

Renewal

A JOURNAL FOR WALDORF EDUCATION

VOLUME 1 □ NUMBER 2



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A JOURNAL FOR WALDORF EDUCATION

Letter From the Editor

Dear Readers,

Welcome to *Renewal*, issue number 2.

If you have become a supporting member of AWSNA and are holding your own copy of *Renewal*, thank you for your support.

If you are not yet a member, thank you for taking an interest. And please consider joining. Your membership donation will bring two issues of *Renewal* plus other benefits. It will also help AWSNA in its work of presenting and supporting Waldorf education throughout North America.

Our readership is already quite varied, including Waldorf teachers, parents, alumni, friends and also people outside the Waldorf community. To insure that each issue has articles of interest for each reader we have set up a number of "departments." Each issue will have at least one article in most or all of these departments. They include: The Child; The Parent; The Teacher; The School; The Arts; Language and Literature; History and Culture; Science and Math; Health and Medicine; Educational Issues; The Waldorf Movement; and The School Portrait. There will also be letters to the editor and book reviews.

Issue three, for example, to be published in March 1993, will include among others the following articles: "The Kindergarten, Play, and the Development of the Child" by Joan Almon; "Parenting in the Lower School Years" by Nancy Poer; "The Inner Life of the Teacher" by René Querido; "Poetry and Recitation" by Christy Barnes; "Computers in the Waldorf School" by Stephen Edelglass; "Waldorf Education in Russia" by Colin Young; and a portrait of the Toronto Waldorf School.

Please feel free to write to me with your comments, criticisms, and suggestions for future article topics. If you have an idea for an article which you would like to write, please send a proposal. Unsolicited manuscripts are also welcome. Please include a SASE if you want your manuscript back. We hope that *Renewal* will become a lively forum for ideas, one that will serve both the Waldorf community and the wider community of all those interested in quality education.

Thank you,

Ronald E. Kotzsch

Editor

Letter to the Editor

Dear Ronald:

The picture given in the first issue of *Renewal* of the founding of the Rudolf Steiner School in New York City - the first school of its kind in North America - would be incomplete without the inclusion of other individuals instrumental in calling the school into existence.

The original founding impulse goes back to Irene Brown. Irene, a painter, met Rudolf Steiner shortly after the close of World War I. In the early 1920's she asked Rudolf Steiner if he would support her initiative to establish three aspects of Anthroposophical work in America, in New York City. These were the new art of eurythmy; the broadened view of medicine arising out of Anthroposophy; and the approach to education already manifest in the Waldorf school founded in Stuttgart in 1919.

Rudolf Steiner's response was wholehearted and enthusiastic. He suggested to his wife Marie Steiner that she ask Lucy van der Pals Neuscheller - one of the pioneer group of Dornach eurythmists - if she would be willing to carry this art to the new world. In 1923, Lucy, a woman of great courage and energy, and her husband Leo, a pianist - both of them refugees from the revolution in Russia - moved to New York City with their two small daughters. Soon Lucy gathered pupils around her and a eurythmy recital in the little studio on St. Mark's place became part of New York life every Friday night.

Irene Brown's second initiative was realized when Christolph Linder, a young Swiss physician, came to New York. Linder had been planning to go to Africa to work with Albert Schweitzer. He changed his plan though when Ita Wegman, M.D. - Rudolf Steiner's collaborator in developing a new approach to medicine based on a spiritual-scientific viewpoint - asked him if he would be willing to go to New York instead.

The establishment of a school - Irene Brown's third and perhaps fondest hope - was sup-

ported first by the Rudolf Steiner Educational Union, founded in 1925. The actual founding of a school waited though for qualified and willing teachers. The first of these was Virginia Field Birdsall. A student of Rudolf Steiner since attending his educational course of lectures in Ilkley, England in 1923, she was the head of a private school for girls in East Orange, New Jersey in 1927/28. The second was Irene Foltz, also an experienced teacher. In October 1928, the new educational venture began with twelve children of various ages. Joining Birdsall and Foltz as founding teachers were Arvia MacKaye (painting), Lucy Neuscheller (eurythmy), and Leo Neuscheller (German). Classes were held in Christolph Linder's apartment in Irene Brown's 39th Street brownstone townhouse. Thus began the Rudolf Steiner School of New York, the first Waldorf school in North America.

Henry Barnes, Craryville, NY

Renewal - A Journal For Waldorf Education is published twice a year for individual members and for affiliated schools of the Association of Waldorf Schools of North America. Individual membership is \$30.00 per year.

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An Interview with Dr. Jane Healy

by Ronald E. Kotzsch

For a person committed to Waldorf education, reading Dr. Jane Healy's book *Endangered Minds* is a refreshing and encouraging experience. You are reading the work of a respected "mainstream" educator and scholar who knows little about Waldorf education and has never visited a Waldorf school. You are encountering, however, ideas that are at the very heart of the Waldorf movement. You read about the need to pace education to the development of the child and the danger of "too much too soon"; the importance of storytelling and creative play, and of the arts and handwork; the need to engage the child in an active hands-on way in learning; the critical place of role models in the child's learning to speak, listen, and think; and the insidious effects of television and video on the child.

Having had just this experience, I recently interviewed Dr. Healy. A native of Cleveland, Dr. Healy received her doctorate in educational psychology from Case Western Reserve University. A teacher, scholar and writer she has studied child development - with a special interest in neuropsychology (the development and functioning of the human brain) - for the past thirty years. Wife of a middle school teacher, mother of three grown sons, she lives in Vail, Colorado where she continues to teach, do research and write. Dr. Healy also travels extensively, lecturing to groups of parents and teachers.

In 1988, Dr. Healy published *Endangered Minds: Why Our Children Can't Think and What We Can Do About It*. The book is a well-documented, insightful, often frightening study of what is hap-

pening to children in our culture, why it is happening, and what can be done about it.

Speaking of how she came to write the book, Dr. Healy says:

"In my teaching I was observing that children today are different from children of twenty or thirty years ago. It isn't just a matter of fashion or slang. It is something much more basic. On the one hand, they are informed and sophisticated about the world. But on the other, they are less able to concentrate, to listen and pay attention. They have trouble expressing themselves in speech and writing, in turning thoughts into coherent sentences. They are less able to stay focused on a task that does not immediately present itself as easy or interesting. I spoke to many other teachers and they were making the identical observations.

"The child needs role models who speak well, think clearly, who are attentive, and who take a systematic approach to solving problems."

"At the same time I was coming across research about the brain indicating that the brain is an extremely plastic or malleable organ. Especially in the developmental years of infancy and childhood

the brain is being formed by the environment and experience. The physical structure of the brain, the development of certain centers, the connections between individual brain cells and different parts of the brain, are being determined by what a child experiences. So I began to study the factors relatively new in our society that could be changing children's brains in this fundamental way."

Not surprisingly, Dr. Healy found that television and video are the main culprits in the decline of children's ability to pay attention, think, and express themselves. "A child watching television may be in a semi-trancelike state dominated by alpha-type brain waves. In this state active thought and active learning are not likely to occur. A habit of neural passivity is being formed", says Dr. Healy.

"At the same time the child is being overstimulated by the hyper-fast format, the loud noises, the quick changes of scene and zoom-ins, all of which are devices developed by the advertising industry to catch and hold a person's attention- even against his or her will. Even so-called 'educational' programs like *Sesame Street* use these techniques. Addicted to this overstimulation, the child may become unable to register, to pay attention to, or find interest in lower levels of stimulation. Reading a book, going for a walk, solving a problem become 'boring.'"

"The content of many television programs, videos and video games are harmful in themselves," Dr. Healy continues, "but they are also harmful in that they take away from other necessary, constructive activities such as creative play and social interaction with peers and adults."

According to Dr. Healy, role models are extremely important in a child's development. "The child needs role models who speak well, think clearly, who are attentive, and who take a systematic approach to solving problems. Role models for good language use are especially crucial since clear, well-organized speech patterns formed in the early years are the foundation for later oral, thinking, writing and reading abilities."

Decreased contact with good role models then is another factor in the declining abilities of young people. The busy parents who entrust their

child to the electronic babysitter, (and hence to cartoon characters and television personalities as role models) or to a caregiver whose own speech is substandard are endangering their child's later ability to speak, think and learn.

Our fast-paced life style is another culprit. Dr. Healy observes: "Today children are always busy, or at least occupied. They are in school, or watching television, or taking this lesson or that lesson. They don't have time for creative play, for social

interaction with their peers. They don't have time to be by themselves, to be quiet, to learn how to reflect, to 'speak' to themselves."

Chemical pollutants in the air, water and food also play a role. PCB's, PBB's, pesticides, lead, etc. can affect the developing brain *in utero* and after birth. Recreational and prescription drugs, such as amphetamines, cocaine, tobacco and alcohol, used by a pregnant mother and/or by the growing child, also can harm neurological development. And Dr. Healy adds, "A major problem recognized for years but little publicized is that of Nutrasweet or aspartame. Some studies have shown that a sizable portion of the population may be sensitive to this



artificial sweetener, and have headaches, memory loss, dizziness, and other neurological symptoms. No one knows exactly the effect Nutrasweet is having on the development of children's brains, but it is probably not good. And," she says with a sigh, "it is found in 'everything' - soda pop, children's vitamins, chewing gum, you name it!"

Our schools, Dr. Healy maintains, are also playing a role in this crisis. "We are taking these kids who have missed out at home on getting the basic skills necessary to speaking, listening, paying attention, writing and thinking, and we put them in an academic pressure cooker. We try to rush them through, teaching them things that physiologically their brains are not ready for."

"At each stage of a child's growth the brain is ready to develop certain of its capacities and it needs the appropriate stimuli and experiences. If the child doesn't get the necessary stimulation the developing networks may suffer. On the other hand, if the child is exposed to something before the appropriate neural networks are ready, it may be forced to use other parts of the brain not so well suited. Some of the skills deficits we find in children may be the result of their being forced at an early age to learn things they weren't ready for."

"Moreover, we are using materials and methods which do not excite or challenge the children. Math workbooks filled with abstract number problems, phonics drills, history books that are lists of dates and facts do not elicit the enthusiasm and engagement necessary for meaningful learning."



Having described the symptoms of the "illness" and having isolated the causes, Dr. Healy also prescribes some remedies. Her recommendations for raising and educating children, many of which are familiar to Waldorf parents and teachers, include the following:

- Limit television and video watching, especially in the early years.
- Create for the child a slow-paced environment in which there is repetition, routine, and familiarity rather than constant novelty.
- Allow time also for reflection and thought.
- Provide opportunities for active, physical play. The development of physical concepts must precede dealing with abstract concepts. Include games - such as clapping games - which feature rhythm and beat. Children need to experience "beat" coming from within themselves.
- Provide the materials for creative active play, such as clay, painting supplies, blocks, puzzles,

crafts materials and musical instruments. Encourage or model their use. But do not push. The child will know what it needs when it needs it and will be drawn to it. The brain centers for small-muscle coordination are close neighbors of those for attentiveness and learning.

- Talk to and with children. Even infants need to hear clear, proper speech. As they begin to talk, help them make the small incremental jumps to the next level of ability. Teach them nursery rhymes. Tell them stories. Discuss daily the events and discoveries of the day. Read to the child. (One study in England indicated that the best predictor of success in school was the amount of time spent listening to stories as a child!) Stories and books without pictures are especially good, since they stimulate the imagination and show that words can have independent reality.
- Work with the child on everyday tasks in the kitchen, workshop, and garden. Show how to organize and plan an activity, how to think through and solve a problem.

- Encourage children to ask questions, to think and reason about situations far from the one at hand. Encourage them to express their needs and feelings.
- Take them into nature. Let them observe and explore natural phenomena.
- Don't push intellectual or other skills if the child isn't ready. (When I mentioned friends who had been told to use word flash cards with their one-year old, Dr. Healy exclaimed "Oh heavens, is that still being done!")

When I asked Dr. Healy what kind of school she would create if given the opportunity, she replied:

"I would create a school where the curriculum reflects the real development of the child; where there is personally exciting hands-on learning around intellectually valuable material; which is flexible in meeting the needs of the children; which teaches them to listen attentively and with imagination, and to speak with clarity, structure and ac-



curacy; which encourages them to ask probing questions, to challenge, to reason and to hypothesize; and where the underlying assumption is that learning is exciting."

When I asked about prospects for this educational vision being accepted in North America she answered:

"Well the good news is that teachers, parents and administrators are ready to listen. Everyone knows there is a crisis and that what we are doing is not working. Everyone is looking for an answer. The bad news is that there is a lot of entrenchment and resistance to real change. Teachers find it difficult to relinquish control. But change is necessary. The future of our culture depends on it."

As our conversation neared its end, I said, "You know, Dr. Healy, if you didn't exist, the Waldorf movement would have to invent you." "Yes," she replied with a laugh, "and if the Waldorf schools didn't exist, I might have to invent them."

We were both right.

Excerpts from *Endangered Minds*

Infants need manageable levels of sensory experience, along with good nutrition, freedom to explore the physical world, safety and security. Personal interaction with adults is critical. Programs for toddlers and older preschoolers should include problem-solving, listening skills, and oral language development along with such activities as interpreting pictures, active manipulation of physical materials, music, dance, art, experimenting with nature and the ever important emotional and social needs. (p. 266)

Children need to play in the real world, interacting with real objects and real people, not with electronic images of them. (There are) potential hazards in trying too hard to "make" intelligence or learning happen. Some of the skills deficits of today's school children, in fact, may have resulted from academic demands that were wrong, either in content or in mode of presentation, for their level

of development. Trying to "make" children master academic skills for which they do not have the requisite maturation may result in mixed patterns of learning... (The) essence of functional plasticity is that any kind of learning - reading, math, spelling, handwriting, etc. may be accomplished by any of several systems. Naturally, we want children to plug each piece of learning into the best system for that particular job. If the right one isn't yet available or working smoothly however, forcing may create a functional organization in which less adaptive, lower systems are trained to do the work. (p. 67)

...It may be time to rethink priorities that have viewed creativity and imagination as the art (or music) teacher's responsibility. Mature creativity stems from an inquiring mind with solid foundations in the major intellectual, spiritual, artistic, or aesthetic domains of human achievement, not from gimmicky 'right brain' training. (p. 317)

Dr. Jane Healy has also authored *Your Child's Growing Mind: A Guide to Learning and Brain Development from Birth to Adolescence*, and *Is Your Bad Still There When You Close the Door? And Other Playful Pondering: How to Have Intelligent and Creative Conversations with Your Kids*. Both are published by Doubleday.



Parenting in the Pre-School Years

by Nancy Poer

Becoming a parent changes one's life forever with joys and with challenges. The unique, innocent, beautiful child now a part of our life brings us, with warmth and openness, with love and sunshine, new and precious gifts. These include some of the most profound and rewarding experiences a human being can have. We are thrilled and enchanted.

We wish, of course, to give them in return strength, love, guidance, and all that is good and right for their development. Consciously given care in the early years of life provides a foundation for the later flowering of the spirit. Yet few of us are really prepared for the enormous responsibility of raising children. And instant wisdom doesn't come with the birth. So, struggling with fatigue, concerned over finances, and trying to find time for ourselves and the rest of our family, we need to educate ourselves as parents. Today, because our culture is in many ways downright hostile to a wholesome childhood, this task is especially difficult.

In raising children we are given a ringside seat for observing human development and the evolution of humanity. (At the same time of course we are constantly in the arena helping the process.) The awakening to self and world is a lifetime process and involves continually changing states of consciousness. In the first deep, trusting look and smile of the infant; in the triumphant glee in learning to walk; in the tilted, tousled head and teasing look as the child shows off how it can run; in the erratic defiance of a two-year old establishing its separate identity; in the wide-eyed innocence with which the

child looks to you to mirror its enthusiasm for life; and in many other moments there are glimpses of the spirit shining through the little body it is trying to master. An understanding of this amazing process will help us follow it with joy, confidence, and gratitude. It will help us help our child bloom.

Compared with animals, which are thrust into life capable of quickly attaining maturity, the human baby is helpless, requiring long periods of protection. But the higher human faculties which distinguish us from other creatures ripen only with care and time. The sensitivity and vulnerability of the infant is obvious: the soft spot on the skull is not closed over; the infant responds with fear and crying to glaring light and loud noise; the digestive system struggles for balance. The infant asks for quiet, protection, warmth and love.

The infant needs one primary care-giver, preferably the mother, who gives the rhythmic physical sustenance and love with which it can thrive. A loving, protecting and reliable adult provides a nest of security for the infant, and inspires a bone-deep confidence that its needs will be met, that there is a benevolent higher power on which it can count. A child so nourished can then bring its own self-confident warmth into the maturing process. It develops a faith that can reach out toward higher sources of guidance and inspiration throughout the journey of life.

The insecurity and neediness of so many people today may stem from their not having received a warm physical/soul welcome in the first years of life. And, of course, it is very difficult to give

as a parent what one has not received as a child. Self-healing is crucial for the parent who was deprived as a child. But we need not despair. There is always hope and a possibility for change. A courageous spirit can do amazing things with what life brings. And our children come with a great wisdom to aid us in our growth and transformation.

The physical body teaches the child. It learns through the senses, through encounters with the world, awakening to self-consciousness. As my five-year old grandson smears a hand along the wall, I sigh over finger prints, but know that he is experiencing his "borders."

It is important that the growing infant be given freedom in a safe and appropriate environment. It should be able to crawl, explore, touch and taste. Above all, it should learn to stand upright and walk out of its own powers, and not be propped, propelled or "baby-walkered" into premature uprightness. An individual's sense of self-mastery and well-being is deeply affected by this deed of achieving human uprightness by itself. Of course we are on constant patrol while the child works at learning to use its body!

But incredible growth is taking place. The child is mastering itself in space. Also, active hands and developing speech are teaching the brain in leaps and bounds. True it is a bit like having an adorable, sweetly-crazy scientist on the loose, examining everything. The child messily experiments with up and down, warm and cold, soft and hard, squishy and not-squishy, what breaks and what doesn't, as well as with our reactions to these experiments. These myriad experiences give an experiential basis for concepts to come later.

The child's senses need enlivening and experience. In today's fast-paced, electronics-filled culture, however, there is a huge problem of sensory overload for young children. Not only can the senses be overwhelmed, but they can be patterned with a craving for sensation. This can create a foundation for the restlessness and the craving addictions we see everywhere. A well-meaning couple left their baby from the first month on with a young nanny. The nanny, to "lull" the child to sleep, put it

on top of the clothes dryer. Today at age five the child has multiple problems with irritability and nervousness. Sometimes children ask more than we can give them, but no machine can meet human needs.

Most children now spend hours each day in front of a television set. For the young child everything is "real", including the insane presentation of the world on television. It must accept this view of the world or become hardened to it. Worse yet the child is terribly shortchanged in its own imaginative development by having thousands of images thrust into its growing psyche and brain. It is deprived of



the opportunity to create mental pictures out of its experience. Television can also contribute to physical and mental restlessness, precocious sensual development and to an inability to enjoy natural life. By sapping the will and lessening native creativity it can greatly undermine later capacity for individual thinking. Many books such as *The Plug In Drug* by Marie Winn document the great influence of television on children. Parents need courage to look carefully at this pervasive molder of children's minds and world view, and to review its place in their family's life. At the least the television should be moved to a room where it does not dominate family life. It simply is not healthy.

Young children place constant demands on parents and it is of course tempting to have them immobile before the television altar. We can be calm, coherent and firm with them on this issue one day, but "ah" they try us again. Children have an uncanny knack of knowing our weak points and our fatigue index. They can pressure us with the most irritating behavior at just the wrong moment. In reality, this shows how much they need us as the rock at the center of their existence. They are constantly testing to see if we are still there! During the years they can't control themselves, they need us as their home base as they grow and learn about the world. Children are full of will, but it is an instinctive and unreasoned will. They need us to guide it aright in decisions about watching television as in other realms.

To help guide the child, rhythm and routine are a saving grace in a household. When there is a regular rhythm in daily life all manner of discipline problems can sort themselves out. When the same thing happens predictably in a basic routine each day, the child feels a safety and security. Also, repetitive gesture is one way we teach the child. We need to model how we want things said and done, over and over!

Children can be calmed by rocking and singing. Water-play helps too. You can give a restless child a bath or have it play at the sink with you. And nature is the child's greatest babysitter. Play with sand and water is the first lesson in ecology, in loving the earth.

In our society, we are inundated with physical material sensations but are starving for nourishment for our soul, our inner life. A rich and vital inner life of feeling, imagination, and moral impulse is essential to our health and well-being. But machines cannot bestow this. The soul is fed through nature, and through beauty and art, through joy, language, stories, music and love, all conveyed from one human being to another. The child especially needs its inner life nourished as well as its physical. Thus the human bond between

parent and young child is particularly critical today.

My 75 year-old mother would often hold and rock my youngest son, then three, and sing to him. The child snuggled his silken curls to her shoulder with a look of utmost bliss as she sang in an uneven, aged voice. "The little boy's name is Colin, Colin Michael is his name." Simple and repetitious, it affirmed his being with Grandma's warmth in a way no musically sophisticated recording could ever approach. Having "lost our voices" in an electronic age, we don't realize what is lost to the children. No matter what the quality of our voice, the young child delights in our gently given offering.

The young child needs and seeks repetitious rhymes and stories. The brain is being refined and differentiated and speech is a key building block in

"Let the child teach you anew the joy of discovering the wonder and beauty of the world."

the process. Thus nursery rhymes, little made-up poems and songs, even silly songs are important for the

child. Singing charms and enchants and can lift and change a mood like magic. When we read to children, we can be conscious to pronounce our words with care and clarity - without overdramatizing.

Young children learn primarily through imitation. This is one of the most awe-inspiring and appalling facts for parents to assimilate. It means that we pass on not only our good qualities, but the whole package. How sobering! We can, however, take the sense of responsibility (even guilt) engendered by this realization and use it as a prickly reminder to improve ourselves. We can clean up our language, work on our temper and our temperament, improve the beauty of our home environments. We can discipline ourselves to meet our children's true needs. It has deep rewards. We become a better person and they thrive through our effort and sacrifice.

Rudolf Steiner gives us a most heartwarming thought for parents and teachers. It is not, he says, what has been brought to perfection in us that

teaches the child but our striving toward higher goals. This strengthens children for life. Our destiny and that of our child are deeply entwined. We belong together. Our children come as teachers to help us realize our higher potentials.

Parents of young children today face many challenges. A parent working an outside job in addition to parenting, can find it nearly impossible to meet needs on all fronts. A parent home alone with children may feel isolated and lonely while trying to do a demanding job. He or she can feel that nothing is ever accomplished and that there is no acknowledgement for anything achieved. For the person with the heroic, almost superhuman task of single-parenting, the isolation and frustration can be greater.

Creating a social network with other parents can help all involved to meet these difficulties. Self-healing; deepening our understanding of our children and their development; and following a spiritual path also can help parents meet the challenges of their lives, and contribute to a sense of fulfillment.

There are excellent support networks in many places, including in most Waldorf school communities. Parents with similar values share child care, giving each other a welcome break from his or her children. They join together in study groups, festivals, classes and workshops, thus enriching their lives with necessary diversity and balance. This working together of friends who take parenting as a serious mission can inspire those involved. It can uplift others as well.

Today many young couples are dependent on two salaries. When a child comes they find there is no economic flexibility to allow either to take on a major parenting role. But in many cases it is possible to allow the mother to remain at home, to devote herself to giving the child a healthy start in life. Many families are doing it and with admirable ingenuity. They scale down their former lifestyle and develop thrifty household economics. They start small home businesses, take in other children, do tutoring, et. al. to allow the mother to be there to raise the child. This takes a deep commitment, a willingness to sacrifice time, money, and perhaps

some social status. But for the child and parents it is an unequalled short and long-term investment.

The small child comes into our life like a fresh and capricious breeze. This wonder-filled soul comes in utter trust that we will give it what is good and true. With unconditional love and devotion it seeks to emulate us, absorbing all we bring, spoken and unspoken, deep into its being. We are like gods before it, the sun shining at the center of its universe.

Before the child we are called to stand in our truest humanity. We are asked to be all that we can be. What a responsibility! What a privilege! We can only be moved to humility and to gratitude.

Please know that the time of early childhood is brief. Let the child teach you anew the joy of discovering the wonder and beauty of the world. For you as a parent this is one of the most challenging times of life, and one of the most wonderful. Take time to enjoy the precious moments, to love your little one. The future of humanity depends on such deeds.

Some excellent books for further study are Rahima Baldwin, *You Are Your Child's First Teacher*; G. Davy and B. Voors, *Lifeways*; and Rudolf Steiner, *The Education of the Child*.

Nancy Poer is the mother of three sons and three daughters, all Waldorf-educated. She has been a Waldorf kindergarten teacher and a special subjects teacher in the upper grades. One of the founders of Rudolf Steiner College in Sacramento, Nancy has been on the faculty there for sixteen years. Three years ago, she helped found the Cedar Springs School in Placerville, California. Nancy lectures widely on parenting and educational issues, is well known for her painting, and also for her "threshold" work with the dying.

The Child and its Environment

by Dr. Uwe Stave

The development and future well-being of children depends to a great extent on their early environment and experiences. Today our environment, our child-rearing practices and system of education are largely determined by materialism and behaviorism. Materialism views physical matter as the only reality. When applied to the human being it asserts the importance of the physical body and denies the soul and spirit. Behaviorism sees the human being as a conditioned and predictable organism responding to unpleasant and pleasant stimuli. It denies human freedom and moral choice. Because of the narrow perspective of materialism and behaviorism, and their pervasive influence, most children today grow up in an environment which has negative effects on their development and later health.

"Parents need to be aware of the importance of the environment which they create, provide and manipulate, day in day out and ever anew."

Rudolf Steiner, the founder of Waldorf education, put materialism in proper perspective. The human being is more, he asserted, than a physical body. It possesses also a soul, which can think, feel and will and an "Ego", or eternal spirit. Also, the human being is a free, creative being, able to act out of conscious, free choice. Using Rudolf Steiner's

spiritual image of the human being, we can create an environment for our children that allows them to develop properly, strengthens their life forces, and helps insure their well-being in later life.

Steiner emphasizes the role of the spirit, which the child brings with itself into this world, as a formative force. "The spirit prevails in the child, and not to a lesser degree than in the adult. The spirit is given to the child as a divine dowry. In the child we observe his physical nature in such a way that the spirit works from the inside on the physical body; the spiritual totally impregnates the physical. The child has the spirit and uses it in order to form his own physical body like a spiritual sculptor." (from a lecture, London, November 20, 1922).

Steiner adds that heredity, what is received from the parents, also plays a significant role in the child's development. The surroundings too, he says, greatly shape the physical body, the child as a whole, and its health in later life. In the same lecture of 1922, Steiner remarks:

"The health of the adult human being, into his old age, lies in our hands and depends on our behavior around the child. In today's perception heredity is overemphasized quite a bit. If you ask where the dispositions for a useful physical organism in the adult have originated, you have to look at what has affected the child and was caused by the environment, by the words, by the gestures, and by the entire behavior of the child's environment. The child in its entire organism, in his body, is an imprint of what we have done in its environment. For the way man walks through life until his

old age, he has to thank or not to thank the impressions which the environment has inflicted upon him when he was a small child."

Steiner emphasizes the critical importance of the immediate environment as a formative factor, particularly in the development of the physical body. Thus the experience and surroundings of the young child have a great significance for health and disease in later life.

The human organism is constantly interacting and "communicating" with its external environment. Communication involves exchange and interaction. Like every living being the human organism is communicating with the environment, taking in and giving out, being stimulated and responding. This is a typical characterization of a living organism. No living organism can exist without communication with the world around it. Communication is an expression of life.

When children are exposed to environmental hazards and poisons, there is certainly an effect. The young child more than an older person is totally stricken with surprise when a strong surge of energy meets the body, as in an auto accident or in exposure to an x-ray. The child is also affected when it consumes with its food small amounts of mercury, lead, or cancer-causing additives. But there is no interaction. Hence the emphasis here will be on situations which involve an interaction between child and environment rather than on examples of environmental poisoning and injury.

The physical body can be stimulated by energy and by matter from the outside world. The receiving of light and sound, for instance, by the sense organs is a receiving of energy. The continuous exchange of oxygen and carbon dioxide in respiration, and the intake of nutrients and the excretion of metabolic waste are also examples of continuous exchange of matter with the environment.

According to Rudolf Steiner the human body is organized into three distinct systems: the nerve-sense system, the rhythmic system and the metabolic-limb system. These can be considered separately.

1. The nerve-sense system with the sense organs, the brain, the spinal cord and all the nerve fibers penetrating muscle and tissue takes in information from outside the organism. In addition and unique to the human being is the sense of hearing which allows for the understanding of speech, of ideas and of the identity of the personality (Ego) of our fellow human beings.

Unfortunately, not all perceptions of the senses are useful for the organism. The senses of the young child perceive without critical screening, and all information is sent right into the depth of the organism. The infant and young child starts its life with great love for its environment, and it wants to internalize as much as possible.

This openness of the infant and its obvious lack of critical capacity has created a major misunderstanding. Parents try to stimulate their children with lots of colorful and sound-producing toys. They take their infants and young children to shopping malls and push the little ones in buggies, letting them face the busy traffic. Along the same line is the dangerous nonsense of teaching the fetus in the womb, of teaching preschoolers to read as early as possible, of providing an all-day musical background, and of entertaining babies and young children with television and cartoons. This in short leads to overstimulation, a lack of sensible integration of sense perceptions. It can cause certain imbalances or even deprivation of sense perceptions. These exaggerated, missing or imbalanced stimulations definitely have later effects on the child. They can lead to learning disabilities, attention deficit disorder and hyperactivity.

Parents can prevent these negative effects and help create a healthy later life for their child. They need though to realize that the sense organs of the child are open gateways to the world around. Parents should avoid overstimulation of the child and provide well-balanced sensory and perceptual experiences. This is very important and often very difficult. Parents need to be aware of the importance of the environment which they create, provide and manipulate, day in day out and ever anew. Clothing, curtains, carpets and bed linens, made of natural fibre textiles in true - not fluorescent - colors; simple toys, preferably nonmechanical and made of wood;

singing and outdoor play all provide healthful experiences for the nerves-sense system.

2. The rhythmic system is centered in the heart, lung, and blood circulation. It represents the life rhythms. It is the connection between the nerve-sense system (the upper pole of the human organism) and metabolic lower pole. It separates these two and keeps them in harmony.

Rhythm is life and has healing qualities. Each infant slowly achieves its own regular, individualized respiration and pulse rate. The rhythms of sleeping, eating and excreting all become established in the beginning of life. The development of these life-rhythms affects the process of Ego incarnation. The young child has to impose on its inherited physical organism its very individual life functions.

If the environment constantly interferes with the attainment of regular life rhythms, problems can result. Irregular mealtimes and varying bedtimes, and the mechanical and lifeless beat of modern music can disrupt the child's rhythmic system. As many parents unfortunately have ex-

perienced, an irregular lifestyle can lead to later problems for the child such as digestive problems, bed-wetting, learning difficulties, and lack of self-healing capabilities. In later life there is a greater chance of diseases of the heart and circulatory system.

Parents can help the child by establishing a regular, predictable style of life, by avoiding a hectic and chaotic schedule. It is never too late to set bedtimes and mealtimes and to eliminate beat music from the child's environment. Occasional variations in schedule are not harmful, but there should be an underlying order and rhythm to the day. The rhythmic system responds positively to all artistic activities. In the school years painting, music and eurythmy are especially helpful.

3. The metabolic/limb system is mostly concerned with the intake and digestion of food and with the secretion of metabolic waste products. Well-balanced nutrition is necessary to health. Imbalanced nutrition and even particular foods can make us sick. For the child, malnutrition and lack of essential nutrients can lead to illness, but they also create conditions which in adult life can lead to serious illness. The three examples which follow demonstrate this:



A. Overeating and obesity. A pattern of overeating established in the child can lead to immediate and long term problems. Overeating can result in obesity. Since nutrition involves a series of processes which transform foreign matter into human substance, overeating burdens the organism with too much foreign matter. In later life overeating and obesity may result (as the medical profession agrees) in high blood pressure, and increased risk of coronary disease, back problems and diabetes.

A child's eating habits are the result of its own personality, likes and dislikes, and the eating habits of the family. Obese parents tend to have obese children. It is often difficult to limit the amount of food eaten by a child at a given meal. Also, one cannot change the eating habits of just one member of the family. If a child has a problem, professional help may be needed to establish proper eating habits for the obese child and its family.

B. Pathological leanness (*anorexia nervosa*). This is a psychological disease almost always affecting teenage girls. The patient often strongly dislikes herself, and does not like to communicate with others. Rejecting the external environment, she will eat very little. The extremely low intake of nutrients results in a very low body weight. The disease has severe consequences for the physical body and can even be life-threatening. Parents should be watchful for the first symptoms which include failure to eat at meals, a lack of interest in, and even repulsion by food. If these symptoms persist a psychologist or pediatrician should be immediately consulted. In advanced cases hospitalization becomes necessary.

C. Early development of cardiovascular risk factors. Some infants develop fatty streaks in their large arteries. A premature process of atherosclerosis or hardening inside the arteries has begun. It may lead to high blood pressure during the childhood years, and in later life to increased risk for fatal heart attack and cerebral stroke.

This has become a considerable medical/scientific problem. Ten percent of prepubertal children have increased blood pressure. All children should have regular tests of their blood pressure and blood cholesterol.

There are two possible known causes for this problem. One is diet. Foods rich in cholesterol and animal fats, such as eggs, meat, milk and cheese can lead to high cholesterol levels in the blood and to premature hardening of the arteries. A diet low in animal fats and cholesterol and featuring more fats and oils from plants sources (grains, vegetables, nuts, seeds) is recommended.

The other possible cause is heredity. Some children inherit a metabolic disorder which does not

allow them to metabolize cholesterol. The body needs cholesterol to form and maintain membranes around cells and especially for the protective sheaths around the nerves. But if the child cannot metabolize cholesterol the excess collects in the artery walls. In a case of inherited hypercholesterolemia (high blood cholesterol) a pediatrician should be consulted. The condition can be controlled by diet and medication.

According to Rudolf Steiner, there is another dimension to our physical being, more subtle than the physical body itself. This is the "life-body", or "ether-body." The ether-body is crucial to the ability of the physical body to defend itself against invading microorganisms and against foreign substances or allergens. The ether-body also helps the physical body adapt to daily and seasonal changes in the external environment. The lymph glands and the white blood cells play a decisive role in all immuno-reactions, or defensive responses of the body. They fight infectious disease. In an allergic condition they are overreacting.

Immunizations: A special and unusual situation arises for the immune system when parents decide to initiate a particular immune response in their child's organism by introducing a living though weakened microorganism or its specific "toxin." As with other poisons there is no communication between the child's organism and the environment when the foreign substance is artificially introduced by injection. By this procedure of artificial immunization a strong material stimulation from the outer world is simply imposed onto the child. The parents and the physician, do not know whether the ether-body and the physical organs are in a normal and prepared situation, or in a stressed and weakened position.

As a pediatrician I like to keep immunizations (often still called "vaccinations") out of the first year of life since the child's immune system and its ether-body are still engaged in the processes of maturation. They are not necessarily ready to respond correctly to this kind of invasion from the outer world. Some of the side effects we experience after immunizations are also due to immaturity of the infant's physiological functions. I divide immunizations into three groups: those I consider

necessary (e.g. tetanus); those which have to do with social responsibility (e.g. polio); and those I do not recommend (e.g. pertussis).

The forces of the ether-body are active in all our biological defense operations and in our adjustment to climactic changes. A weakening of the ether-body can lead in later life to infectious diseases, inflammatory processes, and to chronic allergic conditions. It is important therefore to avoid practices which weaken the ether-body and to adopt those things which strengthen it. Factors which weaken or "drain" the ether body (in the child and in the adult as well) include: antibiotics and many other medications including fever-reducing agents (which should be used with caution and only when necessary); overeating, particularly of protein-rich foods; malnutrition; a hectic and materialistically-oriented lifestyle; overstimulation by television, videotapes and movies; and an early and emphasized intellectualization.

Among those things which protect and strengthen the ether-body are: a regular lifestyle with predictable rhythms of eating and sleeping; protecting the body from extremes of cold, heat, and light. (In winter the child should be warmly dressed, preferably in layers of natural fiber clothing such as wool and cotton. In summer, direct exposure to the sun should be limited, and the head and face, especially of small children, well protected, as with a sun hat); most artistic and creative activities; and Waldorf education!

In today's world there are many environmental poisons and hazards for the child, as for the adult. But for the growing child there are many other factors which threaten its development and its later health and well-being. Parents, teachers, physicians and others need to create a proper environment around the child so it can grow up healthy and strong, and have the basis for life-long vitality and well-being.

Dr. Uwe Stave, a native of Hamburg, Germany has been a practicing pediatrician for over forty years, specializing in Anthroposophical medicine. He was Director of Pediatric Research at the Fells Institute in Ohio for fourteen years. Recently, Dr. Stave retired as dean of the medical school at the University of Witten-Herdecke in Germany. His fifth book, *Die Umwelt des Kleinen Kindes* (The Environment of the Small Child) was published by Urach Haus, Stuttgart, Germany.

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Monday Morning Conspiracy

by Jack Petrash

I had seen this look on his face before. Dispirited and preoccupied, my colleague sat at his desk in the corner of an empty classroom. He was reliving a particularly difficult main lesson. As I approached, he raised his glance, shook his head, and spoke the obvious - "Monday." No more needed to be said.

Monday morning's main lesson presents a unique challenge to the Waldorf teacher. It is a lesson that can be both frustrating and instructive. My own approach to Monday morning was formulated as a response to some disastrous lessons. I had come to believe that there was a conspiracy taking place in my classroom, that the children were working against me. Over time, I realized that a conspiracy was exactly what I wanted. However this was a conspiracy of a different kind, one which I needed to nurture and promote.

In its original form, the word "conspire" means "to breathe together." This is precisely what needs to take place among the elementary age students in a Waldorf school class. Rhythmic activities, which are vital in making the main lesson lively and pleasurable, have this added benefit. Every poem, song, and recorder piece - every "short, short, long" expressed in clapping or walking - urges the students to breathe as one.

It is not only with rhythmic activities that the children inhale and exhale together. This occurs with the emotional content of the lesson as well. Every gasp elicited in a dramatic lesson fills the students' lungs in unison. Each laugh causes the students to exhale rapidly together. Tears and laughter will leave children breathless because human breathing and feeling are so closely connected. Feelings are the fertile soil into which Waldorf teachers plant the seeds of many lessons. We work hard to make these feelings shared experiences, to make them part of the conspiracy, the "breathing together."

Yet, come three o'clock on Friday, the unity of the classroom begins to dissolve. The children



head home to a variety of rhythms and experiences. On the weekend some children are up early, dressed and ready to help around the house. Others wake slowly, eat breakfast late, and get dressed well after that. Activities vary as well. For some, outings to the zoo, museums, or movies provide great excitement. Other children stay close to home, or visit grandparents, or spend a morning worshipping in a church or synagogue. Still others are extremely active taking lessons, playing sports, or riding horses. Clearly the pace of weekend life varies tremendously and it is no wonder that when the children return to school on Monday morning, the unity and cohesiveness which usually characterize a Waldorf classroom are often lacking.

To remedy this situation I have developed a manner of teaching on Monday that fosters conspiracy - "breathing together." When we have opening exercises, I add rhythmic counting or additional times table practice and a poem or two from past studies. The effect on the children is more important than what is actually done. Hence I make the lesson simple and subdued. For instance, I often have the children copy their spelling words. I present the words methodically, pausing after each and then spelling it slowly. As I do this I can feel the students begin to settle down and breathe regularly. If we copy a paragraph, I write it slowly on the board so that the fast writers do not race ahead and the slow writers do not dawdle. With a unified pace the pulse beat of the class becomes steady. A quiet time for work is always helpful especially for illustrations. From the looks on my children's faces I have learned not to talk too much. On Monday morning it is easy to fill the void of our students' listlessness with our own words. I avoid creative and exciting activities. I want the students to breathe in rather than to breathe out. If all goes well, the class has regained its customary cohesion before the morning is over.

This way of working with a class is a special, even exaggerated approach, meant to meet the particular needs of a typical Monday morning. It should be varied if the weekend has been rainy and the students have been confined indoors. If Monday follows a three-day weekend my approach is again markedly different. My students usually seem more eager to learn after three days away from school.

Also, such an approach can easily be overdone. If so, it can be harmful.

For me Monday morning is like a deep breath. It is sobering and quickening, but needs a counterbalance later in the week. By counterbalance I do not mean a rhythmical activity, but rather time spent properly emphasizing the individual student. It is of course important to allow the students to proceed with their customary work independently, to let them grow individually as well as with the class.

For Waldorf teachers, Monday's main lesson is always a challenge. At times, it can be both frustrating and disheartening, a painful reminder of how much work we still have to do with parents and children. A social sensitivity and a unity of purpose are pronounced and recognizable characteristics of a healthy class. Because of this, their absence is felt that much more keenly.

"Classness" is a tangible entity in a Waldorf school. It is fostered by the strong emphasis on continuity and on the rhythmic and feeling element in the lessons. At the beginning of each week a Waldorf class needs to be re-formed. This is a work which a class teacher will take up over 300 times during an eight-year cycle. A good way to facilitate this reformation is to promote a "Monday morning" conspiracy in our classrooms.

Jack Petrash is a native of New York City and studied at Queens College of the City University of New York. After completing the teacher training at the Waldorf Institute of Adelphi College, he began teaching at the Washington Waldorf School eighteen years ago. Jack has taken two classes through the eight grades and will be teaching the second grade in the coming year. One of his hobbies is calligraphy.

The Waldorf High School: Keeping Ideals Intact

by David Sloan

During an eighth-grade parent meeting this year at the Waldorf School in Boulder, Colorado, parents extolled the virtues of Waldorf education: the freshness, openness and enthusiasm evident in their children; the unflagging devotion of the teachers; the artistic element weaving through every aspect of the curriculum; and the sense of community they had found for their children and for themselves. Then the discussion turned to the future and to how many students were continuing their education in the Waldorf high school. Many parents spoke ardently in support of the high school, but other raised heartfelt concerns:

"My daughter has been in this school for ten years. She says she wants a change you know, a bigger 'pond' where there's more of a social whirl. If that's what she wants, how can I say 'No'?"

"I'm just not sure that a Waldorf high school will prepare my children for the REAL world."

"My son has already received what Waldorf has to give. What can a Waldorf high school offer that another good private school couldn't provide?"

What indeed does the Waldorf high school have to offer today's youth? Is it a quaint but outmoded relic of an earlier time, or is it a far-sighted antidote to the malaise sapping the energies and imagination of a whole generation?

How one educates teenagers depends largely on how one views this tumultuous phase of life. Some mainstream educators see adolescence as less than it really is, as a simmering rebellion which needs to be quelled before it runs amok, or as an illness that only time can cure. Still others consider the high school years simply as a time of preparation for college or the workplace. It is not surprising then that our high schools begin to resemble armed camps, or treatment centers, or obedience schools.

Waldorf high school teachers, however, view adolescence as something more than it appears. They recognize it as an important stage of human development. In the teenage years a profound transformation takes place and powerful



inner forces for the future are unleashed. Only in the first years of life do children change more dramatically than in their teenage years. In adolescence, for the first time, young people consciously begin to forge their own identities and to fashion their own values. They have inklings of what may become a lifelong aspiration. In adolescence alone do they awaken to feelings simultaneously painful and exhilarating, of something familiar dying within, and of a whole new interior world being born.

What is dying? It is the innocence of childhood. Adolescence is often represented in Waldorf circles by the Biblical image of the expulsion from the Garden of Eden. This is indeed a true picture of the dying away of the "paradise consciousness" of childhood. It doesn't happen all at once. William Blake describes the "prison bars" that begin to close around us already from the moment of birth. By puberty this paradise that was childhood, with the endless days of play, the fertile fantasy life, the lack of self-consciousness, seems but a dream. The loss of the buoyancy and brightness of childhood can turn the teenage years into a period of intense mourning.

What is being born? On a physical level it is the ability to reproduce. The bodies of these young people change so that they are capable of conceiving children. Just as mysteriously, their consciousness transforms, deepens and becomes more sensitive so that they become capable of conceiving new thoughts. Quite suddenly their inner lives acquire dimensions they never knew existed. It is a bit like walking through one's own old comfortable home and discovering a whole new floor or hidden wing of heretofore unknown rooms, with vast new vistas, as well as dark closets.

So Waldorf educators see in adolescence a convergence of two fundamental human experiences, the loss of childhood with its charmed innocence, and the birth of adulthood with its potential for creation. The high school teacher then must be both a midwife and grief counselor, attending to the birth and to the dying away that are occurring within the students.

In the midst of these traumatic changes, ideals are welling up within the young person.

These ideals maintain that the world has meaning, that one's own life also has meaning, and that one can positively influence the world. The adolescent needs to have these ideals recognized and affirmed. He/she needs to have experiences that corroborate them. Hence the young person longs for three fundamental experiences:

- to find meaning in his/her life
- to find human relationships and a sense of connectedness to the world
- to feel he/she can make a difference in the world.

Adolescents whose ideals are affirmed and kept intact will of course survive adolescence and become functioning adults. But beyond this they are more likely to achieve mastery over themselves and their destiny. And they are more likely to become healthy adults who continue to grow inwardly long after the physical body has begun to deteriorate.

Unfortunately, today more than ever before, young people are starving for this very nourishment. The great tragedy of secondary schools in our country today can be traced to this single fact: the younger generation's vision of life's transcendent possibilities has shrunk and shriveled into a cynical, passive acceptance of the view that the individual doesn't really count for much and certainly can't make much of a dent in the grand corporate scheme of things. Their longing for inspiration, for affirmation of their ideals is not being met. Hence, they are becoming insufferably critical or withdrawn and self-absorbed.

New York City's Teacher of the Year in 1991, John Taylor Gatto, who has taught in public schools for over 25 years, has said:

"We need to rethink the fundamental premises of schooling and decide what it is we want all children to learn and why. For 140 years this nation has tried to impose objectives downward from a lofty command center made up of 'experts,' a central elite of social engineers. It hasn't worked because its central premises are mechanical, anti-human, and hostile to family life. Lives can be con-

trolled by machine education, but they will always fight back with weapons of pathology: drugs, violence, self-destruction, indifference."

Gatto then recites a litany of adverse effects that the public school system has had upon young people: lack of curiosity, weak powers of concentration, little sense of the future or of the past, lack of compassion, rampant materialism, and uneasiness with intimacy.

The Waldorf high school curriculum consciously aims to nurture and encourage adolescent ideals, and to satisfy the longing for meaning in the world and self, and for a sense of importance. It seeks with clear intent to avoid (and if necessary to heal) the destructive habits of mind and spirit so common among young people today.

In order to find meaning in the world one must first awaken to the world, to its phenomena. This requires the power of observation. Even adults



are seldom observant enough to notice what their spouse or child is wearing on a given day. An adolescent can be almost unconscious of what is going on around him/herself. I once asked my students to close their eyes and tell me the color of the shirt I was wearing. One fellow said, "I don't even know what color shirt I'm wearing!"

So in the Waldorf high school we arouse and sharpen powers of observation. In a chemistry class the students must describe clearly and precisely what happens when heat is turned up under a beaker of water. In English they must portray an object as commonplace as a pencil or an acorn, noting its color, texture, shape. In art history and anatomy classes in the ninth grade, they study a Greek statue or draw the miracle of the skeletal system. Through this the human form, their human form, becomes a source of wonder and beauty, instead of a cheapened, soulless media image.

This training in observation transfers to the social and moral realm. The students learn to observe other people, and to be aware of their needs and problems. A student schooled in observation is more likely to notice that a classmate is feeling ill or "down" and to make a gesture of aid than is one who is lost in a cloud of adolescent self-absorption. Observing the world is a first and necessary step in making a positive impact upon it.

In a Waldorf high school history is taught showing the interrelatedness of all epochs, all cultures, and all areas of life. In the tenth grade Ancient Cultures course, for example, students are often fascinated by the parallels between the Egyptians' preoccupation with preserving the physical body through embalming, and our culture's obsession with staying young through exercise, cosmetics and surgical procedures. Music is presented along with mathematics since it cannot be fully understood without it. The artistic achievements of a Michelangelo are studied in relation to the anatomical discoveries of a Vesalius. Thus for the Waldorf high school student history is not a list of facts and dates but a living, integrated tapestry of human activity and striving. Coming to know and to marvel at this tapestry he/she acquires a sense of the meaning and coherence of human history and culture.

Waldorf high school teachers also stress the power of individuals to shape their world. History is presented as filled with the breath and pulse of real living people. The young people study the lives and achievements of the great personalities of human history, Socrates, Joan of Arc, Schweitzer, Churchill, et. al. They come to know them as real persons, of flesh and blood, and with a spark of divinity. They see them as individuals who were able to make a positive contribution to the world. The young people learn that the individual can indeed help shape the world. They are likely to realize that they too have a spark of the divine and that they too can make a difference.

A person able to express him or herself effectively is more likely to find meaning in life and more able to influence the world. In English classes, we work consciously to bring meaning and value back to words. As George Orwell predicted in his novel *Nineteen Eighty-Four*, there are today many forces at work to undermine the foundation of our humanity - our language. To a terrifying degree "Newspeak" has come into existence. Missiles are "peacekeepers", taxes are "revenue enhancements", and in certain circles "bad" means "good" and "cool" and "hot" are used interchangeably. Hence through each part of the English curriculum of a Waldorf High School - the morning verse and the weekly writing assignment, the group recitation and the memorization of great poems and passages of prose - the adolescent is enabled to express him or herself clearly and truthfully in speech and in writing.

Teenagers are insecure almost by nature, unsure of who they are and what their limitations and possibilities are. For all their bravado, they can

be as fragile as seedlings set out in the spring. The process of empowerment involves giving them the skills which will help them to meet the challenges life presents them in the future.

This includes, of course, the basic knowledge and skills in math, English, and the sciences. It includes also the artistic and handwork skills. In most high schools today these are considered frills, secondary exercises in self expression.

In a Waldorf high school, the arts and handcrafts are, as they were in the first eight grades, an essential part of the core curriculum. The students continue with their musical instruments, sing in a chorus, do eurythmy. They learn how to bind a book, draw a figure in perspective, hammer out a silver bracelet, weave a scarf.

This training prepares the student for the unlimited situations they will encounter in life. Also, it gives the young person a broad-based self-confidence in his or her

ability to learn and to apply new skills. In addition the arts and handcrafts help the student in the academic side of learning. Rudolf Steiner realized the extraordinary power of the arts, therapeutically and pedagogically. They are bearers and cultivators of thought. They create the power to think, reason, conceptualize and imagine. Modeling clay, doing eurythmy, weaving, all nourish the

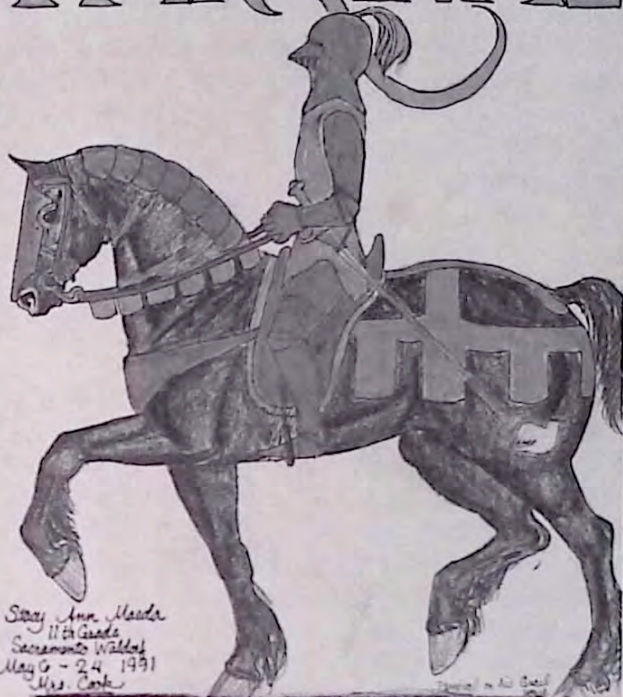
thought forces which allow the sophomore to comprehend poetry and grammar.

Thus, in a Waldorf high school the adolescent is helped to make the transition from childhood to adulthood. The ideals which are emerging with such heat and passion are recognized and sup-



Drawing from a Greek History main lesson book.

PARZIVAL



Drawing from a Parzival main lesson book.

ported. The young person is helped to find meaning in the world, and in his or her own life. He or she is helped to understand and feel that he or she can make a difference in the world.

It should be noted here that, in addition, the Waldorf high school prepares its students for the real world of college and career as well or better than other high schools, public and private. There has been as yet no formal study of Waldorf high school graduates as there has been in Germany. All indications though are that they do well on college boards, are admitted to and excel at quality colleges and universities, and are able to pursue successful careers and professions.

For the child who has had a Waldorf elementary education, the benefits of the high school experience are magnified. Seeds sown years before in the early grades grow and come to flower. The tenth grader who came to know the saints and Old

Testament figures in the second and third grade meets them again in the study of the Bible as literature. The eleventh grader finds that the freehand geometric drawing done in the fifth grade is the basis for a new study, projective geometry.

Rudolf Steiner recognized the high school years as a critical period of life. From the beginning he intended Waldorf education as a twelve-year, not just an eight-year, experience. And indeed the high school years are too critical a period of life to leave to teachers and administrators who fail to recognize and honor adolescence for what it is. However, while there are today close to a hundred Waldorf elementary schools in North America, there are still only some ten Waldorf high schools. For the benefit of the adolescents of tomorrow, let us hope that this number will increase in the years ahead.

In the broader educational arena, most educators and administrators today are searching desperately for an approach, any effective approach, that will kindle adolescents. The Waldorf curriculum is just such an approach. For several decades it has been quietly educating young people and graduating them into the world with their ideals intact. The time has come perhaps for the Waldorf high school curriculum to be recognized and implemented in the wider arena.

David Sloan was born and raised in southern California. He graduated from Harvard in 1971, and in 1971-72 did the Anthroposophical Orientation Year at Emerson College, England. Three years later, David returned to Emerson for the teacher training course and for the opportunity to meet his future wife, Christine. After working in a home for troubled adolescents, David began teaching in the Green Meadow Waldorf School in Spring Valley, New York in 1979. He has been there since except for the past year spent teaching the 9th grade and helping to launch a Waldorf high school in Boulder, Colorado. The Sloan's have four children, three (ages 13, 10, and 6) already in Waldorf school and one (age 4) eagerly waiting to start Waldorf kindergarten.

Music in Education: Finding the Balance Between Apollo and Dionysus

by Eric Müller

This article was written primarily for Waldorf teachers. The issues it raises, however, and the insights it expresses are important for everyone interested in wholesome, balanced education.

R.E.K.

Listening - that is what leads us, guides us through our lives, and whether we're led astray or not will largely depend on our ability to listen with our whole being. In distant evolutionary times, according to Rudolf Steiner, the human being was a pure listening organ. Hearing was part of the life process and involved simultaneous inner movement. To hear was to listen wholesomely, and hearing was alive with immediate inner eurythmic movement. A healthy listening that permeates all the senses, that enables us to feel at home on earth, to find the way to ourselves and our true destiny is critical today, for ourselves and for our children. Such listening, however, is endangered by the intellectual thinking holding sway, and by the technology which numbs us to our humanity.

Today in North America, teachers, including Waldorf teachers, daily observe children who are not able to listen, nor able to move in a normal, healthy fashion. The inability to focus, respond, react, and hence to understand goes hand in hand with the many motor disorders steadily increasing among children: the lethargy, hyperactivity, the rhythmical stumbling and stuttering, the thumping heaviness, and flighty "will o' the wispiness." In the midst of this we stand, struggling to create order, to rightly lead, to harmonize, to encourage, to ward off an encroaching, rigidifying deafness - in the wider

sense - that is settling fast over the tender young bodies and souls.

A balanced Waldorf curriculum is our structural support. What a blessing it is, and how refreshing to walk the hallways of any Waldorf school in the early morning, and to hear the sound of flutes and recorders, of singing, clapping and recitation issuing from the classrooms. The rhythmical part of the main lesson ensures that the day has its musical foundation. And it does not take much to create music. We have our limbs for rhythm, our



voices for melody, and one another for harmony. The morning music is an ordering principle, imbuing the rest of the day with harmony.

Yet, we see, it is by far not enough. Our age is harshly dissonant. The amount of disorder entering the classroom is alarming. It begins in kindergarten, and continues through the grades with some changes in the type of disruption and its origin. Though the Waldorf curriculum in itself offers immense support, it will not suffice unless we heed the words, the near admonitions, of Rudolf Steiner urging teachers to permeate their lessons with music. Our inner bearing, our outer composure, the way we compose our lessons, orchestrate the works, conduct our classes should all be touched by music.

Also we must keep in mind the central position of music among the arts. It is the fulcrum of the seven arts. It radiates through them all, from architecture, the plastic arts, and the fine arts, through to poetry, eurythmy and the social arts, to which education belongs. Each of us, regardless of talent, must approach, face and work with music directly and let it become a focal point in our teaching. Then it can permeate all subjects and lessons, in a less visible, more intuitive manner.

To realize this healthy, music-imbued teaching we must ponder deeply the history of music and its role in human life. We must ask with regard to music, as with other areas of life, three mighty questions. Where have we come from? Where are we now? Where are we going? Thus armed and strengthened we can venture into the tumultuous tomorrows. Even so, the steps taken need immense courage, for each step forward is a trail-blazing deed. And there is sacrifice involved, because it means leaving behind the comforts of musical traditions, the old listening habits. Only by breaking away, without necessarily discarding, can we find the room to create anew, unhampered. The reward is a new found freedom, not, it must be noted, without its dangers.

In the distant past, humanity lived in close contact with the gods and the spiritual world, and music was simple, less structured, and inspired. As humanity "evolved," separating itself from the spiritual world, moving more into the domain of

matter and individual consciousness, music accompanied and helped form these changes. Music became increasingly complex; its rhythms lost their spontaneous vitality; its melodies were frozen into chords; the tones were fractured into parts, then banished behind bars, and secured with specific "keys" varying in shape and size. A stream of evolution radiating in from the periphery to the point, terminated in the individual.

A counter movement began, arising out of this. It awakened slowly in the inner core of the human being, radiating out, into the future, and back to the macrocosm. Thus we have a centripetal, or centering stream and a centrifugal, or radiating stream. We may call them "Apollonian" and "Dionysian" respectively. An awareness and understanding of these two streams gives a clearer vision of how help and healing can filter into our cultural life through music. It will influence and alter our work down to singing the simplest songs with our children.

"A healthy listening that permeates all the senses, that enables us to feel at home on earth, to find the way to ourselves and our true destiny is critical today, for ourselves and for our children."

Western music developed under the guidance of Apollo. It is noteworthy that Plato recognized only Apollo's lyre in his ideal state, banning the Dionysian aulos or "pipes" to the country to be played by the shepherds. Yet the Apollonian stream, rational, structured, ordered, began to lose its life-substance. This is mythically portrayed in Orpheus' losing his wife Eurydice, and later being torn to pieces during the Bacchic celebrations. With Apollo's light fading and dying, the Muses changed into the physical senses, were bound to matter, and were increasingly cut off from spiritual immediacy. Music became ever more ordered and structured, though also splendid to the ear. Logical thinking increasingly entered music, leading to the purely mental abstractions of much of our contemporary

music. This is a music dominated by reflective, rather than inspired, thinking.

Now this Apollonian stream at its end point is beginning to dim, warp and crack. We sense a danger. Apollo's music has kept us "sane," for our own well-being, safely unconscious of our inner godly substance. Now we must confront the realm of Dionysus, wild, unstructured, and inspired, and we are loathe to do so. We are reluctant to give up our reflective thinking, fearing the Titans within us. We are very comfortable in our "dead" surroundings. Yet humankind has crossed the threshold. There is no way back. Living, creative forces are welling up with immense power, and if not harnessed through recognition and strength of self they can be overpowering and destructive.

Rock music is a monument to this irresistible impulse. Successive generations from the mid-fifties onward have turned to this music in which some of these inexplicable inner surgings can be vented, where there is apparent room for the expression of these powers, alive and burning to be released. Youthful idealism feels its own sense of divinity and lives it out in flames of immense volume, the tonal expression of the will. Thinking is forced to succumb to the pressure, and feeling is sucked into the nether regions of the body, and torn

asunder. Timothy Leary called rock stars "prophets." The masses still follow them, numbed or hysterical, unquestioningly loyal, and isolated into their private, inner worlds. But these young people, whose faculties of thinking are not yet fully developed, cannot really judge. There is the pain of the great separation, enhanced formidably in our age. There is the cry for help. And it is loud, very loud. But it is being drowned out as rock becomes generally accepted, is suburbanized, becomes a background hiss, dulling our ears.

A clear compassionate consciousness is required, one that realizes that these powers are emerging and need to be met. As educators we need to be on the forefront, we need to hear, and we must be equipped to help.

When Béla Bartók and Zoltán Kodály began to collect the folk music of eastern Europe, saving it from extinction, it was like the rediscovery of the aulos, or shepherd's pipes. It was a sign that the Dionysian stream was beginning to resurface, to rejuvenate music and our culture at large. It is a crossing point: the music of the shepherds meeting with the Apollonian music of the kings.

The real decline of western music resulted when the royalty and the church began to collapse,



and materialism began to dominate intellectual thinking. Yet even today an attitude of aristocracy and conservative religiosity lingers and clings strongly to western musical traditions. Classical music is still largely a luxury to be practiced and performed by those endowed with skill and talent, and to be a consumer product for listeners. Now, however, music must become the soul's daily bread, given and enjoyed by all. We can no longer remain aloof, or reach out for the electronically-boostered, glossily-packaged surrogates for our own music. New approaches, attitudes and techniques have to be found and developed.

As teachers recognizing the onslaughts of the age we need to stand firm and lead our children with the "wisdom of the kings." We need to keep the Apollonian stream light-filled, careful not to fall into rigidity or cold intellectuality. Kindling within ourselves "the warmth of simple shepherds' hearts," we can also bring warmth to our classes. We can guard our flock seeing that even the least talented receives a musical experience.

The two streams bear a common aspect: that of protection. The king must lead and rule wisely, defending if necessary. The shepherd must be ever watchful for the wolf. We need to engender royal reverence when dealing with the Apollonian stream which points to the past. This reverence can be instilled by the way we work with the music that has been handed down to us through the ages, by the way we deal with the lives of the great masters and the contents of their compositions. The Dionysian stream points to the future, and should be will-filled, lively, joyous, creative, ever-changing, spontaneous and full of movement.

To achieve a balance between these two is to enliven the senses (thus warding off the deadening processes), and to give form to the will forces in danger of running wild. But we must realize that we can achieve this balance only with the help of the resurrected one, the cosmic Christ, who embraces all of humanity, all races, religions and communities. The Christ is the being of active balance, the unifier of the inner and outer gods, the source of the light which embodies both wisdom and warmth. Each of us, regardless of our ethnic background or religious affiliation can draw, if we choose, upon this strength

to help us lead, enthuse and protect the children we teach.

Music is closely linked to movement. If we combine music with outer movement, especially in the first three grades, we can achieve the desired calmness. In the middle grades the movement should flow over into the soul realm, through the imaginative use of major and minor keys. For the upper grades movements embodying thought will provide right nourishment for the developing faculties of judgment and understanding.

But throughout, the sense of quality must be upheld, scrupulously so, in the choice of music, of games and of instruments. The teacher's voice is the cardinal instrument, for the children will model themselves according to the innate qualities of his or her voice. The Verbeck singing exercises are invaluable to teachers since they can help uncover almost any voice. The lyres, flutes and other instruments such as Choroï offers, can match and enhance this sublimated quality, simultaneously meeting the child's needs. There is much pioneering work to be done. Let us listen and be guided by the light-filled voice of Apollo, and let us move forward with Dionysian enthusiasm, bravely centered between the two in silent becoming.

Eric Müller was born in Durban, South Africa and except for the years between two and seven - which he spent in Switzerland - lived there until he was twenty-one. In 1981-82, he did the Anthroposophical Orientation Year at Emerson College in England, and thereafter the Waldorf teacher training at the Institute for Waldorf Pedagogy in Witten-Annen, Germany. Five years ago, Eric moved with his wife Martina and their children to Eugene, Oregon to be a class teacher at the Eugene Waldorf School. Eric also teaches music and Martina teaches art in the school and in the Eugene Waldorf Teacher Training Program.

Freedom of Choice in Education

by Gary Lamb

"...I cannot believe that a free (independent) school could be founded with state subsidies which in themselves imply supervision by inspectors of the education authorities." (1)

Rudolf Steiner

Last Fall I attended John Taylor Gatto's program, "The Exhausted School" at Carnegie Hall in New York City.(2) A gentleman dressed in a business suit was sitting next to me and shortly before the program began, without introducing himself, he asked me why I was attending the event. I described my interest in independent education and handed him a copy of *The Threefold Review*. Then I asked him why he was there and who he was. My neighbor said he was an assistant under Secretary of Education, Lamar Alexander, and that his area of responsibility was "choice" in education.

Upon hearing this I gave him some choice words about my conviction that real choice cannot come from any government-subsidized program. My point was simple: what the government subsidizes it will regulate. Furthermore, the many political, economic, and cultural power groups working through the government will want their interests reflected in those regulations. The result will be that any money flowing from the government will only undermine the independence of schools which accept government funds. I also pointed out that government-sponsored choice programs repeatedly get watered-down, or outright

killed, by the multitude of vying power factions working through the government.

To my surprise, the gentleman next to me admitted that it was indeed the case that any "choice" proposal instituted by the government is subject to the abuse of many special interest groups at each step through the political gauntlet. When I stated that real choice in education of necessity must be based on financial support from non-government sources, he told me about the Golden Rule Insurance Company of Indianapolis, Indiana.

After a state government-sponsored choice program failed in Indiana, Pat Rooney, the Chairman of Golden Rule, started a private choice program in the city of Indianapolis. Golden Rule pledged \$1.2 million over three years to financially assist school parents who wanted to send their children to nonpublic schools. The company is now providing financial assistance to enable 750 children to attend private schools. This is an example of how it is possible to financially support education from nongovernment sources, if we have the will to do it. To develop and to sustain this will, the ideal of a free and independent cultural life, which includes all of education, must be a primary driving force. We must look at the background of the founding of the first Waldorf school to understand this ideal.

The founding of the first Waldorf school in Stuttgart, Germany, in 1919, must be seen in connection with Rudolf Steiner's ideas about the threefold nature of social life. Steiner maintained that human society should consist of three distinct and

autonomous domains. The political sphere, limited to rights, should be based on equality. The economic sphere, comprising the production, distribution and consumption of goods and services should be based on brotherhood and cooperation. The domain of cultural-spiritual life, including education, the arts, and religion should be based on freedom. One essential concept in three-folding is that all of spiritual-cultural life including education, needs to be liberated from government control. It is crucial to distinguish between temporarily deregulating an area normally within the jurisdiction of the state and removing all government authority from that area. Deregulation does not mean freedom; removal of authority can.

Without this aspiration for freedom in the cultural-spiritual life standing firmly behind it, the Waldorf school movement would never have started. In fact, Steiner often stated that Waldorf education is of no consequence if it does not grow into a liberated cultural life. "If you do not have the courage to strive for the liberation of the schools from the state, the whole Waldorf system is of no avail. For it has meaning only if this movement grows into a free spiritual life." (3)

Right from the beginning then, at least in thought, the movement for Waldorf education and the movement for the liberation of spiritual-cultural life as presented by Steiner were two sides of one effort. While the first Waldorf school was being founded, Steiner called also for a "World School Association." This, in an organized way, was to "found a human community that will strive with utmost energy to realize the free domain and self-determination of the educational system." Further it should "work for an understanding of spiritual life, which will bring about that money becomes available for the founding of independent schools, independent colleges everywhere." (4) Waldorf and other so-called independent schools whose "freedom" depends on exemptions, variances or special recognition from the state that can be withdrawn at anytime, ultimately will have no meaning if the rest of education and

cultural life is not free. Rudolf Steiner was greatly dismayed that the World School Association never really got started.

The Waldorf Movement and the World School Association were conceived of as complementary efforts. For Steiner neither one had any sense or meaning without the other. Consequently, it would appear that there is an obligation for those claiming to support Waldorf education to develop the "courage," which Steiner mentions "to strive for the liberation of (all) schools from the state." However, if we look around us today in North America there is no evidence of an effort within or around the Waldorf movement to free education from state control. For all practical purposes this idea has been abandoned.

To a large degree the motivation behind the expansion of the Waldorf movement is parental egoism. To a certain extent this is justified. But the mission of the Waldorf school movement was not merely to save a few lucky children of well-to-do or self-sacrificing parents from the evils of public education. It was meant to work hand in hand with those forces striving to liberate education for all children and all adults. As Helmut von Kugelgen, a co-worker with Steiner in the founding of the Wal-

dorf movement observed, "The Waldorf School was not conceived of merely as a benefit for the children of the workers of

"One essential concept in three-folding is that all of spiritual-cultural life including education, needs to be liberated from government control."

the Waldorf Astoria Cigarette Factory, nor as a gift for a few children of Anthroposophical parents. It was designed as a social and spiritual deed for all human beings and for the spiritual life of all nations." (5)

This complementary movement for the liberation of the spiritual-cultural life is not yet visible and Waldorf schools will lack meaning and money until it is. There must be efforts to generate money for independent schools based on the idea of a free cultural life. The model set up by the Golden Rule Insurance Company shows that it is possible to create nongovernmental organizations that finan-

cially support independent education without undermining educational freedom. It needs only persons with the courage and will to do it.

Notes:

(1) Rudolf Steiner, *Soul Economy and Waldorf Education*, Anthroposophic Press, Spring Valley, NY, and Rudolf Steiner Press, London, p. 314.

(2) See Issues 5 and 6 of *The Threefold Review* for articles written by John Taylor Gatto.

(3) Rudolf Steiner, October, 1920 as quoted by Helmut von Kugelgen, "How Important is it that Schools be Independent Today?" *The Threefold Review*, Issue No. 2, Winter 1989, p. 4

(4) Ibid. H. von Kugelgen summarizing Rudolf Steiner's thoughts.

(5) Same as note (3)

This article is an edited version of "Do It Yourself. Don't Wait for the Government." The original piece appears in Issue #7 of *The Threefold Review*, PO Box 6, Philmont, NY 12565. Subscription \$7.90 - one year.



Illustration from a Parzival main lesson book.

Gary Lamb is a "lifetime New Yorker," born in the Adirondack region, and presently living near Harlemville, New York. For eight years Gary was a business associate at the Weleda Pharmacy, and then for seven years was manager of the Hawthorne Valley Farm Store in Harlemville. Gary is co-editor of *The Threefold Review*, a journal devoted to the exploration and application of the social ideas of Rudolf Steiner. He has been investigating the possibility of creating a privately backed voucher program for New York State similar to the one set up by the Golden Rule Insurance Company. This would assist parents who wish to send their children to private schools.

Real Choice in Education

"A one-day conference on what is needed culturally, legally and financially to provide for real choice in American education"

A Conference Report

by Henry Barnes

This conference, held in Harlemville, New York on April 11, 1992, would surely have been of great interest to Emil Molt (see page 33). One of Molt's particular concerns was the establishment of educational and cultural life as free entities within the social fabric, independent of state control. It was just this issue which was the focus of the conference on "Real Choice in Education," sponsored by the Margaret Fuller Corporation.

The conference took place thanks to the initiative of Gary Lamb. Co-editor of *The Threefold Review*, Lamb has been long committed to the idea of liberating cultural and economic life from the control of the state. (Please see Lamb's article beginning on page 26.) Realizing that the time for academic debate is over and the need for action is here, Lamb conceived and organized the conference. He invited two distinguished champions of independence in education, John Taylor Gatto and Stephen Arons. He invited also, Timothy Ehrigott, spokesperson for the Choice Charitable Trust.

John Gatto was the New York City Teacher of the Year in 1989, 1990, and 1991 and the New York State Teacher of the Year in 1991. An educator of nearly three decades experience in New York City public schools including fifteen in inner-city, ghetto schools, Gatto believes that bureaucratic state control of education, no matter how dedicated individual teachers are, is basically irreconcilable with real education. A man of tremendous heart and will,

Gatto has left the public school system to devote himself to the cause of school emancipation and the separation of school and state. Gatto independently organized a program of public speeches on "The Exhausted School" held at Carnegie Hall on November 13, 1991.

Stephen Arons, in contrast, has come to this issue as an attorney and professor of law. He is Director of Legal Studies at the University of Massachusetts. For many years Arons has argued that the First Amendment provides the basis for free educational choice. The virtual monopoly on education by the public school system, reinforced by the state's power to impose school taxes on all of its citizens (whether or not their child attends a state school) is, Arons maintains, an infringement on the freedoms guaranteed by the Constitution. Arons has written several books (including *Compelling Belief: The Culture of American Schooling*), and has provided legal representation for families in conflict with government school officials.

The other main speaker, Timothy Ehr Gott, represented a unique initiative in the financing of private education. Several years ago J. Patrick Rooney, chairman of the Golden Rule Insurance Company of Indianapolis, set up a charitable trust that offers to pay, with no strings attached, up to \$800 per child as half of the tuition at a private school of the parents' choice in Indianapolis. To qualify, students must be eligible for free or reduced-cost lunches under federal income rules and be entering grades K-8 in the 1991-92 school year. The company has placed \$1.2 million, to be disbursed over a three-year period, at the disposal of the Choice Trust. This will enable up to 500 children to attend non-public schools. Golden Rule has been joined by other businesses including the Eli Lilly Corporation. To date the parents of some 750 children have taken advantage of this opportunity.

Gatto and Ehr Gott arrived in Harlemville on the day before the conference. They visited classes in the Hawthorne Valley (Waldorf) High School and spoke to students there. Gatto was particularly impressed with the woodworking, blacksmithing and eurythmy classes which he saw. That evening in a talk on "The Exhausted School" he regaled the

audience with often hilarious stories of his teaching experience in New York City.

The conference opened on Saturday morning with over 150 participants from eleven states. Included were representatives of home-schooling parents associations, of parochial school organizations, as well as many others committed to freedom of choice in education. There were parents from a number of Waldorf schools. After Gary Lamb's opening remarks, Gatto, Arons, and Ehr Gott spoke in turn. There was a concluding plenum session. Audience interest was intense throughout, and the questions and discussions were provocative and lively.

Several fundamental ideas and points were expressed from the podium and/or from the floor. They are of significance for everyone concerned about the future of education in North America. They include:

- The right to an education is distinct from educational freedom. Gary Lamb pointed out that it is essential that we distinguish between the right of every child to be educated on one hand, and on the other, the freedom of parents to choose a school and of teachers to teach, according to their conscience and deepest insights. The state has the responsibility to guarantee and protect the right of the child. But it does not have jurisdiction over the freedom of parents and teachers.

- The economic, business and corporate sector has a responsibility to underwrite education without exercising any form of pedagogical or ideological control. This is exemplified by the Golden Rule Insurance company funding access to non-public schools without requiring any follow up as to classes attended, grades received or test scores achieved, and by exercising no control over the choice of schools. Certainly, a corporation will be interested in the educational level of those entering its work force, but the education of free-thinking, well-balanced individuals rather than the training of competent workers should always be the motivating factor in the economic support of a school.

- Every thoughtful citizen should work for the recognition of the idea that the First Amendment

includes the right to make independent educational choices unencumbered by the state. We need a separation of school and state to match the separation of church and state mandated by the First amendment.

- In a state school system that is structured and administered in a "top-down" manner, paralyzing "bureaucratization" will occur. This stifles the initiative, innovation and freedom essential to real education.

- Special interests (publishers, unions, service contractors, etc.) have an enormous stake in maintaining the status quo. This is a great challenge for those working for educational choice. They must work at a grass roots level for "real choice."

- Choice is essential to fundamental education reform. However, it is not enough. A variety of educational alternatives are needed. Otherwise choice is meaningless. Today there are not enough alternatives to compete with the existing public system. We need to broaden and deepen teacher education so that big business cannot step into the educational void and provide schooling that is merely training for the labor market.

In his concluding remarks, Gary Lamb recalled the founding of the first Waldorf school by Rudolf Steiner and Emil Molt. Lamb pointed out that Steiner proposed also the establishment of a World School Association. This was to have as its goal the fostering of a cultural life in which each individual would be free to choose the intellectual, spiritual, artistic, religious values that are important to him/her. Steiner felt that in the long run this would be the best way to gain support for an approach to education that seeks to educate independent-minded, creative and socially responsible adults.

In January, 1990 at the Goetheanum in Dornach, Switzerland, a young man from East Germany addressed an audience of Anthroposophists eager to support the establishment to Waldorf schools in the newly liberated part of Germany. He described the experience of participating week after week in the protest demonstrations in Leipzig. These had begun as acts of open defiance to the

regime and had grown into a tidal wave of human commitment to the ideal of social freedom. He ended by saying: "If you in the west could find it in your hearts to make working for spiritual, cultural and educational freedom for every individual your first priority, rather than concentrating exclusively on the founding of Waldorf schools necessary and important as these are, you will have done more to help us than can be done in any other way!" Today, two and a half years later, the tragic eruption of ethnic, cultural and religious fanaticism in Eastern Europe underlines the truth of this young East German's plea.

Those of us from Waldorf communities who shared in this event in Harlemlville came away, I believe, with the renewed conviction that wherever the Waldorf movement has at its heart the striving toward the freedom of education for all children, not just its own, it is true to its own original ideas and is most truly in the service of the educational needs of our time.

Choice Charitable Trust, c/o Golden Rule Insurance Company,
7440 Woodland Drive, Indianapolis, IN 46278-1719 (317) 293-7600

The Threefold Review c/o The Margaret Fuller Corporation, P.O.
Box 6, Philmont NY 12565. Phone #: 518-392-5728. A written
text of the "Real Choice" presentations is available from the
Margaret Fuller Corp. \$3 postpaid.

Henry Barnes has been involved in Waldorf education since 1934. When just graduated from Harvard College, he went to Stuttgart, Germany for the Waldorf teacher training. Henry taught first at Michael Hall in England and then for 37 years was at The Rudolf Steiner School of New York, as class teacher, history teacher and administrator. For many years, the General Secretary of the Anthroposophical Society of America, Henry is presently on the Board of Directors of AWSNA and on the Editorial Board of *Renewal*.

The International Waldorf Teachers' Conference in Dornach, Switzerland

by Astrid Schmitt-Stegmann

In April 1992, the fourth International Waldorf Teachers' Conference - a conference held every three years - took place at the Goetheanum in Dornach, Switzerland. Teachers from all over the world gathered to share the challenges and satisfactions of establishing Waldorf schools in different countries under often very adverse conditions. They gathered also to reconnect with the original impulse for the Waldorf movement, an impulse which was meant to be a leaven for cultural healing and renewal.

It was an exciting event. There were about 900 participants, from 320 schools in thirty-five countries. Almost eighty teachers - a large contingent - came from North America. A special effort was made to bring teachers from Eastern Europe and Russia so that all could vividly experience the growth of Waldorf education in these countries in the few years since the Iron Curtain fell. Estonia, Hungary, Russia, Czechoslovakia, Poland, Croatia, Slovenia, Romania, and Armenia were represented. It was indeed thrilling to hear of the growing interest in Waldorf education in these countries, and of the many initiatives developing there. It was also wonderful to hear of the schools in Israel, India and Africa.

Dornach, a village close to Basel, showed its most endearing side. A few days before the conference, the weather had been cold and rainy, but when we arrived it

was warm and sunny. The hundreds of cherry trees around the Goetheanum were in bloom, a feast for the eyes. The springtime air was fragrant with their sweet smell, with that of other blossoming trees, and with the scent of the many wild flowers on green meadows. And the air was alive too with bees and butterflies. We could not have had a more beautiful setting and a more welcoming atmosphere.

The theme of the conference was how Waldorf education can help children today evolve into responsible, free, self-aware, self-determined and thinking human beings. The question was considered in the context of the spiritual reality of our time, that there is a struggle going on concerning the orientation of human thought. Imaginatively understood, this struggle is between the archangel



Michael, representing cosmic intelligence, and the "Dragon" representing destructive and egotistic impulses in the human being.

Each morning there were lectures and workshops dealing with the challenge of educating children in a healthy way in our modern high tech, high stress, high mobile, man-made culture. Lectures were either given in German, then translated into English, or visa versa. The lecturers included Heinz Zimmerman, (member of the Vorstand and head of the Pedagogical Section at the Goetheanum), Stefan Leber and Ernst Kranich (both of the Stuttgart teacher training), Kristina Sarjanen (Helsinki), and Betty Staley (Sacramento). Following are a few of the many ideas which were presented and discussed.

Because of our modern culture and lifestyle children, even in kindergarten and grade one, bring many hindrances to learning into the classroom. The task of a Waldorf teacher is to overcome these hindrances and to help the children establish connections to life and to other human beings. To be able to do this, the teacher should develop the capacity for "Goetheanistic observation." This is the careful and penetrating observation of natural phenomena, of a plant for example, during which we resist our habitual temptation to find quickly an explanation, or to impose a concept. Thus we create a space in ourselves for the natural surroundings to speak to us again. The teacher who can observe in this way can better help the children connect to nature in a vital and loving manner. The teacher must also be able to "characterize," to describe a phenomenon from as many sides as possible. Through this we avoid just handing down our own opinions, and again let the phenomenon speak for itself. The children then have a chance to form their own pictures.

It is essential that we develop a new consciousness in our time, that we strive to be inwardly active, that we develop initiative. We must come into contact with our higher capacities, our higher individuality. Only from a higher vantage point can we be truly social. Our lower ego, which is our selfish ego, is antisocial as long as it is not spirit-filled. Out of our higher principle we can become cosmopolitan. Language, folk, race, group must all

be transformed so we can find ourselves on a higher, a more universal level. Then we will come into contact with the archangel Michael, the spirit of this time.

Stefan Leber drew parallels between the historical development of mankind and the development of the child. He compared the Renaissance with the radical change that occurs during puberty. In the 14th and 15th centuries a change of direction occurred. Human beings began to focus on the earthly world. This change is evident in art, in for example, the powerful, muscular, earthly bodies of Michelangelo's Sistine Chapel. During the Middle Ages the focus of interest was in the divine, invisible world. Then it turned to the sense world.

But in the Renaissance, the sense world still had the quality of transparency, was spirit-penetrated. This transparency was lost by the 17th century. Our moral constitution was devastated by this loss. From then on the principle of utility was more and more dominant. Everything was judged according to its usefulness. Human beings experienced an enormous loss of meaning in life. When human life loses its meaning, mental life becomes weak, feeling life dull and the will empty.

Here Mr. Leber pointed to a seeming contradiction: our present day mental life does not seem weak at all. There is in fact a tremendous flood of ideas going into computer technology. In our time there is much inspiration for technological thoughts. Thinking is inventive with all that relates to the outer world. The weakness, however, shows when we want to solve social problems. We have no social imagination. Our energy and strength goes into maximizing profit for ourselves. We experience a dullness, an emptiness in our souls and crave entertainment, excitement, alcohol, drugs, etc. to fill it. We do not have the strength to fill it with the creative activity of our own individuality.

In education we need to help children develop inner creative activity and inner moral forces as a bulwark against the emptiness and meaninglessness and all that results from it. This strong inner life develops when children love what they hear and do. Thus we need to give the children strong and vivid pictures in presenting our material

so that they can enter in with interest. This is protection also against the strong instinctual nature that can arise powerfully around puberty and can even express itself as a destructive force. The arts have a special mission in this respect. They awaken moral creativity, an aesthetic sense and an appreciation for beauty. The arts lift us to another level.

Kristina Sarjanen and Betty Staley discussed with practical examples how to enliven the souls of the children and to awaken moral responsibility in them through the Waldorf curriculum. The story/biography material presented through the grades was cited as a major tool to give the children a healthy moral foundation, and to stimulate internal image-making. An inner moral groundwork and positive images of what human life can be are essential in our time.

Artistic activities are another means to enliven the child inwardly. This is the true role of the arts in Waldorf education. Betty Staley pointed out how parents can give strong support to their growing child by having a well-structured day (regular mealtimes, bed time, time for homework, time for reading, etc.) and according to the age of the child, by giving them responsibility for household chores.

In the afternoon there were artistic activities for all participants. These included painting, music, eurythmy, drawing, and clay modeling. These were meant to enliven and nourish the inner life of those present. In the evenings scenes from one of Rudolf Steiner's mystery plays were presented on the Goetheanum stage. There was also a remarkable eurythmy performance.

All in all it was a full and memorable week for our bodies (thanks to Swiss pastry), souls and spirits. It is always a particular joy to experience the Waldorf movement as a world movement.

Astrid Schmitt-Stegmann, has been a Waldorf class teacher for a total of seventeen years, in Marburg and in Mannheim, Germany and in Sacramento, California. She also taught at the Mannheim Teacher Training Program and has been for the past four years at Rudolf Steiner College near Sacramento, presently as head of the Teacher Education Course.

Book Review

EMIL MOLT

and the beginnings
of the Waldorf School
movement



Sketches from an autobiography

Selected and translated by Christine Murphy, Floris Books
Edinburgh, 1991. Available through Anthroposophic
Press RR4, Box 941A, Hudson, NY 12534 \$27.95

Emil Molt (1876-1936), the German businessman instrumental in founding the first Waldorf school, was born into humble circumstances in the state of Swabia in southwestern Germany. Orphaned at an early age he went to school through the age of fourteen and then served an apprenticeship in a business firm. Later, Molt was a vigorous and determined entrepreneur in the Waldorf-Astoria Cigarette Company, eventually rising to its directorship. A strong leader, an efficient manager, an outstanding salesman, Molt was an excellent and successful businessman.

Molt was also an idealist, whose idealism was not theoretical, but sprang from his day-to-day experience and from his insight into business life. Also, from 1902 he was a student and associate of Rudolf Steiner. Molt was a man who could write that "business is not done primarily for financial gain, but for its own sake." For Molt the real "business of business," is building mutually satisfying relationships between producers and consumers, between production workers and management, and

producers and distributors. He came to recognize that labor is not a commodity, that "remuneration and work are two completely separate things... Work repays and enriches by the experience and the knowledge gained." Molt realized that if a worker is to commit himself to a job and company other and far deeper needs than the financial one need to be met.

Molt's experience and idealism led him to see Rudolf Steiner's concept of human society as a threefold organism, as a practical possibility. Steiner held that economic life should be based on cooperation, cultural-spiritual life on freedom, and political life on justice, and that these three should be separate and distinct areas. Both business and cultural life should be free to pursue their rightful goals without undue interference from the state. When Steiner tried to spread and implement these ideas in a devastated post World War I Germany, Molt enthusiastically supported him.

On April 23, 1919 Steiner gave a lecture to the workers at the Waldorf Astoria factory. Afterwards, Molt realizing that "one must begin with the young if (their) forces are to be successfully schooled and interests awakened," expressed the desire to open a school for the children of the workers. Steiner gladly agreed on the understanding that the school would be for all children and that the teachers should have full control of the educational direction of the school. The opening of the school on September 7, 1919 was "the high point of (Molt's) life." In its early years the school was almost entirely financed by Molt, who paid the tuition for all the worker's children.

Throughout his career Molt was helped and supported in his work by his wise and courageous wife, Berta Heldmaier Molt. In the months before his death Molt dictated to his wife the memoirs on which the book is based. In this life story Emil Molt emerges as a humble and forthright human being, a person of extraordinary energy and perseverance, of pragmatism, but also of idealism and the commitment to social goals. His autobiography book also sheds light on Rudolf Steiner as he tried to awaken his contemporaries to the need for a fundamental renewal of social thinking and social life.

But this book's value lies not only in its historical interest. There are practical and relevant lessons for us today. We in the United States are living with the disastrous consequences of mistaking the making of profits, on a short term basis, with the real long-term interests of business and economic life. We have perhaps much to learn from an individual like Molt for whom profit as the necessary incentive for a true market economy is the result of intelligence and hard work applied to sound management and to the realization of genuinely social goals.

Also, seventy five years after Rudolf Steiner called for social renewal, we are confronted by problems which were neither resolved at that time or since. These problems, one must admit, were not even fully recognized. Today they rise again, often in more extreme, violent and complex forms than in the 1918-1919 and in the early twenties. It is perhaps time to look again and with serious intent at Rudolf Steiner's suggestions for rethinking and renewing the social order.

Emil Molt and the Beginning of Waldorf Education is a very readable autobiographical sketch. It portrays a man who in an open-hearted and uncomplicated way was committed to life and to the moral, social, and educational ideals he discovered and learned to appreciate through Rudolf Steiner. Emil Molt's world and its way of life had vanished by the middle of the 20th century. But the important seeds which he helped plant have borne much fruit and will continue to bear fruit for many, many years. Christine Murphy, Emil Molt's granddaughter, has done a great service in making this valuable book available to English-speaking readers.

Henry Barnes

School Portrait

The Honolulu Waldorf School

by Ronald E. Kotzsch



It is 7:30 AM and the students have started to arrive at Kula Ho'omohala Pua, ("the school that nourishes the bud to the full blossom"), also known as The Honolulu Waldorf School.

At the main entrance stands Michael Preston, the eighth-grade teacher, greeting each student by name and shaking his or her hand. It is February but the temperature is in the mid 70's. The sun shines in a flawless sky and there is a refreshing breeze from the nearby ocean. Children continue to bounce out of cars, and run smiling and laughing into the school. Palm trees rustle in the wind and there is a smell of sweet, tropical blossoms. It is to be sure, an idyllic scene, yet one which may well bespeak the Honolulu school at this time.

Kula Ho'omohala Pua is located on a two-and-a-half acre plot in an attractive residential area in east Honolulu called Niu (Coconut) Valley. The classrooms are clustered around an inner garden-courtyard so that from a first-grade classroom where a knitting lesson is taking place, one can hear a clapping game from the nearby third-grade class, and recorder music from the seventh-grade across the way. There is also a kindergarten building and a eurythmy hall. The eight grades and three kindergartens have a total enrollment of 196 children. The student population reflects the cultural and

religious makeup of the community. These include children from Japanese-American, Chinese-American and Jewish-American as well as Caucasian backgrounds. There are several Japanese children whose families have moved to Hawaii specifically so that the child could be in the school.

The school's teaching staff of fourteen full-time and nine part-time teachers is experienced and stable. All the class teachers are Waldorf-trained, and most have already taken one or more classes through an eight year cycle. There are four full-time administrative personnel. Despite the fact that tuition is \$4,900 and it costs more than \$6,000 to educate each child, the school has a balanced budget. Planning for a high school has gone well, but there are still hurdles to be overcome before an opening date can be affirmed.

Relations between the school and its parents seem exemplary. When AWSNA chairman David Alsop recently visited the school as part of an Western Association of Schools Accreditation panel and met with parents he expected to hear some of the usual concerns about parent-faculty relations, tuition costs, etc. When none emerged he asked in exasperation "OK, this can't be true. Give me the real scoop. This is not Never-Never Land." The perplexed parents couldn't come up with any major complaint.

Most Waldorf schools in North America wrestle with one or more significant problems: a budget deficit; inadequate facilities; parent-teacher or board-teacher relations that make the Battle of Gettysburg seem congenial in comparison; a need

for qualified staff so desperate that the kidnapping and impressment of newly-trained teachers is considered. For the moment at least, (knock on wood!) the Honolulu school is blissfully free of any such major "challenge." There are concerns, to be sure. The school would like to attract more children of native Hawaiian background. High real estate values (a cottage in the neighborhood can cost \$300,000), make it difficult for faculty, who earn between \$22,000 and \$30,000, to find suitable housing nearby. There is some opposition in the neighborhood to placing a high school building on the school grounds. But otherwise the main concern seems that the children regret being unable - because of liability concerns - to climb on the magnificent monkeypod trees which stretch their 50 foot arms out across the playground.



Kula Ho'omohala Pua was born with a silver spoon in its mouth. The school was founded in 1961 by a group of wealthy local Anthroposophists, which included Eric Wakefield, Peter A. Lee, J. Edwin Whitlow, and Zena Schumann. Wanting to establish a Waldorf school in Honolulu, the group provided the land and buildings, as well as that rarest of birds in the Waldorf aviary, an endowment.

The endowment today adds over \$150,000 to the school's annual income.

But this privileged birth by no means explains the school's present well-being. Class teacher Gerald Altwies, who with his wife, class teacher Frances has been at the school since 1986, says, "For a long time this was not a healthy school. It had enrollment and financial difficulties and problems holding on to teachers. We had some very hard, tempestuous times."

"The turning point was in 1983 when we hired a full-time professional administrator, Robert Witt. He came in, and very quietly, very efficiently started dealing with the areas, big and small, that needed attention, from improving relations with the community to making sure that the sidewalks in front of the school were clean each morning."

"Mr. Witt is no longer at the school - Bonnie Ozaki-James, a former class teacher is now administrator - but we learned that we have to consciously and energetically deal with the areas of challenge, and things continue to go well.

"Very important to the school now," Altwies continues, "is that we have a very committed Board of Trustees; it requires from the College of Teachers that the budget be balanced but not by depriving the teaching and administrative staff."

Another important factor in the financial health of the school is the work of Director of Development, Dana Meyers. "We try to look at fund raising not as a necessary evil," says Meyers, "but as an opportunity to raise our conscious commitment to the school and also to reach out to businesses and foundations in the broader community. In the past five years Annual Giving has risen from \$5,000 to \$100,000, with foundations and corporations each providing about \$30,000. This year we had 100% participation from parents, faculty and trustees who gave a total of about \$75,000."

In recent years the curriculum has been developed to include native Hawaiian history, natural history, myths, legends, arts and crafts. Japanese language and culture are also taught.

"Waldorf education in Hawaii must reflect and enrich the local culture," observes Gerald Altwies. "We can't be a little German school plunked down in a tropical environment and expect to attract and hold students."

Community relations have been improved through outreach programs. There are regular open house days at the school. During the 1991 Christmas holidays the upper grades choir sang at a local mall.

The school has an Educational Forum Luncheon Series. Four times a year local preschool and kindergarten directors, elementary school administrators and other community leaders concerned with education are invited to the school. A talk or presentation about common issues in education is followed by lunch, a campus tour, viewing of student artwork and the presentation of Waldorf literature. Bonnie Ozaki-James who with her husband Van James, gave a forum talk on their experience in "Soviet" Georgia helping to train Waldorf kindergarten teachers says "The luncheon series has helped make the school and Waldorf education better known and understood in the community."

The adult education program, which offers courses on Anthroposophy, Waldorf education, and the arts also strengthens the school community itself and reaches outside it. The courses are taught by school faculty and by Noel and Diana Bell, two "retired" master teachers. Offerings in Spring 1992 included courses such as "Knowledge of the Higher Worlds," "The Temperaments," and "Painting Through the Grades." Open to the public these courses are attended by persons from the school community such as school parents, and by persons from the larger community. The courses are also part of the Waldorf Teacher Training run by the Bells. This program insures a supply of local teachers for the Honolulu school and for the four other schools in Hawaii. Incidentally, the state, with five Waldorf schools for a population of one and a half million has the highest school per-capita ratio in the United States.

The Honolulu Waldorf school then is an example of an old (by Waldorf standards), well-es-

tablished school which is actively and successfully dealing with the challenges that face Waldorf schools today: finances, enrollment, parent and community relations, curriculum relevance and teacher training. It is embarking on a new phase of its life, the establishment of a high school. If I were a betting man I would readily wager that the high school, already six years under consideration, will be, as the school itself, a singular success.





Commentary

Bridging Time

by John Holdren

"Cling clang gloria

Rosa rosa filia

Who sits in yonder castle there

A lovely maiden young and fair..."

Three years have passed since I first heard about that maiden and she's still sitting in that castle. And the great thing is, in another three years, maybe even thirty, she'll be there still, Waldorf willing.

That's what crossed my mind as my two daughters and I took a walk not long ago. As we were walking, one little voice began singing, "Cling-clang-gloria" -- it struck a chord of memory. I know the song because my older daughter, now six, learned it at Waldorf kindergarten when she was four. But now on our walk, it's not my six-year old who's singing the song, it's my younger daughter aged three-and-a-half. Before she gets very far, her sister chimes in. And their shaky harmony creates a bridge, an arc of melody, albeit off key, across time. A curious sensation, not so much of *deja vu* as of stillness, comes over me, although we are walking and a strong wind is blowing, and cars rush by.

This is a good stillness. It springs from a fleeting recognition of continuity in a world marked more by change, fashion, obsolete artifacts, and the cult of the new and improved.

Continuity is one of the qualities I most admire about Waldorf education. The Waldorf

teachers I know use other words to describe it, like "rhythm" or "ritual." The basic idea is the same: here is a school that values what lasts, that makes an effort to connect past and present.

You can see it in the activities of the youngest children. For example, they bake bread. They see, touch, taste, measure and probably spill some of the raw ingredients. They know what goes into the making of what too many other children must assume comes neatly sliced, plastic-wrapped, and "enriched." In their baking, breaking and eating of that bread, the Waldorf children are connected with a simple, basic act that has gone on for longer than they can imagine.

This sense of continuity is reinforced in the celebrations throughout the year and connected to the recurring seasons. The feasts, holidays, and festivals of various cultures still live for children in a Waldorf school. They dance around a Maypole, or light an Advent candle or Menorah, and so are linked with celebrants past and to come.

There is continuity, too, in the curriculum. It's reassuring to know that the students will read myths and stories that have sustained people for generations: Bible stories, Greek myths, the legends of King Arthur, and many others.

You'd think that one of the principles behind the Waldorf curriculum would be accepted as common sense: that knowledge builds continuously on what comes before. As children proceed through a Waldorf school, they establish founda-

tions of knowledge that they build on from one year to the next. They learn, for example, about the ancient world in the fifth grade, about the medieval world in the sixth.

Waldorf teachers can tell you with some specificity what the children are learning at each grade level. That is not the case in many public schools. I work with an educational foundation that advocates a coherent sequence of knowledge in the elementary grades. I see all too many curricula that are only a jumble of the latest educational fads about "critical thinking" or "problem solving" or "self esteem." Waldorf children, however, enjoy the advantages of a continuous learning experience that builds upon what comes before, and prepares them for what comes after.

Within the Waldorf school day, the main lesson embodies continuity. It gives students a chance to benefit from the all-too-rare experience of seeing something "steadily and whole."

To me, Waldorf education seems to be saying, "This is worth knowing. This lasts. This should be passed on." Whether it is the words of a charming little song, the experience of baking bread from scratch, or the knowledge of history and myth, it all adds up to a quiet plea for memory in a culture of amnesia.

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John Holdren is a parent at the Crossroads Waldorf School in Crozet, Virginia. Having previously taught literature and writing in college, John is presently director of The Core Knowledge Foundation, a non-profit foundation in Charlottesville. This piece first appeared in the Spring 1992 school publication of the Crossroads School.

Goetheanistic Science in a Museum

by Arthur Zajonc

Go into a seventh grade Waldorf school science lesson, and the magic of chemistry is in the air. The bunsen burners are blazing, chemicals are brewing, and the children are watching with eager excitement.

Waldorf science education is grounded in the vivid experience of natural phenomena, be it in physics, chemistry or biology. Children delight in the wonderful surprises of science: the flash of a manganese strip, or the huge inverted image of the world that shines through a small hole into a classroom darkened to become a *camera obscura*. Such phenomena enrich the life of the growing child, and become the focus for careful observation, the first stage in scientific inquiry. In Waldorf education, scientific concepts and theories grow out of experience with the phenomena they purport to explain, and are never offered in isolation from them. Not surprisingly, Waldorf education and today's science museums, where also the marvels of experience are valued, are natural partners in dialogue.

From February 19-21, 1992, the Museum of Science and Industry (MOSI) in Tampa, Florida hosted a symposium dealing with educational, scientific and value issues. The Fetzer Institute provided support to MOSI and to Amherst College to bring together seven national experts, with a special focus on the environment.

Representing the Waldorf perspective were Roberto Trostli of the Hartsbrook School in Hadley, Massachusetts, and myself. John Todd, founder of

the New Alchemy Institute and Ocean Arks, presented his remarkable vision of how we can become better stewards of our planet's water resources. Wes Jackson, founder of the Land Institute in Kansas, shared his imagination of a new agriculture that models itself on the wisdom of America's grassland prairies. Julie Mankovitch, of the Gaia Institute, spoke movingly of her urban ecology projects in the heart of New York City. Bernard Zubrowski of the Boston Children's Museum and Richard Olivanti of the New Museum in Kalamazoo, along with MOSI's local staff and regional advisors comprised the museum professionals. They explored how to bring these projects, ideas and visions into the museum in a way that integrates ethical concerns and with engaging science education. This all took place with the prospect of helping to shape a 30-million dollar addition to MOSI, recently funded by the state legislature.

While only a small start, the meeting convinced me that Waldorf educators can contribute to public science education in important ways by getting involved with science and technology centers. These centers are fast becoming the most innovative

arenas for science education, and many opportunities exist for fruitful interchange with them. For example, I am a consultant to the Boston Children's Museum on two projects, and with the Holyoke Science Museum on another. To my eye, the worlds of Waldorf education and science museums are natural allies. Both love the roar of a Bunsen burner, and both marvel at the world around them. When you visit a museum, tell the museum staff about Waldorf education. They are great enthusiasts for all of nature's wonders, especially children.

Arthur Zajonc is a founding parent of the Hartsbrook Waldorf School, Hadley, Massachusetts, the president of the Pioneer Valley branch of the Anthroposophical Society, and chairman of the Department of Physics at Amherst College.



Workshops and Lectures

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. Full or part-time teacher education course work is offered at each of the AWSNA member institutions:

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

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

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

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

The Waldorf Institute of Southern California - 17100 Superior St. Northridge, CA, 91325

Offerings at the Waldorf Institute, Spring Valley, NY

October 9 & 10 - 25th Anniversary Celebration and the inauguration of Sunbridge College

October 30 & 31 - "Rudolf Steiner's Artistic Impulse", a workshop with Christian Hitsch

November 13 to 15 - Weekend gathering for all Waldorf high school Seniors from throughout North America.

November 20 and 21 - "Halfway on Life's Path", A Lifeways Workshop with Louise de Forest, Jennifer Brooks-Quinn, Signe Schaefer and Patti Smith.

January 15 to 17 - Teachers Conference, "Multiculturalism in Waldorf Education"

January 29 - Home Health Care Course

February 12 to 14 - East Coast Kindergarten Conference

Offerings at Rudolf Steiner College, Fair Oaks, CA

October 9 and 10 - Workshop on Child Development with Joseph Chiltan Pearce and Astrid Schmitt-Stegmann

November 20 and 21 - "Art, Architecture and the Artist" with Christian Hitsch

January 16 - Home Health Care Course with Marcia Murray and Jannebeth Roel

February 14 to 18 - West Coast Waldorf Teachers Conference

February 26 and 27 - Early Childhood Weekend with Margaret Meyercourt

March 12 and 13 - Music Weekend with Jurgen Schriefer

Offerings at The Rudolf Steiner Centre, Toronto

October 6 - "The Crisis in Education: Are we Asking the Right Questions?", a lecture by Henry Barnes

November 6 and 7 - Ontario Teacher Development Conference with Georg Locher

Association of Waldorf Schools of North America



The individual membership program will, in 1993, include some exciting conferences.

Even with the nurturing and protective qualities of Waldorf education, the violence and negative forces in the world still leave a mark on our children. Parents, teachers and childcare providers need to know how to help children growing up today deal with their environment. They need also to have a strong resolve to stay aware and positive in their outlook.

Four regional conferences entitled, *Raising Children in a Difficult Time*, will focus on these challenges. The weekend conferences will have a lecture/workshop format. Participants and professionals will share their questions, answers, experiences and insights.

All individual members, will, in the coming months, receive detailed information regarding these conferences, and will be able to attend at a reduced cost.

General information and reprints of articles on Waldorf education, the Waldorf school list, all AWSNA Publications, as well as information on upcoming events can be obtained from the AWSNA office.

AWSNA - 3911 Bannister RD. Fair Oaks, CA 95628 - (916) 961-0927