

Genesis
of a
Waldorf High School



A Source Book

Edited

by

Douglas Gerwin

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This book is dedicated to the memory of Kirsten Bergh and Nina Dietzel whose brief time at Hawthorne Valley exemplifies everything a Waldorf high school education can be. This publication was made possible in part by a grant from the Glenmede Trust.

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Prelude

This source book arises from a conference held in Minneapolis, Minnesota in October 1995 with the title “Genesis of a Waldorf High School”. Keynote speakers, panel and workshop leaders, and some 70 participants representing Waldorf high school ventures from all over the North American continent felt that the content of this three-day conference merited a wider audience.

To this end, edited reworkings of the keynote transcripts, as well as abbreviated versions of the panel discussions, have been brought together in this present volume, along with a selection of essays relating to adolescence and the Waldorf high school program. Beyond the content of the Minneapolis conference, however, we have tried to imagine what materials might be helpful for initiative groups that are considering the formation of a Waldorf high school.

The present edition, the third since the Minneapolis conference, is the first to be published by the Association of Waldorf Schools of North America (AWSNA), which was instrumental in sponsoring the original conference. I am very indebted to Lana Harris for her tireless help in bringing about the Minneapolis weekend and for her enthusiastic energy and practical savvy in giving shape to the earlier editions of this source book. For the present edition, I am grateful to David Mitchell, Chair of AWSNA Publications, for helping to revise and prepare this text for a wider audience.

In the meantime, a “Waldorf High School Research Project” has been formed under the auspices of AWSNA to stimulate, among other initiatives, new publications and materials intended to be of use to those who work with teenagers. A thoroughly reworked version of this source book, including a new selection of essays and an expanded set of appendices, is in the making as part of the Research Project’s forthcoming publications.

The sections of the source book that follow — including an extended set of appendices—are meant both to encourage and to caution those who would start up a Waldorf high school. At the outset we should state clearly what this source book is not:

- it is not a cookbook, since each Waldorf high school must discover its unique mission and profile
- it is not a manifesto for promoting the swift proliferation of Waldorf high schools, since they can all too easily collapse if they are too hastily fashioned
- it is not a compendium of all that the existing Waldorf high schools have to offer in terms of course descriptions and schedules and policies and procedures (though a few samples can be found in the appendices)
- it is not a guide book, suggesting what to do and what to avoid

Which purpose, then, is this source book intended to serve? Briefly stated, our aim is to offer ingredients more than recipes: characterizations of what is and images of what could be among Waldorf high schools of North America, examples rather than prototypes, descriptions rather than prescriptions.

In the pages that follow, we offer talks to inform and inspire, essays to foster an appreciation for adolescence and the entire K-12 Waldorf program, questions to provoke new perspectives and revisit old verities, information to route the anxious reader to further sources, materials to help new initiatives get started and more seasoned ventures to deepen their work.

To any group that would start a Waldorf high school venture, our first response is: “Do you know what you’re getting yourself into?” If your reply is “Yes, totally!” you may wish to sail straight to the appendices of this work. But if your answer is in any way more shaded or tentative — “Um, well . . . what do you think?”—then it is our hope that you may derive from these pages a measure of the encouragement and confidence that radiated from the Minneapolis conference

— Douglas Gerwin, Co-Chair of the Planning Group
AWSNA Waldorf High School Research Project

Part 1



Essays on Adolescence and the Waldorf High School

Education for Adolescents

This text consists of excerpts from a lecture given in Stuttgart on June 21, 1922. In a few cases the repetitions appropriate for spoken style have been omitted and sentences condensed. Translation by C.B.

When children come to the age of puberty, it is necessary to awaken within them an extraordinarily great interest in the world outside of themselves. Through the whole way in which they are educated, they must be led to look out into the world around them and into all its laws, its course, causes and effects, into human intentions and goals—not only into human beings, but into everything, even into a piece of music, for instance. All this must be brought to them in such a way that it can resound on and on within them—so that questions about nature, about the cosmos and the entire world, about the human soul, questions of history—so that riddles arise in their youthful souls.

When the astral body becomes free at puberty, forces are freed which can now be used for formulating these riddles. But when these riddles of the world and its manifestations do *not* arise in young souls, then these same forces are changed into something else.

When such forces become free, and it has not been possible to awaken the most intensive interest in such world-riddles, then these energies transform themselves into what they become in most young people today. They change in two directions, into urges of an instinctive kind: first into delight in power, and second into eroticism.

Unfortunately, pedagogy does not now consider this delight in power and the eroticism of young people to be the secondary results of changes in things that, until the age of 20 or 21, really ought to go in an altogether different direction, but considers them to be natural elements in the human organism at puberty. If young people are rightly educated, there should be no need whatsoever to speak about love of power and eroticism to them at this age. If such things have to be spoken about during these years, this is in itself something that smacks of illness. Our entire pedagogical art and science is becoming ill because again and again the highest value is attributed to these questions. A high value is put upon them for no other reason than that people are powerless today—have grown more and more powerless in the age of a materialistic world conception—to inspire true interest in the world, the world in the widest sense .

When we do not have enough interest in the world around us, then we are thrown back into ourselves. Taken all in all, we have to say that if we look at the chief damages created by modern civilization, they arise primarily because people are far too concerned with themselves and do not usually spend the larger part of their leisure time in concern for the world but busy themselves with how they feel and what gives them pain . And the least favorable time of life to be self-occupied in this way is during the ages between 14, 15 and 21 years old.

The capacity for forming judgments is blossoming at this time and should be directed toward world-interrelationships in every field. The world must become so all-engrossing to young people that they simply do not turn their attention away from it long enough to be constantly occupied with themselves. For, as everyone knows, as far as subjective feelings are concerned, pain only becomes greater the more we think about it. It is not the objective damage but the pain of it that increases as we think more about it. In certain respects, the very best remedy for the overcoming of pain is to bring yourself, if you can, not to think about it. Now there develops in young people just between 15, 16 and 20, 21, something not altogether unlike pain. This adaptation to the conditions brought about through the freeing of the astral body from the physical is really a continual experience of gentle pain. And this kind of experience immediately makes us tend towards self-preoccupation, unless we are sufficiently directed away from it and toward the world outside ourselves.

If a teacher makes a mistake while teaching a 10- or 12-year-old, then, as far as the mutual relationship between pupil and teacher is concerned, this does not really make such a very great difference. By this I do not mean that you should make as many mistakes as possible with children of this age . The feeling for the teacher's authority will flag perhaps for a while, but such things will be forgotten comparatively quickly, in any case much sooner than certain injustices are forgotten at this age. On the other hand, when you stand in front of students between 14, 15 and 20, 21, you simply must not expose your latent inadequacies and so make a fool of yourself .

If a student is unable to formulate a question which he or she experiences inwardly, the teachers must be capable of doing this themselves, so that they can bring about such a formulation in class, and they must be able to satisfy the feeling that then arises in the student when the question comes to expression. For if they do not do this, then when all that is mirrored there in the souls of these young people goes over into the world of sleep, into the sleeping condition, a body of detrimental, poisonous substances is produced by the unformulated questions. These poisons are developed only during the night, just when poisons ought really to be broken down and transformed instead of created. Poisons are produced that burden the brains of the young people when they go to class, and gradually everything in them stagnates, becomes "stopped up." This must and can be avoided. But it can be avoided only if the feeling is not aroused in the students: "Now *again* the teacher has failed to give us the right answer. We really haven't been answered at all. We can't get a satisfying answer." Those are the latent inadequacies, the self-exposures that occur when the children have the feeling: "The teacher just isn't up to giving us the answers we need." And for this inability, the personal capacities and incapacities of the teacher are not the only determining factors, but rather the pedagogical method.

If we spend too much time pouring a mass of information over young people at this age, or if we teach in such a way that they never come to lift their doubts and questions into consciousness, then—even though we are the more objective party—we expose, even if indirectly, our latent inadequacies.

You see, the teacher must, in full consciousness, be permeated through and through with all this when dealing with the transition from the ninth to the tenth grades, for it is just with the entire transformation of the courses one gives that the

pedagogy must concern itself. If we have children of six or seven, then the course is already set through the fact that they are entering school, and we do not need to understand any other relationship to life. But when we lead young people over from the ninth to the tenth grade, then we must put ourselves into quite another life-condition. When this happens, the children must say to themselves: "Great thunder and lightning! What's happened to the teacher! Up to now we've thought of him as a pretty bright light who has plenty to say, but now he's beginning to talk like more than a man. Why, the whole world speaks out of him!"

And when they feel the most intensive interest in particular world questions and are put into the fortunate position of being able to impart this to other young people, then the world speaks out of *them* also. Out of a mood of this kind, verve (*Schwung*) must arise. Verve is what teachers must bring to young people at this age, verve which above all is directed towards imagination for although the students are developing the capacity to make judgments, judgment is actually borne out of the powers of imagination. And if you deal with the intellect intellectually, if you are not able to deal with the intellect with a certain imagination, then you have "mis-played," you have missed the boat with them.

Young people demand imaginative powers: you must approach them with verve, and with verve of a kind that convinces them. Skepticism is something that you may not bring to them at this age, that is, the first half of this life-period. The most damaging judgment for the time between 14, 15 and 18 is one that implies in a pessimistically knowledgeable way: "This is something that cannot be known." This crushes the soul of a child or a young person. It is more possible after 18 to pass over to what is more or less in doubt. But between 14 and 18 it is soul-crushing, soul-debilitating, to introduce them to a certain skepticism. What subject you deal with is much less important than that you do not bring this debilitating pessimism to young people.

It is important for oneself as a teacher to exercise a certain amount of self-observation and not give in to any illusions for it is fatal if, just at this age, young people feel cleverer than the teacher during class, especially in secondary matters. It should be—and it can be achieved, even if not right in the first lesson—that they are so gripped by what they hear that their attention will really be diverted from all the teacher's little mannerisms. Here, too, the teacher's latent inadequacies are the most fatal.

Now, if you think, my dear friends, that neglect of these matters unloads its consequences into the channels of instinctive love of power and eroticism, then you will see from the beginning how tremendously significant it is to take the education of these young people in hand in a bold and generous way. You can much more easily make mistakes with older students, let us say with those at medical school. For what you do at this earlier age works into their later life in an extraordinarily devastating way. It works destructively, for instance, upon the relationships between people. The right kind of interest in other human beings is not possible if the right sort of world-interest is not aroused in the 15- or 16-year-old. If they learn only the Kant-Laplace theory of the creation of the solar system and what one learns through astronomy and astrophysics today, if they cram into their skulls only this idea of the cosmos, then in social relationships they will be just such men and women as those of our modern civilization who, out of anti-social impulses, shout about every kind of social reform but within their souls actually bring anti-social powers to expression. I have

often said that the reason people make such an outcry about social matters is because they are anti-social beings.

It cannot be said often enough that in the years between 14 and 18, we must build in the most careful way upon the fundamentally basic moral relationship between pupil and teacher. And here morality is to be understood in its broadest sense: that, for instance, as teachers we call up in our soul the very deepest sense of responsibility for our task. This moral attitude must show itself in that we do not give all too much acknowledgment to this deflection toward subjectivity and one's own personality. In such matters, imponderables really pass over from teacher to pupil. Mournful teachers, unalterably morose teachers, who are immensely fond of their lower selves, produce in children of just this age a faithful mirror picture, and or if they do not, kindle a terrible revolution. More important than any approved method is that we do not expose our latent inadequacies and that we approach the children with an attitude that is inwardly moral through and through .

This sickly eroticism which has grown up—also in people's minds—to such a terrible extent appears for the most part only in city dwellers, city dwellers who have become teachers and doctors. And only as urban life triumphs altogether in our civilization will these things come to such a terrible—I do not want to say “blossoming” but to such a frightful—degeneracy. Naturally we must look not at appearances but at reality. It is certainly quite unnecessary to begin to organize educational homes in the country immediately. If teachers and pupils carry these same detrimental feelings out into the country and are really permeated by urban conceptions, you can call a school a country educational home as long as you like, you will still have a blossoming of city life to deal with .

What we have spoken about here today is of the utmost pedagogical importance and, in considering the high school years, should be taken into the most earnest consideration.

The Waldorf High School: Keeping Ideals Intact

Da a

Some years ago I attended a Waldorf parent meeting at which parents were extolling the virtues of Waldorf education: the freshness, openness, and enthusiasm evident in their children the unflagging devotion of the teachers the artistic element weaving through every aspect of the curriculum and the sense of community they had found for their children and for themselves. Then the discussion turned to the future and to how many students were continuing their education in the Waldorf high school. Many parents spoke ardently in support of the high school, but others raised heartfelt concerns:

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

“I’m just not sure that a Waldorf high school will prepare my children for the REAL world.”

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

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

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

Waldorf high school teachers, however, view adolescence as something *more* than it appears. They recognize it as an important state of human development. In the teenage years a profound transformation takes place and powerful inner forces for the future are unleashed. Only in the first years of life do children change more dramatically than in their teenage years. In adolescence, for the first time, young people consciously begin to forge their own identities and to fashion their own values. They have inklings of what may become a lifelong aspiration. In adolescence alone do they awaken to feelings simultaneously painful and exhilarating, of something familiar dying within, and of a whole new interior world being born.

What is dying? It is the innocence of childhood. Adolescence is often represented in Waldorf circles by the Biblical image of the expulsion from the Garden of Eden. This is indeed a true picture of the dying away of the “paradise consciousness” of childhood. It doesn’t happen all at once. William Blake describes the “prison bars” that begin to close around us already from the moment of birth. By puberty this paradise that was childhood, with its endless days of play, fertile fantasy life, and lack

of self-consciousness, seems but a dream. The loss of the buoyancy and brightness of childhood can turn the teenage years into a period of intense mourning.

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

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

In the midst of these traumatic changes, ideals are welling up within the young person. These ideals maintain that the world has meaning, that one's own life also has meaning, and that one can positively influence the world. Adolescents need to have these ideals recognized and affirmed. They need to have experiences that corroborate them. Hence, young people long for three fundamental experiences:

- to find meaning in their lives,
- to find human relationships and a sense of connectedness to the world, and
- to feel they can make a difference in the world.

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

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

John Taylor Gatto, New York City's Teacher of the Year in 1991, writes after teaching in public schools for over 25 years:

We need to rethink the fundamental premises of schooling and decide what it is we want all children to learn and why. For 140 years this nation has tried to impose objectives downward from a lofty command center made up of 'experts,' a central elite of social engineers. It hasn't worked because its central premises are mechanical, anti-human, and hostile to family life. Lives can be controlled by machine education, but they will always fight back with weapons of pathology: drugs, violence, self-destruction, indifference.

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

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

In order to find meaning in the world, one must first awaken to the world, to its phenomena. This requires the power of observation. Even adults are seldom observant enough to notice what their spouse or child is wearing on a given day. Adolescents can be almost unconscious of what is going on around them. I once asked my students to close their eyes and tell me the color of the shirt I was wearing. One fellow said, "I don't even know what color shirt I'm wearing!"

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

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

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

Waldorf high school teachers also stress the power of individuals to shape their world. History pulses with the blood of real, living people. The young people study the lives and achievements of the great personalities of human history: Socrates, Joan of Arc, Schweitzer, Churchill, et al. They come to know them as real persons of flesh and blood with a spark of divinity. They see them as individuals who were able to make a positive contribution to the world. The young people learn that the individual

can indeed help shape the world.

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

Teenagers are insecure almost by nature, unsure of who they are and what their limitations and possibilities are. For all their bravado, they can be as fragile as seedlings set out in the spring. The process of empowerment gives them the skills needed to meet the challenges that life is bound to present.

These include, of course, the basic knowledge and skills in math, English, and the sciences, as well as the artistic and handwork skills. In most high schools today these are considered frills, secondary exercises in self-expression.

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

This training prepares students for the unlimited situations they will encounter in life. Also, it gives them a broad-based self-confidence in their ability to learn and to apply new skills. In addition, the arts and handcrafts help the student in the academic side of learning. Rudolf Steiner realized the extraordinary therapeutic and pedagogic power of the arts. They are bearers and cultivators of thought. They create the power to think, reason, conceptualize and imagine. Modeling clay, doing eurythmy, weaving, all nourish the thought forces which allow a young person to comprehend poetry and grammar.

Thus, in a Waldorf high school, the adolescent is helped to make the transition from childhood to adulthood. The ideals which are emerging with such heat and passion are recognized and supported. The young person is helped to find meaning in the world, and in his or her own life. He or she is helped to understand and feel that he or she can make a difference in the world.

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

For the child who has had a Waldorf elementary education, the benefits of the high

school experience are magnified. Seeds sown years before in the early grades grow and come to flower. The tenth grader who came to know the saints and Old Testament figures in the second and third grades meets them again in the study of the Bible as literature. The eleventh grader finds that the freehand geometric drawing done in the fifth grade is the basis for a new study, projective geometry.

Rudolf Steiner recognized the high school years as a critical period of life. From the beginning he intended Waldorf education to be a twelve-year, not just an eight-year, experience. And indeed the high school years are too critical a period of life to leave to teachers and administrators who fail to recognize and honor adolescence for what it is. However, while there are today over a hundred Waldorf elementary schools in North America, there are still only about 20 Waldorf high schools. For the benefit of the adolescents of tomorrow, let us hope that this number will increase in the years ahead.

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

Waldorf High School Curriculum Guide

D a

The curriculum guide that follows was written initially for parents at High Mowing School, where the author teaches literature, history, and life science. It is reprinted here as a typical—but not meant as definitive—thematic outline of the Waldorf high school program.

In broad strokes, each of the four years in the high school curriculum embodies an underlying theme and method that helps guide students not just through their studies of outer phenomena but through their inner growth as well. Obviously, these themes and methods are adapted to each specific group of students and take account of the fact that teenagers grow at their own pace. Hence, the “broad strokes.” And yet, one can identify struggles common to most any teenager even though adolescents pass through developmental landscape at varying speeds, they nonetheless have to cover similar terrain.

Grade 9

As the freshmen plunge into the high school, they are also plunging with new intensity into the materiality of their bodies (with the unfolding of puberty) and into the immateriality of abstract thinking. There is tension in this opposition: often struggle, occasionally even revolt. The ninth grade curriculum is sensitive to these tremendous developmental changes and struggles. It allows the students to see their inner experience reflected back to them in outer phenomena. In physics, for instance, students study the opposition of heat and cold in chemistry, the expansion and contraction of gases in history, the conflicts and revolutions of France, Russia, and the U.S. in geography, the collision of plate tectonics.

Through the chaos and tensions of these struggles, students are summoned to exercise powers of exact observation: in the sciences, to describe and draw precisely what happened in the lab experiments and demonstrations (without, as yet, an overlay of theoretical explanation) in the humanities, to recount clearly a sequence of events or the nature of a character without getting lost in the confusion of details. The objective here is to train in the student powers of exact observation and reflection so that they can experience in the raging storm of phenomena around them the steady ballast of their own thinking. Strong powers of wakeful perception form the basis for later years of study—well beyond high school.

One may summarize the approach of this freshman curriculum with the seminal question: What? What happened? What’s going on here? What did you see and hear?

A final note on the freshman year. Unlike other high school programs, which often start at the beginning of Western culture in Grade 9 and work their way steadily up to modern times, our curriculum begins in the modern worlds: 19th and 20th century in history, contemporary short stories in literature, recent discoveries in life sciences, etc. Again, we find that the ninth grader hungers for experiences of the “here-and-now” the yearning to uncover the ancient beginnings of things has yet to stir.

Grade 10

From the turmoils of Grade 9, the tenth grader begins to discover a certain balance or midpoint between the violent collision of opposites. Physiologically, one may observe in boys a steadier gait as their legs grow to catch up with their oversized feet in girls, greater measure of poise and self-assurance. Mentally, the sophomores may begin to seek a certain order in the confusion, a midpoint to opposition.

The curriculum responds to this search with subjects that incorporate balance: in chemistry, the study of acids and bases in physics, the principles of mechanics in earth sciences, the self-regulating processes of weather patterns in astronomy, the coequality of centripetal and centrifugal forces in embryology, the play of masculine and feminine influences.

Through the study of balance in natural and human phenomena, students can begin to find their own fulcrum. In doing so, they are called to exercise powers of comparison, weighing in the balance contrary phenomena to determine their value and significance—and also their origin.

Students may discover that in this balancing of opposite, new forms can arise—whether in clouds and tides, planets and solar systems, male and female sexuality. This discovery may, in turn, prompt the desire to explore the origins of things and to find the source of their forms in the beginnings of the universe or of history or of human language. In other words, the study of ancient times can now begin at a deeper level.

One may summarize the themes of this grade with the seminal question: How? How does this relate to that? How do these contrasting phenomena interrelate? And how did they come about?

Grade 11

As adolescents enter the second half of their high school career, generalizations about their development become increasingly difficult the strokes must grow ever broader. “Sweet Sixteen,” however, is a typical time of new-found depths to the inner life of thoughts, feelings, and deeds. Deeper—and more individualized—questions may begin to burn often this is the year in which students feel the urge either to change schools or even to drop out of school altogether. In these inner prompting, a new and urgent voice speaks. “Leave behind what you have been given,” it says, “and get on with your own journey!” Outer statements of growing independence abound also: in dress, hair style, part-time jobs—and, perhaps most exciting, the driver’s license.

The curriculum for the junior year allows the students to cut free to a greater degree from their peers and set off on their own uncharted course into the invisible recesses of life within. In a way, the junior year curriculum could be characterized by this theme of invisibility: namely, by the study of those subjects that draw the student into areas not accessible to the experience of our senses. Such a journey requires a new type of thinking—thinking not anchored in what our senses give us—and a confidence that this type of thinking will not lead us astray.

In literature, this journey to an invisible source is captured in the block classes devoted to the Grail legends and to Dante’s *Divine Comedy*. Other subjects call upon

similar power. In chemistry, the students enter the invisible kingdom of the atom (invisible because, by definition, one cannot “see” atoms) in physics, they explore the invisible world of electricity (which we can see only in its effects, not in its inherent nature) in history, they relive the Medieval and Renaissance times in which men and women set off on their individual quests and journeys to destinations unknown (and, in some cases, unknowable) in projective geometry, they follow parallel lines to the point they share in the infinite—a point which can be through even though it cannot be seen.

In summary, like the horizon that beckoned Columbus, calling him to venture beyond its visible edge, the dimensions of the classroom are vastly enlarged in the junior year to embrace the furthest reaches of the student’s own imagination and interests. In all of these subjects, the student is launched into individual projects and research assignments. In addition, each student is required to undertake an individually conceived and executed science project.

These voyages to the invisible landscapes pose a central question intended to strengthen the student’s powers of independent analysis and abstract theorizing. The question is: Why? Why are things this way? Why did the events of history take this or that course? And even deeper “why” questions—those of destiny, life’s meaning, social responsibility—often find their way into the classroom at this stage.

Grade 12

The 12 years of Waldorf education have sometimes been compared to a giant tower set in a vast expanse of landscape. In first grade, one enters at the ground level of this tower and begins to climb a long spiral staircase. At each level (or floor) of the tower, one can look out through a window that gives a partial perspective on the surrounding landscape. Some curricular “windows” are set above one another, though at different turns of the spiral (for example, the “windows” at the levels of grade 7 and 11, or of 8 and 9). While it is beneficial, of course, to have climbed the full 12-year staircase, it is remarkable how swiftly students who join the climb catch up—thanks, in part, to periodic returns to the subject, though each time at a different level and with different purpose.

Approaching the twelfth grade, the seniors push open a trap door in the roof of the tower, as it were, and step out onto an open turret. Now, for the first time, they survey the full panorama of the landscape that they had previously only glimpsed from eleven preceding perspectives.

In other words, the senior year is intended, on the one hand, to be the gradual synthesis of the education—the great stock-taking and preparation for the next stage in learning—and, on the other, the fully conscious placement of oneself in the center of this panorama. The senior curriculum serves both purposes by offering subjects that synthesize many themes—world history, architecture, *Faust*—and relate these themes to the centrality of the human being. Additional examples: the students study our relationship to the varied animal kingdoms (zoology) or to the great thinkers (e.g., the Transcendentalists) and writers (e.g., the Russian novelists who have wrestled with the question of our place in this world). Assignments increasingly call upon the students

to pull together, to synthesize disparate disciplines in an attempt to address the central question of the senior curriculum: Who? Who is this being called human? And—who stands behind the outer play of events and natural phenomena, pulling them together into a synthesizing whole?

In this sense, the curriculum of the twelfth grade not only recapitulates the themes of the four years of high school but also returns to the place where the Waldorf curriculum began in grade 1: with the image of the whole. Now, however, the difference, one hopes, is that the student will truly “know the place for the first time.”

In short:

- Grade 9 — trains powers of observation with the question: What?
- Grade 10 — trains powers of comparison with the question: How?
- Grade 11 — trains powers of analysis with the question: Why?
- Grade 12 — trains powers of synthesis with the question: Who?

To Become a Teacher

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Who is a Waldorf teacher? What distinguishes this education? How often have we asked ourselves this question! Is it teaching in blocks? Organizing the day around a main lesson? Continuing as a class teacher from year to year with the same group of children? Teaching in pictures? Knowing about reincarnation and karma? Teaching woodwork, painting, bookbinding, recorder, eurythmy?

Rudolf Steiner says that “what is of most importance for the teacher is his conception of life and of the world . . . The inspiration that flows to the teacher from a world conception inwardly and ever newly experienced is carried over into the soul constitution of the children entrusted to him.” In other words, this means, he says, that we should learn to “read” the world and to “read” the riddle of man’s being in quite new ways. “There must arise in the whole human nature of the teacher an intensive impression of the child, again as one whole being, and what is perceived in the child must awaken joy and vitality. This same spirit-awakening joy and vitality in the teacher must be able to grow and develop, till it becomes immediate inspiration, answering the question, ‘What am I to do with this child or with that?’ We must pass from the reading of human nature in general to the reading of the individual human being.”

This conception of what constitutes the central life force in education should pervade the training of teachers from beginning to end—or, better said, from the beginning on, for there is actually no end. The older a teacher gets, the more he knows that he is only at the beginning!

In the extraordinary little book which we know in English translation as *The Essentials of Education*¹ (5 lectures, Stuttgart, April, 1924), from which we have already twice quoted, Rudolf Steiner devotes a brief passage in the central lecture to the possibilities inherent in a whole new approach to the education of teachers. His few remarks open up perspectives for a lifetime of endeavor. There he points to a fourfold penetration into man’s full human being. Describing these, as he has done again and again in other educational and related lectures, he points to the fact that we are not only the human being whom we observe with our ordinary senses, but that this physical organism is imbued with life, that it is further permeated by consciousness and that physical body, life body and consciousness are all in their turn penetrated and organized by the individuality itself, working spiritually into the members of its total being. To the trained investigator each of these four realms of forces is perceptible to the appropriate organs of perception. Just as our physical senses observe the physical, so other senses, not dependent on the physical organism, can be developed to perceive the realms of living processes, or consciousness, and of the activity of the ego. Our effectiveness as teachers depends on the ability to experience these four realms in man and in the worlds to which he belongs and on our ability to learn to see how

¹ London, 1968, *out of print at this moment*

they unfold from one stage to the next in the development of each child. Learning to “read” the nature of these forces, how they reveal themselves in the bodily organism, and how they develop throughout the first 21 years of life is basic education for the teacher. The burning question is: how can I school these faculties of perception and learn to read in a new way the language of a child’s development?

In the third lecture of *Essentials* Rudolf Steiner hints how this might be done. Fundamental is a thorough knowledge of the child’s physical being and of the physiological changes which are the outer milestones of his inner development. Beyond this, the teacher should learn to experience those forces of growth and vitality which mold and differentiate and organize the physical, working like an invisible sculptor during the earliest years of life to shape the child’s organism in the image of his own individual blueprint of development. To this field of vital, sculptural, image-forming powers, Rudolf Steiner gives the term “etheric-formative forces.” We come to know this realm, he says, “when we live into the formative, molding process, when we come to know how a curve or an angle grows through the shaping power of inner forces . . . We cannot understand the etheric body with the ordinary laws of nature, but with what we experience in the hand, the spirit-permeated hand. Hence there ought to be no training of teachers without activity in the sphere of plastic art, of sculpture, an activity proceeding from the inner being of man himself . . . It is not at all necessary to know masses of modern examination matter. There is no harm in referring to an encyclopedia. No encyclopedia, however, can give us that mobility, that *able knowledge* and *knowing ableness*, necessary for an understanding of the etheric body, because the etheric body does not proceed according to the laws of nature . . . it permeates the human being in formative, sculptural activity.”

If with the help of the “spirit-permeated hand” we gain a feeling for the quality of the etheric-formative forces, even though we may yet be a long way from experiencing them in full awareness, we find that we can teach the elementary school child in quite a new way. For these are the forces which worked invisibly as image-making powers within his physical organism during the imitative years and which are now partially liberated after the change of teeth as the powers of imagination with which the child learns to divine the hidden meanings within and behind the pictures in which the world presents itself to his awakening consciousness.

But we must also be well aware that the spirit-permeated hand has itself been intensively trained and educated. It is no longer the hand which is limited to the shaping of the merely useful or practical, important as these are . . . nor the skillful hand which can reproduce outer likenesses, or the talented hand which creates interesting abstract three-dimensional forms. The hand to which Rudolf Steiner refers is the one which can penetrate to the shaping, mobile powers which have created the crystal and the plant, the animal bodies and the dynamic symmetries of man. To reveal these powers is the goal toward which the great sculptors of our time are striving and the teacher must awaken kindred powers in himself if he wishes to know “how a curve or an angle grows through the shaping power of inner forces.” He will not be satisfied merely to know about these sculptural forces which have built the collarbone and shaped the pelvis and the skull but will long to experience them in the disciplined

work of his own hands. Therefore he will seek out teachers who have themselves gone a certain distance along the path toward a new sculptor's art, such as practiced, for instance, in the School of Sculpture at the Goetheanum, part of the School of Spiritual Science arising out of Anthroposophy.

And if the teacher wishes to know something of the reality of those powers set free for the use of the soul at puberty, he must strive to discover what lives in the whole dynamic world of musical experience. He must learn to hear through the acoustical sounds the inner movement of the intervals, to move from tone to tone in the scale. This body of forces which is the bearer of consciousness, of sentience, of feeling in the animal and in man, Rudolf Steiner designates as the astral member of man's being. It is, he says, "not natural history, natural science, or physics it is music . . . A man who studies the outer human organization in so far as it is dependent on the astral body must concern himself with physiology not as a physicist, but as a musician. He must know the inner, formative music within the human organism." And again, the teacher who wishes to gain access to this realm will turn to those who have preceded him along the road toward mastership in the art which Bruno Walter spoke of as "intrinsic musicianship" which opens to us "that vast, transcendental realm of the soul that harbors the springs from which music flows."² And in this effort he will soon discover that he has an invaluable guide in the study of musical eurythmy where the intervals, tones, rhythms, beat come to visible expression in movement.

But the teacher who intends to work in the spirit of Waldorf education knows that he cannot stop with an understanding of the physical, etheric and astral realms. Without the individuality there is no capacity for memory, conscience, thought, motive, speech. The single animal is the expression of his species. Man transcends his species and becomes the bearer of that indivisible entity which alone can take responsibility for what he thinks, for what and how he feels, and for what he does. It is this fourth member of man's being which Rudolf Steiner means when he speaks of the human ego. To arrive at experienced knowledge of the ego, Steiner says that we must learn to understand the inner structure of speech. Not speech merely as conveyor of meaning, but the formative power of the sounds and rhythms of language as creative activity of the spirit in man. In this sphere, eurythmy is again of invaluable assistance, when the vowels and consonants, the grammatical structure, as well as the elements of rhythm, picture and meaning unite in the language of visible speech.

In these brief indications of Rudolf Steiner lies the seed for a radical re-orientation of all teacher training, not only for those studying to become teachers, but also, and perhaps even more importantly, for those who are already teachers and who wish to grow and to deepen their capacities. As one works with the ideas Steiner sketched out for us 50 years ago, one comes to realize that behind them stands the world conception which places man as a being of body, soul and spirit in living relation with the spiritual background of the cosmos and of world evolution. One comes to realize that it is indeed this world conception "inwardly and ever newly experienced," which becomes the source of inspiration for the teacher and gradually, over many years, awakens in him the creative capacity to know what he has to do in a given moment with a certain child.

² *Of Music and Music-Making*, W.W. Norton, 1961, New York

“Where is that book to be found in which the teacher can read what teaching is? The children themselves are this book! We should not learn to teach out of any other book than the one lying before us and consisting of the children themselves but in order to read this book, we need the widest possible interest in each individual child.”³

—*Rudolf Steiner*

³ R. Steiner, *Human Values in Education*. Ten lectures given at Arnheim, Holland, 1924. London, Rudolf Steiner Press, 1971.

Youth Longs To Know

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"I am very content with knowing, if only I could know."

—Emerson

Many children today bear within them great potentialities than ever before, powers the world needs as never before. Educators and parents must recognize and find ways to encourage these new capacities. The schooling and habits of thought to which children are now exposed, however, are not helpful. They frustrate what longs to be fulfilled. Our civilization as a whole represents a concerted attack upon the potentialities of the new generations. We must help youth to withstand this attack. We must make it possible for young people to realize the purpose of their lives: to achieve what they mean to achieve. And the modern world must receive from them just what they alone can newly give, if it is to solve the human and environmental problems that increasingly beset it.

It is characteristic of youth that what will later be accomplishment appears first as longing. The young artist is powerfully drawn to music and color and form before he can use them creatively. The boy is fascinated by the business scene long before he can conduct any significant business. For the student, certain figures loom large in history. He is powerfully attracted because he finds himself in these personalities he reaches out for what he has in himself to become. Thus, longing and desire for what stands on the far horizon often foreshadow what the soul will eventually produce from its own depths and therefore the environment with which a young person instinctively surrounds himself is often a picture of capabilities that are coming to birth inside him.

I feel sure that what modern youth, whose strange customs and preferences often perplex us, is actually seeking is a deepened experience of life, to be gained through forces that lie well hidden yet feel the urgent need for expression. These forces are basically cognitive, but they are directed towards quite different kinds of knowledge than we parents and teachers are acquainted with. The urge to find a higher truth is very strong in young people today, though this fact is often obscured by what appears to be an indifference, or even a positive antipathy, to logic, to factual evidence, and to rationality in general. The young turn against conventional forms of knowledge because they do not find in this kind of knowledge the truth they seek. And their disappointment with the emptiness and falsehood of the world we adults have built on this ordinary knowledge is already deep before we with our conventional thinking imagine their search for truth can even have begun.

When youth's quest for truer forms of knowledge is frustrated, it becomes rebellion against the counsel of parents, the training of the schools, the laws of society, the principles of accepted morality. Youth wants life to make sense but when it obviously doesn't, it finds fault with all the custodians of culture who allegedly stand for sense but are evidently making nonsense out of existence. In a sensible life, marriages

would be full of love, old people and learned professors would be wise, the leaders of society would be heroes, and practical men would be managing affairs so that nature prospered, man prospered, and the triumph of order, beauty, health, and convenience advanced from day to day. But these things are not happening.

It is my belief that the souls of many children today carry in themselves the conviction that real truth is a much higher experience than anything their parents and teachers have presently in mind. It is to be approached through quite other methods, on a different path of training. Whatever practical goods the ordinary kind of scientific knowledge has brought up—and they are many and captivating—it has now reached the point of diminishing returns. Young people see that we are spoiling existence faster than we are improving it. Their conclusion is that if a knowledge that can manage better is to appear, presently established forms and procedures of knowledge must abdicate. Hence, down with home, school, church, and government!

Unfortunately, the instinctive goals of the young are one thing its ability to reach those goals is another. Youth must still be guided by age it is absolutely dependent upon age to show the way. Yet this way must lead to the new goals, not the old. We adults *must* discover what youth is about and what it wants. This discovery should be possible, I propose, if we will study the youthful scene symptomatically, if we still heed the testimony of those forerunners of today's youth, the more advanced souls of yesterday, and if we can give credence to a true prophet among our contemporaries.

Many today seek the same bread of life for which youth hungers. They have smelled its aroma and even tasted it. They have reliable clues to offer concerning its nature and the conditions of its appearance. One thinks of an Antoine de St. Exupery, a Laurens Van der Post, a Russell Davenport, an Archibald MacLeish. On the other hand, we shall hardly find another contemporary for whom the gates of the knowledge that is wisdom have so fully opened as for Rudolf Steiner. Steiner's extraordinarily practical achievements¹ support his claim that they were based upon the development of capacities of higher knowledge that slumber unknown today in every individual, and which it is the purpose of the further evolution of man to bring very gradually to light. The religious writer Emil Bock² has suggested that the young ardently, if unconsciously, seek the kinds of experience described by Steiner in *The Stages of Higher Knowledge*³ and elsewhere. In his opinion, the frustration of the young in this quest gives the best possible clue to their otherwise enigmatic and dismaying behavior. Dr. Franz Winkler, in his more medically oriented writings and lectures, makes the same analysis.⁴

¹ Vid. Rom Landau, *God is My Adventure* (London, Faber & Faber, 1935) Friedrich Rittelmeyer, *Rudolf Steiner Enters My Life* (London, The Christian Community Press, 1954) A. P. Shepherd, *A Scientist of the Invisible* (London, Hodder and Stoughton, 1954) Rudolf Steiner, *The Course of My Life* (New York, Anthroposophic Press, 1971) "Scientific Seer," *MD, Medical Newsmagazine*, Vol 13, No. 2, February, 1969, p. 245.

² Emil Bock, *The Apocalypse of St. John* (London, The Christian Community Press, 1957).

³ (New York, Anthroposophic Press, 1967).

⁴ *Man: The Bridge Between Two Worlds* (New York, Harper & Row, 1960) 'The Mythology in Wagner's Ring' Series and in 'Parsifal'," *Proceedings* (New York, The Myron Institute, Nos.

To put matters briefly, our present thesis is that the young souls of today hunger and thirst for three things, all of which are functions of the cognitive experience. They want first of all to experience life as life, in living immediacy. And then they long to find a meaning in life that transcends the conventional goals and routines. And they long at last to touch the ultimate ground of being, in themselves, in other men, and in nature. They would see the whole world in God. The power that is able to fulfill the first longing was called by the Idealists, Romanticists, and Transcendentalists of the last century Imagination. Rudolf Steiner chose the same name. He called the second power Inspiration. The last power, he said, because it penetrates to the core of existence, deserves the name of Intuition.

Let us see whether certain of the preferences and hungers that appear to motivate modern youth so obscurely and painfully may not reveal nascent capacities for just these higher kinds of knowing, which it is up to the adults who carry the responsibility for education to recognize and support. Then we can go on to see what, under existing circumstances, becomes of such capacities.

The child hungers after imagination because he wants the experience of life as such. He would have the dry dust of everyday experience moistened. He would feel the heavy body of the world beginning to quicken. He longs for buoyancy and flowing movement, in himself and in all beings.

Though we can perceive bodily movement well enough, we do not perceive the movement that is actual life. Ordinary thoughts are but images that name life and growth without living and growing themselves.

And yet it could be otherwise. It is natural for small children to live with the wind *in* its blowing and with the white clouds *in* their sailing. Very young children are so close to the rain that falls, the vapors that rise, the stream that flows, and the sun that comes out shining, that they participate directly in these living movements. They also bring into movement objects that for us adults remain inanimate and inert.

Adolescent youth still preserves the taste for living motion, even though it is beginning to dwell more in ideas. Nothing could suit it better than that thought itself should be mobile and alive. It hungers after imagination, because imagination is precisely the ability to think in moving, living pictures. No one has better stated the case for imagination than Emerson. He felt it opens the human soul to the life of the world, because "The nature of things is flowing," and "the quality of imagination is to flow, and not to freeze."⁵

*If in any manner we can stimulate this higher form of knowing, new passages are opened for us into nature; the mind flows into and through things hardest and highest, and the metamorphosis is possible.*⁶

As it learns to follow the fluent self-transformations of life, thinking itself is transformed. It becomes pictorial and its pictures move. Thinking becomes seeing.

⁵ Emerson, "The Poet," *The Selected Writings of Ralph Waldo Emerson* (New York, The Modern Library, Random House, Inc., 1950), p. 336.

⁶ *Ibid.*, p. 332.

*Imagination is a very high sort of seeing, which does not come by study, but by the intellect being where and what it sees; by sharing the path or circuit of things through forms.*⁷

Imagination is the ability to see knowingly and to know seeingly. It transforms both facts and thoughts into something new, making what is outward more inward, so that it can be felt and what is inward more outward, so that it can be vividly seen and grasped. Thus on the one hand, imagination lifts and lightens material existence until it can be experienced by the human heart and on the other hand it draws down and condenses immaterial thought to where it becomes creative in the practical world.

When a concrete fact is imagined, it dissolves, as it were, into currents of life. We approach the living reality out of which this fact has been precipitated. And, on the other hand, when an abstract idea is imagined, it fashions for itself a visible form. It becomes creative. Through imagination we see how mere ideas could be capable, as Plato taught, of having brought forth the physical world in the beginning, and how they continue to introduce new forms of reality into it at the present time, through man's artistic and moral initiative. In respect of the advance from abstract thought to the living imagination, it is Emerson again who reminds us that "Whilst we converse with truths as thoughts, they exist also as plastic forces."⁸

Anyone who has difficulty conceiving that imaginations are something more than pale thoughts set free of logic and experience and allowed to move about whimsically, should consider the following characterization by Steiner:

*The pictures of Imagination have a vivacity and a comprehensiveness with which the shadowy memory-pictures of the sense-world, and even the glittering and ephemeral physical world itself are not to be compared. This, too, is but a shadow compared to the realm of Imagination.*⁹

All becoming is a fluent, buoyant process. What has already become, however, is by comparison static and heavy. When, through imagination the sense for becoming lightens the burden of factual experience and when through imagination the sense of becoming gives weight to otherwise weightless ideas, transforming abstract thought into formative power, the soul is doubly invigorated. It can live in the present, breathing in and breathing out. Education should establish this breathing, so that the child may stand as a living soul between the two worlds of matter and of the spirit, and through his breathing bring about their creative interpretation.

Even as idealistic youth longs, therefore, to see with the eyes of the soul, through imagination, it longs also to hear with the soul's ears, and breathe with the soul's lungs. Youth would add to its experience of the world in creative, living pictures the further experience of the world as utterance and tone. Rudolf Steiner called this experience Inspiration, and described it as follows:

⁷ *Loc. cit.*, p. 332.

⁸ *The Complete Writings of Ralph Waldo Emerson* (New York, Wm. H. Wise Co., 1929), p. 1248.

⁹ Rudolf Steiner, *The Stages of Higher Knowledge* (New York, Anthroposophic Press, Inc., 1967), p. 8.

If anything at all in the realm of sense can be compared with this world of Inspiration, it is the world of tone opened up to us by the sense of hearing. But now not the tones of earthly music are concerned, but purely 'spiritual tones.' One begins to 'hear' what is going on at the heart of things. The stone, the plant, and so forth, become 'spiritual words.' The world begins to express its true nature to the soul. It sounds grotesque, but it is literally true, that at this stage of knowledge one 'hears spiritually the growing of the grass.' The crystal form is perceived like sound; the opening blossom 'speaks' to men. The inspired man is able to proclaim the inner nature of things; everything rises up before his soul, as though from the dead, in a new kind of way. He speaks a language which stems from another world, and which alone can make the every-day world comprehensible.¹⁰

Music is the soul's air. The soul of youth longs to hear the singing and sounding of the world, to experience natural life and human life as a dance for when the world-process becomes melody, harmony, and rhythm, the human individual can step forth in tune and in time with events. He can introduce his own counterpoint into the dance of atoms, into the dance of the elements, into the harmony of the spheres. All this is known to the musical, breathing experience of knowledge called inspiration.

Few of us have any real conception of the future experience of knowledge that youth today is preparing and for which it longs. We would, therefore, find ourselves quite incapable of characterizing such an experience as inspiration, were it not for poets and artists whose individual achievements foreshadow what mankind as a whole will not reach until later. Dr. Bucke, for example, in his *Cosmic Consciousness* says of Whitman, "I have heard him speak of hearing the grass grow and the trees coming out in leaf."¹¹ And as a young man, Emerson wrote:

The world...should be like the Dance of Plotinus in which 'the bodies are moved in a beautiful manner, as parts of the whole,' man moved and moving in ecstasy....¹²

He said that every fact and feature of nature taught him what his office should be: He should become

a professor of the Joyous Science, a detector or delineator of occult harmonies and unpublished beauties...an affirmer of the One Law, yet as one who should affirm it in the music and dancing.¹³

Bronson Alcott spoke of moral inspiration as the blissful moment when a man abandons himself to the spirit: "The highest duty is musical and sings itself." And Pope Paul VI told a group of musicians that music is "a most valid instrument in

¹⁰ *Ibid.*, pp. 8-9.

¹¹ Richard M. Bucke, *Cosmic Consciousness* (New York, Dutton Co., Inc., 1923), p. 216.

¹² Emerson, quoted in Van Wyck Brooks, *The Life of Emerson* (New York, E. P. Dutton Co., Inc., 1932), p. 50.

¹³ *Ibid.*, p. 49.

the promotion of humanity and indeed spirituality, for it draws us—perhaps unconsciously—closer to that God who is light and peace and fruitful and living harmony.” Carlyle’s meaning is the same when he asks, “Who is there that, in logical words, can express the effect music has on us?” Music, he says, is “a kind of inarticulate, unfathomable speech, which leads us to the edge of the Infinite, and lets us for moments gaze into that!”¹⁴

Emerson affirmed that whenever we are finely enough organized, “we can penetrate into that region where the air is music.” In “The Poet” he says:

*Like the metamorphosis of things into higher organic forms is their change into melodies. Over everything stands its daemon or soul, and, as the form of the thing is reflected by the eye, so the soul of the thin is reflected by a melody. The sea, the mountain-ridge, Niagara, and every flower-bed, pre-exist, or super-exist, in pre-cantations, which sail like odors in the air, and when any man goes by with an ear sufficiently fine, he overhears them and endeavors to write down the notes without diluting or depraving them.*¹⁵

Emerson’s experience is echoed by his friend Carlyle in such a passage as this:

*A musical thought is one spoken by a mind that has penetrated into the inmost heart of the thing; detected the inmost mystery of it, namely, the melody that lies in its soul, whereby it exists, and has a right to be, here in this world. All inmost things, we may say, are melodious; naturally utter themselves in Song.... See deep enough, and you see musically; the heart of Nature being everywhere music, if you can only reach it.*¹⁶

And even if the world could be made alive and this life begin to dance, to sound, and to utter itself, a third longing in youth desires something still more fundamental. The human being ultimately want to know the world as the manifestation of divine Being. Beyond the passing life and soul of things, it hungers after intuitions of the eternal spirit.

The power of knowing was called by Emerson a “resistless menstruum,” a fire that dissolves solid facts. The logical analysis used in ordinary thinking chops the manifest world into blocks of ice that we call scientific laws. Imagination melts this ice into flowing life. This water of life is then dissolved by inspired knowing into air—into the all-pervading musical soul that in the creative order of things is higher and earlier than mere life. And finally air becomes fire, inspiration becomes intuition. Behind the speaking of the world, the highest form of cognition finds the One who speaks. Even this experience is what a deeply hidden part of youth knows to be possible and longs for.

“The soul’s advances,” said Emerson in “The Over-Soul,” “are not made by gradation, such as can be represented by metamorphosis—from the egg to the worm, from the worm to the fly.”¹⁷ When the imagination has risen to become inspired, and

¹⁴ Thomas Carlyle, “The Hero as Poet,” *On Heroes, Hero-Worship, and the Heroic in History* (London, Oxford University Press, 1957), p. 109.

¹⁵ Emerson, “The Poet”, *op. cit.*, p. 331.

¹⁶ Carlyle, *op. cit.*, (Modern Library edition), p. 265.

¹⁷ Emerson, “The Over-Soul,” *op. cit.*, (Modern Library edition), p.265.

inspiration in turn has ascended the further step to become intuitive, the resistless fire of knowing comes into its own. Reaching through derivative life and soul to the causative spirit that lies within and behind all beings, cognition at last arrives.

It has been said that “fact is the end or last issue of spirit.”¹⁸ The present form of science cannot confirm this pronouncement as evolutionary truth but the longing of youth is for a kind of science that can. And this longing is nothing other than the first stirrings of the very powers that will be able to achieve such a science, based upon intuitive experience.

Rudolf Steiner says that the ordinary man experiences, or can experience, one true intuition. That is the realization he can have of himself: “I am.” This experience is the most inward and the surest. Its surety rests upon the fact that it begins with the beginning. It confirms itself. I am because I will to be. In this case, what is to be known I bring into existence, and so I know it beyond the shadow of a doubt. I know it from its own point of view. There is no room for obscurity or doubt in the experience of self-identity.

If there is anything weak about a man’s intuition of his own core of being in “I am,” it can only be because he has not come to the still moment when he realizes that in this, of all events, he is the absolute prime mover. In the intuition of self-existence, cognition and will are entirely one. This archetypal experience shows, therefore, that intuitive knowledge may be characterized as the *cognitive* use of our deepest *creative* power: it is will that has been wholly transformed to knowing.

Intuition in this meaning is obviously the highest form of knowledge, for it alone cancels the separation between knower and known. And if it can be applied to other beings as well as to oneself, it gives the possibility of overcoming at last the split between subject and object, self and world. Steiner speaks of this achievement as follows:

The attainment of this stage...is marked by a very definite inner experience. This experience manifests itself in the feeling that one no longer stands outside the things and occurrences which he recognizes, but is himself within them. Images are not the object but its imprint. Also inspiration does not yield up the object itself, but only tells about it. But what now lives in the soul is in reality the object itself. The ego has streamed forth over all beings; it has merged with them.

*...The actual living of things within the soul is Intuition. When it is said of Intuition that ‘through it man creeps into all things,’ this is literally true.... The perception of the ego is the prototype of all intuitive cognition. Thus to enter into all things, one must first step outside oneself.*¹⁹

Obviously intuitive cognition is the highest form of love, for complete love is the full experience of another as one’s self. Intuition is love that has become knowledge, or knowledge that has become love. Intuition is the answer to the alienation young people feel so painfully today.

Every soul longs for the experience of love. But we parents and teachers have never given our young people the clue to finding love through cognition. We have given

¹⁸ Emerson, “Nature,” *op cit.*, (Modern Library edition), p. 19.

¹⁹ Steiner, *op. cit.*, pp. 9-10.

them no hint of what is possible when thought becomes pure devotion and devotion becomes pure thought.²⁰

What is happening today to the longing of young people for life, for soul, for spirit, in the world and in themselves? These longings are being frustrated, and the new capacities for both cognition and creation that lie behind the longings are either atrophied or transformed into counter-forces.

All of these longings to know the world in a higher way require that not only the organizing mind, but the feeling heart and the creative will as well, are to be enlisted in the quest for truth. In Emerson's sense, it is only the depths of human experience that can call forth the depths of world-reality. But, as he also observed, in actual life the marriage between the human soul and the world is not celebrated.²¹ It cannot be celebrated for modern youth because science has not yet accepted the propriety of any such deepening of the act of knowledge. Until it does, our world conception will become ever less meaningful, and growing human beings will become every more neurotic, perverse, and destructive.

There seems to be a psychological law that if positive powers are suppressed on their own level, they become active as negative powers on a lower level. In the youth of today we are seeing proper longings that have gone unfulfilled transform themselves into improper longings. The terrible strength of the latter is all drawn from the former.

Instead of being helped to develop imagination so as to be able to live into the great world picture, young people are besieged and assaulted by images that destroy imagination and make experience of the phenomenal world even more opaque than it is for the ordinary state of mind. The attack of images comes from many directions: from speeding car and plane, from television and movie screens—not to mention the barrage of audio-visual aids laid down in some classrooms. Youth reaches out avidly for these images because it has no understanding at all of what it really wants. It embraces that which destroys it.

The less capacity one has to produce images, the more he hungers for images that may be passively received. And the more passive he is in his receptiveness, the more his own imagination atrophies.

It would be one thing if the images that assault the eyes of youth today came from noble sources and had creative power. They do not. The greater part of the whole incredible snowstorm is born in materialism, greed, and lust. It seeks to awaken appetite, not ability. It appeals to the lowest, not the highest.

And the ear of the soul that longs to hear reality as inner music? It, too, is being externally assaulted without mercy. While the inner ear longs for the soul's speech and music, the outer ear is deafened by a bombardment of noise unheard since the world began. Think of the planes that make quiet conversation in a suburban garden impossible—the unnerving screech of subways, the banshee wail of jets, the sucking roar of car traffic. Think of the electric washing machine, vacuum cleaner, and vegetable

²⁰ "In the uttermost meaning of the words, thought is devout and devotion is thought." Emerson, "Nature," *op. cit.*, p. 41.

²¹ *Ibid.*, p. 41.

blender the grass-mower, chain saw, and the pneumatic drill. Upon this background of incessant mechanical noise, impose the record player, radio, television, and sound screen! We know and can be genuinely grateful that each of these noisemakers provides some service as convenience or entertainment, but let us ask for once: What is the effect of such cacophony upon the human soul?

Youth drinks the rampant mechanical sound and asks for more. It goes to sleep while the radio is on and cannot wake up or eat breakfast without more radio. It holds the transistor radio to its ear as it walks along the street. It welcomes the juke box in restaurants and the steadily mounting volume of sound in movie theatres.

We can now expect the third kind of attack to be the worst, because it will be connected with frustration of the very deepest creative powers in the soul. What youth truly wants is *to be*, and to experience the being of others. What it gets, and seem perversely to crave, is the cruel assault of sexuality. Just as all forms of imagination and inspiration are but preludes to the ultimate power of intuitive knowing, so in the final analysis it is sex that constitutes the ultimate weapon employed against youth in its desire to be and to know being.

The message that comes across in the advertising, the fashions, the novels, plays, music, and dances is an appeal to many appetites and impulses, but through all weaves the appeal to sex. Not spiritual fire is evoked, but bodily craving and the fire of this craving can consume spirit, soul, and life alike.

We have spoken of high powers that long to be fulfilled, and of the perverse expression of these longings on a lower level when they go unrecognized. We have seen that when productive powers are unexpressed, they turn into consuming appetites, and these constitute the ruthless attack now being waged by modern civilization against the very humanity of modern youth. What becomes of youth's potentialities under this attack?

Every teacher knows that the attack by images is destroying imagination. Children are losing the power required to draw mental images out of written symbols: they read with increasing difficulty and with less and less stamina. Children are also tending to look at beast and flower, at rock and cloud, unimaginatively. Too often they see but dimly and are very little interested. Nature as a whole is withdrawing from them because they cannot follow her forms with imagination. At the same time the so-called power of abstract thinking is suffering, too. The best thinkers are those who continually fight abstraction by *imagining* what they are conceiving.

How much further the negative trend goes may be detected in modern art. Here synthesis, the enhancement of reality towards the ideal, has been replaced by fragmenting, haphazard, or simply mad impulses, which show that the artist is not in control at all. Meaningless pictures, junk sculpture, theater of the absurd: all indicate that deterioration of the creative uses of imagination is passing over into a suicidal will-to-destroy the power itself.

The addiction to canned music and to mechanical noise in general is, according to recent studies, producing progressive tone-deafness in the population at large. Music teachers know that children's voices are growing huskier, lower, more limited in pitch,

and less ready to sing. The tones being produced prematurely by young children in the chest and body are doomed from the beginning. It is not the body that sings of itself but the soul sings in the body. Right singing starts high and free, descending deeper into the body only so fast and so far as the latter can be inspired.

Children do not listen so acutely, sing so sweetly, or walk and run so blithely as they should. Their ears are growing dull, their voices seem to growl, their gait lumbers and shuffles. The aptitude for poetry was never so weak.

But the bombardment by sound is having further effects. The voices of public speakers must be increasingly amplified. Radios and TV sets are turned up. Dance music has become electrified and deafening. With the increase of volume, melody and harmony are lost, as well as subtleties of rhythm. Music is degenerating into raw beat and thud. Surfeit of 'music' is becoming anti-music. We witness the suicidal will of musicality to destroy itself.

All this, of course, has implications that go far beyond speech and music and dance as such. When these decline, one feels so does belief in the meaningful order of the cosmos so does the capacity to manage social life with peace and justice and so does the ability to live one's individual life with melodic style, harmonious feeling, and rhythmic power through waking and sleeping, work and play, sorrow and joy, inward and outward activity.

Once again, we come to what is deepest and most precious. What is the attack of eroticism doing to the creative and intuitive capacities, to the spiritual life, of youth? It is not only making young people un-intuitive, un-creative, and un-loving it is causing these forces, too, to take the path of self-destruction. As result of the exploitation of sex, youth is becoming anti-intuitive, anti-creative, and anti-loving. Too many are already nihilists, and the end is not in sight.

Why should sexual over-activity affect intuition? How are the two related?

When the deep fire of sex sacrifices itself for the high love of truth, knowing is empowered. Through this sacrifice the deepest level of creative power becomes cognitive. Such knowing fully deserves the name of intuition. But when sex is inflamed and squandered in a purely physical way, intuition is destroyed. Knowing is swallowed by unknowing darkness replaces light spirit is lost in matter. And this is not all. The suicidal process does not stop with a laming effect it goes on to complete destruction. One ends with hatred of the knowing spirit and the creative spirit. Do we not see this apathy, this turbidity, and also this dark malice beginning to appear in the ranks of youth?

The constant appeals to sexuality draw downward forces that should have been lived out in the heart and brain. And the more sex is squandered, the colder grows the heart and the vaguer grows the brain. Such a heart and brain cannot rise above materialism. They tend, rather, to create an environment that will be still more disappointing to the soul, making still more forces available for conversion into appetite—an appetite that cannot possibly satisfy itself since it is devouring the soul that alone is capable of experiencing satisfaction.

The prospect is terrifying, and modern youth is immediately confronting that prospect. It is one to breed heroes or monsters. Teachers are beginning to see signs of both.

Perhaps this is the place to mention the strange paradox that in the midst of all this emphasis upon sex, normal sexual vitality may be actually diminishing—in consequence of exploitation. It is well known that preoccupation with a subject often indicates a secret realization that the substance of the matter is disappearing. This sequence is as true of sex as it is of the brotherhood of man in society, about which we talk so much. What is the *substance* of healthy sex in the human world? Love. When love dies—as die it must when deeper cognition is balked, and the forces of mind and feeling and will that should have established the relationship between *I* and *Thou* are subverted into physical appetite—the strength, the beauty, and the ability to give happiness are removed from sex. What is left is impotence, masked by fantasy, sadism, and the like.

In this discussion of the unsatisfied longings of youth and of the perverse, self-defeating turn these longings take in an age that acknowledges no higher forms of knowledge, we have not mentioned the phenomenon that has loomed so large in recent years: the use of drugs. The search for an expanded consciousness is plainest of all in this case, and the suicidal effect of frustrated idealism is becoming equally plain. It is clear that the adolescents who experiment with drugs are seeking intensified perception, the appearance of new and dramatic images. They seek escape from the humdrum, entry into the transcendental. Ecstasy is their aim—originally, no doubt, religious ecstasy. Too many young people believe that drugs hold promise of imagination, of inspiration, of intuition.

Drugs do not, however, deliver on their promise. While they work in diverse ways, none of them well understood, they all seem to have one thing in common: they exploit the powers of thought and feeling and will that should bring the better future to pass. They waste the future in order to achieve an illusory fulfillment in the present. Drugs leave the user unmanned. His thrill is bought at the expense of thought, for his thinking grows episodic and confused at the expense of feeling, for his feelings in normal life are thereafter far more dull and torpid at the expense of will, for the surest sign of a drug user is his indecision, lack of initiative, and uncreativity: the bankruptcy of his will. Once again, the longing is justified—the false method of satisfying it is disastrous and, in the end, suicidal.

The picture is dark but not black. There are indeed some very strong rays of light shining in the darkness, showing that behind the clouds the sun is still there and has everywhere power to break through. One of the bright rays is the young heroes who are appearing on the scene. Teachers occasionally see evidence that a new kind of youth is among us.²² These young people are remarkable in two respects: they really want to be good, and if given sound advice at critical moments, they have the strength to do so. In them, the powers needed for a spirited form of knowledge have made a leap forward.

Besides evidence that potential leaders are appearing here and there, we see a whole new climate of thought and feeling among the young that is encouraging and widespread. The love of nature is growing in a way that could not have been predicted a few years ago. Readiness for a simpler life is no longer uncommon. The out-

²² *Vid.* Franz E. Winkler, M.D., “Rays of Hope in a Dark World” (New York, The Fellowship Committee of the Anthroposophical Society in America, 1966), p. 9.

ward comforts are willingly, and even eagerly, foregone for the sake of inwardness, comradeship, creative activity. The spirit of St. Francis seems to be abroad in many quarters, even though too often as the aftermath of, or still associated with, practices that serve to exhaust rather than to build. One encounters among the young today remarkable honesty, as well as tenderness, in human relationships. All these traits, coupled with willingness to accept the pain of self-knowledge, augur that there is in many young people a strong purpose to force open the gates that lead from death to life.

To support the young people who are striving to achieve the kind of development the future will demand, there are here and there individual adults—authors, statesmen, ministers, doctors, educators, and others—who can offer counsel, friendly encouragement, and even example. Above all, in my opinion, there is the legacy of Rudolf Steiner, especially the educational method founded upon his wisdom.

It was Steiner's view that our present age begins something new in the history of mankind. The whole sequence of recorded history has been a descent of the spirit of man into materiality, with a consequent darkening of spiritual forms of knowing. The ever increasing brightness of physical perception and scientific intelligence has meant deepening darkness for spiritual perception. But now the tide has turned. Steiner agrees with the Oriental view that the necessary millennia of darkness are to be succeeded by an age of light, already inaugurated in our time. According to this insight, what we are now witnessing is the dawn of the new impulse upwards out of materiality, but also the unequal struggle of this young impulse with the massive, still not halted, downward momentum of the long age recently ended.

The sign of the new day, according to Rudolf Steiner, is that at least some men are beginning to realize that cognition can and must break out of its straitjacket. In his *Philosophy of Freedom*, Steiner established that we can have confidence in the power of thinking to know truth. In later works he described how thinking can retain the clarity and objectivity it has achieved under the discipline of natural scientific method and yet go on to develop additional strength by the enlistment of powers of the soul as yet unused for cognition.²³ It is time now, he said, to withdraw our attention from efforts to improve the instrumentalities and techniques of scientific observation, and from the drive to exploit technologically the physical laws discovered. It is time to focus our attention upon thinking itself. The inherent force of thinking, upon which human freedom and all human progress depend, is now declining. This decline must be reversed.

Thinking must be resuscitated by the renewal of confidence in it, and then vitalized by our efforts to place our full powers at its disposal. Under these conditions, the capacity for objective thinking will commence an evolutionary development that is overdue. Thinking will be enabled at last to cope with the successively higher levels of phenomena that wait to be properly known. In Steiner's view, when intellectual cognition evolves to the further capacity objective imagination, it can for the first time know living beings. It must then rise higher to become inspiration, if it will approach the soul on its own ground. Still higher must it ascend, to objective intuition, if it is to know the primordial spirit that was, and is, and shall be. Our civilization awaits these

²³ Steiner, Rudolf. *Goethe the Scientist* (New York, Anthroposophic Press, Inc., 1950).

higher forms of insight as a matter of life or death. “Where there is no vision, the people perish.”

A very practical question will occur to anyone who has followed the preceding argument. “What if, as is certainly to be expected, the very great majority of young people will not in this life attain any of the three stages of higher knowledge? What may they reasonably expect?”

The answer to this question is that every young person who can be guided to the right path of spiritual development will surely receive great gifts. Much is being attempted in this regard by Waldorf schools, working with the methods suggested by Steiner. These methods aim specifically to fulfill the longings of modern youth. They do so by exercising the powers-of-the-future from which these longings issue.

Without at all reaching the stage of clairvoyance Steiner calls Imagination, youth can be strengthened in imagination. The result will be an increased ability to enjoy life because its pulse and power are felt. From such awareness spring surprise and delight, refreshment and renewal. At the same time, the disciplined imagination gives an ability to convert what for others would have remained mere thought into practical energy and skill. Obviously, the capacity to transform abstract ideas into plastic forces overcomes the split between thought and action.

Without arriving at Inspiration as Steiner understood it, youth can still be inspired to great effect. For example, right education can have the result that a man who is not at all clairvoyant will nevertheless be inspired through sleep. He will find himself awakening with good ideas, ideas that falsify the riddles of ordinary life and show how improvements can be made in the form of new ways of doing things. He will develop ingenuity and originality—bold conceptions that break out of the rut of habit and custom. This ability is incipient inspiration.

What will be the third kind of achievement, showing progress towards Intuition? This stage will show itself as an almost magical ability to accomplish the ideal. All things done deeply and permanently are done by grace. Grace attends the work of him who has taken himself in hand so fundamentally as to replace self-will by the will to do what is right and needed. To live under grace is to have an objective spiritual task as the meaning of one’s life. To have such a task is to be vouchsafed the power to accomplish it in spirit and in truth.

Every occupation, every profession, becomes real to the extent that it is also a task. The teacher then actually lifts and enables he does not merely explain and correct. The preacher actually saves he does not merely exhort. The doctor actually heals he does not merely medicate and perform operations. Marriage and parenthood, too, can become tasks, can be lived under grace. Then in the home there is love. This above all is the wish of every child and youth.

Considered together, these three practical forms of the higher forces of cognition amount to an ability to enjoy life and to contribute to it an ability to find meaning in existence, solve problems, and persevere cheerfully through adversities that would defeat the ordinary man. Such are the rewards of striving to make ever more room in one’s heart for the mysterious spirit that lives and rules through all.

Part 2



From the Proceedings of
"Genesis of a Waldorf
High School" Conference

Adolescents in the '90s: What Do They Need, What Do They Want?

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Several days ago, as I went on my morning walk, I observed a mural being painted outside the theater of a Waldorf school. Each day I noticed the forms were becoming clearer and I could see that fire and water, air and earth were being represented. Intrigued by the subject of the mural, I approached a teacher to ask about it. She told me that a group of students had sought the faculty's permission to paint a mural on the wall of the school's theater. But before the faculty had even made its decision, the students had already taken brush and paint in hand and had begun their project with black and gray graffiti-like forms which were unacceptable to the faculty. The faculty did finally agree that the students could paint a mural, but only after a sketch had been submitted and accepted. In the meantime, the students were told to whitewash their first attempt. They did so reluctantly—the ninth graders in the group, for instance, responding, “But we needed to express ourselves!”

The group then submitted a sketch which was approved and they set to work. The tenth graders became very interested in the fire and they began to paint little faces coming out of the flames. The faces assumed horns and grimaces and the mood became threatening. When one of the teachers asked about this, the tenth graders said, “You've got to have darkness in the world in order to struggle for light.”

The next day, some twelfth graders joined the group. One said, “There's no balance in this mural. Yes, you've got to have darkness, but you've got to have very strong light.” Another said, “We have to remember that little children come into this theater and they should not see threatening images. The mural needs balance.” Perspective was being brought to the group.

Let us look at the mural as an expression of the various high school grades. The ninth graders want to express themselves. How do they usually do this? They represent what they see in popular culture. The tenth graders go deeper, beyond the symbols of the popular culture to the darkness itself. They want to feel the edges of the darkness, to experience it and not be afraid of it. There were no eleventh graders in the group, but we can imagine they would have had insights closer to those of the twelfth graders. The twelfth graders, you recall, wanted to bring balance. They saw the meaning of the symbols, but they also were aware of the purpose of the mural and its place in the life of the community.

The mural was a successful experience of group interaction and cooperation, of working together with the faculty, of listening and responding. However, the process took a great deal of time, patience, and understanding. It wasn't enough to have simple rules that the students would follow unquestioningly. There had to be dialogue. There had to be a meeting of hearts and minds.

Lack of Clarity in Expectations: Markers

Adolescents in the nineties stand in a different relationship to society than they did in previous times. In the past, society had strong guidelines for behavior and dress. A young person knew what was expected and could choose to conform or not. Of course, there were mistakes to be made and places to get lost, but the map was clear. Such clarity is not a reality for adolescents today. The teenager today suffers from a lack of direction from adults as well as from their lack of understanding of adolescent development.

Adolescents need markers which identify a new privilege or responsibility. However, they often expect to be able to do everything "now" before they have earned the right to do it. Parents find it difficult to withhold privileges from their teenagers, to say "no". They don't like having their children argue with them, fight against them, or dismiss them as irrelevant. They find it painful if their sons and daughters no longer like them. So the parents, unsure of themselves, struggle along. While parents are feeling insecure in their own roles, teenagers are desperately yearning for their parents to set limits, to stand up for what they believe, and to say when the teenagers have crossed the boundaries of acceptable behavior.

In our attempt to listen to youngsters and grant them respect, we often confuse *input* with *decision-making*. We need to hear their ideas, their feelings, and their opinions, but we also have to be clear who is making which decisions. The adolescent has to know the parameters of decision-making at home and in the classroom. They need to know that adults are being responsible.

Setting clear markers is a task of the community. When they are not set, neither the teenager nor the adult is clear about each one's role. The community can do much to help guide teenagers by providing community opportunities and recognition. If we look at the archetypal myths, we see that the hero goes off in search of the quest, the treasure, the princess. The hero faces challenges, risks many things, and finally gains the treasure. But that is not the end. The treasure must be brought home and shared with the community. There must be a big festival of joy and celebration honoring the deed. In this way, the hero is incorporated into the community and finds an important place. Without this, the hero is aimless, alienated, and even bitter.

I relate this image to high school students returning from a semester abroad or from an intense Outward Bound experience. The teenager has had a life-changing experience, yet he or she steps back into school life with hardly a mention of it. In many cases, the teenager feels unrecognized, in some cases even resented by peers or by teachers for whom the absence from school has posed an inconvenience because work has to be made up. How much attention is given to the experience itself? Some students have remarked that they feel they have grown up in ways that their peers at home have not and they can't make the connection anymore. They feel isolated. Their friends, on the other hand, may feel a combination of jealousy and lack of understanding of the experience. We teachers can do a great deal to help our students re-enter school life after such experiences. A student may be doing volunteer work with the homeless or in a hospital, having experiences which raise questions and challenge values. Another student may have become involved in close support of a friend who is in crisis. Whenever high school students are emotionally drawn into new situations,

their everyday priorities are thrown into confusion and it is difficult to re-enter normal life again. Teenagers experience these changes as existential crises. Their world, already so fragile, becomes topsy-turvy and they search for stability to re-anchor themselves. What things can we do in our schools to help in this process?

We need to give opportunities for sharing. The faculty could ask the student to come and meet and share the experience. What were the challenges? How did the student meet them? What was gained? What changes have taken place? What new insights is the student bringing? The students can make a report to the rest of the high school, but this is often not enough. A reluctance to share more sensitive issues or the fear of coming across as arrogant or “more mature” may prompt many students to make jokes about the very experiences they hold so dear. The students listening have many different reactions as well, including a sense of being left behind, being denied such an experience, having shifted friendships during the student’s absence, and perhaps even having taken away the boyfriend or girlfriend. The level of discussion in large groups can be very disappointing.

There can be opportunities at lunch time to share with other students who want to hear about the experience. This can be more fruitful than the larger group discussion. The main point is that the student needs to share the experience, gain feedback, receive acknowledgment, and feel the support of the community. This has to be done within the sensitive environment of the whole student body.

Challenges to Teenagers in Our Society

The absence of markers and clear expectations provides a challenge to teenagers. On a wider scale, the challenges society presents to teenagers create the need to evaluate and make decisions constantly. Every teenager is struggling with issues of relationships, how to handle fear, how to behave in a group, how to deal with weaknesses as well as strengths, how to deal with identity. As Waldorf teachers, we have invested ourselves strongly in providing a safe, meaningful environment for our high school students. Because of that, we sometimes think our students will avoid serious problems. When we think about problems such as teenage suicide, jail, and pregnancies, we think these will not happen to our students.

During a meeting with eighth grade students at a Waldorf school, I asked them to discuss their concerns about the world. I was surprised by their answer. Every single one of them said *safety*. They were afraid on the streets. The second concern was *homelessness*. Two fears: fear for themselves and fear for other people. How can we help them deal with fears—fear of strangers, fear of violence, fear of physical harm?

Surveys show that a large number of high school students carry guns. They carry guns because they are afraid of other students carrying guns. We do not have children carrying guns in our schools, but they carry fear when they are outside school. We teachers also have fears. We read about students who shoot teachers because of a low grade or a feeling of being picked on. Fear may paralyze us from acting freely according to our conscience.

One way to work with fear is to give it a human face. Instead of abstracting danger, we need to meet some of the people we fear, realize they have struggles, and that they, too, have fears. I have been working with a group of teachers who are adapting

Waldorf education for juvenile delinquents. When I first went to visit the school, I was scared. After all, these were teenagers who had done some terrible things. I went and sat and listened. After awhile, I saw John not as a violent teenager, but as a boy fascinated by a story that was being told. I watched two gang members who once had wanted to kill each other but now were working on a recorder duet by Mozart. I began to see the possibilities of Waldorf education, even in small doses, for these young people whose trust in the world had been broken.

One young man would ride his bike to this school and along the way, he would stop and throw rocks at birds to wile away the time. Then his teacher introduced him to poetry. As he rode along, he found the words of Robert Frost going through his mind and he no longer felt the need to throw rocks at birds.

These juvenile delinquents were hungering for the artistic, the dramatic, the heroic biographies. When I learned more about these young people, about their families, their histories, it became clear that they need to have people who care to develop trust again, to offer them challenges that will help them find their way. It will be a slow healing. The teachers who work with them are trying to break a cycle of despair and violence.

How does this connect with the students in our Waldorf schools? By offering opportunities for our students to make human connections with teenagers very different from themselves, they can deal with some of their own fears. For example, students could interview prisoners either their own age or older or write to them. There has to be a careful selection process, of course. They can meet teenagers who are overcoming narcotic or alcohol addiction, who give talks through various organizations as part of their healing processes. They can meet young teenagers who are dealing with parenthood at 14 or 15. These experiences are important for our young people, so that they don't develop a sense of aloofness and arrogance to the world around them. With guidance, these opportunities offer them a way to channel their warmth and interest in others and to deal with their fears. Making human connections awakens a sense of power and purpose in their lives.

We teachers and parents also have fears that we need to face. I remember when one of our students became pregnant in our first twelfth grade. I have to admit that my first response was embarrassment for the school. Naively, I thought nobody would believe in Waldorf education after this. What was shocking to me was the way the parents lined up. One group said, "Let's do whatever we can to help the girl." She was a respected, long-time, beloved member of the class. The other group said, "We don't want our children associating with her." What was the school to do? Would the school allow her to finish her education? We had intense faculty meetings over the subject. The comments included, "Well, of course she should stay," and "She'll be a bad example. She'll romanticize the idea of being pregnant in high school." We made the decision that she should be given the opportunity to finish her education, but she elected to leave school and live with the young man. Despite the warnings of some parents, the class members kept in contact with her. The parents' fears did not prevent them from expressing care and love for their classmate. Two of the students became the godparents of the child. The girl married the father of the child and they set about making a life together.

Several years later, there was a cluster of suicides in our city. I thought, "Thank God, we haven't had a suicide." And then we did. When I heard about it, my first thought was, "How come we didn't see it coming? What caused this?" My second thought was, "How long has he been in the school?" He had been in the school only a year. Did that mean we were less responsible? None of us was expecting this suicide it came out of the blue. The irony was that a parent of a student in the boy's class worked in the coroner's office and called the school when he received the body. Everyone went into terrible grief. Here was a rosy-cheeked, pleasant young man who had shown no signs of anguish. The girl he'd called the night before to ask for a date felt guilty for having refused him. I felt guilty that maybe I had written something on his literature paper that had upset him. In despair, we turned to the community resources to help us deal with this. Grief counseling for the students, the teachers, and the community was helpful.

What I learned through these two events—the pregnancy and the suicide—was that we were judged not by these events, but by the way we handled them when they occurred. No one is spared anguish in today's world. We received letters praising the school for its openness for the way it worked with community resources to face the situation with honesty, integrity, and caring. Our schools are not going to avoid the problems of our society. But we can choose how we deal with them by recognizing the whole human being. We can understand that what we do serves as a model for the students when they meet tragic situations in their lives. It was an important lesson for us in how to deal with our fears.

But learning didn't end there. About six or seven years later, I was out of the country when I received a call that one of my former students had been involved in a drive-by shooting. I couldn't believe it. I knew he didn't do the shooting, yet he had been sent to prison. At first, I was embarrassed and thought, "Well, what do I do?" He'd been in my class. Although I had never made a strong connection with him, I had been interested in him and wished him to do well in his life. I went through weeks of trying to figure out how to respond. Each night as I went to sleep, I asked for help. Then I had an occasion to speak with another former student from that class and mentioned that I was thinking of getting in touch with the classmate in prison. The boy's response was, "If you do that, it would be the most wonderful thing in the world." Surprised by the intensity of his remark, I tracked down the address of the prison and wrote the boy a letter. In the letter, I asked if there was anything I could do for him, any books I could send, a visit I could make.

Some weeks later I received a letter which included the following comments:

Dear Mrs. Staley,

Your letter was quite a surprise. I didn't think you would remember me, with all the teaching you have done and how much time has passed. I'm very happy to hear from you. I have spent the last six days reading your letter over and over, so please forgive the delay in responding to your letter. I've been at a loss for words since I received it. Maybe some day I'll be able in person to explain to you what happened. Even after all this time, it's still kind of confusing. But I'm doing fine, trying to keep as busy as possible, both mentally and physically, trying to pass the time with positive thoughts. I think that when I get out, I would like to go

back to school to continue my education. I think it was one of the mistakes—not going back to school—that and associating with the wrong people. But I will put the past behind me and move on. That's the only thing I can do. Thank you for sharing the information about my classmates. I have often thought of them and which way their lives are going. I have a lot of fond memories of those times and the people I shared them with. For some reason, they mean a lot to me at this point in my life....

What did I learn from this experience? We never really graduate our students. They have entered our lives and we have entered theirs. Graduation doesn't mean it is over, but we don't know when and how we will meet again. There will be surprise meetings on the street corner or in the grocery store, or times to connect with each other at planned meetings or class reunions. There will be phone calls. The spiritual connection between a class and its teacher is real. We will experience further opportunities to develop our relationships with our former students as they become adults.

As high school teachers, we enter into the lives of the students we teach, much as the class teachers do. We should know that we cannot do this alone. We need to take seriously the help Rudolf Steiner gave us for our inner work. The way we take a young person into our meditations, the way we hold the highest of the young person in our thoughts, helps the young person. Even when these teenagers are rebellious or become silly or angry, we need to remember that this is a young person who is going to be an adult. What will be the impulse of the adult's life? What can I do that can help the young person find his or her way? What has he or she come into this world to do? This generation knows it must face the darkness. How can I lend a hand in the course of the journey to the light?

As a young person growing up in the fifties, I could not have imagined the names of some of the contemporary rock groups. I couldn't have imagined that someone would have the audacity to name groups "666" or "Judas Priest," or to portray satanic images on record album covers. Yet, Rudolf Steiner spoke about the tremendous changes that would come at the end of the century. Many mainstream sociologists and social thinkers describe the breakdown in society and the loss of a sense of appropriateness. Although young people today are developing new capacities of courage, compassion, and wakefulness, they are also confronted by decadence and evil which arise as hindrances.

Many young people have an unconscious sense that they are here for a special reason. Remember the tenth graders who tried to experience the darkness in the mural they were painting. They have to experience something that past generations had not. It is a dangerous course, yet they are very brave. In Waldorf circles, we call them Michaelic souls. They are here with courage to grasp what's coming.

Just the other day, I met a student who had left a Waldorf school in fifth grade. Her parents had moved out of state and she had gone to other schools. She had become addicted to crystal meth and was wanting to die. Her parents had been trying to help her, but she would not respond. She was in a desperate condition and realized at a certain point that she was the only one who was going to get herself out of the present situation. She checked herself out of school and into a treatment center. In six months, she completely overcame the addiction. Then she realized that if she re-

turned to the same school, she would see the same friends and so she left and went to Mexico. She had a tremendous interest in the Mayans. She spent months with them, learned their culture and history, and then came home. There she learned about the Witness for Peace program. This is a program in which people from different countries accompany a negotiated return of refugees to their homeland. In this case, it was Guatemalans driven by the military regime into Mexico. The trip was very dangerous. Many refugees had been tortured or massacred. Now the ones who had survived were returning. Everyone knew most of them would be intercepted along the way and tortured. So this Witness for Peace program brought in observers, trained them in non-violence, and arranged for them to be witnesses for the return trip. The young woman spent two weeks in the truck with the refugees who wanted their land returned to them. After two weeks, her obligation was complete. The refugees had returned, but she was not finished. She stayed for four more months, experiencing the way they were treated, finding ways to help. At the end of her stay, she asked what she could do and was told she should return to the U.S. and tell the world what she had seen. Having found her future work, she came back with a clear vision of her next step. She has enrolled in college, plans to study law, and has become an advocate for displaced people. Along the way, she is telling her story.

Here is a young woman who, like many young people, had lost her focus. Yet, this girl knew she had a purpose in life that was not to be denied. Out of her own strength, with support, she overcame the difficulties and found her work in the world.

Many teenagers care about what is going on in the world. We have to find more powerful ways in our high schools to address these issues, to give them meaningful work in relation to their studies and help them find social projects so that they can fulfill a purpose. They do not want just to study about society. They want to have a *connection* with society.

The challenge for us as teachers is, how can we help them find their task in life? Beyond all the fine work that is going on in the classroom, something more has to happen. The students are longing for something that takes them beyond the classroom walls into life itself. They will be disappointed if we cannot help them.

Attack on the Thinking Life of Teenagers

Attacks on young people in our society come in many forms which work on their thinking, their feeling, and their will. The first is the attack on their thinking by our materialistic culture. Teenagers are idealistic, but their idealism has not been strongly tapped or nurtured. Instead, they have been surrounded by materialism and sophisticated, seductive images. It is important to help teenagers understand the world of advertising, how ads are made, how illusions are created that affect them. Why are the ads so powerful? What motivates the advertisers? What does it mean that the ad creators understand the psychology of color, of music, as a way of manipulating us? How do the advertisers' greed and the emphasis on consumerism influence teenagers?

Once I showed a film entitled "Killing Them Softly". This film traces the images of women in advertising. Many girls are influenced by the images of women in television and magazine ads. This movie showed what goes on behind the scenes to make a one-

minute ad. From the front view, we see what appears to be a perfect young woman. However, clothes pins are holding her jacket so there are no wrinkles. She has perfect skin created by layers of make-up. A wind machine is blowing her hair. An illusion is being created that cannot be realized in life. When the young women saw this, they recognized how easy it was to be manipulated into thinking they could look like this model. Clearly they never could and yet they felt the reason for their own imperfection. By helping teenagers understand these forces in society, how they work, and how they affect them, we stimulate their power of judgment. We cannot tell them how to judge situations, but we can create opportunities to help them become clear thinkers.

The attack on our young people's thinking goes much deeper than materialism and consumerism. It has to do with the capacity of thinking itself which emerges out of the development of language. We have to trace the adolescent back to infancy. Who is reciting nursery rhymes, singing to the baby, playing patty-cake? Who is modeling the language? What kind of language is the child hearing? In the preschool years, the child yearns to recount little stories, repeating them over and over again. These stories are very important because they set the pattern for sequencing. But they take time. Who is listening to the little child who needs and wants to tell these stories? Daycare centers are busy places where providers don't have time for one-to-one relationships. The loss of language development already is affected in these early years. In its place comes a standardization of images imposed on children all over the world through television.

For thousands of years, storytelling has been the carrier of the values and norms of a culture. Stories tell children how to behave and what is expected of them. With the loss of stories, the culture becomes empty. A recent article tells this story about a village in India:

As the sun sets in the desert and scrub land, ending a day, a storyteller sits outside his mud hut recounting legends and parables. On a recent night, 25 children wait patiently while the storyteller, who is illiterate and nearly blind, lights a lantern and begins telling stories about how Morio, the one-legged outcast, becomes a hero. Just as he shifts into telling how the hero rescued his six brothers, the village electricity comes back on after a power outage. Within moments, the children run off to watch the village's only TV, where they can watch CNN, cartoons, commercials for Pepsi, and Indian movies. The storyteller says, "That's all right. TV tells them about the whole world and I can't do that. But I am sad when I watch the child leave my stories to watch movies and serials."

The article goes on to say this has undermined the whole folk culture the tales are gone, the music is gone. Even in rural villages, TV is changing our lives forever.

The Waldorf schools may be among the few places where stories are still told, not just read. One of the most exciting parts of working with preschool teachers is teaching them the value of telling stories. These teachers practice in their classes and describe what it means to tell a story to their class. The children are immediately present in the telling of the story and they remember the details. Out of these experiences, the children create living images in their own minds.

What does this have to do with adolescence? When the child learns to read, the images the child has already formed through oral language shape the framework for later images. If the imagery is not strong, the child finds no relationship to what he or she already knows, and the reading becomes mechanical. Television imposes images at a rapid rate, but they are not internalized and expanded. Brain researchers have described that a hormone is released when a child listens to a story. This hormone stimulates the limbic system and strengthens it to produce more vivid images. Because this part of the brain relates to balance and health, the release of the hormone through storytelling contributes to a strengthened immune system. The researchers found that when a child watches a story on television, this hormone is not released.

When children learn to read, they must use memory to remember the letters and sounds of the alphabet, as well as the rules of pronunciation. They have to analyze, describe, and categorize—a very different process from the dreamy state in which they listen to a story. Once children learn to read fluently, they recapture the relationship to the inner world. Now they can form images, create categories, craft descriptions, and analyze by means of the language they have mastered. With these skills they can step back and gain perspective, they can evaluate situations, rearrange aspects, make choices, and come to conclusions. Literacy, which evolves gradually out of the oral approach, creates an interior space in which active and contemplative activity can go on. It develops a sacred place where the Self of the child lives, where the child can have silent dialogue to work out situations, where memory lives, where conscience arises. Children who are literate are able to mold and shape language to create metaphors of everything we experience in life. This level of literacy takes time and it takes interaction with others, reading out loud, discussing, sharing thoughts, and giving each other ideas. At this stage, children can accept the rules and restrictions of language, obey its form, and be creative within its structure. When they are able to do that, they transfer this to their own behavior. They can see that within orderliness, one can find an appropriate way of expression. By imagining what they are reading, they begin to explore relationships between one story and another, problem solve, and explore metaphor. How is this image like that one? How do I translate the behavior of the hero in this story to my own life? Later, when teenagers come up against a particular problem, they have a resource of past images from which to draw solutions.

If they don't have the imagery, then they are blocked from considering the possibilities. In this case, there emerges what David Elkind calls the "patchwork self." As teenagers, they do not develop a sense of process, of time needed, but instead demand immediate gratification. Things become too hard. They want the easy way out. They give up easily. Teachers can unwittingly give in to this by showing a film instead of having students read the complete book. When students don't arrive at the answers easily, they become aggressive and resentful, blaming others rather than working hard themselves. This presents a special challenge to high school teachers. How do we hold up standards when students complain and become angry because they think the work is too hard? On one hand, they are angry in the moment. On the other hand, they long for someone to require them to stretch themselves and achieve more than they thought they could accomplish. It is important for us to set goals that they have to work hard to achieve. By requiring them to engage, to activate their will, to redo work, we help them recapture some of what has been lost, through lethargy and lack

of connection with language and inner imaging. Writing is a particularly powerful tool for working with this capacity.

Up until the last 20 years or so, children passed into the stage of literacy in a natural way. However, something has changed so that the inner space—where memory, conscience, and the Self live—has been blocked from developing. This change is showing up in children and in teenagers in such behavior as shorter attention span, aggression rather than cooperation, the continued need for excitement, and lack of will to work hard to understand something.

Some examples of this problem:

- Hewlett-Packard, producer of computers, has been hiring students who did very well on their SATs. One of the managers said these students are good at giving rote answers, but they cannot follow directions. They can't think.
- Highly competitive colleges are having to offer remedial English classes. California is considering cutting all of its remedial courses in colleges. It was said that on October 1, 1995, approximately 50% of students at the state universities in California needed remedial courses in English and math.
- An article in the magazine *Liberal Education* says, "Students are simply much poorer readers than they used to be. So much escapes them, even those of above-average ability absorb no more than a dusting of detailed information. It's impossible for them to gain a real understanding of what the author is saying."

Attack of Electronic Media on Teenagers

There is no one cause of this change in thinking, but the introduction of electronic media has contributed significantly to this problem. Television images pass by too quickly so that the child cannot digest them. The child's mind is flooded with images that are too strong and they overwhelm the images the child himself has created. The teacher who is telling a story is competing with the more powerful electronic images which have been created by someone else and which impose themselves on the child's mind and feelings. Thus, children become passive victims rather than active creators. Many children receive hundreds of thousands of images of violence or sexual aggression every day and evening. Parents have turned their children over to television producers to convey morals and to teach patterns of thought. By the time they are teenagers, most American children have been conditioned to receive their excitement from the screen, from the television or, by extension, from the computer.

What is happening to our children? They are experiencing standardized images, their language is being dumbed down, their sense of reality is being distorted. There is great interest now in virtual reality. If you read Aldous Huxley's *Brave New World*, you find we are now in it. You can sit in a chair, have wires attached to you, put on a mask that has electronic sensors on both sides of the face, put on special gloves, and enter a scene. You feel you are controlling the scene, but it is all an illusion. You are electronically engaged. Something similar is happening with video games. There are some who feel video games are positive because they are interactive. The child is not passive. That is true. Through electronic impulses, the child can rip out a person's heart, sink a ship, or kill the enemy. This kind of interaction produces aggression and non-reality in relation to the real world. These experiences desensitize the human soul. With the

advent of video, children can play and replay scenes over and over again until they are burned into the soul. Is it any wonder that it's hard to get high school students to think? They feel tired much of the time, their life forces depleted by all that is flooding in on them and what is being demanded of them to screen out the impressions.

Everything that goes on in the classroom is in direct competition with the most sophisticated high tech media. The temptation is to try to entertain our students the way the media does. However, this doesn't serve the students. If the children have had active creative experience in the Waldorf school lower grades, they usually have some degree of protection. We have some area of grace in which to work with them in an active and social way.

Attacks on the Feeling Life of Teenagers

Another challenge to children today is the loss of relationship to feelings, to relationships, to authority. The importance of developing a relationship first with the parent and then with the teacher has been strongly affected by children being cared for outside the home in their early years. At the last International Waldorf Kindergarten meeting, teachers reported that children are experiencing a changing relationship to each other and to their teachers. They don't look to the teacher with the same feeling for authority as they did previously. Because they have been in daycare centers, with various adults in charge, the bond with a particular adult is not strong. The children turn to each other and form peer networks. They look to each other for approval and direction instead of to the teacher or parent. This means the parent and the teacher have to put more effort into establishing a warm and loving bond with the child. When the bonds are weakened between the child and the adult, the sense of trust in the adult world is affected. The distrust or questioning of the adult world that appropriately comes with adolescence appears much earlier and severs the bonds of connectedness between the child and the society. This creates even more insecurity in the burgeoning adolescent. As high school teachers, we need to speak with kindergarten parents so they understand the ramifications of what is happening in the early years.

The fast pace of life, the lack of clear relationships to parents within the breakdown of the family, the accommodation to living in different houses at different times of the week, the emotional strain of siding with one parent or another all overwhelm and weaken the child's feeling life.

The pain teenagers feel as they move into the adolescent years often leaves them feeling very vulnerable, too. Not sure what their image is, teenagers are looking for approval and ways to soothe the pain. They substitute sex for true intimacy, drugs for imagination, and alcohol for courage.

One way to help them is in the area of relationships. Most of our Waldorf high schools are small. One student commented, "Many times it would have been easier to go to a larger school, but I realized I had to face and make relationships with my classmates. I couldn't be anonymous. We went on trips together, we learned together, I had to get along with people in my class that I would never have chosen as friends in a big school. I had to learn to solve the problems of relationships."

Helping them solve interpersonal problems is something we can do in our schools. However, we must model that in our own relationships with each other as well as in the way we work with students and parents.

We can do much to strengthen the feeling life in our adolescents through the festivals in the school. Usually the festivals are very strong in the lower school, but not so much a part of the high school life. How do we involve our high school students so they are not only onlookers? What is their role? What engages them? For example, how can we bring Michaelmas in a way that the adolescent understands its meaning? How do we bring to them models of courage? We have to find ways that reach the high school students.

Another way to strengthen the feeling life of the teenagers is to bring them together with young children. They love to help first graders carve pumpkins or carry them on their shoulders in a race. The first graders look up to them as heroes: "I want to grow up to be like them."

We can also strengthen the feeling life of the teenagers through artistic experiences. If they perform a drama, we should help them perform it in the community, in the old age home, in the prison. We need to find opportunities for artistic experiences such as puppetry, painting, wood or stone carving, music, eurythmy, crafts, as well as drama, to be celebrated, acknowledged, and acclaimed, so that the teenagers become proud and confident in themselves. Life has to be dramatic, grand, and exaggerated at this time. Sponsoring art exhibits, performances, taking art into the parks, the community centers, the retirement homes are ways teenagers can vitalize their artistic involvement and strengthen their feeling life. Thus, they gain confidence in themselves and in their varied means of expression. Working together artistically nurtures the social element so the students feel they are contributing to something beyond their own interests.

Attacks on the Will Life of Teenagers

Another area in which the teenager is attacked is in the will life. Almost everything I have spoken about earlier has its effect on the will life of the teenager. The breakdown of relationship to authority, the feeling of helplessness and alienation, passivity, the sense that everything is too hard—all of this results in a weakened ability to be actively engaged in life.

Sports and dramatic performances may help teenagers find a metaphor which can help them understand the importance of strengthening their will. For example, sports require constant practice and development of skills. Performing a play requires many hours of rehearsal. In order to be an active, creative thinker, one also must develop self-discipline, set clear goals, and focus one's energy. As students realize this, they understand what they need to do and can set about developing needed thinking skills based on a disciplined will.

One of the strongest elements in the life of the will is our many-sided relationship to the world. Through developing love for the world, we become part of the world, we invest ourselves in it, we develop deeper and deeper layers of involvement. One way of looking at this is to examine four levels of love and how they are reflected in adolescent life.

On the first level, we are dealing with *Eros*. The teenager is involved in physical attraction and desire. Sexual awakening leads to fantasy, to day-dreaming, preoccupation with the other person, and the longing to make connection. *Eros* often expresses

itself first in a crush. In this way, the young person idealizes his or her desires, enjoys the feeling of being attracted to the other person, but is not ready to bring the relationship into reality for fear of ruining it. The crush is a “high,” as exciting and exhilarating as anything can be. At some point the relationship changes, either as one gets to know the other person and finds the reality is not as wonderful as the idealized picture or because one becomes interested in someone else. We seldom forget our first crush, for it was a new and wondrous experience which transported us onto another plane of feeling. The crush is also important because it gives teenagers time to mature emotionally so they will be able to handle the complexities of a real relationship.

The danger is falling from eros into erotic relationships. When the crush is replaced by erotic impulses and premature sexual relationship, teenagers often find something special is lost. In cases where the sexual relationship is driven by the need to have power over others, trouble is brewing. The antidote to the unhealthy Eros or eroticism is a respect and honoring of one’s own physical body as well as that of the other person. When we honor the divine that lives in each person, we transform Eros. Respecting beauty, understanding that relationships take time and effort, and realizing that the quick sexual encounter is not enough are all ways to help the teenager deal with Eros in a balanced and healthy way.

The second kind of love is *Philos* or friendship. Here the adolescent finds a deep connection with another person, shares dreams and hopes, learns to give and take, to understand and to deal with misunderstanding, to heal the rifts and learn how to compromise, to appreciate, to reach out, and to support. The search for the close friend is one of the greatest needs of adolescence. Students may be excited by their classes, but without a close friend, they often feel restless and unfulfilled. Friendship is a training ground for brotherly love. When we feel the pain of another human being’s suffering, we awaken *Philos* in our souls.

The third kind of love is *Caritas*, or charity. This is the love of helping others, being interested in the needs of people who are not within our close circle of friends or acquaintances. This kind of love extends to people who have suffered loss or tragedy, such as in earthquakes or war it prompts us to serve food to the homeless or volunteer in a hospital or home for the elderly. Through generosity, the teenagers feel needed and affirmed. Giving becomes as powerful as receiving. If teenagers feel alienated from others, feel only emptiness in the soul, they have little interest in others, but experience only their own pain and anxiety. If we can awaken their interest and involvement in helping other people, they can begin to feel connections. They enter into the world of real people with real needs, rather than the illusory world created on the television or movie screen. The more we encourage teenagers to enter activities generously with their will, the more do warm-hearted and tender feelings awaken in them towards other human beings and towards the earth. Community service programs allow for this opportunity.

The fourth level of love is *Agape*, spiritual love. This is the love of truth, of beauty, of wisdom, of God. Usually this kind of love awakens after 16-17 years of age when the young person has established a sense of identity. *Agape* can awaken through a religious experience, through art, through nature, through an experience of pure thinking. For the disconnected youngster, unable to move into the interior space of

self, this is a difficult level of love to approach. By learning to think clearly and with perspective, emphasizing the many viewpoints of a problem, approaching a situation with flexibility, strengthening powers of observation, and deepening their understanding of the world, teenagers develop their thinking.

Adolescents in the nineties need and want purpose, meaning, communication, and relationships. They long to experience love in its many phases. They yearn to realize the idealism latent within their consciousness. As I have indicated, there are many forces within society today that hinder these experiences and deprive our teenagers of their healthy development. When teenagers are unable to awaken their higher selves, they are prone to cynicism, nihilism, passivity, and violence.

Mahatma Gandhi identified seven root causes or blunders that lead to violence, but which also lead to other forms of anti-social behavior. These are: wealth without work pleasure without conscience knowledge without character commerce without morality science without humanity worship without sacrifice and politics without principle. When we examine these seven roots, we find areas where the high school teacher can help teenagers strengthen their character development and help them become stronger, more creative human beings.

Wealth without work: Rewards without effort. When we have students redo work that is not acceptable, when we uphold standards so that students can't take the easy way out, when we encourage parents to have their children contribute to family life through chores, when we resist the indignant teenager who expects to be praised for mediocrity, we are helping them overcome this societal blunder.

Pleasure without conscience: This relates to the misuses of Eros. It calls upon us to awaken responsibility in teenagers for the consequences of their pleasures, whether they be alcohol, drugs, sex, or any other action for which they choose not to take responsibility. When teenagers understand the ramification of pleasure without conscience and act maturely, they strengthen their conscience and their character.

Knowledge without character: Expresses itself in the emphasis on cleverness, in being able to "ace" a test, or write what the teacher seems to want. A student who achieves high scores of outstanding grades is not necessarily a person of good character. The emphasis on learning itself rather than only on the results needs to be emphasized over and over again. Through the kinds of assignments given in class, through active discussion and interest in the students' ideas, through parents' being clear about the difference between learning and grade results, we can work with this area of the teenager's life.

Commerce without morality: Here we are looking at the world of marketing and advertisement. Earlier I spoke of the effects of advertising on teenagers and some of the things we can do to alert them to the power of the dollar in advertising. On one hand, teenagers can become cynical when they realize how much commerce can be driven by greed. On the other hand, they are freed from its power when they can distinguish morality from amorality in commerce. We need to point to businesses that work ethically and responsibly.

Science without humanity: Ethical questions in the scientific community have always been a concern. With the possibilities of genetic engineering in humans, plants, and animals, serious issues challenge our modern consciousness. In ancient times, a close interrelationship existed between science, art, and religion. With the separation that has occurred, science has developed without relationship to humanity. Discussions concerning such issues as chemical warfare, nuclear weapons, euthanasia, deforestation, and hormones in food production offer opportunities for teenagers to examine the relationship between science and humanity, and to realize the importance of reconnecting the scientific world, the artistic world, and the moral-spiritual world.

Worship without sacrifice: Perhaps Gandhi is speaking about the self-discipline necessary when one chooses to follow a spiritual path. Sacrifice includes hard work, time, and effort to work on one's inner life. Quick spiritual fixes are not true worship. Worship reconnects us with the spiritual world, and when it becomes a priority in our lives, we are willing to give up other things.

Politics without principle: It is no secret that in American society today there is a great deal of cynicism about politics. Many teenagers, as well as adults, feel a lack of confidence in government, anger at being lied to, betrayed, and misused. It is difficult, therefore, to awaken idealism in relation to politics. Yet if we are to survive as a democratic society, we must continue to strengthen values and principles that inform our actions. We can help teenagers understand the political process through involving them in school policy, such as in student council. We can study the evolution of political forms and their relationship to the economic and cultural life. Learning how to bring about change in a democratic way empowers them. For example, if they disagree with a faculty decision, they can be shown how to consider issues from several points of view, to see the decision in context, to understand how to ask the faculty to reconsider its decision, offer alternatives and, ultimately, to abide by what is decided.

These seven blunders of society that Gandhi identified are opportunities for high school teachers to work directly with teenagers in developing character and social skills.

If we take into consideration the attacks on thinking, feeling, and willing, the ways in which Waldorf educators can help meet these attacks, the importance of awakening idealism and love, and the hindrances society places in the realization of character and conscience, we have plenty of work to do. Adolescents today are begging us to wake up and become mature adults, to take responsibility, to understand, to feel, and to act. They are doing it in the ways they know—sometimes tactlessly, sometimes aggressively, other times by stubborn silence, by dissonant music, and by disturbing imagery. They are watching and hoping. Will we wake up to the issues of the times and join the battle for the future of the human soul?

Themes and Dreams of the Waldorf High School

D a

Prelude

In the mid-1960s, when I was attending Waldorf high school, there were some 10 Waldorf schools in all of North America—only four of them with high schools. Today, some 30 years later, there are around 120 Waldorf schools on this continent—around 20 with high schools. In all, we are now graduating around 200 seniors from Waldorf high schools each year.

In other words, Waldorf elementary schools have grown since the 1960s by a factor of 10 and more, whereas in that same period, Waldorf high schools have grown more slowly—by a factor of around four. However, you have to remember that during the 1980s, Waldorf elementary schools went through a remarkable spurt of growth, virtually doubling in number in less than a decade. Many of those newer schools are now—in the 90s—reaching the watershed eighth grade level. Already we begin to see this growth spurt extending into the high schools, which have increased in number by nearly 50 percent since 1990—from 12 to 19. I believe we can expect this trend to continue into the next century (we can even say millennium), for there are at least another 20 Waldorf elementary schools, by my count, that have indicated their intention to start a high school in the next decade, including five in the next couple of years.

Each of these new ventures will have to consider two questions specific to our changing times:

- How are today's young adults different from those of earlier generations?
- How will the Waldorf high school programs need to change—and in which respects not—in order to educate these young people?

Changes in Today's Teenager

Since Betty Staley has already characterized so vividly the teenager of the '90s see her talk from Day 1 , I will restrict my remarks to one observation: children are growing up faster, from a *physical* point of view. The expulsion of milk teeth, which used to happen typically around the ages of 6 or 7, is now happening at around 5 or 5¹/₂. Likewise, puberty is also starting earlier. As recently as my generation, a typical age for the onset of puberty was still 13 to 15 now, it's more likely around 12 or 12¹/₂.

With this swifter physiological development, however, you may also notice that teenagers are maturing more slowly from a *psychological* point of view. It is a rule of living things that whatever speeds up at a physical level may actually be slowing down spiritually or psychologically. Think only of high school kids today and the responsibilities we dare give them and compare them to their peers of barely a few generations ago. Or, to take a longer view of this trend, consider that in the late Renaissance, Henry VIII ascended to the throne of England as a teenager and that his rival, Charles V, became emperor of virtually all of Europe before the age of 20 or, going yet

a little further back into the Middle Ages, consider that the first of the Frankish kings (Clovis) became king at the age of a high school freshman. Can you imagine one of your freshman being elected President of the United States?

Voice from the audience: Not a bad idea!

Now, there's a thought. Of course, we can say the world today is more complex and so the comparison is unfair. And yet, I do not think freshmen today would be ready to take on the kinds of tasks that faced Clovis—and others his age who rose early to positions of leadership.

The contrast between an accelerating physical development and a slowing psychological development opens up a gap. We can look at this gap from two different points of view. On the one hand, we can wring our hands and cry out, “Oh dear, here come these sexually primed, wild and crazy teenagers with no sense of what they're doing. How do we keep them from getting into all manner of mischief?”—and so forth. For we can see that between the ages of around 12 and 17 or so, they are racing around like wild taxi drivers who have not yet passed their driving test. Somehow they have got hold of the equipment before learning to appreciate the importance of mature driving.

On the other hand, we can acknowledge that when these youngsters begin to mature, this process is much more *self-determined* than *physiologically* determined. Whereas, in previous centuries, physical ripening and psychological maturing went more or less hand-in-hand—the physical body helping the soul, so to speak, and the soul helping the physical body—today these two processes go at different paces and so become at least partially freed, one from the other. Personal maturity, then, becomes more a matter of deciding to grow up and less a matter of keeping up with one's growing physiological organism.

This, for me, can be viewed as a positive change in our times, for from this perspective, psychological maturing becomes a *self-determined* rather than a *physically* determined act. If psychological maturing becomes a more self-determined act—that is, an ego-motivated act—then it is becoming a much *freer* act. In other words, this development allows for the exercise of a greater measure of inner freedom than was perhaps available to youngsters of previous generations, in which adult responsibilities “grew you up” rather than you growing up yourself. I believe this means that, with all the risks that attend any free act, young people today have more possibilities to act out of real inner strength than they may have had in earlier decades and centuries.

Changes in the Waldorf High School Curriculum

If we turn to the second of the questions posed earlier, we can address it at two levels. The first is what you might call the timeless level—namely those aspects of the Waldorf curriculum that meet the needs of teenagers of any culture or period. These are the fundamental, developmental themes that I have characterized elsewhere see “Waldorf High School Curriculum Guide” in previous section and which enjoy a certain universal quality, if I may put it that way.

We can also consider this question in its more time-bound aspect and ask: What changes are Waldorf high schools struggling to effect in order to meet the specifically contemporary needs of adolescents?

In talking to teachers from various Waldorf schools around the country, I pick up a common refrain. Many high school faculties are finding it more necessary to shift the emphasis of the curriculum from what you might call a more *thought-oriented* curriculum to a more *will-oriented* curriculum—that is, to a curriculum that engages the students more actively in their will.

This may be partly a feature of our century, or of the fact that we are living at the end of a century. Rudolf Steiner made the observation for historians that if you look at the first, second, and third portions of a century, you may find that in the first third, the driving force—what really gets people going—is powerful ideas, i.e., *thinking*. Just consider the power of ideas in the first third of our century—in Communist Russian, for instance, or Nazi Germany—or in the first third of the fourteenth, fifteenth, and sixteenth centuries.

In the middle of a century, often the most influential movements have to do with very powerful life of *feeling* or artistic endeavors. Consider, for instance, the middle of our century, especially those events culminating in the 1960s, and you can get a sense for the impulses at work at that time in our feeling life.

In the last third of a century, ideas continue to flow and feelings continue to surge, to be sure, but there can come now an urgency in people to translate whatever is going on into practical, perhaps even immediate, deed or *will*.

If, then, as Waldorf schools we are talking about the need to shift the emphasis of our curriculum to the will, to move it more into the sphere of the practical will, this may reflect the fact that we're living at the end of a century.

More than that, though, it may also have to do with the fact that we are living at the end of *this* century. Since the late 1800s, the American population has gone through an inversion—from 65% of us living in rural settings to 25% living rurally and fully 75% living in urban settings. One effect of city or suburban life is that there is not so much room, so to speak, to get into the will through the kind of regular, rhythmical, physical labor that constitutes rural life and which is perhaps the strongest way to train the will. Country living provides a training of the will that city life does not.

As recently as the 1940s, most kids grew up learning how to *work* and they went to school to learn how to *think*. Now this picture, too, is reversed. Children grow up with immense stimulation of their nervous systems, with a rich variety of sense impressions. Then they come to school, especially into the high school, to learn the habits of work. Specifically, young adults today need to learn those habits of will, which previous generations had already exercised before they came to school.

Voice from the audience: Teenagers who are growing up in the "will" portion of this century will be precisely those people who as adults will need to take hold of life in the first portion of the next century, which has been characterized as being focus on "thought." Why, then, should we be concentrating on the will—rather than the thinking—of the present generation?

Because, as Steiner puts it, the "will man" wakes up the "head or thinking man". If we educate the will today, this sets a good foundation for the future. To the degree we focus our education on the capacities of will—not forgetting, of course, or neglecting

the capacities of feeling and thinking—we awaken in the next generation the powers of thought that they will need.

Moreover, when you work with the human will, you are working with that capacity—and this may sound paradoxical—which is most spiritual. We may be inclined to consider the powers of thinking to be our most spiritual faculties, but in Waldorf education, one starts from the premise that the most highly spiritual element of the child lives in the will. This means that work on the will of this generation awakens not only their thinking but their most spiritual qualities as well. Without wishing to underestimate the power of positive thinking, I would say that a good *deed* brings the spirit more potently into the world than a good *thought*.

Let us look briefly at some of the ways in which Waldorf schools are shifting the emphasis of their curricula towards a more active training of the will. In main lessons, for instance, there are schools that have combined class work and field work: a block on the American transcendentalists includes a solo rafting expedition an earth science main lesson goes rock climbing and canoeing a course on the Native Americans takes the class into the Grand Canyon a main lesson on embryology includes the principles and practice of Bothmer gymnastics a freshman block on permutation and combinations culminates with an elegant dinner followed by a night of (innocent) gambling.

In track, or run-through, classes, teachers are stressing *process* over *product*—for instance, through journal writing. Electives are being offered in bicycle repair or motor mechanics, house building or barn raising in fact, a whole host of practical skills that used to be learned and exercised at home.

In extracurricular offerings, schools are making space for community service projects such as a stint with Habitat for Humanity—or what one school has called “service learning” others schedule time for high school gardening and field work many schools are taking up peer counseling most take off on practica of all kinds see, for instance, the discussion on Day 3, “The Social Life of the Teenager” either as a class or in other configurations.

These are just a scattering of examples. Each school, each teacher could dream a list of ideas and suggestions. Perhaps at this point, I should add a cautionary note: the objective is not simply to make the students busy. We are looking for ways of working on the will—and this means working *artistically*. To the degree our activities retain an artistic element, they will work all the more powerfully on our students. Otherwise, we are just making our students busy and tired. The artistic keeps the will fresh.

There are three ways in which the will can be stirred—through the life of thinking, the life of feeling, and the life of willing itself. I can only sketch this very fleetingly:

- First, through the life of thinking. Where do you see the creative power of will at work in our thinking? It appears whenever we lift an *idea* into an *ideal*. Rudolf Steiner puts it this way: “Every idea that fails to become an ideal for you kills some strength in your soul but every idea that does become an ideal creates forces of life within you.”

If idealism is missing, the vacuum created by its absence is filled by one (or both) of two polar opposite casts of thought—by cynicism (the absence of idealism) or by fanaticism (a false idealism). These are the Skylla and Charybdis in the thinking life of the teenager.

How do we strengthen the life of idealism in youth today? By working on our own meditative practice.

- Then, through our life of feeling. How is the will stirred in the life of feeling? Through the exercise of human *imagination as cognitive faculty*—not as wayward daydreaming or reveries or fantasies that lull us into dreaming inactivity but as a cognitive faculty that calls forth wakefulness and the strength to act.

If imagination is missing, it all too easily can be replaced by apathy (born of a lack of imagination) or its opposite, what Owen Barfield called “idolatry”—a false imagination, in which you mistake the image for the thing or reality being imagined: you take the symbol for the reality, the created for the Creator. This is the tragic mistake of materialism.

How do we stir the life of imagination? Through the rich array of the arts. Not only for the students, though, but for the teachers, also. Too many high school teachers head (yes, head) for the coffee shop when it’s time for the artistic workshop!

- Finally, through the life of the will itself. When do we feel the strength of willing flow through our every deed? In the fire of *enthusiasm*! The word itself tells you what is happening: you are en-thused—filled with *theos*, filled with the divine, the gods.

If enthusiasm is missing, two conditions can sneak in to take its place. The one is lethargy (no enthusiasm—akin to apathy but at the level now of the will itself), a certain “couch potatoism” the other we encounter more and more in the form of thoughtless, senseless violence (a false enthusiasm).

How do we stir the fire of enthusiasm? Whatever we as adults practice in devotion (the key term here is *practice*) gives us those divinely bestowed capacities to bring the students where they need to be in their will. The stability won of steady devotion gives us the ballast needed to steer the students between the dual excesses of lethargy and violence.

These are our three healing powers: idealism in our thinking imagination in our feeling and enthusiasm in our willing. With these, we can go on to fashion—or to re-fashion day in and day out—our Waldorf high schools, be they established, brand new, or a sparkle in the eyes of our kindergarten children.

Genesis of a Waldorf High School: Case Studies

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For the first part of this day, the conference heard from teachers who had been instrumental in shaping three recently inaugurated Waldorf high schools (in Boulder, Colorado, Chicago, Illinois, and Denver, Colorado). They briefly described some of the obstacles and surprises they faced as they ventured into the upper school.

By means of introduction, Douglas offered an architectural metaphor as a way of summarizing five elements that go into planning and running a high school (see diagram, page 70):

- *program and student life*
- *faculty and staff*
- *admissions and alumni*
- *facilities and equipment*
- *development and finances*

D a Imagine you want to build a temple: where do you start?

Well, you can approach this question from at least two points of view. On the one hand, you can approach it from the point of view: what's the vision? What's the idea? What's the big picture? And that, for me, is a way of thinking from the top down. But likewise, if you want to build a building you must begin from the bottom up by laying a slab. In a certain sense, this morning, we're doing both. We are thinking of how one creates a building from totality of its vision into the specifics of its practical details, recognizing that while that happens, the beginnings of the other, from the specific—from the bottom up—has to be happening as well. However, it is with the first gesture, from the top down, as now our artist is indicating Hans-Joachim Mattke drawing the temple on a blackboard, that I want to start.

The genesis, or in some cases a re-genesis, of a high school can be imagined in terms of five aspects, five elements.

For the purpose of the drawing now appearing before you, think of the roof, that is to say the over-arching umbrella or protection, as the “program and the student life.” “Program” means all the things that go into the ideas and the visions of your curriculum and the subjects and why you do them and so forth. But, in the high school, program must include a strong social element. (We'll talk more about that this afternoon.) That is why, in talking about the high school program, we include, right from the start, the “social life” of the student in a way that you might not for the elementary grades.

Now, supporting this over-arching program come three Doric—is it?—pillars. Joachim was anxious to point out to me this morning that temples have more than three pillars, just as every Waldorf program has more than three supporting columns, but since we have only a couple of hours, let's take these three. What are those three

supporting pillars? One, which I put on the left, we will call "faculty and the staff." I include the staff because sometimes they are overlooked, and yet the relationship of the staff to the high school and, of course, to the teenager, is critical.

Second, in the middle there, because we're all here for the students, stand questions of admissions: admissions, but also, questions of alumni. Many Waldorf schools have wonderful programs and wonderful techniques and beautiful facilities, but they have overlooked the role of the students once they leave the school. And so, we include the alumni in our planning, even before you have any.

And third, one last supporting pillar of this enterprise, which I have placed there on the right, represents the physical plant—that is, the buildings and the land—but also, and especially important for the high school, what you put in the buildings: that is to say, equipment.

Now, you will notice there's one element missing here. And that is the element of money. That goes underneath as a foundation slab. Of course, we don't call it money we have a more refined word: we now call it "development." But again, development does not mean simply finances—which it is—but it includes all those other aspects of support that people bring to the school: their gifts, not just financial, but equipment, time, expertise (for example, legal expertise)—in short, all those things and services that you need but can't afford. So, development sits as a kind of slab beneath the whole enterprise.

Now, if we're going to speak of the genesis of a Waldorf high school from, let me call it, the spiritual point of view, then we can think of a building growing from the top down. If at the same time, however, we are going to speak of the genesis of a Waldorf high school from a more material "nuts and bolts" view, then we have to think of the temple as being built from the bottom up. As I mentioned, our task this morning is to be doing both.

In this connection, I would like to turn to David Sloan, a teacher of long experience at the Green Meadow Waldorf School. A few years ago, David left his own school for a year in order to go to Boulder and become the lead teacher in the new high school of the Shining Mountain Waldorf School—the first in a sequence of new Waldorf high schools in the 90s. He was invited, on the one hand, to help shape the high school from the top down, but also to participate in building it up from the bottom. At the same time, he served as the main block teacher for the first year. I have asked him to describe what it was like to help give birth to a new Waldorf high school. In addition, we have high school teachers from Chicago and Denver who will share some examples drawn from their experiences.

Da a As Douglas suggests, I was at the Shining Mountain Waldorf School for only one year. I wasn't exactly embedded in the school's biography for very long. So, I've had to rely extensively upon the perspectives of some long-time school community members to get a fuller picture.

As with the biography of an individual, it is instructive to begin with a picture of the environment into which a school incarnates. At the risk of sounding like a Chamber of Commerce advertisement, Boulder is a city of many charms. It's 25 miles away from Denver and, by most sprawling big city standards, you would assume that Boul-

der was part of a large metropolitan area. But not Boulder! Boulder retains its own distinctive character. Part of that is due to the natural beauty of the setting. Over a mile high, nestled into the foothills of the Rockies with a college-town atmosphere, it has become a bit of a Mecca, particularly for the health conscious and the physically fit of the world: rock climbers, runners, and the like. And if I may be allowed a very small personal digression here to illustrate the serious-mindedness of this physical preoccupation in Boulder, I must admit, I too was bitten by this bug when I moved to Boulder. I was a little past my peak in terms of rock climbing—no pun intended—but I decided to begin to cycle. It was a wonderful experience. I cycled quite regularly and began to feel quite fit. One morning I was clipping along Fulmore Avenue and I noticed a gray-haired gentleman come up on my left, pass me, and then gradually draw away, despite my best efforts to close the gap by accelerating. Now, there's nothing particularly noteworthy about being passed by a septuagenarian, except for one thing: this older gentleman was on foot!

Voice from the audience: Was it Rene Querido?

Da In fairness, I should add that this health consciousness and preoccupation with physical fitness is not at all one-sided. There is wide-spread concern in Boulder for the well being of the whole person. And it has attracted a number of therapeutic and spiritual movements including the very influential Naropa Institute, which is the first, and maybe only, accredited Buddhist college in the country.

So, it should not surprise you that within this milieu, a group of parents in the late '70s and early '80s found each other and started exploring alternative educational approaches for their children. Some of them were vaguely familiar with Waldorf education. They knew of Rene Querido in California and Werner Glas in New York. They invited both of these gentlemen to visit Boulder and both accepted the invitation. I think it's a significant footnote that, even before the inception of this school, the school community had bi-coastal guidance.

Within three years of these initial visits and the intensive study groups that the parents undertook, Shining Mountain Waldorf School opened its doors. That was 1983. The school was housed in the basement of a church, which will sound familiar to a number of you. They had 100 students from the very beginning in two nursery-kindergartens, plus a first, second, and third-fourth grade combined.

A group of dedicated parents provided stability and leadership that kept this school afloat in its early years. A board had formed prior to the beginning of the school, a board consisting entirely of parents. These same parents also supported their vision with considerable financial resources, even to the extent of buying land far in advance of need. And I would have to say that this is one of the defining aspects of the Shining Mountain Waldorf School. A key group of parents from the outset supported the vision of a Waldorf school, but they also had the particular financial savvy to make that vision a reality.

Another step was to create a long range planning group, again composed completely of parents who spent the better part of a year considering the direction of the school. When they came back with their report in the Spring of '89, one of their most pointed recommendations was to forge ahead with the development of a high school

within two to three years. Just over two years later, in the Fall of 1991, they opened their doors to a freshman class of 15 students. I don't believe there had ever been a Waldorf school on the American continent that had gone so quickly from founding an elementary school to founding a high school. Nine years. By way of comparison, Green Meadow, which was established in 1950, didn't have the chutzpah to start a high school until 1972. Twenty-two years.

For me, the question is: what in the world transpired during two and a half years to move the school from recommendation to the actuality of a high school? Obviously, the long range planning group convinced enough teachers that it was a desirable step to go into a high school despite what many of them felt was an accelerated, even premature, timing. The teachers raised legitimate questions. Won't this undertaking overtax, over-extend the resources of the entire school community at this time? Won't it shift focus from those programs in the middle school grades needing development? Won't it cramp our existing facilities? All very, very justifiable concerns.

Three developments occurred in quick succession which turned faculty resistance into faculty support. The first was a donation from a parent—one of the key parents in this long range planning group—who dropped 125,000 onto the table solely for the preparation of a high school. This allowed a second step, namely, to invite well-respected Waldorf educators to the community. So, there was a steady parade of luminaries who helped the Board and the Faculty plan for the perils but also see the promise of an eventual high school. They also spoke to the parent body and broadened the support for the high school initiative by helping the parents to see the essential nature of adolescents and to see how a high school curriculum could meet the needs of those adolescents.

Finally, the third development. Two parents seized an opportunity to buy some property right next door to the school. The property included a community center, which was set aside for possible high school development. And that is where the high school now resides.

Right around this time, this long range planning group metamorphosed into a formal high school development committee, this time comprised of parents and teachers. Their first task was to put together a four-year business plan for the high school including projected enrollment figures, expenses, salaries, etc. Their next step was to begin visiting other established Waldorf high schools around the country asking for advice, speaking with experienced teachers, and putting out feelers for teachers in those schools who might be interested in a pioneer venture.

As Douglas mentioned, I joined the high school in its first year. That year was exciting, tumultuous, and wildly unpredictable. Of the class of 15 freshmen entering the ninth grade, eight were new to the school and they were all over the map in terms of academic ability and emotional stability. I spent as much time counseling as I did teaching that year.

This year, there are 90 students, and all four classes are represented for the first time. It is incredible and the reason that it's incredible is that, as a comparison, Green Meadow took 20 years of existence to break the 90 mark. So, I don't know if Shining Mountain even realizes how astonishing it is that they have those kinds of numbers after only four years.

As I prepared this report on the school, it occurred to me that there were a number of critical areas that this particular school—and perhaps any school wishing to develop a high school—had to address. If I could just list them for you, it may be fodder for discussion later on. There are seven areas. I don't believe there is an esoteric significance to these areas. I don't believe they correspond to the cultural epochs. I don't believe they relate to any planetary types. They are just seven areas. Okay?

The first area has to do with the *vision of the school community*. What is the vision that you carry as a school community for your high school? This pre-supposes some study of the nature of adolescence and the nature of the high school curriculum. Then, once you have that information, you can begin to ask yourself: what kind of high school are we wanting to create here? Because, if you know anything about the high schools in this country, you will know that although they all have a very obvious Waldorf characteristic to them, they also have distinctive features.

The second area has to do with *the parents*. Have you educated the parent body so that they understand and support the idea of moving into a high school? Have you also at least considered that the expectations of the parents will change from being very supportive of the wonderful treasures that you are bestowing upon their children in the first through eighth grades, to becoming quite suddenly very critical of what it is you are now helping to cultivate in their children. So, parents is the second.

Third, the whole question of *the students* themselves. One of the key questions, as you look at your student body is: can you identify a pioneering class? Another question regarding student is: do you have a critical mass necessary to start a high school? What are adequate numbers? High school students are social beings they must have a social milieu around them and they will complain bitterly if they feel dumped in a small pond. They eye all of the big ponds with all of their wonderful programs and those big public schools: the football programs, the cheerleading, the chess clubs all of the myriad opportunities those schools offer. We have also to be able to offer—not in direct competition—but offer something of a social nature. A further question around this area of students is: what type of student do you wish to attract to the school? You must envision that, because you will have many different types of students coming to your school. What will your admission standards be? There is always this pressure to have numbers in the classroom. So, it's a very difficult, very delicate balance you have to make.

A fourth area has to do with *the teachers* and this has an internal and an external aspect. Can you look at your circle of teachers and can you say that, yes, the nursery kindergarten teachers and, yes, the elementary school teachers support this risky enterprise? Really support it? It's easy to give lip service to it and say, "Yes, we support the idea of a high school." But when the decision has to be made about whether or not we're actually going to hire a eurythmist in the elementary school or push for a high school science lab, where will the support be then?

Then, where will you find your teachers? Are you going to raid other established high schools? Rob Peter to pay Paul? Are you going to home-grow your teachers? The training centers are working as hard as they can—and doing a fine job as well—training people who are interested in high school teaching but there aren't that many people out there who are nutty enough to want to teach adolescents! In our teacher

training centers, up to this point, anyway, there are far fewer people who are attracted to teaching in the high schools. Of course, if they only knew how wonderful it really is .

As a fifth area, in terms of *the curriculum*, again you have hard decisions to make. It's one thing to have a vision of a high school. That vision will change as soon as you bring teachers in with their own vision of a school, because when you bring in three teachers with 10 to 20 years of experience each, they all have a model that they've been working with. So, what will the curriculum look like? You have only a set number of hours in any given week. How many hours are you going to give over to foreign language, and will that cut down on the number of hours that you allow for arts and crafts? Will you have eurythmy at all or do you only have it once a week? Any eurythmist will tell you that once a week is not enough. Twice a week is not enough. Are you going to have an orchestral program? A choral program? Are you going to give short shrift to the critical math and English skills? Somehow, you're making critical decisions when you make up your weekly schedule. And that weekly schedule is a reflection, in a very material way, of the vision of the school. So, these are hard decisions to make.

Sixth, *facilities*. Everyone knows that you do need a science lab. You have to have one. You might be able to limp along a year without one, but you must have a fully-equipped science lab by the end of the second year of a high school, I would think. I don't see how you could do it otherwise. And, of course, you need a gymnasium of some kind or at least access to a gymnasium because if you don't let these teenagers run around, you will pay the price in the classroom. And you also need lockers, because they begin to prize their own personal space. What kind of lockers are you going to get? Are you going to get the metal lockers that every time they open and close, they disrupt your class? Hallways: when you design and build your high school, please, whatever you think the width of the hallways should be, double it! Because these people are getting so huge. I am not a small person, but when I walk out into the hallway between classes in my school, I feel like a shrimp because these boys and girls are growing taller and taller, it seems, with each passing year. *Mattke interjected here:* It's mainly their astral bodies. That's also true! There's an astral stew that bathes you and it feels as if they are much bigger than they actually are! It's suffocating if you don't get out and get a breath of fresh air! A library is an essential part of any future planning. And a teacher's work room! You see, in the elementary school, the teachers have their desks in the classroom, usually, and you can find odd times to work at that desk. Not so in most high schools. Moreover, high school teachers need to have a shared space where they can exchange ideas and perspectives. And the students also need a lounge. This may sound as if it's a frill, but it is by no means a frill. They are social beings. They need to find spaces that are away from the prying eyes of the teachers where they can just be comfortable and relaxed and also exchange ideas. I'm not talking about passion pits. They will find those as well, whether you plan them or not.

And the last of these seven areas has to do with *extracurricular programs*. In North America—it's not so true in Europe where they have a preponderance of clubs that the students can join after school that are not necessarily connected with the school—

you must provide an active sports program. I don't think you can underestimate the power, the pull that sports has on our young people. I'm not suggesting that we give in and make it a mania, but a healthy sport is a very viable activity for these young people. I would also suggest, however, that you look at alternatives: community service club a cooking club drama club madrigal singing after school. It depends on the resources of the community.

D a Could I add one other thought on this question about the unique character of your high school? Remember, there's something archetypal and universal about a small child. But think, now, how small children begin to become so different, one from the next. Likewise, the high school in relation to the lower school: There's something a little bit cosmic about a kindergarten, no matter where it is. But when you come closer and closer to the birth of the child's soul-body, this astral body, this personality, as the personalities differentiate, so, likewise, these high schools need to think more actively about how they will be different from one another. This, I believe, was a question very much in the hearts of the Chicago Waldorf School when they started their high school. Karen, could you say a word about that?

a To begin with, there were 12 in our study group who came together with the commitment to bringing a high school to Chicago regardless of personal interest—regardless of “my child is in the seventh grade and I really want him to have that high school”, regardless of the fact that “I really want to be a high school teacher”. It's hard because you can get so personally invested in wanting this to come. For this reason, we kept this vision away from any personal vision of what we wanted.

Out of that began to grow a very unique vision of what we thought the high school could become. We were very committed to making the Chicago Waldorf High School an urban school in the middle of the inner city: a school for urban children and a school of doing. As a result, we have a very extensive arts program in the afternoon to balance our morning lesson program. I have often heard in my years at the Chicago School: “all you need to start a high school is a piece of chalk and a teacher.” But high school is so incredibly different from class teaching it can hardly even be described! It's not an extension of the grade school, even though we say that Waldorf education is K through 12. It is not an extension of the grade school because you have, in the grade school, a class teacher who oversees everybody, a little Sun King, we've sometimes been called. The class teacher holds it all. In the high school, it is the faculty that holds these students. And to build up faculty is different from having your eighth grade teacher now take the ninth grade, now take the tenth grade, etc.

Voice from the audience: Is it inevitable that when you start a Waldorf high school, the students in the first years are sacrificial lambs?

Da It doesn't have to happen that way. Clearly, your initial program is not going to be as strong at the beginning as it may be as you develop more depth however, I think that the parents and the students have to know there's a trade-off. For instance, some of the first graduates of the Green Meadow Waldorf High School are now in their thirties some of them have their children in the school. They had such a strong experience as a pioneer class, an incredibly strong identification with the history, the biography of the school that while a couple of them may spell very poorly, the character of those young people is very visible to me. There is something about being a

pioneer that is a justifiable trade-off against what might be an undeveloped program. I think that there are clear advantages to being in a pioneering class.

D a If I may add to that question: Why do we keep our children in school for so long if they forget so much of what we teach them? In the Waldorf school, different from other schools, we actually say: "These children are going to forget what we teach them." We even plan it that way! Our purpose is not so much to get students to memorize what they hear rather, our purpose is to introduce material or content with the objective of exercising in them *capacities* that will become life-long *abilities*.

Now, in the case of a pioneer school, this aspect of the learning process is perhaps more potent. Why? Because the students are very much in the presence of adults who are themselves learning. Remember that imitation—which Rudolf Steiner calls the essential activity for learning in the early years—is still carried on, though in a different way, at the high school level. The teenager imitates not what the teacher *does* (except in a cabaret skit some weekend), but rather the teacher's attitude of *striving* to do. If, then, you have a pioneer situation that is healthy, if you have a well-planned, really focused endeavor, albeit with all manner of shortcoming and missing equipment, nevertheless there is an opportunity for a really strong education in that the student learns to imitate precisely that kind of selfless striving which is the hallmark of a pioneer venture. And that lesson is a life-long gift.

a a a There is a further element. In many discussions with adolescents, I keep hearing that they feel confronted with a finished world. Everything is perfect—or at least complete. Because they feel the world is so fully built, many of these adolescents conclude that the adult world does not need them. The school building is beautiful. Everything is beautiful and simply has to be kept beautiful, which means they can't change anything. In this way, they become pedagogical objects but they have no input in this world. I remember very well, after World War II, we sat in classrooms that we had to heat ourselves, because the windows were broken. I remember these things when students tell me, "Where is our place where we can change things?" I think a pioneer school presents a unique pedagogical situation in which the future is open.

If we don't promise parents that we will create the guaranteed form of education, but if we can make them understand that education and future has by itself the wonderful character of being open and not being outlined to the last colon, then we can experience a new situation together. But then, also, we have to be open to the sharpest criticism from the side of the parents. Not only if they support our ideas, but also if they don't support our ideas. Sometimes we are very sensitive towards criticism from the parents.

Voice from the audience: Given the shortage of high school teachers that are already trained, and the number of new initiatives, what is the minimum number of experienced high school teachers that you must have if you really expect to pull this off in a way that works?

D a Allow me to turn the telescope on you in the following way. If you're going to hire a teacher, what do you look for? One of the reasons that makes the staffing of high schools so difficult is that they have to meet four criteria: I don't mean these in order, by the way. Think of them as wedges in a pie rather than any kind of list here.

One is, does this person live the subject? Remember, we're talking subject teachers, now, not class teachers. Are they saturated in the subject? I had a math teacher once give me a check list for identifying a good math teacher. One of the things he listed was, does this teacher go home and doodle math in his or her spare time and on vacations? So, does the teacher really live the subject, number one.

Number two. Can they teach? Many people saturated with their subject cannot share it. They are too attached to it or they are not skilled as communicators. When you hire somebody, you have to assess that. Let them teach a class, although there are other ways of assessing teaching ability, too.

Number three. Do they like teenagers? Not everybody does and not everybody can stand in the presence of a large number of them.

And then, number four. What is this person's relationship to anthroposophy and Waldorf education? And that, I think, comes to your question now. I would in no way say that one criterion is more important than another—all of those four wedges in the pie are equally important. If one of them is weak, all four will suffer.

a A fifth: Can he work in a team? Does he sense that we share with each other, that we can criticize each other, that we can train each other by sitting in each other's main lessons and say, "Look, you're working far too fast or you're talking far too softly or too loudly. You are getting on the nerves of the students by talking too loudly." Rubbing each other's qualities and shortcomings is a wonderful thing in a faculty, a very important requirement. Can we work together? Can this new teacher work with the team?

D a Just to underscore that point. Remember that a lower school with eight grades will have at least eight teachers who do the same thing at one time or other in their lives. The class teachers, right? That creates a circle that is missing in the high school because there everybody has his or her own subject. There isn't the kind of given collegiality that the lower school has in its structure. Therefore, it is all the more important to ask this team question. Can you, despite your different subject areas, collaborate? And so, for me, the genesis of a Waldorf high school also turns on the question of the collegiality of the high school teachers because it's a different kind of magic in the high school compared to the lower school.

a It is important also pedagogically because the student in high school senses immediately if the teachers don't get along. Collaboration is not only a question of efficiency, it is a question of pedagogy—teaching students how to work together.

Da Let me add something to the criterion, "Does the teacher like adolescents?": do these teachers understand what modern teenagers are facing as well? I would even suggest that when you think of forming a faculty for your high school that you include in your consideration a counselor, a guidance counselor—not necessarily a college admissions, post-graduate counselor, but someone who can serve as a resource for the crises that these young people inevitably are going to face.

D a Ina Jaenig, would you like to add something here about your experience of starting up a new high school in Denver just a few weeks ago?

a a Although we are only 40 minutes away from Boulder, our situation is very different. The Denver school began in the humblest way 21 years ago. And now, 21

years later, the two teachers who started the lower school are now the lead teachers in the new high school. However, we don't even have our own facilities. We have the ninth grade housed in a coffee shop around the corner from the lower school until November and the tenth grade is in the public library down the street.

The students in our high school are very flexible. They think it's wonderful. You see, we don't have the gift of wealthy parents. However, we have an arrangement with the public high school around the corner so that we can send our students after school for all these many clubs. Once we have our little orchestra on its feet and some theater work, we can harvest from the public school those students who would like to join our after-school activities there. For the moment, we have our students going after-hours for lessons at the public school, joining the chess club and the theater club and so on.

D a Perhaps this is an appropriate moment to take a break. But I think you understand already the variety of biographies among the Waldorf high schools.

One last point. As a school grows from kindergarten through elementary to high school, something else grows, too. Rudolf Steiner once said that if you think of the protective sheath or umbrella around the young child, it is the family. Then, after the kindergarten age, for the elementary school child, it is the *school*. But once you get to the high school, he said, the school is no longer big enough as the sheath or umbrella to contain the life of the teenager. In the high school, the umbrella widens to embrace the *social community*. It is to this subject that we will turn this afternoon—to the social life of the teenagers, recognizing that it is as much a part of their education as the institution of the school is for the elementary school child and as the family is for the young child.

Starting a Waldorf High School: Seven Questions in Three Phases

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The process of creating a new Waldorf high school can be compared to the three trimesters of pregnancy—creating a new child. During each of these phases, key questions need to be addressed. Some could initially be taken up by a high school study group or task force. Others would eventually need to be addressed by wider groupings of faculty, staff, board members, and the parent body.

Notes

- Unlike the three trimesters of a human pregnancy, the three phases of forming a high school take much longer than nine months—nine years is not uncommon!
- The first phase continues even as the second is added. Likewise, the first and second continue during the third phase.
- There are two risks: to linger too long in phase one, resulting in a stillborn venture or to rush headlong (or feet first) into phase three, resulting in a prematurely realized venture. Generally speaking, it helps if the tempo picks up as a group moves through phase two to phase three.

Phase One: conceiving, forming spiritual vessel for the new Waldorf high school

Questions to consider

- Who is the teenager—today?
entails study of adolescence
- What is a Waldorf high school?
entails study of Waldorf curriculum
- Why do we want a Waldorf high school?
entails research into parent body and community

Phase Two: imagining, building a picture of our Waldorf high school

Questions to consider

- What will be the *unique* mission of *our* high school?
entails study of student body, admissions criteria in addition to the fruits of study above
- How do we go about forming it?
entails many more specific questions and and issues
 - five elements of the “temple” (see diagram, page 70)
 - program and student life
 - faculty and staff

- students and alumni
- facilities and equipment
- development and finances budgets
- seven elements in planning (see Day 3 for details)
- relation of high school and lower school (see Day 4, page 85)
- self-evaluation of lower school (see Day 4, page 96)
- relation to state, government regulations
- appointment of outside "mentor"
- development of outreach program

Phase Three: constructing, building up the new Waldorf high school

Questions to reconsider

- Review of phases one and two

Questions to consider

- When and where shall we open?
entails preparation of "countdown" (see Day 4, page 100), goals and target dates, schedule of meetings, empowerment of carrying group of wider community, structuring of high school administration
- Ready to go?
entails preparation of "pilot's check list" to confirm go no go

For further, more detailed questions, see list appended to diagram of the "temple" that follows.

Questions Relating to the Five Aspects of "The Temple"

D a

1. Program and Student Life

Structure of schedule: main lessons, art blocks, daily classes, sports
Length of school day, individual classes, breaks
Role of electives
Afternoon program: athletics, clubs, community service, drivers ed
Credits and college transcripts
Mixing grade levels, ability levels
Social program: weekends, vacations
School traditions, rituals
High school celebration of festivals
Relation to lower school events, calendar
Opening of school year: orientation for all students, new students
End-of-year ceremonies, graduation
Place for sciences, computers: science fair
Multi-cultural curriculum
Health and hygiene curriculum
Policies on sex, drugs, alcohol, smoking, social decorum
Student handbook policies
Driving and use of cars
Study skills
Peer counseling
Grading

2. Faculty and Staff

Hiring criteria
Ongoing faculty and staff development
Evaluation process
Benefits—medical, dental, retirement, tuition remission, sabbaticals
Administrative support
Administrative structure: high school chair, class mentors, individual advisors
committees relationship to all-school administration high school office
Faculty student ratio
Part-time and full-time responsibilities
Working with non-Waldorf trained teachers
Faculty study
Separate admissions officer?
Full faculty picture for 4-year high school: 12 colleagues (staff)

- 3 science math teachers
- 2 English history teachers
- 2 foreign language teachers
- 3 arts, crafts teachers (FTE)
- 1 athletic director (FTE)
- 1 counselor, administrator (FTE)

3. Students and Alumni

What kind of student are you looking for?
Admissions office (see above)?
Grades 6-8 admissions process into high school
Non-Waldorf recruitment and selection
Selection criteria
Parent role
Public Relations: open houses, visiting days, outreach, lectures
Class size mix
High school tuition, fees, supply fees
Tuition aid policies: need? merit?
Hosteling for commuting students
Admissions brochure, publications, newsletters
Foreign exchanges
Student tour guides for prospective students
Study of interview process (including legal limitations)
Admission forms: transcripts, recommendation forms, applications, essay
Dress code
Admissions process step by step: who decides what?
Alumni files, outreach, development, school visits

4. Facilities and Equipment

Natural life sciences labs
Computer lab
Library AV resources
Internet
Photography dark room
Lunch space
Student lounge
Tools for manual arts
Vans
Maps
TV video equipment, cameras
Subject rooms: languages, sciences, math, history, English, etc. studios
Gymnasium, sports field and equipment
Drama stage
High school office

Faculty room
Storage space

5. Development and Finances

Budget (sample attached)
Operating debt, capital debt
Tuition policies: 9th grade lower than 10-12th?
What do fees cover? What not?
Salaries benefits packages: how are salaries determined?
Payment for summer work, vacation work
Scales for visiting faculty, high school mentor consultant
Development: "friend-raising," operating fund-raising, capital fund-raising



The Social Life of the Teenager

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During an extended question-and-answer session, panel members addressed issues of extra-curricular offerings, class size, sports programs, field trips and projects, school and family life, parties, introduction of freshmen into the high school, the role of parents, and student jobs. The conversation was moderated by Anne Greer.

D a From the teenager's point of view, school starts sometime after three o'clock in the afternoon for the earlier part of the day, they are present as a favor to you, in a sense. When these students graduate from high school and then write to friends or their teachers about their school experience (this happened to me just yesterday), invariably they choose mostly non-classroom experiences as a way of assessing how well or how poorly they fared in school—or how the school fared with them.

Let me pick up on one thing that Douglas said, for it reminds me of an exercise that may be useful to give to parents in grades eight or nine—sometimes even ten. Say to the parents (and you might try this out on yourself first): "What do you actually remember learning in class during ninth grade?" Personally, I can remember some of the clothes I wore to dances and my best friends and the music I listened to. As for the rest . The social life of the teenager: that's what is present for them.

Voice from the audience: Is there a minimum number of adolescents needed for them to have a healthy social life?

y D At the Kimberton Waldorf High School, where I teach, we have between 80 and 85 adolescents that's about an average-sized group. We always have students who complain and even leave because they feel that the social opportunities aren't sufficient. The other phenomenon that you'll find is that the students, especially those who are known as "Waldorf lifers," complain that not only are there not enough peers, but that these are my brothers and sisters. This is my family. How can I find a boyfriend or a girlfriend or a different kind of relationship among my brothers and sisters? Often, romance blossoms between a student who has been in the school for awhile and a new student who has come later or an exchange students who has come. This is often a short-lived complaint because as they get older, they recognize that there are so many social benefits from the possibility of having friends of the opposite sex, even if the class is small.

Voice from the audience: How small?

y Well, we had a senior class one year of eight. One boy and seven girls. They did a skit for Halloween, "Snow White and the Seven Dwarfs." Can you guess who played Snow White? But this group, by the time they finished, was really a very strong social group and so there were benefits from this situation as well as difficulties over the years.

D a a At Green Meadow, where I teach in the high school, a small class for us is about 12—under that number it begins to feel very thin, socially. The possibilities, the permutations just aren't as rich. Also, your question needs the context of whether you are talking about a beginning situation or already a full, four-year high school. You can accommodate a smaller class within the context of a larger group of adolescents in a high school setting. But one thing that we should all understand and take advantage of in order to increase, not so much numbers but the freshness, is a foreign exchange program. My goodness, we are connected with 600 plus schools around the world and it has been one of the great blessings at Green Meadow over the years and at many other schools to be able to have students from our school spend anywhere from two to four or five months—a semester, let's say—at other schools in Germany, Austria, Switzerland, England, New Zealand and then to have those students come back and enrich the whole life of our school. When you make those new connections and you have those fresh faces in the school, it feels like a larger school than it really is.

The other thing I would just add is that we try to maximize the amount of interaction we have with other Waldorf schools through tournaments, through conferences. It's so important for our students to realize that—as weird as they sometimes feel in their own smaller school setting—when they interact with students from Toronto, Sacramento, High Mowing, Kimberton, all over the country and, in fact, further afield, they are actually part of something much larger.

y a y The question has two sides to it: one is the class and one is the high school. When you get into the high school, the social life is not just with your class, as it has been in the lower school. There are many full high school activities that are very, very important and the school has to find the balance between what's class and what's high school. That's one side. The other side involves joining not just with other Waldorf schools but meeting kids from other high schools. That's why Model United Nations is always wonderful—they get involved in all the committees and then they go to some college and, for three days, they are in this mock UN with 1,000 kids with social events. It's a wonderful thing.

We used to have a very strong exchange program. It's grown less popular because when the social life grows strong enough, some of the kids don't want to go and we have trouble getting our students to leave and go to other countries whereas earlier, when our high school had fewer offerings, they would leave more willingly. Now they say, "I don't want to miss the musical and I don't want to miss this and I don't want to miss that." Even though we still encourage them to go.

a a a Our situation in Stuttgart is just the other way around. I would like to have social activities with just 10 students but we always have 40 students. So, there are too many of them for drama club—it's very difficult to find a play for 40. It's not a question of numbers. It's a question of the initiative of the teacher. One example just has been started together with the Kimberton School. I met Jeff Spade, the music teacher at Kimberton, during the summer at the Rudolf Steiner Institute. He wanted to see a big school with 450 in the high school. I invited him to spend two weeks at our school watching the whole school. Then he returned to Kimberton with the idea of joining with our orchestra program, which is to perform at

Easter in Chartres Cathedral. So, he will come with his whole senior group to Stuttgart, take part in the rehearsals of the Mozart *Requiem* for 10 days and then join our trip to Chartres with the orchestra and the choir of about 300. And this arises just out of a personal contact. This is just one small example of what is possible if one has initiative.

Voice from the audience: How do you handle sports, including athletic events, with other schools?

y We have an inter-scholastic sports program that begins informally in the sixth grade, more formally in the seventh grade and up. We have tennis for boys and girls, field hockey, soccer, basketball for boys and girls, lacrosse for boys and girls, and volleyball for boys and girls. As far as their interaction with other schools, we've been very fortunate in that we've been involved in leagues of other local independent schools of about our size and with very similar philosophies in terms of the purpose of athletics and the purpose of competition and sportsmanship. In the course of the four years of high school particularly, a relationship builds up between those kids who are playing on our teams and their counterparts on the other teams in the league. You can see the social results very clearly in the all-star games, where the kids get together. In our situation, the all-stars are chosen by their own coaches and the kids have a great time together. They have a chance to play with kids that they haven't played with before—indeed, with the very ones they've played against. And there isn't that kind of competition that you would have if you were in a league where there were scouts trying to recruit players for college teams. You just have a camaraderie that's wonderful. And that's been a tremendous help for us on a social level.

y The Sacramento Waldorf School, where I have taught, has soccer which is co-ed and girl's volley ball in the fall, basketball for girls and boys in the winter, baseball, softball, track, and, now golf in the spring. As to leagues, our situation is quite different. When we looked at the schools that formed the league, there were only two schools that were not Christian schools. This has brought many problems in the sense that there is intense competition among the Christian schools, as with other schools that are not the Christian schools. We have made many proposals to the coaches and the league about curbing the poor sportsmanship. It's very strange to be in a school in which the players pray before the meeting to win and then they bash cars. There's even a kind of anger towards the Waldorf schools. For one reason, our school has been there for many years and we've won the championship in many of the sports. From the social point of view, there has been very good, friendly rivalry with the other independent, non-Christian school, but there has been a very difficult relationship and the students have had to learn to be even better sports because of this constant tension. But athletics have become a very important part of the school—too important. Since it's become a very strong program, it has eclipsed many of the other programs that used to happen after school. But it's very popular and the kids are the heroes for the younger children in the school.

I wanted also to mention something that provokes an even greater disruption of the school life than sports and that is the number of students who have jobs after school. It's very different when they need a job to help support the family, but in many cases, it's to support a car and insurance. Then they have this job to which they

feel such loyalty—you dare not skip out on your job—even though you may be quite willing to risk not turning in your homework. The question “Who is the authority in their lives?” becomes a big issue—it affects their participation on school trips, it affects their taking part in musicals, it becomes their master. When they get to be seniors, they may be given the responsibility of closing a fast food restaurant at night. In a way, they are inflated by the fact that they are trusted, but the other side is: They’re out until one in the morning and are, therefore, too tired to do their school work. I’ve tried to work with parents—starting in eighth grade—and the parents say, “Yes, yes,” and then you hit eleventh grade and there it is: the car and the insurance. They’re 16, they can drive. And this is a very big issue that affects the whole school life.

In Toronto, where I teach in the high school, we compete against other local public high schools. Those schools may have a couple of thousand kids and yet our school competes against them. Generally speaking, we have a great time. The kids enjoy going out to see those schools. Sometimes we recruit students that way. They see our school, they like it and they want to join. We play basketball (boys and girls), volleyball (boys and girls), and badminton. We would love to do track and field and baseball but the season’s too short in Toronto. We’ve had an ongoing debate about soccer, so I’m interested that you both have soccer. Our guys would love to play hockey, but we’re not into that.

D a With High Mowing as a boarding school, you have to think of the afternoon as part of the daily rhythm. We do offer soccer. A few years ago we divided it between boys and girls, and now we have two soccer fields. Of course, in New Hampshire, we have a long indoor season and so we offer basketball and volleyball, primarily—also skiing—then tennis, sometimes, and baseball into the summer. Recently we hired a new athletics director who brought with him not only a passion for sports, but a whole truckload of canoes. So, we’ve added kayaking and canoeing—now the kids are building their own canoes. Here is another theme in the social life: when the kids go into the high school, they are not just diddling around—playing this and trying out that—they are really constructing things or weaving things or making things that are then of use, maybe to you or your friends or, if you sell them, to the public at large. So, there are many aspects of the social life that get woven into that side of the story.

Da Green Meadow has had two phases of development in terms of sports. The first phase was much more akin to what Betty described as happening at Sacramento, where sports became so important to the students that they began to overshadow a lot of the other social activities. We finally stepped back and saw that the sports program was as destructive in some ways as it was creative. And so we went through a wrenching community process in which we actually took soccer and lacrosse out of our athletics program. It was particularly wrenching because we had had two championship teams over a period of years and the students were irate, but not as irate as their parents were. In the last few years, we have tried to build slowly and to find alternatives for soccer and lacrosse. In the fall we now offer tennis, actually co-ed, tennis and it’s attracting a good number of students—in the winter, of course, basketball continues to be the biggest sport, and in the spring, we offer baseball now for the boys and softball for the girls. We also have intramural seasons between these inter-scholastic seasons. The non-athletic types, those who don’t make the teams or who don’t go

out for the teams, then also have a chance to play. In addition, we have volleyball as a club, which goes to a tournament at Kimberton.

To tag on to something Douglas said: for my money, outdoor education is one of the best ways of answering a number of social life questions. For the last 14 or 15 years at Green Meadow, we have taken a wilderness trip in the summer—not during the school, although we’ve also done outings during the school year—and gone up to Anne Greer’s neck of the woods, about four hours north of Toronto, where we’ve spent 10 days to two weeks doing some very heavy canoeing, portaging, challenging physical stuff. We’ve always had more students wanting to go than we could take and I would have to say that it is one of the antidotes today for teenagers who want to go over the edge—over the edge sexually, over the edge in terms of drug use or alcohol abuse. There is a risk, always that’s part of the adventure. You never know quite what is going to happen 600 miles away from nowhere. But that’s also what attracts them to this kind of adventure: a rafting trip, mountain climbing, canoeing. Get parents or teachers in your community who have experience—and I stress that: this cannot be undertaken lightly because there are dangers involved. If you can get them out into the wilderness, you have so many possibilities.

D a You can begin to see how the sports program begins to connect to just about every aspect of the curriculum and the school day. Joachim a few minutes ago mentioned that much of this comes out of personal initiative, and David’s remarks remind me that at High Mowing a couple of years ago, we brought on board a life sciences teacher with a particular passion for orienteering and field trips. He introduced a three-part program: a trip in the fall, a trip in the winter, and a trip in the spring. The first trip was open to anybody interested in going on a weekend—a mixture of orienteering, rock climbing and so forth—fairly gentle. For those who survived—it was a bit more strenuous than expected—there was a second trip in the winter where they went out into the January-February climate without tenting equipment and without full sleeping gear. They learned to survive in the snow. For those who did the second trip and were interested in the third

Da for those who survived the second

D a yes, that was the point, it was meant to be progressively more demanding. By now, the students had all these shared experiences but the culmination was a solo survival trip, each student by him or herself for two days. Sometimes more. That program he then linked to main lessons and other classes during the school year. The actual trips, of course, included students from across the grades. As you can imagine, a social core began to build out of these shared experiences.

a In the United States, sports play a much bigger role than in Europe, and I would support strongly what has been said. There is another side to it which I would like to point out. Because sports do not “produce” anything, we also have to do other things with the students, too. For instance, with each ninth grade we spend two or three weeks in the forests so that they get to work in the woods and clean the wood trails and get to experience also the dying of the woods. Second, in tenth grade they do an agricultural practicum on a farm, where they get to know how food is produced nowadays by different agricultural techniques. In eleventh grade, it’s a social practicum. They do something, for instance, in handicapped homes. I don’t exaggerate

when I say that students come back from a handicapped home having learned five times as much as in the Parzival block. Helping a person who cannot feed herself or himself means, sometimes, so much more. For the twelfth grade, we once went to Spain and built three buildings for handicapped homes with 40 students. You could call this an architectural practicum—art history, building, carpentry—it was everything. It helped these 40 youngsters to feel that in two weeks they had built three or four whole houses we had done something concrete for other people. There are many things like that in the United States, too: social projects, social work, civil projects. Next to sports, these other experiences should be considered as well because we live in a time when students really need to help each other. In Stuttgart—though not at our school—there are many Bosnian children and some students of our school help them do their homework in the afternoon because the Bosnian kids know very, very little German and they have to go into German schools. These projects are not just the initiative of a teacher. They are institutionalized and every class adviser has to do them.

Voice from the audience: Would you say something about the relationship between the school and the home life of students?

Sometimes the kids give us the answer to this one. I heard that in one Waldorf school, two girls ran away within a short period of time in the grade eight class and one of them ended up coming to the school to spend the night. A couple of times we've had that experience, too, of kids who have run away and wrangled their way into the school the next morning we have found them sleeping somewhere in the school. Kids who are experiencing this erratic sort of instability of home life often look to the school as the place of protection, as the family.

y We have a counselor in the school who is very aware of these situations. She points the people to resources, she works with families in the school who could be helpful to that particular family. So, it's knowing what the resources are in the greater family of the school that can take this youngster who can't find a relationship with the parents—for example, take him off when the family goes backpacking and so on. The other aspect is that when you don't have a stable family situation, it very quickly affects the rest of the students because there's no one home. There are parties going on. If the flyers are passed out in the school about where the party is going to be, and if there's alcohol and there are any parents present, the school has to be very aware and make the parents aware of their legal responsibilities. Every year, there's a terrible, heart-wrenching discussion about the after-prom party and the after-graduation party. Where is it going to be held? It's a non-school function, after all, but is it going to be held in a home where there's no alcohol? The parent then says, "I'll offer lots of other things" but there are one or two kids that say, "Oh, no. We want to have a party where there's alcohol," and it tears these classes apart. Then another parent will say, "All right. I'll host the party and I'll collect keys." Classes that have spent a happy last week of school together are now torn apart because they don't want to have this party without two of the members of their class. We've tried to get unanimity on the part of the parents because if the parents support it 100%, you can do things with the kids. It's an unresolved situation that happens every year. I don't know how other schools handle such after-school parties.

D a In regard to weekend parties generally, the law is changing, though it's different from state to state. It becomes, now, the responsibility of the school to become a kind of educational resource for the parents on this question, not only because the school is liable or could be liable, but because we are privy to information about the law that parents are either simply not up on, or maybe don't wish to know about. However, if the parents don't know their responsibilities and a party goes awry, the after-effects of a weekend party are yours in the classroom on Monday morning. So, I do believe the school has—yes—a duty. But more than that: it has even a self-interest in getting involved with this issue. It is very tempting for the school to say: "Well, that's the parent's responsibility and we will work together somehow." Increasingly the schools must take the lead in these questions, even if initially parents resist it and even—perhaps momentarily—resent it.

a In our school we have dance classes, for instance, and this whole activity is done in the school. They have dance classes for half a year, every week, for two hours in ninth grade. So, dance classes are given by alumni of the school who like to do this, and the students of ninth or tenth grade look up to these 22- or 24-year-old friends. They give the dance and the prom is a huge festival in the school, and the students even are allowed to stay over or sleep over in the school. They have to clean up after it ends at 4:00 a.m.

Students who come back from Europe long for that sort of prom. They do. In our school, what's been happening in grade seven, eight, and nine is that parents have begun to form what they call party committees actually to work as a group to establish a code of behavior for our class. That's very difficult because there are parents who say to their youngsters: "I'm going off for the weekend and you can invite anybody you like." There are other parents who say: "Hold on a minute! What are you promoting here?" The parents can work it out in the presence of a teacher in this sense, the school provides leadership by facilitating the conversation.

D a Anne, could say a word about the ways in which you have seniors welcome the freshmen, the way in which the new students get welcomed at the beginning of the school year?

When I saw the film "Dead Poet's Society," I was reminded that kids respond to ritual, but there is something in us as adults that says, "Oh, I don't quite dare impose it on these kids." That movie made me realize, yet again, that kids are longing for ritual and our school has helped us to begin to establish several of them. The first is commonly shared by many schools that have high schools: the whole school assembles with the exception of grade 12 and grade one. Grade 12 actually goes into the classroom of grade one and each senior chooses a small child to take behind the stage—it's always the grade 12s who are much more nervous than the grade ones. Then, to music, they lead the little ones onto the stage and present them with a flower. It's a very beautiful ceremony—I think it's called the Rose Ceremony in many schools. The reverse happens at the end of the year there's hardly a dry eye in the house as the grade ones bring the seniors onto the stage to say good-bye. However nebulous the world of the grade one child is, that grade one child throughout the year will point out their senior in the hallway: "Oh! That was the one!" At the end of the year, the grade ones come into the grade 12 classroom. You can imagine, by that

point, sometimes the formlessness of the grade 12 classroom, but the grade twelves stand in a circle and when they look into the eyes of these little ones, they realize who they are in the eyes of the young and it gives them a great sense of responsibility.

As you develop high schools, you will have to ask, how do you bring the adolescents into the school festivals? One of the things we've found is a lovely story called "Star Mother's Youngest Child". The senior students do this for the whole school. It's the story of overcoming cynicism at the time of Christmas. The question is always: Who will be the old man and old woman and who will be the star child?

In the high school itself we've always had an initiation, but it's been a rather haphazard affair until lately. During the last three or four years, we've made it a really special occasion, which is why we've moved it out of the school. We go to a natural gorge where there are steep walls and a cascading river. Our practice has been—as a final, sort of, trial by water—to put the grade nine kids on a tube (with a life jacket, of course, and a helmet) and send them down the chute. It sounds horrific, but it's great fun, really, and many of them want to do it again. The grade twelves put a line across the river because the river goes cascading on and we want to catch these kids before they end up in the lake. The grade twelves stand there, dressed in wet suits, several of them, huge boys who take turns catching the grade nine student as he or she comes down. There is such a warmth of embrace and acceptance as they take them to the shore.

Before this, at the beginning of the year, each grade 12 student is given a grade nine student to watch over, although the grade nine student doesn't know that until the time of the initiation. Grade 12 comes into the area where the grade nine is camping at about 5:00 in the morning and stands in a silent circle. The grade nines come out and the grade 12 students each take their "charge" into the circle and give them a lighted candle. The year I was grade nine advisor, we were given candles to hold but it was raining and windy and, of course, just to keep the flame alight, we had to ask other people for help re-lighting our candles from theirs. Eventually we were led into the woods where we held a vigil for about an hour before dawn, a very silent vigil with the grade twelves standing guard with the candles, keeping the candles alight as the dawn rose in the sky. It was very powerful. Then we went back to the grade 12 camping area, stood around the kindled fire, and said the morning verse together—it's never quite the same after that.

This year, it was a little bit more elaborate. The students climbed up into a cave and lit their candles. It was a real ritual. In the afternoon, there are sometimes relay races, something absolutely for fun and then the trial-by-water. This year, the seniors actually swam out to receive the ninth graders, handing them little plastic, zip-top bags inside were scrolls which outlined their virtues and what they were bringing into this family. The kids, of course, loved it!

Something we do at the end of the year (my husband brought this back from Latvia): the lower school finishes school a week before the high school so the last day of the lower school, the entire lower school lines the walkways—first grade, second grade, and so on—and they all hold flowers. The seniors first come to the first grade who are lined up on either side. The first graders present them with a song or poem. Then the seniors walk through the line with the first graders on either side, giving

them flowers, and then they go to the second grade. The second grade sings or does something and so the seniors pass through all the grades. Of course, their flower collection is getting bigger and bigger as they approach the ninth, tenth, and eleventh graders who sing to them, too. It's this wonderful feeling of leaving the whole school. Then comes what we call "final bell," which rings for the last time. The high school students say the morning verse and it is really their good-bye to the lower school. Parents come if they wish. It's very simple in a way, but very, very beautiful.

I should also add that our seniors now do the Santa Lucia Festival for the whole school. They carry the candles and one of the girls wears the crown. They begin with the nursery school and the kindergarten and they work their way up. It was interesting that, when I did it with my class, we came into our own grade 12 classroom and rather than heading straight for their seats, they circled the classroom and they sang the Santa Lucia song one last time.

Voice from the audience: What do you do with those students who don't like sports? Are there alternatives?

Da We have drama club after school. We have just started an improvisational instrumental club activity, also. It always depends on the initiative of the teachers or, in some cases, even parents. One of the things we've done is gardening. We also have a community service program after school.

D a At High Mowing, we have something called the "afternoon program". Essentially, every student is required to be part of the afternoon program and, obviously, sports is by far the largest part of it. We do require the students to take a certain number of sports each year, though they have some choices. The key thing is that every student is involved in some kind of activity so you don't have the sports people and then the "no" people. If they're not in sports, they're in something else.

a We haven't yet touched upon the music program, and yet there are people who call music the heart of the school. If there is a good orchestra or a good choir that can put out musicals, or a good jazz band, it makes a big difference if they have this on-going musical activity. If the school does not have a lot of instruments, they should perhaps raise funds for them because in this country it's very difficult with private lessons and so on, so if the school owns a lot of instruments, it can lend them out. It means a lot also as outreach activity downtown at Christmas time or at other times it's very good for the community to see and hear the school's music program. In Honolulu, for instance, there was a small band of eighth graders who played in the mall at Christmas—these were the Waldorf kids planning to enter as the first ninth graders in the new high school.

y There is, after school, a eurythmy touring group that Sacramento has just started, inspired by the one in Vancouver. And there has been a very good turn-out—15, 20 kids have signed up. They are doing that during totally voluntary sports time. Sports are not mandatory in any way.

y Along the music line, we have at Kimberton, usually every other year, a musical production which is in addition to the regular drama curriculum. We have five-hour rehearsals on Wednesday afternoons and evenings and by the end, the students don't want to leave. They don't want to go home! Going through the process towards

a production and a performance, presenting it to the community, taking it to other communities, is tremendous.

a I would like to add something that has not been said yet. The Waldorf School was originally planned as a collaboration of parents, teachers, and students so that the parents also could receive something new. Our school should be not just a school but a cultural center. That was the original idea. All of these social activities can be enlarged to include parents' activities: for instance, drama groups for parents or with parents and students together. We have started in some Waldorf schools to mix parents and students in the Christmas plays. Otherwise, the students don't attend the performance anymore. Second, I offered, for three years, a Faust reading group: every week two hours in the evening. The parents didn't want to stop so we then had three years of Dante's *Divina Commedia*. It took three years but we got through it.

The school can also offer foreign languages. Parents can learn Russian and French in the school on Saturday mornings. And then parents come in all these groups and they are in the school and they meet students as well and they do things together. It is very important that there's a mixture of parents and students and that we offer the parents also the chance to work with us, not on their kids, but on something different where there is a bridging between parents and teachers. I even did an art history trip to Prague with the parents. With all of this, I want to say in summary: Waldorf teachers in high school have to live their teaching. We can't complain if they can't go home at 5:00 every day.

D a I want to add one more line about the parents because sometimes I see Waldorf parents coming up through the grades very well disciplined to contribute to the school with their time and their presence. They attend the assemblies and they really feel part of the community. Then they come into the high school and they feel neglected, they feel ostracized, they feel unwanted a certain resentment may even come from that and you can be sure that the resentment that the parent feels, the student picks up and then, for his or her own reason, capitalizes upon it. Especially when starting up a high school, you need to ask, "How are you going to treat the parents?" Specifically this: when are you going to exclude your parents, so that the kids feel "Ah! This is my school." Then, as was mentioned earlier, in what ways are you going to include the parents because very healthy interchanges can happen. For example, last month we had a barn raising, basically a parent operation but kids were invited. It was heart-warming to see a carpenter and his 14-year-old freshman daughter up there working away on the roof together. It was a nice photographic moment that made the front page of the local newspaper.

As a last point, something that Joachim pointed to also. Many, many parents themselves didn't go to a Waldorf school. Now they are finding out what they missed, and now they want to make up for it. If they don't have Joachim to give them two hours of Faust or Dante once a week, they have to find something else. Here there are many, many opportunities for adult education, especially related to the high school curriculum. This will help with a problem that sometimes happens when the kids say: "I'm getting too old for this Waldorf school. It's time to go out. Time to get a job." The parents may feel under pressure to bow to that quite healthy feeling in the youngster. But, if the parents have some kind of relationship to the school, that gives them a

bigger context to see that, yes, it's a better place for my kid, even if he or she doesn't want to be here right now.

Da I just want to offer the smallest of counterpoints to what Joachim was saying before and to offer a plea for the social life of the teacher. I'm thinking particularly of family life. If one does have the school as one's second husband or wife, then you have the possibility of, you know, the Waldorf widow or widower at home. Don't forget that you also need to renew your own forces and that home life does have some advantages.

D a Yes. Let me underscore David's point. You may be familiar with something that Rudolf Steiner called the "pedagogical law." He said that when you are acting as a teacher, you are always teaching out of one body "beyond" where the student is most developing. Now, remember that if the high school teenager is working very potently in her or his astral life, then the teacher is working more intensely than ever out of his or her "I." And what does it mean to work out of one's I? In one sense, it means: living a balanced, integrated life of home and school.

Well, as might have been predicted, we have so many people enthusiastic about adolescents that we could go on forever. Thank you very much for your questions, but for now we must call it quits.

Gestures of Elementary and High School Years

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The final day of the conference opened with the consideration of key differences between a Waldorf high school and the elementary grades. Speakers underlined the importance of giving adolescents the feeling that there will be something radically “new and different” about their high school—without, of course, losing a sense for the integrated whole of Waldorf education from kindergarten through twelfth grade.

The first session was led by Betty Staley, who taught at the Sacramento Waldorf School as a class teacher before leading her eighth grade into the high school as the pioneer ninth grade.

y a y When I moved with my eighth grade into ninth grade, this was the beginning of our high school. I carried the class with the gestures of a class teacher. When you are a class teacher, you treat your class in a particular way. You are, we could say, the king or queen of your class. When you meet in a faculty meeting, you represent your class and you are very protective of your class. However, when you are a high school teacher, you don't relate to a class in the same way, even if you are a class advisor or sponsor. You teach students from all the classes in the high school so that the realm of protection is on a different level. You are no longer living in a castle or fortress. The high school feels more like a village market. You now have a group of teachers who carry these students in their consciousness. The group functions like a council of elders rather than as a single king or queen. The mood is quite different.

The specialty teachers in the lower school speak about “Johnny in Mrs. Smith's class.” The child is identified with the class teacher. But in the high school, it's not like that. It is “Johnny” we speak about, or perhaps “Johnny in tenth grade.” The student stands on his own and is not as strongly connected with the teacher. This is a sign of the growing independence of the young person and the new gesture of the teacher.

The different relationship of high school teachers to students becomes apparent when we do our meditative work concerning our children. One of the exercises we do is hold an image of their students just before going to sleep. In this way the teacher develops a spiritual relationship with the children. As the teacher focuses on the class, it is as if the children pass by in her consciousness. The teacher experiences the higher self of the children, rather than the mischievous child or the child who stumbled over a math problem. This helps the teacher start fresh the next morning when the children come to class.

The class teacher focuses on his or her particular class, but this is different for the high school teacher. The high school teacher has to choose whether to focus on all the students he or she teaches (which may be over 100), or the class the teacher is presently teaching, or the class the teacher is sponsoring. The high school teacher often has to ask, “Which students am I carrying spiritually?” or “How am I carrying my students spiritually?”

Another difference between the lower school teacher and the high school teacher

is the on-going relationship with the children. In the lower school, the class teacher moves up the grades with the children. Thus, the teacher and the children form the “constant aspect,” but the subjects being taught change. Every summer the teacher prepares a new curriculum. While this keeps the teacher flexible, the teacher doesn’t get an opportunity to re-do the curriculum the next year and apply what was learned from the past year’s experiences. That can only happen after eight years if the teacher takes another class from the beginning.

In the high school, the relationship is the opposite. The “constant aspect” is the curriculum, rather than the particular class. Every year the teacher has the opportunity to teach the same subject again, learning from mistakes and being inspired to try a new approach. An especially exciting aspect of this relationship is that the high school teacher is probably teaching ninth, tenth, eleventh, and twelfth grades in various levels of a subject. This means the teacher can develop a theme based on what was taught in the past year. Threads can be woven from year to year so that the students come to understand a subject more deeply.

The high school teacher uses the subject as a vehicle to meet the particular students in the class. This means that each time the teacher teaches the same general subject, it is different. The creativity of the high school teacher lies in the ability to transform the subject artistically so that it speaks to the students who are in the class at this time. Knowing the students over their high school years helps the teacher imagine those students, what their interests are, and what their needs are. Thus, the teacher can fashion the various aspects in that way, or the teacher can concentrate on a particular aspect of the subject because students in the class have a special interest in it.

Every summer, instead of learning a new curriculum as the class teacher has to do, the high school teacher goes more deeply into his or her subjects, finding ways to make them more interesting, more accessible, more artistic. The teacher knows the children in the classes that he or she will teach in the coming year, and so part of the summer ruminations have to do with how to meet the needs of those students.

Of course, if a teacher is responsible for eight or 10 main lessons, it is not possible to revise all of them each year. However, it is important to bring something new that has not been done before. For example, it is refreshing to look at the subject from a new angle. In literature classes, a new poet or writer or literary work can be studied. In physics, new experiments can be devised. In this way, the teacher is fresh and does not become stale. The trap for the high school teacher is stagnation and boredom because the teacher is teaching the subject instead of using the subject as a way of teaching the students.

The challenge for the class teacher is to keep changing as the teacher and children move up the grades. The teacher who meets the seventh graders the way he or she met the children as sixth graders is creating problems that will intensify during the year. The teacher must change inwardly just as the children are changing. The journey from first grade through eighth grade creates flexibility and possibilities for much inner growth. Both teacher and child are learning from each other. The teacher both witnesses and participates in the changes in child development, from the first grader still surrounded by celestial light to the eighth grader who is yearning to move into a teenage milieu.

The high school teacher lives within a four-year change of development—from ninth to twelfth grades. Outwardly, the change does not seem as radical as the lower school changes, but inwardly, the student moves from an awkward rebellious, insecure ninth grader to a poised, self-confident, purposeful twelfth grader, ready to move out and meet the world.

The high school teacher faces the popular culture in the dress, in the language, and in the values the students bring with them into the high school. The teacher needs to develop a gesture that reaches out with interest into this world, finding ways to awaken idealism and concern without judging too harshly what may seem uncomfortable or unfamiliar.

Since every ninth grade class is different, and because the high school teachers know each class teacher, they can evaluate the strengths and weaknesses in the class and help the class to become balanced.

For example, I can think of a particular class teacher who emphasized social consciousness in her class. When the class came into the high school, the students had a strong community awareness. They supported each other within the class and they took on projects in the larger community. Since the teacher herself felt the students were weak in some skills, the high school faculty focused on improving those skills so the students would make sufficient progress, and they soon caught up. The strong social impulse which they had received in the lower school carried the class through the next four years. The high school teachers were very grateful for the strong foundation the students had been given in those early years.

Another class was extremely academic. It had been very well prepared for high school, but the social aspect of the class needed attention. Some of the students came to their first day of ninth grade carrying attach cases. They looked like little lawyers and they had debating skills to go along with it. By eleventh grade they were burned out because they didn't have a strong enough community impulse to nourish their souls. The high school teachers struggled with this class. It was more difficult to bring balance to this group because they lacked a feeling of cooperation, of heart warmth, towards each other and towards the school community. They competed with each other and with their teachers.

The social element needs to be developed in the lower school when the children are naturally living within their feelings. It is difficult to bring it in the high school years as the students move more strongly into their thinking. A social impulse has to live from within. Either it has been developed or it has not. When the high school teacher tries to bring an element that should have been cultivated earlier, the students resist it.

There are many areas of the students' development that are prepared in the lower school and transformed in the high school. The lower school teachers offer gifts to the high school teachers through the work they have done with the children during the formative years. The high school teachers help the lower school because they serve as resources in subject areas and can help the lower school teachers prepare subjects with which they are less familiar. The high school teachers can articulate expectations of skills that should be learned by the end of eighth grade. This helps the class teacher

set goals for the class. Occasionally the high school teacher might teach a main lesson block in the seventh or eighth grade.

The class teacher looks to the high school teacher for a picture of where the children are going in the future. When the school ends in eighth grade and the children go out into the community, their educational process is unfinished. They are going into a dark tunnel, but the Waldorf teacher cannot accompany them. If the school has a high school, however, the high school teachers accompany the students on their journey into the tunnel and out the other end. It is not unusual for the class teacher to feel, "I did so much to bring those children to a beautiful place, and look what you are doing to my darlings! What has happened to them? It feels as if you are undoing all my work." All the lower school teachers can see are the superficial changes, not always pleasant ones, that the teenagers go through—the hair, the clothing, the walk, the whole persona that is being created.

New capacities are being developed in the adolescent. Rudolf Steiner described the birth of the astral body as a very tender, confusing experience. As the teenager struggles to come to terms with all the unfamiliar feelings, strange impulses, and new thoughts, a state of unbalance is experienced. The ground underfoot is moving as in an earthquake. It's no wonder teenagers don't know whom or what to trust.

Another issue a school has to consider is what kind of contact the high school students have with the younger children. The seventh and eighth graders can hardly wait to join the high school. They start to imitate their older schoolmates, but the ninth and tenth graders are not always the best models. Fortunately, the eleventh and twelfth graders have their lives more in balance and can be more effective role models. The high school students can tutor lower school children. They can be buddies for the little ones.

One senior class developed a very loving relationship with the first grade. At Halloween, they came to help the first graders carve their pumpkins. The teacher had covered the desks with newspaper and placed a pumpkin and a knife on each. A twelfth grader joined a first grader at the desk and helped to carve the pumpkins. The mood in the room was sweet and nostalgic as the older ones remembered their own childhood years. They were patient with the children and guided them carefully. When they heard the lunch bell ringing in the distance, they faced a dilemma. They wanted to rush off and have lunch with their friends, but they also wanted to help the first graders finish their task.

There are many different ways the high schoolers can make a contribution to the school. They can help with building repairs, painting, laying walkways, planting. They can speak to the middle school children about drugs and alcohol. They can help them with projects.

It is necessary that parents are brought into an understanding of the different gestures between the lower school and the high school. For many years they have understood the importance of the gesture of protection. Now they must deal with a different gesture. This is one that has more openness to it. The high school student needs more independence, more freedom, and more responsibility than the lower school student needs. As the youngsters develop the capacity of independent judgment, they

will probably take risks and make mistakes. They are learning to live with consequences. Their parents may want to protect them from the consequences, but this seldom helps.

A change is also seen in the artistic work done by the students. The younger children work in a softer way, surrounded by beauty. They spend a great deal of time making their main lesson book pages beautiful. They decorate their pages they swim in the nourishing world of color their senses are nurtured. When the parents make the shift from lower school class parents to high school parents, an adjustment is required. First of all, students do not have as much time to beautify their work. They have moved into another realm of beauty, the beauty of thoughts, ideas. As Keats said, "Beauty is truth, truth beauty. That is all ye know on earth and all ye need to know." As high school students search for the truth, it is not always pretty, but it is real. They try to understand the contradictions that meet them in the world, the ugly as well as the beautiful. They are not content with drawing flowers around the edges of their pages they want to understand and draw the darkness that lives in the world. The ideas they develop, the papers they write, the research they do, the discussions they engage in, the projects they take on to improve the community—these are their way of expressing beauty. A clearly expressed thought, a well-bound book, an experiment carefully carried out, a dramatic scene that moves the audience's emotions, an ecology action project, a kind hand on a friend's shoulder when times are tough, a moment of understanding—these are the expressions of beauty in a high schooler's life. In the early grades the child lives in a dreamlike way, but the high school student needs to wake up.

Unless parents are involved in the transition between lower school and upper school, they may be left with a distorted picture of "What's Waldorf?" When their sons or daughters leave the beautiful nurturing world of the lower school, parents may feel a loss themselves. In the class teacher time, the children looked to their teacher as the authority. The parent works with the class teacher. The class teacher takes care of the social life, the academic life, and so on. In the high school, it's not like that. Each class has a sponsor, but the sponsor is teaching other classes as well. Parents may be unsure which teacher they should speak with when they have a concern. It was so much easier when they had a personal connection with a class teacher!

During the ninth grade year, parents need to appreciate the new capacities their children are developing and how the school supports them at this time. Many discussions are needed as the parents feel less sure of their own ability to guide their children. Their need to feel the strength of the community can be met by class meetings in which the parents discuss their concerns, how they are meeting the challenges their children are facing, and finding ways to provide mutual support.

In the high school, the students are free to find their own heroes, the adults they choose to confide in. They find the adult with whom they feel a sympathy, or with whom they share common interests. They may speak to a younger teacher about one thing, and a gray-haired older teacher about another issue. In the lower school, they generally turn to their class teacher when they need to discuss something personal.

In the lower school, the emphasis is on feeling. During puberty, the awakening

intellect is ready to be stimulated. Waldorf education in the lower school prepares the basis for abstract, conceptual thinking. The fruits of it emerge in the high school. Here, too, parents may face a challenge. Some parents don't want their children to move too quickly into the academic life. They still want to hang on to the earlier years.

At class meetings, the high school teacher should discuss the awakening of the intellect during the adolescent years, including an explanation of the different aspects of thinking that the youngster develops. Along this line, it is helpful to speak about the capacities that different kinds of assignments develop, the need to establish habits of study, and the ability to do independent research. Students are taking greater responsibility for their work. Yet parents still have an important role in their children's lives during the high school years. The previous gesture of protection changes to a gesture of support.

It's often the case that the same parent who wanted the wonderful, nurturing world of childhood to continue into ninth grade and who is critical of high school teachers for being too demanding, becomes the critic when the student is in the eleventh grade and is not doing well in physics. "How will my child be prepared for the real world?" The parent who complains to the teacher, "You are giving my daughter (or son) too much homework. She needs more time to be with our family," may well be the same parent who allows the teenager to get a job requiring late nights and many hours behind the fast food counter.

The high school teacher stands within the tension between nurturing the soul life of the adolescent and meeting the demands made by the world (university requirements, etc.). One issue that comes up in the relationship to this tension is grades. Some schools reluctantly give grades some don't give them at all others feel there is some value to giving grades. What is important is that the students and parents are oriented to what grades are and what they are not. A new element creeps in when grades are given. Competition, fear, anxiety, and greater concern about the grade than about the work all enter when grades are given. Another element that enters is a psychological distance between the student and the teacher. For example, on the day of a test the classroom atmosphere may change from the previous warm, friendly one to one of coolness. The teacher is going to judge their work. The students feel their future is at stake. Their consistency in completing homework or studying new material will be put to the test. I find it helpful to talk to the class about the elements that are present when a test is being taken. They need to know you won't walk around with their test results glowing in your mind for the next 10 years. A little humor also helps to make them relax.

If the school doesn't give grades, other evaluative methods need to be used. Projects, class participation, papers, and reading assignments all figure in the overall assessment of a student. Whether or not grades are given, a written anecdotal report is important to convey to parents and students what the student accomplished during the course. During the years I spent writing college recommendations, I found that reading the anecdotal reports in the student's file were very helpful. Patterns become apparent in the comments teachers write which create an impression overall. This is true for both the student's strengths and weaknesses. The reports also give a sense of

what kind of progress the student is making during the four years.

Another difference between the high school and lower school is that high school students need to know clearly the teacher's expectations in a course. High school students are involved in many different activities and need to learn how to manage their time and choose priorities. If you are going to weight the grade of their projects while not paying much attention to tests, and they spend many hours studying but they don't finish their projects, the students will be confused. They need to understand your expectations. *What we are dealing with here is consciousness. We have to help the students come into an awake state to take hold of their thinking. Otherwise, school becomes just a system to beat.* As with any other system, they find the short cuts and learn how to get around them. You have to keep them on their toes all the time by changing what you are asking. That way they don't become mechanical in relation to their responses.

Another area where the students are learning how to fit into the system is the giving of SATs and ACTs. Waldorf schools differ as to how they handle these exams. Some give test preparation courses, others expect students to take courses privately. They are not ignored. It helps the student to see that the test itself is a kind of game, and one can and should learn the rules. Yet let us be clear that the test has little to do with real learning. We pay attention to the test because it is regarded as a ticket to the university. That's the only reason we do it. Of course, a few colleges do not look at standardized tests to determine acceptance. Some Waldorf teachers question what their responsibility is in helping to open doors for the students. Rudolf Steiner was clear that we have a responsibility to our students, to help open doors, to prepare them for what is coming in as responsible a way as we can. We cannot draw the curtains shut and pretend the outer world has no requirements. We cannot arrogantly say, "We only teach pure Waldorf education, and whatever happens to our students after they leave our school is their destiny." Yet it has become clear from studies that there is no correlation between high SAT scores and prediction of performance success in college. In California, the university system sends back computer readouts of graduates' SAT scores and yearly grades in college. The student's performance is tracked if they are in the university system. If a school has consistently awarded high grades to students who do poorly in college, this raises questions as to the credibility of the school's evaluation process and it may call into question whether students from that particular school will win admittance to colleges that are tracking high school performance in this way.

The gesture of the lower school teacher often is a social one. In a sense, there is a special energy that comes from working with young children. But the high school teacher tends to be more of a loner, an intellectual, or a jock. The gesture is one of independence. What the teachers in the lower school and high school bring can complement each other.

High School Teacher Education

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At the time of the Minneapolis conference, there were two high school teacher education programs offered in North America: one run by Betty Staley in Sacramento, California; the other coordinated by Douglas Gerwin in Wilton, New Hampshire at the Center for Anthroposophical Research and Renewal (sponsored by New England Waldorf Teacher Training in parallel with Antioch New England Graduate School). Both programs are described below:

y a y Until a few years ago, most Waldorf teacher training focused on class teaching. No training existed specifically for Waldorf high school teachers in North America (nor for kindergarten training either). Teachers did the best they could, meeting each other at conferences, discussing subject methodology, and assessing the changing needs of adolescents.

Often teachers begin their training thinking they will teach high school. After they experience the entire curriculum and learn about the challenges of being a class teacher, they change their minds. Class teaching offers a wonderful way to educate through the lower school curriculum. The emphasis on artistic work and the imagination can be a healing path for the teacher. So many people today need to bring greater balance to their soul life, and they see class teaching as a way to do this. Of course, it is a lot of hard work.

In high school, the path is different. The curriculum and general activities the teacher engages in do not bring balance. The teacher is constantly working at the level of ego, needing to be awake, to make judgments, to make decisions when confronted by active teenagers. The main aspect of the high school teacher's work, in addition to teaching subject matter, is the development of character. This is not always welcome and the high school teacher has to develop tact, patience, and the ability to imagine the future. No student can be ignored or dismissed as being unworthy.

It is difficult to attract high school teachers who will immerse themselves in anthroposophy and the depth of the Waldorf curriculum and methodology. Most of the high schools (with exceptions) have high school teachers who come out of industry or university teaching. They find the Waldorf school is more humane. When they come, they may or may not really know what a Waldorf school is. Because there is seldom real in-service training or internships, the teacher may make some slight adjustments to the way he or she presents the material, but the subject has not been transformed. The saving grace is that the teacher may love to be with adolescents. However, when few teachers have deepened their relationship to the curriculum, this pattern leads to a weakening of Waldorf high schools.

High schools can be threatened by a splintering of the faculty into factions. One teacher works out of his or her personality and says, "I like this. We should change the curriculum in this way." Another teacher says, "This is what we must do. It is the way it must be in a Waldorf school." It is very hard for anything to be arrived at when

such polarities exist. Yet it happens repeatedly in schools whenever the faculty is not united in its task.

My hope is that as we have more Waldorf high schools with teachers who are trained and working out of an anthroposophical pedagogy, we will be able to tackle some of the big issues. For example, it would be a good thing to work with other like-minded colleagues in high schools around the country to take a stand on the SAT, or to take on the subject of grades. It will take confidence built out of experience for us to take such positions.

I have been puzzling over high school teacher training on the West Coast, just as Douglas Gerwin has been on the East Coast. A few years ago, I left the Sacramento Waldorf High School and began offering a Waldorf high school teacher training at Rudolf Steiner College. The training includes adolescent psychology and a penetration of the curriculum. In addition, high school training students take some classes with the elementary school teacher trainees.

It is especially important that the high school teacher has had time to immerse him or herself in the arts. Because the high school teacher is teaching the same subject over and over again, there is the risk of growing stale. The arts cultivate the possibility for imagination, flexibility, and metamorphosis.

If the person has had a foundation year or its equivalent, high school training at Rudolf Steiner College can be taken during the academic year or over three summers. Otherwise, the full Waldorf training takes place over two academic years or over four summers. We have a number of flexible programs to suit a person's situation, but we have a strong commitment to the teacher's involvement in anthroposophical deepening. We also offer summer courses on specific subjects so that novice or experienced teachers can deepen their understanding of their subject. These courses are especially helpful for lower school teachers who are making the transition into becoming high school teachers. Whatever the way the teacher chooses to get training, the important point is that it happens. Schools have to be much stricter with their faculties especially when they hire a new teacher, they need to insist that the teacher participates in training during the summer. When schools can help with the expenses, this provides an added stimulus to the teacher making the effort.

a a a There are many ways to help the high school movement. For instance, parents at my school help with the Christmas fair every year and make about 100,000 marks (65,000) in one day 10,000 of those marks goes to high school teacher training.

In Germany, schools financially support teacher training in that the German version of AWSNA allocates part of its annual budget to the teacher training institutes. This means, on the one hand, that the institutes don't have to fund raise for themselves and, on the other, it guarantees that the schools have some influence, not only on curriculum, but also on the way the institutes work. If one institute is graduating trainees who are not well trained, we can then go back to the institute and discuss it. It is important that the institutes keep fully busy teaching teachers and not fund-raising.

D a We now have five teacher training institutes in AWSNA, and these institute recognize that adults have varied needs and backgrounds. As the training programs become a bit more “flexible,” the Waldorf schools can become a bit more “rigid” by demanding of their teachers that certain preparation and background is undertaken.

I would like to say a few words about the program for preparing Waldorf high school teachers that is offered in New Hampshire by New England Waldorf Teacher Training. As you probably know, Antioch New England Graduate School has offered a Waldorf elementary school training for over a decade now, but in recent years we have felt the need for a program specifically for preparing Waldorf high school teachers.

As of July, 1996, we are offering a three-summers program for high school teachers in the following subjects: mathematics, life and physical sciences, history, and English, as well as foreign languages. Each summer session lasts four weeks. During each of the two intervening years, the teachers undertake independent study and guided research in their chosen field of expertise, culminating during their second year with a 15-week internship in one or more Waldorf high schools.

Four things are critical, we feel, for the adequate preparation of a Waldorf high school teacher. The first is that one gets a really good sense for the nature of adolescents and for the Waldorf high school curriculum that is designed to meet their developmental changes. The second is that one can thoroughly penetrate one’s subject area with anthroposophically-inspired insight and understanding. The third is that one cultivates and keeps fresh and alive a kind of inner mobility born of artistic activity. And fourth, it is crucial that teachers live their subjects by becoming active researchers in them—hence, the requirement for a research thesis during the two years between the three summer sessions.

During the first summer, as you might expect, one takes courses on adolescence and the Waldorf curriculum, as well as a course entitled “Living Thinking,” which is intended to help cultivate that inner eye of imagination so essential to a lively high school teacher. In addition, one begins to delve into one’s subject specialization, as well as taking a raft of artistic courses in eurythmy, music, sculpture, speech, drama, painting, and Bothmer gymnastics.

The second summer focuses on the curriculum in more detail but also includes a course for all teachers, regardless of their specialization, on what you might call “reading modern world events as symptoms”—in other words, a phenomenological (sciences) or symptomatological (humanities) approach to natural or social events. We read together in the *Book of Nature* and the *Book of Culture*.

Finally, in the third summer, we return with ever greater intensity to the subject areas, but also pick up the other aspects of high school life—for instance, the social life of the teenager, and the social aspects of working in a high school: what you might call a survival course for getting along with colleagues. In addition, we offer courses on other skills as well, such as how to help students develop proper study skills and writing skills and reading skills, and so forth.

A word about prerequisites. Unlike some of the other teacher training programs, we require prior to entering our program the equivalent of a foundation year in anthro-

posophy. To help students meet this requirement, we offer various "clusters" of foundation studies up and down the East Coast.

Voice from the audience: How do you go about arranging an internship in a Waldorf school while still working at some other job?

D a As with most programs, one has to sculpt it individually. However, in the high school, the internship may well be different. Although we expect an internship of about 15 weeks—that's a long internship—it is our feeling that it is not necessarily the strongest thing to spend it all with one teacher because each high school is so different, each high school teacher is so different. Rather, it may be more worthwhile for a trainee to go and visit different high schools and different high school teachers are part of an internship. That, of course, makes it more flexible. One can break it up more easily, working with the person's particular biography and job life. In this way, one can still have some way of earning income while making the transition to being a teacher. I should also mention that there are some scholarships available for people wishing to go through the high school program in the form of loans, scholarships, and grants.

Countdown for a New High School

a a a D a

As the conference moved into its final session, Hans-Joachim Mattke offered a model of a countdown—starting from a set date in the future and working backwards from that date to the present moment, then planning forward towards that set date. Based on his experiences with several North American Waldorf high school ventures, he described the process in the following way:

a a a The idea of founding a Waldorf high school can act on the grade school like a catalyst in two ways: negatively or positively. Negatively, in that this idea may fracture the elementary school faculty or the parent body, or in that by broaching this idea, problems of the grade school which have lain dormant for years all of a sudden come into much greater visibility. The idea of a high school can also work positively, in that it rallies support among those groups—faculty, parents, board members—that may need some new shared venture in order to regain energy and dedication to the school.

Self-evaluation

So, let us imagine a countdown from seven years into the future. (I take seven as a number because of its magical ring—it could be some other number, to be sure.) The first step we take in this process is to conduct a thorough-going self-evaluation of the existing lower school faculty. Likewise of the students, and the parents. Usually this would be led by the College of Teachers, working together with the parents and, perhaps, with members of the board. Since holding a mirror to oneself can lead to complications and even painful or hurt feelings, it may help to bring in somebody who has nothing to do with the intricacies of running the school—a consultant, in other words—who is invited in to evaluate the whole school operation for, say, three weeks. This consultant sits through classes in every grade, sits through parent evenings, PTA meetings, and board meetings, looks at the numbers and finances, policies and so on.

At the end of three weeks the consultant can offer a clear picture of where the school stands, and of the quality—let's not say this negatively—the quality of the teaching, the quality of the student body, the quality of enrollment, parent involvement, and so on. Is there, for example, in this school the habit of having parent meetings only every three or four months? Is there a gap between the parent body and the group planning a high school? Is there disappointment in the parent body regarding some aspects of the school?

Now, board-faculty relationships: I have consulted with a Waldorf school where the board met only once a year. That was interesting! The board came together like stockholders in an enterprise to look at the numbers, and after two hours they were already on their way home again. Interestingly enough, the faculty of this school had the impression that they should carry most of the board work since, they felt, the board members would not understand the way a Waldorf school works anyway. As a result,

there was no dialogue between the teachers and people working in the world of economics or the legal profession. As you can imagine, the teachers were overstretched in their work as carriers of the school.

In the case of another school, the board came together very often. Consequently, the faculty felt very board-directed. Then they would feel, "Our admissions director or our business manager is too powerful. What can we do to strengthen the faculty so that there is more of a balance between faculty and board?" In each school it is different. These are just two pictures in answer to the question during the self-evaluation: Where does the school stand in this process of board work?

Now, outreach. How does the school stand in the community? For a prospective high school, it is very important to know how your school is perceived in the community. Also, how do your eighth graders fare in the wider world? Which high schools exist in your area? As the school grows older, you need to form relationship with your alumni and the universities they attend, especially the nearby ones. Likewise, with the local economy, the companies around you. In Honolulu, for three years, I gave every year around Easter at least two lectures on Waldorf education to the Chamber of Commerce. We would come together from 7:00 to 7:45 in the morning in a nice breakfast room at the Chamber. They all munched their breakfast while I gave a lecture on Waldorf. Very effective! Gradually these breakfasts became known and the members began to come for luncheon lectures. Now they came and munched their lunch—half an hour only—while someone gave a lecture. In this way, they received some spiritual food along with their material food. Sometimes the people wouldn't even look at you: just eat. Two things at once. This is the American way—eating and driving, or lunching and listening to spirituality. It was wonderful!

Readiness Goals

Of course, I have left out many, many elements, but I just wanted to give you one possible model for outreach. Now, if we have this written self-evaluation report of some 20-30 pages, describing where the school stands in all these things, then we can say, "Let's develop some readiness goals for starting the high school."

If you want to start a high school, it is dangerous to risk the grade school if the very idea of having a high school stands on shaky ground. Is the faculty strong enough? Is the parent body strong enough? When, all of a sudden, they realize, "Oh, a laboratory has to be paid for," the grade school parents may say, "No, we don't want that. For us, it is more important to have a eurythmy teacher!"

To begin with, you might set a readiness goal for enrollment. Let's say the enrollment is weak—suppose 140. Now we say, "In two years we want to have an enrollment of about 200." That is our first goal towards building a high school. This means the idea of forming a high school does not deal with the high school in its first years of readiness. Rather, we concentrate on supporting and stabilizing the grade school with the result—paradoxical though it may sound—that the elementary grades are the first to profit from the idea of starting a high school. One first stabilizes the ground upon which one stands, whether with regard to enrollment, or with regard to the teaching.

You can ask, what percentage of grade school teachers have been trained as Waldorf teachers? In one school, I found it was 80 percent, in another about 45 percent. What can we do about this, you could ask. Well, you could agree that if teachers leave, it is very important that they are replaced by trained teachers so that the balance shifts from untrained to trained teachers. That could be another readiness goal for the high school: to strengthen the Waldorf training of *grade school* teachers.

Let's pick up again on the readiness goal of enrollment. You want to increase your enrollment during the next 24 months. Then, as with a company, we have to outline our strategy: every month, say, a public talk—a brunch lecture or a lunch lecture. In a public setting, not at your school! You go downtown, even if the initial turnout is low. At my first lecture in Hawaii, there were 12 people. I was desperate (in Stuttgart, we are used to having 800 at such events). But in the second year, there were 20. In the third year, 50. Then we turned to TV—interviews on local TV.

So much for enrollment. We have our readiness goal two years from now. But if we don't reach this goal, we can set it back to three years from now. You can always be open to stopping the clock because the countdown comes from the future. And the future will always be waiting for you.

Now, what about the new teachers? We can't open the high school if we don't have the teachers. By the fourth or fifth year of this process, we need to be identifying prospective teachers. And as you approach your target opening date, we need to ask, "Where are the guest teachers coming from?" because in ninth grade, we will not have a full high school faculty, by any means. This can be tricky, because you need a lot of guest subject teachers and yet at least a few to carry the students steadily from one month to the next.

Meanwhile, ongoing through all these considerations, there needs to be study work every year—whether you open a high school or not—with the parents and with the teachers, with all the teachers from first grade to eighth. This must happen regularly so that this work sinks gradually into the etheric body of the school. One has to work for one, two, three, four years—every second PTA meeting, 10 minutes on the agenda for some aspect of the high school project. Ongoing repetition: this is how to get things to sink into the etheric. Organize study groups with parents, reading groups with the public, study of Steiner's "supplementary course" now published under the title *Waldorf Education for Adolescents* in the pedagogical part of the faculty meeting so that the first grade teacher, as well as the eighth grade teacher, understands a bit more about adolescence. After all, later on they will all form one faculty, and high school teachers will have to be right there when the meeting deals with first grade issues, just as the first grade teacher will have to be right there when the faculty has to deal with high school issues. This is the interesting thing—how we learn from one another in a Waldorf faculty. But this has to be trained. In the United States, this collaboration is not taken for granted—it has to be learned. In my country Germany, a Waldorf school does not stop growing at eighth grade. We have no conception of an eighth-grade school—it's always meant to be 12.

Now, as to some readiness goals for the parents. The overall process is so complicated that we need the full help of the parents. I do think it is arrogant to believe that

we, the teachers, can put up a high school. We need fully 50 percent of the work to be done by the parents. And they will not do their share if they are left out of the picture at the beginning. They come not just as helpers but, in a sense, as equal partners in this enterprise. And we have to acknowledge them as such. They can help not just with fund-raising but with tools, with laboratories, and so on.

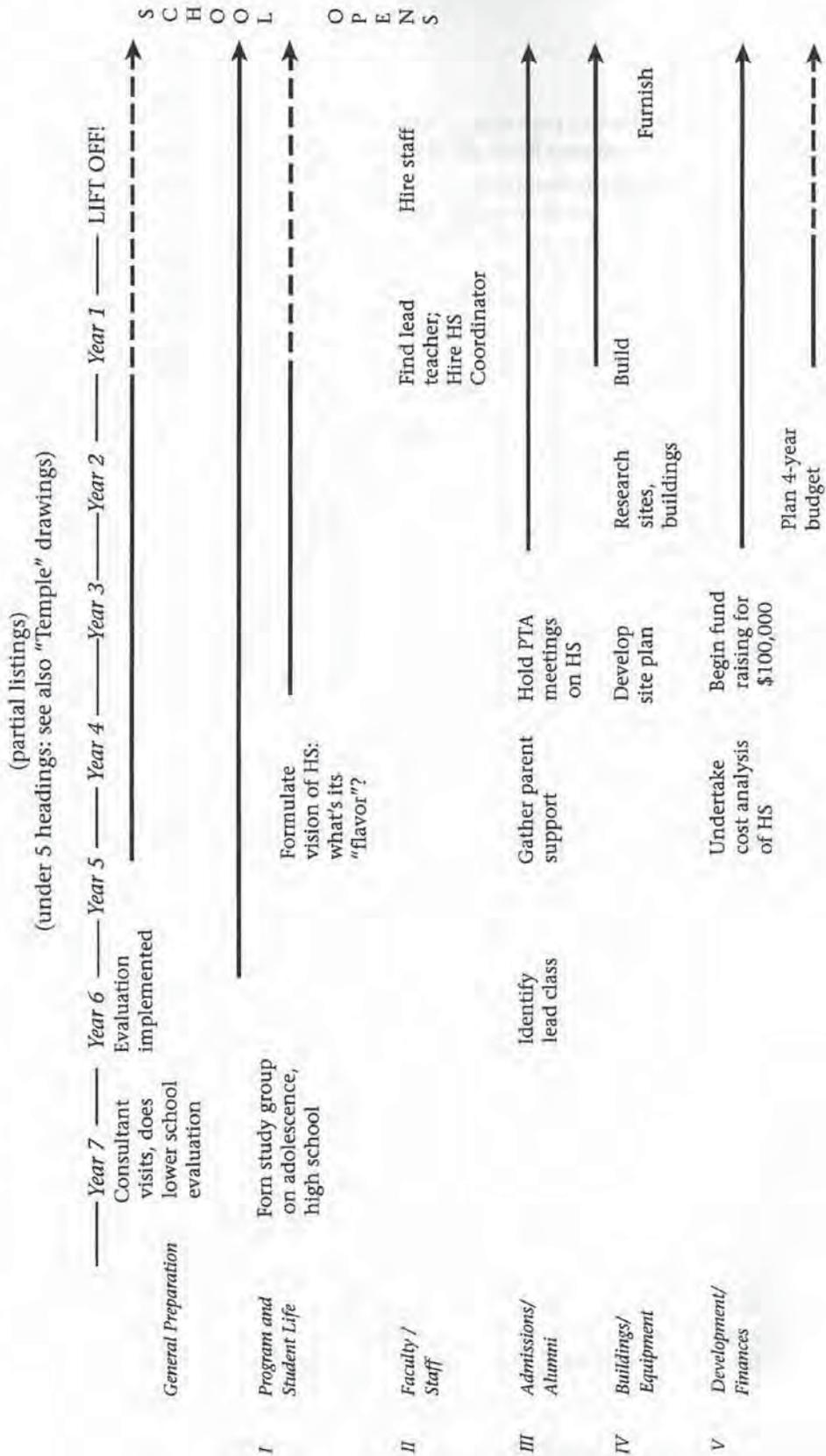
I always suggest that in planning a high school, we should think backwards—from the future to the present—instead of just forwards, from now to the future, for with this countdown mentality one can always check oneself to see whether one has done “a” and “b” and “c.” Because if you have a weak enrollment in the middle school, you will have a problem with numbers in the high school. Then you will end up with a ninth grade of six or seven students and you simply can’t continue. You will always be fighting a deficit.

D a In any case, you have to count on a major infusion of seed money to get a high school launched—whether you fund raise or whether, unpopular though it is to say this, you subsidize the high school with lower school or, more likely, kindergarten tuition. There are two kinds of financial hole to fill here: one, the initial seed money (many schools I know need around 100,000 seed money to launch a high school properly) the other, the ongoing money to make up annual deficits, even once the enrollment has grown to adequate numbers. To enter into a high school commitment is to enter into permanent deficit. Deficit that will have to be made up by annual giving or special fund-raisers or from tuition income outside the high school.

a When it comes to planning high schools, it is important for Waldorf school to collaborate. I have seen American high schools close because two schools were very near each other and these two schools did not collaborate sufficiently. and it’s always bad for a grade school if its high school closes, because then parents begin taking their children out already in sixth grade—they no longer trust the seventh and eighth grades.

Let us summarize what I have tried to suggest about these notions of the “count-down” and of “readiness goals” by offering you the following chart. Please remember it is only one of many models and time frames. And even if, after you have gone through this exercise, you end up not opening a high school, at least you will have undertaken the healthy process of self-evaluation, which is periodically needed for teachers anyway.

The Countdown



Closing Image

D a

Take a look at the reverse side of a dollar bill.

On the left side you will see the *verso* of the United States Great Seal, including the puzzling image of a truncated pyramid. You can picture how it is being built up, stone by stone, from its square base, the four sides slanting upward towards its pinnacle.

From another point of view, you could say that this pyramid is in the process of being built *down*—originating from some light source that is raying down upon the foundation of the pyramid below.

If you look more carefully, though, you may get yet a third impression: namely that both bottom and top are already in place. All that is missing is the section in between the stone pyramid rising from below and the eye-filled, light-encircled tip shining down from above.

What promise does this image hold for those who wish to initiate a new Waldorf high school venture? It promises a paradox: namely that, on the one hand, a pyramid—or indeed any sacred space or enterprise—remains always incomplete, always on the way, reaching for the light. And yet, on the other hand, it suggests that a sacred structure is there, fully, from the moment it is envisioned and needs only to grow into physical manifestation.

Perhaps we can take heart from this image as we contemplate the daunting task of starting a Waldorf high school, for it points to a metaphysical reality that the school we would form *is already there* and needs not to be so much created as *found*, envisioned in the sense of *being seen*.

Certainly there is an increasing circle of support these days for any high school venture: some 20 high schools in various stages of development; a much better visibility of Waldorf graduates in academic and business fields; a growing body of literature relevant to high school academic and social curricula (among them, we hope, this source book).

At the same time, each new high school must revisit the same basic questions: what is a teenager? What is different about a Waldorf high school? What is to be the unique mission of our Waldorf high school? These questions need time to gestate and generate fruitful results. No need to rush the formulation of new answers to these timeless questions.

Of course, no school community ever feels fully ready to start a high school. There is always a feeling of a gap, a stretch, a frightening chasm between what is and what needs to be. No matter how far one has built up the slanting walls from the base, the apex always feels out of reach.

Seen from the bottom up, “out of reach” may appear as “out of the question”. Seen simultaneously from the top down and bottom up, however, the gap between tip and base—though it remains—is joined by invisible light rays emanating from the eye of the spirit, which shines down from lofty heights into the very foundation of our work together.

Part 3



Curriculum Materials



Introduction

In the Waldorf high school, subject teacher replaces class teacher. This means that high school teachers are usually much more saturated in specific subjects than are their lower school colleagues.

No attempt is made here, therefore, to provide the content of the curriculum that must be the purview of the individual teacher. Rather, our purpose in this section is to offer a brief overview of the curriculum structure along with some sample curriculum outlines and descriptions.

In broadest terms, one can think of the high school day as being divided into three phases:

- a main lesson phase (lasting 90 to 120 minutes)
- a track class or run-through class phase (consisting of a sequence of skills classes in English, math, foreign languages, labs, social sciences, and perhaps some art classes, each lasting 45 to 60 minutes)
- an afternoon program phase (consisting of longer classes in the studio and performing arts, athletics, community service, clubs, drivers ed., and other extracurricular offerings, lasting well into the afternoon depending on the activity)

The first phase is laid out in two sample schedules printed on the next pages. Of course, other topics find their way into main lessons (also known as “block class” or “morning lesson” to avoid the unintended message that the first phase is somehow more important than the second and third phases).

Typical classes offered in the second phase are described in some sample course descriptions, though again many more classes can be included in this part of the day. Key considerations in planning this phase of the curriculum are:

Which classes will be scheduled by grade (i.e., all ninth graders in the same class—for instance, freshman English)?

Which classes will be scheduled by level of difficulty (i.e., classes with different age groups—for instance, French level I)?

Curriculum offerings in the third phase are often the most varied among the existing Waldorf high schools. In a sense, it is here that the character or stamp of the school may find its more evident expression. Hence, no sample or template is offered here.

For the adolescents, who crave social experiences, this part of the day may hold the greatest attraction. Beyond the usual programs that one might find in any secondary school, Waldorf high schools can draw on a wealth of insight into the healthy development of the body (through a program in spatial dynamics) as well as of the soul (through a deeper entry into the arts and social experiences) and of the spirit.

Waldorf students tend to be all-around generalists, with the result that many want to “do it all”, especially in the third phase of the day. Inevitable conflicts arise: the choral singer who longs to play basketball, the devoted community service activist who needs to take drivers ed., and so forth. High school advisors or class mentors

have to stand ready to guide the teenager through the painful, yet pedagogically invaluable, experience of *making choices*.

Samples of the first and second phases of a Waldorf high school day follow.

Sample Block Schedule

	a	1 a	11 a	12 a
1	Modern History I	Meteorology	Medieval History	oology
2	Descriptive Geometry	Ancient History I	Physics: Electricity Magnetism	Transcendentalists
3	Chemistry: Organic	Drama	Dante	World History Through Science
4	Creation Myths	Chemistry: Acids Bases	Projective Geometry	Physics: Light Color Theory
5	Permutations, Combinations, Probability	Bible History Literature	Shakespeare	Faust
6	Physiology	Physics: Mechanics Theory	Chemistry: Atomic Theory	Chemistry: Biochemistry
7	History Through Art	History Through Language	History Through Music	History Through Architecture
8	Physics: Heat Engines	Embryology	Renaissance History	Russian Literature
9	Geology	Ancient History II	Parcival	Evolution
10	Modern History II	Surveying	Botany	Senior Drama

High School Curriculum

a a

Grade Nine

a

Science

- Biology: Human Anatomy
- Chemistry: Chemistry of Plants
- Earth Science: Geology
- Physics: Thermodynamics

Mathematics: Permutations Combinations, Loci

Literature: Comedy and Tragedy

History: Modern World History, Modern American History, Art History I and II

a

English

Mathematics: Algebra

Foreign Language: French, German

Social Studies

Physical Education

Music: Choral, Instrumental

Basketry, Black and White Drawing, Clay Modeling, Descriptive Geometry, Shoemaking, Speech and Drama, Eurythmy (movement and speech)

Grade Ten

a

Science

- Biology: Human Physiology
- Chemistry: Acids, Bases, Salts
- Earth Science: Geophysics
- Physics: Mechanics

Mathematics: Trigonometry, Logarithms

Literature: Development of English, Poetics

History: Ancient Civilizations I and II, American Revolution and Constitution

a

English

Mathematics: Geometry

Foreign Language: French, German

Social Studies

Physical Education

Music: Choral, Instrumental

Block Printing, Clay Modeling, Drama, Pen and Ink Drawing, Projective Geometry, Weaving, Eurythmy (movement and speech)

Grade Eleven

a

Science:

- Biology: Botany
- Chemistry: Periodic Table
- Earth Science: Astronomy
- Physics: Electricity and Magnetism

Mathematics: Projective Geometry, Boolean Algebra

Literature: Parzival, Shakespeare

History: Civil War, Medieval and Renaissance, History of Music

a

English

Mathematics: Advanced Algebra, Trigonometry

Foreign Language: French, German

Social Studies

Physical Education

Music: Choral, Instrumental

Computer Science and Typing

Bookbinding, Drama, Photography, Stagecraft, Surveying, Watercolor Painting, Eurythmy (movement and speech)

Grade Twelve

a

Science:

- Biology: Zoology
- Chemistry: Chemistry of Life
- Earth Science: Ecology
- Physics: Light and Optics

Mathematics: The Calculus, Math Survey

Literature: American Transcendentalists, Modern World Literature Survey

History: Philosophy of History, Modern American History, History of Architecture

a

English

Mathematics: The Calculus, Topics in Applied Mathematics

Foreign Language: French, German

Social Studies

Physical Education

Music: Choral, Instrument

Calligraphy, Oil Painting, Senior Play, Senior Project, Stagecraft and Costuming, Stone Sculpture, Eurythmy (movement and speech)

High School Curriculum

a a a

English Curriculum

1

The ninth grade is introduced to a variety of literary forms—myths, the novel (selected books by Twain and Dickens), autobiography, and plays. Fundamentals of grammar and usage are taught in small group workshops. Writing exercises are introduced including letter writing, summaries, dialogues, character descriptions, outlines, plot developments, poetry, and original stories.

— 1

The tenth grade theme is the Word as expressed in poetry and prose. There are units on poetry writing, nineteenth century American authors such as Hawthorne, Emerson, Thoreau, Whitman, and Melville, with particular emphasis on *The Scarlet Letter* nineteenth century English Romantics such as Blake, Wordsworth, Coleridge, Byron, Keats, and Shelley *The Iliad* and *Old Testament* and *The Grapes of Wrath* by Steinbeck.

Grammar is reviewed, and theme paper writing is introduced, including the use of footnoting and bibliography. English skills are stressed throughout the literature courses writing assignments form a regular part of the year's work in English.

— 1

Literature studies concentrate on themes parallel to those being explored in eleventh grade history. Studied are the *New Testament*, a survey of early English literature (including *Beowulf*, the Arthurian tales, and Chaucer's *Canterbury Tales*), *Parzival*, and Shakespeare. Contemporary themes are explored in a study of Huxley's *Brave New World*.

English skills stressed are grammar, word usage, punctuation, vocabulary, spelling, and word roots. Writing assignments include research papers, theme exploration, and character studies.

— 1

The themes of freedom, good and evil, and the modern condition are studied in such nineteenth century masterpieces as Goethe's *Faust*, Dostoevsky's *The Brothers Karamazov*, and Melville's *Moby Dick*. Precis are constructed of several of Emerson's essays such as "The American Scholar," "Self-Reliance," and "Nature", and the ideas are compared with Thoreau's "Civil Disobedience" and examples of Whitman's poetry.

Twentieth century writers such as Hemingway, Joyce, van der Post, Heller, Faulkner, Hurston, Ellison and Potok are introduced to the students through excerpts. One novel is read in its entirety and is the subject of a theme paper. Modern drama is explored and a full production is performed for the school and community. Examples of senior plays performed: *The Matchmaker*, *The Crucible*, *The Time of Our Lives*, *The Skin of Our*

Teeth, State of Siege, Juno and the Paycock, and Biedermann and the Firebugs.

a — 2

Honors course on Russian Literature. Course covers nineteenth and twentieth century Russian literature. In addition to reading *The Brothers Karamazov*, the students must read another work such as *Cancer Ward* or *One Day in the Life of Ivan Denisovitch* by Solzhenitzen, *Progress, Peaceful Coexistence and Intellectual Freedom* by Sakharov, *Notes from Underground* by Dostoevsky and *Dr. Zhivago* by Pasternak. They participate in a seminar and are responsible for an oral presentation and a major art project.

Mathematics Curriculum

a — 1

A brush-up of the arithmetic skills in preparation for algebra. Includes the four basic operations on whole numbers, fractions and decimals square roots percentages exponents simple equation solving and negative numbers.

a — 1

Basic first year algebra including the following: the four basic operations with positive and negative numbers finding the solution set of first and second degree equations in one variable working with exponents factoring working with powers and roots with some applications to word problems graphing rational expression simplification basic coordinate geometry the quadratic formula and completing the square and radicals.

a a y a a — 2

The course defines and discusses concepts of probability including sample spaces, permutations and combinations as applied to basic problems. Also included is the Fundamental Principal of Counting as applied to assorted problems. Frequency distribution, mean, median and standard deviation of data are also covered.

y — 1

This is a basic course in Euclidean geometry introducing the beginnings of formal logic and proofs. Congruency and similarity is developed axiomatically and applied to triangles, parallel and perpendicular lines, polygons and solid geometric figures. Other topics covered are circles, arc and angle measurement, triangle inequalities, areas and volumes as applied to polygons and solid figures, respectively. Coordinate and transformation geometry are introduced at the end of the course.

a y — 1

This course is similar to the Euclidean Geometry program described as Geometry I, but formal logic, proofs, and coordinate geometry are not undertaken. The theorems needed to measure angles and lengths of line segments are discussed and applied to practical problems. Some of these theorems would be from sections on congruent and similar triangles, parallel and perpendicular lines, circles, quadrilaterals, regular polygons and arc measurement. Finding areas of plane figures and volumes for solid

figures are covered extensively. The construction instruments are introduced and used throughout the course.

a **y — 1**

A basic course in the beginnings of trigonometry. The six basic relationships are developed and applied to practical problems. The Law of Sines, Law of Cosines and Heron's area formulas are discussed and applied to problem solving.

a **y — 1**

A beginning course in using a transit, recording data, finding elevations using trigonometry when necessary, and drawing contours.

a — 1

An advanced algebra II course for advanced eleventh grade mathematics students. All of the following topics are discussed: polynomials and synthetic division factoring and working with rational expressions powers, exponents, roots and logarithms solving equations of the first, second and higher degree equations solving systems of equations and inequalities through graphic, substitution, Goussian elimination and matrix theory coordinate geometry conics and complex numbers.

a **y — 2**

A brief history of mathematics starts the course right up to the split between analysis and synthesis. Basic projective concepts are discussed and many theorems are developed by constructive proofs and drawings. Principles of duality and polarity are discussed and utilized in such theorems as: Von Stradts, Pascals, Desargues, Pappos and the Fundamental Theorem of Projective Geometry.

a **a 2 — 1**

This course is offered to eleventh grade students who have completed 2 semesters of Algebra I and at least a basic course of geometry. The course reviews Algebra 1, geometry and basic problem solving throughout both semesters. A heavy emphasis is placed on second semester algebra topics.

a — 1

This is a regular Algebra 2 course for twelfth grade students who have completed the transition to the Algebra 2 course. This course covers the same material as the Algebra IIA course with matrix theory, coordinate geometry and logarithms not gone into in depth.

This course is offered to eleventh grade students who have completed two semesters of Algebra I and at least a basic course in geometry. The course reviews Algebra I, geometry and basic problem solving throughout both semesters. A heavy emphasis is placed on second semester Algebra topics.

y —

Complete course in trigonometry covering topics in functions, inverse functions, radian measure, identities, solving trigonometric equations, vectors, complex numbers, Law of Sines, Law of Cosines, and parametric equations.

a

Series, sequences and limits are discussed and formulae developed. Differentiation and implicit differentiation are used on some types of basic functions. The Chain Rule, Rolles' theorem and the Mean Value Theorem are introduced and applied. The course emphasis is on problem solving using advanced mathematical ideas.

a —

This is a course in the basic mathematics of life. Checking accounts, loans, calculating interest, borrowing, stock market math, and life insurance are some of the topics covered.

a a a a

AB and or BC

Foreign Language Curriculum—German

a — 1

The main objective is the development of the four communication skills: listening, speaking, reading, and writing. Particular emphasis is on oral competence. Elementary grammar is studied intensively, writing in the form of paragraphs, letters, and basic compositions is required. Expansion of vocabulary knowledge is an essential part of this class. We read, study, and recite poetry during the entire course.

a — 1

This course is designed for the student entering our school without previous foreign language skills, also for the student requiring more individual attention in the development of the basic required skills of a Level I language course. Short selections are included for enrichment and for reading comprehension.

a — 1

A continuation of study of the basic communication skills, with further development of reading ability. Reading comprehension activities include writing skill practices. A review and more in-depth grammar study is undertaken, emphasis is focused on practical application in writing and speaking. Verbal skills are developed on a continuous basis, structured conversation is emphasized. Writing in the form of paragraphs, letters, and basic compositions is required. We read, study, and recite poetry during the entire course. Level B students have a simpler graduated text.

a — 1

An intensive review of fundamental grammar is undertaken. A study of sentence structure, word analysis, idioms, style and the more complicated points of advanced grammar are included, with emphasis on practical application in writing, speaking, and reading. An introduction to literature, practice in speaking through basic discussions, and writing reports and compositions related to material studied are included. Oral reports on selected topics are required.

This level reviews and expands material and grammar studied in the previous level, to reinforce and perfect language skills. Emphasis is on advanced training in reading, topics include the history of German-speaking nations, politics, geography, economics, industry, sociology and current issues. Reading literature centers around the classical, romantic and modern eras. Reading comprehension activities in the form of reports, composition writing of selected topics, related to material studied and oral presentations are required.

a — 1

This level reviews and expands material and grammar studied in the previous level, to reinforce and perfect language skills. Emphasis is on advanced training in reading, topics include the history of German-speaking nations, politics, geography, economics, industry, sociology and current issues. Reading literature centers around the classical, romantic and modern eras. Reading comprehension activities in the form of reports, composition writing of selected topics, related to material studied and oral presentations are required.

a — 1

This course is designed for the student who is competent and willing to carry on an independent study program. The work is supervised by the teacher on a weekly basis. The course focuses mainly on classical literature reading and study contemporary reading is included. Major emphasis is on written German with discussion and interpretation of literary works. A reading list from the AP course selection is provided by the instructor. This course is adapted to the abilities and interests of the individual student.

Foreign Language Curriculum—Spanish

a — 1

This class is for students who have background from the lower school or have been exposed to the language elsewhere. These students are at least 3 4 through Level I of language study. A review of the text *Ud y Yo: Primer Paso* is undertaken for the first semester with the aim of completing 15 lessons by the end of the third quarter. At the beginning of the fourth quarter, the text *Adelante* is usually used. Using graduated readers, these students read various types of short stories, legends, epics, and a large number of poems. At this level, the students regularly write compositions.

a — 1

The beginning student is taught pronunciation and intonation through the use of the Spanish alphabet, syllable-sounding exercises, and poetry recitation. Concurrently, the students are introduced to 17 active, simple, and meaningful vocabulary for the conversation at the everyday level of experience. Fifteen additional lessons, presented in three parts (story, grammatical structure, culture) and designed within everyday experience vocabulary, aid the students in developing the four language skills of listening, speaking, reading, and writing. Additional materials: poetry, songs, short stories. Readers are available and used with each class according to ability.

a — 1

The students continue increasing and enhancing skills in the four areas of listening, speaking, reading, and writing, until most of the grammatical structure has been introduced. The year ends with the study of the present-subjunctive mood. The text *Ud y Yo: Adelante*, continuing its three-part format of 15 lessons, fulfills the Level II minimum requirements for both levels A and B. The Level A students begin the year with a graduated reader and simple composition units, and tackle short stories (abridged and unabridged) in the fourth quarter. These stories are written by the leading literary figures of Latin America and Spain. Level B students have a simpler graduated text. Those students who wish to continue from Level IIB or Level III may do so with the permission of the teacher and by fulfilling a summer tutoring program, if necessary, to bring them up to the Level IIA in the 10th grade or III prior to entering the third level or fourth level, respectively.

a — 1

The initial effort of first level of advanced language study moves from the routine exercises and simple readers in the beginning stages of communication to the next step. The formal text, *Nuestro Mundo*, continues its three-part format and has 24 lessons. The culture lessons in this text highlight each country in Latin America and end with three lessons on Spain, a second more up-to-date culture and civilization textbook has been added. At this level, beginning with extensive grammar units on the present and past subjunctive mood, the students work toward mastering most of the Spanish grammatical structure throughout the year. The text's unique format in offering all the Latin American countries and Spain, affords the opportunity to present a more in-depth account of each country's geography, history, literature, political, and economic life. It is a Mini-Civilization course that continues in Level IV. Other materials include examples gathered from literary anthologies, history and civilization texts, geography books, collections of poetry, short stories, novels, plays, and newspaper and magazine articles to keep the students abreast of current events. The students also receive and work with articles in a scholastic magazine publication called "Hoy Dia" for Levels III and IV. In conjunction with the culture course, a unit on Spanish and Latin American music is offered at Level III.

a — 1

This course is a continuation of Spanish IIB designed to complete the level of proficiency necessary to receive credits equivalent to 2 years of foreign language study. It must be noted that Spanish IIB is not a course offered every year on a regular basis. Rather, it is included when deemed necessary to meet the needs of our students in two ways:

1. Those students who have been working in Group B (language I and II) but who work at a slower pace and need more time to complete the two years of foreign language study.
2. Those students who have come to the Waldorf school in the 10th grade have the opportunity to complete two full years of foreign language study and thus fulfill the college requirements if they are college-bound.

a — 1

The fourth level of Spanish is set up with four objectives:

1. The first objective is to continue with the civilization course begun at Level III and to complete it if possible.
2. Another goal is to spend two of the five days of classes in the study of literature. The unit begins with Cervantes, which includes selections from his biography. Abridged chapters from books I and II of *Don Quijote de la Mancha* and whenever possible one or two abridged selections from Cervantes' *Novelas Ejemplares*. Toward the end of the year one may study plays by Federico Garcia Lorca, Gorge Luis Borges, or other contemporary Latin American writers.
3. A third goal is the completion and review of grammatical concepts. When time permits, there is a more in-depth exploration of some concepts already learned.
4. A fourth offering that is not a part of the curriculum, but offered when there are well prepared, fluent, and motivated students, is the Advanced Placement Language Exam. The teacher prepares students on a private, tutorial basis.

a — 1

The qualifications of an honors program is the addition of one or two units to the existing Level IV course. Units available are:

1. The 19th or 20th century Spanish or Latin American novel.
2. A unit on drama. Study of plays from the Golden Age of Spanish Literature through modern plays from Spain or Latin America.
3. A unit on art. Spanish as well as Latin American arts with an emphasis on the Spanish masters through the contemporary works of Picasso, Miro, and Dali.

Social Studies Curriculum—World History

y 1 — 2

Examines the nature of revolutions, concentrating on the 19th and 20th centuries. The French Revolution, Industrial Revolution, and Russian Revolution are among those covered.

y — 4 2

Surveys art from cave art through Rembrandt, tracing the changes in human consciousness through cultural development. Extensive use is made of slides and prints. A field trip is included so that students can sketch from original art.

y —

Examines ancient history. The means of studying the past is explored with examples from archeology, philology, literature, India, Ancient Persia, Sumer, Babylon, Egypt, the Hebrews, and Greece are studied. There is a concentrated study of ancient Greece including the development of democracy, the change from religion to philosophy, and the Greek contribution to the Western world. Primary sources are used as basic reading material.

y — 2

A study of the Far East in the 19th and 20th centuries, concentrating on China and Japan.

y —

A study of ancient Rome, the Middle Ages, and the Renaissance. Students study the social, economic, and political structures of these periods through lecture, independent research, and discussion of ideas. Emphasis is placed on the human being's changing relationship to authority in religion, science, art, and government. The course ends with the 17th century idea of the Enlightenment.

y — 3 3

A survey of the history of Western music. Emphasis is placed on the relationship between major historical movements and the development of musical forms. The course begins with a survey of non-Western music and uses of music in primitive societies. The major periods of Western music studied are: Medieval, Renaissance, Baroque, Classical, Romantic, and modern. The course ends with a discussion of American music and the unique qualities that have developed in this country.

y — 1

A study of the pre-Columbian peoples of Meso-America and South America including the ancient civilizations of the Maya, Toltec, Aztec, Inca, and Olmec peoples and concentrating on the Incas of South America and the Araucanos of Southern Chile.

y — 3 3

A survey of ideas in history leading to an understanding of the major issues of the contemporary world, exploring world views based on religion, philosophy, psychology, economic systems, and political structure. Students write papers and complete a major project.

y — 2

A survey of architecture through the ages. A three-day field trip is included. Each student designs and constructs an individual model of a public building as the final assignment of the course.

y —

A study of developing countries. The concentration is on Africa and Latin America. The course includes a seminar on general problems of developing nations as well as an appreciation of the geography, economic and political systems, colonial problems, and the art and culture of the two continents.

Social Studies Curriculum—United States History

y — 2

Traces the early settlements of the New World, the regional character of the thirteen colonies, and the American Revolution.

y — 2

Examines the United States Constitution and the Bill of Rights. It includes a study of the teenager and the law.

y — 2

Course covers the period 1789-1865 and concentrates on the new nation, Federalism versus Republicanism, Jefferson's ideals, conditions leading up to the Civil War, Jacksonian democracy, and the Civil War itself.

y — 2

Course covers the period from Reconstruction through World War I.

y — 2

Course begins with World War I and examines the development of the United States as a world power. Included in the course is a study of U.S. involvement in Vietnam, the effect of Watergate, and the major challenges to the U.S. today.

y — 2

This course traces the development of 19th and 20th century economic theory from mercantilism. It covers classical liberalism, socialism, communism, fascism, and anarchism and their impact on the United States.

Social Studies Curriculum—Geography

a y — 2

The study includes looking at the earth as a morphological whole, exploring theories on how land masses and oceans were formed, and learning about the geological structure of the earth.

a y — 2

This course examines the various physical and environmental consequences of water systems on the earth. The cultural importance of bodies of water for transportation, irrigation, and domestic use is covered.

Science Curriculum—Biology

y — 2

Human Anatomy and Physiology. A survey of the anatomy and physiology of the skeletal system, sensory-nervous system and circulatory system.

y — 2

Human Anatomy and Physiology. A survey of the digestive and excretory systems. The endocrine system and the role of hormones is studied. The course terminates with a study of the anatomy and physiology of reproduction, fertilization, and embryology.

y — 1

Cellular Biology. This course covers all the major topics of cellular biology. Starting with a historical view of the role of the microscope, students make a survey of the protista in water from the American River and adjacent pond.

Botany. This course begins with a survey of the anatomy and physiology of flowering plants (angiosperms), and nonflowering plants from algae to conifers (gymnosperms). Students survey the common plants native to the Sacramento Region.

y —

Biology Laboratory. This class covers the major topics in modern biology and supplements certain areas that are studied in Main Lessons throughout the high school years. Use of laboratory equipment and techniques are an integral part of these studies. Topics include: modern genetics, anatomy and physiology, nutrition, classification, ecology, and elementary biochemistry.

y — 4 2

oology I. This course contains a survey of the major animal phyla. Students study life cycles, anatomy, and physiology of animals from each of these phyla. Animals native to the area are studied when possible. This course includes a field trip to the Pacific Coast.

oology II. This course contains a major study of evolution from a wide variety of viewpoints.

a a — 2

This course covers major topics of general health, including: nutrition, family planning, drugs, alcohol, smoking, venereal diseases, hygiene, and mental health.

Science Curriculum—Chemistry**y — 3 3**

Organic Chemistry. The carbohydrates are studied. Their origin in the plant, consumption through history, usages, and technologies associated with these substances are discussed. Other substances derived from the organic activity of living organisms are also discussed.

y — 2

Salts, Acids, and Bases. The four Greek elements are discussed. The solid state and crystals are studied. The Limestone cycle is used as a vehicle to introduce symbolic notation. The by-products of the limestone break-up are analyzed. The characteristics, properties, production, and general reactions of acids and bases are introduced. Other topics covered are: constant and multiple proportions and valences.

y — 2

From Alchemy to the Atom. The historical evolution of chemistry from Alchemy to modern chemistry is revealed. The Periodic table is derived out of empirical results.

Different families of the periodic table are studied, in particular, Alkalis and Halogens. The Electron Shell Theory is introduced and oxidation and reduction are discussed with this theory in the background.

y — 2

The blocks opens with oxidation and reduction and the balancing of redox reactions using the “lost electron theory”. The transition elements (metals) are discussed as well as the concepts of Molarity, Equivalence, and Normality. The historical development of the nuclear theory is followed all the way through radioactivity, fission and fusion, and nuclear technologies. These topics lead to a discussion of the larger questions of science and morality.

Science Curriculum—Physics

y — 2

Thermodynamics. The students study the effects of heat and cold on matter, including expansion, contraction, changes of phase, etc. Eddy currents in fluids are observed and related to winds and ocean currents. The steam engine is introduced and its effects on the earth and mankind are discussed. The relationship of heat and cold to the human being is analyzed. Mass and density are discussed and their dependence (or lack of) is looked at. Other topics discussed are: Archimedes and his principle, heat capacity, and heat conductivity.

y — 2

Mechanics. Free fall and Galileo, the inclined plane, velocity, and acceleration are some of the topics discussed. The basic equations of motion are derived from empirical results and applied to predict the position, or speed of a moving object. Mass and weight are compared. Newton and Force are introduced together with his three “laws”. The tautology built in these “laws” is considered, and what that means to our modern consciousness. Gravitation.

y —

Static and Dynamic Electricity and Magnetism. From simple (static) phenomena to more complicated interactions leads the students to an understanding of widely different natural and technological processes such as lightning and auroras, as well as the electric motor, dynamos, and cathodes ray tubes. An elemental atomic model is introduced as one way of understanding some of the phenomena discussed.

Astronomy. Astronomy through the ages is studied. Ancient and modern observational techniques are discussed. Outings to planetariums (whenever possible) are arranged and one night with the stars is a mandatory experience. Planetary and cosmological theories as well as the theoretical evolution of a star are discussed. Other celestial phenomena (nebulas, clusters, galaxies, meteorites, etc.) are also covered.

y — 2

Light, Color, and Modern Physics. What is color? How does it come about? These are some of the typical questions that the student confronts within this block. The prism is used in an attempt to answer such questions empirically. The theories of Newton and Goethe are compared. Similar questions are entertained about light, and the phenomena of reflection, refraction, interference, polarization, etc. Significant experiments that changed the approach to nature and the way scientists have dealt with paradoxes launch the students into Quantum Mechanics and the philosophical implications of such a theory.

Music Curriculum—Electives

Choir I, II, III, IV — 10.0 credits

High school students participate in choir four times a week. The choir performs publicly at least three times a year and will participate in the Golden Empire Music Festival annually starting in 1990. Other performances include the Christmas Assembly, High School Music Assemblies, May Day Festival, and High School Performing Arts Tour (every other year).

Orchestra I, II, III, IV — 10.0 credits

High school students participate in orchestra four times a week. The orchestra performs publicly at least four times a year and has been participating in the Golden Empire Music Festival annually since 1986. Other performances include the Christmas Assembly, High School Music Assemblies, May Day Festival, High School Graduation, and High School Performing Arts Tour (every other year).

Beginning Instruments — 10.0 credits

A class designed for beginners in any wind, string, or percussion instrument.

Madrigals

A performing group focusing on 14th-16th century music.

Music Curriculum—Extracurricular

Musical Comedy — 5.0 credits

A class for students interested in music and drama. Scenes from various musicals are chosen for workshop performance.

Music (Honors)

Elective course open to seniors, three times a week. Course curriculum includes theory, composition, performance, and or conducting.

Physical Education

Physical Education I, II, III, IV — 10.0 credits

In the daily P.E. classes, the students are separated by grades and participate in the same activity block for a four-week period. The blocks offered are volleyball, soccer, team frisbee, basketball, team handball, track and field, softball, and games for freshmen. Intramural P.E. where all four classes participate on the same day, includes the same activities as above with the addition of cross country, bicycling, and weight training with Dynabands.

Arts and Crafts

Art I — 10.0 credits

This class includes an introduction to woodwork, clay, light and dark drawing, calligraphy, block printing, and fundamentals of drama.

Art II — 10.0 credits

This class includes watercolor painting, clay, block printing, weaving, and drama.

Art III — 10.0 credits

All students have a unit on drama. In addition, students elect art classes from choices that include life drawing, clay, woodworking, watercolor painting, bookbinding, spinning, and weaving.

Art IV — 10.0 credits

All students are involved in senior play production. In addition, students are required to elect classes from the following: clay, bookbinding, painting, wood sculpture, and textiles.

Eurythmy

Eurythmy I, II, III, IV — 2.0 credits (per year)

An art of movement using music, speech, and geometric forms is taught. Special opportunities are offered for a performing group.

Senior Projects

Shining Mountain Waldorf High School

1995–1996

The purpose of the Senior Project is to allow each student to demonstrate an area of individual interest that will culminate in a project to be shared with the entire school and the greater Boulder community. Another intention is to strengthen each student's ability to do independent work (self-teaching), a necessary skill to learn in life. Each student will work independently on his/her project and resource periods will be available to Seniors during each week to work on their projects.

Two grades will be given for the work, both of which will be in the category of PASS, FAIL, or PASS WITH HONORS. One grade will be given at the midpoint and will represent the preparation, depth of activity, and thoroughness of the project's preparation.

The second grade will be given after the presentation of the Student Projects on May 18th. These grades will be forwarded to your college of choice and/or kept in your permanent records. Satisfactory completion of the Senior Project is a necessary step to receiving your diploma at Shining Mountain Waldorf High School.

Possible Areas for Projects

Applied Science: Work on computers, biology, botany, chemistry, physics, architecture, mechanics, applied mathematics.

Performing Arts: Recital, play, musical, eurythmy, writing a score of music, producing a CD or tape.

Fine Arts: Sculpture, painting, photography, drawing, assembling an artistic portfolio.

Literature: Writing poetry, a play, a short story, a novel.

Research Scholarship: Writing an original paper exploring the field of mythology, philosophy, psychology, history, religion, literature, education, mathematics.

Applied Arts/Crafts: Woodwork, instrument making, jewelry, book binding, glass blowing, dressmaking, batik, weaving, costume design, blacksmithing, copperwork, bow making, boat building, kayak building, instrument making.

Community Service: An extended focused project in Boulder that you would report on.

Date _____

Your name _____

Your advisor _____

Title of your project _____

Write a brief description of your project below:

Hand this form to Mr. Mitchell. It will be reviewed and approved within three days after you hand it in or a conference will be arranged with you.

Part 4



Bibliography and Reading Lists

Readings for Mentor Seminar on Adolescence and the Waldorf High School Program

1. Henry Barnes, "To Become a Teacher"
2. Walther Böhler, *Living With Your Body*
3. Bernard Lievegoed, *Phases of Childhood* (read introduction, chapter 1, chapter 2:6 through 2:9, chapter 5, chapter 6)
4. Rudolf Steiner, *Waldorf Education for Adolescence* (read especially chapter 5)

Supplementary Bibliography: Adolescence and Society

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- ARTA, eds. *Rock Bottom*
- Barnes, Christy MacKaye, et al. *For the Love of Literature*
- Bockemuehl, Jochen, ed. *Towards a Phenomenology of the Etheric*
- Bortoft, Henri. *The Wholeness of Nature*
- Bott, Victor. *Spiritual Science and the Art of Healing*
- Buehler, Walter. *Living With Your Body*
- Davy, John. *Hope, Evolution and Change*
- Edelglass, Stephen, et al. *The Marriage of Sense and Thought*
- Gabert, Erich. *Educating the Adolescent*
- Gardner, John. *American Heralds of the Spirit*
 . *Education in Search of the Spirit*
 . *Right Action*
 . *Youth Longs to Know*
- Gatto, John. *Dumbing Us Down*
- Gerwin, Douglas. *Waldorf High School Curriculum Guide*
 , ed. *Genesis of a Waldorf High School*
- Glas, Norbert. *Adolescence and Diseases of Puberty*
- Glas, Werner. *Waldorf School Approach to History*
- Gloeckler, Michaela. *A Healing Education*
- Hawley, Richard. *The Big Issues*
 . *The Purposes of Pleasure*
- Holdrege, Craig. *Genetics and the Manipulation of Life*
- Holtzapfel, Walter. *The Human Organs*
- Julius, Frits. *Fundamentals for a Phenomenological Study of Chemistry*
- Koenig, Karl. *The Human Soul*
 . *Illnesses of Our Times*
 . *Meditation on the Endocrine Glands*
- Koepke, Hermann. *On the Threshold of Adolescence*
- Lewis, Richard, ed. *Love, Marriage, Sex in the Light of Spiritual Science* (3 vols.)
- Lievegoed, Bernard. *Man on the Threshold*
 . *Phases*
 . *Phases of Childhood*
- Lindenberg, Christoph. *Teaching History*
- Luxford, Michael. *Adolescence and Its Significance for Those with Special Needs*
- Mees, L.F.C. *Drugs: A Danger for Human Evolution?*
- Mitchell, David. *The Wonders of Waldorf Chemistry*
 , ed. *Rudolf Steiner's Observations on Adolescence: The Third Phase of Human Development*
- Pearce, Joseph Chilton. *Evolution's End*
- Poppelbaum, Hermann. *Man and Animal*
 . *Destiny and Freedom*
 . *New Light on Heredity and Evolution*
- Pusch, Ruth, ed. *Waldorf Schools: Upper Grades and High School*
- Querido, Rene. *Creativity in Education*
- Schad, Wolfgang. *Man and Mammals*
 . *Die Vorgeburtlichkeit des Menschen*
- Schwartz, Eugene. *Adolescence: The Search for Self*
 . *Seeing, Hearing, Learning*

- Simpson, A. Rae. *Raising Teens: A Synthesis of Research and a Foundation for Action*
- Sizer, Theodore. *Horace's Compromise*
 . *Horace's School*
- Sleigh, Julian. *Thirteen to Nineteen*
- Smit, Jorgen. *Lighting Fires*
- Soesman, Albert. *The Twelve Senses*
- Staley, Betty. *Between Form and Freedom*
- Steiner, Rudolf. *Anthroposophical Approach to Illness*
 . *Das Dritte Jahrsiebt*
 . "Education for Adolescents"
 . *Geisteswissenschaftliche Menschenkunde*
 . *Health and Illness*, vols. I and II
 . *The Human Heart*
 . *Spiritual Science and Medicine*
 . *The Work of the Angels in Man's Astral Body*
- Stibbe, Max. *Seven Soul Types*
- Twentyman, Ralph. *The Science and Art of Healing*
- Ulin, Bengt. *Finding the Path*
- Winkler, Franz. *Man the Bridge Between Two Worlds*
- Wolff, Otto. *The Etheric Body*
- Wyatt, Isabel. *From Round Table to Grail Castle*

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- Education for Adolescents*
- Balance in Teaching*
- The Challenge of the Times*
- The Child's Changing Consciousness*
- The Driving Force of Spiritual Powers in World History*
- The Foundations of Human Experience (formerly Study of Man)*
- Intuitive Thinking as a Spiritual Path: A Philosophy of Freedom*
- The Karma of Materialism*
- Macrocosm and Microcosm*
- Man as Symphony of the Creative Word*
- Metamorphoses of the Soul*
- The Modern Art of Education*
- Necessity and Freedom*
- Occult Physiology*
- Pastoral Medicine*
- Soul Economy and Waldorf Education*
- The World of the Senses and the World of the Spirit*
- The Younger Generation*

Sample Reading List–1992–93

Grades 9 and 10

Each student is required to read and to report on at least three books outside of class during the year. For the first book report, all ninth graders must read *To Kill a Mockingbird* of the other two reports, one must be chosen from the history or science lists, the other from fiction and biography. Two of the reports must be written one must be oral.

Reports are due: (9th grade) November 16, March 8, May 17

(10th grade) November 2, March 1, April 26

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Things Fall Apart, Achebe.

A modern Nigerian makes his way between timeless tradition and modern change.

Winesburg, Ohio, Anderson.

Collection of short stories depicting a small Midwestern town early in the century.

Antigone, Anouilh.

A contemporary treatment of the original Greek play about a young woman's defiance of the state and the tragic consequences.

The Book of Ruth and Song of Solomon

The Bible's story of loyalty between mother and daughter-in-law one great love poem.

Manchild in the Promised Land, Brown.

Account of a man who grows up in the heart of a New York City ghetto and escapes to become an artist.

The Tracker, Brown.

An autobiographical account of a boy who learns how to track animals and live Indian-wise and self-sufficient in the wilderness.

Dandelion Wine, Bradbury.

The story of a boy's summer in 1928.

Education of Littletree, Carter.

Description of a young Indian boy's childhood with his Cherokee grandparents in the mountains of North Carolina. (10th grade only)

Great Expectations, Dickens.

A classic tale of an orphan boy who becomes a gentleman.

Collected Poems, Dickinson.

As the poet herself said, "If I feel physically as if the top of my head were taken off, I know that is poetry." These poems are guaranteed to loosen the lid of the mind.

I Rode with Stonewall, Douglas.

A first-hand account of life with one of history's greatest generals, "Stonewall" Jackson of the Civil War.

My Family and Other Animals, Durrell.

An amusing memoir of the author's growing up on the island of Corfu in the middle of an eccentric family.

Winter People, Ehle.

An outsider appears amidst feuding clans in the Smoky Mountains in the 1930s the question is, what can change?

Collected Poems, Frost.

A modern, down-to-earth New Englander's straight-talking perspective on timeless events.

Blood Knot, Fugard.

Set in South Africa in the early sixties two brothers—one light-skinned, one dark—feel the conflicts of their country come between them.

Tiger at the Gates, Giraudoux.

Borrows the basic setting of the Trojan War, but a modern interpretation of man's struggle against destiny.

I Never Promised You a Rose Garden, Green.

A young girl battles her own "demons" to find health.

Death Be Not Proud, Gunther.

A journalist's chronicle of his son Johnny's fiercely intrepid battle with cancer.

The Big Sky, Guthrie.

A mountain man traps beaver and lives with the Indians in the West during the 1830's.

Raisin in the Sun, Hansberry.

An award-winning play in which the hero, a middle-aged black man, struggles with his mother, his sister, and a racist community for self-respect.

A Bell for Adano, Hersey.

A Pulitzer Prize-winning novel in the style of a documentary about a feisty Sicilian village taken "captive" during World War II.

Lost Horizons, Hilton.

A small group of Westerners finds Shangri-La, a village out of time in the Himalayas.

Enemy of the People, Ibsen.

A play in which a righteous doctor holds to his principles in the face of persecution from the mayor (his brother) and the town over his discovery of polluted waters in a spa town that depends on them as its source of its prosperity.

Flowers for Algernon, Keyes.

An extended short story about a retarded man who, through scientific means, becomes a genius.

Endurance, Lansing.

The story of the year Shackleton and his men spent ice-locked in Antarctica.

St. Mawr, Lawrence.

A novel about the power of a horse for people.

Arrowsmith, Lewis.

A doctor with high ideals of research is tempted to relinquish these for comforts and prestige.

Sea Wolf, London.

A well-educated, ship-wrecked journalist gets an education at sea on a seal-hunter's ship.

The Crucible, Miller.

Dramatizes the Salem witch hunts at the end of the seventeenth century.

Never Cry Wolf, Mowat.

Chronicle of a man's extensive study of wolves in their native habitat.

Mutiny on the Bounty, Nordoff Hall.

Captain Bligh pushes Fletcher too far, in the south Pacific.

The Chosen, Potok.

A special friendship between two Jewish boys in Brooklyn, one from a Hasidic sect and the other from an Orthodox sect, builds a bridge of understanding across religious bounds and difficult times.

Davita's Harp, Potok.

A Jewish girl growing up has to overcome both losing her Communist father in the Spanish Civil War and the prejudice against women in parochial education.

The Ramayana,

Rama, cast out of his kingdom, needs the help of the monkey-king to rescue the lovely Sita.

Cyrano de Bergerac, Rostand.

The romantic, dashing figure of Cyrano with the grotesque nose dominates this play about unrequited love and sacrifice.

Nine Tailors, Sayers.

The master mystery writer's murder set with bell-ringers in England.

Her-Bak, Schwaller de Lubicz.

Set in ancient Egypt, the story of a young boy determined to learn about the ancient mysteries.

Macbeth, Shakespeare.

A bloody play of ambition, conscience, and downfall.

Romeo and Juliet, Shakespeare.

Star-crossed lovers find and lose each other amid a family feud.

Arms and the Man, Shaw.

A comic look at the idea of the romantic involving a professional soldier, a lying heroine, and a romantic buffoon.

Pygmalion, Shaw.

On a bet, a linguistics expert in London transforms a Cockney flower girl into an elegant lady. (Play)

On the Beach, Shute.

Some people's last days as life leaves the world after a nuclear war.

Travels with Charley, Steinbeck.

The author, with poodle and camper truck, observes life in diners and small towns across America.

The Moon is Down, Steinbeck.

A novel depicting Norwegian resistance to the German Occupation in World War II.

The Thurber Festival, Thurber.

Essays, sketches, and pieces of short fiction, in which the main characters, usually dogs or middle-aged men, grapple with the vagaries of life in New York City.

Life on the Mississippi, Twain.

Recollection by author of his steamboat pilot days.

The Robber Bridegroom, Welty.

Southern family tale of a wealthy planter's daughter's romance with a bandit.

The Importance of Being Earnest, Wilde.

English comedy in which two young men seek the hands of two young ladies despite "social" obstacles.

Treasury of Great Humor,

Untermeyer. Humorous offerings in prose from Twain to E.B. White.

Night, Weisel.

Nightmarish account of a boy and his father in a Nazi concentration camp.

Black Boy, Wright.

Autobiography describing a black child's experiences growing up in the South.

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Autobiography of Ben Franklin.

A pithy and colorful account of the life and times of America's first great scientist and man of culture.

April Morning, Fast.

A boy witnesses the first fateful moments of the American Revolution and must step into adulthood.

George Washington Carver, Holt.

The fascinating life of America's first great black botanist, who rose above the segregation of the deep South to achieve world-wide fame.

The Story of My Life, Keller.

The courageous story of Helen Keller, who overcomes the darkness of being blind and deaf to become one of the world's most inspirational figures.

The Spirit of St. Louis, Lindbergh.

Lindbergh's marvelous account of his famous first flight to Paris, interspersed with colorful memories of his earlier years as a barnstorming pilot.

A Land of Our Own, Meir.

An oral biography of the remarkable woman from Wisconsin who emigrated to

Israel and rose to become Prime Minister. The conflict in Palestine is carefully and thoughtfully discussed.

Black Elk Speaks, Niehardt.

The amazing story of Black Elk, one of the last medicine men of the Oglala Sioux.

The King Must Die, Renault.

Based on the adventures of the Greek hero Theseus, his encounter with the minotaur, and his trip home.

Ivanhoe, Scott.

The story of a knight and a lady in the days of King Richard the Lion-Hearted and Robin Hood.

Abraham Lincoln, Thomas.

A colorful account of the man who kept the vision of the United States alive during the tumult of the Civil War.

Up From Slavery, Washington.

An ex-slave struggles to achieve his own education and then devotes his life to opening the doors of learning to fellow blacks in the South.

Flatland, Abbot.

An imaginative adventure in a two-dimensional world.

Silent Spring, Carson.

The book that launched the environmental movement.

Madame Curie, Curie.

The life of the two-time Nobel prize winner, in chemistry and physics.

Dance of the Tiger, Kurten.

Fictional account of the interaction between Homo Sapien Sapiens and Homo Sapien Neanderthalensis (people like us and “cave men”).

Mortal Lessons: Notes on the Art of Surgery, Selzer.

Aphorisms on life and medicine by a doctor.

Sample Reading List—1991–92

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Grades 11 and 12

Grade 11—Three outside book reports are due on the dates below. One of the reports must be on a history or science book, given to the appropriate teacher. The last report must be oral. Reports are due: November 18 February 3 and April 6.

Grade 12—One of your two outside book reports must be oral, arranged *in advance* with your teacher. Reports are due: March 2 and May 18.

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1. Read as many plays as you wish, but choose only one for a book report
2. If you choose to write on a work of literature *not* on this list, you must check with your English teacher first to receive approval
3. Passing off a previously written book report, yours or someone else's, will be considered a serious violation of academic ethics and will be dealt with sternly.

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West With the Night, Barkham.

Autobiography of a woman's triumphs over the elements in the male-dominated world of aviation. Biography

This Hallowed Ground, Catton.

An account of the battles of the Civil War, from the Union perspective.

The Road from Corrain, Conway.

The autobiography of Jill Kerry Conway, portraying her uneasy odyssey from the Australian Outback to the presidency of Smith College.

Mahatma Gandhi: His Life Message to the World, Fischer.

A very readable account of the man who sparked a quiet revolution in the hearts of the people of India. Biography

Seven Years in Tibet, Hanes.

An Austrian escapes his captors in World War II and flees into the mountains of Tibet, where, amidst remarkable adventures, he encounters an extraordinary culture.

Unfinished Woman, Hellman.

Hellman's autobiography includes her experiences in Europe during the years of World War II.

The Sleepwalkers, Koestler.

The life stories of Copernicus, Koplér, and Galileo—a very personal story of the shift from one kind of cosmos to another.

uest, Kubler-Ross.

Autobiography of the doctor whose work with the terminally ill has indicated that there is observable and meaningful pattern in the process of dying. Biography

Kaffir Boy, Mathabane.

The autobiography of a child's movement from poverty in South Africa's black township of Alexandra to a tennis scholarship in the U.S. Biography

The Snow Leopard, Mathiessen.

The journal of a man who climbs in the Himalayas in search of the snow leopard and clarity of spirit.

The Romance of Leonardo da Vinci, Merejkowski.

A provocative, behind-the-scenes account of the Renaissance and its most universal man. Biography

Goethe and Schiller, Miehlfach.

The two great figures of German literature encounter each other. Biography

Under the Eye of the Clock, Nolan.

Christopher Nolan, spastic and unable to speak, writes his autobiography with unusually powerful language. Biography

Fear No Evil, Scharansky.

A rare, true story of a man who survives nine years of Soviet imprisonment through wits and faith. Biography

The Agony and the Ecstasy, Stone.

Fictionalized account of Michaelangelo's life and work.

Greek Treasure, Stone.

Novel about Heinrich Schliemann's life and work, whose lifelong dream was to uncover the legendary city of Troy.

Lost World of the Kalahari, Van der Post.

The author, a South African anthropologist, writer, farmer, chronicles his search by hint and footprint for the Bushmen, believed to be extinct.

Caspar Hauser, Wasserman.

A book based on a true story of a young man locked away from all human contact through his entire early life.

Bones of Contention.

Fascinating account of the personalities and struggles of scientists interpreting human and proto-human fossils.

Electrical Genius.

Nikola Tesla's invention of the AC motor has inspired generations of inventors. Few fictional stories could be as remarkable as this one from life.

Flatland, Abbot.

An imaginative adventure in a two-dimensional world.

Search for the Elements, Asimov.

A history of the discovery of the elements.

Soap Bubbles and the Forces that Hold Them, Boys.

One local scientist traces the beginning of her career to this book. Probably she is not alone. Be ready to make some bubbles.

The Life of Galileo, Brecht.

Lawrence Olivier played the lead in this play about the struggle between Galileo and the Church.

Edge of the Sea, Carson.

Narrative, lyrical description of the environment, animals, and plants that comprise the tide zone of Eastern U.S.

Silent Spring, Carson.

The book that launched the environmental movement.

Matter and Mind: Imaginative Participation in Science, Edelglass, Maier, Gebert, Davy.

A physiology, history, methodology, and philosophy of science concerned with integrating the human being into the scientific world view.

“Surely You’re Joking, Mr. Feynman”, Feynman.

The outrageous exploits of an outspoken, non-conforming Nobel Prize-winning physicist. This is a hilarious yet moving account of an unusual man’s love for science and his curiosity about everything he comes in contact with.

Thirty Years that Shook Physics, Gamow.

The history of modern quantum theory.

The Flamingo’s Smile, Gould.

Essays on evolution and life by a leading paleontologist.

The Panda’s Thumb, Gould.

Essays on evolution by a leading contemporary paleontologist.

The Case of the Mid-Wife Toad, Koestler.

A description of persecution and jealousy in the scientific community over rival theories of evolution.

Dance of the Tiger, Kurten.

Fictional account of the interaction between Homo Sapien Sapiens and Homo Sapien Neanderthalensis (people like us and “cave men”).

What is Relativity?, Landau Rumer.

Fun and games with high speed trains.

Sand County Almanac, Leopold.

Description of plant and animal interactions in a Wisconsin county that is a hall mark in the ecology movement.

Darwin Retried, Macbeth.

A logical argument claiming that the Darwinian theory is a tautology and that the scientific community is not being honest with the public on its own doubts about the theory of Natural Selection.

Prodigal Genius, O'Neill.

A biography of Nikola Tesla by the newspaper man who kept track of his career.
This is the most common biography of the great inventor.

Algeny, Rifkin.

A survey of technology culminating in warnings about the dangers in genetic engineering by the leading figure trying to stop or slow down such research.

Eleven Blue Men, Roueche.

A writer for the New Yorker magazine traces step-by-step the efforts of doctors to solve a series of baffling medical cases.

The Man Who Mistook His Wife for a Hat, Sacks.

A doctor's account of the strange and sometimes comical problems of his brain-injured patients and how they can be treated medically and psychologically.

Mortal Lessons, Seltzer.

Aphorisms on life and medicine by a surgeon.

Lives of a Cell, Thomas.

Wonders of cellular structure in a poetic style.

The Medusa and the Snail, Thomas.

Aphorisms on life drawn from weird, strange, and wonderful examples from nature.

The Double Helix, Watson.

Description of the scientific process and human betrayal in the discovery of the structure of the chromosome (physical structure of genes).

Emma, Austen.

A clever, pretty, powerful, and smug young woman's matchmaking schemes eventually deepen and humble her.

Pride and Prejudice, Austen.

Famous early 19th century novel presents witty, acerbic sketches of the English country gentry and their occupations and preoccupations.

The Horse's Mouth, Caryl.

The adventures of an inimitable iconoclastic artist, Gulley Jimson. A book about living, speaking, acting in freedom.

I Am One of You, Chappell.

A southern farm family's stories about themselves.

The Man Who Was Thursday, Chesterton.

An alarming and fast-moving political fantasy which pits a sturdy individual against a cadre of murderous anarchists.

Heart of Darkness, Conrad.

Archetypal story of a mission upriver into the jungle to "rescue" a man mad with power.

Crime and Punishment, Dostoyevsky.

A poor student explores the question of whether great people can live above or outside the law, putting his life and others' on the line.

Love Medicine, Erdrich.

A lush, impressionistic story of an eccentric Native American family.

The Great Gatsby, Fitzgerald.

The hero pursues his own distorted vision of the American Dream. This book conveys the mood and manners of the 1920s.

Dead Souls, Gogol.

The ingenious story of a clever Russian who generates power and respect based on dead souls.

The Power and the Glory, Greene.

Set in Mexico early in this century, the last priest in the land is hunted by a government bent on crushing all religious impulses.

Catch-22, Heller.

Fast, funny, sprawling account of American soldiers in Italy during World War II.

Refiner's Fire, Helprin.

Superbly written, a young man's restless, restful modern quest.

Winter's Tale, Helprin.

Magical realism hits New York City, complete with angels, gangsters and flying horses.

For Whom the Bell Tolls, Hemingway.

An American joins in a doomed but heroic resistance to enemy forces in the Spanish Civil War in the 1930s.

Steppenworld, Hesse.

Of *Steppenworld*, Hesse said, "It is not a book of a man despairing but of a man believing." The hero struggles to reconcile the beast, the man, and the angel in himself and to make sense of the "the pieces of life's game".

Their Eyes Were Watching God, Hurston.

The journeys of a powerful black woman through the rural South in the 1920s.

Middle Passage, Johnson.

The potent story of a free black man's journey from New Orleans to Africa and back on a slave ship in the 1830s.

Zorba the Greek, Kazantzakis.

Exuberant story of a scholarly teacher from England who learns the dance of life from a Greek laborer, dreamer, and lover of life.

Sons and Lovers, Lawrence.

Charts the growth of a young English boy to manhood, his relationship with his mother and two young women who vie for this affection.

Inherit the Wind, Lawrence Lee.

Colorful courtroom drama of the famous "monkey trials" of the 1920s, debating the merits of Darwin's theory of evolution.

Memoirs of a Survivor, Lessing.

Set in the future when the structure of society has broken down a woman discovers her humanity and balance in the midst of inhumanity.

The Fixer, Malamud.

Masterpiece of a simple man's persistence in unjust, totalitarian imprisonment.

Song of Solomon, Morrison.

The richness of rural black culture emerges through a fanciful world where ghosts exist, where a dead man's bones are kept in the living room, a young woman dies of heartbreak, and a grown man wills himself to fly.

Disappearances, Mosher.

Part mystery, part adventure, part rite of passage, follows the story of a young boy and his memorable father as the boy discovers his family roots.

Mama Day, Naylor.

Life in an all-black island community and the adventures of their magical folk healer, Mama Day.

The Last Gentleman, Percy.

A dreamy and dislocated young man comes to himself in the midst of a Mississippi family in crisis.

All Quiet on the Western Front, Remarque.

Wrenching story of German platoon in the trenches and on leave during World War I.

Letters to a Young Poet, Rilke.

In letter form, this slim volume brims with insights about art, life, and living artfully.

Giants in the Earth, Rolvaag.

Norwegian settlers move from Minnesota to Dakota Territory in the 1870's and do battle against blizzards, locusts, and despair in the wilderness.

First Circle, Solzhenitsyn.

A look at the lives of the elite, the leaders, of the egalitarian, communist society.

War and Peace, Tolstoy.

The huge story of men and women in Russia and France during the time of Napoleon.

Kristin Lavransdatter, Undset.

Epic portrayal of a woman's life from childhood through old age, set against the history of medieval Norway.

Slaughterhouse Five, Vonnegut.

Revolves around the fire-bombing of Dresden during World War II with the help of aliens, a witness to the events reviews his experiences.

The Eighth Day, Wilder.

Thornton Wilder's story of three generations of an American family sheds light on other nations and on ways destiny works.

To the Lighthouse, Woolf.

The story of a family under the shadow of a powerful father figure and how his influence metamorphoses over time.

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The Cherry Orchard, Ibsen.

Play about the struggles of a Russian family to maintain the outmoded aristocratic values in a changing world.

The Doll's House, Ibsen.

Portrait of a Norwegian woman who finally breaks free of a domineering husband and her own oppressive subservient role.

Exit the King, Ionesco.

A modern play about the painfully conscious experience of a King's contracting kingdom and impending death.

Death of a Salesman, Miller.

The tragedy of glad-handing, back-slapping Willy Loman, who must confront failure when the truths of his life shatter the illusions.

Othello, Shakespeare.

The classic tale of unchained malice, purity of heart, and the consequences of jealousy in a great man.

Two Gentlemen of Verona, Shakespeare.

Italian setting follows two friends and their servants through an intricate comic web of courtship, betrayal, and discovery.

A Streetcar Named Desire, Williams.

Set in the South, this play focuses on the fragile world of Blanche DuBois, who looks for kindness in strangers, juxtaposed to the raw, sensual world of Stanley Kowalski.

Native American Literature

Fiction

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American Indian Myths and Legends by Erolas Ortiz
Giving Birth to Thunder, Sleeping With His Daughter (Coyote Builds North America)
by Barry Lopez
The Winged Serpent, American Indian prose and poetry, by M. Astrov

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Secrets from the Center of the Earth by Joy Harjo
Shaking the Pumpkin, Traditional poetry of the Indian North Americas, by Jerome
Rothenberg
Riding the Earthboy by James Welch

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Look for Me on the Mountain by Forrest Carter

The Education of Little Tree by Forrest Carter

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Beet Medicine by Susan Erdrich
Lord of the Plains by Alfred Silver
Loveroot by Susan Erdrich
Red River Story (A Cycle of the Metis) by Alfred Silver
Tracks by Susan Erdrich
Where the Ghost Horse Runs by Alfred Silver

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The Ancient Child by N. Scott Momoday
House Made of Dawn, Pulitzer Prize winner, by N. Scott Momoday
The Names by N. Scott Momoday
The Way to Rainy Mountain by N. Scott Momoday

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I Heard the Owl Call My Name by Margaret Craven
Indian Tales by Jaime De Angulo
The Potlatch Family

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Almanac of the Soul by Leslie Marmon Silko
Ceremony by Leslie Marmon Silko
Laughing Boy by Oliver Lafarge
Storyteller by Leslie Marmon Silko

Lovesong by Craig Leslie
Winterkill by Craig Leslie

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Mean Spirit by Linda Hogan

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Cheyenne Autumn by Mari Sandoz
Fool's Crow by James Welch
Seven Arrows by Hyemeyost Storm
The Sound of the Flutes by Erdoes
Winter in the Blood by James Welch
Yellow Raft in Blue Water by Michael Dorris

a a
Smoke on the Water, a novel of Jamestown, by John Rummeler
 (L3)Pueblo
The Man Who Shot the Deer by Frank Waters
Runner in the Sun by D'Arcy Mcknickle

Non-fiction

a
The Broken Cord by Michael Dorris
I Have Spoken, American History Voices of Indians, by Armstrong
I Send a Voice, American Indian sweat lodge, by Evelyn Eaton
Indian Country by Peter Mathiessen
Indian Voices, The First Convocation of American Indian Scholars
Keepers of the Earth by Caluto Brushac
Making Face, Making Soul, Hacienda Caras, creative and critical perspectives by
 feminists of color, edited by Gloria Anzaldua
The New England Indians by C. Wilbur
The Sacred Hoop, Native American feminist perspectives, by Paula Gunn Allen
Voices From the Margin by Arnold Krupat
Wisdomkeepers by Steve Wall Harvey Arden

Dickan Among the Lenapes
The Last Algonquin by Kazmimiroff

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The Days of Vittorio by Eve Ball
The First Hundred Years of Nino Chochise by Ciye Nino Chochise
Indeh, An Apache Odyssey by Eve Ball
The Vision by Tom Brown

The Hummingbird and the Hawk by R.C. Padden

The Rise and Fall of the Cherokee Nation by John Ehle
Rolling Thunder by Doug Boyd

a ay
Black Dawn Bright Day (Indian prophecies for the millennium that reveal the fate of
 the earth) by Sun Bear with Wabun Wind
Lord of the Plains by Alfred Silver

Red River Story by Alfred Silver
Spirit Song by Mary Summer Rain
Where the Ghost Horse Runs by Alfred Silver

Medicine Woman by Lynn Andrews
Star Woman by Lynn Andrews

Saga of Chief Joseph by Helen Addison Howard

The Book of the Hopi by Frank Waters
Changing Woman and Her Sisters (Female figures in Navajo and Pueblo Stories) by
Sheila Moon
Pueblo Nations by Joe S. Sando

a

Panther in the Sky (Tecumseh) by James Alexander Thom
A Sorrow in the Heart (Tecumseh) by Alan W. Eckert

Black Elk Speaks by John G. Neihardt
Bury My Heart at Wounded Knee by Dee Brown
Crazy Horse by Mari Sandoz
Custer Died for Your Sins by Vine de Loria
God is Dead by Vine de Loria
In the Spirit of Crazy Horse by Peter Matthiessen
Lakota Woman by Mary Crow Dog
Lame Deer, Seeker of Visions by Erdoes
The Memoirs of Chief Red Fox
The Seven Sacred Rites by Black Elk
Showdown at Little Big Horn by Dee Brown

Summer Reading 1992

Are you worrying that in this time of recession, you will be either confined to your job in Rockland County or back at good old camp, when you're actually yearning for the Himalayas or Waikiki? Fear not. Remember, "There is no frigate like a book to take us lands away." —Emily Dickinson

Enjoy your discoveries this summer wherever you are. Remember to read three selections from the lists below. If you would rather tackle a longer book (400 pages or more), we encourage you to do so. In the event you read one of the longer selections (marked with an), you only need to read *two* books.

We will ask you to write about them early in the fall, so you would be wise to purchase the books you choose in order to review them before September. The Pickwick Book Store in Nyack, WaldenBooks in the Nanuet Mall, Marketplace Bookshop at the Spring Valley Marketplace and the Finkelstein Library in Spring Valley will receive these lists and will try to have most of the books available to you. Savor your summer *and* the reading!

Growing Up by R. Baker

Laughing Boy by O. LaFarge

The Human Comedy by W. Saroyan

Old Man and the Sea by E. Hemingway

David Copperfield by C. Dickens

And There was Light by J. Lusseyran

Endurance by A. Lainsing

The Life and Times of Frederick Douglass by F. Douglass

Kon-Tiki by T. Heyerdahl

The Scarlet Pimpernel by B. von Orczy

Up from Slavery by B.T. Washington

Roots by A. Haley

Sherlock Holmes by A.D. Doyle

Nectar in a Sieve by K. Markandaya

Digging Dinosaurs by J. Horner

Kaffir Boy by M. Mathebane

The Bridge of San Luis Rey by T. Wilder

The Fall of the House of Usher and Other Stories by E. Poe

The Lost Tribe of the Kalahari by Van der Post

Zorba the Greek by N. Kazantzakis

The Search by Brown

Nine Tailors by D. Sayers

Microbe Hunters by deKruif

Antigone by Sophocles

Winesburg, Ohio by S. Anderson

A Gift from the Sea by A. Lindbergh

Captain Horatio Hornblower by Forester

The Grey Gentleman of Momo by M. Ende

Jane Eyre by C. Bronte
Rivers Flow North by H. Mosher
Panther in the Sky by Thorn

Black Boy by R. Wright
The Power and the Glory by Green
Siddhartha by H. Hesse
One Flew Over the Cuckoo's Nest by K. Kesey
Othello by W. Shakespeare
Biko by D. Woods
Frankenstein by M. Shelley
Quest by Gill
Tar Baby by T. Morrison
Grapes of Wrath by J. Steinbeck
Pygmalion by G.B. Shaw
Henderson the Rain King by Bellow
Look for Me on the Mountain by F. Carter
The Name of the Rose by U. Eco
Black Elk Speaks by Neihardt
Tracks by Erdich
Hunchback of Notre Dame by Hugo
Their Eyes Were Watching God by Z.N. Hurston
Kirstin Lavransdatter by S. Undset
Middle Passage by C. Johnson
The Acts of the Knights of King Arthur by J. Steinbeck

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Anna Karenina by Tolstoy
A Doll's House by Ibsen
Refiners Fire by M. Helprin
The Eighth Day by Wilder
Man's Fate by A. Malraux
Breathing Lessons by A. Tyler
Disappearances by H. Mosher
Inherit the Wind by Lawrence Lee
Letters to a Young Poet by Rilke
Taras Bulba by N. Gogol
Zen and the Art of Motorcycle Maintenance by Pirsig
Cat's Cradle by K. Vonnegut
Voyage of the Beagle by C. Darwin
Pilgrim at Tinker Creek by A. Dillard
The Russians by H. Smith
Collected Poems by R. Frost
Handmaid's Tale by M. Atwood
The Fixer by B. Malamud
A Day in the Life of Ivan Denisovitch by Solzhenitsyn
Crime and Punishment by Dostoevsky
Dr. Zhivago by Pasternak
China Men by M.H. Kingston
War and Peace by Tolstoy

Grades 9 and 10 Summer Reading List

Anonymous — *Go Tell Alice*
 Asimov, Isaac — *The End of Eternity, Martian Chronicles*
 Austen, Jane — *Pride and Prejudice*
 Barratt — *Lilies of the Field*
 Bates, Martine — *Prism Moon*
 Berton, Pierre — *Flames Across the Border, The Last Spike, The Yukon Gold Rush*
 Boyd, David — *Looking for a Hero*
 Bradbury, Ray — *Fahrenheit 451*
 Bradley, Marion immer — *The Firebrand, The Mists of Avalon*
 Bronte, Charlotte — *Jane Eyre*
 Bronte, Emily — *Wuthering Heights*
 Bunting, Eve — *Someone is Hiding on Alcatraz Island*
 Choyce, Lesley — *Margin of Error*
 Christopher, John — *Empty World*
 Cooper, James Fenimore — *The Last of the Mohicans*
 Craven, Margaret — *I Heard the Owl Call My Name*
 Cullston, Beatrice — *In Search of April Raintree*
 Dale, Mitzi — *Bryna Means Courage, On My Own, The Sky's the Limit*
 Davies, Robertson — *Tempest Tost*
 Dickens, Charles — *A Tale of Two Cities, Great Expectations, Nicholas Nickleby, The Old Curiosity Shop*
 Doyle, Arthur Conan — *Sherlock Holmes Mysteries*
 Doyle, Bean — *Spud Sweetgrass*
 Du Maurier, Daphne — *Jamaica Inn, Rebecca*
 Dumas, Alexander — *The Three Musketeers, Twenty Years After*
 Eliot, George — *The Mill on the Floss*
 Gallico, Paul — *The Snow Goose*
 Gardner — *Grendel*
 Golding — *Lord of the Flies*
 Gunther — *Death be Not Proud*
 Hardy, Thomas — *Far From the Maddening Crowd*
 Haredon, Robin — *A Rustle in the Grass*
 Hawthorne, Nathaniel — *The Scarlet Letter*
 Heinlein, Robert — *Stranger in a Strange Land*
 Hersey — *A Single Pebble*
 Herriot, James — *All Creatures Great and Small, All Things Bright and Beautiful, Let Sleeping Vets Lie*
 Hilton — *Goodbye Mr. Chips*
 Hinton, S.E. — *The Outsiders*
 Hoppe, Joanne — *Dream Spinner*
 Horwood, William — *The Book of Silence (trilogy), Duncton Chronicles (trilogy)*
 Hugo, Victor — *The Hunchback of Notre Dame, Les Miserables*
 James, Henry — *The Turn of the Screw*
 Katz, Welwyne — *Come Like Shadows*

- Laurence, Margaret — *A Bird in the House*
Le Guin, Ursula — *The Wizard of Earthsea*
Lewis, C.S. — *The Narnia Tales, Out of the Silent Planet, That Hideous Strength*
L'Engle, Madeleine — *A Wrinkle in Time*
MacLean, Alistair — *Ice Station Zebra*
Marquez, Garcia — *Chronicle of a Death Foretold*
Matas, Carol — *Daniel's Story*
Mathieson, David — *Trial by Wilderness*
McClennan, Hugh — *Barometer Rising*
Mitchell, W.O. — *How I Spent My Summer Holiday*
Mortimer, John — *Rumpole of the Bailey*
Mowat, Farley — *And No Birds Sing, People of the Deer, A Whale for the Killing*
Pasternak, Boris — *Dr. Zhivago*
Peters, Ellis — *Brother Cadfael Mysteries*
Plummer, Louise — *My Name is Sus5an and 5 is*
Poe, Edgar Allen — *The Fall of the House of Usher*
Potok, Chaim — *My Name is Asher Lev*
Renault, Mary — *The Praise Singer*
Reynolds, Susan — *Standia*
Richler, Mordecai — *The Apprenticeship of Duddy Kravitz*
Salinger, J.D. — *Catcher in the Rye*
Schaefer — *Shane*
Scott, Walter — *Ivanhoe*
Spark, Muriel — *The Prime of Miss Jean Brodie*
Steinbeck, John — *The Moon is Down, The Pearl, Tortilla Flats*
Stevenson, Robert Louis — *Kidnapped, The Master of Ballantrae*
Stewart, Mary — *The Crystal Cave, The Hollow Hills*
Stone, Irving — *The Agony and the Ecstasy*
Sutcliffe, Rosemary — *Dragonslayer, The Eagle of the Ninth*
Swindells, Robert — *Brother in the Land*
Thackeray, William — *Tom Jones, Vanity Fair*
Updike, John — *The Poorhouse Fair*
Verne, Jules — *20,000 Leagues Under the Sea, Around the World in Eighty Days, Journey to the Center of the Earth*
Wilder, Thornton — *The Bridge of San Luis Rey*
Wells, H.G. — *The Time Machine, The War of the Worlds*
West, Nathaniel — *The Day of the Locust*
White, T.H. — *The Sword in the Stone*
Wyndham, John — *The Chrysalids, Day of the Triffids, The Midwich Cuckoos*

Tenth Grade Summer Reading List

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Note: Tenth graders are expected to read at least one book from this list.

Austen, Jane — *Pride and Prejudice*
 Bronte, Charlotte *Jane Eyre*
 Bronte, Emily *Wuthering Heights*
 Cather, Willa *My Antonia*
 Dickens, Charles *The Pickwick Papers*
 Doyle, Sir Arthur Conan *The Hound of the Baskervilles*
 Fast, Howard *Spartacus*
 Fitzgerald, F. Scott *The Great Gatsby*
 Green, Hannah *I Never Promised You a Rose Garden*
 Griffin, John Howard *Black Like Me*
 Herriot, James *All Creatures Great and Small*
 Kennedy, John *Profiles in Courage*
 Lewis, Sinclair *Main Street*
 Maxwell, Gavin *Ring of Bright Water*
 Melville, Herman *Typee*
 Potok, Chaim *The Chosen*
 Renault, Mary *Fire from Heaven, The Last of the Wine*
 Saint-Exupery, Antoine de *Wind, Sand and Stars*
 Schwaller De Lubicz, Isha *Her-Bak, The Living Face of Ancient Egypt*
 Steinbeck, John *Of Mice and Men*
 Stewart, George *Ordeal by Hunger*
 Stone, Irving *The Greek Treasure, Lust for Life*
 van der Post, Laurens *The Heart of the Hunter, The Lost World of the Kalahari*
 Warren, Robert Penn *All the King's Men*
 Washington, Booker T *Up from Slavery*
 White, Theodore H *The Once and Future King*

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John Adams, Galileo Galilei, Lord Byron, Mohandas Gandhi (autobiography), John Calvin, Andrew Jackson, John C. Calhoun, John Keats, Henry Clay, The Marquis de La Fayette, Frederick Douglass, Martin Luther, Ralph Waldo Emerson, Percy Bysshe Shelley, Desiderius Erasmus, William Wordsworth, Margaret Fuller

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Charlotte Bronte, John Muir, Emily Bronte, George Orwell, Bruce Catton, Edgar Allan Poe, Stephen Crane, J.D. Salinger, Emily Dickinson, Sir Walter Scott, O. Henry, Percy Bysshe Shelley, John Hersey, John Steinbeck, John Keats, Mary Stewart, Henry Wadsworth Longfellow, Mark Twain, Guy de Maupassant, Laurens van der Post

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Ancient History Greek History U.S. History—Opening of the West, The Civil War, Reconstruction Native American History

Eleventh Grade Summer Reading List

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Note: Eleventh graders are expected to read at least one book from this list.

- Agee, James *A Death in the Family*
Aristophanes *The Birds*
Baldwin, James *Go Tell it on the Mountain*
Bowen, Elizabeth *The House in Paris*
Bryher, Winifred *The Fourteenth of October*
Bunyan, John *The Pilgrim's Progress*
Camus, Albert *The Plague*
Crane, Stephen *The Red Badge of Courage*
Dubos, Rene *So Human an Animal*
Dreiser, Theodore *An American Tragedy, Sister Carrie*
Fitzgerald, F. Scott *The Great Gatsby*
Forster, E.M. *A Passage to India*
Griffin, John Howard *Black Like Me*
Hansberry, Lorraine *A Raisin in the Sun*
Hemingway, Ernest *A Farewell to Arms*
Hersey, John *Hiroshima, The Wall*
Joyce, James *A Portrait of the Artist as a Young Man*
Lewis, Sinclair *Main Street*
Lindbergh, Anne Morrow *Gift from the Sea*
Michener, James *Poland*
More, Sir Thomas *Utopia*
Orwell, George *19 4, Animal Farm*
Plato *The Republic*
Potok, Chaim *The Chosen, In the Beginning*
Renault, Mary *The Last of the Wine*
Saint-Exupery, Antoine de *Night Flight*
Shaw, George Bernard *Androcles and the Lion, Saint Joan*
Sophocles *Oedipus Rex*
Swift, Jonathan *Gulliver's Travels*
Tolstoy, Leo *War and Peace*
van der Post, Laurens *A Far-off Place, A Story like the Wind*
Warren, Robert Penn *All the King's Men*
White, Theodore H *The Once and Future King*
Wright, Richard *Native Son*

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Lord Byron, John Calvin, Desiderius Erasmus, Galileo Galilei, Mohandas Gandhi (autobiography), Thomas Jefferson, John Keats, The Marquis de La Fayette, Robert E Lee, Martin Luther, William Shakespeare, Percy Bysshe Shelley, Harriet Beecher Stowe, Daniel Webster

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Jane Austen, Sir Thomas More, James Baldwin, Chaim Potok, Saul Bellow, Mary Renault, Albert Camus, Antoine de Saint-Exuper, Isak Dinesen, Albert Schweitzer, George Eliot, Sir Walter Scott, William Faulkner, William Shakespeare, F. Scott Fitzgerald, George Bernard Shaw, Edith Hamilton, John Steinbeck, Nathaniel Hawthorne, Leo Tolstoy, Ernest Hemingway, John Updike, Homer, Laurens van der Post, Henrik Ibsen, Thornton Wilder, William Manchester

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Medieval History, Renaissance History, History of Music

Summer Reading Report

Name of Student

Grade

-

Date

Titles of Books:

1.

Author:

Publisher, Year Place of Publication:

No. of Pages:

2.

Author:

Publisher, Year Place of Publication:

No. of Pages:

For each of the above books, please write briefly, addressing the following questions:

1. Briefly describe the book. (What is it about? Fiction or non-fiction?) Do not re-tell the story.
2. Did you enjoy it? Why or why not?
3. Is this a book for everybody or is it interesting to a limited audience? Would you recommend it? To whom?

Minimum 500 words per book:

Part 5



High School Administration

High School Administration: Introduction and Notes

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In most cases, a Waldorf high school grows out of a K-8 elementary school. Not surprisingly, then, the high school often appears to be governed out of the lower school. Initially, this is helpful, for it can supply stability and a wider body of support to an initially small and pioneering venture.

Eventually, however, as it acquires a larger faculty and bigger student body, the high school needs to assert its independence in certain areas. Here, misunderstanding with the carrying lower school faculty is all too likely—and strife all too readily follows in the shadow of misunderstanding.

Much tension and confusion can be avoided if the high school takes on, as soon as budget and space allow, the following elements of administration:

- A high school office, staffed with one person in the front (receptionist, telephone voice, receiver of guests, parents, and the regular stream of teenagers with their urgent momentary needs) and one person in the back (trouble shooting, administering, planning, handling those sensitive matters that need urgent but quiet attention out of eye and ear shot of the office traffic)

Note 1: If the front office person is part-time, then faculty need to fill in so that the desk (including the telephone) is answered all day.

Note 2: If the back office person (e.g., high school chair) is also a teacher, then back-up should be designated also, teaching load needs to be reduced so that there is time during the day to handle office matters

- High school committees for academic, social, and disciplinary issues, as well as separate high school faculty meetings—and occasional retreats
- High school representation in key standing committees: staffing evaluation finance buildings and grounds planning
- A separate calendar of events: whereas the lower school calendar can often be graced with stability and long-range view, the high school calendar requires the flexibility to embrace the unpredictable variables of high school life—in scheduling of sports, for instance, or outside speakers and guests or changing high school needs.
- A separate channel for communicating with parents: unlike the intimacy of the lower school (in which children may actually feel proud to have their parents walking the halls), the high school has to offer a bit more space between young adult and parent. Weekly newsletters now need to be mailed, for the teenager may not always be counted on to deliver it!
- Various forms and procedures to keep order in the naturally dionysian atmosphere of the high school (a sampling are included in the Appendices of this source book)

- Clear policies indicating when high school and lower school students are to mingle—and when not: e.g., which assemblies? which festivals?
- Regular presence of high school topics on agendas of full faculty meetings, but also parent class meetings, right from grade 1, so that parents have their own first-hand impression of the high school, rather than creating a distorted picture through the impressions of their children or their random observations of the high schoolers “hanging out” around the school
- Consensus with lower school faculty on steps and criteria for admitting eighth graders into the high school: if admission to the ninth grade is not automatic, what are grounds for acceptance? for rejection?
- The recognition, early on, that the high school needs a lower student-faculty ratio and a higher square-foot-per-student ratio. Not only are the teens bigger, but because of the shift in the curriculum to the subject teacher, the high school needs subject rooms, not just class rooms
- The understanding that to take on a high school is to take on permanent debt (see “Sample Budget Outline” in Day 3 of Chapter III)
- Space—for storage of elaborate equipment, for student cars, for athletics and other extracurricular offerings, for student social gatherings (a “student lounge” is no more a frill than a “faculty lounge” or office), for the high school to assemble as a body

Further issues and questions can be found in “Questions Relating to the Five Aspects of The Temple” in Day 3 of Chapter III.

A Note on Staffing in the High School

A fully functional high school (grades 9-12) of around 80-100 students will need around 12 full-time equivalent (FTE) faculty, plus office staff. This translates into a student-teacher ratio of around 1:8.

Each school fashions its own constellation of teachers, but a typical picture for a high school might look like this, given the likely number of main lessons per grade (10-12 per year) and track or run-through classes per week (20-30 per grade each week), plus extracurricular offerings (usually 4-5 times each week):

Math science	3 FTE
English history	3 FTE
Foreign languages	2 FTE
Arts crafts	3 FTE
Athletics	1 FTE

Note: one of those positions usually includes the position of high school chair
In rough terms, this breakdown implies that *for each year of the high school, 3 FTE faculty are needed* if the high school is to grow steadily.

Part 6



Directory of Waldorf High School Initiatives and Teacher Education Programs

The Association of Waldorf Schools of North America (AWSNA) List of Waldorf High Schools in 1998

Canada

Island Oak High School
P.O. Box 873
Duncan, BC V9L 3Y2
Phone: 260-701-0400 Fax: 260-701-0400

L'Ecole Rudolf Steiner de Montreal
8205 rue Mackle
Cote St. Luc, Quebec H4W 1B1
Phone: 514-481-5686 Fax: 514-481-6935

Toronto Waldorf School
9100 Bathurst Street, 1
Thornhill, Ont. L4J 8C7
Phone: 905-881-1611 Fax: 905-881-6710

Vancouver Waldorf School
2725 St. Christopher's Road
North Vancouver, B.C. V7K 2B6
Phone: 604-986-2922 Fax: 604-985-4948

United States

a a
East Bay Waldorf School
3800 Clark Road
El Sobrante, CA 94803-2132
Phone: 510-223-3570 Fax: 510-222-3141

Highland Hall
17100 Superior Street
Northridge, CA 91325
Phone: 818-349-1394 Fax: 818-349-2394

Sacramento Waldorf School
3750 Bannister Road
Fair Oaks, CA 95628
Phone: 916-961-3903 Fax: 916-961-3970

San Francisco Waldorf School
2938 Washington Street
San Francisco, CA 94115
Phone: 415-931-2736 Fax: 415-440-9405

Summerfield Waldorf School
655 Willowside Road
Santa Rosa, CA 95401
Phone: 707-575-7194 Fax: 707-575-3217

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Denver Waldorf School
735 East Florida Avenue
Denver, CO 80210
Phone: 303-777-0531 Fax: 303-744-1216

Shining Mountain Waldorf School
999 Violet Avenue
Boulder, CO 80304
Phone: 303-447-1973 Fax: 303-447-1917

Tara Performing Arts High School
1800 Sumac Avenue
Boulder, CO 80304
Phone: 303-440-4510 Fax: 303-449-8771

a a

Honolulu Waldorf School
1339 Hunakai Street
Honolulu, HI 96816
Phone: 808-735-9311 Fax: 808-735-5292

Chicago Waldorf School
1300 West Loyola Avenue
Chicago, IL 60626
Phone: 773-465-2662 Fax: 773-465-6648

a y a

Washington Waldorf School
4800 Sangamore Road
Bethesda, MD 20816
Phone: 301-229-1040 Fax: 301-229-9379

a a

Waldorf School
739 Massachusetts Avenue
Lexington, MA 02420-3902
Phone: 781-860-7430 Fax: 781-863-7221

a

Rudolf Steiner School of Ann Arbor
2309 Packard Road
Ann Arbor, MI 48104
Phone: 734-669-9394 Fax: 734-669-9396

a

High Mowing School
P.O. Box 850
Wilton, NH 03086
Phone: 603-654-2391 Fax: 603-654-6588

Santa Fe Waldorf School
245 Valencia Street
San Francisco, CA 94103-2320
Phone: 415-431-2736 Fax: 415-431-1712

Green Meadow Waldorf School
Hungry Hollow Road
Chestnut Ridge, NY 10977
Phone: 914-356-2556 Fax: 914-356-2921
Hawthorne Valley School
330 Route 21C
Ghent, NY 12075
Phone: 518-672-7092 4559
Fax: 518-672-0181

Rudolf Steiner School
15 East 78th Street
New York, NY 10021
Phone: 212-879-1101 Fax: 212-861-1378

Spring Hill Waldorf School
122 Regent Street
Saratoga Springs, NY 12866
Phone: 518-587-0549 Fax: 518-587-0549

Waldorf School of Garden City
Cambridge Avenue
Garden City, NY 11530
Phone: 516-587-0549 Fax: 516-742-3457

Portland Waldorf School
109 NE 50th Avenue
Portland, OR 97213-2907
Phone: 503-234-9660 Fax: 503-234-6206

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Kimberton Waldorf School
West Seven Stars Road
Kimberton, PA 19442
Phone: 610-933-3635 Fax: 610-917-3805

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Austin Waldorf School
8702 South View Road
Austin, T 78737
Phone: 512-301-9550 Fax: 512-301-9566

Lake Champlain Waldorf School
27 Harbor Road
Shelburne, VT 05482
Phone: 802-985-2827 Fax: 802-985-2834

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Hazel Wolf High School
6921 Roosevelt Way NE
Seattle, WA 98115
Phone: 206-522-2644 Fax: 205-522-2631

List of Waldorf High School Teacher Training Programs

Center for Anthroposophy
(New England Waldorf Teacher Training)
Box 545
Wilton, NH 03086
Phone: 603-654-2566 Fax: 603-654-5258
Contact: Dr. Douglas Gerwin
E-mail: waldorfhistep@jlc.net

Rudolf Steiner College
9200 Fair Oaks Boulevard
Fair Oaks, CA 95628
Phone: 916-961-8727 Fax: 916-961-8731
Contact: Mrs. Betty Staley
E-mail: rsc@steinercollege.org

Postlude

No endeavor of this kind should be completed without taking a moment to recognize the many hands that have made it possible. Beyond the “front-line” speakers at the conference—“Genesis of a Waldorf High School”—that inspired this source book, many teachers and staff members from several new and established Waldorf schools have generously contributed to this project, especially to the latter chapters and appendices.

In particular, I would like to express our gratitude to faculty and staff members of the following schools, who responded to my various calls for information, sample forms, and other materials:

- Chicago Waldorf School
- High Mowing School
- Rudolf Steiner School of Ann Arbor
- Sacramento Waldorf School
- Shining Mountain Waldorf School
- Washington Waldorf School
- Green Meadow Waldorf School
- Kimberton Waldorf School
- Rudolf Steiner School (New York City)
- San Francisco Waldorf School
- Toronto Waldorf School
- Waldorf School of Garden City

In addition, I gratefully acknowledge the help of the Association of Waldorf Schools of North America (AWSNA), which made available a grant from the Glenmede Trust Company for the conference that prompted this collection.

I would also like to thank Linda Wogstad, Kim Pilgrim, Jim Jacoby, Patricia Neal, and Shirley Heitzman for their help with the conference and or this source book. A special debt of gratitude is owed to Ranja Yusuf for her production guidance and skill.

Finally, I pay tribute to all those courageous readers—teachers, parents, friends of Waldorf education—who continue to bring to the founding of new Waldorf high schools their expertise, patience, devotion, and “*Schwung*”.

—*Douglas Gerwin editor*

Part 7



Appendices

The original book contained a collection of forms, procedures, student handbooks, and other practical information. We have not reproduced them in this E-book because many are out-of-date. We suggest you ask a couple of accredited AWSNA Waldorf High Schools for copies of their recent documents.