



Windows into Waldorf

An Introduction to Waldorf Education

Dear Reader,

It is impossible to capture all the aspects of Waldorf education in a small booklet. We hope, rather, that *Windows into Waldorf* will call forth questions from readers that they can bring into lively conversations within their various local Waldorf school communities. We hope that the images will delight you and will allow you insights into an education that is joyful with a purpose. Similarly, we hope that the text will stimulate an understanding of the Waldorf approach to a holistic education balanced by independent thinking, cultural responsibility, and active participation in life.

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YOUR CHILD AND THE CHOICES YOU MAKE. When you send your children off to school, you place them in an environment where they will spend more 'awake' time each day than in your home with you. Just consider what this means. The school now becomes an overwhelming influence in shaping the future of your children in all aspects of their development, from social to moral and from aesthetic to cultural. In school they will be influenced by teachers, the school's aesthetic environment, their classmates, and the particular educational philosophy on which the school is founded. The choice you make in selecting a school for your children during these formative years is a most important decision in your life.

When you enter a Waldorf school, the first thing you may notice is the care given to the building. The walls are usually painted in lively colors and are adorned with student art work. Evidence of student activity is everywhere to be found and every desk holds a uniquely created main lesson book.

Another first impression may be the enthusiasm and commitment of the teachers you meet. These teachers are interested in the students as individuals. They are interested in the questions:

- How do we establish within each child his or her own high level of academic excellence?
- How do we call forth enthusiasm for learning and work, a healthy self-awareness, interest and concern for fellow human beings, and a respect for the world?
- How can we help pupils find meaning in their lives?

With this booklet the author hopes to give the reader a glimpse into Waldorf education.

The Waldorf Approach

Waldorf education values:

- family and community life
- a healthy unfolding of childhood
- joy in the learning process
- education focused on wholeness in body, soul, and spirit
- intellectual excellence, imagination, strong memory, and problem-solving skills
- viable alternatives to high-stakes testing
- age-appropriate use of the media
- training of ethical and moral judgment
- beauty of the environment as a formative force in the child's world

Every Waldorf school, each in its own way, seeks to meet these objectives.



Teachers in Waldorf schools are dedicated to generating an inner enthusiasm for learning within every child. They achieve this in a variety of ways. Even seemingly dry and academic subjects are presented in a pictorial and dynamic manner. This eliminates the need for competitive testing, academic placement, and behavioristic rewards to motivate learning. It allows motivation to arise from within and helps engender the capacity for joyful life-long learning.

One notable and unique aspect of Waldorf education is the alignment of the curriculum with the phases of child development and cognitive awakening. Related to this is the evolving social relationship between teacher and child through each of these various phases.



The Essential Phases of Child Development

The Waldorf curriculum is broad and comprehensive, structured to respond to and enhance the developmental phases in childhood. Based on the philosophy of Rudolf Steiner Waldorf education views these developmental stages as significant to healthy learning. Steiner drew particular attention to the first three phases and to the corresponding needs and capabilities of the child within each of them. He stressed to teachers that the only way to ensure that the selection and presentation of subject matter will provide meaningful support for the child on his journey through childhood is to comprehend fully these phases and to bring content to the children that nourishes healthy growth.



The First Seven Years ✦ Imitation ✦

Apparently helpless in his mother's arms, the infant seems incapable of learning. In fact the baby is at the most absorptive stage and totally open to external influences. From birth she learns to stand, to talk, and to think. Becoming able to stand upright, to speak, and to think are remarkable achievements in a period of three or four years. And the young child does this without benefit of formal instruction through a combination of latent ability, instinct, and, above all, imitation. Imitation is the special talent that characterizes the period up to the age of six or seven. The young child mimics everything in the environment uncritically – not only the sounds of speech, the gestures of people (and mechanical devices!) but also the attitudes and values of parents and peers.

The Second Seven Years – The Heart of Childhood

✦ Imagination ✦

Toward the end of this first stage, various changes take place. Teachers in Waldorf education consider the most prominent physical change being the loss of the milk teeth. It is a fact well-known by biologists that it takes seven years for the transformation of every inherited cell in the body. Now, for the first time in her life, the child is wholly herself. This is manifest as the child develops, on the one hand, a new and vivid life of imagination, and on the other, a readiness for more formal learning. She both expresses and experiences life through finely tuned and delicate feelings.

As the child moves through these years, the faculty for more sequential and logical thought begins to unfold. Yet careful handling is necessary, for while this faculty needs nurturing, the ability to be fully at home in the pictorial world of imagination remains the child's most vital asset.



The Third Seven Years – The Teenage Path

✦ Truth, Discrimination, and Judgment ✦

The third developmental stage – adolescence – is crucial for the right cultivation of critical judgment. At this point the students are on a search for truth, and they begin to experience the power of their own thinking. Two other features are present in the adolescent psyche: a healthy, valuable idealism and a vulnerable sensitivity – about both one's own inner experiences and the unfolding, insecure sense of self. The adolescent psyche needs protection, and many youngsters from puberty onwards are energetic in disguising their inner condition. Girls may become coquettish, daring and defiant. Boys' defenses may take the form of sullen or introverted behavior, apparent unwillingness to communicate, or a withdrawal into a "cocoon." In any case, they often erect a barrier for self-protection. The adolescent behind the barrier is constantly seeking a role model with qualities to emulate.



How Waldorf Education Meets the Child at Each of These Stages of Development



The Pre-School Child

Learning is the key to human development, but it is not a simple, information-passing process. The Waldorf early childhood teacher strives for a comprehensive understanding of the human being through all stages of development as well as an understanding of each child, arrived at through conscious and careful study. Only then can he come to know what to teach and when and how to teach it. The teacher strives to help the child to become eventually a clear-thinking, sensitive, and well-centered adult. To achieve this, Waldorf teachers relate to their pupils by responding to the most appropriate elements in each childhood phase.



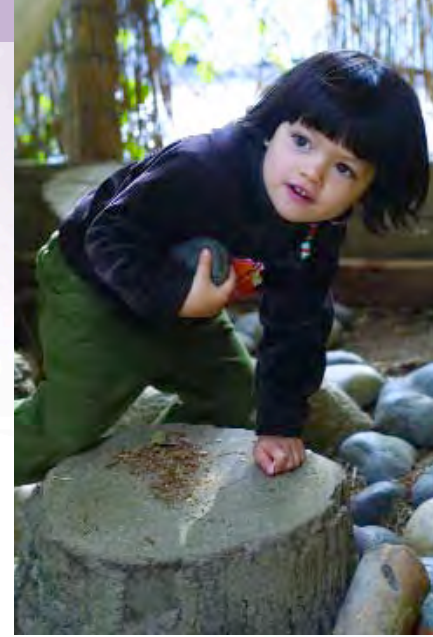


Kindergarten - A Homelike Environment

The kindergarten teacher in a Waldorf school works with the young child first by creating a warm, beautiful and loving home-like environment, which is protective and secure and where things happen in a predictable, regular manner. Here she responds to the developing child in two basic ways.

Firstly, the teacher engages in domestic, practical, and artistic activities which the children can readily imitate (for example, baking, painting, gardening, and handicrafts), adapting the work to the changing seasons and festivals of the year.





Secondly, the teacher nurtures the children's power of imagination particular to the age. He does so by telling carefully selected stories and by encouraging free play. This free or fantasy play, in which children act out scenarios of their own creation, helps them to experience many aspects of life more deeply. When toys are used, they are made of natural materials. Pine cones, wood, cotton, silk, shells, stones and other objects from nature that the children themselves have collected are used in play and to beautify the room.







Sequencing, sensory integration, eye-hand coordination tracking, appreciating the beauty of language and other basic skills necessary for the foundation of academic excellence are fostered in the kindergarten. In this truly natural, loving and creative environment, the children are given a range of activities and the structure that help prepare them for the next phase of school life.





The First Eight Grades

When the child is ready for first grade, it is appropriate to use the powers of understanding for more abstract matters, including writing, reading, and arithmetic. But, to the child, it is not simply the acquisition of knowledge that is important. The process by which this knowledge is learned, through the creativity of the teachers who become the “authors” of each subject, must meet the inner need in the child for true authority and provide a secure basis for the child to reach out into the world.

The Waldorf school responds to this need with the a most remarkable of all its offerings: providing a Class Teacher as the key authority for the time between the “change of teeth” and the onset of puberty. Ideally, this teacher, though by no means the only teacher of the class, accompanies the children through all eight grades of elementary school. The Class Teacher’s task is to guide the group of children during these important and impressionable years and to teach the class many of the curriculum subjects.



During these years – grades one through eight – the basic skills of literacy and numeracy are acquired. The children engage in a variety of cultural activities that cultivate the imaginative faculties – drawing, painting, poetry recitation, drama, singing, playing a musical instrument, and so on. During both the practical and cultural activities, however, the essence of the teacher’s task is to work with his pupils with the imagination of an artist.

The children should not simply be taught to do artistic activities and manual skills, but they should be taught so-called “non-artistic” subjects imaginatively and artistically. This is true, though in widely different ways, in mathematics and grammar, carpentry and knitting, sports and foreign languages, all of which are part of the Waldorf curriculum. These cultural activities help the children build academic skills slowly, fortified with deep comprehension and understanding.

For example, in geography, the reality of the climatic zones of North America will be clearer to the child if the teacher can convey – artistically, descriptively, dramatically – the



fresh, oxygen-rich air of the boreal forest of the North; the clammy, fetid, thick air of the Everglades and the swamps of Louisiana; the rainy and snowy seasonal swings of the vast prairies of the Midwestern plains; the burning dry, mineral-rich deserts to the west of the Rocky Mountains; and the magnificence of the sequoias and redwoods standing tall in the saturating fog of the forests in the rainy Pacific Northwest.

The teacher appeals primarily to the feelings of the child between seven and fourteen. Indeed, the child is shaped more and led to deeper comprehension by the teacher's power and efforts as an "artist" than by the subject matter itself.

In the natural sciences, a sense of awe and wonder is cultivated from early childhood. Such a mood can arise, for example, when, while





studying the human body, the children discover the vital relationship between the hardest substance in the body – the bones – and the quickest of cells – the red corpuscles – produced in the bones. It may arise when, in examining the modes of seed production in lower and higher plants, the children realize that there is an evolutionary sequence, a connected progression. This sense of awe and wonder will develop into a feeling of reverence, laying a firm foundation for a respectful treatment of the natural environment in later life. And it should underlie, yet never undermine, the critical faculties which the study of science in the later stages of education both requires and develops.

To support such an approach, all aspects in a Waldorf school – from the classroom furnishings to the way a poem is recited, from the pen a pupil uses to the exercises done in the gymnasium – are considered with two criteria in mind: they should be functional and they should be beautiful. For the child this guarantees a caring authority that produces a stimulating effect on all his inner and outer senses.





The Transition from the Elementary Grades to the High School

In the elementary grades, the Class Teacher is responsible for the Main Lesson, the two-hour period that begins each day and focuses on a particular topic such as history, science, or literature. The teacher organizes the subject matter to appeal in a balanced way to his pupils' intellect, feelings, and will.

The thinking element arises through listening, understanding, remembering, and discussing. The feeling element is cultivated through



artistic work, drama, and life experience. The will element is engaged through all activities: writing, map drawing or constructing models, or through some form of physical movement. However, in the early grades, the Class Teacher does not yet appeal to the child's still latent powers of discrimination or critical judgment.

The seven- to twelve-year-old expects adults to know everything, and needs in the teacher a loving, caring, clear authority figure. If these hopes and expectations of authority are satisfied during the first eight years in a Waldorf school, the pupil will be able to exercise authority over himself all the more effectively in adolescence and adulthood.

The Waldorf High School

In the high school, from grade nine through grade twelve, a new image of the adult stands in the young person's mind as an ideal. Truthfulness, thoughtfulness, self-possession, consideration, strong-mindedness, warmheartedness – these are qualities the adolescent holds as ideals. From around age fourteen, the student looks for such qualities in his teachers. No longer blindly accepting authority, he looks to a mentor who inspires him and who is clearly worthy of emulation.

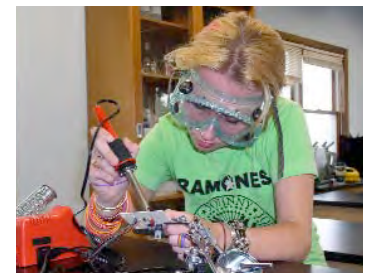
The high school student also needs teachers who have devoted themselves to and mastered particular subjects or

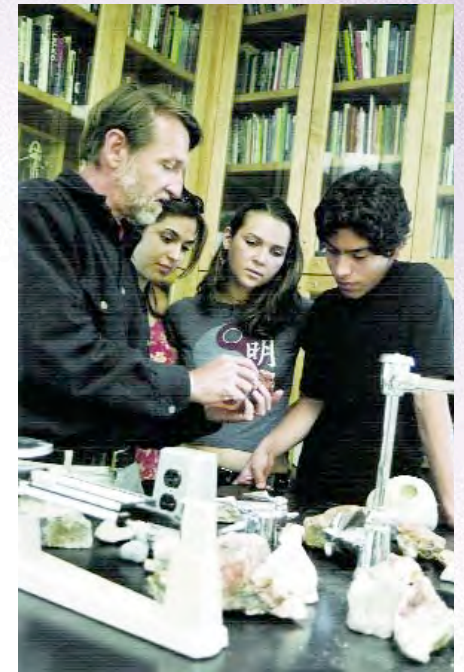




skills – the logic in mathematics, the control of hand and sharpening of eye in metal-work and wood-carving or the development of bodily grace, control and expression in eurythmy and gymnastics.

Students will gravitate towards particular people and areas of study according to their individual preferences and talents. At the same time each student should continue to accept the discipline each subject demands and also appreciate the insights and broader perspective that an interdisciplinary approach makes possible.



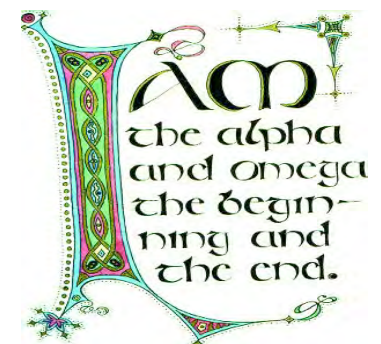


Examples of Work from the Lower Grades



Every activity in a Waldorf school has a purpose, interconnectedness, and in application strives toward beauty.

- A ceramic mosaic constructed by a sixth grader embraces the study of Christian art in the history main lesson on Italy (left).
- A first grader's enrichment of the letter "H" (bottom left) The small motor skill augments the child's life of will and purpose and adds esthetics intention.
- The soft knitted handwork project in grade two also strengthens the small motor skills and brings the child's mathematical tabulating (addition) inward as he/she carefully counts the stitches and rows.
- The introduction of numbers focuses on the quality of a number as well its symbolic representation of quantity. Each number has a story to which the child can relate. Here (below middle) the first grader depicts the number "2" evolving out of the "1" whole. We see the dark and light existing within a single day.
- The stools carved in the grade eight woodcarving class have both function and aesthetic. Mathematical precision and a sense for the whole are both required to construct them.
- The last illustration is after an illuminated manuscript of the monks in a scriptorium; this work complements the seventh grade study of the Reformation.

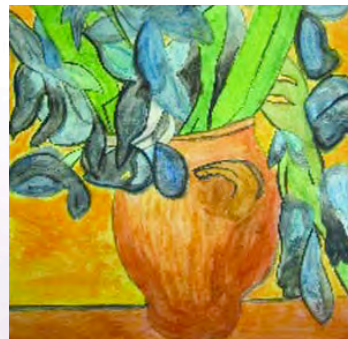




Examples of Work from the High School



- A tenth grade student transformed her acquired ability to work with mirror-forms in form drawing in the elementary grades into a technically precise scene in her batik class (left).
- The journey through high school is also a pursuit of finding one's "self" in light of the development of humanity. A senior works on a self-portrait (lower left) in soft pastels while the next picture shows sculptures of human heads in clay – each discovering the individuality of another person.
- In an eleventh grade painting class studying the Masters, a student has copied a vibrant flower still life by Vincent van Gogh.
- Stone sculpture is a medium used in many Waldorf high schools. Here we see a beautiful young woman emerging from a rough piece of soapstone through the accurate chisel and rasp strokes applied by a twelfth grade boy.
- In the eleventh grade study of literature, the deep inner feelings experienced by a student after reading Wolfram von Eschenbach's version of Parsifal emerge in a detailed and skillfully drawn illustration.
- A ninth grade student working with the medium of black and white has captured a rainy night scene in New York City (next page).







The Unique Treatment of Subjects in the Waldorf Curriculum

Having glimpsed some aspects of the developmental approach, let us examine more closely three examples from the curriculum. The first is a subject that helps students understand themselves more fully as morally ethical individuals – the study of history as it unfolds developmentally from the first through the twelfth grades. The second deals with the exercising of scientific observation through the development of wonder, accurate seeing, rigorous cognitive application, and formal causal thinking. The third example concerns the development of clear, precise thinking through form drawing, dynamic drawing, and geometry.

The Image of the Human Being and Waldorf History Teaching

The core of the Waldorf curriculum is the development of consciousness in the human being. History – humanity's unfolding through the stream of time – is an essential part of the Waldorf curriculum. When a child enters the first grade Waldorf classroom, she begins a twelve-year journey from the beginning of time to the present day. She recapitulates the entire journey of the human race. During the first eight years of school, when the child is between the ages of seven and fourteen, there is a natural correlation between that which she experiences within her own awakening consciousness and the evolution of the human being through history. As the child progresses in school, her slumbering powers of intellect are awakened. Just as through the study of geography we learn about the physical world, through the study of history and of human biographies, we learn about our own humanity. Children look for models in the world to emulate. History provides these.

Waldorf education helps the child experience the past, understand the present, and prepare for the future. The teachers must prepare the children for what they will meet in life. The teaching of history fulfills this task.

In the first grade, the child meets universal truths as pictured in fairy tales, particularly those of central and northern Europe (for example the Brothers Grimm, Asbjørnsen and Moe), and also in the tales and stories of other countries and cultures. The basic design in the lower grades is to let the child's imaginative powers enter into the process of learning. The presentation of each subject is accompanied by images in stories, plays, painting and movement. Learning becomes an experience in which the child can fully participate. The whole being of the child then responds with enthusiasm and openness both to life and to learning about life.

The fairy tales help the child to develop pictorial rather than abstract thinking. Pictorial thinking enhances the child's individuality and deepens a child's comprehension. Every perception is correct to the perceiving child – there is no right or wrong. There is no need to harden the child by developing his critical faculties at an early age. This ability to live in the past imaginatively allows one later on to realize what history really is.

The fairy tales of the first grade reveal the human being's archetypal biography. They give a picture of life before birth, of life on earth, of death and rebirth, of human struggles, and of good and evil, as well as examples of the creative power in the invisible forces within nature and of guidance existent within the Universe. The fairy tales contain the universal archetype of the human being that underlies all religions.

In the second grade the teacher brings the legends of the saints. These evoke feeling-filled pictures of men and women transformed by inner experience and dedicated to the service of God, the earth, and their fellow human beings. The children also experience the fables (of Aesop, and others), and through these animal stories, they begin to see and understand human traits and foibles objectively.

In the third grade the children study the Old Testament. They hear the beautiful stories of Creation and of the patriarchs who struggle for self-identity and knowledge of good and evil. In effect, the children are led down to earth and recapitulate the entire Biblical version of the evolution of humankind. The transition from play to work is now complete, and the children are at this point awake in a new way to all that approaches them through the intellect.

The children in the fourth grade are at a threshold. Significant changes are taking place physiologically: their heartbeat is slowing down to a four-to-one relationship to their breathing; they have come into the rhythmic balance that an adult has; they are beginning to awaken to the world. Their imagination, while still



strong, seeks support from their slowly emerging powers of thinking. They must now begin to stand independently on their own feet. The subject matter in history is often Norse mythology. The children hear another story of the world's creation, a new perspective from a different culture on how the world began. They meet the Norse gods and follow them on adventure after adventure from Asg rd over the Rainbow Bridge, Gjallarbr n, to the land of men. The spiritual world and the world of man intermingle. There is a great battle in which the old world is torn asunder, and one peaceful young god brings forth the dawn of a new age, a new world. The experience of these myths give the children confidence in themselves.

In the fifth grade the teacher leads the children through the ancient picture wisdom from India, Persia, Mesopotamia, and Egypt to its transformation through the power of the human mind of Greece. Many additional creation stories are presented. A number of great personalities from these many cultures are experienced, including Manu, Buddha, Zarathustra, the Seven Holy Rishis, Rama, Osiris, Gilgamesh, Khufu, Orpheus, Socrates, Plato, Aristotle, and Alexander the Great.

The story begins in ancient India where life on earth was a dream. Moksha, liberation from the cycle of birth and death, was the highest goal. Persians took hold of life on earth through agriculture. The Egyptians took food, servants, furniture, and clothes with them into the hereafter. Not so the Greeks! In Greece

the individual human being alive upon the earth was of absolute value. The Greeks said that it was better to be a slave in the land of the living than a prince in the land of the dead! The Greeks gave birth to philosophy; they studied the natural laws of the earth, geometry and geography. They sought to develop themselves in a balanced way. Their education was directed to the entire body, not merely the head. The Pythic games at Delphi celebrated not only the distance the javelin was thrown, but also the aesthetic form of the athlete in the throw.





The child in the fifth grade is more balanced than at any other time in childhood, almost as if the trials of childhood take a pause. The children move with harmony and grace. They are beginning to be able to think for themselves, and they begin to have confidence in their abilities. They are capable, uninhibited, balanced and still innocent. Teachers often remark that this is a delightful age to teach!

What a change takes place over the summer! The bodies of the new sixth graders have taken on an adolescent stretch. Long legs, awkwardness, and rowdiness call forth all the strength of the teacher's ego to control proceedings with justice.

The history main lesson begins with mythology. Homer's *Iliad* is recalled from last year. Aeneas is seen fleeing Troy and journeying to the Tiber River in Italy. The city of Alba Longa is eventually built and after a time two boys venture forth and build a new city on one of the seven hills by the Tiber. Brother kills brother. Blood bathes the ground and Rome is baptized in this blood. The Monarchy, Republic and Empire of Rome are studied. The children hear biographies of kind kings, cruel despots, heroes, madmen, slaves and gladiators. They hear of the life of Christ and His disciples. They learn about true patriotism, respect for the law, and noble sacrifice. On the other hand, they learn how excess can lead to degeneracy, as in the latter days of Rome.



The Crusades, Mohammed, and the Islamic people are studied. The Arabs' contributions to culture in architecture, mathematics, astronomy, and the sciences are examined. The children experience many of the ancient languages including Sanskrit, Egyptian, Latin, and Greek. They make discoveries about the people who spoke them through the words that have come down to us in modern English. For example, Greek words such as *sympathy*, *ecstasy*, *microscope*, and *barometer* refer to our world of thoughts and feelings and to science. On the other hand, Latin derivatives such as *administration*, *justice*, and *jurisprudence* are all concerned with the material outer world, with law.

At this age the children begin to experience the weight of their physicality and the uniqueness of their personality. They are also developing a keen sense of right and wrong that leads to many lively and long discussions.

The trinity of the Cloister, the Castle and the City of medieval society is also studied. The children begin to see that each culture passes through a beginning that in turn rises to a climax and then fades into decadence. Yet, from each culture, the seed which has been brought forth ripens and is passed on to the next. When they look at the different beliefs, customs, and traditions of these cultures, the children can see that human beings have undergone definite changes of consciousness.

In the seventh grade the children are engulfed in the turmoil of puberty. Their emotional vitality is at its peak. They experience a desire to overthrow all authority in their lives. Every presented fact is challenged and questioned. Doubts arise in regard to many aspects of life that had heretofore been accepted.

The study of history is at the point where the order of the medieval world is shattered. Humankind has outgrown this world of order and harmony and now demands a world based on rationality and science. The class studies heroes of the Age of Exploration – Columbus, Dias, Balboa, Magellan, Queen Philippa, Henry the

Navigator, and Drake. These were people who set out on their own, who persevered with their new ideas despite what was accepted by the learned authorities of their day. The class studies the Age of Discovery – Copernicus and the heliocentric universe, Giordano Bruno, Tycho Brahe, Galileo Galilei, and Isaac Newton. These men dared to challenge the authority of the Church and of the Aristotelian tradition. They rebelled against superstition and dogma. They were determined to find new knowledge, to recreate the world, to understand God's plan for the universe! (In other words they possessed traits similar to those we notice in the average seventh grader!) This is the dawn of the Modern Age.

The class also studies the Reformation and the freethinkers who opposed the might of the Mother Church. The thinking, convictions, and inner life of men such as Jan Hus, Martin Luther, Wycliffe, Knox and Calvin are studied. In recounting these biographies, the struggles, defeats, victories, pain, and determination of these men and women are experienced deeply by the children and they will thereby gain a sense of the nobility of the human spirit.

The crown of history in the seventh grade is the Renaissance. The great artists such as Raphael, Michaelangelo, da Vinci, and Dürer are studied. There is a possibility that a balance to all the questioning, all the rebellion, and all the turmoil experienced during the year can be found. That answer is in art. In the paintings of the great masters we can see how men seek their path in life, lose and then regain it, and are able to climb to the heights.

In the eighth grade history study the children are brought from the 1780s to the present time. Each teacher must decide what material to present. Usually, emphasis is placed on the founding and development of a new country in the world – the United States. Many biographies are studied, that might include those of Jefferson, Lincoln, Napoleon, Shakespeare, Van Gogh, Pablo Casals, Ford, Edison, Goodyear, and Rockefeller. Teachers often compare

individuals whose personalities are in marked contrast to one another such as Hitler and Ghandi, or Marie Curie and Barbara McClintock. The eighth grader's emotions are in constant alternation between sympathy and antipathy; comparing contrasting personalities helps them to find their own point of view.

Thus in the eight years of the Waldorf elementary school, the children are led from the imaginative world of the fairy tales, through the great mythologies into Ancient History, the Middle Ages, and the Renaissance, all the way up to the 21st Century. The student has a feeling-understanding of the sweep of history across the ages. The teacher's task has been to stir the feelings of the children, to awaken their slumbering will-power with the result that this early experience of history will be transformed into moral capacities for life.

In the high school the teachers reawaken the seed pictures of history placed before the students by the Class Teacher and transform them into knowledge of the events that have moved history. The students' newfound cognitive capabilities are stimulated and the teacher aids the students on their journey for truth. In the lower grades emphasis was given to general historical principles. In the Waldorf high school the teacher works out of symptomatology – a penetration of the facts that one confronts about an historical event and the thought-filled penetration into the deeper meaning behind the event.

The ninth grader feels that the world is his. Everything in it is important. The history lessons might begin with the Thirty Years' War (1618–1648 in central Europe) and, dealing with inner historical motives, come up to our modern day. The great inventions are studied. The students are shown how human thinking and creativity are important and have created a better life for us today. The Russian, French, and American Revolutions are studied. A course in History of Art deals with the development of art from ancient times up to the time of Rembrandt.

In the tenth grade, the Ancient Civilizations are studied, recapitulating their fifth-grade studies. The high school history teacher builds a cognitive base for understanding the tremendous pictures of those ancient times.

In the eleventh grade the teacher is met with questions. The students have acquired a new capacity and maturity in their thinking. The teacher leads them through the experience of Parzival and the theme of the Holy Grail. Rome and the Middle Ages are studied. A course on History through Music shows the inner path of the development of music, as evident in the lives of Bach and Mozart, for example. In History through Art the differences between Apollonian and Dionysian concepts of life and the transitions from the symbolic to the classic and romantic styles are considered.

In the twelfth grade, History is looked at from our modern vantage point. A general survey of Chinese, United States and modern English History is undertaken. Communism, Fascism, Socialism and Capitalism are discussed. The students explore the History of Architecture. A course looking at economics is undertaken, and an understanding for the relationship between the rights-life, the economic-life, and the cultural-life in government is sought. In the twelfth grade the history teachers develop a new starting point.

When we ponder the implications of the history curriculum outlined here, we discover that history not only narrates events long past but presents a window through which the inner development of mankind can be viewed. This outlook of history is an education for the future, for it develops balance and harmony in individuals who will join a society that has become one-sided. When the perception of the growing human being is thus sensed and the positive growth forces are nurtured, the young adult will be able to deal with the demands of life and the world in freedom out of his own thinking and out of his own insights.

The Dining Room Table

*Geometry has bloomed on the page.
The Rights of Man were declared here one evening.*

*It was at this table that Hannibal cajoled elephants over the Alps,
Their big bucket feet inching over icy switchbacks.*

*Thor hammered things out in Åsgard here,
While Loki lurked and laughed.
Martin Luther King dreamed.
The Raven quoth.
Pythagoras theorized.*

*The crew of the Mayflower dropped anchor at this table more than once.
Each time the weary voyagers emerged from below-decks
Relieved, afraid, amazed, resolved.*

*Siddhartha met his milkmaid here.
Mayan culture flourished,
Aztec, too.
Columbus arrived here several times
And at first was always warmly welcomed.*

*Aristotle composed the Organon here,
His work spread out in every direction, covering the table,
Crowding out Socrates and Plato before he was finished.*

*Saint Francis fed the birds here.
This table burned with Joan of Arc.
Marco Polo set off for China from this very spot,
Though at first he wasn't sure where he was going.*

*Horses reared in battle
While coats-of-arms slapped in the wind.
It was from here that Ferdinand and Isabella drove the Moors out of Spain,
And then the Jews, too.*

*The sun stopped revolving around the earth at this table,
Though it took the powerful a while to realize it.*

*The Bastille was stormed here
And tyrants subdued.
Women's rights,
Declared at a similar table in a wood-framed house in Seneca Falls,
Made their way to this table, too.*

*Triumph, discovery, defeat,
Hope, betrayal, fear,
Insight, knowledge, love:
The sweep of human history itself has been our guest,
And we its privileged hosts.*

*—Lisa Mahar
Mother of three Waldorf students*

Developing Skills for Scientific Observation

Waldorf education works with the developmental stages of growth in children. The harmonious unfolding of the personality depends on healthy maturation in each developmental stage, each stage building upon the one before. Developing a child's cognition in science begins with the building of a strong foundation in the early years, initially by parents and family and later by teachers.

Preschool children learn about the world through their bodily or sense impressions. Their wonder at the world passes directly into their physical, sensory organization with every experience. Impressions are stored as cellular memory as the organs of the body are being formed. Young children have a feeling of "oneness" with the world, and the world is their teacher. These sensory engravings are the foundations for later scientific cognition.

What can parents do to help their children? Parents have the opportunity to enrich this time of development by providing their children with beautiful surroundings, rhythm in daily life (i.e., a predictable, regular schedule), and activities that appropriately stimulate the senses. The sensory nourishment parents provide for their children creates a secure environment and allows for the gradual awakening of the child's individuality.

In the early years, parents need to be aware of everything coming toward the child from the environment. Sounds, tastes, light in its many different forms, and all outer impressions can help the child integrate the world through sense perception or might over-stimulate the child's sense life and throw it into imbalance.

To aid proper development, adults can arrange activities so the children are exposed to and made conscious of different smells (acrid, sweet, pungent), tastes (salty, sweet, sour), surfaces

(smooth, rough, soft), and so on. Practicing balance, jumping rope, and playing other games requiring rhythmic movement and spatial awareness are ordinary activities of healthy children. Warm, cool, hot, and tepid are living experiences, and lightness, heaviness, bigness and smallness are understood through wakeful activity. The life of a child engaged in the world sets all the primary senses to work.

Children need living pictures that fill their souls with wonder and surprise, not adult abstract reasoning. Their inner imaging becomes vitalized when an observation awakens a feeling of reverence. Reverence and a sense of wonder are the basis for the science curriculum in Waldorf education.

In the Waldorf first grade the children meet the metamorphosis of the butterfly. Various minerals are on display in the classroom, often with a terrarium and plants that require human care and consciousness. In teaching about the natural world, the teacher refrains from dry facts or platitudes and strives to build up inner pictures of living organisms. This allows the children's minds to become flexible and expansive. The "wholeness" and security in the world is emphasized.

In the second grade, when the class meets a fable, such as "The Wolf and the Lamb" by Aesop, the teacher can ask questions which the class can answer out of their own collective observations.

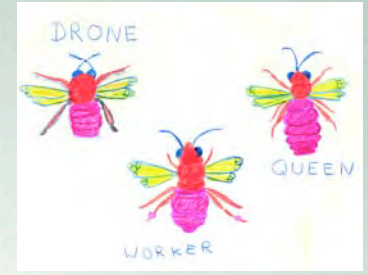
How do the wolf and the lamb walk?

Both walk on four feet.

What are their skins like?

The lamb has soft, white, fluffy wool, and the wolf has rough, matted, shaggy fur.

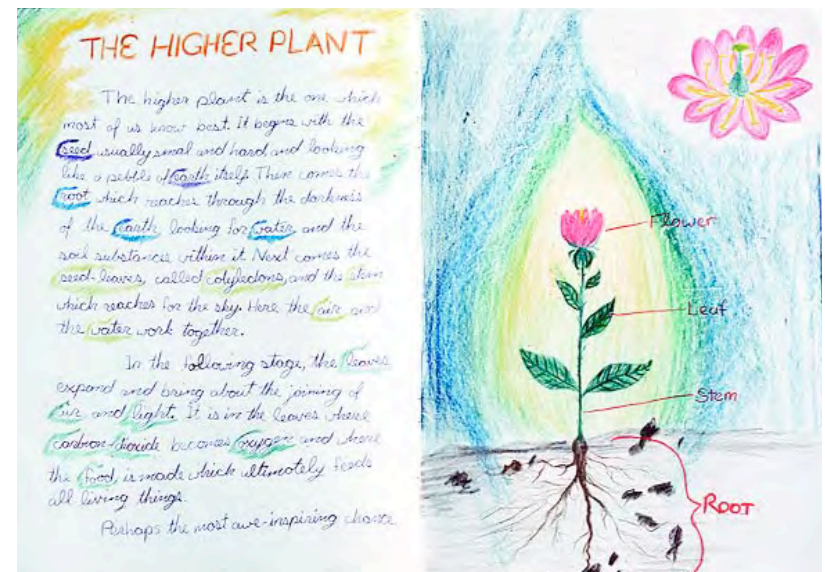
What are their teeth like?



The lamb has small chisel-shaped front teeth (incisors) that it uses for cutting grass. The wolf has predominantly sharp pointed teeth (canines) that it uses for ripping meat. Both have flat, strong back teeth (molars) for grinding and chewing. How do they live? The lambs live in groups or herds and are dependent on each other for safety. The wolf is a loner and hunts independently for his daily meal but can also travel in packs to overwhelm prey. In such a way the second grade teacher can build up objective and accurate pictures about the animal kingdom that will return in future zoology classes.

The third grade is involved with farming, gardening, house building, measuring, weighing, analyzing soils, identifying grains, and other practical activities that develop and solidify the children's scientific knowledge. This year finds the children going through profound physical and psychological changes: The children experience a separation between the self and the world. The special tree no longer has a name; it is now objectively a tree! The children begin to lose the complete trust in the world that they have had in the earlier years of childhood. They undergo a transformation from the imaginative, moral treatment of the kingdoms of nature to one in which they stand opposite natural objects in a more objective way – and they now need to understand these natural phenomena in a new manner. This is developmentally the right time for a more objective science to be taught.

The fourth grade meets this need through main lessons on the study of animals, and in fractions where the world is no longer whole but divisible into parts of the whole. This continues into the fifth grade when botany is added. The question for the teacher is, "What is expressing itself in the plant?" The plant is examined as an integral part of its environment, but again pictures, rather than dry, dead facts, should be the vehicle for conveying knowledge.



Sulfur

Sulfur (formerly known as brimstone) reacts to heat in a unique way:

KEY FACTS	
melting point	119°C
boiling point	445°C
density	rhombic 2.07 g/ml monoclinic 1.96 g/ml



BY THE WAY

Sulfur is tasteless and odorless. You know, that hideous smell that all family vacationers associate with rotten eggs and Yellowstone is produced by sulfur compounds, such as hydrogen sulphide (H_2S) and not by the sulfur itself.

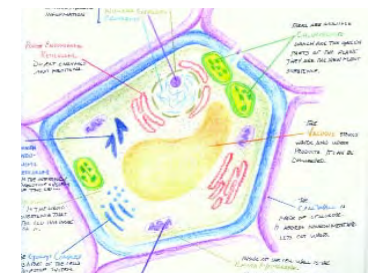
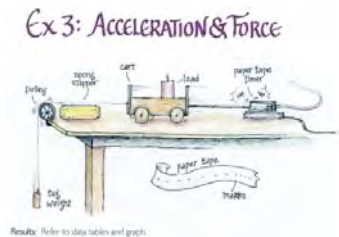
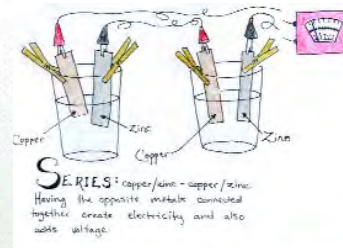
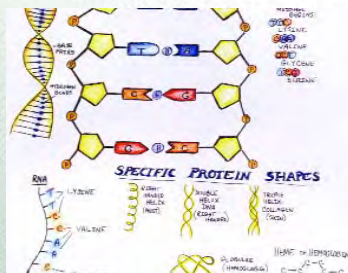
Goodyear's discovery: Sulfur has many functions, but among the most valuable sulfur discoveries was that of vulcanization: the hardening of rubber by heating with sulfur.

In the sixth grade mineralogy is introduced by looking at different types of landscapes. Limestone landscapes such as the Mammoth Cave area in Kentucky are compared with granite landscapes such as the White Mountains of New England.

- What are the distinctive plants of each?
- How does each landscape react to acid rain?
- What are the different qualities of granite and limestone?

Such are the questions that teacher and students try to answer together, embracing geography and history through the scientific study of rock.

The giant step into science that is removed from nature and that meets the students' new craving for truth and facts comes with physics – including acoustics, optics, heat, magnetism, and static electricity – introduced in the sixth grade. The study of optics evolves from the children's experiences with watercolor painting, and the work with acoustics develops out of their experiences in music. The children are asked to accurately describe the phenomena that occur in the demonstrations. These observations, through practice in observing the natural world for years, then lead to the discovery of the laws that underlie the phenomena.



Objective observation (free of attempts to figure out “what is causing it” behind the scenes) and precise accurate description of phenomena are the capacities that are reinforced and developed in the seventh and eighth grades blocks of chemistry, physics, astronomy, anatomy, and human physiology.

The Waldorf approach to these subjects differs deliberately from that common in mainstream science education by which the teacher or the textbook presents a hypothesis and the students prove it using a scientific method. This method is linear, has predetermined results, and does not stimulate thought. Physicist Victor Weisskopf objected to this sterile approach when he said, “Science is not flat knowledge, formulae, names. It is curiosity, discovering things, and asking why. . . . We must always begin by asking questions, not by giving answers.” And he adds, “You can teach only by creating interest, by creating an urge to know.” The German poet/scientist Goethe said it even more strongly: “Hypotheses are lullabies for teachers to sing their students to sleep!”

For that reason Waldorf schools use a different approach. Waldorf teachers begin with a phenomenon that the students observe. The students then take their observations into inner contemplation and then describe in writing what they saw. The class discusses the observations, thinks about them, wrestles with them, perhaps repeats the experiment, and then strives to arrive at a conclusion. Again and again they ask, “Why did such and such happen?” In this process the students thinking is active. They arrive at the concepts through their own inner thought activity and worked-at judgment. They re-discover what Cavendish or Priestley is credited with discovering, but they “own” the experience of finding it themselves, they own the concept they have derived. Later in life, whether they continue to study science or not, this habit of active thinking will be useful to them when encountering problems requiring discrimination.

In the ninth and tenth grades of a Waldorf high school, rigor in thinking is developed. The students must do more now than just observe. They must use logic and rigor to discipline their thinking to be able to follow patterns of cause and effect, thus comprehending complex processes and phenomena. They study the working of the internal combustion engine, as well as the glands of the endocrine system and how they function, the properties of metals, and chemical reactions. Through this their thinking becomes vital, and they appreciate that thinking has created the modern world. And they learn to value their own thoughts.

Once a foundation of observation and disciplined thought is established, the high school science teacher introduces a new type of thinking. This “new” thinking, called phenomenological thinking, is developed through the following process:

- A phenomenon is carefully observed.
- The laws of thinking and science are rigorously applied and the phenomenon is contemplated.
- Everything up to now is laid to rest, the mind is cleared, and the phenomenon itself is allowed to speak. While staying focused, the student quietly observes what comes forward.
- The student writes what the phenomenon revealed in his life of thought.

This process opens up new possibilities. Freed from the senses, this type of thinking allows the universe to speak through to the individual. It is a type of thinking that is truly moral and can be the fertile ground for the “new” science of the 21st Century.

The aim of conventional education is to lead the child into particular fields of knowledge. Waldorf education has the opposite aim – it strives to transform fields of knowledge into “education” in a way that encourages the child’s healthy development.

Geometry – Preparing Students in Logical Thinking

It is not from space that I get my dignity
but from the control of my thought.
By space the Universe embraces me like an atom,
by thought I embrace the Universe.

– Blaise Pascal (1623–1662)

It is wonderful to see Waldorf kindergarten children's free drawing – they are unconscious reflections of archetypal geometry – containing patterns and forms which live in the wisdom of nature. Form drawing, which begins in the first grade, is one of the distinctive offerings in the Waldorf curriculum. It builds a capacity for formal geometry later in the child's training and is a kinesthetic type of geometry for active children. The child draws forms, patterns of moving lines, mirror images, and dynamic shapes in diverse ways. Through this activity the child exercises her fine motor skills and develops a feeling for form, movement, and metamorphosis.

Comparative geometry is introduced in the fourth grade when the children create free-form drawings of triangles, concentric circles, rosettes, nested squares, and so forth. They draw the interlacing Nordic and Celtic patterns and navigate through complicated braidings and mirror drawings.

In the sixth grade geometric string constructions are undertaken, this more exacting activity being congruent with the developmental stage of the children. This activity continues into the seventh and eighth grades. The students do precise constructions using compasses, rulers, and other instruments and also work with the mathematics and the proofs connected to the geometric forms.

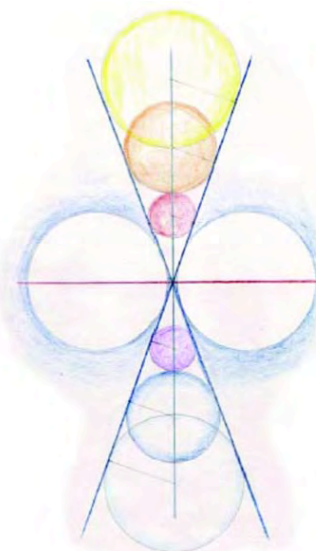
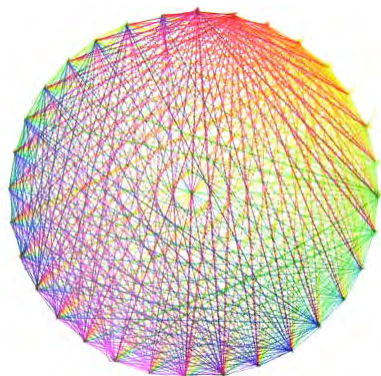
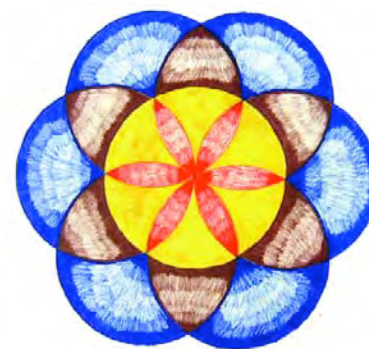
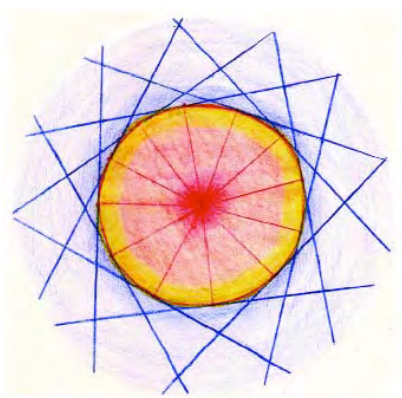
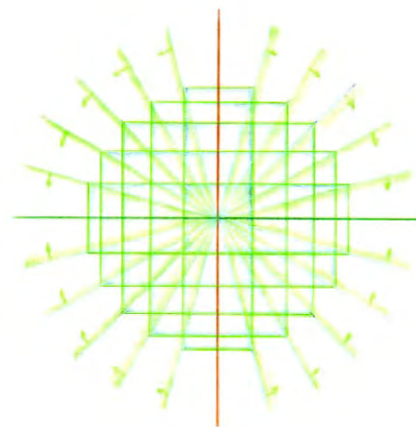
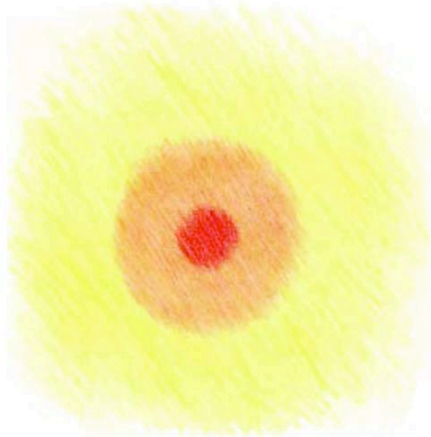
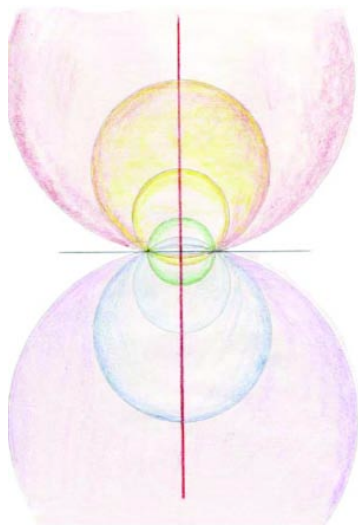
One task of the high school teacher is to keep the teenager's thinking alive and active. Geometry now serves teachers to help

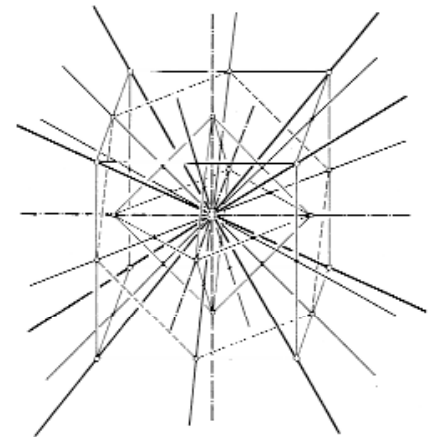
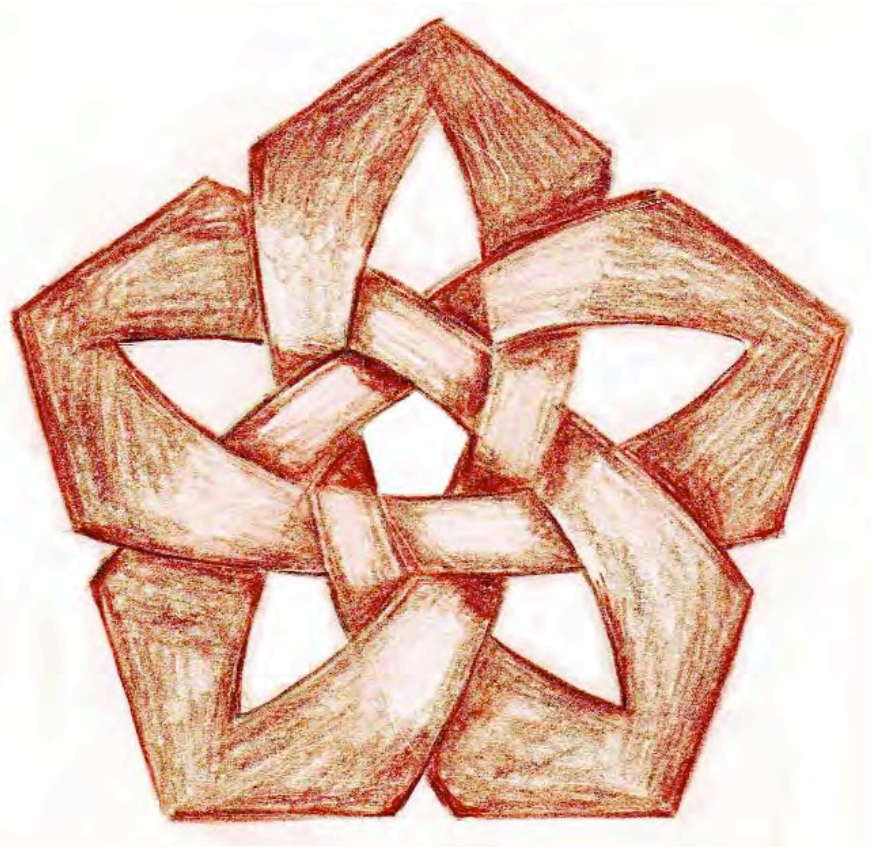
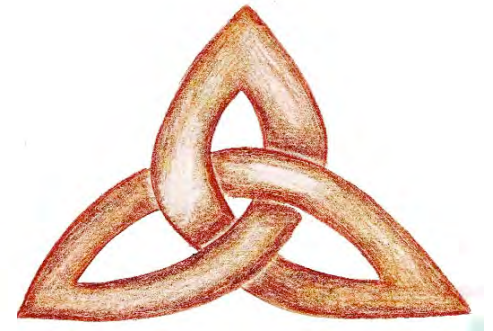
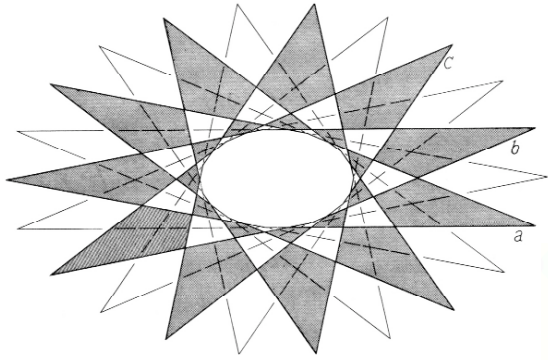
develop cognitive processes. Geometry is the science of forms, not simply abstract, static forms, but also the living forms that appear in plant and animal life.

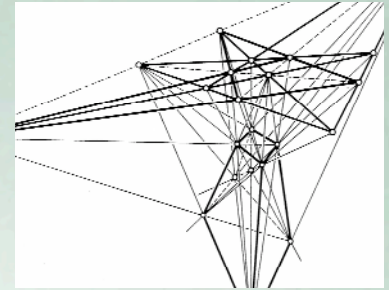
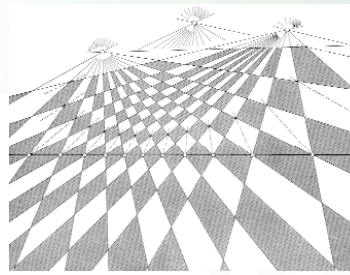
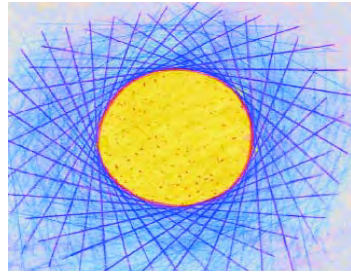
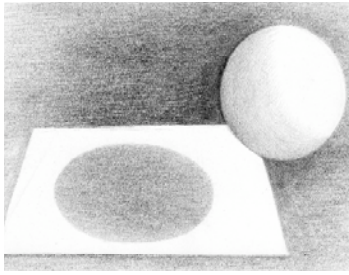
The ninth graders encounter geometry through a main lesson course entitled "Descriptive Geometry" in which many forms in nature are observed, discussed, and then drawn. The logarithmic spiral, Golden Mean, conic sections, Fibonacci series, stellar polygons, and the qualities of the circle, triangle, and quadrilaterals form the basis for understanding and drawing these forms. A student might well discover evolved versions of these forms in an opening flower, a Nautilus shell, or the pattern waves make after a stone is thrown into a pond. To appreciate the living forms of nature, the student must learn to think in a living way. Nothing is fixed. Instead of coming at geometry through the manipulation of abstract, immutable theorems, axioms, and proofs, the student follows the changes, metamorphoses, and transformations evident in the swirling vortices and helices of nature. Far from being simply a set of abstract and analytic rules, descriptive geometry engages the student's powers of pictorial and synthetic thinking.

In the tenth grade, the student develops out of his pictorial, synthetic thinking a more abstract and analytic form of cognition with a full year of Euclidean Geometry. The rigor of this analytic form of thinking serves to exercise faculties in the student that are no less crucial than his synthetic cognitive powers. A lawyer once stated that studying Euclid's geometry did more to train him in the kind of thinking that he uses daily in his profession than any other high school subject. And yet, he added, he never uses a single Euclidean geometric term in his legal practice.

The Euclidean track course is balanced by a geometry main lesson course involving the study of Platonic solids, stellar navigation, and land surveying. Students take to the fields with transits, tapes, and plumbbobs to survey an area of land; each of them then draws a scaled plan of his survey.







Senior

Once again they have an experience of geometry and use in a practical way the trigonometry they have been studying in Algebra II. Though trigonometry is analytic and abstract, it is learned in a synthetic and concrete way.

In the eleventh grade, clarity of thought and discipline of logic combine with imaginative intuitions in the study of Projective Geometry. Like other subjects taught in the junior year, this main lesson addresses aspects of life and responds to the universal questions which the teenager often begins to pose at this age. Students are challenged to come alive in their thinking, to keep their thoughts and perspectives mobile; they are called upon to behold the world of geometry from many diverse points of view.

At the same time, the students are invited to imagine how there can be only one plane at infinity and only one straight line in that plane. Here we touch upon the experience of what Goethe called a unitary "archetypal" principle underlying the multiplicity of phenomena. Such archetypal notations of geometry unite, in a precise and yet living way, all the elements of space, both finite and infinite. Here one begins to build a picture of universal wholeness, stage by stage – not simply analytically through abstract calculation and measurement, but synthetically through pictorial imagination and intuitive logic. The balance of analytical thought with synthetic thought builds in the young adult depth of comprehension and flexibility in approach.

By his senior year, the student begins to branch out with these trained powers of analytic and synthetic thinking into other areas of study. He uses his ability to both analyze and integrate in the studies of history, literature, and art history.

Teenagers today are being called to understand life in a radically new way. They need a new type of thinking that can flow with the movement of life itself, a thinking that is inwardly mobile and alive even while it remains outwardly rigorous and clear. It must be a thinking capable of embracing different points of view and of evolving judgments. Such thinking will be in tune with life, for it is itself alive. It will not be satisfied with definitions and will not rest until it comes to grips with truth and reality. It is this quality of cognition toward which Waldorf education strives.



Waldorf Education: Worldwide at Ninety



Austrian scientist and philosopher Rudolf Steiner was born in 1861. By the turn of the century he had become well known in the artistic and intellectual circles of the German-speaking world as an original thinker and scientist. Steiner was aware that the ability to receive and evaluate new ideas was not a common virtue, and he was concerned that contemporary public education did little to improve this capacity. One of his supporters with whom Steiner shared this concern was the industrialist Emil Molt. In the spring of 1919, Molt invited Rudolf Steiner to form a new school for the children of the employees of his Stuttgart factory.

Steiner took this opportunity to demonstrate how a school curriculum and teaching methods might be effected so that clarity of thought, sensitivity of feeling and strength of will would best be developed in human beings. In the fall of 1919, less than a year after the end of World War I, the school, sponsored by the Waldorf-Astoria factory, opened its doors.

Within a few years other schools followed, mostly in Germany and Switzerland, but also in Holland, Britain, Scandinavia and the United States. The movement in Germany suffered a setback in the 1930s when the Nazis closed all the Waldorf schools. But the Waldorf schools reopened in 1945, and many new ones followed. The number of schools outside Germany grew more slowly until the early 1970s, when an explosive growth began. In Holland, Britain, and North America in particular, the number of Waldorf schools trebled in the ten years between 1973 and 1983, and in Germany it doubled. The growth continues today, and there are now over 900 schools in 83 countries. Today, Waldorf education is the fastest growing independent educational movement in the world, offering the full range of education for children from 3 to 18 years of age.

In North America, Waldorf education has been available since 1928. The past decade has seen a rapid increase in the number of schools. There are now more than 250 schools and 14 teacher-training centers in some level of development. These schools are situated in large cities and small towns, as well as rural areas throughout the continent.

Effective with children of all racial and cultural backgrounds, Waldorf schools around the world remain dedicated to cultivating, realizing, and developing the educational aims that Steiner saw as being increasingly vital for people in all walks of life.



How a Waldorf School Is Organized

Waldorf schools are part of an international movement, though not part of a regulated organization. The schools are united by the shared dedication to the Waldorf curriculum and pedagogy and a conviction that this schooling can help children to become free-thinking, socially-responsible, and strong-willed adults. In this way

families have found Waldorf education as a truly global curriculum united around the world in its unique view of child development. Each school, however, is independent and self-governing, and has its own distinct characteristics.

When the first Waldorf school was founded in 1919, there was no

headmaster. Instead, the responsibility for running the school was shared by the faculty. Today virtually all Waldorf schools are self-administered. The teachers and staff meet weekly and with a chairperson, elected for a limited term. They make decisions regarding the social, administrative, and educational life of the school. The faculty and staff also study together particular aspects of Waldorf education. The College of Teachers is composed of faculty members and staff members who are particularly committed to the

destiny of the school. This group is responsible for the educational policies and management of human and material resources.

To maintain the freedom to provide the Waldorf curriculum and to retain this governance of collaborative leadership, Waldorf schools are independent of the state. Thus operational costs must be covered by parent tuition payments, grants, and gifts. The Waldorf movement is concerned, however, that the education should be available to all committed parents without any financial barriers. Information about admissions, tuition assistance, and other aspects of a particular Waldorf school can be obtained from that school's office.

Inquiries for literature about Waldorf education and for information about school locations, new Waldorf initiatives, Waldorf teacher training opportunities, and about lectures, conferences, and exhibitions can be made to:

Association of Waldorf Schools of
North America
337 Oak Grove Street
Minneapolis, MN 55403
Phone: 612-870-8310





Association of Waldorf Schools of North America

The Association of Waldorf Schools of North America gives support to its member schools, accomplishes tasks in support of Waldorf education that individual schools might find difficult, and seeks to protect the right to a healthy childhood of all young people in North America. AWSNA's efforts include:

- Networking with the worldwide Waldorf movement
- Providing spokespeople on education for committees in Washington, DC
- Advocating Waldorf education in local communities
- Researching curriculum and child development
- Publishing books and resource materials by and for parents and teachers
- Supporting family life and parenting
- Providing schools with low-cost reprints from national magazines
- Facilitating networking among schools
- Training pedagogical consultants for schools
- Helping schools establish and maintain administrative professionalism
- Supplying schools with outreach and enrollment materials
- Supporting Waldorf teacher training

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337 Oak Grove Street
Minneapolis, MN 55403
Phone: 612-870-8310
www.awsna.org · awsna@awsna.org

Waldorf Schools in North America

UNITED STATES

ALABAMA

Alabama Waldorf School Birmingham 205-592-0541

ALASKA

Anchorage Waldorf School Anchorage 907-333-9062

ARIZONA

Tucson Waldorf School Tucson 520-529-1032

CALIFORNIA

Bay Area Center for Waldorf Teacher Training El Sobrante 415-479-4400

Berkeley Rose Waldorf School Berkeley 510-854-7679

Cedar Springs Waldorf School Placerville 530-642-9903

Davis Waldorf School Davis 530-753-1651

East Bay Waldorf School El Sobrante 510-223-3570

Highland Hall Waldorf School Northridge 818-349-1394

Live Oak Waldorf School Meadow Vista 530-878-8720

Maple Village Waldorf School Long Beach 562-434-8200

Marin Waldorf School San Raphael 415-479-8190

Pasadena Waldorf School Altadena 626-794-9564

Sacramento Waldorf School Fair Oaks 916-961-3900

San Francisco Waldorf School San Francisco 415-931-2750

Sanderling Waldorf School Carlsbad 760-635-3747

Santa Cruz Waldorf School Santa Cruz 831-425-0519

Sierra Waldorf School Jamestown 209-984-0454

Summerfield Waldorf School & Farm Santa Rosa 707-575-7194

Valley Waldorf City School Van Nuys 818-776-0011

Waldorf Institute of Southern California – WISC San Diego Northridge 818-349-6272

Waldorf School of Santa Barbara San Diego 760-451-2139

Waldorf School of the Peninsula Goleta 805-967-6656

Westside Waldorf School Los Altos 650-948-8433

Westside Waldorf School Pacific Palisades 310-454-7064

COLORADO

Boulder Valley Waldorf School Niwot 303-652-0130

Denver Waldorf School Denver 303-777-0531

Front Range Waldorf Association Lakewood 303-384-0139

River Song Waldorf School Fort Collins 970-407-9185

Shining Mountain Waldorf School Boulder 303-444-7697

Tara Performing Arts High School Boulder 303-440-4510

Waldorf School on the Roaring Fork Carbondale 970-963-1960

CONNECTICUT

Housatonic Valley Waldorf School Newtown 203-364-1113

FLORIDA

Heart Pine Waldorf School Gainesville 352-260-6552

The Sarasota Waldorf School Sarasota 941-927-3711

Sea Star Waldorf School Boca Raton 561-394-7674

Suncoast Waldorf School Palm Harbor 727-786-8311

GEORGIA

Academe of the Oaks Decatur 404-405-2173

Waldorf School of Atlanta Decatur 404-377-1315

HAWAII

Haleakala Waldorf School Kula 808-878-2511

Honolulu Waldorf School Honolulu 808-377-5471

Malamalama Waldorf School Keaau 808-982-7701

IDAHO

Sandpoint Waldorf School Sandpoint 208-265-2683

ILLINOIS

Arcturus Rudolf Steiner Educ. Prog. Chicago 773-761-3026

Chicago Waldorf School Chicago 773-465-2662

DaVinci Waldorf School Wauconda 847-526-1372

Urban Prairie Chicago 312-733-5337

The Waldorf School of DuPage Warrenville 630-836-9400

KANSAS

Prairie Moon Waldorf School Lawrence 785-841-8800

KENTUCKY

Waldorf School of Louisville Louisville 501-327-0122

LOUISIANA

Waldorf School of New Orleans New Orleans 504-525-2420

MAINE

Ashwood Waldorf School Rockport 207-236-8021

The Bay School Blue Hill 207-374-2187

Maine Coast Waldorf School Freeport 207-865-3900

Seacoast Waldorf School Eliot 207-686-3140

MARYLAND

Waldorf School of Baltimore Baltimore 410-367-6808

Washington Waldorf School Bethesda 301-229-6107

MASSACHUSETTS

Berkshire Waldorf High School Stockbridge 413-298-3800

Great Barrington Rudolf Steiner School Great Barrington 413-528-4015

The Hartsbrook School Hadley 413-586-1908

Waldorf High School of Massachusetts Bay Belmont 617-489-6600

Waldorf School at Moraine Farm Beverly 978-927-8811

Waldorf School of Cape Cod Cotuit 508-420-1005

The Waldorf School of Lexington Lexington 781-863-1062

MICHIGAN

Detroit Waldorf School Detroit 313-822-0300

Rudolf Steiner School Ann Arbor Ann Arbor 734-995-4141

MINNESOTA

City of Lakes Waldorf School Minneapolis 612-767-1550

Minnesota Waldorf School Maplewood 651-487-6700

MISSOURI

Waldorf School of St. Louis St. Louis 314-962-2129

NEVADA

Nevada Sage Waldorf School Reno 775-348-6622

NEW HAMPSHIRE

Center for Anthroposophy Wilton 603-654-2566

High Mowing School Wilton 603-654-2391

Monadnock Waldorf School Keene 603-357-4442

White Mountain Waldorf School Conway 603-447-3168

NEW JERSEY

Waldorf School of Princeton Princeton 609-466-1970

NEW MEXICO

Santa Fe Waldorf School Santa Fe 505-983-9727

NEW YORK

Alkion Center Ghent 518-672-0165

Aurora Waldorf School West Falls 716-655-2029

Brooklyn Waldorf School Brooklyn 718-783-3270

Green Meadow Waldorf School Chestnut Ridge 845-356-2514

Hawthorne Valley Waldorf School Ghent 518-672-7092

Ithaca Waldorf School Ithaca 607-256-2020

Lakeside School at Black Kettle Farm Essex 518-963-7385

Mountain Laurel Waldorf School New Paltz 845-255-0033

The Otto Specht School	Chestnut Ridge	845-352-5020
Rudolf Steiner School of New York City	New York	212-535-2130
Sunbridge Institute	Chestnut Ridge	845-425-0055

NORTH CAROLINA

Asheville Waldorf School	Asheville	828-575-2557
Emerson Waldorf School	Chapel Hill	919-967-1858

OHIO

Cincinnati Waldorf School	Cincinnati	513-541-0220
Spring Garden Waldorf School	Copley	330-666-0574

OREGON

Cedarwood Waldorf School	Portland	503-245-1477
Corvallis Waldorf School	Corvallis	541-758-4674
Eugene Waldorf School	Eugene	541-683-6951
Portland Waldorf School	Milwaukie	503-654-2200
Shining Star Waldorf School	Portland	503-753-4459
The Siskiyou School	Ashland	541-482-8223
Swallowtail Waldorf School & Farm	Cornelius	503-846-0336
Waldorf School of Bend	Bend	541-330-8841
Waldorf Teacher Education Eugene	Eugene	541-514-7905

PENNSYLVANIA

The Camphill School	Glenmore	610-459-9236
Kimberton Waldorf School	Kimberton	610-933-3635
River Valley Waldorf School	Upper Black Eddy	610-982-5606
Susquehanna Waldorf School	Marietta	717-426-4506
The Waldorf School of Philadelphia	Philadelphia	215-248-1662
Waldorf School of Pittsburgh	Pittsburgh	412-441-5792

PUERTO RICO

Escuela Micael	Aguadilla	787-890-0339
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RHODE ISLAND

Meadowbrook Waldorf School	West Kingston	401-491-9570
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SOUTH DAKOTA

The Lakota Waldorf School	Kyle	605-455-2487
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TENNESSEE

Linden Waldorf School	Nashville	615-354-0270
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TEXAS

Austin Waldorf School	Austin	512-288-5942
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VERMONT

Lake Champlain Waldorf School	Shelburne	802-985-2827
Orchard Valley Waldorf School	East Montpelier	802-456-7400
Upper Valley Waldorf School	Quechee	802-296-2496

VIRGINIA

Charlottesville Waldorf School	Charlottesville	434-973-4946
Potomac Crescent Waldorf School	Alexandria	703-486-1309
Richmond Waldorf School	Richmond	804-377-8024

WASHINGTON

Bright Water Waldorf School	Seattle	206-624-6176
Madrona School	Mainbridge Island	206-855-8041
Olympia Waldorf School	Olympia	360-493-0906
Seattle Waldorf School	Seattle	206-524-5320
Sound Circle Center for Arts and Anthroposophy	Seattle	206-925-9199
Sunfield Biodynamic Farm & Waldorf School	Port Hadlock	360-385-3658
Whatcomb Hills Waldorf School	Bellingham	360-733-3164
Whidby Island Waldorf School	Clinton	360-341-5686

WISCONSIN

Great Lakes Waldorf Institute	Milwaukee	414-299-3820
Madison Waldorf School	Madison	608-270-9005
Pleasant Ridge Waldorf School	Viroqua	608-637-7828
Prairie Hill Waldorf School	Pewaukee	262-646-7497
Tamarack Waldorf School	Milwaukee	414-277-0009
Youth Initiative High School	Viroqua	608-637-6445

CANADA (+1)

ALBERTA

Calgary Waldorf School	Calgary	403-287-1868
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BRITISH COLUMBIA

Cedar Valley Waldorf School	Squamish	604-898-3287
Comox Valley Waldorf School	Coutenay	250-871-7777
Island Oak High School	Duncan	250-701-0400
Kelowna Waldorf School	Kelowna	250-764-4130
Morning Glory School	Qualicum Beach	250-752-2722
Nelson Waldorf School	Nelson	250-352-6919
Sunrise Waldorf School	Duncan	250-743-7253
Sun Haven Waldorf School	Roberts Creek	604-741-0949
Vancouver Waldorf School	N. Vancouver	250-985-7435
West Coast Institute for Studies in Anthroposophy	N. Vancouver	604-985-7435
Whistler Waldorf School	Whistler	604-932-1885

NOVA SCOTIA

Lunenburg County Independent School	Nova Scotia	902-402-4138
South Shore Waldorf School & Kindergarten	Nova Scotia	902-624-0874

ONTARIO

Halton Waldorf School	Burlington	905-331-3231
Trillium Waldorf School	Guelph	519-821-5140

Mulberry Waldorf School	Kingston	613-542-0669
London Waldorf School	London	519-858-8862
Rudolf Steiner Centre Toronto	Toronto	905-764-7570
Toronto Waldorf School	Thornhill	905-881-1611
Waldorf Academy	Toronto	416-962-5513

QUEBEC

Ecole Rudolf Steiner de Montréal	Montréal	514-482-5686
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MEXICO (+52)

AGUASCALIENTES

Colegio Waldorf Amanecer	Pocitos	449-963-9494
Waldorf Aguascalientes		

CHIAPAS

Waldorf Chiapas de las Casas	San Cristóbal	967-165-3973
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GUANAJUATO

Colegio Yeccan Waldorf	Puentecillas	473-732-4715
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HIDALGO

Jardin Coporillo	Municipio Epzoyucan	771-714-7844
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JALISCO

Amantolli	Guadalajara	333-642-9674
Waldorf de Guadalajara	Zapopan	333-673-4771

MEXICO CITY

Colegio Inlakesh	Alvaro Obregon	551-520-0043
Waldorf School Mexico City	Santiago Sur	555-617-4054

MORELOS

Centro Antroposopfico GITA	Cuernavaca	777-418-1512
Centro de Desarrollo Antroposofico	Cuernavaca	777-323-7596
Escuela Waldorf de Cuernavaca	Cuernavaca	777-317-1599

OAXACA

Papalotes Oaxaca del Agua	San Filipe	553-72-23736
Papalotes Puerto Escondido	Puerto Escondido	553-72-23736

PUEBLA

Escuela Raíces, Iniciativa Waldorf Cholula	San Andrés	222-247-1288
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QUERÉTARO

Escuela Libre Lilâ K'erendarhu	Juriquilla Villas del Mesón	442-358-9092
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QUINTANA ROO

Ak Lu'um Waldorf School	Playa del Carmen	998-168-8252
DelMar Waldorf Initiative Cancún	Cancún	998-168-8823
Ximbai, Iniciativa Waldorf Cancún	Cancún	998-168-8252

Testimonials

When approached by the news media and asked the question, “What did Waldorf education do for you?” Norwegian Prime Minister Jens Stoltenberg replied, “It encouraged me to always strive to become a better human being.”

—Jens Stoltenberg, Prime Minister of Norway
[taught in Norway by the author of this booklet]

Waldorf schools include powerfully the arts as a teaching tool. Art as it helps to reveal the use of language, art as it can be revealed in numbers, and certainly in nature.

—Ernest Boyer, former President, Carnegie Institute
for the Advancement of Teaching

There is no task of greater importance than to give our children the very best preparation for the demands of an ominous future, a preparation which aims at the methodical cultivation of their spiritual and their moral gifts. As long as the exemplary work of the Waldorf School Movement continues to spread its influence as it has done over the past decades, we can all look forward with hope. I am sure that Rudolf Steiner’s work for children must be considered a central contribution to the [twenty-first] century, and I feel it deserves the support of all freedom-loving thinking people.

—Bruno Walter, former conductor New York Philharmonic, NBC Symphony Orchestra, Chicago Symphony Orchestra, Los Angeles Philharmonic Orchestra, Philadelphia Orchestra, and the Amsterdam Concertgebouw Orchestra

With Waldorf education there is an integration of subject matter so that children use heart, head, and hands in their education – a complete education, if you will.

—Dr. Robert Peterkin, director of the Urban Superintendents Program,
and Francis Keppel, Senior Lecturer on Educational Policy and Administration
at the Harvard Graduate School of Education

Perhaps the ultimate allure of a Waldorf education is this: the sense one gets from walking into a Waldorf school that this, at last, is a place that has its priorities right regarding children and education.

—Jeremy Schlosberg, writer, editor, and playwright; publications include
The New York Times, GQ, Salon, Utne Reader, Lingua Franca, Parenting

My daughter’s experience at the Waldorf school was both exciting and mind-opening. I hope that more people can make Waldorf education available to their children.

—Russell Schweickart, NASA astronaut, technology advisor (1963–79);
member, California Energy Commission; former Assistant
to the Governor in Science and Technology

The implications of Gesell’s and Steiner’s observations are clear to educators. Pushing skills before children are biologically ready sets them up to fail. Springing as it did from careful observations of the child, it’s not surprising that Waldorf education arrived at the same conclusion [as the Gesell Institute] and applies the same principles to development of curricula for children’s education.

—Sidney MacDonald Baker, MD, Executive Director, Gesell Institute
of Human Development, New Haven, Connecticut

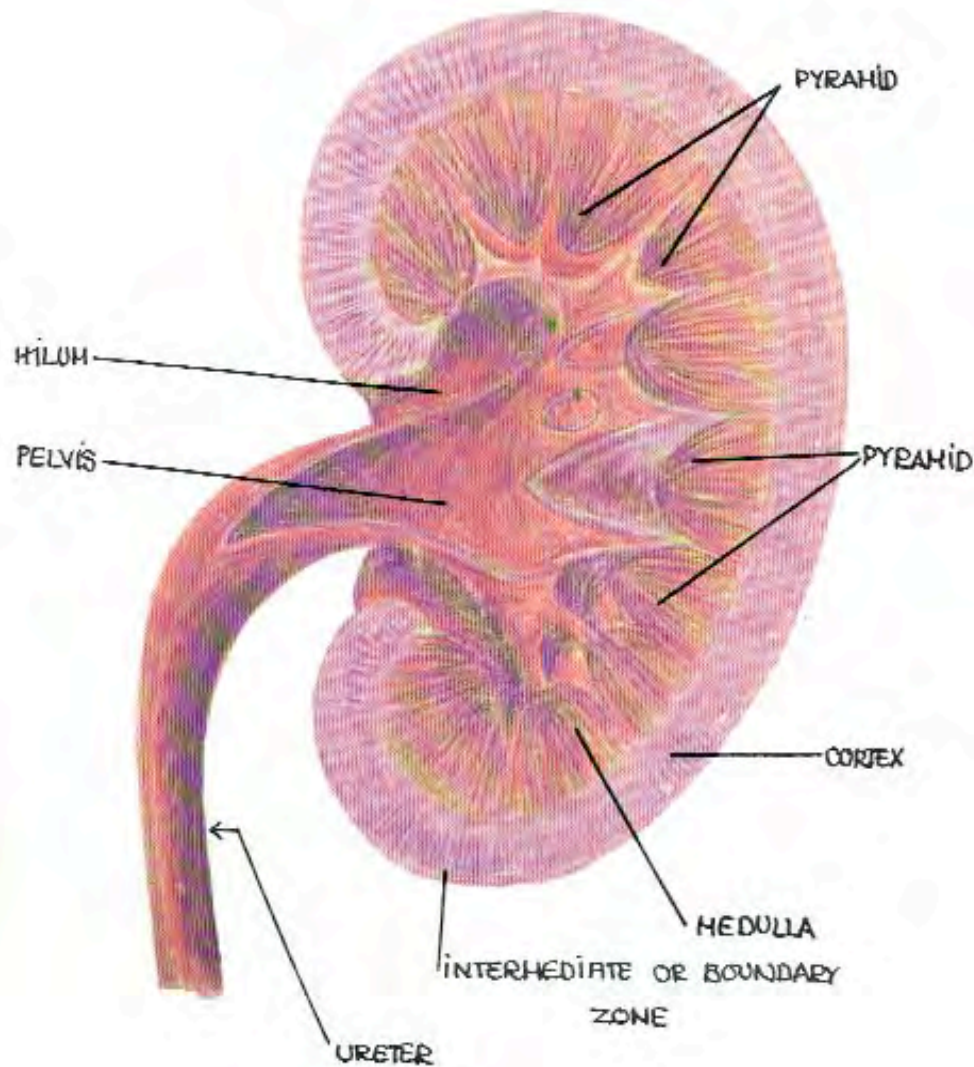
I believe that Waldorf education possesses unique educational features that have considerable potential for improving [all] education in America. The time is ripe for the public schools to explore the ways in which ideas in Waldorf education might be explored in their own settings.

—Eliot Eisner, PhD, Professor of Education, Stanford University

I am deeply grateful for Waldorf education, which woke me up and helped me rediscover my imagination.

—Michael Ende, author of *The Neverending Story*, and former Waldorf student

KIDNEY (CUT LONGITUDINALLY)



I want to relay an observation. The [Waldorf] student workbooks were unbelievable! The one image I kept staring at as I sat on the front row was from a page [not the one on the left] entitled "The Nephron." As a biologist and physician who has spent countless hours studying the beastly nephron, I can tell you that this one beautifully drawn image captured the essential anatomical and physiological essence of this unit of function of the kidney. The attention to detail in the subtleties of the vascular interconnectivities could only have been made by someone who really "got it."

Also, I was drawn to the workbook entitled "Botany." I was amazed by the attention to detail and the ability to capture the essential features of the plant or botanical process that was the subject of each page. I can tell you that none of the grad/med school students I teach at Duke would be capable of such work. The student who produced that workbook has already developed many of the skills required to be a scientist, including powers of observation, documentation, and interpretation. On top of this, there was an aesthetic sense in the work that I found particularly refreshing.

I have deep concerns about scientific education in this country, partly because I continue to be disappointed by the training and abilities of the many undergrad and grad students that I encounter as a teacher and researcher at one of the so-called top medical centers in the country. If I am seeing the cream of the crop, then the rest of the country must be in really bad shape! What seems to me to be under-developed in these university students is the ability to think, and the ability to learn, and the ability to "self-start," and the ability to ask questions. What I saw yesterday [at the Waldorf school] convinces me that there is still hope. As I studied the workbooks, I became excited, thinking, "This is it – this is what's missing! If all of our students knew how to work in this manner, just think of the marvelous science we could do!"

—Daniel J. Kenan, MD, PhD, Assistant Professor of Pathology,
Duke University Medical School

There were three major studies done recently that dealt with the disappearance of childhood in America. If there is any one thing that the Waldorf system does – it nurtures, protects and develops beautifully the intelligence of the true child.

—Joseph Chilton Pearce, author of *Magical Child and The Crack in the Cosmic Egg*

Steiner was way ahead of his time. What he recognized about learning in the first part of this century is gradually being substantiated by new discoveries in brain research. The need for each individual to recreate his own meaning, mind-body relationships, and the involvement of the emotions play critical roles in truly effective learning. Waldorf education has been working with these principles for more than [seventy] years and is only now being recognized. It has been putting into effect what major brain researchers and educators are discovering about the human brain/mind. What Rudolf Steiner envisioned is only beginning to be a part of the educational consciousness of the [future].

—Gabriele Rico, Professor of English and Creative Arts, San Jose State University, author of *Writing the Natural Way, Learning the Natural Way: The Creation of Meaning*

Clearly [Waldorf education] has been extraordinarily successful for my son. In three years the remarkably dedicated faculty has directed his attitude and energies toward academic achievement and civic responsibility. [Waldorf education] draws out the best of qualities in young people. While this is not an instant process, the values they learn . . . will provide a lifetime platform from which to grow. In summary, this system works!

—Gilbert Grosvenor, President emeritus, National Geographic Society, recent Presidential Medal of Freedom recipient

"Being personally acquainted with a number of Waldorf students, I can say that they come closer to realizing their own potential than practically anyone I know."

—Joseph Weizenbaum, former professor, Massachusetts Institute of Technology, author

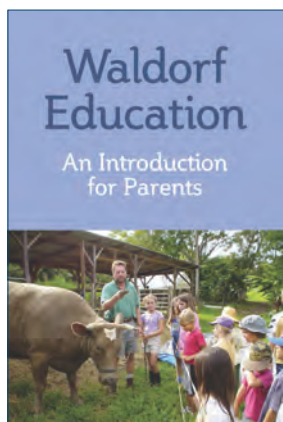


Who Was Rudolf Steiner?

Rudolf Steiner (1861–1925), along with Emil and Berta Molt, founded Waldorf education. Steiner was born in Austria and took a degree in mathematics, physics and chemistry at the technical university in Vienna. In 1894 he wrote a philosophical thesis to earn his PhD. This thesis was transformed into a book, *The Philosophy of Freedom*, one of Steiner's seminal works. Next he was selected to edit Goethe's scientific writings at Weimar. Later he began to speak about his spiritual experiences and describe how he was able to make use of his scientific training in such a way that his spiritual investigations could become a science in their own right. During the course of his life, he wrote many books, gave over 6000 lectures (many transcribed into books), and made significant contributions to medicine, education (both Waldorf and curative), agriculture (biodynamics), drama, dance (eurythmy), sculpture, architecture, religion (the Christian Community), and philosophy (spiritual science).

Pastel of Steiner as a youth drawn by a 12th grade student at Shining Mountain Waldorf School

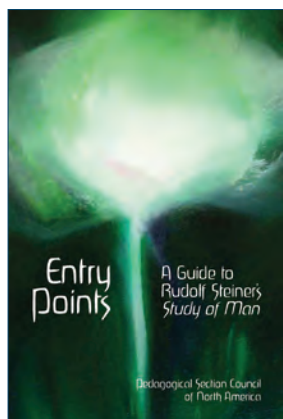
Waldorf Publications



Waldorf Education: An Introduction for Parents

Looking for a comprehensive overview of Waldorf education from kindergarten through twelfth grade? This book is the very thing! Essays by experienced Waldorf educators at every level address

the genius in the Waldorf school approach and describe the curriculum and how it meets the development of the young. Research on the results of Waldorf education provides prospective parents and educators everywhere a profile of Waldorf high school graduates, where they go and what they do once launched into adulthood. This short book is a succinct and thorough overview of all things “Waldorf.”

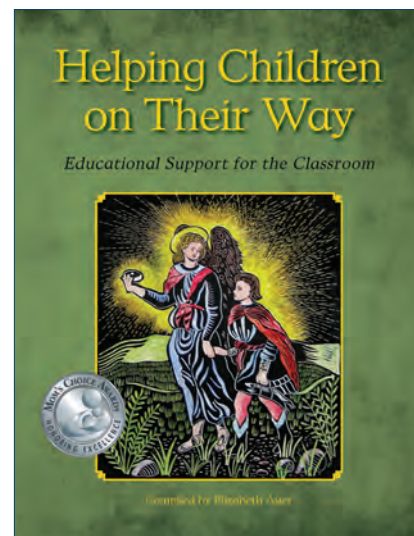


Entry Points: A Guide to Rudolf Steiner's *Study of Man*

This book is designed, as the title suggests, to help the reader find points of comprehension in the original lectures that Rudolf Steiner gave to the teachers in the first Waldorf school. The extraordinary and revolutionary pictures and ideas in these lectures can feel overwhelmingly lofty at times; the helpful insights provided in this Study Guide can move a reader forward in understanding the height and depth of the ideals and ideas given by Rudolf Steiner to those wishing to become Waldorf teachers. The Pedagogical Section Council of North America designed this approach based on years of teacher preparation, questions coming from teachers in Waldorf schools.

Helping Children on Their Way

Teachers and parents know that each child is a tiny miracle, a complex puzzle needing to be solved. This book is packed with insights from experienced teachers in Waldorf schools describing methods that a teacher can employ to help an individual child while helping an entire class. Child observation, movement exercises, eye-hand coordination, effective tracking of the difficulties a child might have, temperaments, artistic work, moveable classrooms, disciplinary techniques, the place of sleep, hands-on activities, and much more are all packed into this one book. 30 chapters from almost as many teachers to instruct us on approaches for every student along with a whole class—incisive and complete. Parents, too, can use the book to help a child at home with learning challenges.



The Research Bulletin

Up-to-date articles and cutting-edge research relevant to Waldorf education. One-year individual subscriptions (2 issues). Canadian and International subscriptions are available. For information and rates email anamyn@waldorf-research.org or call 518-392-0613. Discounted subscriptions available to supporting institutions, 20 copies per issue: 1 Year \$345; 2 Years \$590; 3 Years \$850

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