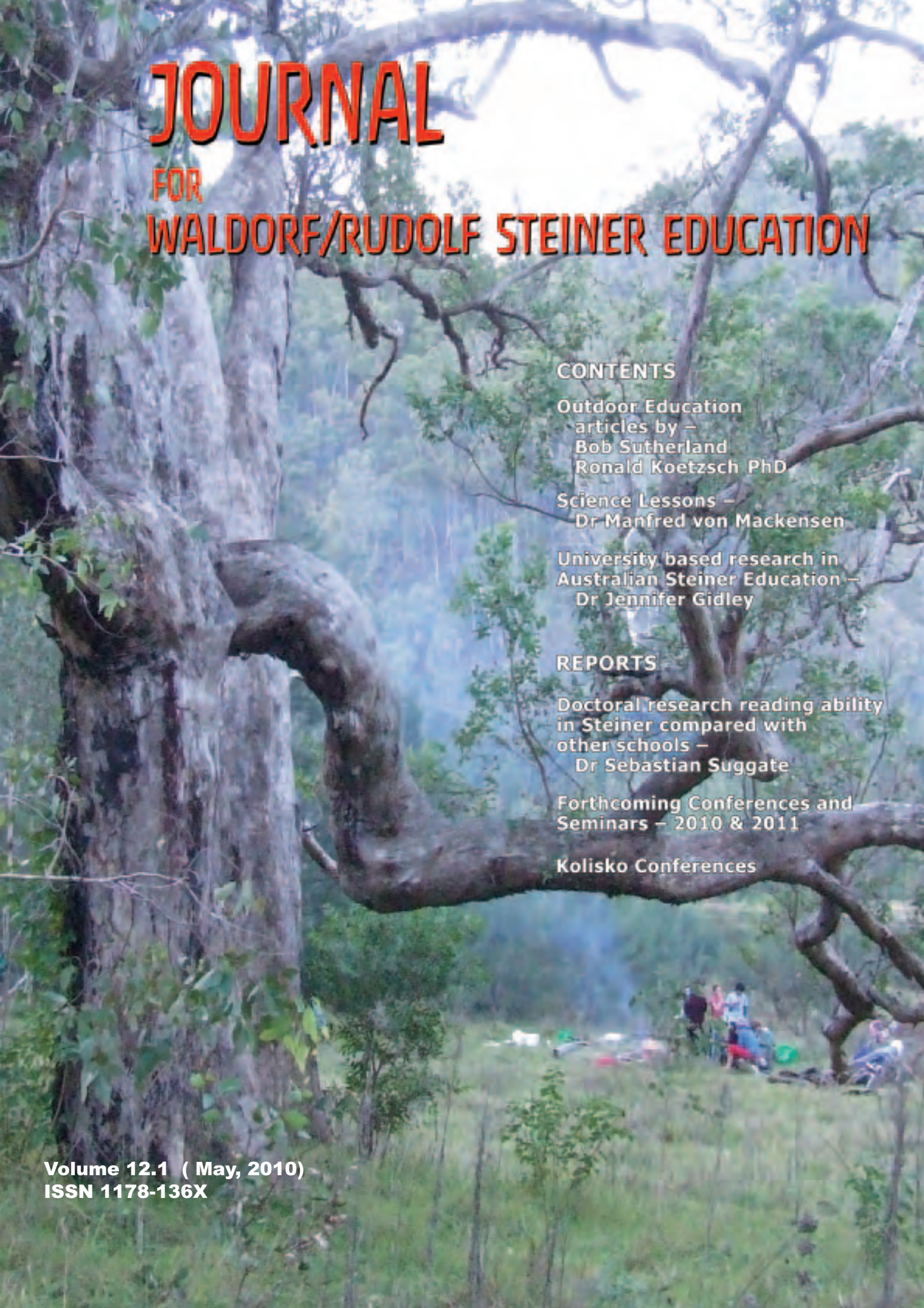

JOURNAL FOR WALDORF/RUDOLF STEINER EDUCATION

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Volume 12.1 (May, 2010)
ISSN 1178-136X

Editorial

Anzac Day, 25th April, 2010

Dear Readers,

"In the beginning, all Spirit Beings were created from the belly of a fiery volcano.

Each Being was filled with the fire of will, and knew its life's purpose on Mother Earth.

All knew their purpose, except the humans. They had each to find their own destiny and purpose out of their inner fire.

Now, the salmon, amongst its many gifts, also had the gift of speech and this it gave to the humans to help them find their purpose and communicate with each other.

That is why we revere the salmon."

This story, I heard from the leader of a group of Native American Winnemen Wintu tribe who visited Canterbury, New Zealand, recently. The local Ngai Tahu iwi (or people) gave our visitors spiritual ownership of the banks of our powerful Rakaia River - just for four days. During those days our salmon were honoured with chants, prayers and fire dances.

Due to the damming of rivers, the salmon introduced from California to New Zealand 100 years ago- have since disappeared from their river of origin. Consent is now being sought to take salmon from New Zealand back to their original home.

I like this story - and it speaks a poetic background to the first two articles in this Journal on Outdoor education - a subject which embraces almost all possible areas of Gaia, interconnectedness and of being human- expressed so well by both Bob Sutherland and Ronald Koetzsch- our thanks.

The National/Federal and Steiner curricula in both New Zealand and Australia are currently receiving intensive correlation work at National Federation/ Association level and positive results need to be acknowledged. Fishhooks (like early reading, assessments and early use of computers) need to be tackled with academic rigour and clear thinking. We thank authors von Mackensen, Suggate, Gidley and others for their contributions.

We hope that readers will use these Journals in their College of Teachers' Meetings and professional development study – like a sharing forum. We now reach 500 Waldorf teachers and supporters in Asia and Australasia and look forward to readers' contributions for *Journal 12.2* (deadline August 31st). We suggest "Gaia" as a theme – eg in economics lessons: "Where do I shop and where does what I purchase actually come from?" (refer Joe Bennett's book: *Where do Underpants come from?)*, or the use of a local currency like the Chiemgauer, created with class 10 at the Waldorf school in Prien (Christian Science Monitor – CSMonitor.com October 30th 2003). The following extract from the *Guardian Weekly* (23.04.10 pg 2) might also spur colleagues to scribe for our next *Journal 12.2*: *"...Iceland's revenge on the world economy this week has given us a glimpse of a world without air travel ... the sight of blue skies was strangely uplifting ... while there is time can we find ways of living with* ***less*** *of it?"*

In July we hold the Kolisko Conference (see advertisement on page 30) in Cambridge, New Zealand. It is now twenty one years since the first Kolisko Conference was held in Stuttgart- and four years since the last one in Sydney. Kolisko brings medical and pedagogical work out of Anthroposophy together, and we look forward to another joyous and fruitful co-working on this occasion.

Until next we meet or share thoughts via the written word, poetry or pictures….

With kind regards,
Neil Carter (New Zealand) and
Peter Glasby (Australia)

Background: Eyjafjallajokull in eruption

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The opinions expressed in this Journal are those of the contributors and not necessarily those of the editors.

We welcome contributions on the themes arising from this current Journal (eg outdoor education) and the geographical theme – such as World economics, Gaia, sustainability, interconnectedness and in what form they may take in our curricula and lessons. We look forward also to progress reports on the work in both New Zealand and Australia with integrating State/ Federal and Rudolf Steiner curricula and assessments.

Guy Fawkes River National Park Trip

Robert Sutherland,
Dundurrabin,
Armidale
NSW, Australia

A river journey from youthful high ground to the wide and more mature stretches: a cross-curricula adolescent initiation journey.

"Geography is too much pushed into the background these days and treated like the step-child of education. In geography the achievements of all the other lessons should meet and flow together in all sorts of ways."

– R.Steiner in Practical Advice to Teachers, lecture 11 2 Sept 1919

For someone who had been told "not much hope for him in Geography" and then to be fortunate enough to wander the world for 5 years living geography, it was with a great sense of relief, (almost a homecoming) that I entered into a life path of Steiner teaching. When I read what Rudolf Steiner indicated about geography in the first lectures to teachers in 1919 (Steiner, 1976) a whole world opened before me, a burgeoning awareness of how geography could be the weft that draws the curriculum threads together into the rich tapestry of Steiner education. This journey towards the geographical cross curricula study still continues.

Field studies, educational excursions and camping trips are taken on in many forms in Rudolf Steiner schools and so whilst discussing initiation pathways years ago in a main lesson on world peoples, the students questioned, "Where is our initiation?"

Unlike Thoreau in his wanderings, Rousseau with his interest in nature or the pilgrimages by many of the peoples of the world, past and present, a large percentage of students don't even have the luxury of the early morning walk to school (possibly a mixture of an inherent laziness, modern conveniences and parental fear).

To take an initiation journey of self-sufficiency following the course of a river – with many crossings – is not a new phenomena, but nonetheless a pleasant enough one with students and supportive of their transition into adulthood. In today's world of either extreme sport or more often vicarious 'participation' the good old stroll in the country side is an often overlooked pastime and the modern day initiation into adult hood can sometimes be met by the students or young adolescents, via a case of beer behind the bike shed, not really a significant way to step into the adult world although apparently satisfactory for many.

Team work at crossing river

Twenty years ago I began taking students into the Guy Fawkes River National Park whilst I was teaching at Chrysalis Steiner School in the Thora valley near Bellingen and every two years for the past decade the adolescent year 7 and 8 students from the Armidale Waldorf School have taken on this wilderness initiation process for 10 to 12 days.

The Steiner schools in the Coffs Harbour, Thora and Armidale are fortunate to have in their midst some reasonably large tracts of wild but semi-accessible countryside, mainly State Forests and National Parks. The Guy Fawkes River NP is a unique combination of designated wilderness where you can follow a section of the National Trail through the park - a horse and walking trail from Healesville in Victoria to Cooktown in north Queensland. The Guy Fawkes river flows northward from it's origins on the flanks of the old Ebor volcano over the Ebor falls and along the Demon fault line through a mixture of dry schlerophyll and dry rainforest before heading eastward to join the many tributaries of the Clarence river system.

Choosing a suitable path

Time wasn't to be a determining or limiting factor initially but the ability to carry enough food was a consideration (due to weight on growing teenage bodies). The offer of pack horses from an old friend in exchange for covering the price of the horseshoes solved this initial logistical dilemma and support from the regional National Park's offices has been of great assistance ever since (and the purchase of a food dehydrator).

As for all good lessons, its purpose evolved, leading to not just an initiation, but also, as a cross-curricula study, to a preliminary investigation into the 12 senses for both students and teachers alike. A journey: like life's journey with the river as metaphor; a journey into the world of nature with – quiet meditative walks, – reflecting on reflections, – developing the social sphere – studying the key learning areas within this context whilst awakening and using all the senses in the world of nature.

Steiner spoke of the nature and function of the human sense-organism in a number of lectures and books and we can gain a small picture of this field of investigation in a quote in Aeppli (2008):

'We possess our senses in order to perceive the world, to enrich the kernel of our being through them and to transform them to a higher degree of perfection … Man has become the sense being he is within the physical world, in order to be able to enrich his inner being through that which he absorbs…'

The following experiences are just a glimmer of what is possible. Here are just the surface layers, revealed both during and in later drama production preparation.

What the students undertake on these excursions is a conscious beginning of this process. They begin by being exposed to the physical world in a strong way through the body senses. This then leads on to a growing ability for self expression.

Movement – the packing up on days of travel, walking beside the flowing river each day downstream toward the unknown, looking back to gain a vision of the distance travelled in a day.

Reflections on reflections

Balance – in preparation, between what to take and what to leave behind, the sort of issues young Parzival had to deal with, and the more tangible reality of slippery rocks at each creek crossing.

Touch – experiencing the boundaries twixt one's body and nettles, ants and hot coals as well as touching the earth lightly, whilst walking or sleeping.

Life – the life nurturing properties of sleeping under the stars and the subsequent joyous awakening at dawn, kookaburras and students alike.

Senses that relate more to the feeling life bring a sentient perceptiveness in the soul life:

Taste – nourished by the wonderful organic/ bio-dynamic menu organised by the students prior to departure, simple meals prepared by the students and eaten together.

Smell – breakfasts to leap out of bed for or sweet perfumes on the air, their sources to be investigated.

Sight – endless new vistas in a natural world, the eddies in the river, shadows of vortices, reflections of ripples undulating on rocks and riparian vegetation, circular patterns on dew laden casuarinas, all optics lessons awaiting to unfold for young and old.

Warmth – the friendships that strengthen by time spent together, mostly happy but not always so, a preparation for community life in adulthood.

And senses that relate more to thinking as a mental capacity, stimulating an awakening and sensitiveness to those around us:

Hearing – after a week of detoxification away from the street lights, sweet shops and video arcades of modern life, we engaged in silent walks,

Quiet moment after breakfast writing poetry.

at first terrifying for some but a relief for others, to stimulate the hearing process.

Language – encapsulating images into word students spent time alone under shady trees and wrote of rocks, water, air and fire and how these elements influence one.

Thought – to give the modern child time to think requires a certain balance of quiet reflective, meditative space in our modern cluttered and fractious world.

From the National Curriculum :

Awareness of self and of others – the care and attention needed on river crossings, sharing the work load around the activities of meal preparation or setting up camp and the general awareness of everyone's needs as the excursion evolves.

As well as being able to explore the wilderness and oneself within this "common sense-ical" framework of the twelve senses, it is a privilege to have access to the students on a dawn to bed time basis enabling the 'teacher - guide' to observe them in their many moods, social interactions and offer a variety of venues for education via the cross curricula aspect of geography in a teaching day that runs from dawn 'til dusk and sometimes a little later.

English – conversation, from morning to evening and into bed the yarns of brothers and sisters in a starlit bedroom. Listening to the sounds of the river, forest and so comes the inspirations for writing about the elemental world they are surrounded by and how they see themselves within this world.

Maths – much interest is shown in pre camp calculations of amounts of food needed and how best to divide the weight up. The magic of mapping and distances, pre walk calculations and the visual reality of a good days walk.

Science – mainly Natural Science from a Goetheanistic phenomenological[1] approach, effects of volcanism, faults and the geomorphology of weathering; the life engendering qualities of a young river and the meanderous qualities (of river and walkers) as the journey progresses. The curvaceous forms and fragility of Angophoras, wind in the casuarinas and delicate perfume of the native frangipani are just the beginnings of Botany lessons.

The territorial effects of brumbies in the sclerophyll woodlands, the discreteness of rock wallaby colonies, patterns on the river bed created by nesting catfish, channel billed cuckoos challenging currawongs and clusters of beautiful yellow frogs on gravel banks heralding a fresh in the river.

Human Society and its Environment (HSIE) – walking on this journey, one soon becomes aware of walking along a frugal / fruitful fishing path of ancestors for millennia. Although predominantly a

1 *Bortoft, H. [1996]. The wholeness of nature goethe's way of science. harrison gardens, Edinburgh: Floris Books.*

vegetarian excursion, the young hunters could oft be seen to crouch beside the stream in search of a little riparian 'tucker'. The geography of the river journey linking all subjects together as the valley brings together all the elements of her landscape.

Design and Technology – from preparation and dehydration of foodstuffs prior to departure to the cuisinary delights of campfire cooking - soups, curries, porridge and chapattis, flat or even cylindrical filled with jam or honey, to woodcarving dining utensils and spears, just in case.

Personal Development , Health and Physical Education (DHPE) – *walking* (a pilgrimage) an aspect of life some don't get a lot of in our automotive world, the journeying laden and those joyous day outings unladen. To experience the joys, "trials and tribulations" of a long walk are always a bit hard to fit into the quantitative slots desired by the Board of Studies outcomes but to look into the students eyes at the end of the journey one would have to be blind not to notice that something big and significant had happened in that person's life. Sleeping out under the stars seems to have an extremely nourishing effect, an invigoration of the life forces, as well as a deeper social understanding of classmates.

Arts – although the term 'visual art' can often be a synaesthetic experience for some as the Goetheanistic observation process progresses and sketching / drawing combine with experiencing the landscape in a multi sensorial way; musically, lyrics and tunes are composed and sung along the way and in performances. Various plays have evolved out of this arena, "Million Star Hotel" with Kym Pitman in the late 80's (Dr K Pitman's work on Wilderness Theatre has evolved into a Ph.D along with ongoing theatre work from this rich environ) and more recently a work arising from an exploration of the 12 senses "Twelve Bends in the River" was performed by years 7 and 8 at the Armidale Waldorf School.

Language other than English (LOTE) – I need to apologise to our custodians of the land on this issue as there is a lot more work to do on finding time with the elders.

And so it is with an awakening consciousness of the 12 senses and a merging of the Key Learning Areas along with the effects of the Nature Spirits, that we can take a fresh look at regaining what Rudolf Steiner was talking of as geography having the ability to unite all subjects.

Another one of natures wonderful displays.

Moving with students into this out of classroom context with a Goetheanistic approach to learning is not only developing a "... life-attuned thinking into the world that helps us to act in more life-engendering ways" as Craig Holdrege states on the back cover of Nigel Hoffman's book, *Goethe's Science of Living Form,* but also gives the students time; time to study the ripples in the rivulets and the way water returns toward the rapids, to develop those qualities, moving from peak experiences or epiphanies towards the exact sensorial imaginations as discussed in various contexts by Andreas Suchantke (2001), Craig Holdrege and Nigel Hoffman (2006). We may appreciate the pace of education that led the likes of Schaumberger to develop the way he did instead of the premature intellectualisation demanded by our current educational system.

Hopefully with these sorts of projects we, as Steiner teachers, are attempting to work toward an idea-driven education with an idea-driven curriculum keeping well clear of the normal nominal institutions that Christof Wiechert challenged teachers with as a question in the 09 Journal of the Pedagogical Section, lighting the fires of imagination, inspiration and intuition within the students, discernible to parents and others upon their return from the wilderness.

"The sphere of the Spirit is the Soul's true home,
and we will surely reach it ,
By walking in the path of honest Thought ;
By choosing as our guide the fount of love implanted in our heart;
By opening the eye of our soul to Nature's script spread out before us through all the Universe,
Telling the story of the Spirit in all that lives and thrives,
and in the silent spaciousness of lifeless things,
and in the stream of time – the process of becoming."

R. Steiner

NB: Years 7/8 in Australia is the same age range as American grades 7/8 or Steiner School classes 7/8 ie 13 and 14 year olds.

The author took over this particular class in their year 7. They had had the same class teacher from class one to six. He would like to acknowledge the wonderful assistance from parents and friends in all these endeavours.

Biography Bob Sutherland,

Educated at Otago University, Dunedin and imbued with the strong etheric forces of the lower South Island, before travelling extensively along the mountain chains and river systems of South America and Asia. Teacher training at Lorien Novalis, Sydney before helping co-found Chrysalis Steiner school in the picturesque Bellinger valley and class teaching through the 80's. A sabbatical chasing underground rainbows in the opal fields of Lightning Ridge before returning to teaching and helping take the Armidale Waldorf School into it's year 7,8 phase over the past 14 years.

A keenness to share my passion for craft and the outdoors with adolescent students whilst carrying the research question; what is the healing quality of Nature on the modern youth?

rfs_wedgetailoea@yahoo.com

On a recent Dr Hauschka photo shoot in the Himalayas.

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Schooling Character in the Wilderness

Ronald Koetzsch, PhD
Fair Oaks, California

Outdoor Education and Waldorf Education

- Rappelling off a seventy-five-foot-high, sheer cliff.
- Balancing on a pair of shaky ropes thirty feet up in the trees.
- Eating oatmeal every morning for a week.
- Paddling a canoe against the wind across a remote, pristine lake.
- Spending twenty-four hours alone in the woods.
- Being brunch for mosquitoes, no-see-ums, and other annoying insects.
- Finding one's way in a trackless wilderness using map and compass.
- Getting lost in that trackless wilderness using map and compass.
- Sleeping on the ground in a more-than-slightly damp sleeping bag.

These experiences – not common ones in our protected, urbanized, denatured lives – are becoming a standard part of the educational experience for students in many Waldorf schools. Outdoor adventure education has been discovered and embraced by many Waldorf educators as an appropriate element, in aims and methods, in a Waldorf schooling.

Kurt Hahn and Outward Bound

The scouting movement that began about a hundred years ago had the aims of giving boys and girls outdoor skills and of helping them develop self-esteem and citizenship values. But the main source of the modern outdoor education movement is the work of Kurt Hahn (1886–1974), founder of Outward Bound.

Disillusioned with the intellectual,abstract nature of the German educational system, Hahn founded a school called Schule Schloss Salem in southern Germany in 1920. In addition to providing a strong academic program, the school taught wilderness rescue skills and emphasised social service, responsibility to the community, compassion and concern for others, and dedication to the pursuit of truth.

Born of Jewish parents but a convert to Christianity, Hahn was forced to leave Germany in 1933 after having publicly spoken out against Adolf Hitler. He went to Scotland and there founded Gordonstoun school. Several years later, in the early stages of World War II, Hahn was asked to develop a survival training course for merchant seamen. Thus was born the first Outward Bound school in Aberdovey, Wales. Its standard twenty-eight-day program included nautical survival skill training; confidence building exercises including a ropes obstacle course; group expeditions; and a three-day solo experience. The aim was to give the young seamen the practical skills, but more importantly the inner strength, confidence, and willpower to survive and help others survive in extreme circumstances.

After the war, Aberdovey was the model for Outward Bound schools established elsewhere in the United Kingdom and around the world. The first Outward Bound school in the United states was founded in Colorado in 1961, followed a few years later by schools in Minnesota and Maine. Since then, through the Outward Bound schools themselves and through various spinoff organisations and programs (among them Project Adventure and the National Outdoor Leadership School), outdoor adventure education has become an important educational resource in North America. These schools and centres serve boys

and girls, and men and women, of all ages through a wide variety of courses.

The various outdoor adventure programs share certain goals and methods. They provide a direct experience of nature and instruction in practical outdoor and survival skills, such as making a fire in various weather conditions, orienteering, foraging for wild foods, and building a shelter from available materials. These programs also help students develop self-confidence and a positive self-image, the ability to work with others in a group, a concern and compassion for others, and tenacity in the midst of adversity.

A group of sixteen- and seventeen-year-olds paddle back to the Northwaters Wilderness Programs base camp on Lake Temigami in Ontario, Canada. They have just completed a three-week, 350-mile canoe expedition north to James Bay, which included long days of paddling, whitewater challenges, and rugged portages.

These programs typically take place in a challenging, unfamiliar natural environment, such as the high mountains, inland waterways, or the ocean. The students are put in small groups and are taught basic skills, both practical and social.

Eighth graders from the Kimberton Waldorf School build a shelter while on a course at Hawk Circle Wilderness Education, in Cherry Valley, New York. Executive Director, Ricardo Sierra, is a Waldorf graduate, and the centre has worked with many Waldorf groups.

Team-building exercises and cooperative games are an important element. Then there are a number of incremental challenges and problem-solving situations that allow the individuals and the groups to use the skills they have learned. Most programs last between one and three weeks, though some courses take place over a weekend and some last a couple of months.

Rudolf Steiner and Kurt Hahn

There are some interesting points of contact between Rudolf Steiner (1861–1925) and Kurt Hahn (1886–1974). Steiner lived in Berlin in the late 1890s, when Hahn was growing up there; and in the first years of the new century, when Hahn was at Berlin University, Steiner was becoming a well-known figure in the German capital's intellectual and cultural life. Steiner founded the first Waldorf school in Stuttgart in 1919, just one year before Hahn started Salem less than one hundred miles to the south. Both men considered practical, experiential, and moral education very important. Steiner and Hahn each had an optimistic view of human nature and of the moral potential of every human being. They both wanted students to develop into competent, well-informed, independent-minded, creative, and compassionate human beings, capable of acts of altruism.

Outdoor Education and Waldorf Education

Given these correspondences between Rudolf Steiner and Kurt Hahn, it is not surprising that the educational movements they founded would in time discover each other. In recent decades, many people associated with Outward Bound and the broader outdoor education movement in North America have sent their children to Waldorf schools. And more than a few former Outward Bound instructors and outdoor educators have become Waldorf teachers.

Up, up, and away. A student leaps for a trapeze swing high in the trees on the ropes course at the Hulbert Outdoor Center. Located in Fairlee, Vermont, Hulbert offers various outdoor challenge experiences besides a ropes course.

A number of Waldorf schools have realised that outdoor adventure education is an excellent, even necessary, part of a Waldorf schooling. The twelve- or thirteen-year-old, emerging from childhood into adolescence, needs and wants to test him- or herself against external challenges. Children at this age need to experience their competence in the new, suddenly larger and more complicated world. "Impelling young people into experience" – a key aim of Outward Bound according to Hahn – through individual and group challenge activities is an effective way to help these budding adolescents gain self-confidence, to realise that they can meet the challenges of the world. Such experiences also help them develop important social skills, such as cooperation and compromise.

Many Waldorf schools in North America and other parts of the world incorporate outdoor adventure activities into their seventh- and eighth-grade and also high school curriculums. These include ropes obstacle courses, team-building initiative exercises, solo experiences, and extended outdoor adventure trips.

The Kimberton Waldorf School in Pennsylvania, for example, has for years incorporated outdoor education into its high school curriculum. The outdoor program there is directly connected to main lesson topics. Each grade has at least one one week trip when students study in nature. Ninth graders study geology while doing backpacking or rock climbing. Tenth graders work with Homer's *Odyssey* while on a canoe and backpacking trip. In the eleventh grade, students study *Parzival* and do social service. In the twelfth grade, there are two outdoor trips, one for marine biology and one for the study of the Transcendentalists.

Some schools organise and run their outdoor education activities in-house with their own staff. Many schools, though, turn to established outdoor adventure learning centres, particularly for longer experiences.

The eighth-grade trip, the culmination of a class's eight-year Waldorf journey, readily lends itself to being an outdoor adventure experience. While some Waldorf eighth grades decide to experience London or New York City, others opt for a wilderness adventure. For example, a recent eighth-grade class of the Washington (DC) Waldorf school went on a wilderness trip in Costa Rica organised by the Costa Rica Rain Forest Outward Bound School. In the spring of 2007, the Charlottesville Waldorf School graduating class

Participants in a program at Deer Hill Expeditions help whitewash and plaster the plaza on the Hopi Pueblo's Second Mesa, near Saupalovi, Arizona, in preparation for a Kachina dance. Such service projects are an important aspect of most outdoor adventure experiences. Deer Hill is based in Mancos, Colorado.

Ronald Koetzsch is a graduate of Princeton University (AB 1965) and Harvard University (PhD 1981). He was a full-time seasonal instructor for the Dartmouth College Outward Bound Center for over twenty-five years. He currently teaches at Rudolf Steiner College in Fair Oaks, California, and is the founding and current editor of *Renewal: A Journal for Waldorf Education.*

spent a week on a trip organised and run by Kroka, an outdoor education centre based in New Hampshire.

There are at least a half-dozen outdoor education centres in the United States and Canada that have worked with Waldorf schools or are interested in working with them. Thus, standard and customised courses are available in various parts of the country and with different emphases. A list of these centres and their Web site addresses can be found opposite.

We are in an era when education is becoming increasingly intellectual, abstract, test-oriented, and competitive. Waldorf Education, with its concern for the practical, experiential, moral, social, and spiritual education of the child, often finds itself standing alone in this educational landscape. It is reassuring to have, in the outdoor adventure educational movement, colleagues and allies who can enrich our own work of educating young people to become whole human beings.

[Reprinted with permission from ***Renewal 17.1 (2008)***]

Some Outdoor Education Centres in North America

Deer hill expeditions, Mancos, Colorado: www.deerhillexpeditions.com

Hawk Circle Wilderness Education, Cherry Valley, New York: www.hawkcircle.com

Hulbert Outdoor Center, Fairlee,Vermont: www.alohafoundation.org/hulbert

Kroka Expeditions, Marlow, New Hampshire: www.kroka.org

Northwaters Wilderness Program, Westport, New York, and Ontario, Canada: www.northwaters.com

Outward Bound Canada: www.outwardbound.ca

Outward Bound USA: www.outwardboundusa.org

Siskin Ecological Adventures, East Charleston,Vermont: www.siskinea.org

Going through, taking in, considering

Dr Manfred von Mackensen,
Kassel, Germany
(edited from a translation by Balindt-Small)

A Three phase learning as a method for "Teaching In Epochs"[1]

Curtain Raiser

We would like to elaborate certain phases of teaching by, deliberately, taking an example from our everyday life. Occurrences which usually take place in school may, for the time being, be projected onto a private situation. So let us have a try on three phases and imagine the following :

Phase I A couple is going to a birthday party. Good luck! - A lot of guests, a lot of confusion.

Phase II On their way home, they ponder on what happened and on some of the characters

Phase III The next morning, they start to debate anew :

- in what way were the guests related to each other and to the host
- which news about the world did one learn from them
- how would one wish to celebrate a coming birthday; what do birthdays really demand, anyway …?

Are these really three phases? Let's have a look again at what exactly happens here.

At the beginning, one just throws oneself into the crowd (I). One makes acquaintances without thinking about it and enjoys meeting the people who turn up. Any form of investigation or classifying would only be distracting. - Afterwards, all that is resounding in both of them (II); both are still preoccupied with what they experienced[2] and, while talking it over, their emotions unite the details automatically. The ups and downs of the party now appear more as a related "whole" and less as a mere series of events. Something that was frightening changes into a deep impression, rejoicing into true interest, a muddle into a sequence of related scenes. –

Later on, one dissects that "whole" again into fragments and discusses their interrelations (III). One examines how this relates to that, who had secretly wanted what or who had suffered, and so on (a). One is digging for insights, for knowledge (b). Finally, one ponders, asks what consequences will follow; and also, how one oneself could achieve something (c).

Before we start to talk about school lessons, the above story has demonstrated how the three elements of the elaborated method work in real life.

An Example

1. **Going through on your own (enterprising, joining in, experiencing) = Phase I**

We imagine teaching physics, perhaps in Grade 8; and we are experimenting.

a. The pupils stream out of the school building. Soon they are gathered around a flexible tube of which the end is immediately lifted up the wall of the house until it reaches a window. There, it is held 12 metres above the ground.

1 This paper was written during the work on the project *Phenomenological Natural Science and Human Didactics.* On conferences and courses it served as a text for introduction, reflection, and fixation. At the same time, it can be regarded as an example for how to organise teaching-lessons. (Pädagogische Forschungsstelle beim Bund der Freien Waldorfschulen Stuttgart, Abt. Kassel, Brabanterstr. 30, 34131 Kassel).

2 perhaps, humming softly the refrain of a song, like e. g. "Going through, Singing about …".

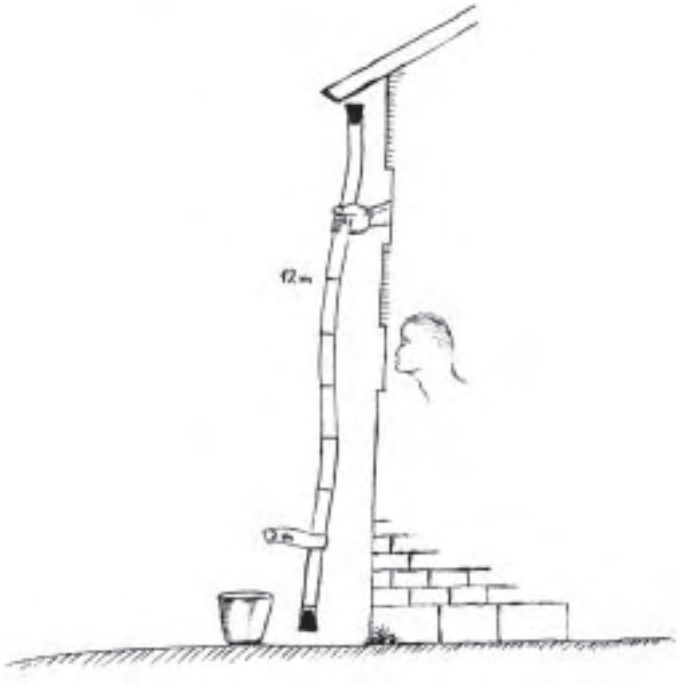


Figure 1 : A filled-up tube with marks every two metres is hanging down a wall. The second mark at the lower end bears a little flag with "2 m" written on it. The bucket is filled to the brim with water.

The tube, about 3 cm in diameter and made of transparent plastic, has a plug at each end and is completely filled with boiled and slightly coloured water; there is no air in it. Every two metres it is marked with a line.

b. The lower end is now dunked into a bucket which is filled to the brim with water. Someone puts his hand into the water which causes an overflow and, after counting "1, 2, 3 !" the plug under water is pulled out. Immediately, several metres of the water fall down into the bucket. But, surprisingly enough, most of the water remains hanging in the tube. The water level settles down around the 10 m-mark. Now, from the top downwards to appr. 8 m height, the tube is "squeezed" in the middle.

Figure 2 : Cross-section of the squeezed tube in approximately 9 m height, after the water level has fallen to 10 m.

After the bucket has been refilled, an assistant in the window draws the attention to the water level in the tube. The students now count the metre marks down to the surface of the water in the filled-up bucket. The number remains the same, even when the upper part of the tube is moved downwards or when the bucket is lifted upwards ….

c. When, just for a short moment, the lower end of the tube is taken out of the bucket, approx. 1 m of water runs out and its space is replaced by air. This air rises in the tube as a stretching bubble, and, afterwards, the water level is several metres lower than before.

d. If the upper plug is pulled out, the remaining water column shoots into the bucket, causing again an overflow. The tube is thrown to the ground. Now it is straight again, that means, it is no longer squeezed like in Fig. 2.

2. **Common Recollection in Class = Phase II.**

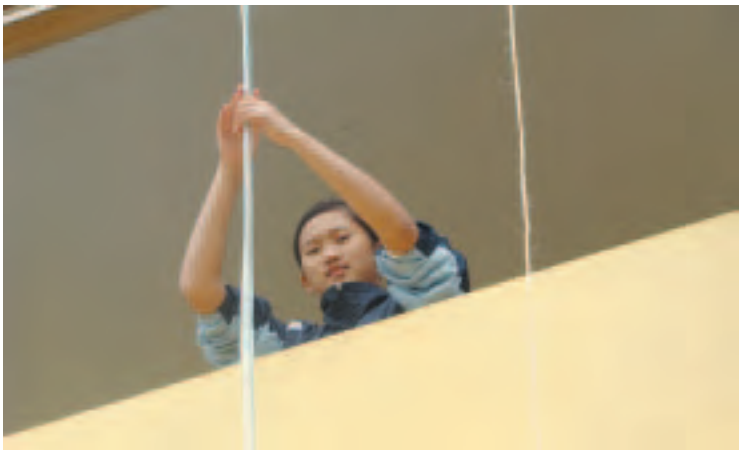
Back in the classroom, the teacher characterises the experience, accompanied by various calls or answers from the students: however, without explaining a thing! That is done by using more personally coloured words like, "Wow! What are we going through here!" E.g., when recalling the tube lying on the ground, evokes a feeling of how everything was at rest, the water being closed in. Looking back at the tube hanging in the air, there is an impression that the situation was somehow full of tension, as if the water would come running out at any moment. Who would have been the first to get wet? Did the situation seem to be dubious for somebody, perhaps, when we built a sort of barrier in the bucket – a barrier for the tube water out of water???

After all, it came to a stop somehow. Isn't it amazing what our teacher is able to achieve? Maybe, the air was helping, the air that surrounds everything. … What a relief that, later on, with just one tug this spooky phenomenon was gone.

Robin Bacchus, recently visiting as guest mentor to the Leichuan Waldorf School (Taichung, Taiwan), showed this article by von Mackensen to their physics teacher, Shaun Hsu.

Shaun was teaching a Class 8 physics block in March 2010 and was keen to try it out - as the photos show.

Students controlling the top of the barometric tube



Half way up the barometric tube

Leichuan Waldorf School, Taiwan: water barometer experiment in action

Tub at the base of the experiment

A recollection like this, led by the teacher, should be carried out with sympathy and benevolence – towards the objects, the occurrences and also towards the participating humans; no harsh questions, no forced explanations. One accepts everything that gets mentioned; as you would do during a good meal in a mountain hut after a tiring alpine tour. A common feeling should be kept up, serene or stimulating. Objective judgements of facts, such as cause and effect, for example, should be avoided or simply ignored. Thus, only collective images that can be recalled arise (what followed what …).

But, nonetheless, this recollection was not at all purely subjectively roaming. Only through the fact that the teacher calls the attention of the students to the closed-in water, the air and the way the water runs out, as well as to the "ocean of air", could the beginning of explanations be anticipated. It is this anticipation that should be worked towards during the characterisation.

Perhaps, someone writes some key words on the blackboard so that everybody will remain focussed of this common experience. The beginning of a sketch similar to Fig. 1 may also be drawn on the blackboard.

3. Questioning and considering the facts = Phase III.

On the next morning, the pupils bring along their completed drawings, similar to Fig. 1, as well as their personal review of the experiment – which in no way must resemble an impersonal technical description. (How to create both, see below.) The ideas and imaginations concerning the course of the experiment that have been called up the day before (see the above paragraph) have now "settled down". Particular turning points are recalled into the common awareness (conciousness) with a few repetitive questions. Only now follows the elaboration of the case as such. It begins with questions about inter-connections as well as with explanations and widening reflections :

- Could the upper plug hold the water column from above – without any threads between the bottom of the plug and the surface of the water? If not :
- Could the water in the bucket carry the water column from below; does the size of the bucket play a role here? If not :
- Could the water in the bucket at least slow down the running out?
- What is it that squeezes the tube; and why isn't the lower end squeezed, too?
- What is contained in the tube above the water level?
- After arriving at the idea of a force from the air, we can ask: how strong was the carrying force of the air pressure, expressed in metres of water column? How many metres would it be, if we used other liquids (salt water, oil …) Would that water column have the same height everywhere on earth and at all times?
- Does the air temperature play a role? Yes, through the vapour pressure, at 20^{O}C it is 23 millibar which equals 23 cm of water column. But these finer details don't have to be explained in Grade 8 yet, neither all of the above questions, but why?.

It is of great importance that individual opinions come up in the class, as engaged and diverse as possible. The more original and even more fantastic they are, the more they stimulate. Thus, the students will be impressed by a certain aspect. For instance, that neither the water in the bucket nor the upper plug bring about a force that can hold up the water level, or even draw it back when it swings downwards. But, that there is rather something invisible at work here, namely the concept of an "endless ocean of air".

And, moreover, it is important, that the standard aeromechanical explanation with the help of the pressure of the outer air upon the water surface

in the bucket should not be ruling alone here[3], but should be expanded through 'vaguely'-qualitative elements like "unlimited", "ocean of air", "horror vacui"[4]. Those elements direct the attention less to the mechanical facts. They rather lead the students to feel, to understand, maybe even to immerse themselves in a subject. This is the only way to motivate a pupil towards a lasting inner striving for knowledge and learning. In addition to the logical subjects and the pure qualitative aspects, there might arise more widening questions, like changes of the air pressure, the influence of the weather, breathing in relation to the flying heights of airplanes and so on.

Discussing the Method

A. Making Use of the Night

The advantages of a teaching in two-day loops, partly already evident in the above example, will be obvious especially if the subjects are taught in blocks, i.e. the teaching of technical subjects should occur in epochs so that the nightly process of ripening can be included. What can we do to activate this process? A part of the answer is given in chapter 2 of the reference sited in footnote 1, page 13. Work was done, in a non-informative but, nevertheless, systematic, theme-orientated way, with the aim of: "Getting an impulse to move on instead of receiving information". Such an effort pays off immediately causing sympathy and, in the end, leading to a successful level of education (a well-known experience in practice). The well-prepared process of ripening during the night is even generally known and nowadays scientifically observed[5], but, since it is cognitive-psychological, it is never simply deducible. – With the above exemplified model of the three steps in two days, "Two-days-three-steps-model of learning in epochs", we have a practical method at hand that is proven and certainly an ingenious invention, no matter by whom : here, it should just be presented in a form that is ready for use.

Its core derives from the question : how could it be achieved that the student not only gains a profit for mind and behaviour, but that, with every subject, is a step forward in existence and individual development? A single subject in school has to be more than the sum of communicable notions and definitions. That means, closer to life, to reality and, therefore, also dark. At first, the subject has to be introduced to the class in open and sensitive terms that warmly flow around the student and then develop into seeds, so that they won't get emotionally petrified by being exposed to mere definitions and final statements. And still, these open terms should provide a basis for a deeper elaboration of the matter, since everything has to end in professional knowledge. – How could this, generally, be achieved?

B. The various Activities of the Teachers

1. Concerning Phase I

First of all, our experiment was intended to provide more than mere information. It should not convey teaching material but, structured by the teacher, the dark reality of the world (this concept of reality may, for the time being, remain unexplained). In any case, the student should, at first, save his perceptions as inner pictures ("… now he takes that – there, that is dangling …"), without understanding them technically. For that, he, naturally, combines all his recollections with his observations, in order to identify them somehow as objects. This is a really demanding

3 It is well known that the actual air pressure drives the water against a vacuum up to a height of about 10 m above the surface of the water upon which the air presses; no matter whether the tube is sloping or lying in waves. These data can only be approximate because the air pressure changes with the weather, often hours till days in advance; i. e. about +5 or -10 %; and also because it generally decreases along with the height above sea level (in 5.500 m by 50 per cent).

4 It is the term for an experience, based on the experience that the world is lacking any natural, continuous vacuum spaces. For thousands of years, the "horror vacui" as an important fundamental force of earth and heaven was attributed to the universe and, thus, philosophically classified. Today, we rather regard it as a continuous pictorial gesture of nature.

5 Wagner, U. et al.: Sleep inspires insight; NATURE 427, 352 … 355 (2004).
Fischer, St. et. al.: A Role for Sleep in Memory; Journal of Cognitive Neuroscience (MIT) 18 (3) 311 (2006).

an exhausting process, since all the impressions will hit him shapeless and hard. – Basically, the teacher and the students, since they are completely immersed in the matter, both enjoy all that is developing here.

The teacher provides the students with objects and facts as well as with impulses for his soul by an elaborated experiment (in other school subjects we use pictures, narratives, music, sight-seeing tours …). He creates a configuration. The student adapts to that. Therefore, this first step regarding the mental activity of the students could be called deliberate or determined (volitional). For, they were fully dependent on all of their physical sense organs. They adapted themselves to the situation in an interactive way – which, indeed, provides a basis for any decisive will to act.

2. Concerning Phase II

Looking merely at information, it is just a repetition of Phase I. In reality, however, everything is different. Nothing at all gets repeated: completely different mental powers are devoted to a problem when the person moves from one inner activity to the next: at the beginning, he used his will, now his feelings. In Phase I, the pupil struggled to sort out their own recollected imaginations, Now, these imaginations are picked up in class and the group process helps to harmonise and confirm them. The emotions of all group members are flowing together, so that a cheerful sense of community replaces the preceding silent feeling of helplessness and captivation. Through this, the unconnected facts of the initial confrontation are brought on a way towards being embedded in something greater. In Phase I, the inner pictures of the pupil are pushed back and forth by the outer occurrences. In Phase II, they will be mentally refreshed in such a way that they can serve as a seedbed for something new, mentally as well as intellectually, which ought to grow during Phase III; even if, superficially, the experimental noises are, at first, only followed by nice word noises. In any case, the students will begin to look out for the context of it all. Connecting links seem to emerge. The pupil even gets the impression that they achieved something. - At this stage, the teaching may pause for now.

3. Concerning Phase III

In Phase II, the emotional solidification of the swirling impressions of Phase I, formed a solid basis for the now beginning settlement by pondering about it as well as for a new construct of ideas. This was caused, on the one hand, by writing down a review of the experiments, quite possibly in the style of Phase II, on the other hand, by the natural settling-down and the ripening process during the night. On the next morning, the gelled imaginations will call for evaluation, expansion and categorising by a joint exchange of ideas in class! Only thereafter, the time has come to start the necessary general survey; and for the teacher to deliver broader contemplations, like e. g. why is this topic so important? What else does belong to it? The history of discoveries in this field, special tools and measuring devices, technical applications or/and accidents may come into the view; ecological problems are to be considered[6]. – At the end, during the final lecture of the teacher, the group process is carried by a sense of community and sympathy. Before that, however, during the process of questioning and searching, severity and distance have been prevailing, i. e. antipathy, contracted into mere facts.

Expansion

Only within the third phase, the first part of the double period on the second day, arises a general realisation (cognition) out of the individual change of experiences, practical knowledge and actions. So, the conventional “aim of the lesson” is only to come on the second day, but then, however, larger and deeper than would have been possible on the day before – provided, everything went well. The knowledge aimed at will be achieved as an

6 How to include the above mentioned in the epoch of physics lessons of Grade 8 as well as more information about air pressure and similar topics is to be found in: M. v. Mackensen: Klang, Helligkeit und Wärme [Sound, Light and Warmth]; Verlag Bildungswerk, Kassel, 2005. Air pressure problems for the air traffic are described in Hofberger/Mackensen: Flug, Landung, Absturz [Flight, Landing, Crash]; Verlag Bildungswerk, Kassel 2009 (in preparation).

educational aim, for, in such a way, it's light also shines into general world problems as well as into the personal power and abilities.[7]

Other scientists, too, are striving for such a way in three phases. Klaus Schmidt, one of the most famous and successful archaeologists of the present time talks about strategies like this, when he tries to comprehend the "oldest monuments of mankind"[8], in this case the complex structure of an entire excavated temple city.[9] This early metropolis was founded with all its buildings, murals and other objects of art at the end of the glacial epoch. It is not yet known why, after several thousands of years, the whole town had been completely filled up again, buried up to the wall copings in the barren seclusion of Anatolia up to our time, – a phenomenon that seems to be from another world.

And yet, here lies the origin of our culture, upon which followed the ancient empires and, finally, Europe. "To look at, to describe, to understand", that is now the general working plan of the research team at Göbekli Tepe. Three separate steps! Otherwise, the unexpected would be overwhelming. We, immediately, see that these steps basically correspond to our three phases; provided, the aim is not only to categorise the structures of the excavated objects but also to sort out the mental state of the humans involved.

And indeed, where would we end up, if teaching would not be life itself?

Seeing the above as a whole, we elaborated the following:

Phase I	An attentive observation, active in all our senses – suffering from the world physically	The impact of single objects and impressions from outside - The WILL is challenged
Phase II	Feeling the characteristics of one's own experiences – a taking and giving	Interaction of opinions and stirrings in the mental state feelings and emotions surge up
Phase III	A fierce chopping into pieces, reconnecting them, followed by expanding them – Moving the thoughts around	An approach to the spiritual powers of the world, The thinking becomes creative.

Phase II works for the short time memory, the efforts in thinking of Phase III for the long-term one. And if the latter also open up the mind to make out the intrinsic character of man and world, the striving for knowledge becomes education. Then, a stepping through the three phases will encourage the student to remain committed to their world. – This would be an initial exercise for their later freedom which would then be: not to let oneself be rinsed arbitrarily by pleasure, but to find fulfilment in one's own awareness and conscious actions. – That far reaches the influence of school.

These three steps should grasp the entire adolescent person: body, soul and mind. And in their soul: in thinking, feeling and will (R. Steiner[10]). And always all the three simultaneously, just differently combined. That needs to be elaborated more deeply. – However, by no means, solely imagination and logic are demanded. We did point out in the above paragraph (Section A of this Chapter) : a progression from a mere transfer of information to a step forward in life, i. e. from an abstract learning towards a real development. Transformation instead of information.

7 In which way the different judging forces of the mind are at work in all three phases and how they consequently open up the logical technical subject to the desired broader "over-logical" extensions, the author describes in "Urteilstätigkeiten …"; Verlag Bildungswerk Kassel, Brabanterstr. 30, D-34131 Kassel, 2008.

8 This is also the title of the book. German Edition: "Vor 12000 Jahren in Anatolien. Die ältesten Monumente der Menschheit"; Clemens Lichter (Hrg.), Theiss-Verlag Stuttgart, 2007.

9 Klaus Schmidt; "Sie bauten die ersten Tempel: Das rätselhafte Heiligtum der Steinzeitäger"; dtv München 2008, page 190.

10 R. Steiner 1919, GA 293 [Study of Man] and 1921, GA 302 [Education for Adolescence], there especially Lecture III.

Turning Tides:

Creating Dialogue between Rudolf Steiner and 21st Century Academic Discourses

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A Brief Report on Steiner-based Academic Research in Australia. Commissioned by the Rudolf Steiner Schools of Australia: An Association (RSSA)

Introduction

There has been no shortage of Steiner-related writing and publishing over the past eighty or so years since Steiner's death. The vast majority of this material, worldwide,[1] has been written by anthroposophists and/or Steiner/Waldorf educators and published by Steiner/Anthroposophic Presses (mostly in London and New York) and/or in-house Steiner magazines, particularly those focused on education. The primary purpose and value of the general philosophical material has been to deepen the anthroposophical impulse given by Steiner. The primary purpose and value of the pedagogical material has been to mentor new teachers into the approach, to promote Steiner education and to communicate with prospective and current parents of children in the schools. While all this material is theoretically available for the wider public to read, most of it is written with audiences in mind who are informed by anthroposophical literature and/or Steiner/Waldorf pedagogy. The language used is that which is understood by "Steiner-informed people" and more often than not no attempt is made to translate what could be called "Steiner jargon" to a mainstream audience. Unfortunately, much of this material today appears anachronistic to many academics and mainstream teachers and may serve to deter rather than facilitate dialogue between Steiner and 21st century academic discourses. Recently, the RSSA has recognised that there is an urgent need to reconstruct Steiner education in Australia and contemporise it for the 21st century. To this end it has committed itself to beginning the dialogue by commissioning this research project.

The first part of this process is to uncover what research has already been done in Australia which has attempted to make conceptual bridges between Steiner's ideas, language and understandings and the academic discourses-either in education or any other fields. There is change afoot and, particularly over the last decade, there has been an emerging interest worldwide among Steiner-experienced educators and others to begin to build conceptual bridges with the academic world by undertaking postgraduate research and/or by writing and publishing articles for refereed academic journals or scholarly books, rather than restricting dissemination of Steiner's ideas to Steiner Magazines and Presses. This academic research movement appears to be quite strong in Australia. Given our small population size, Australian Steiner-based researchers have begun to make a significant contribution to the small but growing planetary tide of academic interest in Steiner's philosophy and pedagogy.

This report contains a brief descriptive summary of the available Steiner-related Australian research. This is followed by a brief summary of what I call "kindred" contemporary educational research that I have uncovered through my own research, which attempts to create conceptual bridges between Steiner philosophy and pedagogy and the contemporary academic discourses.

1 My focus here is Anglophone publications as this is the literature I am familiar with. I would be interested to know if the situation is similar or different in other languages, for example: German, Dutch or the Scandinavian languages, to name a few.

Twenty-five Years of Steiner-related Academic Research in Australia

I have categorised the research into several sections and within each of these sections there are two broad sub-categories: research that draws substantially on Steiner's educational/pedagogical writings and research which draws on Steiner philosophy as a broader context for pedagogical understanding.

PhD Research

Over the last decade, a total of nine Steiner-related Doctorates have been completed in Australia. Six of these contribute substantially to a Steiner-based understanding of educational theory. These focused on Goethean science and education (Hoffmann, 1998), teacher education (Mazzone, 1999), the parent community (Stehlik, 2001), narrative for meaning-making (Ward, 2002) the pedagogy of imagination (Nielsen, 2003) and evolving education through evolution of consciousness (Gidley, 2008). An additional three Doctorates were completed during this time, which provide a broader context for Steiner pedagogical understanding. These were in the areas of music (Bignell, 2000), drama (Anderson, 2005) and psychotherapy (Steele, 2005).

In addition there are currently five Steiner-related Doctorates being undertaken in Australia. Two of these are being undertaken in educational areas. These are in the areas of teacher training courses in a postmodern context (Haralambous, University of Canberra) and complex technology in Steiner/Waldorf settings (Rushton, Macquarie University). Three additional Doctorates are also underway in the epistemology of Steiner (Ginges, University of Western Sydney), music informed by anthroposophy (Killian-O'Callaghan, VCA, University of Melbourne) and anthroposophical medicinal therapy (Therkleson, Edith Cowan University).

Masters Research

Masters research involving Steiner education appears to have begun in Australia at least twenty-five years ago with the first Masters that I have uncovered being on the educational theory and practice of Rudolf Steiner (Mullins, 1983). Then, after a gap of eight years, since 1991, another eleven educational Masters have been completed. The research themes have included holistic reading and writing (Manassen, 1991), wholistic education (Irving, 1991), music (Bignell, 1994), music education (McMurtry, 1994), early childhood schooling (Maeder, 1995), extra lesson (Judd, 1996), youth futures and empowerment (Gidley, 1997), storytelling in African educare training (Perrow, 2001), a case study of Glenaeon (Mowday, 2004), leadership in Steiner schools (Ross, 2005) and the pedagogical imagination and eurythmy (Tatum, 2007). An additional six Masters theses have been completed which provide a broader context for Steiner pedagogical understanding. These were in the areas of Goethean theory and ecology (Hoffmann, 1994), art as a way of knowing (Lovett, 1997), anthroposophical medicinal therapy (Therkelson, 2003), colour theory (van Wilgenburg, 2004), the musical element in human consciousness (Killian-O'Callaghan, 2005) and Steiner's "philosophy of freedom" (Haralambous, 2006).

There are also currently three educational Masters projects underway including the themes of music teaching (Chodkiewicz, University of New England), evolution of consciousness and education (Klugman, La Trobe University) and movement and the foundations of thought (McKeachie, University of Canberra).

Academic Publications

Since the turn of the 21st century four academic books have been published based on Steiner-related Australian Doctoral research (Anderson, 2005; Hoffmann, 2007; Nielsen, 2004; Stehlik, 2002).

Over the last decade, there have been at least seventeen Steiner-related articles published in refereed academic journals by Australian researchers, with the majority of these being in relation to Steiner education/pedagogy (Gidley, 1998, 2007; Gidley & Hampson, 2005; Hoffmann, 1994, 2000; Molz & Gidley, 2008; Neilsen, 2000,

2001, 2006, 2007; Stehlik, 2003, 2005). Five of the articles, however, were in areas that provide a broader context for pedagogical understanding (Gidley, 2005, 2007; Hoffmann, 1996; Steele, 2004; Therkleson, 2004).

In addition, over the last twelve years, there have been at least fourteen Steiner-related academic chapters in books published by independent publishers (i.e. not self-published or Anthroposophic Presses). Again, most of these have educational themes (Gidley, 2001, 2002, 2008, 2008; Stehlik, 1996, 2004, 2005, 2008, 2008). Five of these chapters were based on research in areas of broader philosophical or spiritual-scientific research (Gidley, 2000, 2004, 2005, 2006; Hoffmann, 1998).

Papers Presented at Academic Conferences

Over the past twelve years there have also been at least eighteen research papers presented by a number of researchers at broad-based academic conferences (ie not Steiner/Waldorf or Anthroposophical conferences). As with the academic publications, most paper presentations have been in educational areas (Gidley, 1997a, 1997b, 2003, 2004, 2005; Gidley & Hampson, 2005; Haralambous, 2008; Nielsen, 2003, 2004, 2005; Perrow, 2000, 2003; Rushton, 2008; Stewart & Nielsen, 2008). Additional papers were also given on parenting (Chartres, 1996), imagination (Gidley, 2001), youth and culture (Gidley, 2003) and holistic therapy (Steele, 2006).

Summary Comments

It is interesting to note that although there have been almost thirty researchers who have undertaken postgraduate research (or are currently doing so), it appears that only a handful of these researchers have published their research in academic journals or books (Anderson; Gidley; Hoffmann; Nielsen; Stehlik; Steele; Therkleson). A few more have presented their research at "non-Steiner" conferences (Gidley; Haralambous; Nielsen; Perrow; Rushton; Chartres/Steele[2]).

Finally, it should be noted that this report is based only on the research that has been uncovered to date and it is also highly possible that there is more Steiner-related acadamic research that I have not yet identified. There may also be many more publications and conference presentations by the above-mentioned researchers and others that I have not yet uncovered.

Locating "Kindred" Contemporary Educational Research Worldwide

My own research over the past few years has indicated that there have been three waves of educational reform during the 20th century. In the early 20th century, in response to the weight of scientific materialism, industrialism and secularism, there was Steiner and Maria Montessori in Europe, Alfred North Whitehead in the UK, John Dewey in the USA and Sri Aurobindo in India, all pioneeering more integral, organic educational approaches that provided a counter-weight to the factory model. They emphasised imagination, aesthetics, organic thinking, practical engagement, creativity, spirituality, and other features that reflect a new movement of consciousness (Gidley, 2007a).

What I call the *second wave* was sparked by the dramatic consciousness changes that began in 1968 with the student protests in Paris, followed rapidly by the 1969 Woodstock Peace Festival in the USA, which laid foundations for a youth peace movement against the Vietnam War. These events arguably marked the beginning of various "new age" movements, including participatory politics, new forms of music, east-west spiritual-philosophical dialogues, new gender relations, post-nuclear family lifestyles and "recreational use" of chemical substances. These movements were taken up quite strongly in the Anglo countries, particularly in pockets of the US and, at least indirectly, began to shift ideas about formal education. The 1960s and 1970s saw a surge in the number of Steiner/Waldorf schools being

2 Chartres is Robin Steeles former name.

founded outside Germany, with the number steadily increasing since this time. The 1970s to 1990s saw a broadening of alternative educational modes, including holistic education, critical pedagogy, home-schooling, futures education, and a raft of educational reforms within mainstream settings. All were critical of the formal, modernist 'factory-model' of mass education. Most sought to broaden education beyond the simple information-processing model based on a mechanistic view of the human being to a more holistic, creative, multifaceted, embodied and participatory approach. Yet not all honour the spiritual needs or the multi-layered nature of the developing child, as part of a consciously evolving human species-as Steiner education does.

This brings us to what I call the *third wave* approaches to evolving education. The last few decades saw a flourishing of alternative educational approaches that point to the inadequacy of the factory model of formal education. I refer to them collectively as *postformal pedagogies.*[3] A preliminary scan of the literature indicates that they could be clustered under the following broad areas, while acknowledging that there are varying degrees of overlap between some of these clusters. All of these approaches could be regarded as "kindred" pedagogies to Steiner/Waldorf education, and are worth further exploration as part of contemporising Steiner education in the 21st century.

I have broadly clustered them as follows:

- Aesthetic and artistic education (Abbs, 2003; Gidley, 1998; Read, 1943; Rose & Kincheloe, 2003);
- Complexity in education (Davis, 2004; Morin, 2001);
- Critical and postcolonial pedagogies (Freire, 1970; Gatto, 1992; Giroux, 1992; Jain, Miller, & Jain, 2001)
- Environmental/ecological education (Fien, 1998; Jardine, 1998; Orr, 1994);
- Futures education (Gidley, Bateman, & Smith, 2004; Hicks, 2002; Milojevic, 2005; Slaughter, 2002);
- Holistic education (Forbes, 2003; Hart, 2001b; J. Miller, P., 2000; R. Miller, 1999, 2006; Nava, 2001; Palmer, 1998);
- Imagination and creativity in education (Egan, 1990, 1997; Neville, 1989; Nielsen, 2004, 2006; Sloan, 1992);
- Integral education (Adams, 2006; Bronson & Gangadean, 2006; Stack, 2006);
- Planetary/global education (Boulding, 1990; Gidley, 2001; Goerner, 2000; Inayatullah & Gidley, 2000; Morin, 2001; Visser, 2000);
- Postformality in education (Horn, 2001; Kincheloe, Steinberg, & Hinchey, 1999; Sinnott, 2005);
- Postmodern and poststructuralist pedagogies (Abbs, 2003; Elkind, 1997, 1998; Peters, 1998; Sloan, 1992);
- Spirituality in education (Chater, 2006; de Souza, 2006; Glazer, 1994; Pridmore, 2004; Woods, O'Neill, & Woods, 1997);
- Transformative and contemplative education (Daniels, 2002; Hart, 2001a, Zajonc, 2006);
- Wisdom in education (Arlin, 1999; Bassett, 2005; Hart, 2001b; Henderson & Kesson, 2004; Sternberg, 2001)

Because this list may at first present an overwhelming amount of new ideas and literature, I have only mentioned a few key references in each category. There is much more literature that can be accessed in each of these areas. For those who are interested, I have discussed these approaches in more detail and also clustered them in a new way under four core pedagogical values: love, life, wisdom and voice/language. For more on this see my recent research (Gidley, 2007b, 2008, Forthcoming). In these papers I have shown how many of the features of Steiner education are

3 I am using the term postformal here as an overarching term to cover the variety of pedagogical approaches that critique the formal, factory model of schooling.

related in some way to many of these new approaches. I also suggest that Steiner education in the 21st century could be revitalised by more engagement on the part of Steiner/Waldorf teachers with many of these approaches.

Concluding Reflections and Future Pointers

This research project is a small beginning in the process of creating a larger dialogue between Steiner education and the mainstream academic and educational discourses. Australian researchers have already shown that they can play a significant role in this process.

This RSSA research project could be viewed as a pilot stage to a larger project that is in its very early stages. Some potential later stages of this project, both within and beyond the RSSA, could include:

- more detailed review and analysis of the research included in this report;
- support of additional research into areas where little research has been done;
- extending the data base to include research undertaken in other countries;
- fostering more of a research culture within the RSSA through workshops, perhaps working towards a research focus for an annual teachers conference;
- encouraging and mentoring Steiner teachers and others to participate in broader academic research conferences in kindred areas, such as Imagination in Education, Spirituality in Education, Holistic Education, to name a few;
- mentoring of Steiner teachers and others who wish to undertake Steiner-related postgraduate academic research;
- mentoring of postgraduates who wish to publish some of their Steiner-related research in academic journals, or present at conferences;
- networking internationally with other Steiner educators doing Steiner-related academic research in education or related areas.

Bibliography – Refer to Jennifer Gidley's full report and references related to the "kindred" contemporary educational research, plus references to Australian Steiner-related research, listed in her Bibliography to the above research paper, on the RSSA web site: http://www.steineroz.com/sites/default/files/pdf/Gidley_Steiner_Project_Data_20080618.pdf *(editor)*

New Zealand Academic Research in Waldorf Education

Editor's note - (Neil Carter)

An account of New Zealand Waldorf/Rudolf Steiner related academic research and bibliography is being prepared for the next Journal, 12.2. The following list includes references shown on the web site of the New Zealand Council for Educational Research: http://www.nzcer.org.nz/dbtwwpd/exec/dbtpub.dll

Bone, Jane Elizabeth PhD 2007 Everyday spirituality : supporting the spiritual experience of young children in three early childhood educational settings

Denford-Wood, Gaylene M Ed 2005 Becoming and being an effective Steiner teacher

McLoughlin, Bridie MA 2007 More than simply head, heart and hand : rethinking Maori empowerment within Steiner education

Suggate, Sebastian PhD 2009 Response to Reading instruction and age related development: Do later starters catch up?

Sugrue, Shelley B Ed 1990 A profile of play in a Rudolf Steiner kindergarten

Wagstaff, Alan PG Dip Ed 2003 Steiner education and its management : problems and possibilities

Wells, Dennis Roger Dip Ed 2003 Steiner education ; an overview of the educational philosophy and practice of Rudolf Steiner with some reference to children in need to special care-in particular the mentally retarded child.

Reading Research Supports Waldorf Approach

Dr Sebastian Suggate,
Wuerzburg, Germany

To pupils of Rudolf Steiner's Anthroposophy and teachers in Rudolf Steiner schools, the assertion that early reading instruction will not improve reading long-term is not very surprising; however, as I have discovered over the last few years, it is certainly surprising to many.

I have already written a number of dry academic accounts of the research, so here I have taken the liberty of writing something a little more narrative in describing the research.

About four years ago, I approached my to-be-PhD supervisors with an idea that I had been considering for some time; would they be willing to supervise a quantitative research project, investigating whether the earlier-reading state school pupils maintained an advantage in reading over their Rudolf Steiner school peers? To my delight, both Dr Elizabeth Schaughency and Associate Professor Elaine Reese agreed.

The research initially began with three ages of children (in their first, third or fifth year of school), in three state, and in three Rudolf Steiner schools in the South Island. After months of working with children in both types of schools, I was frequently struck by the way in which the young five and six year-old state school children could work their way through texts, usually quite fluently, whereas the Rudolf Steiner pupils showed very little interest in doing so. I often wondered how such an initial gap in reading could ever be closed.

After the beginning phases of visiting schools and working with the children and teachers, we had collected enough data for reliable preliminary analyses (this particular study was conducted over two full school years, thus the complete findings were some time away). To my astonishment, at that early stage in the project, it was still possible to observe that the reading achievement of the Rudolf Steiner pupils, on average, seemed to 'take off' somewhere between Class III and V.

At this point, I began to second guess the patterns emerging from the results. Was the sample of Rudolf Steiner pupils going to be large enough to trust the findings? Or perhaps one of the classes in the study was a 'freak' class (e.g., particularly intelligent), skewing the data?

At this point, a second study was conceived to firm up the available evidence. This second study focused on a new sample of 11- and 12-year-old Year 7 state school students and Class VI pupils from around New Zealand. Specifically, pupils from the Dunedin, Christchurch, Motueka, and Hawke's Bay Steiner schools were involved. The results from this project corroborated those of the, still underway, earlier study - the state and Steiner school pupils were again reading at a similar level!

By the end of the research, we had extensive data from around 400 pupils and, after taking account of differences in children's school and home environments, as well as developmental differences, such as language ability, the data robustly suggested that by around age ten, there was no difference in reading achievement for later and earlier beginning pupils.

As I began to shift my attention to writing about these findings for academic publication, I realised that more research was still needed. Isolated findings without rationale and supporting evidence are often not treated kindly in academia.

I began to search for published data from the famous international studies (e.g., PISA). To my surprise, such rich data sets had only been quantitatively analysed and published once before (and in a methodologically problematic manner at that) with respect to looking for an effect of earlier

reading instruction. After I had taken account of differences in countries' economic, educational and social development, the analyses found no advantage, by age 15, attributable to beginning formal schooling before age seven.

After many setbacks, a few good turns of fortune have recently occurred. Most notably, my fear that the findings would remain marginal, frowned upon and at best only aired in the Waldorf movement, was allayed. The thesis examiners were enthusiastic, recommending that the thesis be placed on the University's list of exceptional theses. This provided hope that the findings could one day be palatable to academia.

Moreover, staff at the press office of the University were personally and professionally very interested in the findings and subsequently wrote a press release. The story ran strongly in mainstream media in New Zealand and, to a lesser extent, also overseas.

It was particularly pleasing for me that people involved in early childhood education-according to feedback received-have taken these findings, by and large, as a relief. Many have felt frustrated at societal pressure to teach young children to read. It is perhaps also fair to mention that national literacy-based standards in education for young children would appear empirically questionable in the light of this research also. Finally, a clear benefit exists for Steiner education; now empirical data exist supporting the Waldorf approach to reading.

I would like to end by giving my heartfelt thanks to all of those who assisted with the research, the children, parents, and teachers who took part, and those who have taken an interest. The entire experience has added to my conviction that-and as I understand Steiner repeatedly asserted-with care and rigour, many of the assertions of Spiritual Science can be tested with conventional scientific methodology.

(With thanks to the author and editor of Sphere for permission to republish.)

Dr Suggate is currently an "Alexander von Humbolt foundation post- doctoral researcher" at the University of Wuerzburg, where he is empirically researching the relative merits and disadvantages of a language versus literacy focus for young children.

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International Kolisko Conference in Hawai'i, February, 2010

Van James,
Honolulu, Hawai'i

Hawai'i has an exceptionally healing environment due to its northern Pacific light, subtropic warmth, fresh sea air, salty ocean waters, pure artesian drinking water and rich, fertile volcanic soil. The vital life forces of the islands are abundantly supportive and sustaining, providing energetic, good health. In fact, Honolulu is reputed to be America's healthiest city. The state government even encourages alternative medicine and natural health practices. Yet, there are no medical doctors in Hawai'i working out of anthroposophically extended medicine.

There are three Waldorf schools in the Hawaiian archipelago, and several charter and home-school initiatives inspired by Steiner education. For a state population of 1.3 million that is more Waldorf schools per capita than any other state in the union. And yet the medical equivalent of Waldorf education, Anthroposophic medicine, is not established by the practice of one single doctor.

This is one of the important reasons why an International Kolisko Conference in Hawai'i was so important. Although natural, traditional, eastern and various other kinds of alternative healing, not to mention allopathic medicine, are well assimilated throughout the islands, Anthroposophic medicine only just received its first real spotlight for five days in early 2010, with a gathering of 200 people from the local community together with folks from all over the world.

Eugen Kolisko, an Austrian medical doctor, worked closely with Rudolf Steiner to be the first school physician at the original Waldorf school in Stuttgart, Germany. He specialized in preventative medicine with an eye for both the spiritual and physical development of the child and consulted regularly with teachers, even attending the faculty meetings. Kolisko conferences, established in his memory in order to continue this work, bring together teachers, health practitioners and doctors to share concerns, research, and insights from the perspectives of each.

Dr. Michaela Glöckler, champion of Kolisko Conferences around the world and leader of the Medical Section at the Goetheanum in Switzerland, was the keynote speaker at this conference on "Reading the Needs of Children and Understanding the Stages of Human Development – Birth to Age 21." Workshop leaders from Hawai'i, the US mainland, Philippines, Australia, New Zealand, and Europe joined participants from as far as India, Singapore, Japan, Columbia and South Africa. Everyone gathered at the Honolulu Waldorf High School's new oceanfront campus and were welcomed by traditional Hawaiian chant, music and hula performance while partaking of a luau (traditional feast), the first of several exceptional Pacific fusion meals.

Each morning Ronald Koetzsch delivered announcements with a humorous slant, followed by Hawaiian singing led by Jocelyn Romero Demirbag. The conference leading thought, an aphorism by Rudolf Steiner, prepared the way for the morning lecture:

> "Once in olden times there lived powerfully in the souls of the initiates the thought that by nature every person was ill and education was seen as a healing process that brought to the child as it matured health for becoming a true human being."

Michaela Glöckler then described in her morning lectures how the latest research in neuroscience confirms much of what Steiner indicated at the beginning of the twentieth century about child development and early learning. This confirmation research has recognised, for example, such realities as emotional intelligence, the importance of relationships and love in education. For research

suggests that even genetic substance is changed by means of the "I" activated feeling life. Smiles from a mother for her child and an engaged emotional life in old age can positively alter brain functions and behaviour. From various perspectives, Michaela, pointed out how the teacher must become a healer and how the doctor must become a teacher. If one learns what one needs at the appropriate time then illness will not occur, and 75% of all illness is preventable. Each day the insights and wisdom inherent in the human being were described and delineated. A clear construction of the "piano" or instrument into which the child incarnates was articulated, year-by-year. For instance, year one: body control, standing, walking; year two: communication, speech; year three: inner space, thinking "I am I;" and so on, up to age 21. The depth and breadth of material brought by Michaela, the warmth of personal examples, touched everyone in the audience – doctors, therapists, teachers and parents.

Some of the workshop themes included: The Study of Man and the Teachers' Meditations as a Source of Healing in Education; Understanding Development as the Basis for Helping the Child; Working with the Four Sheathes; Elements of Effective Discipline for Young Children Today; Sex Education in Waldorf Schools, Grades 4-12; The Waldorf Classroom as Therapeuticum: How does the Waldorf Curriculum Address the different Learning Styles of Our Students?; Pre-conception, Gestation and Birth. Artistic workshops included eurythmy, painting, form drawing, pastel drawing, geometric drawing, speech, and stone carving. The days were full and even included excursions to local Hawaiian attractions.

In this unique place on earth where six times the number of people who live here pass through each year, a kind of circulatory system is created by means of the tourist trade. Hawai'i is like a heart in the mid-Pacific, pulsing with the influx and outflow of people, products, and services. If Waldorf education is to flourish within this dynamic organism into the future, it will need the benefits of an approach to healing that arises out of an understanding of the human being. What Eugen Kolisko strove to establish in the early twentieth century in Europe, the Kolisko Conference in Hawai'i strove to kindle in the early twenty-first century in the central Pacific. May this impulse increase a thousand-fold!

(This article appears with permission from Van James and is to be published shortly in Pacifica Journal – see their advertisement on page 26.)

Taruna

All enquiries to Fiona at –
info@taruna.ac.nz
or phone:
NZ 06 877 7174

Newsflash:

Three fantastic Upper School teachers -
Peter Glasby (Australia), Florian Oswald (Switzerland), Robert Sim (USA) - will be sharing their vast knowledge and experience with the students at Taruna.

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Peter will lead a 2-day workshop "Science in the Waldorf School" for Middle and Upper School teachers on 26-27 July, and will be joined by Florian and Robert for another 2-day workshop "Working with Adolescents" on 2-3 August. Each workshop will cost $150. Places are limited so early booking is essential.

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An International Kolisko Conference for teachers, medical practitioners, health professionals and parents.

CONFERENCES/ SEMINARS 2010 -2011

2010

May 14th -16th

Meditation Workshop, with Arthur Zajonc and Carina Schmid. Tauhara Retreat & Conference Centre, Taupo , New Zealand. Contact: suesimpson@clear.net.nz

May 16th - 22nd (beginners) and **23rd -29th** (advanced)

Khandala Waldorf/Rudolf Steiner Education Seminar, Khandala, Maharashtra, India.
Contact: abanbana123@rediffmail.com

July 4th -8th

International Steiner /Waldorf Early Childhood Education Conference. Key note speakers: Christopher Clouder and Helle Heckman, Sao Paulo Waldorf School, Brazil.
http://www.iaswece.org/ ; registrations: www.fewb.org.br contact: chantal@fewb.org.br

July 10th - 14th

International Kolisko Conference and Post Medical training (IPMT). Keynote speaker: Dr Michaela Gloeckler, St Peter's School, Cambridge, New Zealand.
Contact: simon.bednarek@gmail.com; waldorf@clear.net.nz, k8ymacfarlane@gmail.com

July 26th-27th

Science Symposium with Peter Glasby, Taruna, Havelock North, Hawkes Bay, New Zealand
Contact: info@taruna.ac.nz

August 2nd - 3rd

Adolescents - Seminar with Robert Sim, Taruna, Havelock North, Hawkes Bay, New Zealand
Contact: info@taruna.ac.nz

October 1st - 4th

Anthroposophical Society in New Zealand Annual Conference, Taikura Rudolf Steiner School, Hastings, New Zealand. Contact: suesimpson@clear.net.nz

2011

April 28th-30th

Asia Pacific Anthroposophical conference, Hyderabad, Andhra Pradesh, India
Contact: hmulder@xtra.co.nz

April 30th- May 8th

Asian Waldorf teachers conference, "Social responsibility of the Waldorf schools and kindergartens within society", Hyderabad, Andhra Pradesh, India. Contact: hmulder@xtra.co.nz

October 12-16th

New Zealand Rudolf Steiner/Waldorf Early Childhood Conference, Cracroft Centre, Christchurch, New Zealand. Contact: ellend@ch.steiner.school.nz

PICTURE ACKNOWLEDGEMENTS

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