

ENLIVENING THE CURRICULUM- EXPERIENTIAL LEARNING IN STEINER/WALDORF SCHOOLS

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Tell me, and I will forget; show me, and I may remember; involve me, and I will understand.
(Confucius)

Central role of arts and crafts in Steiner's curriculum:

As Steiner/Waldorf School teachers, we have long recognized the central role of arts and crafts in the curriculum, an area which is generally well grounded in the lower (*primary*) grades. However, for a majority of high schools, it remains a big challenge to offer the broad craft syllabus as suggested by Rudolf Steiner.

The **Hiram Trust** (www.anth.org.uk/hiramtrust) in the UK has done and continues to do a great deal to promote the arts and crafts syllabus within the Steiner-Waldorf movement. Another initiative is that of the **Waldorf College Project** (www.waldorf-college-project.org.uk) which is pioneering a new Waldorf experiential learning experience “..designed for students of 16 to 19...integrating the Arts, Sciences, Crafts and the environment..” at their campus in Stroud, UK. Both of these ventures, although working with aspects of the Waldorf curriculum, operate independently of the traditional Waldorf schools which generally have to rely upon their own resources in respect to presenting the high school curriculum, the development of which is frequently hampered though lack of facilities and funding.

As Martin Rawson (1999) points out: “a lack of resources has severely limited the development of adequate craft provision in many Waldorf schools. Most Waldorf schools in the UK barely manage to provide for gardening, elementary woodwork, pottery and some textile work. For historical and social reasons education in Britain has always undervalued manual, practical work. Vocational training – as practical subjects were known – was for the non-academic pupil, those not able to pass exams: the ‘dimbos’ (in the cruel terminology of the pupils themselves). The Waldorf version of this was far less socially divisive, but nonetheless subtly discriminating. Crafts were seen as a healthy balance to intellectual work, somewhat like fresh air and walking, good for you but not essential. The British school exam system and the recently introduced National Curriculum place no real value on craft work, and exams take up over half the timetable of the entire Upper school. Also exams act as a force of inertia as far as innovation in the curriculum goes. For many Waldorf pupils, the exams are what much of the Upper School is about. This is most true in Classes 8, 9, 10 and 11.”

What Rawson here applies to the educational system in the UK and to the Waldorf system in particular, can just as well be applied to Waldorf education in other parts of the English-speaking world. The lack of a full art and craft syllabus in the Waldorf High Schools needs to be seriously addressed.

Speaking with teachers at the first Waldorf School in Stuttgart in 1921, Rudolf Steiner (1996) made the following observation: “Head knowledge can give nothing that is of value for human inner life. And herein lies the reason why we fail to come into touch with the boys and girls who have reached this all-important moment in their lives, when they should be bringing the soul and spirit into reciprocal relationship with the bodily-physical side of their nature. How are we to find the right approach to these young people, at the hour when life itself is prompting them to try to bring their soul and spirit into connection with their physical nature?”

'Will' activities..... is the main lesson book *always* necessary?:

I well remember the days when a teacher could step into a classroom where students stood quietly, prepared to receive the 'gifts' which the teacher had to offer. But such memories are fading fast, as teachers meet classes of students that are not prepared, nor any longer able, to remain focused and listening to what is being offered without interruption, uninvited contributions, questions or general restlessness. This is perhaps no more apparent than in the later years of the middle school, especially grades seven, eight and upwards.

Regardless of the stage of development of a child, space and time should always be allowed for a strong element of 'will' activity in all learning. This is most apparent in the years up until the age of seven, where the child is almost constantly engaged in activities of the 'will'. To quote Eugene Schwartz (1999): "The typical Waldorf main lesson not only invokes desk study, but also brings the children into movement. From first through fifth grades, many subjects are approached through rhythmic games, singing, the playing of musical instruments, and handwork, as well as through discussion and book work."

'Activity' takes on an entirely new connotation in the higher grades, where there is generally a paucity of hands-on activities, for the teacher will be looking for activities which in themselves act as an additional '*Path of Discovery*' (Erik Fairman, 2005) and path of learning. Of necessity, they will be fully incorporated into the general educational methodology with the aim of encouraging and engendering a sincere interest in the world, especially with respect to environmental education.

Richard Louv (2005) writes: "We know for a fact that the arts stimulate learning. In some school districts, the arts are making a tentative comeback. The same cannot be said of hands-on (nature) education – yet. In recent years, farsighted educators and environmental organizations have made important inroads into the classroom. Experiential, environmental-based, or place-based education offers a promising alternative. Proponents of the arts revival in schools have successfully argued that the arts stimulate learning in math and science. Based on early research, a similar argument could now be made that nature education stimulates cognitive learning and **reduces attention deficit.**"

From seven to fourteen, the child's active participation in learning appears to decrease, so that by grade six, the learning process has transformed itself into one of a more sedentary nature. It is at this stage that teachers need to seriously assess their approach, for although the syllabus for the later years introduces subjects of a more intellectual nature, it does not necessarily follow that 'will' imbued learning has to be relegated to a thing of the past!

Whereas the curriculum in the primary years is more related to practical life and learning, the tendency with respect to the teaching methodology in higher grades is one of increasing detachment from 'real' life situations, just at the time when new ideals well-up in the young person with the convergence of two significance streams in their life: the loss of childhood and its sense of wonder, and the birth of adulthood and new creative powers a mirroring of what took place around the age of nine, but on a different level of inner development.

This is a time where the young person makes a transition from the desire to merely 'know' about things, to a yearning to 'understand'. The young person looks out to see a world and life which both have meaning and purpose, and the dawning realization that he/she has the potential to influence both the present and future course of events. It is a time of searching for the answer to inner questions, such as

"Who am I and why do I exist?
What is my role in life and in the community?"

How can I influence and make a difference in the world?"

These are three major questions which confront the emerging adolescent, especially from grade nine onwards. To find the answers requires the support and guidance of not only immediate family and teachers, but also that of friends and the wider community.

In 1922, in lectures about the younger generation, Rudolf Steiner (1967) said, “When materialism is the all-embracing world-view, people today have more and more lost the ability to arouse a genuine interest in the world – the world in the widest sense of the word. Our academic disciplines, in which, of course, today’s teachers have also been educated, actually contain in essence nothing at all about the world. They offer physical laws, mathematical relationships, descriptions of what goes on within the cell and all manner of views about historical process that are open to debate. These things put together are quite incapable of inspiring interest in young people precisely between 15 and 20 years of age. Anyone sufficiently unprejudiced to make the proper observations in this area is bound to realize that such stuff is simply incapable of satisfying the deepest interests of those people in the age group we are discussing. Through the lack of sufficient interest in the world around them, they are thrown back upon themselves, and thereby begin to brood over all manner of things.”

If teaching is to be effective and meaningful, then teachers have a responsibility to ensure that students not only experience an awakening of their feeling life in presentations, but that they also have a ‘living’ experience of the subject and are able to perceive it’s relevance to ‘*real*’ life. This can only be fully realized when students are **actively** involved with their will in the learning process.

Although the ‘main lesson book’ is perceived as being central to the Steiner-Waldorf educational methodology, in that it fosters creativity and productivity with the student, it also tends to stand in isolation with regards to experiences outside of school and it is therefore not easy for the student to see any connectedness with the effort which they are expending on producing a magnificent main lesson book, to the life they will be leading once they walk through the school doors at the end of the day. There are occasions when the main lesson book can be dispensed with in favour of creativity and productivity in other fields of endeavour which have a greater tangible connectedness with ‘*real*’ life.

An example I wish to share from my experience is of a student with learning disabilities (for whom, for example, writing a research paper would have been too difficult a task) was asked by the teacher in the Main Lesson on the ‘Industrial Revolution’ to **build** a project instead of writing about it. The student built a working model of a steam engine and took it to several lower school classes to explain and demonstrate it!

Experiential, Placed-based and Community-based education:

Karl Ege (1979) writes: “With regard to the accelerating influence of scientific technology and academic sterility upon education, Rudolf Steiner pointed out, shortly before his death, that for the future of the new school movement it would be of great importance to turn the rudder 180 degrees in the direction of the artistic and the practical. With this in mind, we realize how – in contrast to the emphasis which is put upon the academic – the artistic and handcraft activities are far too often carried on merely as supportive and enlivening factors. It could, however, be the other way around, that they would be the starting point, and that out of such creative, self-active and practical work the elements of knowledge and scientific understanding would be developed. This would appear to be the change of direction indicated by Rudolf Steiner as a need for the future.”

An integrated curriculum which incorporates both general learning and vocational or experiential learning is not a new concept. In the early 1900s, Europe and the US gave birth to a growing movement of progressive educationalists at a time when the tendency in educational circles was to focus more on intelligence testing, cost-management and a separation of ‘intellectual’ and ‘practical’ education. Several progressive educators, other than Steiner, emphasized the importance of an education which served not only the intellect, but one which also served the needs of the emotional, artistic and creative aspects of human development.

The foremost amongst these educators was John Dewey (1915), who wrote: “Our present education appeals for the most part simply to the intellectual aspect of our natures, our desire to learn, to accumulate information and to get control of the symbols of learning; not to our impulses and tendencies to make, to do, to create, to produce, whether in the form of utility or art. If we were to introduce into educational processes the activities which appeal to those whose dominant interest is to do and make, we should find the hold of the school upon its members to be more vital, more prolonged, containing more of culture. If our education is to have any meaning for life, it must pass through an equally complete transformation.”

Learning, involving activity or *Experiential Learning*” (Kolb, 1984), should not be seen as an alternative learning method, but rather one which stands on a par with any general academic/intellectual approach, which was a central theme of deliberations at the second UNESCO International Congress on Technical and Vocational Education held in Seoul in 1999 (www.unesco.org/bpi/seoul/ve-intro.htm), where it was stated that Technical Vocational Education is seen as the ‘poor relation’ of general education and therefore it earns little respect. The pursuit of a long general curriculum has led young people and their parents to believe that the only worthy path is that of general education and its coveted university diplomas. Vocational education and training, seen as the refuge of those who are not smart enough for general education, is undervalued.”

Education can be a very isolationistic experience for students, when what they experience in their ‘everyday lives’ does not find its mirror image within the domain of the classroom and school, and vice versa. It is important that subjects are not taught in isolation from the ‘real world’, in isolation from life, but rather that that which is taught has meaning and relevance to life in general.

Two questions could be: “How can subjects be presented in a manner which enables all students to see their relevance to life-outside-of-school?” and “How can such subjects be actively supported by a wider community than that of the class and school?”

We live in an era where the interaction between school, family and community no longer exists in the forms which they did from the 19th until the mid-20th Century. J.Kretzman and J. McKnight (1993) observe: “Schools have tended to distance themselves from their local communities. The vital links between experience, work, and education have been weakened. As a result, schools in many urban and rural communities have lost their power as a valuable community resource.”

A recent addition to the progressive schooling movement is an educational approach known as ‘**placed-based**’ education which is generally applicable to primary and middle students and ‘**community based**’ education for high school students and beyond. The main characteristics about the ‘place-based’ approach is that it sets out to involve the students in connecting with family, community and the local region by extending the classroom out into the community. At the same time, students are afforded the opportunity for developing and experiencing hands-on, real-life experiences. Learning is centred on authentic activities which correspond directly with tasks and life in the community, and which have an evident relationship with workplaces of today and the future. This approach enables students to more easily see that what they are engaged in and has a relevance to their own world.

Placed-based education is inherently multidisciplinary, incorporating integration of the core curricula activities such as humanities, social studies, sciences, mathematics, arts and physical health. This naturally requires the involvement of teachers in bridging various disciplines, as well as giving every opportunity to call upon the wider community for work-place resources and input.

As the name implies, the content is generally specific to the sociology, geography and ecology of that particular place. Such an approach to education not only enables the student to connect with the world in a natural manner, but also to see the relevance of what they are learning, at the same time allowing them to develop an interest in and a concern for their environment, and to become contributing citizens.

Gregory Smith (2002) writes: “The primary value of placed-based education lies in the way that it serves to strengthen students’ connections to others and to the regions in which they live. It enhances achievement, but, more importantly, **it helps overcome the alienation and isolation of individuals that have become hallmarks of modernity.**”

I tend to believe that this approach to learning is compatible with the Waldorf approach, in that rather than having as its goal the graduation of young people ‘who are able to function and work in our modern highly technological and consumer orientated society’, the aim is instead to prepare young people ‘to so live and work within society that their efforts will go towards sustaining the cultural heritage and ecological integrity of the region in which they lead their lives’. Such an approach to education could be conceivably referred to as **sustainable education**.

UNESCO – Education for Sustainable Development

At the UN World Summit for Sustainable Development held in 2002, it was announced that 2005 – 2014 would be the decade of ‘**Education for Sustainable Development**’. The UNESCO report (2002) sums up the ideals as follows: “This represents a new vision of education, a vision that helps people of all ages better understand the world in which they live, addressing problems such as poverty, wasteful consumption, environmental degradation, urban decay, (etc). This vision of education emphasizes a holistic, interdisciplinary approach to developing the knowledge and skills needed for a sustainable future, as well as changes in values, behaviour, and lifestyles. This requires us to orientate education systems, policies and practices in order to empower everyone, young or old, to make decisions and act in culturally appropriate and locally relevant ways to redress the problems that threaten our common future. In this way, people of all ages can become empowered to develop and evaluate alternative visions of a sustainable future and to fulfill these visions through working creatively with others.”

These ideals are definitely not foreign to Waldorf education, especially in the early to middle years of the primary school curriculum, but can become increasingly lost in the later years where teaching becomes rather ‘desk, text-book and question paper’ orientated, resulting in a loss of true human interaction.

Students need to be given the opportunity to explore and see the world and to become actively and intimately involved with their immediate communities and the learning process, and at the same time, being given every opportunity to reflect on their discoveries and the processes involved. The task of any teacher is to create an environment, for students of any age, which both supports and enhances their ability to learn. Whereas in the primary schools much of the instruction was ‘teacher-centered’, in the upper/high school this will necessitate a conscious shift to a more ‘student-centered’ learning style. With student-centered teaching, it is not a matter of giving the students information, facts and figures which need mastering, but rather that students are posed the **questions** which need to be answered. Alfie Kohn (1999) states: “Questions that matter, questions that students sincerely wonder about or at least those that teachers believe students wonder about once they’re posed. These are the questions which can drive exploration and learning.”

Christopher Clouder and Martyn Rawson (1998) write:” What we can impart is an attitude to knowledge and learning which enhances and generates genuine enthusiasm for our social and natural environment – a form of ‘moral ecology. Life-long learning is not only a question of accumulating knowledge but is based on the ability to learn from experience.”

Similarly, Rudolf Steiner (1977) in a lecture on the 31st August, 1919 said, “The other aspect of the social pedagogical question is to prepare people to learn from life. We do not fare well in life if we view it as a rigid and foreign object. We can place ourselves correctly in life only when every moment, every day, every week, every year becomes a source of learning for our future development. Regardless of how far we go in our schooling, we will have accomplished the most if, through this schooling, we have learned how to learn from life.”

Over the years, UNESCO has conducted numerous studies into the effectiveness of Lifelong Education, incorporating technical and vocational learning. At the eighteenth session of the UNESCO General Conference in 1974, revised recommendations with respect to Technical and Vocational Education were adopted. Paragraph 8 of those recommendations states:

“In terms of the needs and aspirations of individuals, technical and vocational education should:

- (a) permit the harmonious development of personality and character and foster the spiritual and human values, the capacity for understanding, judgment, critical thinking and self-expression;
- (b) prepare the individual to learn continuously by developing the necessary mental tools, practical skills and attitudes;
- (c) develop capacities for decision-making and the qualities necessary for active and intelligent participation, teamwork and leadership at work and in the community as a whole.”

As mentioned previously, vocational/experiential learning, is not a new idea in Waldorf Schools, for we need only to look at the Hibernia School in Germany which was the focus of one of UNESCO’s most thorough investigations in relation to Lifelong Learning and the effectiveness of integration of different disciplines of education. In the foreword to the report, George and Schneider (1979) wrote: “ The Hibernia School attracted the attention of the Institute (UNESCO) by the exemplary way in which three major components of the curriculum, i.e. artistic, practical and academic education, are articulated. From the very first grade up to grade 13 these three major areas are given almost equal emphasis, with the result that, at the end of their time at school, every pupil is potentially qualified to enter either university or skilled technical employment.”

Experiential Learning and ‘Projects’:

In experiential learning, teachers and students together agree on an authentic programme or project which is best suited to the learner’s interests and abilities, leaving open possibilities for working in collaboration with other students.

Any such project is designed to fully engage the student in initiative taking, decision making, assuming responsibility and accountability, expectations which are of course only expected when individual students have reached an appropriate stage of intellectual development, which would not generally be before grade nine. Such demands also require that the student is wholly engaged in the program/project with all the three faculties of thinking, feeling and willing.

Programmes and projects should be authentic in that they reflect or correspond to real-life experiences or needs in the home, work-place or wider community. The role of the teacher is to facilitate the learning experience, support the student in all aspects of the process and to ensure that the student achieves the greatest benefit from the experiences. The process would be enhanced with active collaboration not only with teachers and peers, but also with family and mentors in the community. The design of such programs/projects will inevitably require the teacher to work individually with numerous students, which in itself demands considerable commitment from the teacher.

When experiential education is combined with place-based learning, then real-life opportunities arise for working with the community or with-in the community, such as in community-based service programmes/projects which may incorporate developing work-place skills, involvement in community service or pursuing work experience opportunities within the student’s particular sphere of interests. Programmes/projects can also complement subject courses in the sciences, mathematics, sociology/anthropology, environmental studies, design and technology, to enumerate but a few.

In January 1922 Rudolf Steiner (1967) said, “The teacher must be clear that with the arrival of puberty, an altogether different being emerges, born out of a new relationship with the world. If, at this stage, the student cannot see sound reasons in all the content given to him; if conditions in the world appear to make

no sense to him and if he cannot find contact with people who are able to reassure him, at least to a certain extent, that there are good reasons for what is happening in the world, then (the) inner stress may become intolerable to the extent that the adolescent breaks down altogether.”

A student in a community- based school (not a Waldorf School) wrote: “In my community experience, I went from learning what something is, to applying it to real life. I learned why I need to know the things that I learned in math class. I had a chance to work with some neat people who let me try out things for myself. The mentor really seemed to care about me as a person and I had fun.”

Apart from the excellent work of the Hiram Trust (UK) mentioned earlier, positive action has been taken by the Rudolf Steiner School of South Devon (UK) (www.steiner-south-devon.org) in establishing an ‘experiential learning’ program, as teacher Jenny Milne (2005) describes: “New projects are devised each year. These projects arise out of the needs of the school or directly from the curriculum, or both. The criteria are: ‘Is it needed?’ ‘Is it real, worthwhile work?’ ‘Will the children learn something of value?’ ‘Has it a social/cultural purpose?’ But ‘Can we do it?’ comes a long way down the list.”

From an interview with Jim Cotz (2005): “The Emerson Waldorf School High School in North Carolina (USA) is in the midst of developing an innovative study program, called ‘Nature and Technology’. The programme is based on the idea that one of the great challenges of the 21st century is for human beings to learn to live harmoniously with nature and the earth, and to support the health of the earth. We use our studies in all the disciplines to maintain the connection to nature through both practical experience and academic study. We want the students to see the problems presented by the modern world but we also want to give them the skills to produce change and the optimism that they can make a difference.”

Transition from primary to secondary education:

The transition from class teacher in the grade school to class guardian in the high school, varies from continent to continent, often as a direct result of government legislation regarding education and which grade constitutes the start of high school. Much debate continues to take place in Steiner-Waldorf faculties on the whole question of whether or not the class teacher should finish at the end of grade seven or eight (Riccio, 2002).

If a programme with greater emphasis on experiential learning were to be introduced into the higher classes, perhaps commencing with grade seven, the teachers would need to engage in some serious flexible lateral thinking in order to break free of the conventions which have become established within the Waldorf classroom over many decades, but at the same time, safe-guarding the integrity of all aspects of the curriculum, not least the underlying philosophy (anthroposophy).

I believe that an ever increasing number of compromises have been made with respect to the Waldorf curriculum, to the point where Waldorf Education is being ‘watered down’ in the scramble to accommodate various national and local governmental syllabi demands, especially in some schools which now rely on government funding. I am sure there are strings attached to this funding!

“We have just to see to it that we do not allow ourselves to be persuaded to compromise. We must only see to it that we ourselves do not give up anything of our essential conceptions. We must realize that we should take a careful look at where we have **gone wrong**, if we receive praise from the present educational system.” (Rudolf Steiner 1986).

Integrated Curriculum:

To develop a truly integrated curriculum, teachers would require an intimate knowledge of and understanding for the interrelationship of the different subject areas across the syllabus. Such familiarity with the curriculum would allow for experiential components to be incorporated across a broad range of subjects.

In considering any options for practical activities it may be wise to firstly consider those which can be managed within the context of the class and school. Other options can be listed which would require the assistance of adults other than teachers, perhaps initially from within the school parent community, with the possibility of extending the opportunities for active mentorship from appropriate individuals within the wider community. There are always numerous retirees who are frequently willing and importantly, also available, to share their knowledge with the younger generation.

If contemplating the implementation of any curriculum change or innovation, foremost in our minds must be the needs of the young people in our care. Does the curriculum, or rather, does the **methodology** practiced in implementing the curriculum, recognize and complement the developmental stages of a child's development?

In high school we meet students who are beginning to question the authority of parents and teachers. Students are also showing a greater interest in the wider world and how it relates to *who* they are. There is an unfolding desire to participate in life. However, teachers and parents should take care not to awaken too early the intellectual powers needed for thinking and the formation of reasoned judgments. These powers (*which Steiner calls the 'astral' forces*) needed to develop intellectual thought, are still actively at work within the pre-pubescent child up until the fourteenth or fifteenth year.

It is only after this time that these forces will be *released* for intellectual development. There will be a gradual unfolding of the ability to form 'real' judgments, and therefore any experiential or hands-on learning in grade seven will need to recognize the still developing intellect of the young adolescent. As mentioned earlier, it is only towards grade nine that students begin to seek answers to the inner questions of identity and responsibility towards the community, and the world at large.

For this reason, individual work which requires significant decision making on the part of the student, is best saved for the grade eight graduation projects at the earliest, when students are in their fifteenth year. Cooperative team-work on 'group projects' where students are able to collaborate should be actively pursued in grade seven. Teachers and mentors will still, at this stage, have significant input into any undertakings, especially in the areas of guidance, encouragement and final decision making!

Conclusion:

Rudolf Steiner (1995) , speaking in Stuttgart in 1919, made his thoughts very clear when he said:

“During the age from fifteen to twenty everything to do with agriculture, trade, industry, and commerce will have to be learned. No one should go through these years without acquiring some idea of what takes place in farming, commerce and industry. These subjects will be given a place as branches of knowledge infinitely more necessary than much of the rubbish which constitutes the present (Ed. State German schools of the time) curriculum during these years.”

An Experiential/Sustainable educational model can be of great benefit to all participants: students, teachers, parents and the community. Enthusiastic youngsters filled with active *'life forces'*, who are challenged by formality and sedentary activities of the classroom, will find renewed enthusiasm for learning if given the opportunity to actively involve themselves in the learning process, rather than just passively listening to, and hopefully retaining, something of what is proffered to them! Fritjof Capra (2004) writes: “Researchers have found that after two weeks we remember only 10% of what we read, but 20% of what we hear, 50% of what we discuss, and 90% of what we experience. This is one of the most persuasive arguments for experiential, project-based learning.”

Schools and teachers have the opportunity to enliven the Waldorf curriculum and to focus more on the arts, crafts and practical hands-on experiential syllabus in the high school. Art is well integrated into most lessons, but there is a need for practical orientated activities to also become a *'norm'* in the lessons. I do

not subscribe to the idea that all practical activities should be limited to those of a ‘craft’ nature and their revival.

We live in the 21st century and utilize the technology which this age offers us. It therefore follows that older students also need to have the opportunity to work with the current tools used in modern industry and commerce, which of necessity include access to computer technology and other forms of electronic equipment, all of which are an integral part of the lives of teachers, parents and students.

An **‘Enlivened Curriculum’** will only enhance what is already offered by Waldorf schools and teachers. The developmental needs of the maturing student would be better catered for as results of such experiential education have proven beyond doubt in other educational sectors. The student’s application and participation in the entire learning process, as well as the resultant positive effect which this active learning has upon the social interaction and general behaviour of adolescent youth, has been considerably influenced for the better by the change in teaching techniques. There is absolutely no reason for losing any of the high quality content of the vast subject areas covered in the Steiner-Waldorf curriculum. Incorporating more ‘Will’ activity into lessons where student’s feel that they are an active participant in the learning process, will only add to what is already a rich experience for all concerned. Maybe restlessness and inattentiveness in the classroom will become a fading memory!! All very good reasons for introducing such methodology into Steiner-Waldorf schools!

“Teachers must carry the life of the age in themselves. They must be conscious of this. Out of this consciousness can radiate what lively instruction and conduct should communicate to the students. To begin such a process, teachers must no longer be miserably confined to the realm of the school; they must feel themselves supported by the whole breadth of modern society and its interaction with the future in which teachers, in particular, have the greatest interest.” Rudolf Steiner (1977).

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