks later he was on his way to Scotland to teach in the Edinburgh Waldorf School.

Werner's success as a teacher in Edinburgh

led him more deeply into the Waldorf Educational Movement. He was asked by Francis Edmunds to go to Mexico to foster Waldorf Education there. From Mexico Werner went to the Highland Hall Waldorf School in Los Angeles to teach. Recognized as a representative of Waldorf education and of Anthroposophy, Werner began to lecture widely in the United States and Canada. At Highland Hall he met and married Barbara Glas. Barbara was to be for Werner, a

nurturing, safe harbor from which he would go out to distant ports to speak and teach for the rest of his life.

During the last thirty years of his life, Werner was a mover of people and events. In countless lectures and personal meetings, Werner, through the sound of his voice, the pictures he created, the insights he had, and through his vision of the future, touched thousands of people, and changed the lives of many. He was far-seeing like the eagle, and one could soar with him in the realm of thoughts through the clarity of his own thinking. He gave one inspiration, strength, courage to move ahead.



When he was thirty-two, Werner helped to start the Teacher Training Course at Highland Hall. Six years later in 1967, he founded the Waldorf Institute and moved his family to Detroit. He trained hundreds of Waldorf teachers, through his own example. He led them into the world of pictorial thinking through stories and characterizations. His love of biographies was contagious, particularly to those preparing to teach the upper classes. Through them he showed how to bring out the essence and the fullness of a particular life and a particular time in history. He led his students to the path of the seeker, the knower, the scholar. He illumined the way of the meditative life. He pushed the would-be teachers to do their best, to stretch themselves, to begin making those small steps to become more inwardly mobile, to become artists. He enlivened them with his own humor and his zest for life. It was a privilege to be Werner's student.

Werner had an amazing ear for "the word." In his distinct articulation and in the forming of his images, one could experience his attention to the creative and formative power of speech. One could see him "playing" in the beauty and power of the words and sounds. The Shakespearean actor came forth once again in his dramatic pauses.

It came forward as well in the warding off of assailants! Once when walking to the Institute, Werner was about to be mugged by a group of young thugs. As they closed in on him, he turned and with all his might gave out a tremendous roar, with a movement "like unto raising his sword." The bandits turned on their heels and ran as fast as they could in the other direction, while Werner, terrified, ran as fast as he could on his way.

Werner's unusual interest in and openness to people and organizations enabled him to take Anthroposophy and Waldorf education into places which were shunned by others in the movement. He was able to perceive the striving of individuals and thereby he became a bridge for many to Anthroposophy. His vision of the importance and growth of Waldorf education in the world led him to answer the calls to assist people in starting Waldorf Schools all over North America. He was ever ready to help both beginning and established schools in meeting crises and in deepening their

work. He helped to found Colleges of Teachers and Boards of Directors, the Waldorf Schools Fund, and the Association of Anthroposophical Colleges. He nurtured and embodied the Waldorf Institute, and worked steadily, faithfully toward his vision of an accredited Anthroposophical college, Sunbridge College. Although he did not receive a B.A. through the usual college channels, this exceptional man went on to Wayne State University to study for and receive his Masters Degree and Ph.D. in Speech Communication, and to become a college professor at Mercy College of Detroit. The fact that shortly after Werner's death, Sunbridge College received its charter from the New York State Board of Regents, and with it the authority to grant an M.S. degree in Waldorf education is one more tribute to his vision and persevering will.

Werner's work was largely concentrated in education, but he had a great love and sense of responsibility for the Anthroposophical Society and for Anthroposophy in general. He spent much of his time in study and research to further his knowledge and deepen his understanding. It was Werner's hope that the work of individuals and groups would fructify the Society and that it would become a vital influence in the world. As a widely traveled lecturer and as Co-General Secretary of the Anthroposophical Society in America, Werner was an outstanding representative of Anthroposophy.

Werner Glas was a man of unusual energy and tremendous will. He recognized a vast number of tasks which needed to be done, and he did all in his power to answer his calling. He was a courageous man, a warrior, a great soul. We are grateful for his life, for his example, for all he has given to the world.

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*Jane Wulsin, a native of Florida, received a B.S. in education from the University of Florida, and taught for several years in the public schools in Gainesville. Jane was working in a Waldorf-oriented school in Denver in 1975 when Werner Glas came to visit. Deciding to become a Waldorf teacher she went that same year to the Waldorf Institute, then in Detroit. After completing the teacher training, Jane worked with Werner and Hans Gebert for three years at the Institute. She went to the Green Meadow Waldorf School in 1979 as a class teacher and currently has a fifth grade class there. Jane is senior delegate to AWSNA from the school.*

## Portrait of a School:

### The Rudolf Steiner School of New York

*All Waldorf schools share a common philosophy and practice. Yet each has a unique character, arising out of the qualities, resources, and needs of the local community. Each issue of RENEWAL will contain a "school portrait" focusing on a particular Waldorf school.*

*In this first issue it is appropriate to feature the first Waldorf school founded in North America, the Rudolf Steiner School of New York. This portrait contains the story of the school's early years, interesting in itself, but also interesting because it depicts a process through which virtually every Waldorf school must pass. The process includes a birth in tenuous circumstances, midwifed by dedicated teachers and parents; a development marked by reversals, crises, moments of doubts and of risk taking; and an eventual more or less stable maturity. The present challenges in the realms of finance, enrollment, and faculty procurement again are shared by other schools.*

R.E.K.



The Rudolf Steiner School of New York was founded in October 1928, but its roots extend back to 1925. In that year, soon after Rudolf Steiner's death on March 30, a group of individuals who had known Steiner and studied with him in Europe - teachers, doctors, artists, and parents - met in New York City. They discussed the possibility of bringing Waldorf education to America. With other friends of the Waldorf idea they began to work informally together. Soon the Rudolf Steiner Educational Union was formed. It published a small periodical about Waldorf education, and raised funds to start a school.

The school began in a small brownstone in the Murray Hill section of New York. One of the original five teachers was Arvia McKaye, daughter of the poet and dramatist Percy McKaye. Arvia taught at the school for many years, later marrying Karl Ege, founder of the school's science program. The legacy of Arvia and this early group is still present in the school. Each year the eighth grade performs a Christmas play crafted by Arvia from a medieval shepherd's play.

In 1929, the school moved to new quarters at 20 West 73rd Street on Central Park West. It remained there for twelve years. These were years of slow consolidation and inner growth. Enrollment grew to between sixty and seventy students. The school received a charter of incorporation under the laws of New York State.

In 1941, the school moved again, this time to rented quarters on East 91st Street. Three years later the building was sold unexpectedly, and the school suddenly found itself without a home. By this time though there was a nucleus of strong, independent children in every class, as well as many parents who stood wholeheartedly behind the

school. The school was fortunate too to have on the faculty, William Harrer, who had been a teacher in the Waldorf school in Stuttgart, Germany. Harrer's vision and foresight helped the school community take the step of buying its own building. The school's present home, a townhouse at 15 East 79th Street, was purchased for the then prohibitive sum of \$50,000.

Around this time Henry Barnes, a young man who had studied in Dornach, came to the school. Henry became Faculty Chairman, and for the next 30 years filled that role, drawing together a remarkable and often disparate group of teachers. A bit uneasy about his long tenure as Faculty Chair, Henry insisted that each year there be a new election for the post.

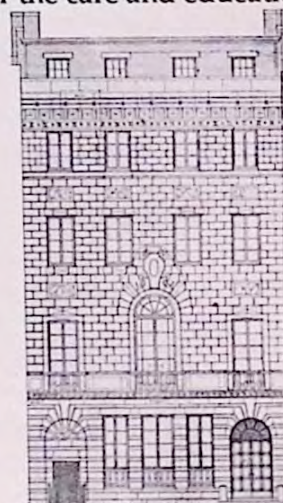
In 1954, the school could consider continuing into the upper grades. It was decided to use the one remaining free room in the school for a ninth grade. Almost immediately another brownstone one block away became available. At the time, Francis Edmunds, who had already established a high school at Michael Hall in England, was on the faculty. Edmund's enthusiasm, experience and support helped the school community join forces to take another leap of faith. The building, formerly the home of the Walt Whitman School, was purchased. Each year a new class was added, and the first class graduated in 1959.

The Rudolf Steiner High School was the first Waldorf High in North America to develop out of a lower school. It flourished under the guidance of gifted teachers such as Christy Barnes, who created the English curriculum, now a model for all Waldorf secondary schools in North America. Karl Ege working with Nanette Grimm developed the science program, and Amos Franceschelli the math program.

Henry Barnes retired in 1978. But before doing so, he oversaw the establishment of the Rudolf Steiner Farm School, a farm in the hamlet of Harlemlville, New York. Situated about thirty miles southeast of Albany, the farm provides a rural environment where students can visit and work. Each year classes three through eight and the sophomore class of the high school spend at least a week on the

farm. There they participate in all aspects of farm life, helping to care for the animals, cultivating the garden, harvesting and preserving the foods, and engaging in seasonal projects. Studies pursued at the farm are part of the year's curriculum. According to their grade level students study zoology, botany, mineralogy, astronomy, meteorology, or earth science.

In the late 1980s the school began a major expansion of its 79th Street building. A new room was added to the rear of the ground floor to house a third kindergarten. A third pre-school room enabled the school to meet the growing need of young working parents for the care and education of three year



old children. The new addition also provided for a roof garden, an unusually lovely setting for parent meetings and for receptions.

Today, the Rudolf Steiner School is housed in two beautiful buildings on Manhattan's Upper East Side. The buildings are historical landmarks and are valued at about \$13 million. Although the school must rent gymnasium space, Central Park, the school's "back yard," is just across Fifth Avenue.

The school has now about 230 students. The student body reflects to some degree the ethnic and economic diversity of New York. The majority of students come from middle class white families. Over thirty of these, however, are from families recently immigrated from Russia, the Ukraine, Czechoslovakia, and other parts of Eastern Europe. There are also Afro-American students (13), Puerto Rican (13), Native American (3) and Oriental (9) students. The school has twenty foreign students,

ten of whom are from South America. Most students live in Manhattan, but students come also from Brooklyn, Queens and the Bronx. Some commute on public transportation one hour each way.

For a Waldorf school tuition is high, reflecting the high and spiraling cost of doing anything in New York City, including educating children. Tuition for a child in kindergarten is \$7650, for a fifth grader \$8625, for a high school student \$9950. These rates are about average for private schools in New York. The school gives tuition assistance amounting to 30% of its gross tuition income. This makes enrollment possible for a range of students with financial need.

Like virtually every Waldorf school in North America, the New York school struggles to balance its budget. Lacking an endowment it must supplement income. The Development Department makes appeals to parents, alumni and friends, and organizes opera benefits, auctions, street fairs, and other fund-raising events. Now that the school has received accreditation from the New York Association of Independent Schools, it is hopeful of attracting grant money from foundations.

Another challenge the school faces is in enrollment. This is caused by the exodus of middle class families, the decreasing size of families and the high cost of living. It is a problem shared with other independent schools in New York. Through open house days, visiting days, discussion panels held in the schools, and by contacts cultivated with the broader educational community, the school has become better and more widely known. Accordingly, the enrollment picture has stabilized and begun to improve.

Finding and holding trained Waldorf teachers is another challenge. Graduating Waldorf teacher trainees tend to prefer a school in a rural setting. That is not the Rudolf Steiner School of New York. Though in an affluent and attractive neighborhood, the school is right in the maelstrom of city life. When the fire trucks scream past the teachers must for a moment interrupt their lessons.

There are of course great cultural advantages to being in the city. The Metropolitan

Museum of Art and the Library of the New York Society are literally across the street from the school. The American Museum of Natural History, the Frick Collection, the Guggenheim and the Whitney Museums, the Metropolitan and the New York City Operas, Avery Fisher Hall, and countless private art galleries and smaller museums are within walking distance. These resources enrich the lives of both teachers and students.

The school's location, in the midst of the urban realities of violence, danger and homelessness affects school life. When a teacher takes a class across to Central Park, one or more assistants (often parents) go to help supervise the children. But this life right in "the mouth of the dragon" has substantial and surprising benefits.

For one thing, teachers find that it is relatively easy for themselves and the students to develop a rich inner, imaginative life. There is no great natural beauty just outside the classroom window to lure the attention and consciousness into the outer world. It is easy, even necessary, to stay within the imagination.

Also, the children learn early on that to survive in the city they have to be very awake, attentive and observant. One can't go around in New York, even to the grocery store in a "dreamy" state. The demands of urban life cultivate a vital awareness of and alertness to one's environment. These attributes make living without fear possible, and contribute to the child's development.

The net effect is interesting. Often visitors from outside the city come expecting to see emaciated, sallow, urban "intellectuals." Instead



they are impressed by how healthy, vital and well-balanced the children seem, and how free from pretense and posturing.

Thus while teaching and running a Waldorf school in New York is difficult, it has commensurate awards. And the teachers and supporters of the school are determined that Waldorf education will remain viable in New York. A spirit of unity among the faculty; active parent support; healthy collaboration between parents, staff and faculty; awareness of and reaching out to the broader educational community; and among those so inclined, a strengthening of the commitment to Anthroposophy, are the main factors which will make this possible. Perhaps these same factors will allow Waldorf schools in much different environments to meet the challenges of the last years of the century.



*This article was written by the editor with information supplied primarily by Lucy Schneider, a graduate of Vassar College. Lucy is currently the second grade teacher at the Rudolf Steiner School of New York and the Chair of the College of Teachers. The article was enriched by contributions from Carol Bartges, alumna and teacher; Barbara Francis, a teacher in the high school; and by Keith Francis, also a teacher in the high school, and from Henry Barnes.*

## A Parent Speaks

by Nancy Regan

Several years ago when our oldest daughter was in Kindergarten, I needed to get a Christmas present for her teacher. I began prowling the gift stores with a dazed expression and an open mind. Luck was with me. In one store I found a Christmas ornament cut out of pewter, an openwork circle of dancing children. It still hangs in Sharifa's classroom, the perfect gift for her, and for me the emblem of the school. It is a circle; it is whole. There are distinct individuals within the whole, and they are holding hands.

Each year we ask ourselves, "Why are we spending the college money on kindergarten?" We come up with the same answer. Our children are here at Crossroads Waldorf School because nowhere else have we found such wholeness. Certainly there is a visible wholeness to the curriculum based as it is on a coherent view of childhood. Coherence has its dangers - inflexibility is one - yet I find in the teachers here a constant effort to greet the living child before them, not as an example of Rudolf Steiner's ideas. That the teachers share a coherent idea of what a child is undergoing at age six or nine or eleven greatly benefits the children here; personally I believe it builds their confidence. This contrasts mightily with my experience with public school education where no two teachers are likely to have the same understanding of child development, or where a teacher may have no idea at all.

It seems clear to me, moreover, that the teachers themselves embody the wholeness that the curriculum seeks to preserve. Our daughters don't know yet how remarkable it is to have a teacher who can sing, play an instrument, draw beautiful pictures on the blackboard, make useful real items by hand, and at the same time be capable of teaching intellectual skills of ever increasing complexity as

the class progresses through the grades. But I do. And I cannot help but contrast in my mind the experience of most public and private school children for whom there are separate - very separate - art and music teachers. These teachers visit weekly for the sake of "creativity" and like creativity itself, are often a dispensable part of the budget.

Yet impressive though they are, it is not the individual talents of the teachers here that I find remarkable. Rather it is the assumption, implicit in the curriculum, that adult human beings - and their children - are naturally able to express themselves well through art and song and movement - through making things by hand and through thinking. Where else is the whole child so educated as here, where the feet, fingers, ears, eyes, breath, heart, mind and will are given work to do each day? Whenever I visit the classrooms here I am struck by how this assumption of human competence shows up in the books each child makes. All of the children do beautiful work, those whom we might otherwise view as artistically talented and those who in any other schools would never have learned to draw well. Much of what we look upon as ability is actually familiarity. Here our children become familiar with the techniques and materials of art, music and thinking every day. Special instruction is not limited to the "gifted" - for Waldorf education recognizes that the ability to use our hands to draw and our breath to make music and our minds to think well is already our gift, our birthright.

Not only are our children kept whole by the curriculum, however, I think they are also nourished by the social structure of the school. My husband and I are never more impressed by Crossroads Waldorf School than when we see the ease with which the older and younger children play together. We suspect this is the result of our children having seen their own teachers guide them both as little children and as older ones. But whatever its origin, it is certainly different than our own experience as children. We remember a childhood in which segregation by age and grade was complete. But here our daughters play readily with girls (and occasionally even boys!) from other classes, being taught new games and skills by those older and passing them along to those younger. We human beings are tribal; it has never made sense for us to be separated by age. I am grateful for a school that enables my daughters to

remain part of the whole tribe of children to which they rightly belong.

If I've had any expressible goals as a parent, they have been to make sure my children have a childhood and to keep them whole. But I live in the age of the Better Baby Institute and of politicians and educators who, despite their quacking about children's needs, can think of no better solutions to educational problems than to hold children in school longer, send them at an earlier age, and cancel summer vacation. How fortunate for us that Charlottesville, home of the education summit, is also the home of a Waldorf School. In the midst of the chaos and hurry that passes for education now, there is this place where the pace of childhood is deeply respected, and the quiet halls rings with our children's laughter and song and circling dance.

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*Nancy Regan has been a parent at the Crossroads Waldorf School near Charlottesville, VA for the past five years. She is currently emerging from "the cocoon" of mothering three young daughters to resume a career as a writer. This piece first appeared in the Fall 1991 issue of the school magazine.*

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## Commentary

by John Bloom

It seems that immediately following the winter holiday season, 'twas the season to consider education - at least if one tracks the print media. *US News and World Report* carried a cover story about the flight from public schools. *The San Francisco Chronicle* covered a similar topic. Since the President's new educational program was announced there has been considerable discussion across the educational spectrum about its significance. For the public sector, reform seems to be the central issue; for independent schools, the voucher system is a focus of attention. Most recently, *The New York Times* published its annual education supplement in which about a quarter of the editorial material was devoted to the benefits of computers and related technologies.

Virtually all the publications are attempting to survey current experiments with reform and teaching techniques that seem to work, or at least produce results. The underlying theme that emerges is a relationship between education and entertainment - both teachers and computers are viewed as performers. There is a difficult and delicate balance here. What happens in high school, for example, when the student is required to read Plato's *Republic* and it's not entertaining? The demand in this situation is that it has to be engaged for its intrinsic value. No one would question that in order to learn, students have to be engaged by both the teacher and the material, and that active participation is the key to long-term learning. This is what Rudolf Steiner called "aliveness" in education. However, to unduly emphasize the entertainment factor - the packaging

so to speak - masks the discovery of the joy of learning for its own sake.

The reason that this issue has struck such a chord for me at this time is not just that I think Waldorf education views the enjoyment of learning as the reward rather than the lure, but also because there was little, if any, serious questioning of the entertainment factor in any of these publications. Prospective parents are conditioned by what they read to assess the quality of an education by the presence of its entertainment factor. Those of you who have taken a tour of our school during the school day, or spent time in the classrooms, have witnessed another order of learning. The essential motivation is love - for participation, for the teacher, for what each individual brings to the classroom and educational process, and for what is accomplished by engaging that process. This guiding principle is difficult to articulate and even more difficult to market. Its value is in the experience. Entertainment has an important cultural function and place, but not in the marketplace of education - at least not from this perspective.

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John Bloom is a founding parent and former Board member of the San Francisco Waldorf School. For the past two years he has been head of administration. A photographer and writer, his book "Photography at Bay: Interviews, Essays and Reviews" will be published in the spring of 1993.

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# Calendar of Events

The following workshops and lectures are open to all individual members of the Association of Waldorf Schools of North America. Please contact the respective institutions regarding registration and fees.

**Rudolf Steiner College** 9200 Fair Oaks Blvd., Fair Oaks, CA 95628 (916) 961-8727

**Rudolf Steiner Institute** course work given at Thomas College, Waterville, ME. Contact Irene Mantel, Director of Rudolf Steiner Institute at Cathedral Station, P.O. Box 1925, New York, NY 10025 (212) 662-0203

**Rudolf Steiner Centre** Box 18, Thornhill, Ontario, Canada L3T 3N1 (416) 764-7570

**The Waldorf Institute** 260 Hungry Hollow Rd., Spring Valley, NY 10977 (914) 425-0055

**The Waldorf Institute of Southern California** 17100 Superior St., Northridge, CA 91325 (818) 348-1394

**Antioch New England Graduate School** Roxbury Street, Keene, NH 03431 (603) 357-3122

## **March 1992**

**March 20 & 21 - Healing the Earth: Towards a Spiritual Ecology**

with Hilmar Moore  
at Rudolf Steiner College, Fair Oaks, CA

## **April 1992**

**April 3 & 4 - Creative Play in the Waldorf Kindergarten: Laying a Foundation for Emotional and Mental Development.**

A workshop with Joan Almon  
at The Waldorf Institute, Spring Valley, NY

**April 4 - Foreign Language Teachers Conference**

sponsored by the Antioch/New England Graduate School at The Hartsbrook Waldorf School in Hadley, MA Contact Antioch for further information

**April 21 to May 29 - Anthroposophical Development Course**

with Hilmar Moore, Lee Sturgeon-Day, Coenraad Van Houten and Shirley Routledge  
at Rudolf Steiner Centre, Toronto

**April 25 and 26 - The 9th Annual Magical Years Conference on the Young Child "Lifeways: Growing with Young Children"**

at the Rudolf Steiner School, 2775 Newport Road, Ann Arbor, MI 48103 - for information call 313-662-6857

**April 25 - Introduction to Waldorf Education: Life in Grades 1 and 2**

with Desmond Gross at Rudolf Steiner Centre, Toronto

**April 27 - Creative Play in the Kindergarten:  
Laying the Basis for Healthy Emotional and Men-  
tal Growth**

with Joan Almon  
at Rudolf Steiner College, Fair Oaks, CA

## **May, 1992**

**May 1 & 2 - Meeting the Challenges of Today's  
Families: Working With Conflict and Emotional  
Stress.**

A workshop with Olivia Dreier, Thomas Poplawski and  
Neil Weinberg  
at The Waldorf Institute, Spring Valley, NY

**May 8 & 9 - Remedial Education**

A workshop with Andrea Swerling  
at The Waldorf Institute, Spring Valley, NY

## **June/July, 1992**

**June 15 to 20 - Painting for Waldorf Kindergarten  
Teachers**

with Barbara Glas  
at The Waldorf Institute, Spring Valley, NY

**June 28 to July 17 - Arts for Waldorf Teachers:  
Painting, Sculpture, Speech, Eurythmy and Crea-  
tive Writing**

at Rudolf Steiner College, Fair Oaks, CA

**June 29 to July 3 - Painting for Lower School  
Teachers**

with Barbara Glas at The Waldorf Institute, Spring  
Valley, NY

**July 3 - Start of the new Waldorf teacher training  
cycle at Antioch/New England Graduate School.  
Contact Antioch for details (603) 357-3122**

**July 4 to 25 - Waldorf Education and the Youn-  
Child**

with Susan Howard  
at Rudolf Steiner Institute, Waterville, ME

**July 4 to 25 - Fundamentals of Waldorf Education**

with Helmut Krause  
at Rudolf Steiner Institute, Waterville, ME

**July 4 to 25 - Waldorf Education and the Young  
Child: Practical Aspects**

with Dorothy Olsen  
at Rudolf Steiner Institute, Waterville, ME

**July 5 to 11 - Embodying the Archetype, working  
in the first 3 grades**

with Eugene Schwartz  
at The Waldorf Institute, Spring Valley, NY

**July 6 to 17 - Summer Institute for Public School  
Teachers (K-6)**

with Betty Staley and Janet Kellman  
at Rudolf Steiner College, Fair Oaks, CA

**July 6 to 27 - Courses for Kindergarten Associate  
Program Students**

at Rudolf Steiner College, Fair Oaks, CA

**July 13 to 24 - Exploring the Arts, workshops for  
Waldorf teachers**

with Maria de Swan  
at The Waldorf Institute, Spring Valley, NY

**July 17 and 18 - Introduction to Waldorf Education**

with Astrid Schmitt-Stegmann and Eugene Schwartz  
at Rudolf Steiner College, Fair Oaks, CA

**July 19 to 25 - The Art of Teaching Grade 1**

with Astrid Schmitt-Stegmann  
at Rudolf Steiner College, Fair Oaks, CA

**July 19 to 25 - The Art of Teaching Grades 2-3**

with Eugene Schwartz  
at Rudolf Steiner College, Fair Oaks, CA

**July 26 to August 1 - The Art of Teaching Grades  
4-5**

with Astrid Schmitt-Stegmann, Thomas Schaefer  
at Rudolf Steiner College, Fair Oaks, CA

**July 26 to August 1 - The Art of Teaching Grades  
6-7-8**

with Eugene Schwartz, Roberto Trostli  
at Rudolf Steiner College, Fair Oaks, CA

**July 26 to 31 - Introduction to the Waldorf Kinder-  
garten**

with Janet Kellman, Barbara Kloczek  
at Rudolf Steiner College, Fair Oaks, CA

**August, 1992**

**August 2 to 8 - Music for Waldorf Teachers**

at Rudolf Steiner College, Fair Oaks, CA

**August 5 to 15 - Courses for Remedial Program  
Students**

at Rudolf Steiner College, Fair Oaks, CA

**August 7 to 9 - Care of the Newborn and Very  
Young Child**

with Nancy Poer and Uwe Stave M.D.  
at Rudolf Steiner College, Fair Oaks, CA

**August 10 to 14 - The Young Child in the Home:  
Approaches for Parents and Day Care Providers**

with Rahima Baldwin and Nancy Poer  
at Rudolf Steiner College, Fair Oaks, CA

**September 12, 1992 through June 1993 - Waldorf  
Teacher Education**

preparation for Waldorf teaching, two year course. Con-  
tact the Rudolf Steiner Centre, Toronto