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*David Mitchell and
Douglas Gerwin*

A new round of electronic books and progress on the creation of a source book on sexuality curriculum top the agenda of current activity at the Research Institute for Waldorf Education.

Electronic Books: An enthusiastic donor has provided financial resources to post online a broad range of invaluable and yet sometimes inaccessible books on Waldorf education. This collection will be of special interest to researchers and other individuals seeking to print portions of books for study purposes. A new collection of these e-Books—posted on the website of the Research Institute's Online Waldorf Library (OWL) at www.waldorflibrary.org—can be downloaded gratis anywhere in the world. They are also available on disks through the Institute.

Plans are underway for at least twelve new disks, each with three or more books. We invite our readers to write to us at the Research Institute with further suggested titles of books and articles no longer in print.

Sex Education: With the help of grants from the Foundation for Rudolf Steiner Books and the Pädagogische Forschungsstelle as well as private donations, the first phase has been completed in the creation of a new source book on sex education in Waldorf schools. This initial phase involved the translation of portions of *Sexualkunde in der Waldorfpädagogik*, a collection of essays and curriculum outlines edited by Bart Maris and Michael Zech.

This collection is being enlarged for the English-speaking world with further material drawn from North American sources including sample curricula (grades 4–12) from Waldorf schools.

Teaching Sensible Science: A new cycle of this highly acclaimed program for Waldorf class teachers on the teaching of science in grades 6–8 will be held at the Chicago Waldorf School, starting in February 2011. The course, comprised of three roughly one-week sessions spread over nine months, explores the deeper aspects of teaching physics, chemistry, and the life sciences out of a phenomenological or sense-based approach, starting with a radical re-examination of one's own ways of perceiving and learning.

As in previous rounds, this cycle will be led by a team of four experienced Waldorf teachers from both elementary and high school levels: Michael D'Aleo (Saratoga Springs, NY), Gary Banks (Ann Arbor, MI), Lilli Anthon (Burlington, ON), and Barbara Richardson (Freeport, ME). Details of this course, which is sponsored by the Research Institute and partially funded through the Association of Waldorf Schools of North America (AWSNA), are available from Michael D'Aleo at spalight@verizon.net.

Financial Support: In addition to the funding of specific research projects, we are fortunate to have received grants in excess of \$10,000 in the past year from a *Stiftung* (foundation) in Europe for ongoing support of the Research Institute.

We are still seeking to find matching donations in North America from foundations and schools, as well as from individual contributors through our annual giving campaign. An envelope for donations is included for this purpose.

Interim Editor:

For this issue, David Blair assumed the role of interim editor of the *Research Bulletin*. He brought to this task many years' experience as a class and high school teacher at the Green Meadow Waldorf

School and Shining Mountain Waldorf School. We are grateful that David took the time from his very busy teaching schedule in order to facilitate this edition.

The last few decades have belonged to a certain kind of person with a certain kind of mind—computer programmers who could crank code, lawyers who could craft contracts, MBAs who could crunch numbers. But the keys to the kingdom are changing hands. The future belongs to a very different kind of person with a very different kind of mind—creators and empathizers, pattern recognizers and meaning makers. These people—artists, inventors, designers, storytellers, caregivers, consolers, big picture thinkers—will now reap society's richest rewards and share its greatest joys.

— Daniel Pink, *A Whole New Mind*

The Inner Life and Work of the Teacher

Margaret Duberley

Again and again, the question came: “What is the difference between State education and Steiner education?” How often, as I have been working in Steiner education, usually in a conversation on a bus, or during a walk, or in a new group of people, or a new group of students, I had to try to find an essence, to create a nutshell picture, to make sense of something vast in just a few moments.

Now, through twenty-five years of struggling with this, and finding in these years that gateways have been opening in the souls of many, I have found personally that I can speak, at such times, as also with students and new teachers, of the truly holistic nature of Steiner education: that we are working with every aspect of the child, which can be termed body, soul, and spirit. So we try consciously to work with many levels, from the most physical to the most mysterious. A conversation can often lead to the question of the inner work of the teacher. Sensing what is appropriate for each occasion is vitally important.

What follows here is, then, a brief resumé of some aspects of that work, as applied particularly to those who work with the young child under seven years of age. Most of it is very basic but, I hope, not to be undervalued in its repercussions. In *The Education of the Child*, Rudolf Steiner writes:

What the adult does, feels, and thinks are all imitated by the child under seven years, so complete attention to the task in hand, with a care, love, and joy in the doing actually helps in the formation of the child’s physical body.

Be conscious that the way the adults work together, or not, will become an example for the children to imitate.

Arrive well before the children. (Very easy to say. More and more this becomes a problem area.) When we take off our coat outside the door, we leave it, with outdoor shoes, and any excess baggage there. It is essential to leave at that point, consciously, those worries, grievances, tensions, which would sap the life energy that is needed for all our work with young children. It is healing for us to free ourselves consciously so that we can give to each task in the day the devotion that gives the young child a worthy role model for imitation. (I have found it a blessing to come out of the kindergarten room at the end of a day’s work with children and realize I have been totally free of all those worries for hours. How healing to have to be in the moment!)

Create a quiet space in the room. If there are colleagues, assistants, students, or visitors, ensure that you have arranged a regular time to meet, say “good morning,” along with a verse, song, or some short exercise to focus attention, calm down, bring a morality into the room, and set the tone for the day. It really does alter the space for the children—and the adults.

For example, there is a verse for each week of the year, collected in *The Calendar of the Soul* by Rudolf Steiner, which can link our inner soul life with the seasonal round.

Teachers often use the following verse, also by Rudolf Steiner, either to begin the day or to begin a meeting:

We have the will to work,
Letting flow into this our work
That which, from out of Spiritual Worlds,
Working in Soul and Spirit,
In Life and Body,
Strives to become human in us.

A verse given at the end of the basic lecture course for teachers is also recommended. In the original translation of Steiner's *Study of Man*, it reads:

Imbue thyself with the power of imagination,
Have courage for the truth,
Sharpen thy feeling for responsibility of soul.

The Christian Community priest Adam Bittleston has written many prayers and verses, including one for each day of the week, collected in a little book called *Meditative Prayers for Today*:

Dwelling in silence on the beauties of life
Gives the soul strength of feeling.
Thinking clearly on the truths of existence
Gives the spirit the light of Will.

There are many other possibilities. I have worked with the eurythmy "Hallelujah" and also with "I, A, O," as also with a song. What really matters is that you can feel connected to whatever you choose.

Be conscious that the way the adults work together, or not, is an example for the children to imitate. Try to set an example of cooperation amongst the community of adults, which includes teachers, assistants, and parents. (I shall not forget an occasion when an advisor, visiting a kindergarten, remarked that it was no surprise that the children were quarrelsome, as the adults were setting a fine example in that group!)

Having worked through the day in the kindergarten, and prepared the next day, time is set aside before sleep to take all that work, along with the preparation for the following day and a loving inner picture of each child in the group, into the night, into one's sleep. The first part of that preparation is the review, in which one travels in one's mind and memory backwards through the day, taking a maximum of fifteen minutes. I try to picture the child, with his angel behind him, and the parent(s) with their angels also. Then ask those beings for help and guidance on the following day. This means that I am not trying to work alone, or out of my smaller self, but with my higher self, consciously working with the Spirit Being

of each of the children. I have all the support and loving help of my own angel, the angel of each child, and many other higher beings.

At that stage, a meditation will support the process of connecting my individual self with Universal Wisdom or Light: microcosm within the macrocosm. I, and others, have used:

I carry my sufferings
Into the setting sun;
In its light-radiating lap.
Purified through love,
Transformed through Light,
They return as helpful
Thoughts, as strength
For deeds of sacrifice done
In full joy.

One then takes a few moments to picture the day ahead inwardly, along with the true being of each child. One can perhaps picture from the day a joyful moment for that child. To feel a restfulness is then a prelude towards giving all that up to all the invisible beings, to continue what has been begun, through the night, when in sleep; and I am then

at one with all those we have experienced as separate individuals through the day. The mysterious world of sleep then takes over the work.

On awakening, it is advisable to give some moments of attention to any new thought, insight, feeling which has "come out of the night" (for example, a realization about a child, especially one that has been a puzzle, a way forward towards a new step for one who has a difficulty). Then, picture each child, followed by a review of the day to come.

The verse, or meditation, uniting the teacher with the divine then leads into a feeling of being supported by the Angels, Archangels, and Archai. I have used this verse for many years:

O God, grant that in regard to my
personal ambitions
I may entirely obliterate myself,
And Christ make true within me
The words of St. Paul:
"Not I, but the Christ in me,"

**What must I
change so that
the children can
enter joyfully
into this?**

That the Holy Spirit hold sway in the
teacher.
This is the true Trinity.

As the day unfolds, perhaps the most important quality is to have an openness towards what each child is expressing, in his skin color, his demeanor, his play: for example, how he joins in, or not. As my experience of teaching grew, I knew and saw clearly that I was not the teacher. The teachers were there before me. All I needed to learn was to be open to the messages they were giving me, thus, to learn to observe objectively, and then to be open to letting go of what might have been prepared if the behavior of the children is showing a mismatch.

One great gift my teacher Margaret Meyerkort gave me, as I began my kindergarten work at Wynstones Steiner School in England, was the following verse by a Dutch anthroposophist named Ledebur:

Inner labor	Outer experience	Peace within
Works outward.	Works inward.	Love to the world.
Do not judge	Do not turn away	Say nought
But listen;	But seek;	But suffer;
Do not wonder	Do not resist	Do not ask
But look —	But endure —	But wait —
Love them all.	To the end.	Until you receive.

This simple verse has, over my years of teaching, proved so helpful and affirmative as a way of being within the early years' work and then also with advisory work.

In the course of visiting those newer in the work, I so often see teachers who have laid on themselves false expectations of a "kindergarten morning," so that, for example, they feel obliged to have a twenty-minute circle time, no matter that not one child is still with them after one song! The children are not naughty. There is no point in blaming child, or parent. But if one were to live with these words:

Do not judge, but listen.
Do not wonder, but look —
Love them all.

a changed response would begin to emerge in the teacher, who would learn to listen, look, observe the children, and be prepared to admit that these message is that "I, as the teacher, must change."

Perhaps, to go back to the example above, just try an opening song, a poem, and then a song to lead out, if the children are not captivated, not engaged. Then one must ask: "What must I change so that the children can enter joyfully into this?" It could be too slow, and so to work more with such polarities as slow/fast, large/small, sitting still/moving briskly, contraction/expansion might be what is needed. So, above all, learn to observe the children, and be prepared to take on what that says to me. The children's behavior is my best teacher.

Circle time for me became an increasingly special time. The children began to spontaneously and joyfully create in the center of the ring exquisite small "gardens," with candle, veils, flowers, and so on. I used the time around the morning verse and song especially to connect with the angel being of each child. One day I will not forget. I had two older boys, polar opposites in character: one who would love nothing better than to scale up an apple tree and look down on us from high above; the other who had spent two years

sitting on the periphery, not joining in any play outwardly and, who seemed to find it painful to dirty his hands in sand, water, and so forth. At that precise moment when I was quietly connecting with the one who seemed more inwardly active, the outwardly active one said gently to me: "Margaret, sometimes the flower comes out before the leaf."

I needed no other sign that here was a word from the angels, and all those steps outlined above needed, for me, no other "proof of the pudding." Put another way: "Inner labor works outward." The child had in those words concisely expressed a new helpful way to look at the rid-

**The work with
the small children
indeed led me to the realization
that I am not the teacher,
but the facilitator,
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to speak, as to listen.**

dle of the child who had puzzled me for nearly three years. That “riddle” has now become a successful artist. The work with young children indeed led me to the realization that I am not the teacher, but the facilitator, and my job is not so much to speak as to listen. Then, the awe, the marvel, the privilege, the joy, and the healing of this work can grow.

Previously published in a sister publication in the UK, *KINDLING: the Journal for Steiner Waldorf Early Childhood Care and Education*

Margaret Duberley had a joyful, warm, and caring approach to everything she touched, and worked tirelessly for Waldorf early childhood after gaining her diploma with Margaret Meyerkort in 1982. (She was a qualified teacher before this.) She worked at Wynstones School from 1980 to 1988 where, after qualifying, she became involved in teacher mentoring. She also completed the class teacher-training course, which helped in her project with the Snowdonia Steiner School in Wales. There she taught children from six to ten years old in a variety of subjects until 1994, when she moved to the Dublin Rudolf Steiner school as kindergarten leader and trainer, and also class teacher.

In 1996, Margaret became an educational consultant in Steiner Waldorf education, helping to establish and run the early childhood training program in Ireland as well as working as a Fellowship advisor for kindergartens throughout Ireland. In 2001, Margaret became the coordinator of advisors in Ireland for ISWECA, the Irish Steiner Waldorf Early Childhood Association, organizing and leading workshops, including visiting all the kindergartens and initiatives, where she was welcomed and loved for her unstinting support, helpful observations, and advice.

One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is a vital element for the growing plant and for the soul of the child.

— C.G. Jung

The Human Body as a Resonance Organ

A Sketch of an Anthropology of the Senses

Christian Rittelmeyer

*W*hat happens in us when we look at a face such as the one in the first illustration? How does it come about that we perceive in this face an expression of the soul? Several brain researchers inform us that when we observe a face with an expression suggestive of laughter or of anger, the very same brain cells are active in us which guide the actual mimicking gesture of the observed face. They are called “mirror neurons,” because the person doing the perceiving inwardly mirrors or simulates the observed face. This neuronal mirroring makes it possible for us to feel empathy with another human being. Therefore, it forms the basis of our empathic capacity.



Illustration #1

But is this really the entire explanation? The research teams of Vezio Ruggieri in Italy and Ulf Dimberg in Sweden discovered that in looking at a sad or happy facial expression, for example, exactly the same muscles are exercised which are necessary for reproducing or mimicking that facial expression. However, the actual mimicking consists of such extremely fine muscle activity that for an external observer the process remains invisible and may be confirmed only with the assistance of a special electromyographic-measuring device. Ruggieri and colleagues speak here of motoric “imitative micro behavior.” So far it has not been investigated if this kind of micro mirroring behavior in every case leads to physiognomic gestures. I suspect that during very cursory obser-

vation these gestures would not be provoked. But the available research findings give rise to the question if the so-called mirror neurons actually only signal whatever is going on in the body periphery of the observers themselves, i.e., in their facial musculature.

Every muscle activity is registered in the brain via receptors of the sense of one's own movement. The mimetic fine motoric imitation is, in this view, simply the impression of that movement mirrored back. It must be mirrored, because the impulse to provide the micro imitation proceeds from the brain receptor for the perceptual organ. During the process of perception the observed outer impression then mingles with the impression of the movement. It seems plausible to assume that something like sharing or empathy with the “otherness” of the outer image first arises from the actual micro imitation, i.e., via the physical sharing. In this context the Dutch neurobiologist Christian Keysers speaks of transformed “motoric basic tension” in the respectively affected region of the periphery. The idea that such complex acts of perception may have significance beyond the relatively simple micro imitation may be supported by a further example.

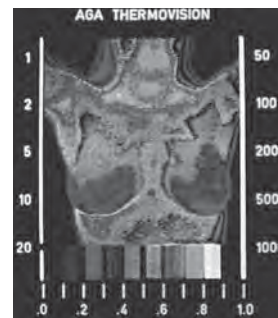


Illustration #2

Illustration 2 provides a thermographic image (warm field measurement using infrared photography) of a person's upper torso. Red and yellow areas indicate the warmer skin regions, while blue and green indicate the cooler regions of skin. These warmer and cooler areas, which are in a constant process of dynamic change, also vary

according to the person's psychic condition, not simply according to environmental temperature changes or to physical exercise, and so forth. Research completed by Vezio Ruggieri and Maria Gracia Petruziello in Italy (as well as my own investigations in Germany) has shown that during the observation of colors which suggest "warm" or "cool," and also during the observation of "warm" or "cool" images of schoolroom interiors, the skin temperature of some experimental subjects changed in the direction of "warm" or "cool"—even when there was only a small variance of one tenth of a degree. Some other subjects reacted, instead, with pulse variations or changes in skin dampness. In the German study the temperatures were measured between the left collarbone and chest bone (the point of assessment is marked in the illustration with a small x).

Working with this scientific data, it should not be assumed that colors or architectural forms have any direct influence on skin temperature. Skin temperature rises or falls most often according to a stimulated or depressed activity of the blood vessels. Therefore, one must assume that the changes come about when a visual signal—the color or the impression of a building—reaches the brain. From that point on, an impulse must be sent through to the periphery of the chest area, where the blood vessel activity is either stimulated or depressed. The resulting rise or fall in body temperature is reported by the temperature receptors back to the brain. These messages combine with the visual outer impression, so that the judgment of a "cold" or "warm" color becomes an intermodal perception, i.e., the sensual interplay of the visual sense with the sense of temperature.

How can one explain that the "warm" or "cold" impressions of forms or colors are not directly registered by the central nervous system, but instead are continuously produced or reinforced in the body? If the perception of façade would be one single brain process, then, I assume, we would observe such phenomena with complete indifference—without sympathy or antipathy, without any accentuated judgment of our perception. Only when our body reacts—even if only

Only when our body reacts—even if only minimally warmed up or cooled down—do we begin to form a judgment of the image we observe.

minimally warmed up or cooled down—do we begin to form a judgment of the image we observe. ("This color affects me as too cool." "The reddish yellow room hardly gives me space to breathe; it suffocates me with its intense colors.") We take a position, formulate a judgment, thereby supporting the scientific observation of how closely the sensing activity of our body is associated with the cognitive achievements of daily life, in which our images are constituted first as objects of judgment. The body acts like the resonance base of a violin, whose string vibrations allow for the sound, and this relationship may be

compared with the mind-soul engagement with and participation in the phenomena of our world.

This process is shown schematically in Illustration 3. For example, the perception of a building is registered as a visual signal to the brain (1), which then sends an impulse into the periphery (2), which in turn stimulates the activity of the blood vessels of the chest. The skin temperature is raised, as the sense of temperature signals the rise of temperature to the brain (3), while outer as well as bodily impressions mingle, leading to the judgment "warm color" or "warm-looking building façade." Both of these senses (as, of course, others) work together.



Illustration #3

Human senses can be directed either more toward the perception of one's outer world or more towards one's own body. The resonance always consists of the connection between outer perception and one's own body perception. It is the multi-modal sense perception that originally leads to the experience of objects. To elucidate this point, one could keep in mind the following phenomenologically-gathered system of human senses:



The resonance model of perception would describe, for example, the observation of a physiognomic gesture, as shown in Illustration 1, as follows: The face of another person is apprehended through the visual sense. Then follows, for both observer and person seen, an unknowingly perceived mimetic imitation, which nevertheless is registered by the sense of one's own movement and then reported to the brain. This process enables the person to share the same (or a similar) happy or friendly mood of another person, and not simply to register that mood in a neutral way. Of course, the whole process is actually much more complex: If the encounter with this woman leads to a relaxed communication situation, it is most likely to involve the sense of physiological body functions, which registers muscular tension and relaxation, as well as physical constriction and relief. The body temperature may rise in certain bodily regions, so that an impression of warmth is combined with a visual impression. In brief, this multisensory perception, which is experienced at the same time as the original visual impression and the resonance of one's own body, leads to a judgment of the other person as "friendly, warm-hearted, relaxed," and so on. In this way every outer impression is really an inner sensory impression as well, or vice versa. Our sensory-guided inwardness is always actively present in the outer world of perception.

Regarding this process two aspects seem to me worthy of attention. First of all, we can see that people are intricately entwined with their entire mind-body existence in the world they perceive. Secondly, if the activation of specific realms of sensing during the act of perception leads to a rudimentary judgment, instead of a neutral registering of the perception, then the significance of a multifaceted development of the senses becomes clearer. We must learn to activate this bodily resonance in ways appropriate to the respective situation. If bodily processes are too strong (such as in

the case of an intense grief reaction), they may limit thought and consciousness. If they are too weak, then we may gaze at the world with a cold lack of concern. Both extremes belong to life, but if they thoroughly dominate individual actions, they may lead to inadequate or inappropriate social behavior.

The following example shows how this may occur when social functions are dominated by physical reactions and how such social problems could be clarified empirically in detail. Initial indices in the research literature help to explain that the untouched, indifferent observation of pain delivered to another person (aggressive conduct disorder, ACD) may be attributed to partially missing mirroring processes in the brain, and therefore possibly a deficient bodily resonance, resulting in a lack of physical shared feeling concerning the pain. The observer then appears to lack empathy. Probably a person with adequate sensitivity would know that the observation of a child being beaten could hardly take place without antipathy experienced in the form of physical sensations. If such sensations would not be present, probably the perception of the beaten child would register no further than a computer-like registration of the act, and therefore result in the indifferent act of observation seen in those diagnosed with ACD.

Meanwhile there are numerous research studies which empirically support the resonance theory of perception and development of the senses. It seems that under the concept of "embodiment," a basic transformation of paradigms may be taking place in cognitive psychology. The opinion that our thinking and judgments are purely mechanical brain processes is countered by Daniel Casasanto and Katinka Dijkstra, who call this view the "digital computer-inspired theory of the human spirit," led by mistaken notions in cognitive science toward the end of the twentieth century. The researchers were able to demonstrate that, for example, we remember more pleasant biographical events when the memory is accompanied by upward-pointing bodily movements, while negative memories are favored by downward-pointing movements. These motions, possibly only micro-motorically completed, appear to be well-practiced resonance patterns, bodily representations of cognitive faculties.

Several further examples may illustrate future

facets of research through which the above resonance model gradually may assume clearer contours. For example, very informative is the discovery that, when carrying out certain mimetic facial gestures, it is difficult or impossible to simulate states of feeling other than those purposely mimicked. A further interesting experiment from Takayuki Ito, Mark Tiede, and David Ostry shows that the somatic sensory system of mimicry can be highly determining also for the perception of words. Every change in the physiognomic expression generates, via the kinetic sense, a sensory impulse registered by the central nervous system. For example, it is known from earlier studies that senses of vibration in the hand can influence the perception of the volume heard from a person's voice. The authors suspect that the sort of multi-sensory influences spoken about here, i.e., bodily resonances, constantly influence our speech behavior and our hearing experience. Ito and others follow a theory discussed by speech researchers, that unknowingly we must articulate simultaneously the speech we are hearing in order to understand it. In this case a physical activity is the focus. Experimental subjects listened over headphones to the two similarly sounding words *head* and *had*, whose articulations involve a differing position of the corners of the mouth. With the aid of a special apparatus, the corners of the mouth of the subjects were changed while they were listening to the words, so that they would correspond to the one or to the other word (compare Illustration 4). It can be seen that the probability of hearing the presented word as *had* rather than *head* increased according to the change of the position of the corners of the mouth. Apparently there is not only an unconscious intellectual, shared articulation of heard speech, but also, at least as often, a mimetic articulation, probably involving micro imitation. The authors assume an interactive process between center and periphery during speech and hearing, not a one-directional process from brain to facial musculature.

Not infrequently, discussion partners imitate ... the gestures they notice, whereby it may be presumed that, via these gestures, a kind of sharing of the inner states of the other person is made possible.

Apparently physical resonance is involved also in imaginative activities, usually when we imagine, with our eyes closed, that objects are closer or further away. We accompany this fantasy with eye movements that accommodate the vision, as we would in the case of actual observations. Recent magnetic resonance imaging (MRI) observations of children reading show that while reading passages involving tense action scenes (for example, fending off an attack with a hand) exactly that brain region is active which would be active in the actual attack situation.



Illustration #4

Analogous to the mimetic micro imitation described in the introduction, it could be tested if this sort of bodily resonance could be discovered during the reading of suspense stories. The authors explain the high degree of reality of such stories for child readers with the thesis of neuronal mirroring of the (in this case) imagined motoric activities. Reading, according to the investigators, is therefore not the passive reception of information, but instead an active "playing through" of at least the lively passages. Are the brain processes perhaps in

themselves the mirrors of the interplay of the visual reading procedure with certain inner senses? Perhaps through these it becomes possible to read not in an indifferent manner, but rather with inner sharing. Possibly the process deals with various micro motoric activities, as have been observed often as crude motoric movements: Not infrequently, discussion partners imitate (at least unknowingly) the gestures they notice, whereby it may be presumed that, via these gestures, a kind of sharing of the inner states of the other person is made possible.

In a research article concerning the effects of dancing on the human brain, Scott Grafton and

Emily Cross report about the so-called “action observation network” (AON). By this is meant that certain brain regions are active in an identical way during one’s observation and during one’s own carrying out of certain actions. During the observation of a dancer, apparently there is already a neuronal imitation and, as in the studies of mimicry, it may be assumed that the periphery is involved. After all, dancing may be most quickly and thoroughly learned when observation and simultaneous reproduction of the visual dance motions are combined.

A similar direction of thought stems from studies of the transfer effects of school theater plays. For example, if one should play a cashier threatened by a bank robber, the play will be convincing only if the actor can simulate the cashier’s fear with the entire range of bodily gestures that indicate a threat of that proportion. In youth theater it is often necessary to have long rehearsal phases in order for the actor to portray accurately the role of a truly fearful person, but not so in attempting to portray, for example, persons in more humorous emotional states (Illustration 5). The actor must incorporate the fear to some extent, so that, via his gestural and mimetic expressions, the emotion may be experienced by



the audience via mirrored micro imitation.

According to research results, bodily role-playing, in the form of school theater using mimicry, is helpful to learn-

ing about differing psychic states and their expressive forms. Some of the pupils demonstrated particular learning progress in the area of “emotional and social intelligence.” It is the training of certain bodily resonance as empathic dispositions that makes possible emotional intelligence. This is a confirmation of a saying attributed to Confucius: “Say it to me and I’ll forget it; show it to me and I’ll remember it; let me do it and I’ll understand it.” Both the teaching of the ethic or of its shared feeling, as well as its sensorimotoric practice are equally didactically meaningful. This view speaks

in favor of a school culture that would include such activities as theater rather than a straight informational approach. The controlled coping with negative feelings or the empathic capacity to experience the emotions of others may originate from a synesthetic resonance ability facilitated by theatrical training. This is a new field of research just at its beginnings. There are also interesting studies which clarify the association between sense of touch and empathy.

The fact that some people respond with a light feeling of being touched when observing another person being touched is attributed by the authors to the activity of the mirror neurons already mentioned and as synesthesia in the classical sense of the word, meaning the apparent combination of bodily sense experience.

The studies from Ulf Dimberg and Vezio Ruggieri seem to closely parallel the idea of synesthesia, but rather in the meaning of a synesthesia of actual senses, i.e., a very fine muscular activation and sensory “mirroring” of the bodily region that is observed being touched. The authors of the above-mentioned empathy study presume that there is a close connection between certain experiences of the tactile system and the experience of empathy. This hypothesis is strengthened all the more by the theory of resonance. There could be an actual “being touched” feeling or “ringing” in one’s own body brought on by observation of the touch, allowing for a lasting experience of the touch.

These few references may be sufficient to recognize the resonance theory of the body as a very important field of research for education and therapy. From the perspective of resonance theory, it becomes evident that the human body is also an intellectual-spiritual organ which always provides meaning. The peripheral body is, in this view, not only an “instrument of mind,” but also its constituting organ. “Understanding and sense perception,” said the philosopher Hans-Georg Gadamer, “form no real opposites. The hand is an organ of the mind, and our senses, as long as they are inspired by the touching, grasping or pointing hand, for example, develop their own intelligence. There is an intelligence of the senses ... a culture of senses. Lastly this means the development of the human ability to form judgments.”

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Aesthetic Knowledge as a Source for the Main Lesson

Peter Guttenhöfer

The main lesson of the Waldorf school is different from a double period. It is a unity of three parts, composed like a sonata.

The classical sonata form is comprised of three movements. The first movement, the “head movement,” presents the theme, lays it out, turns it around or mirrors it, submits it to many dismemberments and distortions (*Verrückungen*), and through the variations makes the listener once more aware of the drama of these transformations. The second movement brings a totally new atmosphere, in a slower tempo and a changed key, however, still totally related with the musical “substance” of the first movement. Here, the task is less a working-through of the theme and more a direct touching of the inner space of the soul. Finally, in the third movement, the restrained drive for movement is released. Quickly, the rhythmically accentuated, thematically light-footed final movement plays itself out. Here, too, it arises from what was laid down in the first movement, but it still has something of its own. Just as something freshening, the playful scherzo (joke) often slips into this movement; likewise no main lesson should come to an end without the weight of its content at least once being lightened and relaxed by laughter.

The main lesson and the sonata are both artistic compositions in which the three sections go out from a middle point. They are not simply put together in an additive way, but arise out of a transformation of the foregoing. Between the sonata movements are small pauses, but without interruption of the musical flow; rather these pauses come in the form of a deep drawing in of

breath, a short repositioning of oneself, a thoughtful clearing of the throat. Applause and coughing come only after the final movement. There lies recess.

We begin to realize that these three parts, which build a whole, are somehow related to the three parts of the human organism, which is why the sonata is so healthy. The main lesson too should be not only instructive but health-giving. We can understand it as an aesthetic phenomenon, like the sonata. Rudolf Steiner spoke of the ‘art of education,’ and practice shows that the main lesson must be artistically formed. With this

the question is raised about a kind of ‘aesthetic’ concept for school teaching. The concept ‘aesthetic’ is used for a process which is artistic and which has, as a product, a piece of art. How do I teach artistically?

The three sections of the main lesson are determined by the threefold constitution of the human being, in which the bodily division into the nerve-sense system (head), rhythmic system (chest), and metabolic-limb system are related to the differentiation of the soul in thinking, feeling, and willing. This threefoldness is also related to the three steps of the logical

process—conclusion, judgment, and concept—which Steiner (1919) presented in his ninth lecture in *Study of Man*. Here, he reversed the usual Aristotelian logic and put the word *conclusion* in a provocative way, at the beginning of the logical operation. It does not mean ‘conclusion’ in the sense of ‘end’ and also not in the sense of *conclusio*. It does not mean that a thought process has come to an end and a deduction is being made. It refers more to the process wherein the

Just as something freshening, the playful scherzo (joke) often slips into this movement, likewise no main lesson should come to an end without the weight of its content at least once being lightened and relaxed by laughter.

human being and the world encounter each other, where phenomenon and sense perception meet or where the phenomenon appears through the world colliding with the human being without swallowing her or carrying her away in a sleep condition. 'World will' pushes up against the dark 'self will,' which the human being carries out in his embodiment. The 'I' touches through the sense perception those deeper levels of being, from which all phenomena press into appearance. And the human being does not fade away in that great fire; instead, because she experiences herself so closely connected to the world, she closes herself off, protects herself from becoming one with the world in the act of conclusion. Goethe expressed it thus:

When I at last come to rest with the archetypal phenomenon, it is still only resignation; but there remains a great difference, whether I resign at the limits of humanity or within a hypothetical limitation of my narrow minded individuality.¹

Yes, the conclusion is the amazing moment of phenomena emergence, before defined representation (mental picture), before the wandering judgment, before that 'hypothetical limitation.' Steiner states laconically: "The lion is a conclusion."²

The judgment links itself to the conclusion, or the act of the conclusion awakens the movement of judging. And at the end of the judgments—weighing up, comparison, affirmation, and so forth—stands the concept, which created the quiet in Goethe's soul. The fiery seconds of the conclusion stand in polarity to the constancy of the worked out word formulations of the thought form. Now that the long practiced, joyfully suffered syllogism has been overthrown, and so that the old meaning of *conclusio* does not shadow the 'conclusion,' the conclusion stands in the middle of the main lesson. Something new from the content of the main lesson is presented, in the most various ways.

A physics experiment is demonstrated, a historical event is described, a botanical drawing is

observed, a new problem type from trigonometry is presented, or a literary text is read, and so forth. The teacher is active, the students take it in, silently. They do not write, they are totally sense organ. In this moment the pure inner will activity of the students prevails. The emerging appearance of phenomena is prioritized above all understanding. No questions are allowed. The world touches the student, who lets himself be touched. The student becomes 'world' and not only an 'observer' of the world. The student forgets himself and is totally immersed in the topic (with interest). The total absorption in the archetypal phenomena sets up in us a kind of anxiety: "We feel our inadequacy."³

This does not mean that there is always something of the archetypal phenomena in the teacher's presentation. However, the emergence of a phenomenon has about it something fundamentally numinous, and the feeling of inadequacy awakens the need to judge, to take a position, to reject, or to become enthused. So, after the teacher has completed his presentation, there begins the judgment, and the third section of the main lesson 'sonata' is played. It ends open-ended and the students go with the opened-up and unsolved problem into the recess. The Waldorf teacher tries to take into account that in the coming night the noticed riddles are taken into sleep.

What that means is 'withdrawn from our usual consciousness' and not further explained at this juncture. What matters here is that, when the students appear in class the next morning, they are in a completely changed relationship to the content of the previous day. With quiet, almost serenity, they now go with the teacher

into the thoughtful business of working the concept to the phenomenon. That is the first movement of the new main lesson, which is followed by the conclusion event and the third movement of judgment. Each main lesson begins, therefore, with the concept part, which works with that which has arisen from the previous day. This gives the sequence: Concept – Conclusion – Judgment.

This threefoldness is also related to the three steps of the logical process—conclusion, judgment, and concept.

The logical cognition process on a topic, however, runs with the structure: Conclusion – Judgment – Concept. In this way there are always three days of main lessons following each other that belong together. When the teacher forms the main lesson with this in mind, there lies within it a spiritual dynamic of Conclusion – Judgment – Concept. The night is taken in between Judgment and Concept.

Whence comes the nourishment arising from this process? It comes from the event in the middle part of the main lesson, from the student's encounter with the reality of the world, not from hearing the teacher speak about a somehow imagined reality. Everything depends on whether or not an actual 'conclusion' (*schliessen*) happens for the student. Out of this insight arises the task of furthering the concept of 'aesthetics' in relation to the main lesson. That it is related in its structure to the musical sonata makes it, when successful, a work of art. However, the actual aesthetic process is grounded in the essentials of the conclusion.

To understand this it is necessary to free the concept of the aesthetic from its traditional frame of meaning. There has been a series of researchers who have tried to do this in the last few years in connection to A.G. Baumgarten's *Aesthetica*.⁴

Wolfgang Iser (1990) described how, in the time after Baumgarten, "there was a restriction of the concept of aesthetic predominantly to art or even to only what was beautiful. That, in my opinion needs to be turned around today."⁵ The work of Hans Rudolf Schweizer bestowed broader recognition of Baumgarten's original aesthetic concept and paved the way for an understanding of aesthetics, not as a theory of beautiful art, but as a philosophy of sense experience. He formulated Baumgarten's fundamental principles into the language of our time in the following way:

1. Aesthetics is not a specialized area within the whole of life's process, but the basis for the experience of reality.

2. Aesthetics brings the unbroken phenomenality of 'things' to validity. It is, as 'pure phenomena,' the unrepeatable, individual happening in time.

The Waldorf teacher tries to take into account that in the coming night the noticed riddles are taken into sleep.

3. Aesthetic cognition is purely intuitive cognition, which at first remains without conceptual treatment. It is that knowing on which one must rely in daily life.

4. Aesthetics is a field of relationships between the human being and the world, subject and object. If one denies it having any objective meaning whatsoever and ascribes to it a simple subjective feeling or a subjective 'forming power,' then one has lost its content and its being.⁶

With this we understand that the 'conclusion' is the moment of aesthetic experience.⁷ Here there is no limitation to a specialist area; this is not only about the observation of art! Here we glimpse the existential moment of world encounter in pure perception. We are standing at the wellspring for all teaching.

In reality, can there be such a moment in the course of a school day? Is not each pedagogical activity narrowed to the discursive symbolism of a science-oriented theoretical cognition that squeezes 'the life' out of school—something that all students experience when they are older than twelve years? To the contrary, the notion of 'conclusion' as the moment of the aesthetic condition, in which the world and the human being stand before each other naked, really means that precisely in the center of the lesson, 'life' touches the student in the deepest way, much more strongly and purely than in ordinary existence.⁸ Generally, the everyday person goes on his way in a fog in regard to the meaning of things. Actually, more than that, he does not even know the names of the plants that grow in front of his door. So then, this center of the main lesson is always a special 'space' in which the essence of things can show itself: the shiny silver pearl of molten tin, a quince leaf, the description of the sea battle of Salamis, or the sudden illumination of the connection between the pentagram and the Golden Mean. The objects of teaching are not drawn from conventional canon of general education, but from a sense for the 'symbolic meaning' of things or processes.⁹

If such a demand is hard enough to fulfill in a natural science lesson, then lurking in the humani-

ties subjects are even more awful conditions, which threaten to throw the teacher off track. Chief among these conditions is the opinion and the longing that everything must be ‘interpreted.’ What is the meaning of *Hamlet*? To this question, there can be as little a satisfying answer as to the question of the meaning of a mountain stream after a thunderstorm.¹⁰ Yes, but how can we then read one of the greatest tragedies of antiquity with our students and allow them to experience directly what Hölderlin tried to express in the words:

The presentation of the tragic depends mainly on the unspeakable, of how God and the human being are paired, and the boundless nature power unites in rage with the most inwardly human, thereby understanding that the boundlessness becoming one, purifies itself through boundless separation.

The heart-center of our 11th grade main lessons, Wolfram von Eschenbach’s *Parzival*, reveals most clearly what is actually demanded. *Parzival* is not a book about the Grail. In fact, it is not a ‘book’ at all, as the author emphasizes: “Who wishes to hear of further adventure, should please not take it as a book.”¹¹ The reading of this book is itself an approach to the Grail.

Rudolf Steiner said: “No one gets near to the Grail with words or indeed with philosophical speculation. The Grail is approached if one allows all these words to be transformed into sensibilities (Empfindungen).”¹²

The transformation of words into sensibilities in the soul of the teacher during his or her preparation allows a process to begin, which allows reality to emerge for the student. The student communes with this reality in the ‘conclusion’ of the main lesson. Then finally comes the scene, in which *Parzival* redeems the suffering of Amfortas, with the question: “Uncle, what ails thee?”¹³ This question is the archetypal phenomenon. To it there is no answer. It heals directly.

Translated by Peter Glasby in consultation with Georg Maier

Endnotes

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2. Steiner, *Study of Man*, 1919.
3. Goethe, 1817, Verse 137.
4. Baumgarten, 1750-58.
5. Welsch, 1990, p. 9.
6. Schweizer, 1976, p. 74.
7. Barth, 1999, p.111.
8. Cassirer, 1982, p. 235.
9. Schiller, 1793/94, Letters 20 and 21.
10. cf. Schadewald, 1974, p. 206.
11. Von Eschenbach, verse 115, 25–116, 4.
12. Steiner, 1914, p. 109.
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Susan Weber

We, human, each our universe
Are given, as Adam was, not part but whole
The inner regions of the soul
With sun, moon, stars, distances
Of earth no other knows nor can set foot upon,
Each there to build our many mansions.¹
—Kathleen Raine, *Spheres*

Emmi Pikler (1902–1984) was a Hungarian physician who observed, studied, and practiced the art of being with infants and very young children. She was an astute phenomenological observer and meticulous researcher who brought her observations into a continuously evolving practice. Pikler spent the years from 1930 into the 1940s as a family pediatrician in Budapest. Her devotion to the very young child led her to support parents intimately. She made daily home visits for the first ten days after a baby's birth, continuing with weekly visits over the early months. Her guidance in child rearing with these first 100 children gave her confidence that her insights were accurate.

In 1946 she was invited by the Hungarian government to create a residential nursery home for children in the first three years of life to care for the World War II orphans as well as children whose mothers had died in childbirth or from tuberculosis. The 70 children at the National Methodological Institute, or more familiarly "Loczy," named after the street on which it was located, were cared for by caregivers trained by Dr. Pikler to carry forth the ideas she had developed out of her family pediatrics work. Over the next twenty years more than 700 children lived at Loczy, where their growth and development were documented meticulously by a team of not only their caregivers but also the doctors and other professionals on the staff.

Pikler was convinced, first, that the child's very experience of *competence* arises from self-initiated active motility (responses that involve muscular sensations) and the *changes produced as a result of motility*. Secondly, Pikler noted that in developing motor capacities, the child's transitional postures were

critical. Thirdly, she recognized that it is one's daily experience that weakens or reinforces belief in one's own capacities. In other words, each act of bodily care or of play or other environmental exploration day-by-day builds up the child's sense of self as a competent being. For Pikler, the basic elements of competent behavior were self-initiation of action, independence of performing the action, and the effectiveness of the action, in which the formation of contact with others is deemed to be the primary capacity.

From an anthroposophical picture of the human being, we would describe this as the activity of the will, encouraged and strengthened through its freedom initiated out of the individuality residing within that physical body. What Pikler observed was the expression of the soul and spirit as they continue on from the spiritual world into the earthly.

Caregiving as invitation

The child enters earthly life by bonding with her mother and father and caregivers. Nowhere is this invitation more delicately extended than through daily caregiving, as Emmi Pikler skillfully observed at the Pikler Institute in Budapest. Here the newborn naturally spends long periods of time in intimate activity with the adults who care for her needs—feeding time, bathing, diapering, dressing—and each of these moments can provide a gentle invitation to the child's soul to reach a little further into earthly life. When we are with the child, she yearns for full, undivided attention. Divided attention brings confusion and a feeling of isolation, no matter how subtle. She gets to know her 'nest' and looks forward to time together with the adults in her life. When the child is met with our mindfulness, quiet presence, and centeredness, she extends herself into the environment. Her self enters more and more deeply into her body as we communicate to the child over and over through our hands, our eyes, our voices that the world is good and that her existence is secure.

We can observe the progressive anchoring of the child's self within the body in the simple caregiving moments. As early as five or six weeks of age, the child reaches out her hand and arm to 'help' the parent put on a sleeve, or lifts her legs to enable the diaper to be put on. *This is more than mere sensory response: It is a deed of the child's individuality.* If we notice, respond with interest, wait with patience, the child will initiate more moments like this, and the child will respond in even more active collaboration. Our intimate interest is reciprocated, and the child becomes increasingly engaged in the daily substance of life. Her ego becomes increasingly active, expressing its presence in an individual, personal gesture. Pikler's work makes these elements of the infant's experience tangible and perceptible as active phenomena in the integration of the ego.

From relationship into the world: the further integration of the child's ego

Motor explorations

Pikler recognized through intimate observation over many years that the child's motor development can be supported through the careful role of the adult as step by step the motor explorations begin. The child's hands discover each other, touch one another, and explore the detail of fingers and palms. She turns her body from prone to supine and vice versa, perhaps in imitation of the turning of the upright human beings in her environment. Researcher Ernst-Michael Kranich shares that when we observe these explorations, "the ego of the child is at work in the unconscious depths of the body, where bones are formed and muscles develop. Through this work the ego impresses its signature on the child's body."

Here is Alice at six months. She is comfortable with her parents, but also finds joy and fulfillment exploring the world of space independently. We see her lying on the carpet, relaxed and gazing about. She holds a play object in her hands, examining it visually and then with her mouth. She bends and stretches her knees; she makes small circles of movement in the air with her feet and ankles. She twists

her trunk—for no externally visible reason. Now on her stomach, she taps her toes on the floor as if in response to the activity of another child in the playroom, who is tapping a toy against a hard surface. Returning to the relaxed comfort of her back, Alice now suddenly discovers a hand moving before her field of vision. She opens and shuts it, much like the old traditional children's game of "Open, shut them, open, shut them..." Her gaze shifts to find her other hand, as if recognizing, "This is me!" The second hand moves to greet the first one. Hands touch, each exploring the fingers of the other. The moment passes and she once again resumes a position of relaxed rest, gazing dreamily about her. Momentarily she crosses her left leg and extends it far over to the right, twisting her spine. In one cat-like twist, Alice rights herself onto her stomach, raising and stretching her torso far above the floor in defiance of gravity. This leads her forward into a new position and, for the first time in this sequence, she moves intentionally towards an object a few feet away.

What is striking throughout Alice's exploration of space is her freely-initiated movement, safe in the awareness that her parents are close by. At the same time, she is not dependent upon the adults. The comfort of each transitional position in which she discovers a new sense of balance—on her side, back or front, and everywhere in between—and the physical pleasure of the movements themselves appear to satisfy her completely. She coos softly in

some moments, or smiles into the space around her, content with her own activity. And yet, throughout, her parents are only a few feet away.

Next, lying on her belly, the child raises herself up above the ground, first using her arms for support, then her knees, then legs, and we recognize the change in gaze that signifies the ever-growing consciousness that accompanies these developments. Alongside this progression of movements comes the moment in which the child sits stably upright out of her own self-initiative, without any support. This frees her hands and torso, providing new possibilities for responding to the many objects upon which her attention focuses.

Working against gravity, she will push down to raise herself upward, perhaps grasping hold of furniture or other objects in the environment for support. Sooner or later, the child independently finds

The possibility for self-initiated movement is essential for the ego's work.

her own individual position for standing alone, guided by her own consciousness and her bodily capacities of balance and strength.

Evan, eight months old, arrives at his playgroup and somehow identifies a large baby doll from far across the room. This doll has attracted his interest before, but now he can crawl skillfully. Leaving behind the circle of other babies and parents, his own included, he crawls off to meet the doll. Reaching his goal, almost, he pulls himself up on the large basket and carefully rolls it over in order to gain access to the doll he likes. He pulls the doll out of the basket, sits down, and explores the doll now sitting in his lap.

Where is his ego active in this moment? Evan began with an interest, a preference, and his confidence and motor ability enabled him to pursue that interest.

The possibility for self-initiated movement is essential for the ego's work. Through movement the child enters the world and makes contact with it. Step by step, chaotic movements are refined and the baby masters the space around him by mastering his own body. Each step of the way, it is the ego's penetration, its taking hold, that defines what is possible—holding up the head, grasping an object, turning the body from back to front or front to back.

Play is the expression of the ego's engagement in the world.

The world of objects and play

Play is the expression of the ego's engagement in the world. At first, it is pure perception that engages the child. Each step in the development of play illustrates the child's soul-spiritual involvement in the physical world around him in an ever more full and complete way. As we carefully observe the child at play, we also see the progressive unfolding of his thinking. Many professional observers have recognized the child's deep need to play. Within the first two to three months after birth, the child's fascination with his surroundings is inexhaustible—if the level of stimulation is appropriately matched with his ability to digest his experiences. Naturally, those objects closest at hand are of greatest interest and the simpler the better, for the child can take in what is simple and that which is repeatedly present for exploration. The familiar object is comfortingly

the same and yet full of potential for new discoveries.

He takes pleasure in touching, feeling, squeezing, picking up, and dropping objects within the first three months of life, and the list of all he does with them could go on and on. As the child, out of his individuality, chooses those things to which he is drawn, we see how deeply original each child's explorations are, for reasons we will never know. The individual initiative he takes is evidence of the self entering into bodily activity. The child who does not show this interest and liveliness warrants our attention and concern.

How do we recognize the manifestation of ego presence and strengthening?

The child's approach to a new object is to apply the skills he has gained up to that point. If he finds that the new object behaves differently from familiar ones, this prompts him to try a different approach in investigating this toy, thus getting to know the new possibilities it may offer. Éva

Kálló, a colleague at the Pikler Institute and brilliant observer of child development, gives us a powerful tool for seeing the phenomena of ego integration in her description of the infant's play. Through her eyes, we see such sophisticated interaction

with the world, such intricate manipulation of objects and their possibilities that we can have no doubt that a self is actively streaming out through the child's organism of body, soul, and spirit.

The child's explorations continue in the second half of the first year: the fingers gain dexterity and the thumb and index finger can now pick up the most minute crumb or thread from the floor. Objects are picked up and dropped repeatedly. And what's next? The child's research continues! The child begins to explore what effect he can have upon objects *without* picking them up at all! Pushing a ball, it rolls away from him. What power he must feel in causing such a change in his surroundings. Toward the conclusion of this first year, the child discovers that two objects have particular relationships with one another, and that this is distinctive for each pair of objects. What are these relationships? What fits inside something? At first it is trial and error, but gradu-

ally—by around eighteen months—memory of relationships as well as visual examination of objects replace the physical trials.

The healthy child is not satisfied with a narrow, repeated exploration of the same object in the same manner. The inner activity of the self is woven through with the independent will, drawing him outward to take hold of the environment. The child feels deeply competent and capable as the progression of capacities is born, and this competence breeds joy and contentment.

Play now leads to the era of ‘collecting’ in its many aspects. First, almost randomly, the child discovers the similarities of some objects close by. Soon, out of some internal criteria, he begins to collect with intention and selectivity those objects that belong with one another. As he aggregates more and more collections, it may be that his collecting brings him into a little collision with the world. Objects of interest to him may also be of interest to others. As this occurs, his soul separates itself from the world around him and experiences the qualities of ‘mine,’ ‘not mine,’ and ‘yours.’ We see the unfolding of the nascent feeling life, as well as the world of language and thought. This is surely evidence for the all-encompassing nature of play and the sophisticated layers of meaning and the ego development inherent within each moment of play.

Language and a new step into the world outside the self

As soon as the human being speaks, an ‘I’ expresses itself. The child’s first syllables are the mark of an individuality joining the world of those who communicate with language. Every parent looks forward to hearing the first syllabic utterance that connotes actual meaning, for the parent inherently knows that the child’s self is anchored yet more deeply, that an individuality is truly present. Although it is not within our scope here to bring a detailed description of the senses as Rudolf Steiner has described them, nonetheless it is important to recognize that these twelve senses

The healthy child is not satisfied with a narrow, repeated exploration of the same object in the same manner.

underlie the integration of the incarnating child’s ego. When active in the adult around the child, the so-called ‘higher’ senses of thought, of the Word, and of the ego stimulate the emergence of these same senses in the child. Without such stimulation, the child suffers greatly. The child’s general sensory

organism works through its deep imitative capacity to strengthen his senses of thought, Word, and ego in a preliminary way. These higher senses unfold in quite a different way from the ‘foundational’ senses of balance, movement, touch, and warmth that arise more directly in relationship to the physical body and activity within it.

At the Pikler Institute, the caregiver develops her intimate relationship with each child not only through her touch and the sharing and playfulness that occurs during caregiving times together, but also through her voice. In a musical, natural way, the caregiver engages the child with rich, rhythmic language; she speaks to the preverbal child from earliest infancy, and he responds with his eyes, his gestures of collaboration, his interaction. Communication arises from speech as well as from listening.

There is a unique inner awakening, accompanied by the weaving of the outer social tapestry, when speech emerges for the young child. He either joins the human community ever more intimately or begins to become progressively isolated from it. Speech brings separation from the global consciousness of the first year, for the child must stand outside that which he describes. Speech provides both a powerful and vulnerable situation for the child as he exposes his innermost sentiments to those who listen.

A general picture of the incarnating child brings an expectation that the steps of movement to the upright, exploration of the world through play, warm and verbal relationships with those close to the child will all converge to invite the child to bring forth expressive language toward the end of the first year. For many months the child gradually understands more and more of the speech he hears around him until his own first words burst forth first singly, then in pairs, and finally in full sen-

tences. Naming itself sets the child in distinction to the world around him and breaks the ties between the core of the self and the outside world. The self has found its voice.

Saying no—and yes—to the world

Later in the second year, the self gradually unites with the body and the child grows toward a unity of soul-spirit and life-filled physical body. The evidence is dramatic. To create a space for this self, the child pushes away the world. This 'push' literally creates distance between the little one and the world around him. To get a feeling for this experience of the child's, push your own arms away from your body and experience the space you have thus created. It is tangible, this separation that the outstretched arms create. There is safety and also power in this gesture, which can be felt to be a painful moment of death as the oneness, grace, innocence, and simplicity of daily experience give way to separation and isolation. It can be an overwhelming moment for the child to recognize that he is no longer one with the world around, but is himself a separate and distinct individual.

It is simultaneously a powerful moment of recognizing his ability to act upon the world. The forceful 'No' is the practice of this very strength. But how crucial is this passage! For without separation, the ego's unfolding halts. If the consciousness of the child remains in the periphery rather than internally anchored, the adults around the child may begin to sense that an important transition has not occurred.

Over time, this period of strong 'No' is transformed into an ever more mobile relationship with the world, in which the well-anchored self is gradually more comfortable, feels adequate space between the self and the world around him, and can now begin to tolerate disappointment, boundaries, and limitations.

For as long as the child is protected by heavenly forces, we have the opportunity to complement these forces with our own earthly gentleness and protection, with our joyful invitation for the child to enter life.

Evidence of healthy ego integration: the three-year-old

Towards the end the child's third year, we recognize the culmination of this initial process of healthy ego integration as we observe the shining forth of the well-anchored human spirit in the following qualities, characteristics, and capacities:

Initiative: The child is a being of initiative, with joyful interest and engagement in the world. New possibilities, explorations create a lively spirit who lives in a mood of the goodness of the world.

Security and trust in the environment and in people: The healthy child is interested in other children, addresses them directly, seeks their companionship in play. Eye contact, touch, following and leading activity express the child's growing satisfaction in human relationships, both within the family group and beyond it.

Fluid movement: The child has developed the ability not only to stand upright, but also to run, climb, and jump with confidence and agility. He is confident in trying new physical activities and in exploring new environments, is able to take appropriate risks and recover independently from the small bumps in his encounters with daily life.

Self-care: The child has now taken on elements of bodily care independently, such as dressing, eating and toileting, with a joy of mastery and competence. (Interestingly, research from the Pikler Institute finds that the single correlation with completion of the development of toileting skills is the full emergence of the child's speaking of herself as 'I.')

Play: The child's ability to play, both alone and with others, is now well developed. She has the capacity to express creativity in the use of physical objects (no longer object exploration alone)

and most especially, to engage in imaginative play. The liveliness of fantasy, in particular, illustrates the ego's penetration of the etheric body as the sculptural forces are freed up from their work upon the brain and now express themselves in free activity in the outer world.

Reference to oneself as I: Rudolf Steiner over and over describes the pivotal moment in the human biography when the individual refers to himself as 'I,' the name that no one else can use. The peripheral consciousness has now contracted, and the child understands himself as more separate and distinct from the world around him.

The fourth member of a person's being, the power that enables one to say 'I,' makes the human being the crown of creation. This name can be applied only to oneself; it expresses the fact that the soul's primordial divine spark is what speaks. We share the designations of everything else with others; a person's ear can be reached from outside, but not the name that refers to what is god-like in every individual human soul.

Speech and memory: The child speaks with grammatical correctness in relatively complex sentences that express his needs, wishes, interests, observations, and feelings; his memory enables him to describe relationships between situations, people, and events in his life. He is now a being with a continuous biography.

The life of the will and the life of the emotions: A progression has taken place from a state of pure, instinctive willing, unmediated by anything other than sensation, to a capacity for self-determined and chosen activity and with an ability to inhibit his will when necessary. The child awakens gradually to emotions that lie beneath the surface, not fully conscious. They rise up into a defiant 'No' that enables him to feel his nascent self. Gradually, as the ego penetrates more and more deeply, the child becomes able to feel this strong inner self without the accompanying resistance to the outer world. If the child's emerging strength of self is met with empathy and yet clear boundaries from those around him, his ini-

tially negative pushing back in response to the world diminishes and is gradually replaced by a harmony between his inner and outer worlds. The transition may bring a period of highly charged conflict with those around him as the child gains the capacity to navigate with his newly-born strength of soul.

This is truly a miniature death experience as the child moves from a state of complete sympathy and oneness with the entire world to a recognition and experience of separation from the world around him. As the dreaminess of the little child is exchanged for consciousness, alongside comes the pain of separation. The child works and sometimes struggles to find a personal balance between sympathy (attraction) and antipathy (separation) toward the outer world.

The child experiences the world as good: A healthy, nurturing environment, successful attachment to parents and caregivers, and first friendships have allowed the child to develop a sense of security and trust in the world. She is open, receptive, and enthusiastic about the world—within the boundaries of her constitution and inherent personality.

Conclusion

Many of us have witnessed the steps described above and have felt the joy of this 'second' earthly arrival of the three-year-old as an individual. We also observe many children in whom this process does not unfold smoothly, as the world in which we live brings impediments and fears to both incarnating child and to the adults who surround the child. Along the path to this important moment of the first full step of the soul's grounding, this 'thrust of the ego,' stand many crucial thresholds.

Recognizing and understanding these spiritual and physical steps give us the possibility to respond in the most supportive way as we accompany the child along her path. While each step is highly individual in its timing and mode of expression, we can become ever more sensitive to the many tiny archetypal steps that illustrate to us that the ego is, in fact, finding its way into bodily incorporation. The tenderness of these transitions, of the progressive steps toward selfhood,

In this way the child is left to develop in freedom.

cannot be underestimated. For as long as the child is protected by heavenly forces, we have the opportunity to complement these forces with our own earthly gentleness and protection, with our joyful invitation for the child to enter life.

At a time when we are told of increasing alienation of parent from child, of parents uncomfortable touching their own children, it becomes most important for each of us to stand knowledgeably behind the process of the incarnation of the child through the integration of the ego. We can, in fact, school ourselves to recognize the discrete steps and to enhance an environment that best stimulates their emergence. In this way we stand behind their importance in enabling the incarnating soul to prepare for the drama of her adult life.

Rudolf Steiner describes how an aura hovers around the young child like a wonderful human-superhuman power. This aura, which is actually our higher nature, extends everywhere into the spiritual world. But at the earliest moment we can remember, this aura penetrates more deeply into our inner being. We can experience ourselves as a coherent 'I' from this point on because what had previously been connected to the higher worlds has now entered the 'I.' Thereafter, our consciousness establishes its own relationship to the outer world.

Spiritual forces are present during the first three years of human life that are never again available in the same way for the rest of a human lifetime. The child is unaware of these forces—insofar as memory does not allow them to enter into the child's consciousness. In this way the child is left to develop in freedom. These life-sustaining forces—acting from without, from above and beyond—are the most powerful and profound forces in the cosmos. They have the possibility to serve as tremendous inspirations and support to those who accompany the child at this time of his life. We can step both back in wonder and reverence and also forward with attentiveness and engagement to witness all that unfolds before us.

It is extraordinarily interesting to watch a child learning to walk. You must learn to observe this. ... This is the first thing to look for in a child; for how a child moves reveals the most inward urge of life, the primal life impulse.

— Rudolf Steiner,
Human Values in Education



Emmi Pikler

Endnotes

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3. Ibid.

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She teaches Sophia's Hearth "Joyful Beginnings" Parent Infant classes and shares her experience with various topics at our speaker series. She regularly

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Susan completed her undergraduate work at Vassar College and received a master's degree in education from the University of Pennsylvania where her major field of study was the teaching of reading throughout the curriculum, including remedial reading. She earned a certificate in Waldorf education at Antioch New England Graduate School in Keene. She has completed a RIE (Resources for Infant Educators) Level I training in Los Angeles, and completed an English language study course at the Pikler Institute in Budapest, Hungary, in June 2005.

"People have enough to live, but nothing to live for; they have the means, but no meaning."

— Robert Fogel, Nobel Laureate economist

These words echo those of Viktor Frankl written a half-century earlier. I know that I have been on a search for meaning and perhaps you have been as well. This search caused me to quit a successful litigation career so that I could become, in Maslow's terms, "one with the work that I do." Where is the "meaning" in the work that your company does every day? Whether it is manufacturing widgets, selling insurance coverage, or a retail operation, any real hope at finding meaning comes from service.... The greatest meaning of all comes from our relationships: the relationships that we have with our work individually, the relationships that we have with our co-workers and the relationships that we have with our customers and clients.

— Daniel Pink

Fonda Black

Rudolf Steiner mentioned that handwork is gymnastics in miniature. Handwork teaches very refined, minute movements that take the material world and fashion it finely, merging form and function. Spacial Dynamics is about a larger gymnastic activity: choosing, creating, and crafting one's own Gestalt. Spacial Dynamics draws on that most overlooked of all artistic raw materials: the very space around us. Simply put, in handwork we learn to take the world and make things to wear. In Spacial Dynamics we learn how to "wear our space" in the world. The patterns of movement woven in both disciplines entwine to become living works of art.

Years ago I began to see the connections between the gestures of students' handwork projects and their overall bodily gestures. I began to observe their large motor movements and see that similar smaller gestures emerged in the hand-sewing or knitting of each person. For example, if a gesture of general contraction was present in a child's larger movement patterns, the stitches of that same student were predictably tight, the fabric even gathered, puckering up all around the stitching. I began to wonder, "If the students were able to unfold and enhance their large motor movement patterns, would this affect their fine motor movements and vice versa?" Years of exploration and experience have shown me that micro and macro movements are certainly interconnected.

Learning to observe movement in space is key. Recently a student came to me with stitches so tightly knit that he was unable to insert the needle into the stitch. As the student approached

me, I observed that his general gesture was one of contraction, elbows tucked in, shoulders narrowing and raised. I recommended that the knitting rest on the table for a moment while we addressed the space around the shoulders. I reached out and suggested a new gesture by gently placing my hands upon his shoulders. Giving gentle weight and a new direction through a Spacial Dynamics gesture to the space around the shoulder girdle, the tightness in his shoulders magically melted away. As he relaxed, a big, deep sigh and in-breath followed and he was ready to try anew. Together we returned to his knitting and discovered a way to loosen the stitches so that his struggle ceased and his knitting movements gained ease, rhythm, and growing effectiveness.

I was introduced to Spacial Dynamics during my handwork training at Sunbridge College, in Chestnut Ridge, NY. Each morning during the three-year part-time course, we engaged in one hour of movement, practicing both Spacial Dynamics and Bothmer gymnastic exercises. As I incorporated these movements into my daily routine, the world around me began to shift and new insights sprang from the spaces and the corresponding dynamics I began to weave around me.

Waldorf education moves from the whole to the parts. Spacial Dynamics helped me own my part and change my own movements so that I was then able to perceive the children in new ways and help them enter more fully into the whole.

One of the most valuable things I have learned from taking trainings in both handwork and Spacial Dynamics is to become a researcher by observing my own actions and movements, as

Simply put, in handwork we learn to take the world and make things to wear. In Spacial Dynamics we learn how to "wear our space" in the world.

well as the dynamics with the other. Both disciplines help create spaces where true creativity can spring to life.

Handwork training provided me with the foundation of *what* to do in the classroom, the practical activities within the curriculum. Spacial Dynamics provided me with a method of *how* to be with the students and how to help them move into new spaces of possibility. It taught me to use space to enhance their own movements in the artistry of handwork as well as how to use space to weave the social dynamics of the whole class into a finely knit fabric—a real art in itself. Both disciplines are “gymnastics,” which, by forming, transform and in-form.

Both handwork and Spacial Dynamics help craft the true task at hand: to become the artistic weavers of our own destinies.

The world becomes a piece of art through the fine movements of handwork. Similarly, the body becomes artistically woven into the larger world through the discipline of Spacial Dynamics. Both handwork and Spacial

Dynamics help craft the true task at hand: to become the artistic weavers of our own destinies.

Fonda Black is a handwork teacher at the Austin Waldorf School in Austin, TX. She graduated from the Spacial Dynamics Institute in 2009.

Surely the shortest commencement address in history—and for me one of the most memorable—was that of Dr. Harold E. Hyde, President of New Hampshire's Plymouth State College. He reduced his message to the graduating class to these three ideals:

Know yourself – Socrates.
Control yourself – Cicero.
Give yourself – Christ.

– Walter T. Tatara



Seven Myths of Social Participation of Waldorf Graduates

*Wanda Ribeiro and
Juan Pablo de Jesus Pereira*

Introduction

Waldorf education continues to be relatively unknown. When first making contact with this pedagogy, people in general tend to find in it certain oddities that may elicit admiration or incredulity, as well as some doubts. Parents who decide to send their children to a Waldorf school know that they are taking a courageous step to be “different.” The decision is not easy, because Waldorf education presents many differences in comparison with other teaching methods. Among the most obvious ones:

- No textbooks are used. Students create their own.
- There are no tests and no exams, at least in the lower grades. As a result, there is no failing of a grade.
- Reading and writing begin only in first grade and may take a long time to learn.
- All students remain grouped together for most of their classes from the first to the last (twelfth) grade (with occasional exceptions due to students entering or leaving the school).
- A single class teacher accompanies the class from grade 1 for up to eight years, teaching most or all the main subjects: mathematics, history, geography, the native language, and sciences.
- These subjects are taught in main lessons, daily classes lasting up to two hours each day for three or four weeks.
- Ideally, students learn the sciences such as physics, biology, chemistry, and geology using the so-called “Goethean phenomenological principle.” This means that first of all they intensely experience and describe the related phenomena, and only later come to learn and elaborate the intellectual concepts about what they have experienced.
- Arts have the same importance and receive the same attention as all other subjects. They

are not offered as extra classes or elective subjects; they include form drawing, sketching, painting, sculpture, pottery, weaving, music, drama, and handicrafts. Furthermore, in the elementary school years (grades 1–8), every subject is taught in an artistic way.

- Waldorf education is based on an anthroposophical understanding of the human being developed by Rudolf Steiner at the beginning of the 20th century, particularly with regard to processes of child and adolescent development. The content of each school subject and the way the subject is taught follow specific guidelines about the characteristics of each age level.

In Brazil and many other countries, doubts arise when people first hear about Waldorf education because these differences and other aspects lie far away from what parents are used to finding in conventional schools. Some of these concerns have to do with the imagined difficulties graduates may meet when pursuing a higher education in good universities, their perceived tendency to stick to professions connected to the human sciences and the arts, their ability to later succeed in the job market, and so forth.

Wanda Ribeiro and Juan Pablo de Jesus Pereira, the authors of this study, were confronted with similar questions and doubts. Their daughter, Renata, presently attends class 10 at the Rudolf Steiner Waldorf School of São Paulo (RSWS) in Brazil (“Escola Waldorf Rudolf Steiner de São Paulo”). When they first learned about Waldorf education some years ago, Juan Pablo’s reaction was a feeling that he had somehow found a place for his child where human beings could be well prepared to later act in the “real world.” Wanda, on the other hand, had many doubts. She thought that Waldorf education was interesting enough, but unfortunately “far away from reality.” In 2001, when Renata was nine years old, after trying some conventional schools, they decided on

Waldorf education. Before very long, Wanda had no more doubts about the excellence of this method.

Nevertheless, when they began to meet other parents in that Waldorf school, the authors were surprised to find other parents struggling with the same doubts that Wanda had once had, and which the majority of people outside the school usually have. So they felt the need to objectively clarify such doubts and verify whether they corresponded to some reality, or whether they were simply “myths.” (In this paper “myths” refers to the phenomena described in the *American Heritage Dictionary*, 3rd Edition: “A fiction, or half-truth, especially one that forms part of an ideology.”)

Relying on Wanda’s experience as a social scientist, the authors decided to begin by gathering some statistical data. Furthermore, this was an opportunity for Wanda to examine several other aspects that had attracted her interest when she first learned about Waldorf education. Juan Pablo decided to collaborate in the study in order to collect “serious” arguments when talking about Waldorf education. They began their research in August 2003 with interviews of Waldorf graduates, who are perhaps in the best position to bring truth and light to all these speculations and “myths.” The results brought answers to many questions and a lot of information on Waldorf education itself.

This paper presents some of the statistical results collected in the interviews. Of course, numbers alone can hardly express the essentials of what was learned in this study or what Waldorf education really is, but they can surely shed some objective light on commonly held doubts. This research is not a pedagogical work; there are no discussions about education theories and approaches. It is a sociological work which investigates the results of the application of Waldorf education. This is what will be here called “social participation.”

Methodology of the study

The field of investigation was the Rudolf Steiner Waldorf School of Sao Paulo (RSWS) for the following reasons: first, it is necessary to

Parents who decide to send their child to a Waldorf school know that they are taking a courageous step to be “different.”

locate a piece of research in a specific time and place; second, the school has a large enough cohort of graduates to provide a reliable base for a statistical sample; third, this was the pioneer Waldorf school in Brazil; fourth, it has graduates covering a wide range of ages, providing a wide view of the aspects the researchers wanted to explore. In all, 135 graduates of the school were interviewed between 2003 and 2006.

For this first research the authors considered just those who had finished high school at the RSWS, comprising a total of 108 who graduated between 1975 to 2002. This period was chosen because 1975 was the year of the first high school graduation, and 2002 because this allowed students to have at least one year’s distance from their high school experience.

108 students represents a statistical sample with 95% confidence and an error margin of 10%. During the period 1975–2002, the school graduated 1345 students, according to its own records. Some subjects interviewed were recommended by people outside the school, some by other former students, while others were randomly selected from the school’s Alumni Association (GEA, or “Grupo de Ex-alunos Waldorf”), particularly during its 2003 and 2004 annual meetings.

The authors designed a questionnaire of “open questions.” This means that the interviewees could say anything they wished. There were no pre-determined answers. We present here only quantitative results of this first portion of the research. Qualitative elements will be presented elsewhere, and will constitute an outcome of the main goal: showing the distinguishing characteristics of a Waldorf school from a qualitative point of view. In all, 35 questions were designed with the goal of clarifying many aspects, some of them not included in this paper, such as the students’ relationship with their class teachers, their opinions about watching TV, about people with whom they work, and so on.

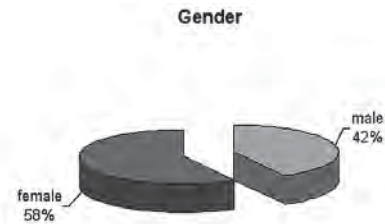
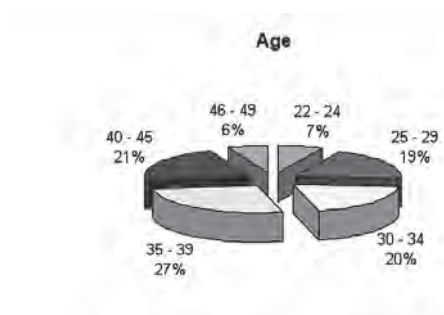
In 82% of the cases, interviews were conducted in person, recorded then and transcribed afterwards. During the interviews the authors wanted to apply a basic principle of Waldorf education, i.e. to make a personal connection with each subject.

Only 11% of the interviews were conducted by telephone and 7% by e-mail. The authors planned an investigation about Waldorf education, and not about the RSWS. This means that the same questions could be applied to any Waldorf school. Furthermore, this research does not compare Waldorf education with other pedagogical systems.

The questions helped to make an assessment of what the authors call “seven myths about Waldorf education,” detailing and expanding the doubts referred to in section 1. These myths are as follows:

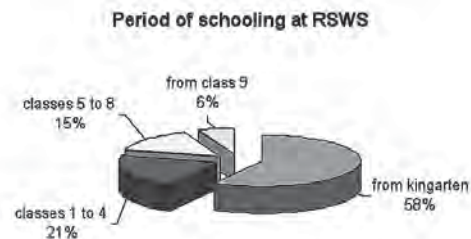
1. Waldorf graduates are not able to pass the admissions examinations to Brazilian colleges and universities;¹
2. They are not admitted to first-rank colleges and universities;
3. Once accepted by a good college or university, they are not able to finish their course;
4. Most Waldorf graduates become artists;
5. Waldorf education does not prepare students for the job market;
6. It does not prepare students to be professionally competitive;
7. Waldorf is a religious education.

These myths summarize just some of the commonly held prejudices about Waldorf education in Brazil.² They constitute what seemed to the authors to be the most frequently expressed and typical doubts about the education.



Outline of the sample

At first some quantitative aspects about the graduates who were interviewed are shown. The graphs below show the distributions according to age and sex. It is interesting to note that our sample had about the same distribution of gender as the total number of graduates of the RSWS. The next graph shows the classes in which the interviewed people had begun their education at their school.



This graph shows that 58% completed their entire education at the school, 36% came into the school in the elementary or middle school, and 6% joined at the high school level; all of the latter came from “conventional” schools. It is interesting to call attention to the fact that for many years RSWS was the only Waldorf school in the city of São Paulo (in fact, in Brazil) with a high school. It is also interesting to note that graduates who entered the school in the upper classes said that their own opinion was fundamental to this decision. They said they had been looking for a “different” education.

Assessment of the seven myths

Myth number one: Waldorf graduates are not able to pass admission examinations to Brazilian colleges and universities.

Not all graduates tried to follow a university course. The next graph shows the percentage of those who did. 100% of the students who took admission examinations to colleges and universities passed them. This shows something very significant in terms of academic achievement. There are many private high schools that specialize in preparing their students to take admission exams to universities; this is done, for example, by separating the classes into various vocational streams (because of differences in subjects and difficulties tested in those exams), such as the physical sciences, maths/computer science and engineering, biological and medical sciences, law, and so forth, and directing the teaching to the programs of admission exams. No Waldorf school in Brazil has a curriculum with this goal: all of them provide a general education. Nevertheless, the performances of graduates on the admission exams to colleges and universities were exceptional.

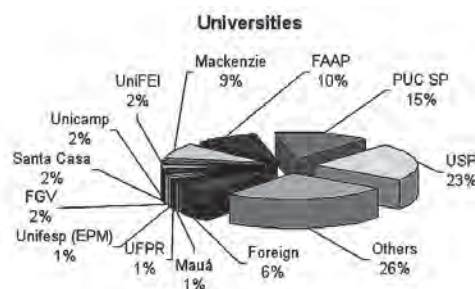
Took admission exams to Brazilian universities



One has also to understand that many Waldorf graduates take 1-semester or 1-year preparatory courses for those exams after graduation, but the end-effect shows that Waldorf education does not hinder going to a university—on the contrary, as indicated by the fact that only 3% did not pursue a university degree.

This study showed another very significant piece of information: 91% of those interviewed who did take admission exams were admitted into a university on their first attempt, 8% on the second attempt and only 1% after the third attempt. It should also be noted that very rarely does a student in class 12 take a preparatory course in parallel to attending school, because the curriculum

of class 12 is very demanding. As a matter of fact, 21% of the interviewed graduates passed admission examinations to universities without going to preparatory courses, which is also a very high percentage in comparison to other established high schools.

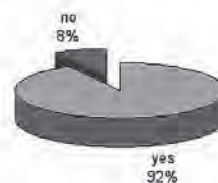


Myth number two: Graduates are not admitted to first-rank colleges and universities.

This myth is a consequence of the previous one. After telling someone that graduates did very well in admission exams, the authors were typically confronted with the statement that the students were probably not able to enter good universities. Therefore, the authors decided to investigate the institutions that were attended. The next graph shows in detail universities and colleges that are rated as top-ranked by the Brazilian Ministry of Education.

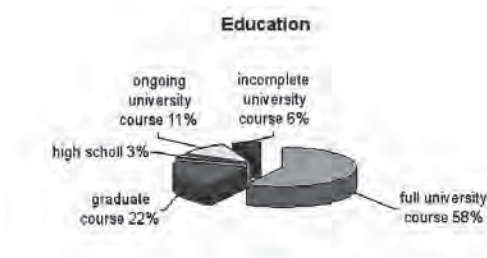
The University of São Paulo (USP), by far the leading university for science in the country, ranked among the best 150 in the world. The Catholic University of São Paulo (PUC/SP), Escola Paulista de Medicina (EPM), and Santa Casa rank among the main faculties of medicine in the country. “Others” stands for universities and colleges not so well ranked. So, it is possible to see that 68% of all graduates went to highly rated institutions.

Got a university degree



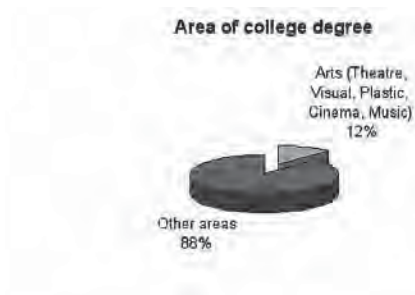
Myth number three: Graduates are not able to finish their university courses.

Another common statement is: “Even if Waldorf graduates pass the admission exams to universities, they are not able to finish successfully.” The first graph shows the percentage of Waldorf students who finished their higher education and received college or university degrees. The next graph complements the preceding one, showing in more detail the educational grade attained by Waldorf graduates. This graph shows that 80% of Waldorf graduates successfully finished university. (One should also take into consideration a further 11% were still attending university at the time of the assessment.)

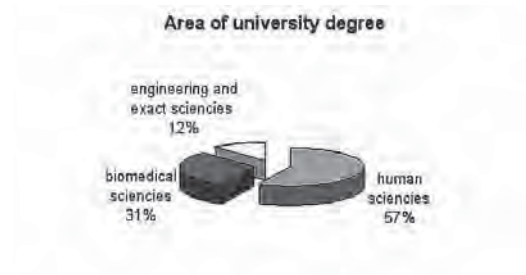


Myth number four: Most Waldorf graduates become artists.

Because Waldorf education devotes the same importance to artistic subjects as it gives to traditional academic subjects, besides using artistic means for teaching every subject in elementary and middle school, people think that the education produces only artists. The first graph shows the choices of Waldorf graduates in various college disciplines, subdividing the artistic ones (theater, plastic arts, visual arts, cinema, and music).

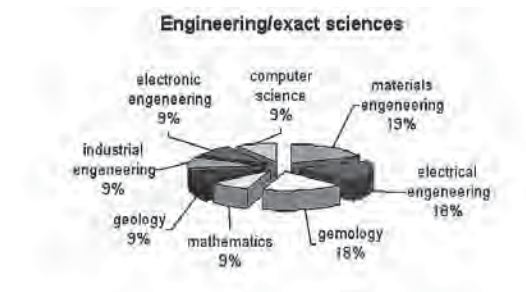
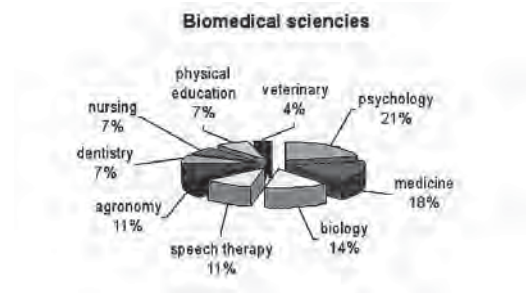
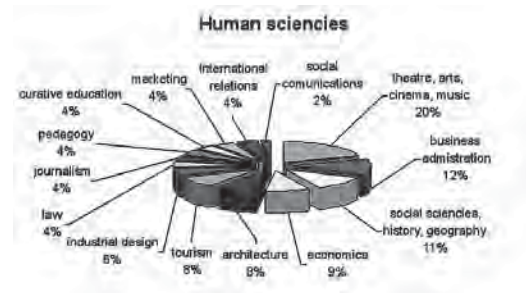


The next graph shows the distribution of college degrees subdivided among biomedical, engineering/pure sciences and human sciences areas.



These are areas used in Brazil for large admission exams to universities, such as Fuvest (USP along with some other independent faculties) and Vunesp, the two admission exams in Brazil with the largest number of candidates.

It is interesting to compare this distribution of candidates with the overall distribution of candidates who took the two admission examinations cited above: 50% for human sciences, 30% biomedical, and 20% engineering/pure sciences. This contradicts the common myth that Waldorf graduates tend towards the human sciences. The following graphs show details of these three areas in corresponding sub-areas.



Myth number five: Waldorf education does not prepare its students for the job market.

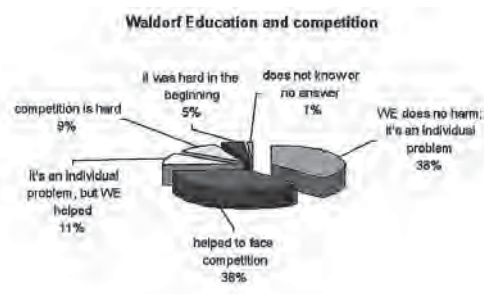
There is a belief that Waldorf education educates people to work only in artistic areas. The next graph shows data about the jobs currently being held by the interviewed graduates.



Myth number six: Waldorf education does not prepare students for a professional competitive world.

Because Waldorf education strongly emphasizes social relations among students, as well as being a humanistic form of education, there is a myth that its graduates leave school unprepared for, or have difficulties in dealing with, competition in their jobs. To gain an insight into this question, graduates were asked if this had happened to them in their professional activities. The answers are plotted in the next graph.

The subtitles in this graph require some further explanation. Of the respondents, 38% thought competitiveness in the job market and a humanistic background were completely different things; for them, to be prepared or not for competition was essentially a personal question, so Waldorf education did no harm; 36% thought Waldorf education helped because it prepared them to think and act in flexible ways and that these were positive when they were seeking a job; 11% said it is a personal question, but Waldorf education gave them elements that helped in some competitive situations or gave them some ethical support; 9% thought they were harmed by Waldorf education because they did not feel prepared for any kind of competitiveness; 5% believed Waldorf education provided for a hard beginning as far as competition was concerned, but after some time they found their way, and 1% did not know how to answer the question.



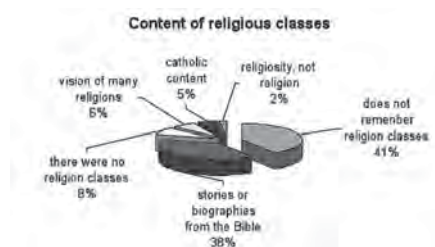
Myth number seven: Waldorf education is a religious education.

Waldorf education is strongly based upon the spiritual worldview introduced by Rudolf Steiner, which he called Anthroposophy. Some people regard it erroneously as a religion and claim that it contains religious doctrine. More important than disproving the claim that Anthroposophy is a religion is recognition of the fact that Anthroposophy is explicitly no part of the school curriculum, and, as a rule, is not mentioned by teachers.

Every religious school that follows a specific doctrine or confession has religious classes. By contrast, Waldorf schools recommend that students, mainly in their younger years, receive religious education from their parents, church, synagogue, and so forth. In former years, the RSWS had religious representatives of various confessions come to give religion classes, but this practice ended for lack of interest on the part of the religious representatives.

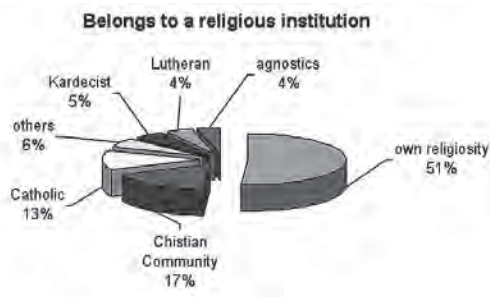
Applying Steiner's recommendation that young children should receive a religious education, some Waldorf schools offer so-called "free religion classes," in general given by the teachers themselves. On the other hand, Bible stories and stories from many religious traditions (Hindu, Greek and Roman mythology, and Norse myths, and so forth) are part of the history and literature curricula.

The authors of the study investigated the myth of Waldorf education as a religious schooling by asking what was the subject of the graduates' religion classes.



Some subtitles need further explanation. Among those who responded, 38% remembered that classes covered stories or biographies from the Bible but without any religious doctrine; 8% said they had no religious classes because they entered the school during high school and there were no religion classes for that level; 6% reported that they had received a view of several religions; 5% answered their religion classes had Catholic content because their parents were Catholic; 2% said religion classes did not bring any religious doctrine and that Waldorf education is not a religious institution even though a religious tone is evident in several aspects, for example, in the verse that the students say at the beginning of every class day.

The next graph shows the distribution of graduates according to religious confessions. For the Christian Community³ for Kardecism.⁴ “Others” includes Baptists, Jews, Presbyterians, Buddhists, Cabalists, and adepts of Candomblé.⁵



Summary

Myth number one: Waldorf graduates are not able to pass admission examinations to Brazilian universities. 100% of the graduates who took college entrance exams were approved for admission.

Myth number two: Graduates are not admitted to first-rank colleges or universities. 68% got into highly ranked universities.

Myth number three: Graduates are not able to finish their university courses. 92% graduated from their university courses.

Myth number four: Most Waldorf graduates become artists. Only 12% of the graduates surveyed had chosen artistic careers.

Myth number five: Waldorf education does not prepare for the job market. 99% are participating in the job market.

Myth number six: Waldorf education does not prepare for a professional competitive world. 84% did not experience any detriment to their capacity to compete in the job market.

Myth number seven: It is a religious education. 100% did not notice any kind of religious doctrine or teachings.

Conclusions

This study shows that the seven myths examined in the study do not correspond to reality. Waldorf education has its own unique character. One of its distinctive features is the essential participation of parents, teachers, and students in the education. This participation is very important because Waldorf education does not follow the usual educational standards, with the result that students and parents develop a feeling of being “different.” Many people don’t like to be called “different,” so it is important that they become aware of the positive results provided by this education.

The number of differences between Waldorf education and other educational methods is myriad. Nevertheless, the interviewed graduates found that the differences they saw during their education fell mainly into two categories: the respect for the individual developmental rhythms and pace of maturing of each student; and the central role of the arts in the unfolding of this process of developing personal abilities and sensitivity. Herewith are some quotes from the interviewed graduates concerning these two aspects:

On the respect for the individual rhythm of development and maturity in each student

“Waldorf’s aim is to consider the necessities of each human being according to his age.”

“There I could be myself. It is a question of trust.”

“Human development for the whole of life, not just preparing for college”

“Respect for each student’s learning process and individual assessment of each one’s progress”

“The range of different kinds of experiences led to a deeper and wider development of the self.”

“Respect for individuality”

“Creative autonomy”

On the importance of the arts in the educational process

“It gives a global view of life.”

“It gives flexibility to act in the world.”

“It teaches many capacities.”

“It gives self-confidence and leads to self-knowledge and respect for people.”

“It makes the world bigger, shows other universes, and expands your action.”

“Art is a serious thing and we need to regard it as such.”

Endnotes

1. These examinations, given by each college, university, or group thereof, are considered of extreme importance in Brazil because passing the examination and getting a sufficiently good mark in order to be offered one of the limited number of available places is the only way a student can be admitted to a college or university.
2. The website of the Association of Waldorf Schools of North America shows some “frequently asked questions” (FAQs). (See www.awsna.org/awsna-faq.html). Some of our “myths” are there. There is also a video available, made by Freunde der Waldorfschulen (Friends of Waldorf Education) for the 44th International UNESCO Conference on Education, which took place in Geneva.
3. The Christian Community is a “movement of religious renewal.” Its founders saw in Rudolf Steiner’s worldview “the decisive spiritual help for the age of natural science and, with this, a means of preserving Christianity in the Twentieth Century” (Hemleben, 1989: 142).
4. Kardecists are those adepts of Alan Kardec’s worldview, which is based upon mediumship and is quite popular in Brazil.
5. Candomblé is an African religion which is a syncretism of Christianity with a form of voodoo.

Wanda Ribeiro graduated from the University of São Paulo (USP) with degrees in Social Science and Social Education. A Waldorf parent since 2001, she undertook Waldorf teacher training at the Rudolf Steiner School of São Paulo.

Juan Pablo de Jesus Pereira graduated from the University of São Paulo (USP) with a degree in civil engineering. He has also been a Waldorf parent since 2001 and has taken Waldorf Teacher Training.



Volunteerism, Communication, Social Interaction

A Survey of Waldorf School Parents

Martin Novom

*B*ackground

Parents form an integral part of any Waldorf school community. And yet very little research has been undertaken to determine their attitudes toward what the schools ask of them as parents, especially as volunteers in and outside the classroom.

As a first step towards describing the Waldorf school experience from the point of view of parents, a survey at around a dozen North American Waldorf schools was conducted to take the pulse of parents on a wide range of social issues relating to their participation in the life of their schools. The primary objective of this survey was to explore community member involvement in their schools through volunteerism, and how they felt about it, school communication, inclusivity, parents' perceptions of social interactions, and transparency in schools.

A questionnaire of some 30 questions—some multiple-choice, some open-ended—was administered to a convenience sample of parents, many of whom had attended a workshop on parent relations led by Martin Novom. Multiple-choice questions provided background information about respondents and incidence of common school activities (newsletter, parent handbook, and so forth). Open-ended questions yielded more in-depth information and helped to answer some of the bigger Why? questions about the attitudes of parents to their Waldorf communities.

Description of participants

Survey participants included parents of children (typically one or two) currently enrolled in a Waldorf school, as well as faculty and staff members without children at a Waldorf school. Participants were fairly evenly distributed in terms of their years of association with a Waldorf school. The majority of participants reported being part of

just one Waldorf school community. The great majority of participants (eight out of ten) were parents, but staff members, faculty, trustees, grandparents, past parents, friends of the school, and parent council members were also included. Many participants reported wearing multiple hats in their schools. Most were employed either full or part time in some profession; fewer than one in ten indicated that they were not employed. The respondents were split about 60/40 between those receiving no financial aid and those receiving some form of tuition support (either financial aid or remission).

Summary and analysis of survey responses

Responses to the survey were grouped under four headings: volunteerism, communication, social inclusiveness, and transparency. In each grouping, responses were tabulated and then subjected to analysis and interpretive commentary.

1. Volunteerism

We have all heard anecdotal comments about volunteering, usually something to the effect of how much people are volunteering. Survey responses support these anecdotal comments and reflect a

truly high degree of volunteerism. The majority of participants reported volunteering “constantly” or “very often.” Participants were most likely to report volunteering for class activities and class trips. Involvement on a board committee, parent council, or in the office was less common.

Fewer than half of participants reported feeling “very high” or “relatively high” pressure from the school to volunteer. “Pressure” from the school did not seem to be a motivator for a high level of participation in volunteer activities, suggesting that any pressure to volunteer could be coming from elsewhere (e.g. other parents).

Attitudes about volunteering provided some

More than two thirds said they “agree” or “strongly agree” with the statement “volunteering is a joy.”

additional insight here. Most participants reported that they understood the culture of volunteerism in their school. From this we can infer that parents are motivated to volunteer out of an understanding of the school's needs. The case that the school makes implicitly or explicitly is compelling.

Finally, parents were asked to assess their level of joy in volunteering. More than two-thirds said they "agree" or "strongly agree" with the statement "volunteering is a joy." It is likely that the gratification people experience from volunteering is a motivator to continue doing so.

2. Communication

We asked several questions about the participants' understanding of Waldorf education, the extent to which their schools made an effort to orient and inform new parents, the availability of parent handbooks and their effectiveness, and the channels by which schools get information out to parents.

Parents generally felt they were well informed about Waldorf education. They reported that their understanding of Waldorf education was strong. Most said that their schools made a strong effort to orient and inform new parents about the school. Almost all of the participants reported having seen their school's parent handbook, and more than half felt it was a helpful tool. For day-to-day, week-to-week communications, nearly all participants reported receiving a regular bulletin or newsletter. Most felt that the newsletter or weekly handout was the most effective way they received information. The class teacher was seen as the most effective method by about a fourth of participants.

3. Issues of inclusiveness

Parent perceptions and feelings of inclusiveness (both among adults and students) represent important barometers of social health in a school community. To get a reading of this barometer in Waldorf schools, we asked several questions about inclusion. These questions addressed gestures of inclusiveness, the role of anthroposophy in the school, the availability and pursuit of study groups, and so forth.

Most participants indicated that their schools extended a very inclusive gesture toward parents.

Most respondents were aware that their schools offered study groups on Waldorf education and anthroposophy, but only a few regularly attended. About one-fourth of participants were unaware or unsure about these offerings at their schools. The role of anthroposophy in the school was not a problem for the vast majority of participants.

4. Social interactions and transparency

We were curious to know if participants perceived their schools to be proactive about creating healthy foundations for social interaction. To explore this we asked a wide range of questions to gauge the extent to which participants felt clear about how their schools function—e.g., the decision-making process, transparency about financial matters, follow-through regarding its rules, handling of disagreements between adults, and responsiveness to social issues between children.

When it comes to decision-making, financial transparency, and rule enforcement, participants reflected mixed feelings about the handling of these issues in their schools. We asked participants to what extent clarity about decision-making in their school was a problem for them. Respondents were divided, in almost equal measure, into three groups: those who reported this as a problem, those who were neutral or unsure about it, and those who felt this not to be a problem.

Participants also offered mixed responses in terms of their perception of their school's financial transparency. Participants were about split down the middle, with about half affirming a high degree of financial transparency in their schools, and the other half feeling uncertain or having little or no clarity about this. A similar pattern emerged around issues of rule enforcement: about half reported a high degree of agreement with the statement that their school enforced the rules it made; the rest were either unsure or disagreed with the claim that their school enforced its rules.

Socially, participants overwhelmingly affirmed the statement that children in their school were socially included in their classrooms. When asked about their school's response specifically to bullying and teasing, participants were of more mixed opinion. A little more than half affirmed their school's strong handling of these

situations; the rest were unsure or disagreed that their school effectively handled incidents of bullying and teasing.

We also asked participants to consider the extent to which they had a problem with the school's processes for handling disagreements between adults. Participants were about evenly divided into three groups: those who said handling disagreements was not a problem, those who were neutral, and those who indicated it was a problem, to varying degrees.

Discussion of survey responses

1. Volunteerism

The comments we have been hearing for years about how much volunteering is occurring in our schools are corroborated by this research. Some volunteerism may be motivated by pressure from schools, but it seems likely that having knowledge and understanding of needs in the school is more compelling. Having gratifying volunteer experiences also tends to support further volunteerism.

The frequency of volunteering in the class arena raises some interesting questions. This frequency could be driven simply by the high volume of opportunities to help out in this way. Further, class activities and trips may offer the benefit of volunteering on a case-by-case, short duration basis. Does this sort of volunteering draw on energy that might otherwise be available for bigger volunteer jobs? Do parents volunteering in this short-term way feel they have done their part? Do the small jobs serve as an unintended negative point of reference for the bigger ones? The answers to these questions lie beyond the scope of this research and should form the basis of further study.

2. Communication

In general, communication in schools seems strong. Participants feel well informed about both the day-to-day news of the school and its philosophical underpinnings. Despite the fact that we continue to hear that people no longer read them, school newsletters and school weekly bulletins are, according to these participants, of value. Between the rhythmic communication methods (newsletter and handouts) and the efforts of class teachers, we seem to be touching most of the bases.

While this research offers some reassurance in the area of communication, the options for conveying information are rapidly changing and the impact of electronic communications on our ability to get our message through is as yet unclear. It is important that parents perceive that their school cares and is trying to do a good job in this area.

3. Inclusiveness

We can be grateful that efforts to be inclusive seem to be paying off. Adult education efforts such as study groups are being noticed. It is an open question whether sufficient groups of individuals are taking advantage of them. Fortunately, the role of anthroposophy in the schools is not seen as an obstacle to a feeling of inclusion.

4. Social Interaction and Transparency

This is the section of the survey that offers the least clarity in its results and perhaps merits the greatest need for further study. With the exception of participants' strongly-held perception that the children in the classroom are being socially included, social interactions and transparency are viewed with mixed feelings. This may be due to participants' lack of direct experience with these topics (for example, they are not involved with/have no interest in the school's finances). Or, it may be that for the few people affected by, for example, bullying and teasing issues, the impact is substantial.

Follow-on to this survey

By collating and publishing parent responses to this survey, our intention has been to:

- Celebrate what is working in our schools
- Indicate areas of confusion in the relationships between parents and schools
- Encourage dialogue in schools about volunteerism

At the same time, surveys of this kind often raise as many questions as they address. At very least, further polling of parents is needed to explore the following questions:

- What types of volunteer task are of interest to Waldorf parents these days?

- What is the impact of small volunteer efforts on the recruitment of parents for larger, longer-term tasks?
- How much is too much? Can we develop a benchmarked index of capacity for volunteerism to measure and track the impact of family constellation, household income, dual-earner households, economic factors, and so forth, on volunteerism? What is needed to deepen parent engagement and understanding of Waldorf education?
- How effective is e-communication in Waldorf school communities? When and how should this medium be used?
- How can we clarify issues and concerns among parents regarding questions of social interaction and transparency?

Greater understanding ultimately helps to support the partnership between parents and their school, and by extension Waldorf education as it is practiced in schools. Insights in this realm can help to strengthen individual school communities through the communication, adult education, inspiration, and greater integration of parents as a sustaining and nurturing force.

The Research Institute is grateful to Addie Hall for her help in analyzing the results of this survey and preparing this report.

Martin Novom is the Director of the Waldorf Administration Program at Rudolf Steiner College, is a consultant to Waldorf schools and other nonprofit organizations in fundraising, enrollment building, and organizational issues. He combines his passion for adult education with studies in anthroposophy. Martin resides in North Carolina.

The best way to find yourself is to
lose yourself in the service of others.

– Mahatma Gandhi



A Timeline for the Association of Waldorf Schools of North America

David S. Mitchell

One cannot see the Spirit, who works through as association, but it is there; and it is there through the brotherly love of the people working within the association. Just as a body has a soul, so too has an association a soul—this is not just a figure of speech but a reality.

— Rudolf Steiner

Brotherhood and the Struggle for Existence

*P*rologue

The word *association* as used by Rudolf Steiner has deeper connotations and spiritual significance in that the activity attracts spiritual forces. An association is a loosely knit gathering of schools with a common mission, vision, and view of the human being. The strength of an association is that it is able to do more than any individual school can do. Broadly, an association is a body into which schools join to receive continued support and guidance towards the fulfillment of their own goals while keeping a conscious link with the deeper impulses within Waldorf education. An association provides legal protection, supports teacher training, publications, accreditation, and continental conferences, does research on the developmental stages of youth, and gives economic guidance to schools. An accreditation process provides for school self-assessment and professional accountability. The research into educational methodology, teacher practices, and children's needs studied and analyzed by the association's Research Institute ensures that schools remain at the cutting edge of modern pedagogical thinking.

The Association of Waldorf Schools of North America (AWSNA) is a nonprofit, tax-exempt membership organization. The primary purpose of AWSNA is to aid each member and affiliated school to improve the quality of the education that it offers. The Association seeks to support and encourage the development of schools whose teachers are committed to strive out of Rudolf Steiner's philosophy of education. This philosophy

seeks to address the full and harmonious development of the child's spiritual, emotional, and physical capacities, so that he or she may act in life as a self disciplined and morally responsible human being. Since its inception, AWSNA has extended advice and encouragement to Waldorf schools in the United States, Canada, and Mexico. It collaborates regularly with schools in Europe and throughout the world.

A secondary purpose of AWSNA is to function as an information source and focal point for individuals and organizations interested in knowing more about Waldorf education as it is developing in North America. Through surveys, research, questionnaires, and other means, AWSNA strives to maintain current information that is useful to the member schools and the public. Through *Renewal: A Journal of Waldorf Education*, newsletters, and a comprehensive publications section, this information is shared with all interested parties.

The Association of Waldorf Schools of North America facilitates activities among all Waldorf schools on this continent. AWSNA provides school accreditation, research publications, conferences, training for mentors, high school development, guidelines for best practices, and individual school services.

AWSNA provides:

- Support for a developmentally appropriate education that promotes a healthy childhood

- Research on the educational changes needed in our modern world
- Increased visibility for Waldorf education across the continent
- Programs to recruit, train, and support teachers
- Conferences for teachers, parents, board members, and staff
- Research into effective administrative practices with published results

AWSNA programs and services:

- School accreditation
- Research in curriculum and school organization
- Conferences and workshops for teachers, parents, board members, and staff
- Financial aid for teacher training and continuing education
- Consultation on pedagogy, finances, and school organization
- Membership and participation in national educational organizations
- Publicity for Waldorf education through website, advertising, media
- Publications for teachers, parents, board members, staff, and the general public
- *Renewal: A Journal for Waldorf Education*
- Networking and support for school fund development and administrative staff

AWSNA provides these services to aid the schools as they take on the crucial work of educating the next generation. It relies on sustained charitable gifting from friends, parents, and foundations to continue this work.

History of Waldorf Education

Waldorf education has its roots in the spiritual-scientific research of the Austrian scientist and thinker Rudolf Steiner (1861–1925). According to Steiner's philosophy, the human being is a threefold being of spirit, soul, and body whose capacities unfold in three developmental stages on the path to adulthood: early childhood, middle childhood, and adolescence.

In April of 1919, after the end of World War I, the German nation, defeated in war, was teetering

on the brink of economic, social, and political chaos. Emil Molt, Director of the Waldorf Astoria factory in Stuttgart, Germany, asked Rudolf Steiner to speak to the factory workers about the need for social renewal and offer a new way of organizing society—its political, economic, and cultural life.

Molt then asked Steiner if he would undertake to establish and lead a school for the children of the employees of the company. Steiner agreed but set four conditions, each of which went against common practice of the day: 1) that the school be open to all children, 2) that it be coeducational, 3) that it be a unified twelve-year school, and 4) that the teachers, those individuals actually in contact with the children, have primary control of the school, with minimum interference from the state or from economic sources. Steiner's conditions were radical for the day, but Molt gladly agreed to them. On September 7, 1919, the independent Waldorf School (Die Freie Waldorfschule) opened its doors in a converted restaurant building on the Uhlandshöhe hillside in Stuttgart.

The first Waldorf school in North America was opened in 1928 as the Rudolf Steiner School, located on Manhattan in New York City. The number of schools in North America grew slowly, and in the late 1960s representatives from the existing schools met informally, and the first fruit was the agreement to hold an annual teachers conference. The Association became tax-exempt in 1979 with the beginnings of a strong structure for supporting the large number of new schools being formed.

Today (Autumn 2010), with more than 1000 Waldorf schools located in 83 countries, Waldorf education is one of the fastest growing independent educational movements in the world. In North America there are now over 250 schools and 17 teacher training centers in some level of development. These schools exist in large cities and small towns, suburbs, and rural enclaves. No two schools are the same; each is administratively independent. Nevertheless, a visitor to any school will recognize many characteristics common to them all.



1965



First gathering of Waldorf schools
in North America

First North American Waldorf Conference was held at High Mowing School involving:

Rudolf Steiner School, NY
Waldorf School of Garden City, NY
Kimberton Farms School, PA
Green Meadow School, NY
Highland Hall School, CA
Sacramento Waldorf School, CA
Mohala Pua School, HI
High Mowing School, NH

The only school missing was the Detroit Waldorf School.

The primary purpose of the conference was to establish personal contact between schools, to provide an opportunity for the discussion of topics of mutual interest, to exchange information about existing schools, and to establish and maintain contact with new schools as well as with those working toward the establishment of new Waldorf schools.

The unpaid positions of secretary and treasurer were established. It was agreed that no further formal organization was needed at that time.

1966

Conference held at the Garden City Waldorf School

The existing schools were concerned about being dictated by an external authority; therefore, they chose to call the meetings of the schools the "Conferences." This was sometimes referred to then and in the future as the "non-Association of Waldorf Schools."

Each school shared an individual report about their year.

1967

Conference held at Kimberton Waldorf School

In the course of time the Conference assumed responsibility for the publication of "Education as an Art" which had formerly been the quarterly bulletin of the Rudolf Steiner School Association of New York. Ruth Pusch continued to edit the magazine on behalf of the Waldorf Schools of North America.

A clearinghouse was established under the aegis of the Waldorf School of Garden City and Adelphi University. Twice yearly the clearinghouse collected and published information of value to Waldorf teachers, at cost.

Each school shared an individual report about their year.

1965

1966

1967



1968

Conference held at the Green Meadow Waldorf School

The Conference theme was centered on Four Lectures to Teachers ("Meditatively Acquired Study of Man"). From that time on a Conference was arranged each year.

Each school shared an individual report about their year.

There were no formal notes taken during the conversations.

1968

1969

There were no formal notes taken during the conversations.

Each school shared an individual report about their year.

1969

1970

There were no formal notes taken during the conversations.

Each school shared an individual report about their year.

1970



1971

In 1971 an interim meeting of delegates was called in October and the contribution per child from each school was doubled to finance the travel expenses of at least a West Coast and a Midwest representative to the October meeting starting in 1972.

The earliest minutes in the Association files are dated November 13, 1971.

Subject most discussed:

"Do we or don't we want an Association?"

Each school shared an individual report about their year.

1972



Change in organizational structure

1972

Conference held at High Mowing School.

The reality of an "Association" was accepted.

Several new schools were birthed; a new kindergarten in Boston, a farm initiative in Harlemville, and a kindergarten at Pine Hill.

Dues raised to \$1.50/student.

Each school shared an individual report about their year.

Ekkehard Piening agreed to serve as AWSNA Chairman, John Brousseau as Treasurer. Eleven schools were represented. David Mitchell from the Rudolf Steiner Country School in Copake was welcomed to the circle.

Toronto dedicated a new building.

1973

A majority of schools agreed to contribute toward the cost of sending a representative from North America to the meeting of delegates of European schools at Whitsum in The Hague.

Each school shared an individual report about their year.

1971

1972

1973



1974 Conference held at High Mowing School It was suggested that AWSNA should promote a few good high schools across North America rather than each school having its own high school. Dues reduced to \$1.25/ student. New Morning School (Baltimore) an initiative. Need expressed for a pamphlet outlining aspects involved in starting a Waldorf school. Each school shared an individual report about their year.	1975 Conference held at the Toronto Waldorf School There was a 13-hour Delegates' meeting which was focused on fund-raising possibilities and whether or not to form a legal association. Concerns were raised about the abuse of hierarchical power if we were to have a formal Association. Schools wanted to retain their individual identities. The vote was 10 schools for; 3 schools against. We remained a non-Association. Guidelines for attendance at the Annual AWSNA Conference were set, limiting attendance to teachers active in Waldorf schools. The host school was allowed final discrimination based on space limitations. Each school shared an individual report about their year.	1976 Conference held at Highland Hall Waldorf School 14 schools were represented including 3 Teacher Training Institutes. Burning questions were should we form an Association and do we have confidence in one another? Drafted sponsorship guidelines, "Steps to Membership." Harry Blanchard became the new chairman. Each school shared an individual report about their year. AWSNA adopted its name as the Association of Waldorf Schools of North America.
1974	1975	1976



1977 Conference held at the Garden City Waldorf School The "Steps to Membership in the Association" was addressed. Concerns raised about other spiritual movements wanting to start Waldorf schools—the Reverend Dr. Moon and the Divine Light Mission wanted to start a splinter Waldorf school in Denver; the Mount Shasta Group and the Gurdjieff followers also wanted to start schools. Ruth Pusch announced that she would be retiring from her position as editor of "Education as an Art." There was much discussion about the Sacramento Waldorf School opening a Teacher Training Institute. The Rutledges' book "Infancy of a Waldorf School" was published. Each school shared an individual report about their year. Decision-making procedures in Delegates' circle were discussed.	1978 Conference held at the Detroit Waldorf School A proposal was made to compile and publish material for use by teachers in Waldorf schools under a "Waldorf Press." Application initiated for not-for-profit IRS status (501(c)(3)). Draft of Articles of Incorporation and Bylaws were written by Ekkehard Piening, David Mitchell, James Pewtherer, and Torin Finser. Dr. Karl Ernst Schaefer's proposed medical conference, open to all teachers, was endorsed and took place at High Mowing School. Each school shared an individual report about their year. Articles and Bylaws were introduced. The "Guidelines for AWSNA Membership" was ratified. The question of "standards" was addressed. Membership of the Teacher Training Institutes in AWSNA was discussed.	1979 Conference held at Green Meadow Waldorf School Articles and Bylaws formally accepted as amended. Discussion of sponsorship, particularly how to carry out sponsorship responsibly with schools at some distance from the sponsoring school. Swain Pratt was elected new Chairman. Association administration discussed at great length, with an Executive Committee created to work with the Chair. The Chair asked specifically for the formation of a Publications Committee and a Tax and Finance Committee. Temporary tax-exempt status letter received from IRS, #23-2083226. Canadian schools cannot be legal members of the Association under US Federal statutes. David Mitchell agreed to draw up a financial questionnaire, send it to all schools, and compile the answers for a future meeting. The 50th year of Waldorf education in North America was celebrated with a traveling exhibit of student work. Each school shared an individual report about their year.
1977	1978	1979



1980  Change in organizational structure 1980 Conference held at Kimberlin Waldorf School Many schools reported severe financial difficulties and unexpectedly low enrollments. Discussion of ways and means by which a Waldorf school assesses and maintains its philosophical and pedagogical integrity. Concern expressed about need for training of high school teachers. AWSNA dues increased to \$2.50/student. AWSNA Publications Committee requested that funds be released to fund the mimeographing of Dorothy Harter's manuals. The committee consisted of: Ekkehard Piening Liz Nobbs Anne Charles Dr. Tautz presented a check to AWSNA for \$5,000 from the Bund as a gesture of warmth and friendship. Liz Nobbs announced that the first mimeographed pedagogical newsletter, "The Waldorf Clearinghouse," would be available every year. David Mitchell distributed the school financial survey that he received from all schools and analyzed. Suggested affiliation of Kindergarten Association with Association not supported by Delegates. Each school shared an individual report about their year.	1981 Conference held at High Mowing and Pine Hill Waldorf Schools Concern expressed over the rapidly-growing number of new initiatives and how best to respond to them. A revision of "Steps to Membership" was undertaken. It was proposed that there be three categories: full member, sponsored member, affiliate. Apprehensions were voiced that the "Steps to Membership" would create a hierarchy with AWSNA leadership as the defining entity. A committee that wrote the document considered and responded to questions concerning the "Steps to Membership" revisions. The committee consisted of: Ekkehard Piening David Mitchell James Pewtherer Anne Charles Dave Alsop Nancy Dill announced she could no longer continue as AWSNA treasurer. Joe Savage was nominated as new treasurer with the understanding that David Mitchell would work with him. Werner Glas announced that the WSF had prepared revised guidelines for application to the Fund. David Mitchell, Chairman of the AWSNA Economic Committee, reported on a group insurance plan which included disability and life insurance but not health insurance. John Root chairman of the AWSNA Legal Committee reported on the problems inherent in state/school relationships. "Education as an Art" was closed and all funds directed toward AWSNA Publications. There was a long discussion about the connection to anthroposophy expected of the faculty of schools. The financial survey was deemed valuable and information would continue to be gathered into the future. Each school shared an individual report about their year.	1982 Conference held at Sacramento Waldorf School and Rudolf Steiner College WEF announced its chief interest was in the support of the Teacher Training Centers. Number of Delegates from a school reduced to two. The Chair reminded the Delegates that 5% of the Association budget was set aside for administrative expenses. The Anthroposophic Press announced they would not print educational books. This strengthened the resolve of the Delegates that AWSNA Publications should be developed. Each school shared an individual report about their year. Anne Charles was elected as the new AWSNA Chairperson and Ann Finucane as the new secretary. Joe Savage, AWSNA treasurer, announced that a group was looking into forming a "Waldorf Pkoi" for health insurance. Pedagogical Section Council was formed. It was chaired by Hans Gebert. Revised "Steps to Membership" was accepted.
1980	1981	1982



1983



WECAN founded

1983

Conference held at the Toronto Waldorf School

Kindergarten Association (WECAN) formally incorporated. Joan Almon gave a report.

Proposal broached for fundraising for Association schools under aegis of WSF.

The Pedagogical Section Council was formed. The initial members were:

Hans Gebert	James Pewtherer
Virginia Sease	Magda Lissou
Henry Barnes	Patti Livingston
Werner Glas	Ekkehard Piening
René Querido	

AWSNA Publications reported its new titles and announced that Jørgen Smit and Wolfgang Schad were helping the committee comprised of:

Ekkehard Peining
David Mitchell
Anne Charles

Dues were increased to \$3/child.

The AWSNA Economic/Legal Committee was divided into two standing committees with John Root chairing the Legal Committee and David Mitchell the Economic Committee.

The first world conference for Waldorf teachers was held in Dornach, Switzerland.

Each school shared an individual report about their year.

1984

Conference held at the Garden City Waldorf School

Discussion of Association purpose and identity.

Hans Gebert reviewed the history of the relationship between the Association and the Glenmede Trust.

Virginia Sease left Highland Hall to become part of the Vorstand at the Goetheanum.

Stephen Bloomquist offered his expertise as a travel agent to make all travel arrangements at the lowest cost, plus he would pass all profits over to AWSNA.

The Pine Hill Waldorf School burned and the Rudolf Steiner Foundation, led by Siegfried Finser, was revitalized to help.

The focus of the conversation centered on the Association itself — its history, its past challenges, the present and the future.

AWSNA Publications collected titles wished for and suggested that all faculties pay an advance or a school contribution of \$200.

An AWSNA Financial Committee was formed. \$200 was made available for the committee's work. Core members were:

David Mitchell	Ron Richardson
James Pewtherer	Bob Norris
James Henderson	John Brauer

Anne Charles related that general information/business forms/publications were desperately needed by all the new schools being formed.

An executive committee to deal with emergency situations between Delegate meetings was formed consisting of:

James Henderson
George Rose
Anne Charles

Each school shared an individual report about their year.

1985

Conference held at the Green Meadow Waldorf School

\$25 of \$250 dues to go to Kindergarten Association.

Rudolf Steiner Fellowship in the UK had a representative describe its work and pleaded for Anglo-American cooperation with their magazine "Child and Man."

Representatives from The Rudolf Steiner Foundation described the development and activities of the Foundation.

David Mitchell announced that a "Computer Conference" was to be held at High Mowing featuring MIT Professor Joseph Weizenbaum. Funding was raised and distributed such that every high school in North America could send one participant gratis. David Sloan agreed to document the conference and distribute a report to all schools.

AWSNA Publications announced it was developing material to explain Waldorf education within the American context. A long discussion followed with Delegates voicing a variety of needs. Praise flowed for the committee's work.

Torin Finser suggested and all Delegate-represented schools agree to formally accept at least 5 copies of every book or manuscript to ensure the financial strength of AWSNA Publications. The Delegates approved.

René Querido proposed the creation of a Federation of Waldorf Schools. This would be headed by an executive Committee.

Details of new category "Federated" worked through and adopted.

Each school shared an individual report about their year.

1983

1984

1985



1986  First AWSNA logo. Designed by Thoro Zay New Event 1986 Conference held at the Pine Hill Waldorf and High Mowing Schools The Delegates were urged to build the picture with parents and trustees that AWSNA is a primary support and deepening agent for all schools. Support of AWSNA should have a line in every school's budget. A list of "Burning Issues" was generated that included: • identifying potential teachers • developing resources for teachers through Publications • retaining teachers • training and developing high school teachers • reaching into the community with extension programs The Economic Committee through David Mitchell and David Alsop presented a corporate financial picture of Waldorf schools throughout North America. Werner Glas reported on the Conference in North Carolina in which representatives of Waldorf education met with an august panel of experts to see if an Association-wide evaluation would be realistic. Conference preceded by 1-1/2 day Delegates' meeting to discuss long-range goals for Association. James Pewtherer presented the key issues: • master teachers, consultants • alumni survey, evaluation • teacher training, in-service work • legal, economic questions The AWSNA logo designed by Thoro Zay was approved. The Regional Chairs for the Federation were: East – David Mitchell Central – Magda Lissau West – Betty Staley	1987 Conference held at Highland Hall Waldorf School Waldorf self-study instrument in progress. Economic/Legal Committee asked to draft a letter to all parents describing the works of AWSNA and soliciting their financial support. They also sponsored the first of several Economic Conferences at Camp Glenbrook, NH Funding of Chairman's salary (at \$10,000) agreed upon and put in escrow. Much discussion of sponsorship responsibilities. Delegates expressed desire that Kindergarten Association report to AWSNA every year. Of the \$5/student dues, \$2 was set aside for teacher training. The issue of consultants to Waldorf schools, their objectives, process, and results were discussed. Should they be regulated? The Economic Committee was asked to create a consultant survey involving both the consultant and the school. Betty Staley announced a trip for Waldorf students to the Soviet Union during the summer to study literature and history. Anne Charles' term of office as Chair was extended for three years. Substantial discussion of future direction of AWSNA and the "Burning Issues."	1988 Conference held at Kimberlin Waldorf School Jim Henderson was elected AWSNA treasurer. Decision made to proceed with legal incorporation. Finance Committee formed and made a standing committee of AWSNA. Members were: James Henderson David Mitchell David Alsop "Economic Explorations" published. An experimental "Teacher Emergency Fund" account was created to help Waldorf teachers experiencing financial crisis or emergency. David Alsop asked to be Development Officer; Waldorf Schools Fund asked for a grant of \$50,000 (\$25,000 a year for two years) for funding of activities. This was AWSNA's first full-time position. Committee appointed to allocate teacher training funds administered by the Rudolf Steiner Foundation. Even though AWSNA had its IRS tax exemption, registration within a state required incorporation and a Board of Trustees. In order to solicit funds the Development office recommended that we create a Board. AWSNA received first grant from WEF for support of a Development Office, AWSNA Publications, and two Economic Conferences.
1986	1987	1988



1989

Conference held at the Garden City Waldorf School

Committee formed to allocate dues for teacher training.
Members were:

Torin Finser	Bob Norris
David Mitchell	Craig Giddens
David Alsop	

They recommended that of the teacher training funds: 1/3 of loan is forgiven for each of 3 years if recipient is employed in a Waldorf school; only Association members and sponsored institutes are eligible. David Alsop was elected treasurer.

Drafts of Articles of Incorporation and Bylaws for legal incorporation of AWSNA were distributed.

Delegates agreed to proceed with legal incorporation.

Evaluation of all sponsored and member schools as well as legal incorporation of AWSNA confirmed by delegates. Evaluation instrument completed and available.

Major grant from WEF (\$650,000) distribution to all schools for science equipment and library resources was completed, with a final report to come in January 1990.

9 points in AWSNA reorganization approved. Need expressed for brochure describing path to becoming a Waldorf teacher.

Steering Committee composed of 3 officers and 3 regional chairs appointed to propose implementation of the 9 points.

Steering committee for Association formed consisting of:

Anne Charles – AWSNA Chair
David Mitchell – Eastern Regional Chair
Carol Fulmer – Midwest Regional Chair
Betty Staley – Western Regional Chair
James Henderson – Treasurer
Anne Wilcutt – AWSNA Secretary

This was a long, detailed Delegates' meeting concerned with reviewing, article by article, the Articles of Incorporation and Bylaws.

1990

Change in organizational structure



1990

Conference held at the Pine Hill Waldorf and High Mowing Schools

Report from Steering Committee and needs of the Development officer for a Board of Trustees were questions brought to the Delegates.

Betty Staley brought extensive details of reorganization, particularly the financial implications of a fully-funded Association chairman.

The city of Milwaukee requested AWSNA to help establish a public Waldorf school.

After years of working as volunteers, the regional chairs were each given a \$5,000 stipend.

The AWSNA Teacher Training Task Force was established. Led by Jim Sturzynski and Astrid Schmitt, with some involvement of Margaret Preston, Frances Vig and others, this committee established the guidelines for in-service teacher training programs which were adopted by AWSNA.

The specific function and responsibilities of the new Board of Trustees was provided along with a slate of candidates.

School biographies were inaugurated into the meetings.

1991

Conference held at the Toronto Waldorf School

Discussion focused on how to attract teachers for the growing number of Waldorf schools in North America.

Conversations were held vis-a-vis Waldorf education and the public sector.

Ronald Koetzsch hired as editor of "Renewal." An amount of \$35,000 was set aside to launch the journal.

Teacher Training Fund was detailed by Roberto Trostli and approved by Delegates.

Priorities set for WEF grant:

1. AWSNA
2. Waldorf Teacher Training.

First members of the AWSNA Board were:

Henry Barnes
Candyece Sweda
Charles Khoury
Gus Frouws
David Alsop
Agat Daney
Ann Wilcutt

Support and thanks voiced to the Publications Committee. Jan Baudendistel reminded the Delegates that each school had agreed previously to receive, advertise, and sell 5 copies of every new title from AWSNA Publications.

Support for AWSNA by WEF and WSF was more than school dues for the first time.

1989

1990

1991



1992 Conference held at the Highland Hall Waldorf School DANA (The Development and Administrators Network) was first formed in 1992-93 when Bob Dandrew and Mara White were given the task by the former AWSNA Development Committee to form a network of people working in the schools in administration and development. Board Task Force on National Development and Outreach formed. Regional Chairs advanced to half-time salaries. Milwaukee Urban Waldorf Program was launched. A biographical study of the Chicago Waldorf School was presented. "Renewal Magazine," a journal for parents, published its first edition under the guidance of the editor Ronald Koetzsch. The management team was: Ronald Koetzsch David Mitchell James Powtherer Agaf Dancy Patricia Livingston The Editorial Board was: Ronald Koetzsch Henry Barnes Vivian Jones-Schmidt Patricia Livingston	1993 Conference held at the Green Meadow Waldorf School AWSNA applied for a trademark for the name "Waldorf." Henry Barnes stated that the primary responsibility for the Pedagogical Section is research. AWSNA ran a deficit and self-borrowed from the Teacher Training Fund. More eurythmy teachers are needed. A projected deficit of \$30,000 was announced. The schools agreed to raise the dues and set them at \$15.50/student (\$10 to the AWSNA Budget and \$5.50 to the Teacher Training Fund). The Rudolf Steiner School of New York City launched the Rainforest Project. Election of new AWSNA Coordinating Committee: Chairman - David Alsop Treasurer - Agaf Dancy Eastern Chair - James Powtherer Central Chair - Virginia Flynn Western Chair - Ann Matthews The Individual Membership program to join AWSNA was accepted after Article III of the AWSNA Bylaws was amended. The new dues structure generated a \$20,000 surplus. The Delegates identified 15 Waldorf programs in the public school system across North America. The public school task force was initiated.	1994 Conference held at the Chicago Waldorf School DANA joined the Delegates circle. A substantial grant was secured to support AWSNA Publications by the Publications Chair. The Economic Committee had distinguished guests at a conference in Harlemville on the Threefold Social Organism, from which notes were transcribed and broadcast to all interested schools. The Legal Committee urged schools to be prepared and proactive on issues of physical and sexual abuse. Contract policies need to be reviewed and thorough checks made on all teacher candidates. PLANS (People for Legal and Non-Sectarian Schools), headed by a former parent from San Francisco made public a series of attacks on Waldorf education. The long range plan was discussed involving: 1. how to strengthen the existing schools; 2. how to attract more candidates for the Teacher Training Institutes. There was concern expressed over the size of the Delegates circle and its ability to make timely decisions. The responsibilities of the Delegates were reiterated. Ann Matthews replaced Betty Staley as the Western Regional Chair. Joan Jaekel became the AWSNA Development Director.
1992	1993	1994



1995



Research Institute for Waldorf Education founded

New Event
1995

Conference held at the Kimberton Waldorf School

Between 1974 and 1995 the number of schools affiliated with AWSNA grew from 11 to 103.

The first "Schools Forms Conference (Towards Healthy Waldorf Schools)" was held.

The first edition of "Waldorf Science Newsletter" with David Mitchell as editor was launched to counter the charges of Waldorf schools teaching pseudo-science.

Policies and procedures for AWSNA hiring, salaries, staffing, personnel, and evaluation were addressed.

A long range plan for AWSNA was initiated.

AWSNA "Donor Circle" was formed by Development Committee.

The Research Institute was founded in order to deepen and enhance the quality of Waldorf education, to engage in serious and sustained dialogue with the wider educational-cultural community, and to support research that would serve education in all types of schools in their work with children and adolescents.

The Delegates pledged \$10,000/year in support of the Research Institute which was based at Sunbridge College and directed by Susan Howard and Douglas Sloan.

AWSNA clerical positions were set at \$25,000 full-time with \$1,000/year added for experience.

1996

Conference held at the Garden City Waldorf School

The theme for the year was "addressing sustainability."

The guidelines and procedures for evaluation team leaders were released in a comprehensive handbook by the AWSNA Accreditation Committee. Carol Fulmer inspired the following to be part of an Accreditation Committee:

Anne Greer Ed Edelstein
Frances Vig Sylvia Richmond

A donor offered \$200,000/year for two years to fund AWSNA infrastructure.

The public Waldorf school position statement was accepted. "We will not include public school initiatives in AWSNA, being clear that we are an association of independent schools."

The Toronto Waldorf School presented a report describing its experience in government-run evaluation and asked AWSNA for help in fending off incursion from the provincial authorities.

It was reported that there were 300 individual members of AWSNA.

Virginia Flynn took over the position of Central Regional Chair from Carol Fulmer, and the Regional Chairs became full-time.

AWSNA Annual Campaign was launched.

The Public School Task Force was concluded.

The Teacher Education Committee announced that for 1996 the number of trained teachers from the Teacher Training Institutes was between 160-165 individuals.

1997

Conference held at Pine Hill Waldorf and High Mowing Schools

Carol Fulmer became Chair of the Accreditation Committee.

Task force formed to assist Toronto to develop an evaluation procedure specifically for Waldorf schools.

"Shared Principles" was reviewed.

The Research Institute was funded with \$10,000 and an additional \$5,000 was asked for from WEF by AWSNA.

AWSNA Publications Chair made a half time position.

The "Burning Issues" addressed were:

- Teacher Development
- Teacher Training
- Research
- Organizational Development

Kay Skonieczny became the new Development Director. Kay spoke about the Alumni Appeal, its form and progress.

A Media Information Kit was passed out to all schools.

Carol acknowledged the work of the committee, listed above, that formed the Accreditation Self-Study Guide a 45-page manual. Each school was to receive a copy.

The revised "WEF Guidelines" was distributed.

1995

1996

1997



1998	1999	2000														
 Association of Waldorf Schools of North America logo change New Event 1998 Conference held in the Sacramento Waldorf School AWSNA became a candidate for accredited membership with the National Council for Private School Accreditation (NCPSA). Discussion on essentials of Waldorf education and AWSNA's mission. The Delegates' job description was presented. There was much discussion around the topics of responsibilities of the governing groups in the organization: Delegates, Coordinating Committee, and Board of Trustees Evaluation procedures and performance reviews for all AWSNA staff were discussed. The question was raised of whether or not AWSNA could serve all the needs coming toward it from the public sector vis-a-vis Waldorf charter schools, Waldorf public magnet schools, and so forth. "Best Practices," a collection of shared principles such as developed in England, was discussed. It was agreed to develop our own criteria. AWSNA position papers regarding race and religion were published and passed on to every school. AWSNA's website was announced to be up and running. Administrative Coordinator made a full-time employee and AWSNA Publications Chair 3/4 time. The Coordinating Committee expanded by asking David Mitchell to rejoin. The Delegates voiced their approval.	Conference held at the Toronto Waldorf School The AWSNA Coordinating Committee now consisted of: <table><tr><td>Dave Alsop</td><td>Agaf Dancy</td></tr><tr><td>David Mitchell</td><td>James Fewtherer</td></tr><tr><td>Virginia Flynn</td><td>Ann Matthews</td></tr><tr><td>Connie Starzynski</td><td></td></tr></table> Voluntary program for accreditation began for all AWSNA member schools. "Administrative Explorations," Dave Alsop, David Mitchell, eds., printed. Mentoring as contrasted with evaluation was discussed. The pilot accreditation study involving the Toronto Waldorf School, including a 233-page document, was released. The Teacher Training Fund was discussed: There were 45 loans to students in membership centers and 23 loans in developing institutes. Loans were called in for those who did not fulfill the three-year commitment. The Delegates' job description was approved. The Research Institute received grants of \$10,000 from the WEF, \$5,000 from AWSNA, and \$50,000 from a private donor. Discussion of "consensus working." High School Research Group formed to create research, colloquiums, conferences, and books in order help strengthen Waldorf high schools. <table><tr><td>Betty Staley</td><td>Douglas Gerwin</td></tr><tr><td>David Mitchell</td><td>Andy Dill</td></tr><tr><td>Antje Ghaznavi</td><td>Connie Starzynski</td></tr></table> Arthur Pittis and Elaine Mackee, mandated by the CC, reported on their study of government incursion into education.	Dave Alsop	Agaf Dancy	David Mitchell	James Fewtherer	Virginia Flynn	Ann Matthews	Connie Starzynski		Betty Staley	Douglas Gerwin	David Mitchell	Andy Dill	Antje Ghaznavi	Connie Starzynski	Conference held at the Sacramento Waldorf School The Board recommended that AWSNA reach out and make contact with other like-minded groups, especially in Washington, D.C. David Mitchell and Agaf Dancy led a conversation on consensus and the greatest concern of our time—the social work. David passed around a compendium of quotes by Steiner on site-based management. "AWSNA Evaluation/Accreditation Guide" published and distributed to all full member schools. Antje Ghaznavi presented for consideration a list of guidelines for eurythmy. Through a skit and lively conversation, Betty Staley and David Mitchell described the High School Research Project and their group's on-going effort to study adolescents and help new high schools grow in healthy directions. Chairman David Alsop reported, "Everything AWSNA is working on is moving forward successfully." Caroline Estes consultant to the Coordination Committee, led the Delegates in a Consensus Workshop. Little Rock, AR, retreat held with Board and CC to strategize AWSNA's future. Difficulty in reaching agreement among the CC was expressed.
Dave Alsop	Agaf Dancy															
David Mitchell	James Fewtherer															
Virginia Flynn	Ann Matthews															
Connie Starzynski																
Betty Staley	Douglas Gerwin															
David Mitchell	Andy Dill															
Antje Ghaznavi	Connie Starzynski															
1998	1999	2000														



2001

Conference held at the Green Meadow Waldorf School

AWSNA became an accredited member of NCPSA.

Board/Coordinating Committee joint meeting held in December. Mandates for the CC and Board were discussed and clarified for presentation to the Delegates.

AWSNA formally became a member of the Council for American Private Education (CAPE).

Torin Finser suggested that the challenge we face now is that the need for Waldorf-trained teachers has changed exponentially. It is greater than before.

Roberto Trostli stated that the Research Institute spent the first years under the wing of Sonbridge College and now has incorporated as a separate entity.

The Delegates selected a formal search committee for the new Chair consisting of: Katie Schwerin, Hammo Hammond, John Brousseau, Ina Jaehnig and Virginia Flynn.

AWSNA joined the Social Venture Network, a group of entrepreneurs who meet and invite members of the non-profit world to join them.

David Alsop resigned as AWSNA Chair.

The Delegates discussed long range planning and set the tasks of AWSNA at two priorities:

1. Serving as a strong voice for Waldorf education
2. Providing support services to members

To these were added:

- Pedagogical and collegial services
- Organizational consulting
- Teacher recruitment

The Delegates ratified the decision of the AWSNA Board to hire Donald Bufano as the new Chair.

Scott Olmsted was hired to aid Donald and to be the Chair of the Western Region.

2002

Conference held at the Kimberton Waldorf School

The work of the Coordinating Committee and Board was one of unification.

Long range plan discussed.

The Board, Delegates and CC were the three governing bodies of AWSNA and they were mutually responsible and accountable to each other; each body was to define its roles and responsibilities in the interest of mutual support and collaboration. The Delegates and Board share responsibility of the CC's mandate both in terms of accepting and reviewing its mandate; the Delegates and CC share responsibility for the Board's mandate both in terms of accepting and reviewing its mandate.

Delegates approved the Principles of Operation, Mandate Forms for Standing Committees.

Donald Bufano stepped down as AWSNA Chair.

Effective Practices Research Project discussed and amended.

High School Research Group presentation for the summer conference by:

Betty Staley
Douglas Gerwin
David Mitchell

AWSNA Publications Chair David Mitchell was made a full-time employee by the Board of Trustees.

2003

Conference held at the Chicago Waldorf School

The Coordinating Committee was mandated to create a mission, vision, and value statement for AWSNA.

The continued work of the TEC was affirmed to explore an Institute Accreditation task force which is mandated to explore the role of accreditation in the membership process and if appropriate develop an institute accreditation instrument and process.

Coordinating Committee retreat at the Alpha Farm in Deadwood, Oregon

The Organizational Development Committee and Implementation Team was formed to guide the new form of AWSNA.

Roberto Trostli
Hammo Hammond
Liz Beaven
Katie Schwerin
Connie Starzynski
Karen Lohss
James Pewtherer

Kay Skonieczny resigned as Development Director and the position was covered, on a short-term basis, by David Mitchell with assistance from Vicky Westover.

2001

2002

2003



2004  Research Institute new logo New Event 2004 Conference held at the Pine Hill Waldorf and High Mowing Schools. An Organizational Development Committee was mandated to guide the organization transition to a Regional plan. "Young Schools Guide" was published to assist new initiatives achieve a solid foundation. Waldorf Science and Phenomenology were discussed with the Delegates led by David Mitchell and Douglas Gerwin. New structure for AWSNA established with eight regions: <table><tr><td>Southern California/Hawaii</td><td>Mid Atlantic</td></tr><tr><td>Great Lakes/Ontario</td><td>Northwest</td></tr><tr><td>Southwest, Rockies, Mexico</td><td>Northeast</td></tr><tr><td>Northern California</td><td>Southeast</td></tr></table> Leadership Council (LC) was formed. Regional Delegates' meetings became the primary organ of associative work among schools. An executive team was created consisting of: • Patrice Maynard, Leader of Outreach and Development • Frances Kane, Leader of Administration • Kathy Brunetta, Leader of School Services A Leadership Council covering the work of the eight Regions was formed. J-1 Visa—Carol Fulmer reported that all the foreign students can enroll as non-immigrant students in accredited schools. The Delegates approved the Bylaw modifications as presented. The Rudolf Steiner School in New York celebrated 75 years of Waldorf education in North America. Virginia Flynn related the school's history. David Mitchell and Douglas Gerwin were announced as the new co-directors of the Research Institute for Waldorf Education.	Southern California/Hawaii	Mid Atlantic	Great Lakes/Ontario	Northwest	Southwest, Rockies, Mexico	Northeast	Northern California	Southeast	2005 Conference held at the Rudolf Steiner School in Ann Arbor, MI Much discussion was held about the changes in AWSNA and the resultant horizontal structure. Joan Calderara, Betsy Gimenez, and Arthur Pittis prepared a new version of "Path to Membership." Self-Study and Peer Review became central tenets of membership. The three Leaders reported about their work. Connie Starzynski replaced Kathy Brunetta as Leader of Programs and School Services. Virginia Flynn spoke about the work of the Pedagogical Advisory Colloquium inspired by the work of Else Gottgens with Ann Matthews in the Western Region. Flora Seal-Jacklein reported on the Delegates' job description. Purpose of AWSNA is to strengthen and nurture the impulse of Waldorf education so that it manifests widely in the world. The four pillars: 1) quality and integrity, 2) strength and resourcefulness, 3) leadership and followership, 4) community and relationships. Carol Fulmer announced that AWSNA was re-accredited by NCPA—one of thirteen bodies. Lynn Kern described AWSNA's strategic planning for 2004–2005. The Board announced that we are under-funded in our movement. How can we adequately fund this work? The Research Institute published "The Survey of Waldorf Graduates, Phase I." Roberto Trostli spoke about OWL—www.waldorflibrary.org—a website of the Research Institute for Waldorf Education providing free resources to teachers, administrators, and parents.	2006 Conference held at the Merriemong Waldorf School, Maine. The Delegates approved the new categories of membership—developing, candidacy, and full membership. The Service Mark Committee of the Board was established. The Delegates accepted the new shared principles regarding self-study and peer review. The Pedagogical Advisors Colloquium booklet "Working Together: An Introduction to Pedagogical Mentoring in Waldorf Schools" was organized by Virginia Flynn and published by AWSNA. The Delegates agreed that Association Members and those seeking Association membership accept the shared principles as the basis for their work. The Delegates approved that candidate schools who apply for full membership will undertake either a self study/ peer review process, including a site visit, or the AWSNA accreditation process as part of their application. Connie Starzynski left the job of Leader of Programs and Services and Michael Soule took over. The Delegates support a change in the Bylaws to increase the number of Board of Trustees members by three so there shall be no fewer than five nor more than fifteen members. The Elements of Consensus were defined and agreed upon as a method of reaching decisions. Annual Waldorf golf tournament inaugurated
Southern California/Hawaii	Mid Atlantic									
Great Lakes/Ontario	Northwest									
Southwest, Rockies, Mexico	Northeast									
Northern California	Southeast									
2004	2005	2006								



2007 Conference held at the Highland Hall Waldorf School. Patrice Maynard welcomed Ryan Lindsay (Toronto Waldorf School) as the new head of the Waldorf School Association of Ontario (WSAO). Flora Seul-Jacklein gave an overview of the AWSNA Working Group on Canada. Joan Calderera described the origin and purpose of the "Self Study" as a parallel path to accreditation and described the proposal. Michael Soule shared a overview of the work with the Mexican schools. Second edition of the "Path to Membership Handbook," produced. AWSNA website reformed as www.whywaldorfworks.org The Research Institute published "The Survey of Waldorf Graduates, Phase II." Frances Kane led a discussion around use of the name Waldorf and the Service Mark. AWSNA Publication's books moved to Earleton, New York. The AWSNA Fair Oaks office officially closed. Schools in Mexico are multiplying.	2008 Conference held at the City of Lakes Waldorf School in Minneapolis. Carol Fulmer again outlined the process of dovetailing the accreditation process of both WECAN and AWSNA. Patrice Maynard spoke about the use of the "Messaging Kit" in schools and how to make it more effective. The revised "Path to Membership Handbook" was introduced by Joan Calderera. Susan Howard reported that WECAN and AWSNA are having conversations and working on collaboration, while maintaining individuality within the two organizations. A transition was announced establishing one Delegates' meeting per year in the summer in contrast to the two that have previously been held. The Research Institute published "The Survey of Waldorf Graduates, Phase III." Robert Churchill spoke about the messaging work he was doing for AWSNA. His company is sponsored by a supportive donor.	2009 Conference held at the Portland Waldorf School. Carol Fulmer gave an accreditation update. NCPSA accreditation is available to all schools accredited by AWSNA. Flora Seul-Jacklein spoke about the results of the Organizational Review. The Delegates approved the reorganization of the Board of Trustees based on the Organizational Review. Larry Cohen from the Board spoke about the ET performance review. An immense amount of time was required by the Board to oversee the ET. A Finance Committee was formed to develop a sound financial plan. The members include: Val Bertleson, Susan Braun, Alexander Risk, Karen Lohss, and Frances Kane. Ron Richardson made a presentation at the Pedagogical Section meeting on the theme of light.
2007	2008	2009



2010

Conference held at the Atlanta Waldorf School

The Guidelines for the Support of Eurythmy in Waldorf Schools was shared by the LC.

The guidelines for School Crisis Support were approved by the LC. The term for Developing School Mentoring teams was changed to School Support teams to avoid confusion with other forms of mentoring.

The process for reporting substantive change in school activities and assessment of possible impact on membership and accreditation was affirmed after review.

Frances Kane reported on the Operating Plan, Finances, the progress of the licensing work related to the service mark, and the annual reporting cycle for schools.

Patrice Maynard made a presentation on AWSNA's burning issues and the trends of our times.

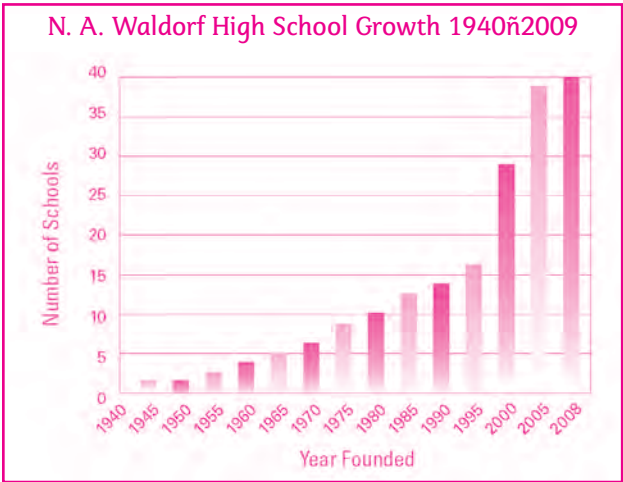
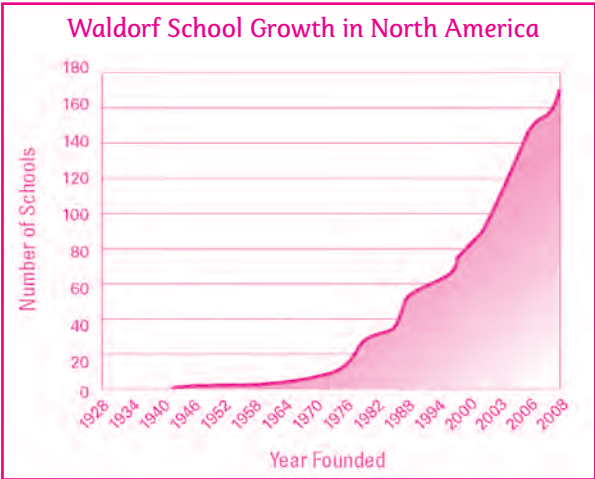
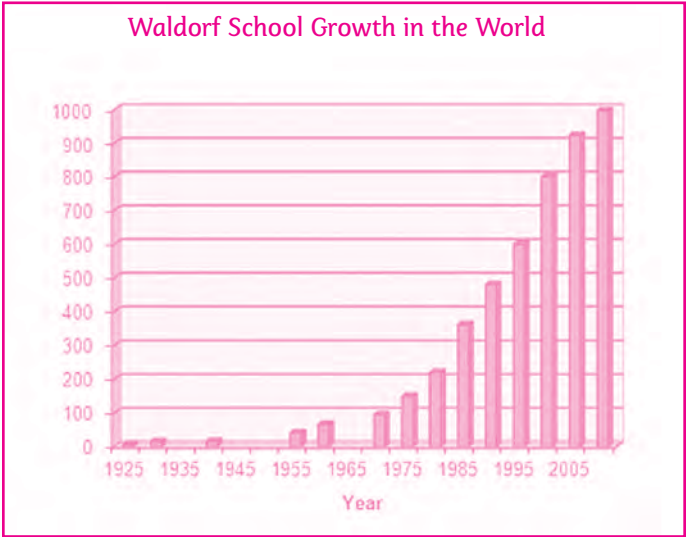
The LC met for two sessions with the Pedagogical Section Council to explore questions related to pedagogical leadership in the schools.

2010

2011

2011





Epilogue

The earliest dated minutes in the Association files are of November 13, 1971, six years after that first group of eight schools met at High Mowing under the joint auspices of Mrs. Myrin and Mrs. Emmet. Ekkehard Piening's initial report, written in 1973, and the itemization of the significant events taken from the existing minutes of Delegates' meetings are but the bare bones of the extraordinary human endeavors and encounters that have brought the Association of Waldorf Schools of North America forward over the past 45 years. There are gaps in the 1971 files. Also missing are the minutes from the June 1973 conference at Kimberton, as well as the minutes of January 1974 and January 1975. This timeline has been cobbled together from thousands of pages of minutes, committee notes, Coordinating Committee notes and my own personal archive of notes. I welcome corrections and additions for consideration.

The Delegates met twice each year. I have compressed these into a report of the highlights. It is people who make the work happen, so key individuals have been listed in the Gallery. I have not included informative reports from the Hague Circle, the Pedagogical Section Council, the Board of Trustees, nor have I identified all membership recommendations, school reports, regional chair reports, and AWSNA Chair reports.

In structuring this timeline I consulted with many long-term Delegates. Those who responded include Virginia Flynn, Douglas Gerwin, Arthur Pittis, Carol Fulmer, Patrice Maynard, Frances Kane, Connie Starzynski, and Thom Schaefer.

Thumbnail Overview

- Waldorf education was introduced in North America in 1928 in New York City.
- Schools and institutes are 100% independently founded. Every school is an independent organization, self-directed and based on Waldorf pedagogy.
- Waldorf education has expanded over 3 countries in North America, 34 states, 4 provinces in Canada, 3 regions in Mexico, and 1 Native American nation—Lakota Sioux.
- There are 162 affiliated Waldorf schools and 250+ early childhood centers.
- There are 17 teacher education institutes with

over 600 students enrolled, 40 Waldorf high schools, and 1 school dedicated to the needs of children with special needs.

- Over 165 stores sell Waldorf-inspired products.
- There are 8 Waldorf schools with educational programs designed in partnership with farms practicing organic or biodynamic agriculture and 57 schools with gardening and farming programs.
- There exist several children's outward bound camps for further education.

AWSNA Tasks

To accomplish its goal of providing support to Waldorf schools, AWSNA sponsors and conducts a number of events and activities, promotes school advocacy, and promotes collaborative excellence through the regional Delegate Circles.

- **Conferences and Workshops:** An annual Waldorf Conference rotates location around North America each summer for teachers and invited guests. In addition each region sponsors conferences addressing a variety of topics for teachers, parents, and trustees.

- **Research Institute for Waldorf Education:** The Institute carries out and supervises research on education and publishes two *Research Bulletins* per year.

- **Publications:** A broad spectrum of materials addressing curriculum, research, children's readers, science, and school administration is available through AWSNA Publications.

- **Renewal:** Published twice a year for the schools, this magazine shares focal points of the education with parents, teachers, and individuals interested in Waldorf education. Current subscriptions 17,000+.

- **AWSNA Newsletter:** A news sheet "Inform" is sent monthly to schools for publication in their newsletters to keep parents and teachers aware of how AWSNA serves the schools.

- **Teacher Training Fund:** This fund provides scholarship support for the training of future Waldorf teachers.

- **Outreach and Development:** AWSNA has an active Outreach and Development office, working to increase the visibility of Waldorf

education in North America and to develop sources of funding in support of the financial needs of the Waldorf school movement.

- **Accreditation:** A self-evaluative tool allows schools to gain accreditation through AWSNA and

the regional independent school accrediting bodies of their choice.

- **Trademark:** AWSNA holds and protects the service mark for the names “Waldorf” and “Steiner Education” in North America.

A Gallery of Personalities Who Helped to Develop AWSNA



Ekkehard Piening ✨

First Chairman of the Association
Active in all phases of AWSNA's initial growth



Henry Barnes ✨

Chairman of first AWSNA Board
Active in all phases of AWSNA's initial growth



John Gardner ✨

Adelphi University
Chairman, Garden City
Waldorf School



Betty Staley ✨

Former Western Regional
Chair
Active in all phases of AWSNA's growth



John Brousseau ✨

Longtime Delegate
Active in all phases of AWSNA's growth



David Mitchell ✨

AWSNA Publications Chairman
Co-Director of the Research Institute
Former Eastern Regional Chair
Active in all phases of AWSNA's growth



Anne Charles ✨

Former AWSNA
Chairperson
Longtime AWSNA
Secretary



James Pewtherer ✨

Pedagogical Council Chair
Former Eastern Regional Chair
Active in all phases of AWSNA's growth



Swain Pratt ✨

Former AWSNA Chairman



Carol Fulmer ✨

Former Chair of AWSNA
Accreditation
Former Central Regional Chair
Active in all phases of AWSNA's



David Alsop ❁

First AWSNA Development
Director
Former AWSNA Chairman



Torin Finser ❁

Longtime Delegate and active
in the middle stages of AWSNA
Development



Virginia Flynn ❁

Former Central Regional
Chair
AWSNA Board Member
Active in all phases of
AWSNA's growth



Douglas Gerwin ❁

Director of the Center for
Anthroposophy
Co-Director of the
Research Institute



Ron Richardson ❁

Longtime Delegate
Active in many areas of
AWSNA's development and
policy formation



Ronald Koetzsch ❁

Renewal Editor 1995–present
Humorist extraordinaire



Patti Livingston ❁

Longtime Delegate and
former Chair of the
Pedagogical Section
Council



Ann Matthews ❁

Member of the AWSNA
Coordinating Committee
Former Western Regional
Chair



Roberto Trostli ❁

Active in many areas of
AWSNA's development and
policy formation
Longtime Delegate



Thom Schaefer ❁

Longtime Delegate
School consultant, mentor



Connie Starzynski ❁

Longtime AWSNA
Secretary, Summer
Conference Committee
Chair



John Wulsin ❁

Longtime Delegate from
Green Meadow Waldorf
School



Jan Baudendistal ❁

Longtime Delegate from the
Hartsbrook School
Active in all phases of AWSNA's
growth



Patrice Maynard ❁

AWSNA Leader of Outreach and
Development
Longtime Delegate



AWSNA Coordinating Committee 2002 ❁

Scott Olmsted, Donald Bufano, Chairman 2002–2004, Connie Starzynski,
James Pewtherer, Virginia Flynn, David Mitchell, Agaf Dancy



AWSNA Development Committee 2004 ❁

Larry Cohen, Chaddie Hughes, Virginia Flynn,
David Mitchell, Patrice Maynard



Pedagogical Advisors Colloquium ❁

James Pewtherer, Virginia Flynn, Nettie Fabrie, Kathy Brunetta, Else Gottgens, Ina Jaehnig, Jacqueline Develle, Deborah Leah, Virginia Fish, Francina Graef, Ann Matthews, Torin Finser, Monica Landers, Susan Goldstein, David Blair, Cynthia Hoven, Scott Olmsted, Ron Richardson, Flora Jane Hartford, Kathleen Young

Joan Calderera and David Sloan ❁

Active in many areas of AWSNA's structural formation



Renewal Editorial Board 2003 ❁

Ronald Koetzsch, Patti Livingston, Vivian Jones-Schmidt, John Wulsin, Shyla Nelson



Pedagogical Advisors Colloquium 1999 ❁

Virginia Flynn, organizer, middle row on the right



AWSNA Accreditation Review Committee 2010 ❁

Carol Fulmer, Michael Soulé, Patrice Maynard,
Becky Schmitt, Ellie Delaney, Robert Schiappacasse



AWSNA Executive Team 2006 ❁

Connie Starzynski, Patrice Maynard, Frances Kane



AWSNA Leadership Council 2006 ❁

John Brousseau, Sam Glaze, Michele Starr, Roland Baril, Susan Howard, Connie Starzynski, Flora Seul-Jacklein, Mara White, Michael Soule, Joan Caldarera, Frances Kane, Betsy Gimenez, Patrice Maynard, Arthur Pittis

Note: A color illustrated version of the AWSNA Timeline is available from AWSNA Publications:

publications@awsna.org
or from the online bookstore at
www.whywaldorfworks.org

David Mitchell has forty years' experience as a Waldorf teacher . . . as a class teacher, high school Life Science and humanities teacher, blacksmith, stone carver, and adult educator. He has been connected with AWSNA since 1972. Currently he is Chairman of AWSNA Publications and Co-Director of the Research Institute for Waldorf Education.

More Online!

David Blair

Readers may be interested to look at three articles that are to be found in their entirety on the website of the *Research Bulletin* (<http://www.waldorflibrary.org/ResearchBulletin.htm>). The first is Saralea Chazan's study of the Children's Developmental Play Instrument (CDPI), reviewed in this issue by Renate Long-Breipohl. Though not prepared by or for Waldorf teachers, the study does reflect a growing scholarly interest in childhood play and its role in learning. Perhaps after reading Dr. Breipohl's review, one might be inclined to follow the above link to examine the actual study more closely.

Also of note is a study of *Why Peer Discussion Improves Student Performance on In-Class Concept Questions*, by M.K. Smith, W.B. Wood, W.K. Adams, C. Wieman, J.K. Knight, N. Guild, and T.T. Su. This is also a non-Waldorf inspired work but not without thought-provoking implications for Waldorf teachers as well as anyone practicing or studying education. The basic premise of the study might be summarized in this way: Students learn better (measured in the study by greater success on in-class tests) when they engage each other in discussion of a topic, rather than simply receiving a presentation from a teacher or lecturer. The study was also designed to examine the role of discussion in learning, specifically to identify how students benefit from such discussion. That is, do they just learn better when a peer explains something to them instead of the teacher, or is something more mysterious at work? According to the carefully designed study, the latter seems likely, because students in those discussion groups with no participant having a previous understanding of the topic had similar success to groups that

contained student "plants" who had already demonstrated understanding of the material and who were therefore placed in a group to help promote successful results. According to the findings, students weren't simply copying the wisdom of others in the groupings but were finding solutions on their own quite successfully.

Finally, readers may want to take a look at Peter Glasby's review of a Kolisko Conference workshop that took place in Sydney, Australia, on the topic of *Adolescents: Their Relationship to the Night and Senses in Connection with Their Own Development*. This intriguing workshop report makes one wish, first of all, that one had been present to benefit directly from the imagination and planning of the presenters. Of special note was the effort to imbed the theme of the course (night learning) into the work of the participants during the course of the workshop itself. Taking as its starting point Rudolf Steiner's statement to the first Waldorf teachers that we must teach the children how to sleep, the course tried to answer more deeply the questions: What is taking place in the night and how is it related to what has come before in the classroom and what will follow the next day? Specific examples were examined in relation to the science curriculum and the phenomenological study of physics in particular. Weaving together practical classroom experiments with thoughts of Steiner's and Goethe's as well as biographical sketches from the life of Helen Keller, the group was asked to consider the relationship between their daytime experiences with the 12 senses and the complementary journey at night into the 12 zodiacal directions of space. The report also establishes interesting connections

with the Rittelmeyer and Guttenhöfer articles in this issue of the *Research Bulletin* on the human body as resonance organ and the form of the main lesson, respectively. There is much food for thought, though as a report from a conference, one accompanies the workshop members through the activities without, of course, coming to conclusions that might have been more fully appreciated had one been present.

Among many powerful quotations cited is this one:

When we look up to the wonder of the starry world, when we contemplate the whole process of the universe with its glories and marvels, then we are at last led to the feeling that all of the glory that lies open to our view in the whole universe that surrounds us only has meaning when it is reflected in the admiring human soul.

— J.W. Goethe

Is Technology Producing a Decline in Critical Thinking?

David Blair's review of an article by Patricia Greenfield

As technology has played a bigger role in our lives, our skills in critical thinking and analysis have declined, while our visual skills have improved, according to research by Patricia Greenfield, UCLA distinguished professor of psychology and director of the Children's Digital Media Center, Los Angeles. Learners have changed as a result of their exposure to technology, says Greenfield, who has analyzed more than 50 studies on learning and technology, including research on multi-tasking and the use of computers, the Internet, and video games. Her research was published in the journal *Science Daily*. "Reading for pleasure, which has declined among young people in recent decades, enhances thinking and engages the imagination in a way that visual media such as video games and television do not," Greenfield said.

How much should schools use new media versus older techniques such as reading and classroom discussion? "No one medium is good for everything," Greenfield said. "If we want to develop a variety of skills, we need a balanced media diet. Each medium has costs and benefits in terms of what skills each develops."

Schools should make more effort to test students using visual media, she said, by asking them

to prepare PowerPoint presentations, for example. "As students spend more time with visual media and less time with print, evaluation methods that include visual media will give a better picture of what they actually know," said Greenfield, who has been using films in her classes since the 1970s. "By using more visual media, students will process information better," she said. "However, most visual media are real-time media that do not allow time for reflection, analysis or imagination—those do not get developed by real-time media such as television or video games. Technology is not a panacea in education, because of the skills that are being lost.

"Studies show that reading develops imagination, induction, reflection and critical thinking, as well as vocabulary," Greenfield said. "Reading for pleasure is the key to developing these skills. Students today have more visual literacy and less print literacy. Many students do not read for pleasure and have not for decades. Parents should encourage their children to read and should read to their young children."

Among the studies Greenfield has analyzed is a classroom study showing that students who were given access to the Internet during class and were encouraged to use it during lectures did not

process what the speaker said as well as students who did not have Internet access. When students were tested after class lectures, those who did not have Internet access performed better than those who did. "Wiring classrooms for Internet access does not enhance learning," Greenfield said.

"Studies show that reading develops imagination, induction, reflection and critical thinking, as well as vocabulary," Greenfield said. "Reading for pleasure is the key to developing these skills. Students today have more visual literacy and less print literacy. Many students do not read for pleasure and have not for decades. Parents should encourage their children to read and should read to their young children."

Another study Greenfield analyzed found that college students who watched "CNN Headline News" with just the news anchor on screen and without the "news crawl" across the bottom of the screen remembered significantly more facts from the televised broadcast than those who watched it with the distraction of the crawling text and with additional stock market and weather information on the screen. These and other studies show that multi-tasking "prevents people from getting a deeper understanding of information," Greenfield said.

Yet, she added, for certain tasks, divided attention is important. "If you're a pilot, you need to be able to monitor multiple instruments at the same time. If you're a cab driver, you need to pay attention to multiple events at the same time. If you're in the military, you need to multi-task, too," she said. "On the other hand, if you're trying to solve a complex problem, you need sustained concentration. If you are doing a task that requires deep and sustained thought, multi-tasking is detrimental."

Do video games strengthen skill in multi-tasking? New Zealand researcher Paul Kearney measured multi-tasking and found that people who played a realistic video game before engaging in a military computer simulation showed a significant improvement in their ability to multi-task, compared with people in a control group who did not play the video game. In the simulation, the player operates a weapons console, locates targets and reacts quickly to events. Greenfield wonders, however, whether the tasks in the simulation could have been performed better if taken one at a time.

More than 85 percent of video games contain violence, one study found, and multiple studies of violent media games have shown that they can produce many negative effects, including aggressive behavior and desensitization to real-life violence, Greenfield said in summarizing the findings.

In another study, video game skills were a better predictor of surgeons' success in performing laparoscopic surgery than actual laparoscopic surgery experience. In this procedure, the surgeon makes a small incision in the patient and inserts a viewing tube with a small camera. The surgeon examines internal organs on a video monitor connected to the tube and can use the viewing tube to guide the surgery. "Video games skill predicted laparoscopic surgery skills," Greenfield said. "The best video game players made 47 percent fewer errors and performed 39 percent faster in laparoscopic tasks than the worst video game players."

Visual intelligence has been rising globally for 50 years, Greenfield said. In 1942, people's visual performance, as measured by a visual intelligence test known as Raven's Progressive Matrices, went steadily down with age and declined substantially from age 25 to 65. By 1992, there was a much less significant age-related disparity in visual intelligence. In a 1992 study, visual IQ stayed almost flat.

Greenfield believes much of this change is related to our increased use of technology, as well as other factors, including increased levels of formal education, improved nutrition, smaller families, and increased societal complexity.

Source: "Is Technology Producing a Decline in Critical Thinking and Analysis?" *Science Daily*. Accessed February 3, 2009, <http://www.sciencedaily.com/releases/2009/01/090128092341.htm>.

Review of Saralea E. Chazan, *Observing Play Activity: The Children's Developmental Play Instrument (CDPI) with Reliability Studies*

Renate Long-Breipohl

According to the abstract, "The Children's Developmental Play Instrument is a multidimensional tool intended for use in observing the play activity of mainstream children." It was developed by S.E. Chazan, who adapted the "Children's Play Therapy Instrument" (CDPI) for observations of 'mainstream' children, whereas the CDPI is used to evaluate play activity of children with clinical diagnoses. The origin of the CDPI is clearly recognizable by the quality of the range of indicators, beyond the focus of educational research, which focuses mostly on developmental and social aspects of play. The CDPI observational tool is designed to examine not only developmental, cognitive, and emotional aspects of play, but also play styles and the function of play in the adaptation to challenges which a child may face in her own life. In the words of Saralea Chazan: "An emphasis on the function of play activity and the provision of a multidimensional, inclusive, structural framework mark the CDPI as a new contribution to child indicator research."

The paper consists of three parts:

1. The description of the characteristics of the design and the development of the CDPI
2. A demonstration of how it works by applying the instrument to the observation of one particular child
3. The process and the results of testing the validity of the instrument in two reliability studies

According to Chazan the study of play requires its own methods of observation in order for one to fully appreciate its significance for the child. She presents rating scales for the following indicators:

- Segmentation of the child's activity (pre-play, play, or non-play)

- Descriptive analysis and structural components (classification, script, sphere of play, affective, cognitive, narrative, and developmental components)
- Functional analysis (level of play engagement, level of symbolic play and play styles: adaptive, conflicted, impulsive, and disorganized)

Observational data was gathered mainly in two early childhood settings where the staff agreed to cooperate in recording a large number of ten-minute play observations of two groups of young children, one around the age of two and the other group between three and four. A selection of these video recordings was evaluated by a team of raters and the individual evaluations of raters were compared in order to test the validity of the rating scales.

A sample play observation of a child is included in the paper, which adds interest and life to the description of the project. Then the use of the play indicators is demonstrated in the interpretation of this particular play observation in order to give a firsthand experience of how it works.

A large part of the paper is devoted to the issue of reliability and the process of testing the instrument. Raters were trained in the use of a two-point rating scale (observed/not observed) for the descriptive indicators. Ten observations of a more structured activity for two-year-olds were rated by three students/graduates independently and ten observations of unstructured play by three- to four-year-old children were rated by three others. The instrument was refined until either excellent or acceptable agreements between raters were reached.

Following through with such a process, Chazan has taken a rigorous approach regarding the validity of the play indicators used by all raters for the evaluation of play observations. The

CDPI certainly is a very valuable contribution to determine the role of play in the development and life situation of individual children. There is no focus on developmental achievement or benchmarks but more on the understanding of personal and/or life issues of the child as they reappear in play. The study is a continuation of an approach taken in psychoanalytical play therapy, but it is extended to include the observation of children in a group situation and in normal educational settings, not just in a therapy room.

The CDPI was derived from a therapeutic diagnostic instrument, and there are areas where this becomes a limitation—for instance, when identifying the nature of play of young children. Recently this question has been the focus of a number of publications for authors such as M. Mendizza/ J.C. Pearce (2004) and D. Elkind (2007), J. Almon (2003), and R. Long-Breipohl (2010). Chazan addresses the nature of play only briefly: “Play activity potentially serves the functions of mastery and adaptation.” This would most likely be regarded by all of the above-mentioned authors as a description of the function of play which is not broad enough. The definition has implications for the choosing of descriptors of play styles.

Four play styles are identified in the functional analysis of play. The adaptive play style is described as “synonymous with playfulness. It is the uninterrupted, forward-moving, joyful effort towards mastery.” Chazan continues: “Although most mainstream children in the samples studied manifested predominantly Adaptive Play Styles, some of the children manifested additional play styles observed at times as well.” These additional play styles are characterized as conflicted or somehow inhibited play styles, which reflect issues the child cannot resolve and which preoccupy him while playing. The study provides a range of indicators for adaptive, conflicted/inhibited, impulsive, and disorganized play. The descriptors seem to be well chosen in order to determine difficulties and disturbances in the life of a child, which find expression in play. However, during the rating of observations, most mainstream children’s play was rated ‘adaptive.’ This may indicate that the tool does not capture the richness and the manifoldness of the creative play of young children.

Chazan states that play serves “the expressive needs of the child.” Yet in the choice of indicators presented in the research paper, there appears to be no provision made to capture the wide range of childhood fantasy play in mainstream children. Fantasy play is mentioned in relation to releasing tension, conflict and trauma, or as ‘symbolic play’ in relation to the use of representational objects in play.

For a wider understanding of play, Chazan points to publications by A. Freud, Bretherton, Erikson, and Winnicott, who have mentioned “the ‘as if’ quality of play, allowing for freedom of imagination and trial efforts towards mastery.” But the research paper itself does not contain indicators for imaginative play. Chazan focuses more on analyzing the function which play fulfills for a specific child: “The functional analysis gives outward expression to a child’s inner thoughts and feelings, not necessarily manifested in behaviors in the everyday world. It enables observations and inferences concerning the child’s general adaptive capacities.”

As an outcome of this research project one should mention the finding that children’s play profiles differ greatly. Chazan concludes that play styles of children are highly individualized, an outcome which will interest Waldorf early childhood educators, as Rudolf Steiner himself pointed to the connection between play and the individuality of a child. Chazan states that it is possible “to discern variables acting in concert to convey a global quality of the play activity” of a particular child. “It tells us something about the predisposition and interests of the child, his social relationships, his feeling and his activities as viewed during these moments.”

One would hope that every trained educator in early childhood settings would be able to recognize such predispositions and interests of children in his or her professional observational and reflective practice. However, to be able to conform with recognized and rigorous scientific methods the existence and the specific traits of individual play styles may lead to a better understanding of children and may assist in advocating for a play-based early education for all young children.

Note: Visit the website www.waldorfresearchinstitute.org to read Saralea Chazan’s study.

News from the Online Waldorf Library

Marianne Alsop

The Online Waldorf Library continues to offer information on Waldorf education both in North America and internationally. Over the past few months teachers, teacher education students, and parents of children in Waldorf schools in Australia and New Zealand, many western European countries, Japan, Taiwan, and North America have frequented the OWL site for research and reading materials. Recent topics of interest include: human sexuality curriculum; home schooling math resources for the middle school; teaching foreign languages in charter schools; playground design; starting a home-based kindergarten; home school curriculum for high school students; and eurythmy for senior citizens, among many other topics.

Many new eBooks have been added over the past few months and can easily be found by going to the Focus Search page and clicking on “Online Book” under Resource Type. Notable eBook additions include: *Leaving Room for the Angels: Eurythmy and the Art of Teaching* by Reg Down; *Kinesthetic Learning for Adolescents* by Leonore Russell; *Helen and Penelope* by L.F.C. Mees, *Developmental Signatures: Core Values and Practices in Waldorf Education for Children Ages 3–9* by Reiner Patzlaff, Wolfgang Sassmannshausen, et al.; *Why the Setting Sun Turns Red and Other Pedagogical Stories* by Eugene Schwarz.

Recent additions to our Journals page include all articles in the *Journal for Waldorf Steiner Education*, published in New Zealand. As the discussion in the US intensifies regarding testing, it is interesting to read how schools in New Zealand are dealing with this issue.

Also recently added and of interest to class teachers and home schooling parents is the *Waldorf Journal Project #16, Classroom Considerations*, articles by Jørgen Smit. Jørgen was a class teacher in Bergen, Norway, a founder of the teacher training seminar in Jarna, Sweden, and a member of the Vorstand at the Goetheanum in Dornach, Switzerland.

The OWL features all the back issues of *Gateways*, the journal of the Waldorf Early Childhood Association. Issue #58, Spring/Summer 2010 is now available online as well as all issues dating back to 1995.

Articles in past issues of the *Research Bulletin*, from 1996 to the present, may also be found online. Reading the discussion of the first attempt at introducing Waldorf methods into a public school setting (Volume 1, #1) indicates how difficult this issue continues to be.

Site visitors have also clicked on and viewed the newsletter for the Association for a Healing Education on our Journals page. This is a valuable resource for both parents and teachers who have concerns about movement, nature education, play, and learning challenges. The OWL search database also contains a number of excellent articles on these topics.

The Online Waldorf Library invites your questions and comments and appreciates your interest and support!

www.waldorflibrary.org

Volume I, Number 1

- Waldorf Education in an Inner City Public School System
– Research Report
- Encounters in Waldorf Education—A Tribute to Ernst Boyer
– Eugene Schwartz
- Waldorf Education Research Institute in North America
– Susan Howard and Douglas Sloan

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- Racism and Waldorf Education
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- Standardized Testing in a Non-Standardized World
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- Africa
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- Research in the Life Sciences
– Craig Holdrege

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– Joan Almon
 - Building on Shifting Sands: The Impact of Computer Use on Neural and Cognitive Development
– Donna M. Chirico
 - Meetings with a Snake
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- Organology and Physiology of Learning
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- New Health Problems of Children and Youth
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- The Middle Passage—Out of Diversity We Become Whole
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- Can Waldorf Education Be Practiced in Public Schools?
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Atopy in Children of Families with an Anthroposophic Lifestyle
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– Roberto Trostli

Adult Education in the Light of Anthroposophy
– Michael Howard

Setting Priorities for Research: Attention-Related Disorders (ARD) Study
– Kim Payne and Bonnie River-Bento

Learning Expectations and Assessment Project (LEAP)
– Leap Project Group (Staley, Trostli, K. & B. Anderson, Easton)

Sexual Abuse in Children: Understanding, Prevention, and Treatment
– Michaela Glöckler, M.D.

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Low SES Minority Fourth-Graders' Achievement
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The Research Institute for Waldorf Education is an initiative working on behalf of the Waldorf school movement. It receives support and guidance from the Pedagogical Section of the School of Spiritual Science and financial support through the Association of Waldorf Schools of North America (AWSNA), the Midwest Shared Gifting Group, the Waldorf Schools Fund, the Waldorf Curriculum Fund, and private donors through the Rudolf Steiner Foundation.

The Research Institute was founded in 1996 in order to deepen and enhance the quality of Waldorf education, to engage in serious and sustained dialogue with the wider educational-cultural community, and to support research that would serve educators in all types of schools in their work with children and adolescents.

The Research Institute has responded to the call for research as a top priority of the Waldorf school movement by becoming a supporting organization of AWSNA and by co-sponsoring research projects with the Association and with the Pedagogical Section.

We support research projects that deal with essential contemporary educational issues such as the role of play in early childhood, attention-related disorders, trends in adolescent development and innovations in the high school curriculum, survey of Waldorf graduates, learning expectations and assessment, computers in education, the role of art in education, and new ways to identify and address different learning styles. The Research Institute has sponsored colloquia and conferences that have brought together educators, psychologists, doctors, and social scientists. We have published a *Research Bulletin* twice a year for the last decade, and we are developing and distributing educational resources to help teachers in all aspects of their work.

We sponsor the Online Waldorf Library: www.waldorflibrary.org, whose mission is to make available contemporary writings on Waldorf education, and we host our own site: www.waldorfresearchinstitute.org, where up-to-date research is posted.

The Research Institute is a 501(c) (3) tax-exempt organization and gratefully accepts donations.

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Art in Human Development
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Learning Expectations and Assessment Project
Mathematics – Phobias and Remediation
Reading, Writing, and Reading Comprehension
Survey of Waldorf Seniors
Teaching Sensible Science Workshops
Waldorf High School Research Projects
Waldorf Graduates Survey Phase I
Survey of Waldorf Graduates, Phase II
Results of Waldorf Education

Colloquia and Conferences

Towards Wholeness in Learning, 1996
Pathways of Healthy Child Development, 1998
Andover Proceedings: Tapping the Wellsprings of Health in Adolescence, 2001
Subject-Specific Colloquia, 2000-2004
Chemistry
United States History
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English
Computer and Information Technology
Life Science and Environmental Studies
World History – Symptomatology
Physics
Grammar

Resource Development

Computers in Education, handbook for teachers
Being on Earth, a book for scientists and teachers
On-Line Waldorf Library, a web site of resources for Waldorf education
Themes in Waldorf Education, compilation of Rudolf Steiner's indications on teaching language arts and mathematics
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