

## The Waldorf Curriculum: Aims and Intentions

*Waldorf schools seek to educate the whole person in the three domains of educational purpose (Biesta, 2013) by enabling:*

- *qualification: how students acquire the dispositions, skills, knowledge and cultural capital to participate in and contribute to the world of work and civil society,*
- *socialisation: how students learn the dispositions, skills, knowledge and abilities to actively participate in their community and within a multicultural society and be able to establish and maintain coherent identities,*
- *individuation: how students develop agency, judgement, sense of coherence, a feeling for responsibility, ethical dispositions, the ability to orientate their lives, be creative and develop a relationship to spirituality (Biesta refers to becoming a subject, or the process of subjectification).*

*Waldorf education believes that these overarching aims can be achieved through the development of twelve capacities:*

**Language and communication.** The ability to use and understand languages (one's own home language and at least one other), including all forms of orality and literacy, symbolism and the use of signs and logos. Literacy includes digital and media literacy.

**Health and wellbeing.** This includes feeling at home in one's body, having basic nutritional and emotional needs met, and feeling safe, secure, seen, heard, recognised and understood. Wellbeing is supported by meaningful, trusting relationships and secure attachments. A vital aspect of this area of development is motor skills and physical fluency, as these manifest in all forms of movement, manual dexterity, tool use and gesture.

**Senses.** Highly developed senses and sensory integration are important for our relationship to the world and our understanding of it. This includes being able to direct our senses towards the world through noticing, attending and focusing on what is salient.

**Imagination.** The capacity for imagination is an essential aspect of knowledge. Imagination makes it possible to visualise other worlds, in history, in literature, or as scientific hypotheses and enables us to generate visions of a possible future or solutions to complex problems and processes, as well as being the basis for artistic activity.

**Empathy.** Empathy forms the basis for understanding others, and is the foundation for sociality in a multicultural society. It is also the basis for knowing about the world in a phenomenological and participatory way.

***Aesthetics.*** Art is a way of understanding the world. A sense for aesthetics allows us to experience and appreciate the inherent qualities of things and beings in the world, such as colours, shapes, forms, textures, sounds, movement and so on, and to respond to and engage with these in an artistic way. Aesthetics also includes engaging with materials, recognising their qualities and transforming them into artefacts of all kinds through designing, shaping and making.

***Enquiry.*** Being able to ask questions out of curiosity in ways that open situations up and generate knowledge is important to agency. It is the basis for scientific methods and understandings as well as interpretation, symptomatology, artistic activity and research of all kinds.

***Democratic participation.*** The capacity for democratic participation has to be learned through experience of democratic behaviour in all its diversity as well as through understandings of different kinds of societies over historical time and cultural space. Learning about governance in different settings and self-management are important aspects of democratic understanding, along with the ability to recognise what hinders, manipulates and perverts democracy.

***Lifelong learning.*** Lifelong learning involves being able to make sense and meaning of experiences, and apply learning in different contexts. It understands learning as transformation, not merely the retention of facts, information and accounts of the world that can be reproduced if required. Lifelong learning is dependent on motivation, and the capability to reflect, assess and plan.

***Future thinking.*** Future thinking includes not only the ability to aspire to a different future but to be able to plan and take realistic steps towards realising these aspirations. It involves imagination and an understanding of the relationship between the present and the past. It means being able to withdraw from an intractable position in order to engage with problems which are difficult or seemingly impossible to solve.

***Holistic thinking and spiritual experience.*** The capacity for holistic, living, joined-up thinking enables us to recognise patterns, correlations and interactions, and understand complexity and multidimensional phenomena, such as processes over time involving a multiplicity of factors. Spiritual experiences enable us to feel that we are part of something larger and less tangible, informing the deepest values and meanings by which we live, and giving an ethical orientation to our actions.

***Judgement.*** Sound, autonomous judgement, based on knowledge, insight and the weighing up of numerous factors is the basis of ethics and being able to take up positions and justify and explain them.

***Each of the academic subject disciplines contributes to the development of these capacities in a range of ways. Outlined below, for each of the Independent School Standards areas of education, are the purpose of study, the aims of the curriculum, and the ways in which each one contributes to the development of the above capacities through its long-term curriculum intent.***

# Brighton Waldorf School Long Term Curriculum

## Literacy

### **Introduction: Literacy**

The earliest forms of writing evolved as a way of keeping records and accounts in several areas of the world, approximately 5000 years ago. Once writing began to be used to record complex ideas from religion, mythology, magic, science and history, it also began to be a way that people could record their collective and personal thoughts and feelings, and so literature was born. The transition from orality (including all forms of performative expression including speech, story-telling, song, sacred dance) to literacy, in which thoughts are conveyed using symbols that have a degree of permanency, changed the way people related to the world. With literacy human beings became capable of greater individual awareness, but also of abstraction and logic. If orality gives people access to the world they are embedded in through participation, literacy gives us the gift of reflection, analysis, categorising and a sense for history (which categorises events into a sequence). Literacy in the narrow sense of reading and writing is also the basis for other vital literacies, media literacy, science literacy, emotional literacy, which all share the basic aspects of articulating and understanding complexity.

Literacy always accompanies or perhaps serves orality. In Waldorf education great emphasis is placed on good, clear, expressive, sensitive and powerful speaking from kindergarten to the upper school. Poetry, drama, story-telling, rhetoric and conversation are cultivated hand in hand with literacy. For young children, making the transition from living in a world of living oral language to adding the dimension of literacy, where abstract symbols represent reality, is a hugely complex process requiring powerful energy and focus, and the coordination of our hands and eyes and thinking. Waldorf education therefore, similarly to most countries around the world, introduces explicit literacy instruction at the age of 6 when the children enter Class 1. This enables children to develop high levels of orality, language familiarity, phonological awareness and fine motor coordination as a foundation on which to begin more formal learning. In order to make the transition to using abstract symbols easier for many children, the introduction of writing and reading is facilitated by artistic methods and movement using the whole body.

As Michael Rose (2007) points out, literacy is neither innate nor simply acquired; it is a highly complex cultural technology. Teaching writing and reading is therefore also a complex process that benefits from clarity, consistency, thoroughness and time. Equally important is the way that children feel about the process of learning to read and write. Research shows that reading enjoyment and positive emotions linked to learning are crucial indicators of long-term success[1]. Waldorf education wants children to enjoy writing and reading and be motivated to do it, so they can express themselves, develop literacy skills and access the imaginative worlds and information this makes possible. Right from the start children are encouraged to use the literacy skills they are acquiring in simple reading and writing tasks so that proficiency can develop. Waldorf children become avid readers with extensive interests and enthusiastic writers, capable of a wide range of writing styles, from narrative, poetry, formal and informal writing, scientific writing and ultimately, critical and academic writing.

### **Literacy: Purpose of Study**

Literacy is central to full participation in academic, economic and civil society. Good literacy skills (knowledgeable action with purpose) show themselves in pupils' ability to speak and write fluently so that they can communicate their thoughts, opinions, ideas and emotions to others. Reading is an essential prerequisite for building and using knowledge and is essential for accessing information through media of all kinds, supporting intellectual, emotional, cultural, social and spiritual development. Literature is particularly significant in reflecting traditional and critical values. Oral and embodied communication are equally important in formal and informal settings and professional life.

### **Literacy: Aims**

The overarching aim for Literacy in the Waldorf curriculum is to promote high standards of language and literacy by equipping pupils with a strong command of the spoken and written language, and to develop their love of literature through widespread reading for enjoyment. The Waldorf curriculum for English aims to ensure that all pupils:

- read easily, fluently and with good understanding
- develop the habit of reading widely and often, for both pleasure and information
- acquire a wide vocabulary, an understanding of grammar and knowledge of linguistic conventions for reading, writing and spoken language
- appreciate our rich and varied literary heritage
- write clearly, accurately and coherently, adapting their language and style in and for a range of contexts, purposes and audiences
- use discussion in order to learn; they should be able to elaborate and explain clearly their understanding and ideas
- are competent in the arts of speaking and listening, presenting their ideas coherently in a range of ways
- express themselves in original and creative ways
- navigate a range of media, and can form judgements about the content of what they encounter

1.[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/284286/reading\\_for\\_pleasure.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/284286/reading_for_pleasure.pdf)

## **Long Term Intent**

### **Language and communication**

- Using vocabulary and syntax effectively
- Using oral and textual structures effectively (e.g., gesture and body language, conversation, narrative, poetry, oration, song, blogs, argument, debate, essay, letter, articles, stories, plays and drama, images, film etc)

- Understanding and using oral and textual features (e.g., communicative intention, rhetorical, poetic and literary devices and their effects, style, standard forms, language of image and film etc)
- Mastery of the power of language to influence others: (e.g., code switching, persuasion and argument, creation of emotional response, performance of drama etc)
- Ability to create mutual understanding and/or transmission of information (e.g., clarity, fluency (reading, writing, speaking, listening and understanding))

#### **Health and well-being**

- Reading, writing, listening, watching and performing for pleasure; responding emotionally to literature, orature, drama.
- Ability to consciously use and interpret body language, gesture, facial expression etc

#### **Senses**

- Having a sense of and feeling for language
- Being able to translate sensory experience into language (e.g., description of an experience, or mental recreation of an experience from description)

#### **Imagination and play**

- Ability to create vivid mental imagery from literature, orature or drama
- Using imagination, recollection and recreation of experience and emotion as a basis for creating literature, orature or drama.

#### **Empathy**

- Imagining how the people written about, spoken about or presented (including characters and historical figures) think and feel, and imagining the relationships between them and their differing perspectives
- Imagining the author and their intentions, experiences and perspectives
- Being aware of and sensitive towards an audience
- Recognising and responding to individual and cultural voices

#### **Aesthetics**

- Appreciating language used artistically, beautifully and powerfully
- Using language to create something artistic, beautiful or powerful

#### **Inquiry**

- Being curious about the history and etymology of words and language, and the historical context of literature, orature or drama.
- Making sense, making meaning, interpreting, inferring
- Noting, exploring and understanding personal, philosophical and emotional responses to literature, orature and drama
- Researching using information through text and oral communication

#### **Democratic participation and society**

- Understanding the power of language and text in shaping and influencing political views
- Understanding how language and text can be used to manipulate people's political thinking

### **Lifelong learning**

- Enjoy engaging with literature, orature and drama as a part of personal and community culture
- Using literacy of all types (including digital) to extend personal knowledge and skills

### **Future thinking**

- Communicating with people from different backgrounds and social positions
- Using language to explore and express different ways of thinking
- Constructing biographical narratives

### **Holistic thinking / Spirituality**

- Appreciating the role of language in spiritual experience
- Using language as a powerful way of connecting with others on many levels
- Using and creating literature, orature and drama in the flow of chronology and geography, connecting people across time and space
- Understanding the role of literature in holding a mirror up to the world

### **Judgement**

- Literary analysis and criticism. Interrogating purpose, and how purpose is realised through the relationship of form and content.
- Developing and shaping complex arguments, eloquently articulating a stance

# Maths

## Maths: Introduction

Developed by early cultures, mathematics is one of the oldest forms of human knowledge. It is a cultural tool that can be used to measure, quantify, calculate, compute and express complex relationships and it is the basis of many sciences and most technology. Though terminology and some procedures vary culturally, the underlying principles in mathematics are universal. It is a way of thinking about the world that is innate in its elemental forms (e.g., unity, duality, parts of wholes and simple numbers) but as a cultural technique is only learned by most people through instruction. The link between the abstract symbols that are learned and the processes they represent require focused mental activity and reasoning, and because of its abstract nature, maths has to be carefully taught so that all children can grasp mathematical concepts and master mathematical processes.

Waldorf education always proceeds carefully, from the whole to the parts and from the tangible to the abstract so that all learners can follow the transitions. Mathematics is first experienced in concrete, practical ways through real-world activities. Then the relationships between quantities and their abstract numerical values and relationships (e.g., number bonds, time tables) are explored. Though maths is a way of thinking in itself, in the Waldorf curriculum it is always applied and practised in relation to real questions of calculation in a wide range of fields from technology and crafts, dealing with money and economics as well as engineering and architecture. Maths is also a process that schools the imagination and flexibility of thinking through creative problem solving, but simultaneously exercises the will in seeing processes through their logical and necessary sequences.

## Maths: Purpose of Study

Mathematics is a way of understanding the world. It is a creative discipline with many applications that has been developed over many centuries through exchange across many different cultures. It is essential to everyday life, critical to science, technology and engineering, and necessary for financial literacy and most forms of employment. A high-quality mathematics education therefore provides a foundation for understanding the world, the ability to reason mathematically, an appreciation of the beauty and power of mathematics, and a sense of enjoyment and curiosity about the subject.

## Maths: Aims

The Waldorf curriculum for mathematics aims to ensure that all pupils:

- are skilled in the fundamentals of mathematics, applying their knowledge purposefully in a range of developmentally appropriate tasks
- develop conceptual understanding progressing from the concrete to the abstract, the simple to the complex, the whole to the parts and back again
- use their mathematical skills to solve increasingly complex problems over time through frequent and varied practice, and using a range of appropriate strategies
- reason mathematically by following a line of enquiry, discovering relationships and framing generalisations, developing an argument, justifying and proving using mathematical language

## Long Term Intent

### Language and communication

- Using a wide mathematical vocabulary effectively, accurately and precisely
- Fluency in reading, writing and understanding mathematical symbols and formulae
- Representing and interpreting data in different forms and formats
- Representing, explaining and illustrating mathematical thinking and processes

### Health and well-being

- Enjoyment of problem creation and solution

### Senses

- Seeing the same thing in different ways, seeing from different perspectives

### Imagination and play

- Having internal and mental models of numbers, shape, space and measure that support mathematical thinking
- Translating between abstract mathematical mental models and real-life experiences or examples

### Empathy

- Understanding the thinking, methods and routes to solutions of other people

### Aesthetics

- Finding and appreciating elegant solutions to mathematical problems
- Appreciation of beauty in mathematical forms in the abstract, in nature and in man-made forms

### Inquiry

- Explore patterns and not-patterns
- Explore mathematical ideas and experiment with different ways of finding solutions
- Being able to break down problems into small steps, and extract key information (decomposition and abstraction)
- Explore and experiment with shape, space and construction

### Democratic participation and society

- Understanding the power of data and statistics in shaping and influencing political views
- Understanding how data and statistics can be used to manipulate people's political thinking

### Lifelong learning

- Application of knowledge and skills in personal and professional life, e.g., mortgages, economics, personal/business accounts etc
- An understanding of mathematics and binary code as the basis of computer coding and programming
- Understanding the mathematical processes that calculators and computers are applied to



### **Future thinking**

- Use mathematical thinking and interpretation of data to better understand risks to people and the world, and to imagine mitigations and solutions to these issues

### **Holistic thinking / Spirituality**

- Appreciating the role of maths in spiritual experience, e.g., sacred geometry
- Using maths as a powerful language which can create connections with others across time and space

### **Judgement**

- Forming judgements based on own understanding of data and statistics
- Evaluating routes to a solution, premise or theory

# Science

## Science

Science is a way of understanding the richness and complexity of the world. Waldorf education recognizes that there are different ways of understanding how we arrive at reliable knowledge, and that science, although it is not the only valid way, is one important aspect of this.

In the lower and middle school, science focuses on experiencing and describing phenomena. This means encountering the world, observing it, observing ourselves and what the world does to us, describing our experiences and then forming judgements about them. The Waldorf science curriculum starts holistically by being and working in the world alongside rich imaginative experiences through storytelling, so that children build their knowledge of the local natural environment and the vocabulary with which to discuss and describe it.

From class 4, there is a deepening focus on specific aspects of the life sciences, beginning with animals, then plants and eventually relating these to geology and geography. At each step we look at the particular, zoom out to set it in its context and then formulate what characterises the phenomena. As children's ability to work scientifically is developed, observations become more systematic and analytical, and they can form and justify categories.

From class 6, physics, chemistry and biology become distinct subjects, where experiments in optics, acoustics, chemistry, electromagnetism and more bring pupils into the presence of phenomena that provide sensations that excite, move and affect them; experiences that gain meaning when pupils' experiences are shared, discussed and documented, and will not easily be forgotten.

In the upper school students learn the specialist methods and terminology that each scientific discipline uses. The Waldorf science approach is a process of meaning-making from experiences which develops conceptual understanding. It appreciates that we cannot always grasp the whole because of its complexity, so we take manageable parts, respectfully get to know them, then relate the part back into the wider context and its implications. Thus, knowledge of the wider, greater whole grows step by step.

The Waldorf approach also shows that knowledge of the world has grown over a long time, with roots in many cultures such as the science of Islam in the Middle Ages, of Ancient India and China and the applied sciences of many peoples in Africa and the Americas before European colonisation. It shows us that scientists are people from all over the world who work in teams using their skills and insights who, for example, develop vaccines in incredibly short times when we need them, develop solutions to renewable energy and resources, and help us to understand the past, predict the future and help to learn about the incredible beauty and complexity of the world.

## Science: Purpose of Study

Science is a way of understanding our experience of the world. The Waldorf science curriculum starts from a holistic, integrated experience of the world through focussed attention and then moves to a differentiated approach using the prism of the scientific disciplines of biology, chemistry and

physics. A successful science curriculum starts with and builds on embodied experience of what is familiar to us, using observation and description of phenomena in context to generate excitement and curiosity to understand the world. Through carefully selected examples which exemplify key phenomena, pupils then build up living concepts of the natural world that are woven over time into a coherent structure of disciplinary knowledge. Throughout this process, pupils progressively learn to use and apply the scientific methods of noticing and observing; exploring, discovering and experimenting; using tools and equipment; empathic identification; understanding in context; process thinking; comparing, analysing and classifying; following processes and working systematically and rationally; recording, reporting and presenting. In the Waldorf curriculum, science also includes the study of people in different cultural and historical contexts who work/have worked systematically to understand and learn from nature (scientists). Pupils learn that scientific knowledge and progress can and should be for the benefit of humankind, and shared across countries and cultures.

### **Science: Aims**

The Waldorf curriculum for science aims to ensure that all pupils:

- develop the capability to generate understanding of scientific knowledge through study in the disciplines of biology, chemistry and physics
- can apply appropriate scientific knowledge and methods to help them to answer questions about the world around them
- have a sound basis for making informed judgements about scientific knowledge and the impact of its application in the world

## **Long Term Intent**

### **Language and communication**

- Translating sensory experiences into language and images
- Precise and accurate description
- Remembering and using technical and scientific vocabulary
- Using scientific written language conventions, e.g., writing in the 3rd person.
- Creating models and diagrams
- Understanding and interpreting data in many forms

### **Health and well-being**

- Being confident to explore and experiment
- Using tools and equipment effectively and safely

### **Senses**

- Multi-sensory observation that is accurate and precise, without preconception, assumed prior knowledge, expectation or explanation

### **Imagination and play**

- Developing mental models of scientific concepts and processes
- Hypothesising - imagining solutions and consequences

- Changing perspective - seeing the world as a scientist

### **Empathy**

- Understanding the impact of scientific discovery and progress on others

### **Aesthetics**

- Appreciating beauty in nature and science, e.g., chemical and microscopic structures

### **Inquiry**

- Phenomenological study
- Use of relevant or related mathematical knowledge to ask and answer questions
- Accurate and precise measurement and recording
- Understanding the histories and biographies of scientists and scientific discovery
- Retaining an inquisitive mind: asking both open and specific questions.

### **Democratic participation and society**

- Understanding of the motivations for technological and scientific development, and reflecting on the political aspects of scientific progress.

### **Lifelong learning**

- Viewing the world scientifically
- Understanding that theories are a working model, that 'facts' are not immutable and that paradigms shift.
- Working methodically, sequentially, accurately and precisely.
- Being able to be wrong - accepting that your hypothesis was incorrect.

### **Future thinking**

- Seeing science as a means of engaging with wicked problems
- Considering the impact of human development on local and global ecosystems.
- Anticipating the future and imagining the role of science in building sustainable futures.

### **Holistic thinking / Spirituality**

- Understanding science in the context of social, cultural and technological development over time
- Understanding science in the context of personal lived experience
- Understanding the historical context of the relationships between people, societies, cultures, theories, beliefs and 'facts'.

### **Judgement**

- Questioning the reliability of sources, evidence and results.
- Evaluating what is true through careful and accurate observation.
- Reflecting on the moral and ethical questions surrounding scientific progress

# Geography

*As the child's world expands, so should the curriculum*

(David Sobel, Map Making with Children)

## **Geography: Introduction**

Geography is an understanding of the earth as a physical space. Long before we learned to map it, humanity dwelled on the land, found its sustenance there and explored the places, moods, climate and weather of the land of which they were a part. Human cultures have been shaped by the places people lived, and whole landscapes have been shaped by human actions. In the modern world, human behaviour is impacting the earth in ways that are having catastrophic effects on the climate and by polluting or destroying whole regions. Waldorf education believes that if this is to change, children and young people need to form a relationship to the earth, its oceans and atmosphere, climate and the space we are all part of through experience, empathy, knowledge and understanding.

This relationship begins by exploring the world before our doors, beneath our feet and that rains on our heads. Children, both urban and rural, need to discover the land around them, how it has shaped our culture (housing, clothing, food) and how we are connected to other places (rivers, pathways and transport routes).

The geography curriculum has the logic of space: it expands radially outwards from where we are to places near and then far, describing as we go the landscapes we pass through, the agriculture and industries that grew there and have often now gone silent. We learn to orientate ourselves in space and how to represent it in abstract but useful maps.

As the curriculum expands, it leads to other continents, other landscapes and life forms, to climate zones hotter, colder, wetter and drier than ours and the people who were indigenous to those places. The water cycle follows a precious resource from dense mist on the mountainside to slow, fat, heavy estuaries dumping their silt in wide deltas, to the ocean and back again to the sky. Beneath the soil we come to rock that breaks through the surface in evocative peaks and cliffs, revealing a whole history of deep time, slow inexorable change, the vast, transformative forces of pressure and sometimes the threat of explosive outbreaks of geo-revolution.

Climate leads us to look up at the atmosphere, its vast movements of air that transport water, warmth and dust across oceans and continents, making the Sahara dead and dry and the Amazon fertile. And beyond the atmosphere we follow the sun and moon, gradually turning our geocentric experience of the earth into an understanding of a complex model of spheres spinning in empty space.

Geography is also the foundation for economics which, at heart, is the process of creating value through the transformation of raw materials to meet human needs and trading them. Where these resources come from, how we get them and what impact that has, who profits and who loses are important lessons to be learned.

### **Geography: Purpose of study**

A high-quality geography education should inspire in pupils a curiosity and fascination about the world and its people as an integrated living system, and the earth in its context in space, that will remain with them for the rest of their lives. This engagement with geography should engender a sense of adventure, wonder and responsibility. Through an appreciation of the complexity of natural phenomena and processes, pupils should develop a profound understanding of the intimate connection between physical landscapes and the evolution of human societies, cultures, and cultural understandings of the relationship of human beings to the world as expressed in myth, art, religion and science. Geographical knowledge, understanding and skills provide the framework and approaches that explain how the Earth's features at different scales are shaped, interconnected and change over time. Pupils should have a growing understanding of the changing impact of human activity on the environment over time.

### **Geography: Aims**

The Waldorf curriculum aims to ensure that all pupils:

- Develop contextual knowledge of the earth as an integrated whole, including providing a geographical context for key physical characteristics and human activities
- Understand the processes that give rise to key physical and human geographical features of the world, how these are interdependent and have changed over different time scales
- Develop geographical skills that allow them to:
  - o Interpret and communicate geographical information through maps, diagrams, globes, narrative, images and numerical data.
  - o Learn effectively and experientially through fieldwork

## **Long Term Intent**

### **Language and communication**

- Communicate information, thoughts and ideas about geographical phenomena through a variety of media, e.g., words, text, diagrams, pictures, maps

### **Health and well-being**

- Have a sense of place, space, scale and community

### **Senses**

- Observe, absorb and process information about the environment obtained through sensory perception

### **Imagination and play**

- Use models, maps, diagrams and globes to create mental images and representations of landscapes and environments, translating between 2D and 3D
- Imagine oneself in a different place, space, landscape and environment

### **Empathy**

- Imagine different cultures, communities and people who live in other places, and their ways of being in different environments
- Understand the similarities and differences of people and places

### **Aesthetics**

- Appreciate and represent the aesthetic qualities of places, spaces, landscapes and environments

### **Inquiry**

- Ask and answer questions about geographical phenomena
- Investigate the interaction of humans and their geographical environment
- Use cartography as a way of both representing and navigating environments and landscapes.

### **Democratic participation and society**

- Understand the relationships between geographical location and culture
- Understand the impact of geography on power and politics

### **Lifelong learning**

- Develop a sense of adventure; be inspired to explore the world

### **Future thinking**

- Imagine the physical, political and cultural world that future generations will live in, and how this could be affected by one's actions
- Have an awareness of sustainability and the need to protect nature and the natural world,
- Act out of an ecological understanding

### **Holistic thinking / Spirituality**

- Understand the complexity of interrelationships between geographical features and processes and human beings
- Experience the earth as a living organism
- Have a spiritual sense of place

### **Judgement**

- Make judgements about the veracity of geographical theories based on understanding and critical thinking

## Social Science

### **Social Science: History, Economics, Society and Culture: Introduction**

Social science in the Waldorf curriculum is very much cultural history, focusing on technology, religion, art, societal forms and how these interact and change over time. It shows how human societies relate to the world and to each in the past and present, not by compiling a compendium of facts, dates, battles and kings but by developing a chronological sense of global cultural change and how people experienced their lives at different times and in places. Starting from archetypal images of human beings and their relationships through folktales, legends and myths from a wide range of cultural settings, the children get to know the nature of human social life in its most basic forms, the family, social roles, peoples and tribes, how societies are organised by rules, social hierarchies and responsibilities. The journey is made from myth to recorded history and how history is shaped by the various forms of cultural memory and the wish of powerful people to record their real and imagined deeds for posterity.

In the lower and middle school, the pupils experience the historical period through historical narrative, images and artefacts which show the relationship of a given people to their natural environment (i.e., their economy and lifestyle), how cultures interacted with other cultures, how they traded and learned from each other and also the conflicts they had. This symptomatic approach means choosing significant moments in history that reveal the consciousness of the people at the time and perhaps when new forms arose. Through the skilled facilitation of the class teacher, the pupils learn to recognise and understand the historical processes involved.

By the end of class 8 the students should have an understanding of how the world came to be as it is today (i.e., the digital age, the significance of climate change, the economic rise of Asia and China, 9/11, the collapse of the Soviet Union, the Cold War, emancipation movements, changes in the lives of everyday people, colonialism and its consequences). This provides a basis for the upper school, where historiographical aspects are explored, ideologies analysed and large-scale historical trends across the globe are examined and investigated.

### **Social Science: Purpose of Study**

The Waldorf curriculum offers pupils the opportunity to gain a coherent knowledge and understanding of processes in world history, and how they have manifested in the British Isles. Pupils will know how different cultures have related to their geographical environment and how different societies and economies have been organised at different times and in different places. They will also understand how cultures have interacted and mutually influenced each other across history. Pupils will develop a historical consciousness that enables them to empathise with and understand how people in other times lived and experienced their lives. They will learn to interpret historical material, including historical narrative, art and artefacts and thus begin to understand the emergence of different forms of consciousness as it is expressed in different social forms, as compared and contrasted with our times. Social science enables pupils to understand the complexity of people's lives, cultures, societies and relationships, and thus to be able to position themselves in relation to these, construct coherent identities, and understand the challenges of their time.



## **Social Science: Aims**

- Know and understand historical processes in world history, and how this manifest in the British Isles
- Know and understand how the development of societies and cultures relates to the geographical environment and the history of those people
- Gain and deploy a broad vocabulary of historical terms and concepts, such as 'social strata', 'matriarchy', 'hierarchical' and 'egalitarian' societies, 'change and revolution', 'civil rights' etc
- understand historical concepts such as continuity and change, cause and consequence, similarity, difference and significance, and use them to make connections, draw contrasts, analyse trends, frame historically valid questions and create their own structured accounts, including written narratives and analyses
- understand some significant ideas about how history is made
- gain historical perspective by placing their growing knowledge into different contexts: understanding the connections between local, regional, national and international history; between cultural, economic, military, political, religious and social history; and between short- and long-term timescales
- relate their historical understanding to their own situation and worldwide current events

## **Long Term Intent**

### **Language and communication**

- Use, understand and interpret text and oral report as sources
- Discuss and debate interpretations
- Use written and oral language to communicate an opinion, interpretation or description of historical sources, events and/or people

### **Health and well-being**

- A sense of rootedness in a personal, community, cultural, national and international history
- Economic well being
- A sense of rootedness in a community, culture and society

### **Senses**

- Accurate observation of artefacts and other sources

### **Imagination and play**

- Imagine other people, times and places

### **Empathy**

- Recognise and value different voices
- Have empathy for people's historical, economic and cultural context
- Understand and appreciate different perspectives of time, experiences, social settings and cultures
- Imagine and understand the motives of both historical figures and those recording histories and describing cultures and societies

- Understand and respect opposing sides of a debate or discussion

### **Aesthetics**

- Appreciate historical, cultural and technological artefacts, having an understanding of the people who made them and the focus of their interest
- Recognise and appreciate historical cultural differences and their impact on the present

### **Inquiry**

- Formulate and ask perceptive questions about history, economics, culture and society
- Evaluate and use sources and evidence
- Develop an argument and support historical claims, opinions or interpretation with evidence
- Discern how and why contrasting arguments and interpretations about the past, economics, culture and societies have been constructed
- Understand continuity and change, cause and consequence, and similarity, difference and significance, and use them to make connections, draw contrasts and analyse trends and patterns

### **Democratic participation and society**

- Understand different political structures and processes and their development in history and in other cultures
- Understand the impact of economics and different histories, cultures and societies on power and politics
- Understand the power of economies, histories, societies and cultures in shaping and influencing people's political thinking

### **Lifelong learning**

- Use historical and cultural understanding and consciousness to interrogate experiences
- Be curious about the histories and economics of people, cultures, societies and places

### **Future thinking**

- Extrapolate from past events to thinking about and communicate about the present and the future
- Understand the connections between and implications of cultural, economic, military, political, religious and social histories in the context of 'wicked problems'

### **Holistic thinking / Spirituality**

- Imagine oneself in the stream of chronology, relating past, present and future
- Have a sense of chronology, continuity and change
- Think both chronologically and thematically
- Understand and evaluate the impact and significance of events and individuals on histories, economies, societies and cultures
- Understand the global context for local and social histories, economies and cultures
- Understand the evolution of human consciousness, both individually and culturally

### **Judgement**

- Evaluate and judge appropriate sources and evidence
- Draw informed and supported conclusions
- Position oneself in relation to historical and economic processes, and to societies and cultures

## Modern Foreign Languages

### **Modern foreign languages: Introduction**

Learning two other languages from the age of six onwards has been an important aspect of Waldorf education since its inception. In an age in which interpersonal and multicultural understanding is vital, becoming fluent in two other languages is not only pragmatically useful but enables us to encounter the other in very different ways- no matter what language they speak. Waldorf education works on the assumption that there is a universal dimension of human experience that is non-linguistic, that ultimately enables us to understand each other, because we share a basic humanity, whether we are economic migrants seeking a livelihood, refugees fleeing conflict, the barista in a bar we visit on holiday, a business partner or a film maker from another part of the world. Learning two other languages offers pupils the opportunity to experience the world and our common humanity not just from a single, mono-cultural perspective but from three (and perhaps more) perspectives. Learning other languages expands our view of the world and counters. It opens us to other cultural perspectives, makes us more rounded persons, more capable of appreciating complexity. Even when translation software makes communication possible without learning the language, this expansion of perspective and rich insight through other languages will still be a vital skill in appreciating difference.

Just as the home language establishes a rich basis of orality for the subsequent development of literacy, so too does second language acquisition in Waldorf schools. The children ideally learn two other languages from class 1 onwards in regular lessons in which the children are engaged in classroom activities they enjoy and are familiar with, all conducted in the target language. Translation is unnecessary because we all understand what is going on. This warm, friendly, enjoyable immersion enables children to understand and learn to speak the language in context through participation in the activities. Pupils become relatively fluent in conversational language and can talk about their lives and activities using sentences that express a variety of times (past, present, future) and with a range of vocabulary that covers many of the things and activities they are familiar with. Then, usually after three years of orality, they are introduced to literacy in the two target languages, using authentic texts and material. By class 8 they will have attained a basic fluency and accuracy in both languages, so that in the upper school, the focus shifts from learning the language to using the language to explore the literature, film, history and cultures of those countries in which French, German or whatever language is learned.

### **Modern Foreign Languages: Purpose of Study**

Learning a foreign language is a liberation from insularity and provides an opening to other cultures. A high-quality language education should foster pupils' curiosity and deepen their understanding of the world and other cultures. The teaching should enable pupils to express their ideas and thoughts in another language and to understand and respond to its speakers, both in speech and in writing. It should also provide opportunities for them to communicate for practical purposes, learn new ways of thinking and read a range of literature, understand and appreciate other media in the original language. Language teaching should provide the foundation for learning further languages, equipping pupils to study and work in other countries.

### **Modern foreign languages: Aims**

- understand and respond to spoken and written language from a variety of authentic sources

- speak with increasing confidence, fluency and spontaneity, finding ways of communicating what they want to say, including through discussion and asking questions, and continually improving the accuracy of their pronunciation and intonation
- can write at varying length, for different purposes and audiences, using the variety of grammatical structures that they have learnt
- discover and develop an appreciation of a range of writing in the language studied
- develop an interest in and an understanding of cultures in which the language being studied are spoken

## **Long Term Intent**

### **Language and communication**

- communicate even in unfamiliar situations in another language
- understand and use most common types of texts in another language
- have a sense for the distinctive features of the other language and its orature and literature

### **Health and well-being**

- feel comfortable in another language environment

### **Senses**

- have a refined sense of language

### **Imagination and play**

- use the language in creative ways

### **Empathy**

- have a sense of shared humanity despite language barriers

### **Aesthetics**

- appreciate another language aesthetically (poetry, song, dialect, style)

### **Inquiry**

- use another language as a medium to explore aspects of the cultures who speak this language

### **Democratic participation and society**

- accept other languages as equal to one's own

### **Lifelong learning**

- continue developing skills and understandings in another language and be interested in learning subsequent languages
- take an interest in other cultures

### **Future thinking**

- use another language to gain other perspectives on the future

### **Holistic thinking / Spirituality**

- use other languages to offer other perspectives on the world
- understand the common origins of languages and their relationships
- experience language as a medium for expressing spirituality

### **Judgement**

- make judgements using another language as medium

# Physical

## Long Term Intent

### Language and communication

- Observing and responding to the movements and non-verbal communication of a person or group.
- Expressing ideas and emotions through gesture and movement

### Health and well-being

- Understanding and promotion of the role of physical health in one's own wellbeing
- Physical assurance, including gross and fine motor skills, coordination and spatial awareness
- Finding joy in movement and physical skill and challenge

### Senses

- Proprioception
- Interception
- Muscle memory

### Imagination and play

- Imagining the consequences of movement, e.g., predicting trajectories of people and objects
- Improvising or systematically creating new sequences of gestures and movements
- Problem solving and thinking flexibly or creatively to complete a physical task, or develop a strategy in a game or sport

### Empathy

- Interpreting and reacting and responding to the movement of others.
- Considering the feelings and responses of teammates and rivals in games and sports - e.g., winning/losing, working as a team.

### Aesthetics

- Appreciating the aesthetics of movement: elegance, refinement, skill and expression of emotion
- Fluency and refinement in the performance of sequences of movement

### Inquiry

- Understanding the rules, traditions and conventions of different physical activities, games and sports
- Refining physical skills and movements through reflection, evaluation and adjustment, listening to both internal and sensory feedback, and the implicit and explicit feedback of others

### Democratic participation and society

- Something about appreciating how physical disability can limit access to society

- Right of access to healthcare for physical wellbeing

#### **Lifelong learning**

- Appreciation of the practice needed to master a physical skill.
- Evolving participation in movement activities and staying fit
- Understanding of the importance of the role of physical activity in wellbeing

## Creative & Aesthetic

### Creative and Aesthetic: Introduction

#### Visual and graphic arts

The Waldorf curriculum practices two modes of artistic activity:

1. Aesthetics: based on artistic exercises in colour, line and form in which children learn the qualities and techniques of the media (e.g., water colour painting, form drawing). This approach is experiential (colour exercises, basic forms with elaborations). These are deemed to be formative experiences.
2. Art as mode of expression and communication (including illustration). Once children have learned the qualities of the media and techniques, they have opportunities to practise these freely

Art is used in the main lesson in both of these functions, but also in designated art lessons, though usually taught by the class teacher. From class 6 upwards specialist art teachers are sometimes called on.

The most common artistic practices are;

- Painting: beginning with watercolour wet-on-wet painting, where the medium retains the transparency and fluidity of the colours. Later gouache, oil pastels, ink and other paint media,
- Form drawing (also called dynamic drawing), makes movement visible on paper and requires focus, control and patient practice as children work through increasingly complex forms,
- Drawing, beginning with wax stick and block crayons and thick, wooden, coloured pencils; and moving to sketching pencils, chalk, charcoal sticks and pencils, graphite pencils, and conte sticks.
- Modelling using clay, wax, wax and kaolinite-based modelling materials; then papier-mâché, plaster and ceramics.
- simple printing techniques (potato-cut, lino-cut) are introduced from middle school
- simple photography and film making are developed from the late middle school

#### Handwork

The UK Waldorf Handwork Curriculum uses a layered, “learning by doing” approach to teaching fibre and textile skills. This involves:

- learning to make and use specific handwork tools, such as knitting needles, which are then used to create useful items for school or home;

and

- learning new handwork skills and techniques in each successive year, building on the skills previously learned. The new skills usually involve increasing complexity and might include crocheting, hand sewing, precise stitching such as cross stitch, machine sewing, simple hand weaving and fabric dyeing.



Each year classes have a main handwork project which allows them to develop a specific skill. Pupils can express themselves and experiment through colour selection, pattern, design and by combining the new project with elements of previously learned skills. Supplementary activities, based on individual teachers' expertise, can offer variety and provide pupils with additional learning opportunities.

The practical skills pupils acquire also provide them with direct experience of elements of some of the main lesson topics they will encounter in later years such as the industrial revolution where the production of thread, weaving and textiles played a pivotal role.

## **Long Term Intent**

### **Language and communication**

- Talk and/or write about the work that you and others have created.
- Consciously express thoughts, emotions, ideas and experiences through a chosen medium

### **Health and well-being**

- Develop dexterity, physical fluency, automaticity and stamina in a chosen craft or art form.
- Have a sense of satisfaction, achievement and pride in the creation of something useful, beautiful or thought provoking.

### **Senses**

- Develop multi-sensory sensitivity to stimuli, artefacts and works of art.
- Sensory integration

### **Imagination and play**

- Envisage the final form of an artefact or performance, and the process of arriving at it.
- Imagine the possibilities of materials.
- Experiment with learned skills to create something new

### **Empathy**

- Consider, recognise and appreciate the motives, intentions, emotions, effort and skills of artists, craftspeople and performers.
- Have an awareness of the responses and reactions of an existing or potential audience for a piece of work

### **Aesthetics**

- Appreciate the aesthetic qualities and potential of materials, tools, techniques and finished work.
- Observe and appreciate mastery and masterful work.
- Refine one's own work to create something worthy of practical use, display or performance

### **Inquiry**

- Investigating the properties, limitations and potential of materials and tools.
- Understanding the history of techniques, technologies and processes, and their impact on making and creating.

- Asking questions of and answering questions through creative and aesthetic media

#### **Democratic participation and society**

- Understanding the social and cultural differences between arts and crafts in different cultures.
- Understanding the social and cultural status of arts and crafts, and how they can be made accessible to all

#### **Lifelong learning**

- Developing effective working habits and autonomy in a chosen art or craft.
- Having a sense of agency and empowerment in one's ability to make, create, perform and/or express oneself

#### **Future thinking**

- Considering the ecological, ethical and moral aspects of making, creating and performance, both in the materials used and the cultures drawn upon.

#### **Holistic thinking / Spirituality**

- Experiencing an art form as numinous or transcendent.
- Understanding the interdependence of history, materials, science, technology, art, craft and performance in the development of societies and cultures

#### **Judgement**

- Develop discernment.
- Compare, contrast, evaluate and think critically about art, craft or performance.
- Develop reflectivity and reflexivity about one's own art, craft or performance

# Technology

## **Technology: Introduction**

Human technology is as old as humanity. We know that early human species used materials such as stone to produce a wide range of artefacts and tools that extended their possibilities of changing their environment to meet their needs. The saying “humans have what animals are” makes it clear that what animals can do in their various specialisms, people can do using tools and techniques. The earliest tools and artefacts reveal human intelligence and awareness of the properties of materials in their environment. Human culture emerged hand in hand with technology and the hand tools we use today embody a long history of practical wisdom and knowledge of the world and its rhythms.

The basic gesture of technology is the transforming of materials to meet human needs and in the process, transforming human lives and societies. Complex technologies have grown out of simpler, older technologies. We can recognise the evidence of this not only in design and in the machines themselves, but in the language we use, for example terminology in computing that originated in hand-based technologies, such as printing. Therefore, it makes sense to understand the basic principles of navigating, steering a small boat, trimming sails, using wind and currents before one drives a motorised boat or indeed flies in a space shuttle. Making things by hand is the best preparation for designing robots, just as the fine motor skills involved in cutting, slicing, sewing is a good basis for surgery.

The Waldorf technological curriculum begins with handwork and handicrafts and crafting in nature (e.g., building fires, green woodwork etc.). Knowing where materials come from, how they are processed, knowledge of the properties of materials and the uses of tools, first manual and then electric, are preconditions for understanding digital technology as a tool to be used safely and appropriately. Technology is always explored with reference to real human needs and the impact of the environment of sourcing and production. Each workshop is a site of craft traditions and learning communities which embody not only the know-how/ know-what, but also the values that accompany craft work and technology. Becoming a craftsperson involves the development of ‘an ethic of excellence’ (Ron Berger, 2003).

Pupils’ introduction to digital technologies and media builds on this approach, with pupils firstly learning in a practical context – using PCs and cameras, text and image software, search engines and research. The emphasis is on safe and meaningful use, but also understanding the cultural context of technology, including its use of raw materials and energy, its impact on the environment and approaches to sustainability. Later, in the upper school, pupils learn about hardware, programming and coding.

## **Technology: Purpose of Study**

Waldorf education offers opportunities for pupils to learn how materials are transformed into tools and artefacts to meet human needs. A need is recognised, knowledge of tools and materials are applied to find practical solutions. Starting from a simple practical solution, products can be further developed and modified to meet other, changing or more complex needs, using feedback derived from evaluation of the products created. Technological education begins with the nature and origin of materials, and the nature and cultural origin of tools, and how tools extend human

powers and multiply human effort. Knowledge of materials begins with traditional handcraft techniques (sewing, knitting, spinning, whittling) using natural, locally sourced resources. Pupils become familiar with the safe use of simple and household machines in context, e.g., a corn mill, simple woodworking tools, an apple press etc. They learn to produce useful artefacts and products such as yarn, garments, wooden utensils, apple juice, bread etc. In doing so, they learn the historical and cultural origins of these crafts, the production of materials and the ecological impact of this. As pupils progress through the school, they learn to use more complex tools accurately and safely in a workshop environment, embodying the values of being a crafts-person. Through the history curriculum, pupils learn about the history, cultural significance and impact of technology from early cultures to contemporary digital society. In media education children begin by becoming literate in analogue media, followed by learning how to use modern information technology equipment safely, appropriately and responsibly. Digital technology is integrated into the curriculum as an extension of the 'warm' analogue technology of the lower school. Pupils are introduced to the question of human responsibility in the ethical application of technology and the benefits and risks of technology use including Artificial Intelligence.

### **Technology: Aims**

Pupils are

- knowledgeably skilful across a range of analogue technologies
- technologically literate across a range of everyday mechanical and digital applications
- responsible, competent, confident and creative users of information and communication technology
- users and creators of technology, rather than merely consumers of it

### **Long Term Intent**

#### **Language and communication**

- Accessing information through and about technology in different formats and media
- Understanding and using relevant technological and disciplinary terminology and vocabulary
- Articulate experiences, ideas and solutions in the field of technology

#### **Health and well-being**

- Use both analogue and digital tools safely, appropriately and effectively
- Understand how to keep oneself safe in the virtual world
- Understand the impact of technology and its uses on health and wellbeing

#### **Senses**

- Observe and understand processes
- Experience, understand and distinguish between real sensory experience and virtual realities

#### **Imagination and play**

- Play with tools and materials in exploratory ways: tinker, make rapid prototypes

- Be creative and resourceful in planning and making
- Imagine possible solutions to problems and needs, and improvements to current solutions

### **Empathy**

- Understand the needs of others and the world and how these might be met with technological solutions
- Imagine the effects of technologies on others and the world
- Understand how technologies have evolved and the impact they have had on people's lives and the environment
- Imagine all possible consequences of actions using technology

### **Aesthetics**

- Appreciate the aesthetic qualities of tools and materials including tools from different cultures and periods of history
- Understand and apply aesthetic possibilities of using tools and techniques
- Find solutions to problems which are aesthetically pleasing

### **Inquiry**

- Investigating the needs of specific situations and possible ways of generating useful, effective and ecologically meaningful improvements or solutions
- Understanding the properties, potential, appropriate uses, risks and life cycles of different materials
- Planning, sourcing and making using appropriate technologies
- Constructing models as ways of finding solutions to questions and problems
- Understand the origins and development of key technologies and their effects on society
- Analyse situations and information and be able to understand complexity
- Recognise basic principles at work and use this knowledge to design workable systems within a given field of technology
- Identify key factors in a situation and address these in terms of effective solutions to problems
- Understand and use sequences and processes in complex operations
- Use maths effectively where needed in technological thinking and solutions
- Being able to de-bug: systematically analysing processes to find issues

### **Democratic participation and society**

- Understand the uses and possible misuses of technology in enhancing, supporting and undermining democratic processes
- Recognize the need for democratic control of the uses of technology
- Recognize the need to ensure that all people have equal access to the benefits of technology

### **Lifelong learning**

- Maintain an enquiring attitude and interest in technical matters and changes in technology
- Adapt to new technologies

### **Future thinking**

- Anticipate future needs of people and the environment

- Anticipate the consequences of technologies for all, including nature
- Understand complex relationships between different needs and the effects of technology
- Recognize opportunities for self-development using technology
- Recognize the need for research and technologies that objectively address real human and ecological need rather than profit

#### **Holistic thinking / Spirituality**

- Understand technology from a holistic perspective: its processes and systems and its relationship to needs and outcomes
- Understand the purpose of technology in addressing human and ecological needs
- Make decisions about technology within the wider context
- Consider the spiritual meaning of technology and the realities it creates and enables

#### **Judgement**

- Make judgements based on knowledge, understanding and insight in relation to technology, its potential and its ethical use
- Use technology in ethical ways
- Reflect on and consider the uses and abuses of technology
- Take up founded positions in relation to technology
- Critically evaluate technological projects

## Spiritual, Moral, Social and Cultural Education

### Religious, Spiritual, Moral and Ethical Education: Introduction

Spirituality is about seeing the higher potential of humanity, of the other and of oneself. It involves relationships, and can also be described as connectedness – to ourselves, each other and the world around us. Religious or spiritual experiences are those that can bring a sense of transformation and of awe and wonder. Spirituality fosters aspects of social and ecological responsibility, humanity, values, empathy, acceptance, curiosity and interest.

To bring a sense of spirituality in all that we provide as learning opportunities for the children, we can ask the question: How does this theme / story / object / festival etc connect with a sense of self, of each other and of the world around us, both seen and unseen? This connectedness deepens learning and gives lasting impact to the curriculum content. Some examples might include:

- In a science or history topic, hearing the biography of famous scientists that include challenges they had to overcome, their personal values and beliefs with links to philosophy, ethics, religion, art and nature.
- Linking chemical reactions to natural wondrous events such as the Northern Lights.
- Experiencing the ongoing evolution of ideas – for example time in maths, where minutes and hours are what we have now as part of a whole continuum of past, present and future.
- Observing in maths, the laws of geometry within an un-curling fern.
- Bringing real people and real lives into human-based study – from experiencing festivals around the world to meeting religious leaders in person.

As well as a cross-curricular thread, religion, spirituality, moral and ethical education may be brought as a specific subject. The name of this lesson varies by school and may be called Religion, Ethics and Philosophy, Learning for Life etc.

Specific main lessons have a particular focus on particular spiritual or religious traditions, or on moral or ethical questions; for example, stories from the Ramayana, the Mahabharata and Buddhist traditions are often used extensively in class 5 (Y6). In class 4 the morality of the many Norse gods might be explored.

Waldorf schools are not faith schools or religious schools. They do not have active worship. What they do have is time for reflection and spiritual connection. Most or all of the Waldorf schools will begin the day / main lesson with a verse and reflective moment. Schools will also have assemblies and a calendar of festivals that foster the spiritual and moral well-being of the children through a strong sense of belonging regardless of faith or background.

## Sustainable Living

### **Sustainable Living: Introduction**

This curriculum theme combines a range of outdoor and craft activities to bring together aspects of science, geography, social science, technology, craft, art and design. In this context the title of 'sustainable living' has multiple layers of meaning: pupils learn about the vital aspect of sustainability and respect for the natural environment, but also about how to provide for their most basic needs of shelter, warmth and food, and about a wide variety of trades which could sustain them in the future.

In early childhood and the lower school, the emphasis is on developing a healthy relationship to nature through direct experience, close attention and vocabulary, with children using recall, literacy and artistic expression to represent and consolidate what they have learned. Practical work using locally available natural materials is developed as children learn about the cultural history of local land use, the professions involved in working directly with nature and the tools used, vernacular architecture, and the care and cultivation of our environment. These activities not only lay a foundation for responsible and sustainable behaviour and understandings about the relationship of human societies to their geographical spaces, but build a basis for subsequent scientific and economic understandings.

As children reach middle school, developing more physical strength, they are able to take responsibility for a piece of land, and learn the science and ethics of increased productivity and the implications of this in the wider world. Craft moves from the use of local found resources to understanding and selecting the materials appropriate to a particular project, and acquiring the skills needed to complete it. In the workshop there is a focus on the development of a sense of being a craftsman: taking pride in one's work, persistence, resilience and the application of learned skills.