

COMPLETELY REVISED, SECOND EDITION

Waldorf Education

A Family Guide



EDITED BY PAMELA JOHNSON FENNER

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Waldorf Education *A Family Guide*

EDITED BY PAMELA JOHNSON FENNER

ILLUSTRATED BY MARYBETH RAPISARDO

MICHAELMAS
P R E S S

Amesbury, Massachusetts

Waldorf Education: A Family Guide, 2nd edition

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Illustrations: ©2001-2020 MaryBeth Rapisardo

Book design: Mayapriya Long, Bookwrights, Woods Mill, VA <https://bookwrights.com>

Additional editing: Meg Gorman and Akiko Yamagata

Copyediting: Graphite Editing, Cambridge, MA <https://graphiteediting.com>

Publisher’s Cataloging-In-Publication Data

(Prepared by The Donohue Group, Inc.)

Names: Fenner, Pamela J., editor. | Rapisardo, MaryBeth, illustrator.

Title: Waldorf education : a family guide / compiled and edited by Pamela Johnson Fenner ; illustrated by Marybeth Rapisardo.

Description: Completely revised, second edition. | Amesbury, MA : Michaelmas Press, [2020] | Includes bibliographical references.

Identifiers: ISBN 9780964783263

Subjects: LCSH: Waldorf method of education.

Classification: LCC LB1029.W34 W34 2020 | DDC 371.39/1–dc23

Printed in the United States of America

10 9 8 7 6 5 4 3 2 1 23 22 21 20

Michaelmas Press

P. O. Box 702, Amesbury, MA 01913-0016

<http://www.michaelmaspress.com>

Dedications

*In memory of Joan Almon (1944–2019),
whose life and legacy will be remembered worldwide
by the students, teachers, families, and organizations she served.*

P. J. F.

*To my grandchildren, Taryn and Sonny;
And to Saul and Tierney, Gabe and Stephanie
With love and appreciation.*

MB. L. R.

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Foreword

It is my pleasure to introduce you to the second edition of *Waldorf Education: A Family Guide*! When I was asked by publisher, Pam Fenner, to write a foreword, I was delighted. As a Waldorf school administrator and director for more than 30 years, and a parent of three Waldorf-educated children, I know how informative and helpful this book has been to a generation of parents and families.

Since *Waldorf Education: A Family Guide* first appeared in 1995, the number of Waldorf/Steiner Schools worldwide has more than doubled from 600 to 1214 in 67 countries. In addition, there are over 1850 early childhood centers in 54 countries. This rapid, and largely “grass roots” expansion of Waldorf education on six continents, is evidence of the growing appeal and success of Waldorf education for children and families around the globe.

This second edition of *Waldorf Education: A Family Guide* appears fortuitously at the 100th anniversary of global Waldorf education. It offers readers an updated and expanded selection of articles that outline Waldorf’s unique educational philosophy, arts-enriched academic curriculum, teaching methods, and school culture. By presenting an overview of the education as seen through the eyes of lifelong Waldorf teachers, school leaders, and parents, this volume offers an excellent firsthand introduction for parents, and those of you new to Waldorf education.

What’s new? Here are some highlights:

- In the first section, “Waldorf Education: A Path for the Future,” you are introduced to the origin, curriculum, and growth of independent Waldorf education; the development of public Waldorf charter schools, a personal account of Waldorf-inspired home-schooling, and the worldwide expansion of Waldorf education, notably in China.
- With the growth of Waldorf high schools over the years, readers will discover more contributions on educating teenagers. Highlights include a comprehensive overview of the grades 9-12 curriculum, followed by an article on educating adolescents to awaken their ideals, and keep them intact.
- In a new section, “Reflections on the Art of Waldorf Teaching,” you will be introduced to the training of Waldorf teachers, and articles highlighting teachers reflecting on their craft, and graduates reflecting on their Waldorf experience.
- A much updated “Waldorf Education and Family Life” section highlights the significant role of Waldorf parents, and offers valuable perspectives for enhancing one’s family’s home life, including articles on family meals, storytelling, media, experiencing nature, and tips on choosing a school.
- The new closing section, “Initiatives Inspired by Waldorf Education,” explores a selection of Waldorf initiatives around the world—including Native American tribal schools as well as schools in Africa, Israel, Peru, and China—where Waldorf pedagogy is being applied and evolving through cross cultural exchange. Two final articles provide a window into the explosive growth of Waldorf education in China, through the eyes of Waldorf teachers from the west who are visiting to teach and help train teachers.

Throughout, this volume is filled with articles that offer you insightful, contemporary perspectives into Waldorf education's lively head, heart, and hands approach to learning. Along with overviews of its developmentally phased pre-school through grade twelve curriculum, you will find a sweep of topics exploring Computer Education, Scientific Thinking, Literacy Education, World Languages, Music Education, Theatre Productions, Gardening, Handwork, and Waldorf's diverse Seasonal Celebrations—a cultural hallmark of Waldorf school communities.

Waldorf Education: A Family Guide is sure to be enthusiastically welcomed by a new generation of parents seeking an introduction to Waldorf education. Teachers, school leaders, and board members at independent Waldorf schools, and at the growing number of Waldorf-inspired public and charter schools will find this book helpful for better understanding and cultivating the spirit and practice of Waldorf education in their classrooms and school communities. The growing number of homeschool parents attracted to Waldorf education's arts-enriched, academic curriculum are sure to find this volume valuable as well.

At this time of the 100th anniversary of Waldorf education, our increasingly materialistic culture has placed unprecedented pressure on children, teachers, and schools, to achieve “measurable outcomes” at the expense of educating the whole child in ways that awaken and foster a lifelong love of learning. In this light, the reappearance of *Waldorf Education: A Family Guide* is timely, and more relevant and vital than ever.

Whether you are exploring alternative education, are a parent who has discovered Waldorf for your child, or simply want to know more about a schooling where children love to learn, I invite you to read on!

Robert Schiappacasse
Boulder, Colorado

Educating for Peace and Human Dignity

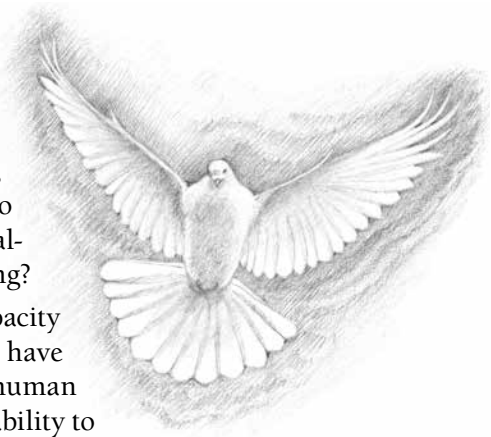
DONALD BUFANO

Visit any Waldorf school and you will find healthy students and striving faculties and parents. The cooperation and coworking are an inspiration. Yet the world situation displays conflict, intolerance, racism, war, and oppression. The question arises, Do the universally human principles and practices of Waldorf education have anything to offer toward healing?

Waldorf education helps to develop the inner capacity to know and practice peace. For peace, people must have a clear sense of their higher self and respect for all human beings. Much world conflict today stems from an inability to see the humanity of others. Each morning the Waldorf teacher acknowledges and affirms the humanness of each child with a greeting, a handshake, and a caring look in the eye. Throughout the day, students are guided toward positive social interaction. The curriculum and its presentation develop the skills to perceive and appreciate others. For example, biographies and literature in particular help students in this process. The teachers also carry a question in their minds and hearts: where is the human being in the lesson? At the end of the day, before sleep, teachers meditatively reflect and consciously look beyond each child's shortcomings to their higher selves.

A person capable of peace must also have a sense of security. This security—out of which grows love and freedom—is an inner and personal confidence. It is not the product of external safeguards. Waldorf education develops this intangible security in children through a healthy rhythm of life—daily, weekly, yearly—and through caring and attentive teachers, the recognition of the students' gifts and developing capacities, and an experience of the world as ultimately able to be beautiful, good, and truthful.

The adults in Waldorf school communities—teachers, administrators, parents, and friends—work to develop this same inner experience of security and shared humanity in the functioning of their schools. Tolerance, flexibility of thought, the encouragement of various points of view, and love for all humanity and the world are values that Waldorf school communities seek to realize. These ideals are difficult to achieve but essential to work on.



Waldorf Early Childhood Education

CHRISTINE CULBERT

From earth a plant opens to ripen in the sun: the echo of a dream, a blossom has begun.

—Merwin Lewis¹

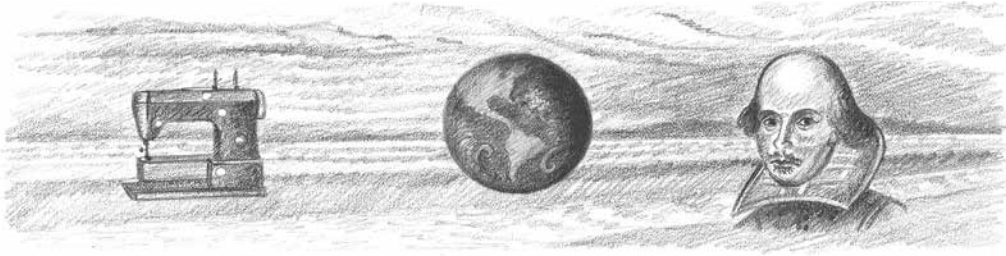


Early childhood education has been described as a “garden for children,” a kindergarten. The first Waldorf kindergarten opened its doors in the original Waldorf School in Stuttgart in 1926 thanks to the collaboration between Rudolf Steiner and Elizabeth Grunelius, the first Waldorf early childhood educator. Although Rudolf Steiner died a year and a half before the kindergarten opened, it was always of great importance to him that Waldorf schools would include early childhood education. He recognized the profound significance of the developmental pathway for the young child from pre-birth to age seven. Steiner emphasized that the healthy development of every human being builds upon the foundational experiences of the first seven years of life.

Since first opening, Waldorf kindergartens for children have grown and flourished. There are now nearly two thousand Waldorf early childhood education programs in more than sixty countries on six continents. These include parent-child programs, day-care and home-care environments, nursery/pre-K classrooms, and mixed-age kindergartens. Each of these settings provides parent education and support for families. Parents, caregivers, and teachers strive to create a sturdy bridge of communication and mutual respect with all parties. Homelike environments imbued with love, joy, wonder, and beauty provide the atmosphere in which healthy development and learning can thrive. This process unfolds in an unhurried atmosphere of trust in the innate wisdom and intelligence of each child.

The pedagogical foundation for Waldorf early childhood education rests upon a deep reverence for the dignity of the individuality of the young child. Rudolf Steiner describes young children as sense organs, wide open to the people and activities in the world around

¹ Verse from a song in Susan Smith, *Echoes of a Dream* (London, Ontario: Waldorf Association of London, 1982). Copyrighted in 1982 by the Waldorf School Association of London (Ontario) and printed by The Beacon Herald Fine Printing Division in Ontario. The quote is actually a song, a round, that is printed at the beginning of the book (no page number).



Eighth Grade

LYNN THURRELL

The students that enter the classroom in eighth grade are far taller, stronger, and louder than in seventh grade. Their gaze is lively and direct, as if content to be there and ready to discover and justify the secrets of the world, or change them. Though the overarching theme of the year is “revolution,” there is much in the way of research, questioning, analysis, and debate that precedes the final lunge into action. This is what they are here to do with their nascent idealism: they hope to articulate and transform. Such a quest requires energy, increasing self-knowledge, and an interest in the other. Eighth graders possess just such qualities. They seldom sit still for long, they have much to say about their personal preferences, and they become impassioned about the causes that stir their souls. The struggle for human freedom resonates deeply with the transformation their souls are undergoing in this stage of development.

Nowhere does that struggle resound more clearly and frequently than in the history blocks that focus on the growth of the United States. The earliest peoples on this continent were challenged to deal with the growing numbers of Europeans who came to pursue monetary benefit, to attain religious freedom, or to flee from political persecution. More than a century later, the descendants of those same Europeans fought for the freedom of their colonies from the dictates of a mother country. The American Revolution is studied from these opposing perspectives, initiating more formal debate. These hard-won documents, the Declaration of Independence and the Constitution, are introduced. Then the Civil War provides another opportunity to explore two sides of a disagreement. In each case, the passions of the eighth graders are aroused and must be mitigated with objective reason while never forsaking empathetic understanding.

The second history block takes the eighth graders beyond more familiar borders. The Industrial Revolution, which had its beginnings in Europe, poses issues to this day, that of manpower being usurped by the machine. The twentieth century introduces students to disagreements on an international scale, which speak to the burgeoning feelings of nationalism that beat within the hearts of eighth graders. Study of the two world wars offers insights and dilemmas, while consideration of the rights of black people, women, specific religious groups, Native Americans, and any number of other oppressed peoples challenge



History in a Waldorf High School

MEG GORMAN

The Waldorf high school history curriculum stands on the shoulders of the grade school curriculum. Because they have experienced history as the great story of humankind, students who have had a Waldorf grade school education have heartfelt curiosity about the cultures of the world across time. In high school, the approach is much more detailed and geared to the unfolding thinking of the adolescent. A rich global perspective is emphasized. For example, most Waldorf high schools have courses in the history of the Middle East, Africa, the Far East (Pacific rim: China, Japan, and so on) Russia, the other Americas (South and Central America and Canada) as well as of Europe and the United States.

As in grade school, history in high school always begins with the human experience, so biography continues to play a crucial role. Teachers present different characters, especially those with opposing viewpoints, such as Sitting Bull and General Custer in American history, Thomas Malthus and David Ricardo in the study of economics, Eleanor of Aquitaine and Louis VII of France in European history, or Thomas Dew and Frederick Douglass in nineteenth-century America. These kinds of polarities are important to awaken the thinking of high school students. Many of the biographies that students study are those of men and women who have overcome difficulties to achieve something remarkable. These life stories become encouragements for the students in the rocky years of adolescence.

Working without conventional textbooks and instead with primary sources as much as possible, students read the actual works of many of the great players on the stage of world history, including first-hand accounts (letters and so forth). The students thus see that history is written by human beings who view the world through the lens of their own time and place and that viewpoints about history often change over time.

Geography, the stage on which the human experience is developed, continues to play a vital role with students drawing freehand geophysical maps of most of the areas they study. It matters that ancient Egyptians lived in a mild, arid climate with one major river and only about one inch of rainfall a year. This is a sharp contrast to the ancient Sumerians of the Fertile Crescent who lived around the Tigris and Euphrates Rivers in a world of changing riverbanks and storms. Geography matters in the military aspects of history as well. It is interesting to think how differently Europe might have developed if a narrow pass in the Pyrenees Mountains had not aided Charles Martel in holding back the Saracens at the Battle

High School Physics: Tools for Life

PAOLO CARINI, PHD

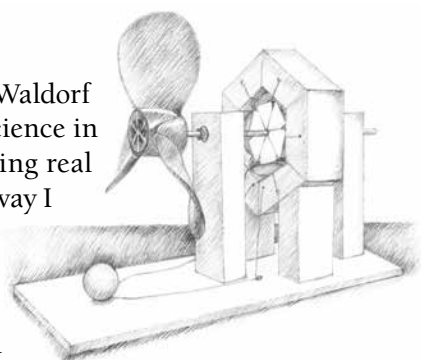
I was a research physicist when I was first attracted to Waldorf education. I discovered that the process of teaching science in Waldorf schools was much closer to the process of doing real research and of developing scientific thinking than the way I had been educated in high school.

When one faces new territory in science, it is important to keep an open mind for what nature is trying to reveal. New concepts are created through observation of phenomena in order to discover and formulate so-called physical laws. Concepts need to remain flexible. That is why teachers in Waldorf schools like to characterize rather than to define. Definitions can be rather rigid.

All high school physics can be taught through phenomena presented in a coherent way to lead the students to an understanding of the physical world with the same intellectual rigor experienced in a field like mathematics. It is important that students are given enough time to explore the details of a phenomenon. In this way, the science teachers foster a true appreciation for the beauty of nature. An immediate explanation of a phenomenon has the effect of deflating the experience. Once we are given an explanation, we easily lose interest in the phenomenon itself, and our minds want to move to somewhere else. Now as a Waldorf teacher, I have experienced this when I felt pressured to provide such explanations due to lack of time. The students' sense of wonder for what they have just observed simply disappears.

On the other hand, when given enough time, the same explanation can lead to a sense of enlightenment! In Waldorf, the students are given a night to "digest" what they have observed in class before we guide them to a theoretical understanding. Much research in neuroscience shows more and more evidence of the importance of sleep in our learning process, including the consolidation of mental pictures and memory in general. Rudolf Steiner understood this ahead of his time from his research on the inner life of the human being. Starting from the students' direct observations, giving time for these images to live into the students, and finally using Socratic methods, we help the students find a natural path to new concepts and understanding instead of simply telling them what to think.

In physics we like to reduce the infinite variety of phenomena to a few general laws. That is all great and fascinating, but if students have not developed a real familiarity and



Gardening: Wonders of the Earth

GUNTHER HAUK

Long before environmental concerns and ecological consciousness brought questions as to the need for training and establishing a new, nonexploitive relationship with nature, Rudolf Steiner introduced gardening as a school subject in the Waldorf curriculum in 1920. Whereas this had been a standard subject in many European schools in the nineteenth century, it was eliminated from the curricula in the twentieth century and replaced by “more important” subjects. The former ideal of educating the head, heart, and hand underwent a slimming reform that left only the head as the main focus of education. The results of this ballooning head education are clearly evident in this century’s ecological, social, and cultural disasters, large and small.



Just as the content and methods of all the subjects in the Waldorf curriculum are not ends in themselves but rather tools for training the child’s faculties and establishing physical as well as psychological health, gardening is not just about learning how to grow vegetables and flowers. As Rudolf Steiner told the gardening teacher, Ms. Michels:

It is not a question of giving the children an education leading up to a profession; it should rather be an attempt to let the children develop the right mood of soul, the right attitude necessary to be able to form valid judgments on natural interrelationships in our agricultural work. This will be necessary in order to meet the soil catastrophes arising in the future. . . . For man’s social development it is of special importance to have experienced right down into his hands that people always depend on the work of their fellow human beings.¹

1 Rudolf Krause, *Gardening Classes at Waldorf Schools* (Kimberton, PA: Bio-Dynamic Farming and Gardening Association, 1992), 4.



Respecting Diversity and Finding Unity in a Waldorf School

JEFFREY KANE, PHD

As a new class teacher in a Waldorf school in the mid-1970s, there was only one child of color among my students. He was an affable, curious child, but found himself on the social fringe. As an educator well aware of the circumstances, I made every effort I could to close the gap between him and the other children, but the struggle continued. His mother raised the issue in one of our first parent-teacher conferences, and I replied with all my idealism and naivety that I saw her son as neither black nor white. Without hesitation, she took me to task saying, “You had better see him as black because that’s what he is! That’s what he has to deal with! That’s what you have to deal with!” Her words echo within me ever more forcefully to this day.

Ralph Waldo Emerson wrote, “We are all inlets to the great All.” Beneath all our differences, we share our common humanity. Waldorf schools will rightly vary from one place to another and one time to another, but all begin with Emerson’s insight. They also recognize that the story does not end there. In this world of flesh and blood, we are, individually and in our communities, diverse in more ways than we can imagine. These differences are far more readily apparent in our daily lives than in the common core of our humanity. And those differences are often significant in creating and sustaining the communities essential to our development and survival as human beings. They are often so essential to us that they become the basis for defining ourselves as “ourselves” and others as “other.” Rather than seeing ourselves in the “great All,” we can come to see ourselves as a separate “I” or “we.”

The simple and vexing truth is that we are at once spiritual beings and human beings who live on this earth with distinctive identities. The two poles form a critical dynamic tension where we can uniquely create ourselves, individually and collectively, and can create who and what we will be. The more complex picture is that the dynamic tension between our unity in our diversity and diversity in our unity plays out in a world made small, in good measure by advancing communications technologies. The very power of information technologies to

Alumni Reflections on Waldorf Education

The following are a few remarks by Waldorf alumni from a research project focusing on graduates from 1990 to 2017 conducted by the Research Institute for Waldorf Education. The survey's findings are published in the book *Into the World: How Waldorf Graduates Fare After High School* by Ilan Safit and Douglas Gerwin, Waldorf Publications, 2020.

What makes a Waldorf school a Waldorf school are the teachers. They slave away making main lesson plans, memorizing songs and poems, planning field trips, and grading papers—a lot of papers because they ask us to write a lot. . . . They don't just teach the student of fifteen or eighteen but who that person will be at twenty-eight and forty-eight. In other words, they try to teach who we will become.

—Leydi Lilia Walle, graduation speech
Monadnock Waldorf School
Class of 2017



The small classes that emphasized discussion and expression taught me to appreciate and take advantage of the connection between students and teachers. However, the main lesson books have helped me even more. The exercise of organizing my knowledge into a well-formatted text on a regular basis was excellent practice for what I now do in my job.

—Alexander Brady
Emerson Waldorf School
Class of 2009

I am thankful to the Waldorf School for fostering and instructing the free-thinking of its students; in my experience the hallmark of a Waldorf student is the ability to successfully adapt his thinking to diverse environments.

—Will Reily
Emerson Waldorf School
Class of 2008

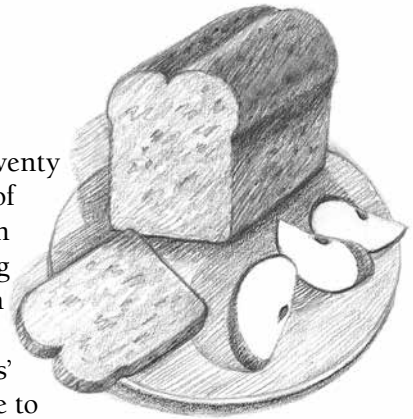
At feasts, remember that you are entertaining two guests: body and soul. What you give to the body, you presently lose; what you give to the soul, you keep forever.

—Epictetus

The Family Table

KATRINA KENISON

Among the social institutions that may not survive the twenty first century, the family meal must certainly be near the top of the list. Our schedules pull us away from the table and each other. Fast foods invite us to eat on the run and stop just long enough to fuel up between one activity and the next. Is it worth all the effort it requires to shop, make a meal, and get it on the table, only to be met by children's upturned noses, adolescents' complaints, and somebody shouting that they don't have time to eat as they head out the door? Is this ritual really worth preserving?

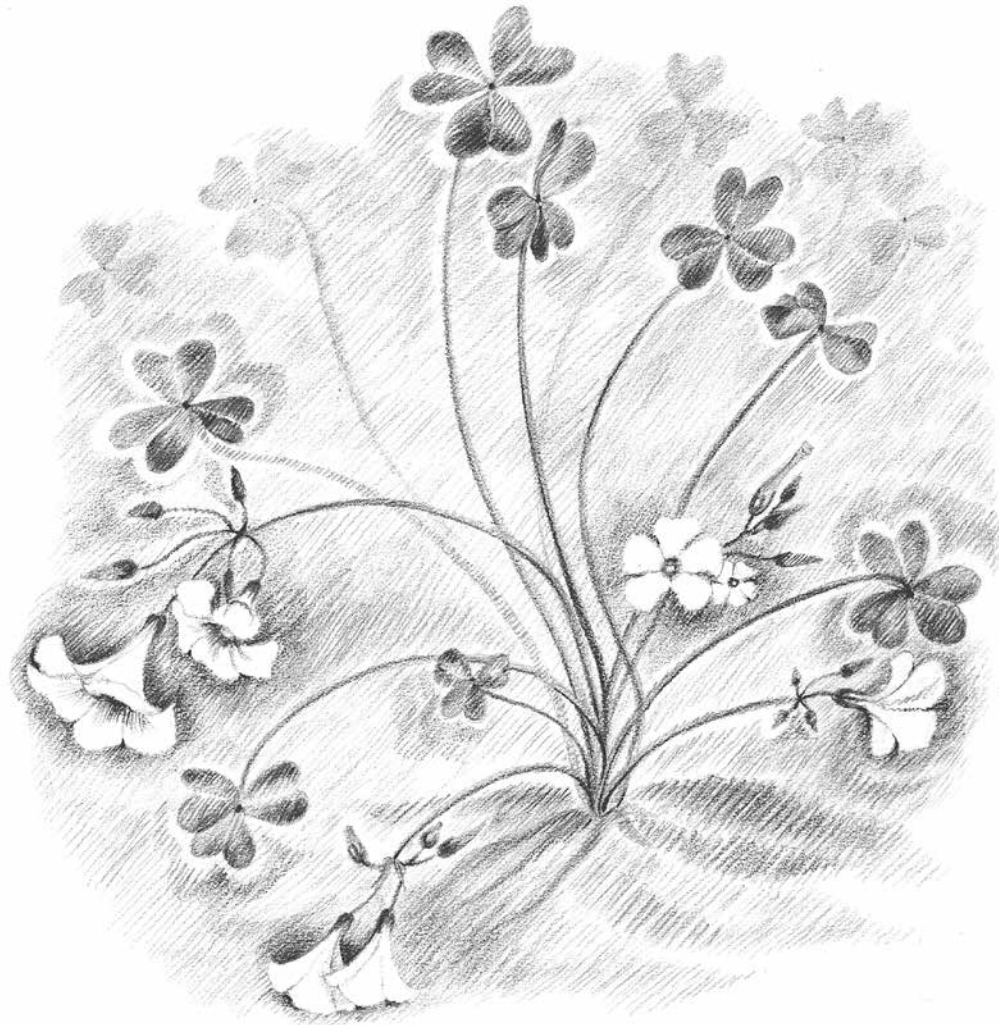


Then I read a meditation by a famous monk in which he suggested that mindfulness includes setting your table and planning mealtime so well that no one would have to leave a chair once all were sitting down to eat. This might be easy for a mystic, but would it work for a busy mother?

I had to ask myself why mealtime is important. Is it because it offers us an opportunity each day to celebrate being a family? In a world that is full of change and inconsistency and uncertainty, I realized that at a meal, we each have a place that is really ours, a place at our own table where we can come together and nourish our bodies and souls as human beings have done since time began.

Despite this ideal, every parent I know has experienced the family dinner table as a battleground. Emotions may run high, and adults and children alike are quick to dig in their heels over the food and how much of it gets eaten, over table manners, seating arrangements, and every aspect of behavior from how forks are held to what kind of conversation is allowed. It was tempting to run up the white flag and retreat to a pizza in front of the TV.

Yet if we give up on the very customs that bind us, we run the risk of losing each other, both physically and emotionally. The sustenance provided by food that is offered with love and served in a peaceful atmosphere is not to be found in fast foods or in front of the evening news. Over time, my goals for our family dinnertime changed dramatically. After too many struggles over what was on the plate, I finally realized that dinner—at least at this stage of our lives—is not even really about food. It is about love and about learning how to be



To celebrate a festival means: to live out, for some special occasion and in an uncommon manner, the universal assent to the world as a whole.

—Josef Pieper

Day of the Dead (*Día de los Muertos*)

FEBE CHAÇON FERNANDEZ,
TRANSLATED BY NICOLE HARRIS



Day of the Dead, or *Día de los Muertos*, is celebrated by most Hispanic families to remember those who have gone before us and

have helped to shape our communities. Since it is also an excellent way to honor all that the Spanish language and culture bring to our lives, especially in the Bay Area, it is included in the San Francisco Waldorf School's calendar.

Upon my arrival in the Bay Area in 2006, I was delighted to discover the vibrant legacy of the Spanish-speaking world that thrives in the area and particularly in the city itself. This discovery fueled the transformation of what had been a modest introduction of the Day of the Dead at the school into an all-out celebration of this holiday as well as the Spanish language and the cultures that speak it.

The San Francisco Waldorf School offers classes in Mandarin and Spanish, and students choose which language they wish to study from seventh grade to graduation. Given that Spanish is the second-most widely spoken language in California and that the Hispanic workforce forms a powerful underpinning of our state's economy, more than 70% of our students select Spanish. Even though our student body has a small number of Hispanic children, our community and our city are enriched by the Hispanic workforce, language, and cultures. For this reason, it is essential that we address issues of tolerance and respect, and foster an appreciation for our Hispanic brothers and sisters' contributions to the economy as well as for their language and cultural gifts to our communities.

At the beginning of November, the school holds an assembly during which our entire school community gathers around a beautiful, colorful altar to partake of history, poetry, music, and dance. The altar is built where students from every grade can visit it and, with their class teachers, reflect on the part of life we call death. It presents the elements of traditional Mexican altars as well as portraits of departed community members who contributed to the creation of our school, including the founder of Waldorf education, Rudolf Steiner. While some class teachers create small altars in their classroom, the main altar is created with the

Mentoring in an East African Waldorf School

SUSAN COOK



Have you ever been concerned that your Waldorf child is receiving an education that is too Eurocentric? Or perhaps you have wondered if Waldorf education works in a radically different culture, say an African or Indian one? As a Waldorf teacher and parent, I had those thoughts and concerns until I became a mentor to a Waldorf school in East Africa, where the children are not dropped off in SUVs nor do they sport REI backpacks and take out breakfast smoothies.

The Rudolf Steiner School Mbagathi, which I have mentored since 1997, is located in a semirural area a few kilometers outside Nairobi, Kenya. As of 2020, the school serves about three hundred kindergarten and primary school children. I first learned of this school when Irmgard Wutte, one of its founders, visited San Francisco and spoke to my eighth-grade class at the San Francisco Waldorf School. She encouraged me to come to Kenya the following year during my sabbatical. She

really wanted me to teach a first grade, but I came for an extended visit instead and made a deep personal connection with the school. I saw the need from the teachers for fresh ideas and mentoring, and as an experienced class teacher, I realized that I could do it.

Although life there for many families is framed by poverty and survival, the education is remarkably the same, confirming what many of us have come to understand about the universal growth and development of the child, regardless of background and location.

Nearly all of the children are from poor families, and the typical household is supported by a parent, or two, holding down menial jobs. A visitor's first impression is one of a sea of faces, curious smiles, and brown uniforms. Most of us with prior experience in a Waldorf school might balk at the uniforms, but upon investigation, it becomes clear that this choice is economically wise, plus it conforms to cultural norms for any school in Kenya.

Pioneering a Waldorf High School in China: Co-teaching World History

PAUL GIERLACH

Two teachers stand in front of a classroom; there is a space between them. One is from the United States, the other China. Their physiognomies, the way they hold themselves and move, and their clothing clearly distinguish them. They are history teachers. The students are the ninth grade class in Chengdu and have the distinction of being the lead class in the first Waldorf high school in mainland China. I am the teacher from the United States; my colleague, Li Zewu, is a distinguished teacher from the grade school, who holds responsibility for the newly forming high school. It is the first day of class, and many other teachers sit and stand in the back of the room.

Please take a moment and make a clear inner picture of what I have just described. Don't let it become dim or fade away as you read this many-paged account of teaching history and living in China. Actually, I made a comparable comment that first day of class: after outlining what Zewu and I hoped to accomplish in our co-teaching of the history classes over four years, I asked the students and witnessing teachers to remember always that two different individuals from different cultures with different mores were standing together for the determined purpose of preparing them to take up their destinies.

History teaching in a Waldorf school uncovers the evolution of humanity's consciousness as it has changed over time. Our task is not to judge the past from the present-day point of view but rather to enter into the way of life and thought that existed at different times in our history so they can speak to us. The time frame is roughly 3000–4000 BCE to the twenty-first century, the actual day we stand in front of the class on the last day of the last history block in twelfth grade.

Now, when we use the phrase “our history,” we articulate a subtle characteristic of our discipline, one that values our own values and views of life over others' views and values because . . . well, because they are ours. It usually is an unspoken, unconscious assumption that colors our self-awareness. The very best Waldorf teachers can mitigate the impact of this “understandable” attitude, expressible as “my history is history,” through their power to create images that authentically portray a culture, tell stories and biographies that bring distinct values to life, and identify and explore similarities and differences within and between



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—ROBERT SCHIAPPACASSE
from the Foreword, 2nd edition

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—STACEY ALSTON, Admissions Director
Waldorf School of Atlanta, Georgia

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