



Research Bulletin

Autumn/Winter 2015
Volume XX • Number 2

RESEARCH INSTITUTE FOR



Waldorf
EDUCATION

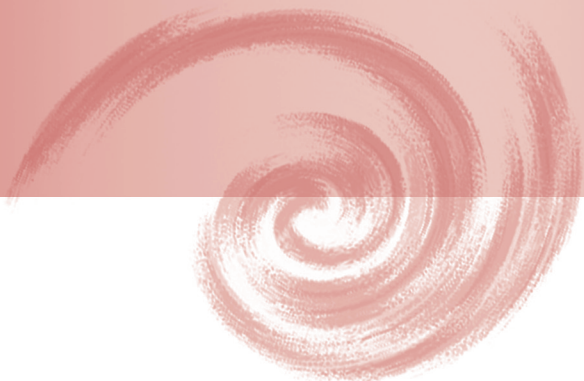


Table of Contents

From the Editor

Elan Leibner 3

From the Executive Director

Douglas Gerwin 5

Anxiety: Phenomenology, Physiology, Psychology, and Possible Remedies

James Dyson 7

The Art of Empathic Individuality

Michael Howard 12

Resilience: More Than Bouncing Back

Joan Almon 20

Beyond Myth-Busting

*Understanding Our Evolving Relationship to Rudolf Steiner's Educational Work
in the Past, the Present, and the Future*

Stephen Keith Sagarin 24

Assessment: A Waldorf Perspective

Martyn Rawson 30

Assessment for Learning in Waldorf Classrooms

*How Waldorf Teachers Measure Student Progress toward Lifelong Learning Goals
A Report from the Author*

Helen-Ann Ireland 43

Remembering and Imagining

Jørgen Smit 47

**Core Principles of Waldorf Education:
Three Contributions to the Study of Core Principles #4 and #5**

<i>A Contribution to the Study of the Fourth Core Principle</i> Jennifer Snyder	52
<i>Six Gestures for the Waldorf Early Childhood Educator</i> Holly Koteen-Soule	58
<i>The Lower Grades and High School Years</i> James Pewtherer	61
Report from Waldorf Publications Patrice Maynard	64
Report from the Online Waldorf Library Marianne Alsop	65
Indices of Past <i>Research Bulletins</i>	66
About the Research Institute for Waldorf Education	70

Elan Leibner

*D*ear Readers,

From all of us at the *Research Bulletin* team:
Happy Reading!

The Board of the Research Institute for Waldorf Education held its annual meeting last spring in Amherst, MA, and together with invited guests, engaged in a one-day colloquium on the topic of “context.” Through presentations and discussions, the all-important significance of context was explored in such fields as physiology, literature, and physics. It was a rich experience of entering into dynamic rather than static perspectives on phenomena, taking into account the observer’s own part in the encounter. This issue of the *Research Bulletin* offers several contributions that investigate issues and qualities surrounding education, in a sense exploring the context more than the content of Waldorf pedagogy.

James Dyson, a physician based in the U.K., writes about anxiety. Acknowledging at the outset that most people simply want answers for dealing with anxiety, he posits that an understanding of the phenomenon must come first. He then engages in a description of anxiety, looking at the physiological, developmental, psychological, and cultural-historical aspects of its development. Only at the very end does he point toward the solution, in a direction at once surprising and energizing. This short article is highly recommended for anyone wishing to understand and engage with a common and debilitating condition that seems to affect so many children today.

Michael Howard, artist and art teacher with many decades of experience, takes up the development of empathy. He proposes that art education, specifically through the cultivation of

artistic perception, is a powerful tool for learning to feel not only what lives within us, but what lives in the other as well. He offers exercises for cultivating artistic perception and what he terms artistic feeling, and suggests that they are the same capacities that we need for developing empathy.

Resilience, like empathy, is a quality that most educators wish to develop in their students. Joan Almon describes how early childhood teachers help their charges develop resilience. She points to what researchers outside the Waldorf movement have discovered and offers additional thoughts on the significance of community in this effort. Her article is imbued with the very qualities of warmth and striving that must become foundational aspects for the relationships between young children and their caregivers.

Resilience of a different kind is on Stephen Sagarin’s mind. Sagarin has been on something of a mission to encourage Waldorf teachers to think independently about their choices of subjects and methodological approaches. Here he offers a framework for discussions in faculty meetings (or with oneself), which aim to replace mere following of traditions with active research and individual judgment. He examines things Rudolf Steiner said and things he did not say, and also things that must be understood in the specific context in which they were said. In sum, he shows how a conversation might develop to assess the relevance of the historical record to one’s present circumstances.

Two contributions tackle questions of assessment. Helen-Ann Ireland reports on a book that she and Sarah Ciborski recently published through a mainstream academic publisher. It

is the first time in the U.S. that peer-reviewed research about Waldorf education has been published as an academic text by a publisher not affiliated with Waldorf education. Ireland writes about the work that was done and some of the findings. Patrice Maynard, head of Waldorf Publications (an arm of the Research Institute for Waldorf Education), was actively involved in the process of birthing this book and finding a publisher for it.

Martyn Rawson writes about assessment as well. He discusses the nature of assessment itself, its various forms, and the value and purpose of each one. His comprehensive article (only a segment of a larger work) can serve as springboard for faculty discussions on this important topic. He offers warnings and encouragements for practicing teachers and points to the value of building assessment into the planning process of lessons rather than employing a “gotcha” quiz or test as the chief assessment tool.

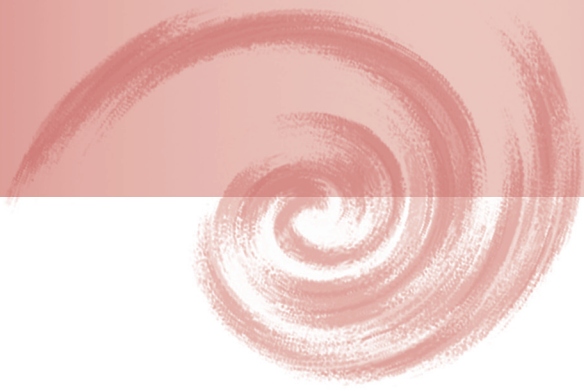
From the Pedagogical Section Council come three contributions to our series about the study of the Core Principles of Waldorf Education.

Jennifer Snyder contributes an article on the 4th principle (freedom in teaching), and Holly Koteen-Soule and James Pewtherer write about the 5th (methodologies for early childhood, grades school, and high school, respectively).

From the archives of the Waldorf Journals Project, we offer a reprint of a Jørgen Smit article on remembering and imagining. Smit, a gifted teacher, speaker, and writer, offers profound meditations on educational topics that have remained relevant long after his passing. He was the head of the Pedagogical Section at the Goetheanum and a frequent visitor to the U.S. Several collections of his lectures are available from Waldorf Publications.

Finally, reports from the aforementioned Waldorf Publications and the Online Waldorf Library tell of the important and successful work accomplished in these branches of RIWE. Of some note is the hacking and damage done to the OWL site earlier this year. It is a strange world in which someone—or possibly some autonomous machine—would set out to damage a website offering free educational resources.

Authors who wish to have articles considered for publication in the *Research Bulletin* should submit them directly to the Editor at: waldorfresearchbulletin@gmail.com.



From the Executive Director

Douglas Gerwin

Florian Osswald, Co-Leader of the Pedagogical Section at the Goetheanum, gave four stimulating lectures earlier this year on the rightful uses of technological devices in education and in service to human development. During the annual June teachers conference of the Association of Waldorf Schools of North America (AWSNA), he lifted out the central task of technology: namely, to help us achieve our mission as fully embodied human beings on earth. The tools of technology, he argued, help us both to stand back from our surroundings in order to become truly free of them, while at the same time helping us to connect with the world of nature in such a way that we transform it without polluting or even destroying it. Like any tool, of course, it can serve us or enslave us. Think only of the story of the Sorcerer's Apprentice.

Florian's lectures raised a broader issue: What is the mission of technology in our time? This is a huge question to which the Research Institute would like to turn its attention in the coming years with a series of funded research projects, starting with the role of technology in our Waldorf schools. Where and how is it helpful, where not? What can Waldorf education contribute to the debate on the merits and mischief of modern technology? We hope in coming issues of the *Research Bulletin* to report on this research.

In thinking about this topic, my mind turns to the growing popularity—and controversy—of a recent technological device that may point to a contemporary spiritual yearning. For longer than we have kept historical records, we have hiked with walking sticks and guided our discussions with talking sticks. Now we have the selfie stick.

Patented nearly a decade ago in 2006 by the Canadian inventor Wayne Fromm, the selfie

stick allows you to hold a camera at up to three times the length of your arm as you take a picture of yourself. Originally called the “monopod” (a telling name, I would suggest), the selfie stick makes you much more independent and self-reliant. No longer do you need to ask a passing stranger to take your picture in a setting of your choosing. Instead, you have become the self-sufficient recorder of your own circumstances. And it allows you, furthermore, to mark off a territory as distinctly your own—for at least the time you are taking your picture in it. As Fromm put it in a recent interview, “With the selfie stick, people are forced to walk around you. That was one of its selling features.”

I find it interesting, however, that a growing list of institutions—from the Colosseum in Rome and the Palace of Versailles to soccer stadiums in Brazil and the famed Wimbledon tennis competition in London—have slapped bans on selfies, fearing safety concerns or what the organizers of the British Open Tournament call their “nuisance value.” The Australian Open, the first grand slam competition to crack down on the use of these sticks, has designated special “selfie zones” placed at a safe distance from the crowded stands.

Leading museums and art galleries around the world, likewise concerned about baton-wielding tourists, have outlawed the selfie stick as well. In justifying this ban, they report that photographers using this device are so concentrated on themselves that they become oblivious to what is going on around them. According to the curators, the narrowed focus of these visitors endangers the museums' priceless works of art, especially when these sticks are wielded in crowded settings.

Even without the use of a stick, the current popularity of the self-administered photograph points to a phenomenon of our times. At some level, we yearn to view—or at least photograph—ourselves as others see us.

Rudolf Steiner identified this yearning as a symptom of a deeper wish to see objectively, not just our faces but our inner selves as we appear to the world around us. He attributed this thirst for self-knowledge to what he called the Consciousness Soul, an aspect of ourselves which, if deliberately cultivated, liberates us from our subjective perspective (looking from the inside out) and gets us to perceive ourselves objectively and dispassionately (from the outside in), viewing ourselves as though a stranger. It is our mission to develop objective self-reflection, he said, since this advanced spiritual capacity is a necessary step along the way to attaining true human freedom.

Viewing the relationship of technology and human development from another perspective, Steiner characterized the devices of technology as representing harbingers—albeit prematurely precipitated into physical form—of advanced spiritual capacities that it will be our task to develop into future times. On this view, for example, the telephone and television can be considered to be precursors, in material form, of our nascent ability to communicate at a distance (clairaudience) or see at a distance (clairvoyance).

For as long as these devices are used as tools to enhance the development of spiritual capacities, they can serve the advancement of human consciousness. The mischief begins when a technological device supplants—rather than enhances—these capacities so that we grow dependent upon the tool rather than striving to develop spiritually the capacity that it simulates in material form.

From this vantage point, then, one can also view the selfie—and by extension the selfie stick—as a physical precipitate of a central responsibility of the Consciousness Soul: namely, the ability to develop a more objective awareness

of who we are and of the context in which we find ourselves.

To the degree we awaken to the objective relationships existing between “I” and “world,” the selfie can confirm what we already perceive and thereby strengthen our understanding of these relationships. But put the selfie ahead of self-development and we are headed down the road of the original selfie-wheeler, who was depicted in ancient mythology as Narcissus.

And we all know—or should know—what became of him. Utterly self-absorbed, Narcissus lost all touch with his surroundings, and ultimately with himself. He became his own environment. In him the development of Consciousness Soul was arrested, even reversed. “I” and “world” were blended, dissipated. He fell victim to what one contemporary commentator has dubbed the allure of the “narcistick.”

Though it can help us capture a photo of our outer appearance, the selfie stick will not supply us with a picture of who we really are. And yet it may remind us—metaphorically, through its inherent gesture—how to attain one.

Anxiety: Phenomenology, Physiology, Psychology, and Possible Remedies

James Dyson

When the topic of anxiety in children is brought up in my medical practice, most parents and educators approach it with a desire first and foremost for countermeasure strategies. But I have found that strategies must come only after an understanding of a problem is first developed. So we will begin by looking at the phenomenon of anxiety and try to understand its signature qualities.

The first attribute of anxiety is that it belongs to the world of sentient beings: animals and people. Plants, for instance, do not have anxiety, at least not in any sense in which we use that term. As far as we can tell, it is a matter of indifference to a blade of grass whether the cow will eat it or not. Anxiety is an aspect of the vigilance that animals and people develop in order to keep themselves safe. Our sensory organization and experiences of pain teach us that our environment is full of dangerous elements (some active, some passive), and that a level of vigilance is always necessary in order to remain alive and safe.

This vigilance is moving us toward wakefulness, and in important respects also toward pleasure. Experiences of pleasure are preceded by wakeful engagement and are followed by decreasing wakefulness and a tendency toward contentedness and sleepiness. For some people, the “rush” preceding an experience of pleasure is an important aspect of addiction. So on the one side, wakefulness leads toward pleasure, and on the other toward fear. Fear is the acute version of anxiety, or we can also say that anxiety is a chronic state of amorphous, non-specific fear.

We grow by learning to “metabolize” dangers, by coping with them and mastering them.

Fear is the acute version of anxiety, or ... anxiety is a chronic state of amorphous, non-specific fear.

Our environment, as I mentioned, is full of dangers. This is as it should be. Removing all dangers from the environment would not make us happier or better people. We grow by learning to “metabolize” these dangers, by coping with them and mastering them. However, animals are generally much better at this than people are.

Animals are integrated into their environment in such a way that their instincts are usually all they need in order to survive, if not as specimen then at least as a species. People have to *learn* how to deal with danger; our instincts are weak. We remain vulnerable longer than animals, and ultimately our very upright posture places us in a vulnerable position. The abdomen is the most defenseless area, and while animals protect it by leaving it in the horizontal plane, our uprightness exposes it to potential attack.

Uprightness is not optimal for such survival mechanisms as running. We can see how, when human beings want to obtain a maximum burst of speed in a sprinting competition, they bring their body to a more horizontal position. Having only two limbs involved in locomotion is also sub-optimal for escaping danger.

We need older people to model for us how the dangers in our environment are to be met.

For the young child, this modeling has a formative effect on the development of the neurological system. We will return to that. I want to add now only that self-development in the older person is also often a process of learning to better manage anxieties and fears.

Physiologically, fear and anxiety are inseparable from the adrenal system and the kidneys with which the adrenal hormones interact. These glands produce cortisol, androgens, and mineralocorticoids, in addition to adrenaline. The kidney has many very interesting features that can help us develop a deeper relationship to the question we are pursuing. Its shape is reminiscent of an embryo, with the urethra and blood vessels resembling the umbilical cord. The kidney itself is surrounded by a capsular sheath, and unlike the sheaths of other organs, is made not only of fibrous tissue, but rather out of a special form of fat, commonly called suet. It forms an insulating envelope of fatty substance that helps to keep the kidney warm. Indeed, keeping the kidney area warm is in itself a helpful therapeutic intervention for alleviating anxiety—it has a grounding effect. The opposite holds true if the area around the kidney becomes chilled.

Morphologically, the kidney expresses a process of invagination in that it has a highly differentiated inner space with an exceptionally high perfusion of arterial blood. Its hormonal activity complements the adrenal hormones in the regulation of blood pressure. Anxiety, via adrenaline, rapidly leads to a rise in blood pressure.

I would like to return for a moment to the comparison of human beings to animals. In the embryological phase, the similarity of all vertebrate (and especially mammalian) embryos is striking. In the course of fetal development, animal species display an increasing morphological differentiation—specialization, if you will—while by comparison the human fetus remains essentially unspecialized, and therefore retains a connection to the archetypal form from which it was derived.

Many habits and defenses that helped former generations to mask and repress anxieties are falling away.

A close look at cultural changes over the last century can alert us to some of the deeper reasons why anxiety may indeed be on the rise.

The hoof of a horse, for example, corresponds, in fact, to an enlargement and specialization of two terminal bones of human fingers and toes. The human body remains unspecialized, and therefore more vulnerable. Humans also need a long period with their parents before they can survive alone.

The human brain requires a high level of stimulation and nurturing in order to support its healthy maturation. The newborn needs intensive physical and emotional care from the mother (or other primary caregiver) that goes far beyond the mere provision of nourishment. What begins as bonding in the first months of life has profound consequences for the maturation and integration of the visceral, emotional, and cognitive centers in the brain. As the horrific stories of children locked up in some orphanages have demonstrated, an absence of emotional bonding is catastrophic for the development of secure attachments in children. That, in turn, can have profound impact on the development of future personality structure.

Current neurological research demonstrates and confirms that bonding and the establishment of secure attachment are essential for healthy brain maturation. Safety and security not only have a lasting effect on neurological maturation, on myelination and integration of the various brain regions, but also on the metabolic development of the child.

Conditions of neglect may result in significant deficits in the connections between the visceral and emotional regions of the brain, often leading to serious emotional and behavioral dysfunction.

There are many characteristic elements that constitute sub-optimal care for a developing baby, including all kinds of under- or over-stimulation of the senses and lack of predictable responses

to arousal in the infant, for example to hunger or to bodily discomfort. Even subtler, distinctly modern ways of withholding attention need to be stressed, such as the case of a breastfeeding mother who is preoccupied with her cell phone instead of her infant. In the absence of *actual* attention to the child, mere actions (e.g., breastfeeding) are not sufficient. A multi-sensory resonance is required between mother and child if attachment is to become secure.

It is just as important that a proper process of separation from the mother also take place once attachment has been established. This is what Donald Winnicott called “graduated maternal failure.” Without this, the infant will not learn to manage the inevitable separation in an optimal manner. There is no absolute formula for a successful outcome of this process. Each infant will manifest his or her own pace in developing the capacities to manage anxiety. Attention to the specific needs of each child is essential.

Many people want to know if today’s children are more anxious than children of previous generations, and whether or not they have more cause to be. On the surface, we have to say that objective dangers to growing children in middle-class Western societies are far fewer than they used to be. One need only remember the World Wars that ravaged much of Europe during the last century, the effects of the Depression in the U.S. during the 1930s, or the epidemics of smallpox and other life-threatening or disabling illnesses such as polio and diphtheria. But a close look at cultural changes over the last century, especially evident in Europe since the new millennium, can alert us to some of the deeper reasons why anxiety may indeed be on the rise.

Traditionally societies have developed coping strategies for dealing with dangerous or upsetting

situations. I grew up in England, and the national defense was called “maintaining a stiff upper lip.” It was particularly evident in the boarding school culture, especially (but not only) in boys’ schools when children, perhaps only seven years old, would be subjected to emotionally, and not infrequently physically, traumatic treatment. In fact, the environment at these schools was often downright abusive, when judged by current paradigms, and the coping consisted in learning to suppress one’s emotional response to physical and emotional pain and humiliation with the aforementioned “stiff upper lip.” This is a form of dissociation from one’s inner self, a training almost designed to deaden one’s feeling life.

Other societies have adopted other customs now considered to be abusive or criminal, such as female genital mutilation. But as societies and cultures have mingled, especially in the West, the trend has been toward the elimination of customs that suppress feelings and the emergence of individuality.

The two instances just cited are examples of practices that are now considered repressive, and for very good reasons.

Many other habits and defenses that helped former generations to mask and repress anxieties are similarly falling away: the demonization of the other, traditional religious structures, and mythological and historical narratives that gave one a sense of place, community, and continuity are all on the decline. However, as we know, not all those living in Western societies are abandoning them with equal willingness.

Once these defenses fall away, a deeper encounter with life’s threats and dangers confronts a child or a society, and new ways of coping have to develop. In some ways this process is similar to animal domestication: Instincts have to be superseded by learned responses. For human beings, the vulnerability of

Although human beings do not necessarily have more outward reasons to be anxious nowadays, they do have fewer defenses, and their learning curve in confronting the hard realities of life is often much steeper.

our natural, bodily, and psychological condition is now re-enforced by a disappearance of culturally embodied defenses. However, this newly acquired vulnerability opens the door to new possibilities. The space that is created between human beings and their environment may potentially be filled by the development of empathy and resilience if the proper conditions for these are offered at the appropriate time.

So I would suggest that, although human beings do not necessarily have more outward reasons to be anxious nowadays, they do have fewer defenses, and their learning curve in confronting the hard realities of life is often much steeper. What is undoubtedly on one level a positive development brings along with it a new set of challenges. I believe this to be the case with regard to the loss of traditional customs.

It is also the case, for example, with the two-working-parents nuclear family. Without a doubt, the freedom that women have gained increases their individual liberty. At the same time, it increases the likelihood that healthy attachment in the first year of life will be compromised. Without exercising prejudicial judgment, it must be admitted that a working mother will be less able to direct her full attention to her children. When this happens during the crucial period of early infancy, this will not exactly help the basic neurological pathways that are responsible for the development of secure attachment and consequent resilience.

Another modern habit that stands in the way of resilience (and resilience is, really, our capacity to successfully manage dangerous, unhealthy, unhelpful, potentially anxiety-producing circumstances) is giving children large latitude

Excessive anxiety on the part of the parents imprints itself directly into both the neurology and the physical organs of the child.

I would submit that the new responses to anxiety will have to be founded on communities – not only of earthly beings but ones that consciously include spiritual beings.

to make choices before they are able to discern what in fact it is that they are choosing. When the young child senses, “The people responsible for me don’t know what is best, or won’t tell me,” this increases his or her anxiety and may precipitate capricious, conditioned decision-making that leads to addictive habits.

Possibly among the worst influence on the development of resilience

is excessive anxiety on the part of the parents. This experience imprints itself directly into both the neurology and the physical organs of the child, creating what are called anxious or dissociative attachments, the effects of which are generally very difficult to transform later in life. By contrast, there is a range of experiences that help engender resilience. Positivity felt by the parents engenders hope in the child. Authenticity is also crucially important. When we deny our fears by lies—even when telling children in good faith that “everything is going to be fine” when we ourselves don’t believe it—we send mixed messages in which our words, feelings, and our body language don’t match one another.

This lack of congruence is a disorienting experience that can sometimes have lasting negative consequences for the child. When we are authentically present, managing our own fears as best as we can, we open the door for the child to experience how help is

available to human beings from higher realms, from beings who can help support and carry us. Indeed, a sense for religion has even been identified as positively formative for the development of resilience.

I believe this to be crucially important; the idea that each one of us should be able to cope with life exclusively through personal autonomy,

through cultivating the capacities of our individual ego in isolation from others, is, I would suggest, based on a tragic misapprehension of humanity's goal. Without wishing to diminish the importance of cultivating individual expression, personal freedom, and choice, I believe that ultimately these represent a means to an end rather than ends in themselves.

I offer my conviction that human beings are ultimately mutually interdependent psychologically, socially, and even spiritually. Only through establishing new, non-racial, multicultural communities of interdependent human beings will society be able to meet the unprecedented demands and crises of this century, which in themselves are potentially anxiety-provoking on a global scale. I would submit the thought that the new responses to anxiety will have to be founded on *communities*—not only of earthly beings but ones that consciously include spiritual beings.

Reference:

Schore, Allan (2011). *The science of the art of psychotherapy*. New York: Norton & Company.

This article is based on a talk given at the Kimberton Waldorf School in 2014. The author and the editor wish to thank Eleanor Seidman for her detailed notes.

James A. Dyson *has worked as an anthroposophical physician for over 35 years, developing a special interest in the fields of mental health and child development. He has also worked as a school doctor for over 20 years in several Steiner-Waldorf Schools in the UK and as a medical advisor in the field of learning disabilities for the Camphill Village Trust and Garvald Centre (Edinburgh). He is a faculty member of the Medical Section Mental Health Seminar (UK) and the British Post-Graduate Anthroposophic Doctor's Training, as well as numerous anthroposophical therapeutic trainings.*

The Art of Empathic Individuality

Michael Howard

Because the world economy is so hyper-competitive, much of the focus in education these days, from Singapore to Shanghai to American schools, is on STEM—science, technology, engineering, and math. As important as that is, it is shortsighted. We need to add the empathetic reasoning of the arts to the mix—STEAM. ... *Empathetic thinking* is something that is severely missing in education today.

— “Behind the Cello,” an interview with Yo Yo Ma posted online 01/21/2014

Art and education

Yo Yo Ma is not simply advocating for more art in the curriculum. He is pointing to a new educational paradigm in which the focus is less on mastering subject content and more on developing fundamental human capacities. Yo Yo Ma calls for the arts to be regarded as core disciplines because they develop essential human qualities: *empathic reasoning/thinking, collaboration, flexible thinking, disciplined imagination, and being innovative and creative.*

Yo Yo Ma is not alone in advocating that education develop empathy. The number of books published and organizations founded in the last few years dedicated to fostering empathy is quite striking. The proliferation of all these efforts is an encouraging sign that the goals of education are shifting toward developing the full spectrum of human capacities.

Some artists and art teachers see the role that art can play in developing empathy, but such efforts represent only the beginning of a more full and concrete elaboration of how the arts foster empathy. This essay is offered as a contribution toward furthering this task.

As a starting point, let us compare the capacities developed through the sciences to those developed through the arts. I frame this comparison in terms of different modes of perception, thinking, feeling, and acting:

SCIENCES:

Exact, *quantitative* perception—measure, count and weigh
Analytical, logical, mathematical thinking
Feelings have no place in striving for objective knowledge
Mechanical methods and processes

ARTS:

Exact, *qualitative* perception
Synthetic, living, intuitive thinking
Feelings are transformed into an organ for experiencing objective qualities
Organic methods and processes

To civilize is to empathize

Most people are surprised to learn that the word “empathy” appeared only in the first decade of the 20th century. As words tend to be coined as the need arises to describe a new insight or experience, we have reason to ask whether empathy is a relatively new experience. The evidence suggests it is both old and new.

In his book, *The Empathic Civilization*, Jeremy Rifkin offers this view:

Civilization is the detribalization of blood ties and the resocialization of distinct individuals based on associational ties. Empathic extension is the psychological mechanism that makes this conversion and transition possible. When we say to civilize we mean to empathize. (p.24)

A good half of Rifkin's book outlines in considerable detail the ten-thousand-year history of human civilization as a slow but sure process in which human beings have expanded their capacity to empathize. He paints a vivid picture of the rise of cities and the significant increase this brought in the number of people interacting with one another as compared to nomadic tribes. Besides the purely quantitative rise in the number of people living together in cities, and gradually over the whole earth, the course of human history has also brought an increasing diversification in the values and ways people live and work.

Empathy begins within the family, such as a mother's capacity to feel the needs of her child. This feeling for the other expands naturally to all those who share a common way of life—those of one's clan, tribe, and nation. However, there is a qualitative difference between identifying with those who are similar to oneself and identifying with those who are significantly different from oneself.

In the last hundred years alone, we have become a global village that has grown from one to seven billion inhabitants. In the same time period, our methods of transportation and communication have brought us into direct or indirect contact with many more people who are very different from us. The emergence of the word *empathy* is an indicator that already early in the 20th century people sensed the approach of a new era in which our ability to understand and get along with other human beings would be challenged both quantitatively and qualitatively as never before—indeed, beyond what many would imagine was humanly possible.

Without elaborating the history of our evolving capacity for empathy in further detail, I wish to consider how this empathic civilizing process pertains to education. If education plays a central role in the civilizing process, and if to civilize is to empathize,

then the development of empathy is a primary task of education. Rudolf Steiner expressed this in the following words:

It is tremendously important that the impulse should awaken in us, not merely to feel sympathy or antipathy toward the people we meet, not merely to hate or love something connected with the person, but to awaken a true picture of the other in us, free from love or hate... [T]his ability to develop an imaginative faculty for the other is something that must enter into pedagogy and the education of children. (*Social and Anti-Social Forces*, pp.14–16)

Rudolf Steiner does not use the word *empathy* in this passage, but I know of no better characterization of this term than: “to develop an imaginative faculty for the other... free from love or hate, sympathy or antipathy.”

Let us build upon this characterization of empathy by turning to some simple color and form exercises that can lead us to new insights and experience of empathy.

Color exercise

In our daily lives we are surrounded by the world of color. In large part, we encounter color through some form of physical pigment on a physical surface: ink on paper, dye in cloth, paint on wood or metal. However, we also have the color experience of a rainbow, in which we seem to see the color with our physical eyes, and in which color appears to be in physical space. However, the color of a rainbow is not physical; it is not a material substance on a material surface. Similarly, the yellow sun appears distinct from the blue sky, but

the color of the sun can change from yellow to orange-red, and the blue of the sky can change to purple. As with a rainbow, the yellow of the sun

Our ability to understand and get along with other human beings is challenged both quantitatively and qualitatively as never before.

and the blue of the sky are not “on” anything; they are “in” the air by means of the interplay of light and dark.

In daily life, whether we are looking at colored pigment or colored light, color appears outside and separate from us. Nonetheless, most people are sensitive to the way color affects them; typically they like some colors and dislike others.

With this in mind, let us turn to the color circle to discover another dimension of experience. I will assume that readers of this publication know the color circle and can avail themselves of an actual image of it.

Step 1: Begin by slowly moving your gaze around the color circle, making a mental note of the color transitions: yellow to yellow-orange, to orange, to red-orange, to red, to red-purple, to purple, to purple-blue, to blue, to blue-green, to green, to green-yellow, and back to yellow.

Step 2: After orienting yourself to the various colors and color relationships, go around again, only now focus on your feeling experience. At first, note whether any colors evoke a sympathetic response and whether any evoke an antipathetic reaction.

Step 3: Having noted your likes/dislikes, go around the color circle again. This time, try to imagine yourself within the color, as if you have become the mood or quality of each color. Hold the question: What qualities do I feel with the various colors? It can be helpful to compare one color with another, as contrast often evokes a clear impression of different qualities, such as contrasts of warmth and coolness, stimulating and calming, light and heavy, diffuse and dense.

Step 4: Ideally, one repeats this exercise every day for a week or more, so the feeling experiences becomes more clear and vivid.

We can marvel that colors evoke such feelings in us. Approached in the above manner, a color circle becomes something like a mirror: Instead of reflecting our outer appearance, it reflects our inner self. We discover an intimate relationship

between the warmth and coolness of color and our inner experiences of warmth and coolness.

For our purposes, it is important that we note the two different ways in which our feelings can engage with color. On the one hand, we naturally feel sympathy or antipathy. With a degree of effort, we can rein in our subjective feelings, and in so doing, we become aware of the qualities of the colors themselves as distinct from our reactions to them. We need not eradicate our subjective reactions to a color but simply set them aside in order to awaken to the redness of red and the blueness of blue. In this way our feeling becomes an organ for perceiving qualities. Rudolf Steiner called this faculty “artistic feeling.”

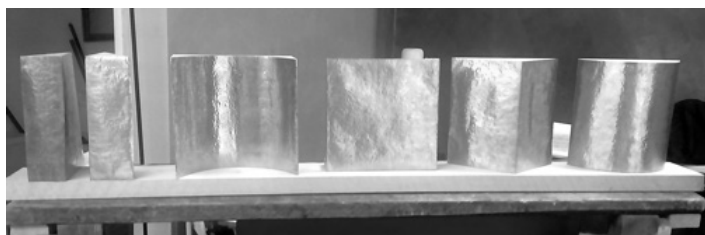
In summary, we can speak of:

- *Subjective feeling* in regards to feeling sympathy/antipathy, like/dislike.
- *Objective feeling* in regards to feeling the inner quality of color, and other phenomenon.
- *Artistic feeling* as a synonym for objective feeling, as well as the faculty by which we perceive and experience objective qualities.

Form exercise

Often when people learn that I am a sculptor, the first question they ask is what medium I work in. Although this seems like a natural question to ask, my usual response is that I do not define myself by the material I use. Not only do I use a variety of materials, but more importantly, my primary interest and love is the world of form. As a painter I use physical pigment to make color visible. As a sculptor I use physical materials such as clay, wood, stone, and copper to make the world of forms visible.

In the work pictured on p.15, I used copper to make visible five formed surfaces. From right to left they are a convex curve, a convex angle, a flat plane, a concave curve and two parallel surfaces creating a space between them. What in the copper appears as five separate and fixed forms can be shown as a moving spectrum of forms using a sheet of paper or card.



Step 1: Hold a large piece of paper—8 x 11 or bigger—in front of you so it appears as a flat surface. Carefully bend the paper so it becomes a slight convex curve. Continue to bend the paper so it goes from a shallow to a full convex curve. Allow the paper to slowly return to flat surface.

Step 2: Carefully, bend the flat paper so it becomes a slight concave curve. Continue to bend the paper so it goes from a shallow to a full concave curve. Allow the paper to slowly return to a flat surface.

Step 3: Repeat Steps 1 & 2 a few times, going through the whole spectrum from flat to convex and concave curves, holding the question: What do I feel as the flat surface becomes a convex curve? What do I feel when the flat surface becoming a concave curve?

Step 4: With another piece of paper that has been folded in half, bend it so it makes a shallow angle and then a more acute angle. Repeat this a few times with the question: What do I feel with a convex angle compared to a convex curve?

Step 5: Lastly, with two pieces of paper, create two parallel planes so you look through the space between them. Repeat this with the question: What do I feel when looking through the space between two parallel planes in contrast to a concave curve?

Let us review and reflect upon the above exercise:

In the first instance, it is natural to focus on the physical material, whether it is the beautiful copper or the more modest paper or card. Having noted the material, we can choose to direct our attention from the material to the forms made visible by the material.

In attending to the form, it is natural for us to note which forms are round and which are flat and angular, which are convex or concave. Having analyzed the forms with our thinking, we can choose to turn our attention to our feeling experience of the forms.

In attending with our feeling, it is natural for us to feel sympathetic toward some forms and unsympathetic toward other forms—perhaps we like the curves but dislike the angles, or vice versa. Having noted our feelings of like and dislike, we can choose to direct our attention to the qualities inherent in a curve compared to an angle, or a convex curve compared to a concave curve.

It is neither easy nor always necessary to find the words to describe these feeling experiences. In fact, rather than contrive intellectual interpretations, it is far better to repeat the form experiences again and again in a meditative spirit. Through repetition, the various form qualities become more vivid until their different qualities become self-evident. Whether on our first try or only after many attempts, we may experience qualities that can be described as expanding or contracting, opening or closing, living or crystalline, and softening or hardening.

Vowel exercise

Artistic feeling can be exercised not only with visual phenomena but other phenomena such as the vowel sounds of *ah* (as in “father”), *ay* (as in “say”), *ee* (as in “see”), *o* (as in “so”), and *oo* (as in “food”).

Step 1. As you slowly speak the vowels aloud, attend to which parts of your mouth and tongue are involved in making each sound—such as from the back to front of your mouth.

Step 2. Speak the sequence of vowels aloud several more times, but now with artistic feeling so that you feel the quality of each vowel.

Step 3. In silence, let the sequence of vowel sounds resonate inwardly. Quietly, meditate on the quality of each vowel.

We can do the above exercise simply in order to know the vowels in a deeper and more intimate way. However, I bring it after the above form exercise so that we might discover a correspondence between the quality of the five vowels and the five-formed surfaces. Again, nothing is gained by forcing this into some system. Instead of naming the forms according to whether they are flat or curved, convex or concave, we can ponder the vowel sounds as possible names for the five forms because they express corresponding qualities. Do not try to figure this out intellectually, but instead simply hold the question: Which form feels like *ee*? Which form feels like *ah*, *o*, *ay*, and *oo*?

Artistic feeling and empathy

Based on these artistic experiences with color, form, and the vowel sounds, we will now consider the broader significance of artistic feeling. Artistic feeling can be awakened and developed through artistic experiences, but it is by no means limited to the realm of art.

Artistic feeling can be exercised with every sense organ. Through artistic feeling we discover that every sense phenomenon has a qualitative dimension—qualities of touch, smell, taste, sound, speech, movement, even thinking.

Artistic feeling is the faculty whereby we perceive and experience the inner qualities of all phenomena, including those that belong to the inner life of another person. When we speak about entering into the inner experience of another person, we use the word “empathy.” In one sense, artistic feeling and empathy are synonyms, but I believe it is more helpful to speak of artistic feeling as the faculty by which we exercise empathy. In schooling artistic feeling we are schooling empathy. Conversely, if we are seeking ways to develop empathy, then schooling artistic feeling is an important means.

Developing artistic feeling in the arts does not result in becoming a master of empathy immediately. At best, this is a long and slow path. But developing artistic feeling—through work with color, form, music, and the other arts—we cultivate empathy.

Note: Artists have no claim to being more empathic than anyone else, if only because not all artists cultivate and exercise artistic feeling in their creative process, let alone in other spheres of life. The purpose of this article is to motivate artists and art teachers, as much as others, to develop artistic feeling as a way to enhance their own capacity for empathy. In addition, helping others develop a greater capacity for empathy, by schooling artistic feeling through the arts, adds a new dimension to the vocation of the artist.

Artistic feeling is the faculty whereby we perceive and experience the inner qualities of all phenomena including those that belong to the inner life of another person.

Expanding the scope of reality

Let us return to the capacities developed through the sciences and the arts with the question: What dimensions of reality do we know through these different capacities?

In learning to measure, count, and weigh we know more consciously the *quantitative* aspects of the world. Through artistic feeling we learn to know more consciously the *qualitative* dimension of the world. If the quantitative elements pertain to the physical material reality of the world, what reality do qualities reveal? Some may say they are illusionary, or simply superfluous. We shall consider the realm of qualities as the manifestation of another dimension of reality working into and through physical reality.

The prevailing mindset of our time, derived mostly from the sciences, assumes that material reality is the only reality. Our inner life of thoughts, feelings, and desires, which seem real enough to our experience, are deemed by this scientific worldview to be nothing other than a subjective interpretation of objective reality

described in terms of electro-chemical processes in our brain and nervous system.

In our honorable quest to rise above superstitious beliefs and strive for first-hand and objective knowledge, we face the challenges of contemporary life with a worldview that regards matter as the only reality.

Ironically, matter as the solid and heavy stuff we experience is also no longer considered real. The bedrock of reality lies in atomic particles and processes that exist beyond the scope of direct human experience. All we experience of the outer world, as well as our inner self, is discredited as subjective illusion. It seems to go unnoticed, or conveniently ignored, that according to its own logic, the scientific worldview is itself a subjective illusion. This

scientific blind spot offers room for optimism.

As a practical matter, even scientists who theoretically regard themselves as materialists, in practice trust that human consciousness is an autonomous self-sustaining reality.

Admittedly, the apparent dichotomy between matter and consciousness has challenged the greatest minds for millennia, so it would be naïve to think it can be easily resolved. However, each of us has a life to live as best we can. In light of this reality we cannot wait till some consensus is reached about the relationship between mind and matter. Many will simply resort to what they believe in, but for those who are reluctant to abandon the scientific enterprise entirely, there is another avenue open.

It is reasonable to contemplate the possibility that consciousness derives from matter—the mind-from-matter thesis—based on all the brain research that maps the various parts of the brain and their relationship to particular cognitive activities. Examples of accidents and illnesses, in which injury to certain parts of the brain adversely affects particular cognitive capacities,

are used to support the view that consciousness originates in material processes.

However, this impressive body of evidence does not prove the mind-from-matter thesis because the same evidence supports another equally reasonable interpretation. It is equally

conceivable that the brain and nervous system are to consciousness what radios and televisions are in receiving audio and visual programs over the airways. As all the parts of a radio, TV, or computer must be in good working order to properly receive transmissions, so likewise, contemporary brain research supports the view that all parts of the brain must be in good functioning order for human consciousness to manifest in the physical world. There is no factual

basis for saying the brain creates consciousness when all we observe is the co-presence of brain activity and consciousness.

At the very least we must hold both the mind-from-matter thesis and the matter-from-mind thesis as having equal merit. However, it must be noted that the mind-from-matter thesis is comparable to thinking that the physical components and processes of a radio, TV, or computer are the creative source of the audio and visual content.

The dire challenges of our times require a forthright public discourse on the limits of what scientists, engineers, and mathematicians offer their fellow human beings insofar as they limit themselves to only one mode of consciousness and one dimension of reality. Exact *quantitative* observations are valuable to us as the basis for mathematical thinking and the technological innovations founded on those capacities.

However, these capacities limit us to a narrow slice of reality. Most of our social, economic, and ecological challenges originate from the fact that we develop and exercise only this one side of our

We need to work with the reality and lawfulness of the physical world, but for a full and creative life, we need to discern and work with the non-material realities embedded within physical reality.

human potential at the expense of other sides. When we cultivate our capacity to observe the *qualitative* dimension in our selves, other people, and the world, we expand our consciousness to other dimensions of reality.

We need to work with the reality and lawfulness of the physical world, but for a full and creative life, we need to discern and work with the non-material realities embedded within physical reality. We do just this when we develop our capacity for *qualitative* perception. The capacities of the scientist that are founded on *quantitative*

perception allow us to know the physical world of matter. In developing artistic feeling and the ability to perceive more fully and exactly the world of qualities, we know through direct experience, not simply as belief, the realities of soul and spirit. Without developing artistic feeling and empathy we remain blind to the reality of soul and spirit in ourselves, other people, all other creatures, and above all in the living Earth as a whole.

Developing spirit individuality

What do I mean by *soul* and *spirit*? These terms take on practical meaning and usefulness when we are not limited by antiquated or popular connotations, and we understand the difference between soul and spirit, rather than assume they mean more or less the same thing. Both soul and spirit refer to aspects of our inner self in contrast to our outer bodily self. However, *soul* refers to all that we experience as our thinking, our feeling, and our willing. The content of our soul is unique—no one thinks, feels, or wills like anyone else—and for this reason, we regard each other as unique individuals. In this context, I prefer the word *personality* as a synonym for *soul* and reserve the word *individuality* as a synonym for *spirit*. The reason for this preference will become apparent as we proceed.

When we cultivate our capacity to observe the qualitative dimension in our selves, other people, and the world, we expand our consciousness to other dimensions of reality.

If we observe our thinking, we can observe thoughts streaming through us from waking to falling asleep. For much of the day we make little or no effort to control what we think. At the very least, we can distinguish between instances of

thoughts that come and go of themselves and those moments in thinking when we exercise a greater or lesser degree of inner effort.

If we observe our feelings, we can observe many feelings flow through us largely beyond our control, often even beyond our conscious awareness. Here too, we can distinguish between

those feelings that float through us, even overpower us, compared to feelings we control in some measure. For example, with our color and form exercises we can learn to master the natural stream of sympathy/antipathy in order to feel the qualities of redness and blueness.

The same can be observed with our desires and wishes that are the source of volition. Most volitional impulses are below the threshold of consciousness, but sometimes we can observe our self wrestling with will impulses—to take another cookie, or not, for example—in order to exercise some control over will impulses that otherwise simply stream through us.

For our purposes, I draw attention to our capacity to simply observe our thinking, feeling, willing that precedes any effort to control these soul activities. It is important to ask: Who is observing my thinking, my feeling, my volition?

'I' observe my thinking, feeling, willing

If 'I' observe my thinking, then 'I' am not my thinking. If 'I' observe my feeling, 'I' am not my feeling. If 'I' observe my soul, then 'I' am not my soul, or my personality. 'I' am my spirit, my spirit individuality. In observing the thinking, feeling, and willing of my soul personality, 'I' become more conscious of 'I,' of my spirit individuality. This is where the distinction between personality

and individuality, between soul and spirit, has far-reaching significance. We will consider it in regard to artistic feeling and empathy.

It is a gift if some people, some of the time, can be empathic to others without much effort. For many of us, much of the time, empathy requires some effort, especially with certain people. We cannot underestimate the value and significance of making an inner effort in any realm, whether it is in learning to spell, speaking a new language, playing a musical instrument, or working on a shaky relationship. Who is making the inner effort to change and develop a quality or capacity? Again, it is 'I,' my spirit individuality, who initiates such inner effort and activity.

Developing the artist in each individual

It is becoming more common for parents and teachers today to concern themselves with the development of their children's full human potential, and not simply their success or failure with the content and skills of particular subjects. Teachers and parents seem ready to see math and science not simply as ends in themselves but as vehicles for developing essential capacities such as thinking logically and critically.

In this same light, we can more fully appreciate the vital role of art in education. Imagine a world in which all children, including the not-so-artistic, have the opportunity to develop their capacity to know more deeply the qualities living in color and music. Through such schooling of artistic feeling, our children develop a heightened capacity to know the world and other human beings more empathically—in other words, as they are in reality and not as we want them to be. Furthermore, the inner effort needed to develop artistic feeling and empathy strengthens their spirit individuality, their creative spirit. Education has the task of developing the whole human being: body, soul, and spirit.

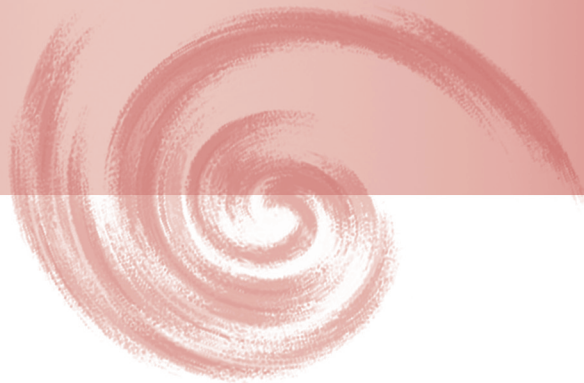
Developing artistic feeling and empathic individuality are core tasks that belong to any education claiming to develop the full potential of each individual.

We know a good deal about how to develop the body and one side of our inner nature, the capacities of the scientist in us. But we have only begun to recognize and develop the capacities of the artist in each individual. And we have barely scratched the surface in learning how to nurture the creative spirit, the spirit individuality in each human being.

My purpose in this article is to inspire artists, art teachers, all educators, and anyone else open to seeing the vital role of art in preparing our children to meet the political, economic, and ecological challenges of our time. To prepare our children to meet the needs and challenges of the present and future world, we must develop their full humanity. We must help develop in each individual the capacities of the artist as much as we presently develop the capacities of the scientist. Developing artistic feeling and empathic individuality are core tasks that belong to the core curriculum of any education claiming to develop the whole human being and the full human potential of each individual.

Michael Howard began sculpting at the age of 15. He met the work of Rudolf Steiner in 1969 when he attended Emerson College in England. His recent artistic activity explores the creation of visual music in drawings, paintings, relief sculptures, and moving colored light. He edited and wrote the introduction to *Art as Spiritual Activity, a collection of Rudolf Steiner's lectures on art*. He also wrote *Educating the Will, concerning the role of the visual arts in education*. Currently, he is working on a book with the working title, *In Metamorphosis: The Art of Shaping Our Full Humanity and a Human World*. He lives and works in Amherst, MA. Email him at livingformstudio@gmail.com, or visit his website: livingformstudio.com.

Resilience: More Than Bouncing Back



Joan Almon

When I imagine resilience in its simplest form, it looks like the pop-up doll I had as a child. It was egg-shaped, full of air, and had a round bottom that was weighted. It was as large as I was. I could push it over and it would always pop back up again. I loved that doll and the picture of resilience it communicated.

But resilience is more complex than simply popping up again, although that is one aspect of it. Reflecting on why we fall so that we can understand the experience is another. And using the experience of the fall—or the failure—for growth and transformations is yet another. Resilience in its fullest meaning embraces all of these.

This multi-dimensional resilience allows us to face life's obstacles and transform them into steppingstones.

Our biographies often reveal difficult experiences that became the impetus for intense change. We may not see that possibility at first. It takes time and hard work to experience it. Then the picture of the pop-up doll is replaced by the image of the phoenix rising from its own ashes.

The capacity for being resilient seems to abide in all of us, but whether it comes to the fore or not depends on a child's own nature, upbringing, and education. In the U.S. there is growing concern that today's children are growing up without enough resilience to meet the demands that will face them when they are adults. In many cases they have been cosseted and over-protected by their helicopter parents. They have been praised and rewarded for the most common accomplishments, and they've been protected from risk and failure. Will they have the grit and determination to survive life's

challenges, and will they have the inner strength to transform life's challenges into opportunities for transformation?

What research tells us about resilience

A central question in the study of resilience is why some children manage to succeed in life, even against great odds, while others do not.

An important study of resilience took place on the island of Kauai in Hawaii.

Researcher Emmy Werner and Ruth Smith followed a cohort of nearly 700 children from the time they were born in 1955 until they turned 40.

About a third of the children were from difficult backgrounds

with one or more risk factors in place. About a third of these at-risk children showed signs of having matured into caring, competent, and confident adults. How did they do it? The researchers identified three clusters of "protective factors" that helped the individuals overcome their difficult beginnings. These same factors are important for all children, not only those with known risk factors. The following descriptions, including quotes, are from a paper about this study.¹

1. Protective factors within the individual

The children in the study who were later very resilient seemed blessed with many fine qualities even as infants and toddlers. They were sociable and elicited positive responses from others. Also, their language and motor development tended to be well developed. By age 10, they were able to read better than those who developed behavior or learning problems. They also had special talents that helped them become self-confident.

Resilience allows us to face life's obstacles and transform them into steppingstones.

They willingly assisted others who needed help. By late adolescence, they “had developed a belief in their own effectiveness and a conviction that the problems they confronted could be overcome by their own actions. They had more realistic education and vocational plans, and higher expectations for their future than did their peers with coping problems.”

2. Protective factors in the family

What was especially important for the children who succeeded against the odds was their developing a close bond “with at least one competent, emotionally stable person who was sensitive to their needs.”

The person might be a parent, grandparent, older sibling, aunt, or uncle. The resilient children seemed to be especially capable of “recruiting” alternative parent-figures when their own parents could not play this vital role. Also, their families tended to hold religious beliefs that provided some stability and meaning for the children.

There were some differences by gender, with boys needing more rules and structures than girls and also needing a male role model. But they also were encouraged to engage in emotional expressiveness. Resilient girls were raised to combine independence with reliable support from a female caregiver.

3. Protective factors in the community

“Resilient youngsters tended to rely on elders and peers in their community for emotional support and sought them out for counsel in times of crisis. A favorite teacher was often a positive role model; so were caring neighbors, elder mentors, parents of boy- or girlfriends, youth leaders, ministers, and members of church groups.”

The role of the Waldorf early childhood educator in building resilience

The Hawaii study identified many factors that were important to children who developed resilience. Among them was a relationship with a caring teacher. In our work as Waldorf educators, we have a chance to help children develop a high degree of resilience. While many of our children may come from strong homes and are not burdened by the multiple risk-

factors facing the children in the Hawaii study, modern life itself can be hard on children, with its emphasis on a hurried lifestyle, too many structured activities, a large amount of screen time, and only small amounts of time spent in nature or engaged in creative play.

In addition, the world is rapidly changing and the problems associated with climate change, poverty, and terrorism, to name a few, are growing greater. We

can only guess what challenges today’s children will meet as they grow up. We want them to be survivors, but even more we want them to thrive so that they can meet life’s difficulties with courage and hope. We hope they will want to be of service to others and to the world at large. How can we, as teachers, help them grow up to be highly resilient people who meet life with confidence and who turn obstacles into opportunities?

Build relationships with the children. First and foremost teachers can cultivate warm, supportive relationships with the children. Such loving care becomes an extra sheath for the child, and it protects and nourishes at the same time.

The research described above found that the children who showed the greatest degree of resilience later in life had qualities when they were very young that endeared them to people. We’ve all known babies and children who simply enchant us and draw us into their sphere. But

The capacity for being resilient abides in all of us, but whether it comes to the fore or not depends on a child’s own nature, upbringing, and education.

there are also children who are not so endearing, who approach the world with prickles or other forms of unhappiness. It is more difficult to come near such children, and as a teacher I found I had to work especially hard to reach such children and help them become more confident with the world.

I recall one five-year-old boy whose general attitude toward life was colored by antipathy. I worked hard to appreciate him and we made progress together. At the end of the year he gave me a drawing I still cherish. It had a child with a very smiley face but down the side he wrote “no, no, no” four or five times. His tendency toward antipathy was not yet overcome, but at least he was balancing it with some of the joy of life.

On another occasion I worked with a four-year-old girl who was very formal and stiff in the group. She expressed a lot of fear of the other children, especially the “big boys.” She spoke in a very high-pitched voice that, I’m sorry to say, grated on my nerves. I did all I could to be relaxed and receptive to her, but it was a constant effort. Then one day she brought me a knot doll and a cheesecloth about ten feet long for wrapping it in. I was about to send her back for a smaller cloth, when I hesitated and instead began swaddling the baby. Slowly, slowly I wrapped the baby, thinking I would speed up if she grew impatient. She did not, but waited to receive her baby with deep satisfaction. After that, she relaxed considerably, stopped being fearful of the other children, and spoke in a normal tone. It was as if she had needed swaddling and was able to grow a protective skin when her doll was wrapped. She became a full participant in the classroom and never seemed thrown by any of the ups and downs of classroom life.

We want them to be survivors, but even more we want our students to thrive so that they can meet life’s difficulties with courage and hope.

[W]hen children are at home in nature, they are also at home in the world.

Attuned to the natural world. The Hawaii study did not comment on children’s attunement to nature as a factor in their resilience, but I’ve generally found that when children are at home in nature, they are also at home in the world, in general. I recall one three-year-old who was afraid of school, of the other children, and of the worms and other creatures on our playground. Through stories and tender ministrations to the worms, I helped her overcome her fear of them, although I then had the problem of convincing her to leave them on the playground and

not bring them in the classroom as pets. As she became more comfortable with nature, including the mud puddles in our yard, she also stopped being fearful of the other children and became an active participant in preschool life.

The seasonal cycle. Working with the seasons brings us through the birth of spring, the expansiveness of summer, the contraction of fall, and death in winter. Then the cycle begins again. Year after year children sing songs, hear stories, eat seasonal foods, do seasonal work, and celebrate festivals. They expand and contract with the seasons and display a growing confidence in meeting all the seasons’ diverse moods, including a winter-like experience of death.

One day in my classroom one of my kindergarten children said to her friends, “Let’s pretend I’m dead and you’ve come to help me.” (That morning her mother had taken me aside to say that a family friend had died suddenly and the child and the parents were quite upset about it.) The child’s friends did not find this a morbid request. Rather, they lit up as if they were thinking, “Wow, we never played that before.” They brought out a wide plank and the child lay down on it. The children carried her around in stately procession and then gently set her down. They built up a

beautiful scene around her with flowers and candles, crystals and shells. Periodically they would carry her around again. On the third day of playing out this ritual, they invited me to join in. I approached with a basket of Easter eggs in my hand. As I knelt beside her she sat up with her arms in the air and announced, “I’m alive again, I’m alive again.” Her play of death was now complete.

A few years ago I attended her mother’s funeral. The child had become a lovely woman in her 30s with a husband and a beautiful child of her own. We spoke warmly with each other and I described this play scenario, which she did not recall. She listened intently and at the end said, “I worked it through.” “Yes,” I replied. What hung in the air between us were the words, “And now I’ll work it through again.” Meeting the death of a loved one with sorrow and courage is an act of resilience, perhaps one of the greatest of all.

There are other ways that children’s resilience is supported in a Waldorf early childhood classroom. I think in particular of fairy tales in which characters overcome difficulties and become transformed in the process. The golden girl in Mother Holle is a good example. Hansel and Gretel is another. In many fairy tales enchantments are broken through the intervention of someone else. That, too, is part of resilience. In the Hawaii study the resilient children sought out the help they needed from members of their family or community. Often we cannot overcome life’s difficulties on our own, but need someone else to help us transform the situation. Knowing that and seeking help is also part of resilience.

Endnote

- 1 Werner, Emmy (2005). “Resilience and recovery: Findings from the Kauai longitudinal study,” *Research, policy, and practice in children’s mental health*, Summer, Vol. 19 No. 1, pp. 11–14. Available online at <http://www.pathwaysrtc.pdx.edu/pdf/fpS0504.pdf>.

This article was previously published in KINDLING (Journal for Steiner Waldorf Early Childhood). Issue 27, Spring 2015.

Joan Almon was a Waldorf early childhood educator in Maryland for 18 years and traveled extensively as chair of the Waldorf Early Childhood Association of North America (WECAN). She co-founded the Alliance for Childhood in 1999 and now works on a number of childhood issues, including the need for play-based education in preschools and kindergartens.

Beyond Myth-Busting

Understanding Our Evolving Relationship to Rudolf Steiner's Educational Work in the Past, the Present, and the Future

Stephen Keith Sagarin

Rudolf Steiner said many things about teaching, learning, and child development. Over time, these have informed what we call and what we have created as Waldorf or Steiner education. We have adopted some of the practices Steiner recommended and we have not adopted others. In addition, we have adopted practices about which Steiner said nothing or against which Steiner spoke specifically.

In considering our work in the present and planning our work for the future, we would do well to examine our teaching practices in light of what Steiner said, what he didn't say, what we currently do, what we currently do not do, and what we might do—or not do—in the future. This way of looking at our work can help us move beyond an entrenched or dogmatic view. More importantly, it honors an educational method that of necessity is constantly evolving, one that is alive.

Much work has been done in the past ten and fifteen years in what we may call “myth-busting,” attempting to demonstrate the ways in which what we call Waldorf education is occasionally at odds with Rudolf Steiner's intentions for educational practice. I have written on this topic,¹ as have Susan Howard² and Christof Wiechert,³ among others.

My own interest in the topic dates back, in part, to the differences in practice that I observed in moving from the Waldorf School of Garden City, which I had attended as a student and at which I taught for twelve years, to the Great Barrington Rudolf Steiner School, where I was a teacher and administrator for five years before moving to the Berkshire Waldorf High School. Garden City, founded in 1947, had no “math gnomes” or “circle time” because these practices evolved somewhat later and at other schools.

Each school develops and carries its own culture and practices, and these differ from school to school. Over time, of course, schools cross-pollinate, and I'm sure circle time and even math gnomes have found their way to some Garden City classrooms.

These two examples provide evidence of practices about which Steiner is silent, practices that have evolved since Steiner lived, but that are increasingly taken to be part of Waldorf education. I have written about them elsewhere,⁴ calling into question the use of math gnomes, for instance, while acknowledging that circle time has its use, within limits.

To assist consideration, I created the following matrix that lays out the logical possibilities for engaging with what Steiner said—or didn't say. It includes what we do now and what we might do in the future. A plus sign (+) indicates an educational practice that Steiner advocated, something we currently practice, or something we might practice in the future. A minus sign (-) indicates an educational practice about which Steiner is silent, one we currently do not practice, or one we will not practice in the future.

Although this table may appear at first to be somewhat abstract, I believe it presents a more thoughtful and sophisticated way to think about what we do in Waldorf schools—and how it evolves—than simple references to “Steiner said,” “Steiner never said,” and so on. Instead of an adversarial conversation about what we should or shouldn't do, it helps us situate our present practice within its origins in the past and its possibilities for the future.

This matrix and the thinking behind it are intended to be a tool for structured conversations in schools and among colleagues regarding their

	PAST: Steiner said... or he didn't...	PRESENT: We do... or we don't...	FUTURE: We will... or we will not...
1	+	+	+
2	+	+	—
3	+	—	+
4	+	—	—
5	—	—	—
6	—	—	+
7	—	+	—
8	—	+	+

Educational practices, based in the work of Rudolf Steiner, of the past, present, and future

teaching practices. Participants don't need to have a logical diagram in hand; they just need to be aware of and remain open to the possibilities laid out here.

I will consider all eight possibilities, with illustrative examples. My examples are not necessarily yours. But, as you'll see, the thinking behind each follows a pattern that imbues them with value. Even if you disagree with my examples and conclusions, you and I can discuss where you believe I went wrong, present evidence, and arrive at a considered opinion that, with some work, takes us beyond the mere assertion of agreement or disagreement.

Each of the eight possibilities arrayed in my matrix is not equally worthy of our time. Some practices clearly derive from Steiner's work, are central to our practice, and should continue into the future relatively unquestioned. For instance, the first row is the least problematic. Steiner recommended a practice, we employ it, and we agree to continue to employ it in the future.

Example 1.

Past: Steiner said we should teach imaginatively between the ages of 7 and 14.
Present: We are doing this. It's one of the greatest strengths of our current practice and the reason many parents send their children to us and teachers find value in their work.
Future: We should continue doing this.

Although the first row may be in some ways the least problematic, it is also likely the home of the more profound and essential aspects of what we do. Education imbued with spirituality? Developmentally appropriate education? Teaching that addresses an image of a triune human being? Education for environmental reverence and social health? We agree on these, try to practice them, and don't need a lot of conversation to agree to continue to address them in the future. The challenge here is not to question practice but to deepen it, and that's a topic for a different essay.

Row 2 asks the question, what are we doing today, based on Steiner's work, that we should not do tomorrow? If we understand Steiner to have asked for teaching that is alienating or racist, for example, and if we are currently teaching in this mode, then we should consider abandoning it. Such considerations belong in this row. Abandoning a practice recommended by Steiner is not something Waldorf schools or teachers should do lightly, but if we are honest, we must admit its possibility.

Example 2.

Past: Some of Steiner's remarks about, say, the French and the French language are incendiary, to say the least.⁵
Present: Teachers who base their attitude toward the French and the French language on Steiner's remarks would be highly and inappropriately prejudiced.
Future: Any such teachers should strongly consider altering their practice in the future. Schools that employ them may have to censure their work. [No example of a Waldorf educator teaching in this way has come to our notice. — Ed.]

Row 3 points us toward engaging with suggestions Steiner made for teaching but that we have not made part of our practice. Nearly each time I teach a course, even one I have taught twenty or more times, I return to

E.A.K. Stockmeyer's Curriculum⁶ to re-read the relevant section. I almost always find something new, something I don't recall reading before, something I can use to refresh my teaching and make it better and more effective. If necessary, I don't stop with Stockmeyer, but head directly for the Steiner work to which Stockmeyer refers. I believe a significant portion of our math, history, and science teaching would be improved by attention to considerations of this type. But here is an example from painting:

Example 3:

Past: Steiner said that painting on both white and colored or tinted paper would have an enlivening effect on students.⁷

Present: Many teachers do not do this and may not even be aware of this recommendation.

Future: We should strongly consider making it part of our practice in the future.

In my view, Steiner was wrong about some things. He was human and fallible. These simple statements may be considered heretical by some of my colleagues, but not to admit them is to insult Steiner's humanity and the possibility for the growth and development of our teaching practice. Further, not to admit to them is to add to a sectarian and isolationist view of Steiner and anthroposophy. Even if you and I are not capable of saying precisely where Steiner was incorrect, we must admit the existence of his errors. The fourth line of my matrix considers practices that Steiner may have advocated but that we do not implement and should not implement in the future.

Before giving the following example, however, it should be noted that Steiner was not, in this instance, advocating the correction of left-handedness for writing, and that he did not advocate changing left-handedness in all or even most circumstances. But this example has been used to claim that Steiner was in favor of consistent changing of left-handedness. This situation points to the need for vigilance

in accepting claims of "Steiner said," the need to check the source and the context, and the need to apply sound judgment to the specific circumstance.

Example 4:

Past: Steiner said, at least once, "We should always correct left-handedness."⁸

Present: Research shows that asking children to switch hands may often have deleterious consequences, and many, if not most, teachers do not attempt this.

Future: We should continue strongly to question switching children from left-handedness to right-handedness. Steiner was principally concerned with ambidextrous children when he advocated emphasizing right-handedness for writing, and any orthodoxy here can easily do more harm than good.

The fifth line considers practices that were, are, and should remain outside our practice.

Example 5:

Past: Steiner did not advocate corporal punishment.

Present: We do not indulge corporal punishment.

Future: We should not consider corporal punishment.

Row 6 is perhaps the most challenging row of all. It suggests areas of practice for which we cannot turn to Steiner, who is here silent; areas in which we currently are not practicing; but areas in which we will be called to practice in the future. To meet successfully the demands of the future that extend us beyond guidance from Steiner's words and beyond what we currently do, we will have to take the reins that Steiner (and others) have given us, so to speak. Here we may develop the imagination and intuition to deal creatively, ethically, and freely with the as-yet-unknown. This is, in fact, the area for which anthroposophy prepares us. We should face the challenges in this area with courage,

with renewed commitment and vigor. We might imagine that considerations that belong in this row exist only in the future, but I believe my example shows that they are clearly already here.

Example 6:

Past: To my knowledge, although Steiner spoke about the effects of alcohol, narcotics, and other substances, he didn't say anything about many of the drugs, including marijuana, that our students may abuse.

Present: Beyond some prohibitive policies that seem to have more to do with our current comfort and practical considerations than with educational ideals, we too frequently don't contend with the implications of our students' drug use.

Future: We should probably develop a more insightful, thoughtful education around student drug use.

And, finally, we find the examples of "myths" that prompted my thinking about this topic, practices that have evolved since Steiner lived and that we must examine carefully to be sure they are valuable or to be sure they have not become baseless and dogmatic.

Example 7:

Past: Steiner did not say we should use "math gnomes" to teach math.

Present: We frequently use math gnomes to teach math in the early elementary grades.

Future: We should stop using math gnomes to teach math. They trivialize the elemental world and sidestep Steiner's own suggestions for math teaching.

Example 8:

Past: Steiner did not say students should gather for "circle time" in the morning.

Present: Students currently gather for circle time, which seems to have been introduced to schools, including Waldorf schools, in the late 1970s or 1980s.

Future: Students should continue to gather for circle time, as appropriate.

It would be a mistake to believe that this matrix addresses all considerations of that part of our work that is not eternal and essential. Important initial conversations revolve around where a particular practice belongs.

For me, the use of math gnomes trivializes the elemental world and introduces a distraction into a process that takes spiritual reality—the realm of mathematics—and brings it to earth in our symbolic and conceptual understanding. In addition, Steiner and many others since him have offered brilliant ideas for teaching math without the distracting use of gnomes, squirrels, or kings. I have yet to hear a cogent argument in favor of Dorothy Harrer's math gnomes and their compatriots, but I know that many teachers use them and do not change their practice. I know of one teacher who used them, judiciously, and this teacher is an excellent mathematician. But how much better could that teacher have been? How much more insight could this teacher have inculcated?

On the other hand, to gather in a circle is a powerful social force. So long as work in a circle reinforces or assists learning and the purpose of the morning lesson, it is clearly a healthful practice.

To end with another, more complex, example, take the prohibition on the use of black in young children's drawings and paintings. Although Steiner did not offer a prescription or prohibition with regard to the use of black in children's work, it is possible to interpret his work to justify this prohibition. The challenge is to keep this policy healthy and relevant. If we simply adopt it without understanding it, we become dogmatists and immediately subvert our own aims to create a living method of education.

Implementing ideas dogmatically also causes all kinds of practical and cultural problems. Removing black but leaving brown and pink in a box of crayons allows those children with

pink skin and brown hair to draw their likeness, while brown-skinned children with black hair are stymied. This is a horror, especially in the United States, given our history of slavery and racism. Thoughtful teachers will not indulge a prohibition on black, but may healthfully choose to give children only prismatic colors (“rainbow” colors), removing not only the black but also the colors that allow any children to draw naturally-colored skin or hair.

Further, as a thought experiment, imagine you are teaching children in impoverished circumstances. You have charcoal with which you may draw, and nothing else. Is it better to forego drawing altogether, or to use the charcoal, even though it’s black?

Conversations along these lines, conversations that begin with research and a clear understanding of Steiner’s educational work and that take into account current practices and their validity and efficacy, will clarify our work in schools and move us toward ever better teaching and learning.

Finally, however, these conversations can go only as deep as the persons having them are capable of going. It is incumbent on each one of us to continue our development as human beings through contemplative, reflective practice and through warm, honest relationships with each other. Only increasingly human teachers will honor Rudolf Steiner’s educational aims and honor the humanity of the students they teach.

Endnotes

- 1 Sagarin, S. (2007). “Playing ‘Steiner says’: Twenty myths about Waldorf education.” In *Research bulletin*, Vol. XII, No. 2, Spring 2007. Wilton, NH: Research Institute for Waldorf Education, pp. 37–44.
- 2 Howard, S. (2006). “The essentials of Waldorf early childhood education.” In *Gateways*, 51, Fall/Winter. Spring Valley, NY: Waldorf Early Childhood Association of North America, pp. 6–12. <http://www.waldorfearlychildhood.org/uploads/Howard%20Article.pdf>
- 3 Wiechert, C. (2011). “Rethinking the threefold division of the main lesson,” <http://www.waldorftoday.com/2011/01/rethinking-the-threefold-division-of-the-main-lesson-christof-weichert>
- 4 Op. cit., Sagarin.
- 5 “The use of the French language quite certainly corrupts the soul. The soul acquires nothing more than the possibility of clichés. Those who enthusiastically speak French transfer that to other languages. The French are also ruining what maintains their dead language, namely, their blood.” Steiner, R. (1998). *Faculty meetings with Rudolf Steiner*, vol. 2. Great Barrington, MA: Anthroposophic Press, p. 558.
- 6 Stockmeyer, E.A.K. (2001). *Rudolf Steiner’s curriculum for Waldorf schools* (Rev. 3rd ed.). Sussex, England: Imprint. (Original work published 1965).
- 7 Steiner, R. (2000). *Practical advice for teachers*. Great Barrington, MA: Anthroposophic Press, p. 35.
- 8 _____. (1998). *Faculty meetings with Rudolf Steiner*, vol. 1. Great Barrington, MA: Anthroposophic Press, p. 345. Here Steiner is answering a question about use of hands during piano lessons.

References

- Howard, S. (2006). “The essentials of Waldorf early childhood education.” In *Gateways*, 51, Fall/Winter, Spring Valley, NY: Waldorf Early Childhood Association of North America (WECAN), pp. 6–12. <http://www.waldorfearlychildhood.org/uploads/Howard%20Article.pdf>.
- Sagarin, S. (2007). “Playing ‘Steiner says’: Twenty myths about Waldorf education,” in *Research bulletin*, Vol. XII, No. 2, Spring 2007. Wilton, NH: Research Institute for Waldorf Education.
- Steiner, R. (1998). *Faculty meetings with Rudolf Steiner*, Vol. 2. Great Barrington, MA: Anthroposophic Press.
- _____. (2000). *Practical advice for teachers*. Great Barrington, MA: Anthroposophic Press.

Stockmeyer, E.A.K. (2001). *Rudolf Steiner's curriculum for Waldorf schools* (Rev. 3rd ed.). Sussex, England: Imprint. (Original work published 1965).

Wiechert, C. (2011). "Rethinking the threefold division of the main lesson," <http://www.waldorftoday.com/2011/01/rethinking-the-threefold-division-of-the-main-lesson-christof-weichert>.

This article is based in part on a keynote address given on May 2, 2015 at the annual Steiner Education Australia (SEA) Governance, Leadership, and Management (GLaM) Conference at Shearwater, The Mullumbimby Steiner School, Mullumbimby, NSW, Australia.

Stephen Keith Sagarin, PhD, is Associate Professor of Waldorf Teacher Education at Sunbridge Institute, Spring Valley, NY, and Faculty Chair, teacher, and co-founder of the Berkshire Waldorf High School in Stockbridge, MA. He is former editor of the *Research Bulletin of the Research Institute for Waldorf Education*. He is author of *The Story of Waldorf Education in the United States, Past, Present, and Future* (SteinerBooks, 2011). He earned his doctorate from the Graduate School of Arts and Sciences, Columbia University, NY, and his BA from Princeton University.

Assessment: A Waldorf Perspective

Martyn Rawson

According to the Swiss Waldorf teacher Robert Thomas, “for as long as schools have existed...one of the teachers’ main tasks has been to observe, evaluate, judge and classify the work of their students.” (Thomas 2005) Thomas goes on to point out that the question of assessment has three central aspects: the *what*, the *how*, and the *who*. The ‘what’ consists of observable, measurable facts; the ‘how’ refers to the relationship between the learner and the teacher; and the ‘who’ indicates the person learning and developing. What we understand about a person is something unique; it cannot be standardized, generalized, or measured. It is also never complete, but always remains open.

We generally assess the past, what has already happened. But assessment also means getting a sense of what is emerging, what is in a state of becoming. We can try to understand the future of the child, as it emerges, to borrow Otto Scharmer’s phrase. (Scharmer 2009) An assessment can also be a kind of message from the future that we, as teachers, attempt to read. This means that we have to create space in our assessment for the person’s potential development, and doing this well can even help a healthy future come about. Therefore, in assessment we need to give space to the voice of the person we are assessing and be open to hints of what he or she may become—the distinctive signature of that person as it manifests in deeds, gestures, and acts of creation. In doing so, we must be most careful not to limit that potential through our judgments based on the past.

We have to create space in our assessment for the person’s potential development. ... In assessment we need to give space to the voice of the person we are assessing.

The *who* refers to the person doing the assessing. How we assess sends a message and defines the nature of that relationship. Is it well-intentioned, respectful, and caring, or distancing, objectifying (i.e., making the person into an object, or even a statistic), or labelling (weak, average student or good student)? The quality of an assessment depends on the quality of seeing, listening, and understanding.

Assessing learning in a Waldorf context assumes we know what learning means from an anthroposophical perspective. There has been surprisingly little published on what the Waldorf view of learning actually is, although Jost Schieren recently made an interesting attempt. (Schieren 2012) Learning is a complex theme that I can’t go into here, but perhaps the most important things to remember are that learning is a process that transforms the whole person and thus changes the way we are and how we act, and that it has to do with making and sharing meaning about the self, others, and the world.

Let me state at the outset my position regarding assessment for learning. I was jointly responsible for developing and publishing probably the first public definition of learning outcomes grade for grade (for math, English, and first foreign language) in the Waldorf literature. (Mephram & Rawson 1997; Rawson & Richter 2000) Although I have regularly promoted the use of assessment for learning and criticized the lack of good assessment practices in Waldorf schools, over the years I have become concerned that the pendulum has swung too far the other way.

This article revisits one of my basic interests in Waldorf pedagogical principles and is a much shortened version of a longer essay on this topic.

The context of assessment today

Assessment today has to be understood within the context of the current dominant educational culture of emphasizing performance, surveillance, control, and accountability using instruments of standardization, testing, and ranking. This culture is so pervasive and accepted by so-called common sense (who can argue against what is called “quality in education”?) that there appears to be no alternative. However, Professor Stephen Ball of the London Institute of Education dubs what he calls performativity in education “a culture or system of terror. It is a regime of accountability that employs judgments, comparisons, and displays as means of control, attrition, and change. The performances of individual subjects or organizations serve as measures of productivity or output, displays of quality, or moments of promotion or inspection.” (Ball, 2008, 49) Ball has explored the worldwide networks that promote such educational policies in search of profit without a grain of pedagogy in their systems. (Ball, 2012) This is not conspiracy theory, but serious academic work.

The impact of such policies has also been well researched. Professor Paul Verhaeghe has identified that an educational culture that emphasizes competition—reinforced by selection and grades and driven by the motivation of acquiring educational capital in the form of ever more inflationary qualifications that say nothing about a person’s human qualities—leads to a “winner/loser” mentality among students. (Verhaeghe 2015) Those who buy into this system tend to value materialism, consumerism, individualism, narcissism, intolerance of difference, xenophobia, and

the belief that other people’s misfortune (e.g., unemployment, sickness, burnout, lack of health insurance, refugee status, etc.) is their own fault. Even among the “winners” in the education “market” there is a high frequency of depression, insecurity, substance abuse, and emotional exhaustion from the relentless pursuit of success and bodily youthfulness. Many intelligent, highly-educated, and successful still-young people reach

a point in their lives when burnout makes itself apparent and the long, difficult search for meaning and holistic health starts. Verhaeghe asks whether it might be wiser for such societies to offer a different kind of education,

one based not on competition but on social solidarity.

This educational treadmill starts rolling in preschool. Ulrike Keller has researched how grades affect young children’s learning behavior. (Keller, 2012) Those who can afford it place their children as early as possible in “turbo-kindergartens” that prepare children for school and give them an edge over their “competitors.” Once at school the competition begins in earnest. Keller compares the different effects on a child when she comes home and the first question is, “What grade did you get in school today?” as opposed to, “What interesting things did you experience in school today?” The first question doesn’t even have to lead to tangible rewards (something to consume or just the money) to make it clear to the child which priorities the adult world has.

This leads us back to the question of what we understand and value in terms of learning. What is learning actually about? Professor Horst Rumpf has described two ways of learning about the world and the knowledge that these produce. (Rumpf, 2010) The first involves capturing, dissecting, analyzing, labelling, categorizing, and then mastering and exploiting aspects of the world. (The choice of verbs already describes

What we understand about a person is something unique; it cannot be standardized, generalized, or measured.

the attitude behind this approach.) The second way of learning involves respectful and careful watching (in Waldorf we would say, “with wonder”) in a mood of gratitude for being able to share this experience, combined with the assumption that there is always more than we can perceive or understand at any one moment. It is a descriptive process and its purpose is to enable us to become more richly experienced and thus to transform ourselves as learners.

The first method of learning can be assessed by testing whether the learner *possesses* the knowledge. Here what counts is the outcome, and we can measure it quantitatively. In the second type of learning it’s the process that counts. We can assess qualitatively how the knowledge was gained and how the person has changed through this rich experience. In Waldorf education we need both types of learning and both types of assessment. The difference lies in which learning method we teach first and which one we privilege and reward.

Assessment is moral action

Assessment always involves making judgments about what we value, about how we recognize quality, excellence, effort, engagement, intentions, and the effects our pupils have on their surroundings. How we value and reward performance thus has a moral message. This permeates the pedagogical culture in the school. Assessing only cognitive academic achievement lowers the value of everything else children do. The attainments we recognize, the awards we grant, how we praise and celebrate—all this has a moral effect that shapes the young person and also says a lot about us. Therefore, we need to be very clear about our values.

We value people who learn from mistakes rather than those who claim that to succeed means never to fail.

Assessing only cognitive academic achievement lowers the value of everything else the children do.

Of course, Waldorf schools need to come to terms with external social expectations regarding the measurement of attainment so as not to isolate the pupils from their community. Our students must get the necessary qualifications for learning a profession or going to university. Waldorf education does indeed value and promote personal achievement, while at the same time espousing a non-competitive

approach to learning. We value, for example, individual effort regardless of the actual outcome. We value the way people are and not just what they say. We value people who learn from mistakes rather than those who claim that to succeed means never to fail.

The question remains, however, whether we adopt commonly-held practices that conflict with our own values, such as an emphasis on grades and cognitive achievement and competitiveness. How soon and in what way do we encourage our students to learn for the test or exam? For me the central question about assessment is: What effect does it have on the whole child’s being, including her future? Does it unlock doors, open windows, assist movement (inner or outer), and encourage learning without determining its outcome?

Assessment within a developmental approach

A central tenet of Waldorf teacher education is that teachers should understand not only human learning but also human development from an anthroposophical perspective. Careful observation and understanding of each individual leads us back to an appreciation of the general and common processes of learning and development. However, it is important to see these general principles not as norms but as archetypal processes that come to individual expression differently in each person.

Knowing this enables teachers to design and plan their own lessons. It is an iterative process of doing, observing, contemplating, and reflecting that informs the creation and shaping of pedagogical situations in which learning and development can occur. This also means that we need to accommodate our modes of assessment to the developmental situation of the child.

Here there is a risk that we impose inappropriate developmental frames onto children, by, for example, having expectations of what a child in grade three should be and be able to do. We know from the work of the Swiss pediatrician Remo Largo, who gave a keynote lecture at the Goetheanum at the most recent World Teachers' Conference, that the average *normal* developmental span at the age of 6 is three years and at the age of 14 it is five years (not including children with special developmental issues). (Largo 2011) Therefore there are no standard grade 1 or grade 8 students. Each child has a unique developmental biography and will therefore respond to the same experiences in different ways. That is normal.

The Waldorf curriculum is structured into years/grades, and the subjects follow their own developmental logic with regard to content and method of teaching. The wisdom of this curriculum is that it suggests a sequence of experiences that can have a harmonizing effect on the children. (Rawson & Richter 2000) It offers developmental tasks to a heterogeneous group of children of the same chronological age who comprise a community of learners through their shared experiences. This, however, does not mean that outcomes have to be standardized.

To be inclusive as a teacher, I need to differentiate the tasks I give children who have had the same experience or heard the same story. Some children need a task that simply

requires them to repeat in their own words what the teacher presented; others can be asked to make comparisons, interpret, modify, or even find their own examples—in other words, to learn in a transformational way. Children process their experiences differently because they are different. Therefore, if I design a pencil and paper test, I have to make it possible for all learners within the class to participate successfully, including those whose development for some reason lies outside the broad normal span of development. It should be possible for everyone to succeed at some level. That means I expect more from some than from others. There are, of course, better ways to assess children than by giving them pencil and paper tests.

Assessment of teaching comes before assessment of the pupils' performance

Assessing pupils assumes that the teaching affords optimal learning. If that is the case, then the only variable factor is the pupil. But unless the teaching is optimal, the focus needs to be on the effect rather than on the main variable in the cause—namely on the teacher, the teaching, and

the learning context. Of course, the state looks at testing outcomes as a judgment on the quality of education in a school. But this is a crude instrument that does not take the context into account. The poor rating of schools in socially deprived areas always reflects unfairly on the teachers, who may in fact be doing a great job under almost impossible conditions.

A balanced approach has to look at both the teaching and the outcome of the teaching. Put differently, assessment involves a cycle of reflecting *on*, *in*, and *for* teaching. It means reflecting on pupils, their work, what they say and do, and how they do it. It involves knowing what to do in the moment in the classroom, and it means weighing up the next

...[T]he most important factor in enhancing learning is teachers who are able to observe the effects of their teaching on their pupils and who can modify their approach to teaching based on these observations.

move. *Reflecting on* is retrospective, looking back at what happened. *Reflecting in* or while teaching involves noticing how children respond and intuitively knowing how to respond pedagogically. It is a kind of pedagogical intuition that draws on embodied, tacit working knowledge acquired through practice, study, and contemplation. *Reflecting for* teaching involves planning, anticipating, and preparing lessons.

Assessment rarely requires a final or ultimate judgment. It is careful, respectful and tentative, provisional and iterative—in other words, it is ongoing. Assessment should be a way of supporting learning and development.

Research by John Hattie shows that the most influential factor in enhancing learning is teachers who are able to observe the effects of their teaching on the learning behavior of their pupils and who can modify their teaching approach based on these observations. (Hattie, 2012) Hattie's core message is: Know thy impact. We can translate this phrase to mean: "Perceive how children respond to the learning situations you create through your teaching, curriculum, school environment, and climate. Learn from this and then adjust your approach accordingly." This is the same as saying: "Base your teaching on practice-based research." This means focusing assessment on the teaching rather than the pupils by observing its effects on the learning.

The second most important factor, according to Hattie, is the nature of the teacher's response to the pupils' learning. The purpose of assessment for learning is to give the students reflections and suggestions in a form and in such a way that the pupils understand what the next concrete step needs to be. Supportive, tactful, helpful, sensitive, and practical responses are invaluable in learning.

What kinds of student assessment are there in Waldorf education?

Assessment in Waldorf schools appears in two basic forms: assessment *for* learning and assessment *of* learning. Both methods can be used to monitor the quality of the teaching and to measure pupils' attainments against relevant criteria. The Waldorf approach is based primarily on assessment for learning and ipsative assessment, which evaluates the pupil in relation to her own personal starting point. (Avison and Rawson, 2014, 38) I emphasize that I am writing from a European perspective. I have no experience of Waldorf schools in the U.S. and some of my terminology may be unfamiliar. I will now outline the types of assessment that I think are relevant in any Waldorf context.

Ipsative-referenced assessment

Ipsative assessment (from *ipse*, the Latin word for "self") is self-referenced. That means a pupil's performance is evaluated against her own prior performance as judged from a given starting point (e.g., the start of a school year, the beginning of a module or block). In other words, the same achievement might mean a great

improvement and effort for one person, or the result of little effort and no improvement for another. Ipsative assessment is a way of individualizing assessment to the person, taking that person's whole situation into account.

Ipsative assessment looks at the pupil's biography and senses what is emerging in the person over time and across different situations. In effect, this is the Waldorf way of assessing, and

Ipsative assessment looks at the pupil's biography, sensing what is emerging in the person over time and across different situations. It is certainly the most relevant way to assess individuals in classes with a wide range of abilities.

it is certainly the most relevant way to assess individuals in classes with a wide range of abilities, even including children with learning disabilities. It means the student is competing against no one but herself. The pupil asks, "Can

I do better than last time?” “Can I improve on what I have achieved so far?” “What do I need to do to be better at this?” Ipsative assessment gives the individual pupil answers to these questions.

An example of this form of assessment in my school is the use of response sheets after each main lesson block (or half-term or project) from ninth grade onwards. The students gather these sheets in a folder. In a tutorial conversation the student and the class advisor look back over the sheets and discuss trends and tendencies. Here the comparison is with the person herself, the difference between earlier and present achievements in the same field or subject, rather than comparisons with anyone else or against standardized criteria. The class teacher can do this when she gives the main lesson books back at the end of each main lesson block. The assessment is addressed to the student and is not measured in relation to the class norm or what the teacher thinks is suitable for this grade.

Formative assessment

Formative assessment is process-orientated. It includes the monitoring of the ongoing learning of individuals and groups, and it is used to make adjustments to the learning process and to offer reflections to students about their learning. It is concerned with how learning occurs and is either informally or formally noted by the teacher, either verbally or in writing. The documentation of performance observed *in situ* is actually quite difficult to manage since it tends to take one's attention away from the lesson. However, when we do it after the lesson, we are liable to the risks of selective memory. Sometimes I give visiting students a checklist on which they record what individual pupils do. If I compare these more objective observations with my own retrospective feelings, I will recognize when I am wide of the mark. Therefore I make a very short list of

important aspects I wish to observe in the lesson and mark their occurrence with a simple code.

Summative (outcome) assessment

In its original meaning, summative assessment means making judgments about whether outcomes have been achieved. In mainstream education it frequently means measuring performance against standardized and statistical criteria. However, in Waldorf education it means summing up what has been done. Perhaps a less-contested term would be

“outcome” assessment. This kind of assessment can be used to establish whether a student has completed a task successfully or has learned what was required. It usually occurs at the end of a period or block of learning before a new stage or phase starts. It is perhaps most appropriately applied to assessing a literal performance

(on stage in drama or eurythmy, musical performance, art exhibitions, giving a speech, demonstrating a practical task, and so forth).

Outcome assessment is often formalized by tests with clear criteria for achievement. It requires a judgment based on evidence as to whether students have reached what they set out to achieve. This assumes a baseline of criteria (sometimes called learning outcomes), defining what the students are supposed to achieve and that the students know what is expected of them.

Outcome assessment sets tasks or uses criteria to ascertain levels of attainment. For example, at the end of a tenth grade biology class, the intended outcome could be: The student has understood the human digestive system. We ascertain whether she has or hasn't by asking her to draw a diagram and explain the digestive process using appropriate terminology. We thus establish how well she has memorized the material. However, this tests only one dimension of learning. We could then ask her to

Summative assessment should be carefully designed to be realistic and relevant, involve authentic problems or challenges, and provide an opportunity for creativity.

compare the character and function of various organ systems and even ask how learning about these organs has affected her understanding of her own behavior.

In my view, unless we think it is important to test short-term memory (because learning facts by heart is usually short-term!), the students need access to all the relevant information they might need to answer the questions. If they have their notes and main lesson books at hand during the test, then the questions can aim for understanding rather than simple memorization. Since there is so much information available at our fingertips, the real skill is not remembering it but knowing how to use it. This approach to assessment encourages the students to keep good notes. Main lesson books should not just be beautiful and completed on time; they should, above all, be useful resources for the future.

There also needs to be a range of tasks since no one task is likely to involve all the skills, knowledge, and attitudes being assessed. These tasks can be collected in a portfolio over a period of time. The criteria for grading the students' work need to be clear to all involved and broken down into concrete steps or stages. In situations where holistic assessment is used—for example, judging creative writing and the quality of writing in essays—there needs to be a balance of hard (quantitative) and soft (qualitative) criteria.

Outcome assessment can also establish developmental markers, such as school readiness, reading and writing abilities, and levels of numeracy. This kind of assessment has a place in Waldorf education, but not as an instrument of selection, but simply of diagnosis.

Finally, having tasks assessed by teachers who don't know the student (external assessors) or who are not currently teaching them is useful in the dialogue among the teachers. Teachers can get a perspective on whether the tasks

were appropriate and whether the criteria were properly applied. This is of course not something the students see. Outcome assessment should always take other recent work into account because test situations often put students under pressure and may not reflect what they are capable of doing.

Continuous assessment

This method is not actually as continuous as it sounds. It is in fact punctuated and based on accumulating the outcomes of regular written assignments. In effect it is a form of outcome assessment built up over time rather than in a single test at the end of a period of learning. It could be used formatively by making regular observations of and documenting oral contributions, participation in group work,

and behavior, but usually it isn't. Ciborski and Ireland describe this as a method used in Waldorf schools, though it is very much a state school method. (Ciborski & Ireland, 2015, 89-90) Students report that continuous assessment raises their stress levels and can have the same emotional effect as continuous surveillance. Continuous assessment sounds rational and effective but, then again, who wants to be continuously assessed?

Diagnostic assessment

This can be used to identify whether individual students need support. Diagnostic assessment is sometimes associated with a focus on problems and deficits but doesn't need to be. One can identify examples of good learning and healthy development and learn a lot from these.

Assessment for learning

This approach seeks to interpret evidence so that learners and their teachers can determine where the learners are in their learning, where they need to go, and how best to get there. It involves sharing learning goals with pupils,

Outcome assessment... has a place in Waldorf education, but not as an instrument of selection, but simply of diagnosis.

engaging them in self-assessment, and providing them with the teachers' perspectives. This process leads the students to the next step and assumes that every student can improve. (Hipkins 2007; Swaffield 2008; Swaffield & Dudley 2011)

Evaluative assessment

This is used by teachers to evaluate whether methods of teaching were effective. Here it is the teaching that is evaluated, not the students.

Peer-assessment and self-assessment

Peer assessment means that people are assessed by their fellow students. It also entails that students get involved in designing assessment procedures, which helps them to appreciate the nature of assessment and to conduct it in a considerate, fair, sensitive, and tactful yet honest manner. This process strengthens their own ability to assess themselves. It is a human and non-bureaucratic way of valuing the uniqueness of a person; in short, it provides the antidote to standardization.

A complete assessment would involve a self-assessment, peer-assessment, and assessment by the teacher—for instance, on the occasion of eighth grade or twelfth grade projects. These three dimensions, which encompass the social context in which the learner is embedded, enrich, as Robert Thomas suggests, the cultural climate of the school.

Some essential things to consider before assessing

The first point to make about any assessment is whether the criteria we use are fit for the purpose. I advise being critical. Let me illustrate this with a somewhat extreme example. If I read in some official Waldorf catalogue of standards (e.g., as listed in Ciborski and Ireland in the Appendix) that a child of a certain age should

be able to sit on a chair, pay attention, and be tolerant of others (among other things) by the end of first grade, I need to consider a number of things before I make this assessment. For instance, what happens to the child if I observe him and then document his behavior? Does my observation affect the child? Steiner and contemporary social researchers, though for different reasons, insist that it does.

Secondly, what do I do with my assessment once I've made and documented it? What consequences does it have for the child? What can the child do and what are the parents supposed to do? Does my assessment change

my practice so that the child can sit longer, pay more attention, or be nicer to her classmates, or is she supposed to effect this change simply because I ask (or tell) her? In other words, is this standard actually appropriate for this (or indeed any) child? The point is to ask: What effect does an assessment schedule actually have on the children being assessed, and what are the

pedagogical values underlying this standard?

The example of a child sitting on a chair illustrates—perhaps in an extreme way—the point about our values in classroom management. I know Waldorf classes that are models of good behavior when the class teacher is present, but as soon as this authority figure is out of the room, there is chaos or bullying, or they become unteachable in the presence of subject teachers. I also know “good” classes who can work for longer periods (even in grade 2 or 3) when the teacher is out of the room and who are interested in and welcoming to subject teachers. My point is that the bad behavior of the children in the first example would be noted in their assessments without reference to the invisible class teacher effect.

Waldorf education values and promotes personal achievement, while at the same time espousing a non-competitive approach to learning. We value individual effort regardless of the actual outcome.

Assessing skills, capabilities, and competencies

Much learning is social in that it occurs in dialogue or interaction with other people. Furthermore, most skills can be demonstrated only in a meaningful context. What is true of learning is also true of assessment for learning. If we test children individually on things that are actually done with others (e.g., using language) or are best used in real-life situations, then we should create assessment tasks that take these factors into account.

The emphasis on competencies—usually defined as skills, knowledge, and attitudes in a particular domain or field of learning—has tended to treat them as things one acquires and possesses, rather than as ongoing processes that manifest only in certain situations and under certain conditions. The idea that learning can be transferred from one domain to another is an oversimplification. In reality we always have to learn to apply skills in new situations. What we do transfer are dispositions to learning, habits of thinking and perception, and sensitivity to parameters. Capabilities are complex sets of dispositions and skills that enable us to perform complex tasks such as working with texts in foreign languages, carrying out an experiment in chemistry, or performing a play.

We therefore need to set students tasks that enable them to use and develop a range of dispositions and skills in different authentic, complex situations—i.e., we need to have flexible forms of assessment. Here are some general suggestions in this direction:

- The task has to be clear to the students.
- The task must afford opportunities to use the competence appropriately.
- The task should involve some kind of performance—that is, a real task that is located in a meaningful context and that

accomplishes something that the students experience as relevant. In Waldorf terms, this means that the task must engage the pupil's will.

- The assessment should occur over time, preferably across multiple contexts in which each context affords the use of the desired competence in different ways.
- Both the learner and the assessing teacher need to be clear about what kinds of evidence are required. Thus the assessment should be based on clearly formulated criteria.
- The process of assessment is also formative and should empower the learners by helping them to understand their learning better.
 - Clear responses and suggestions, based on the evidence, make the achievements and the next steps clear to the students.
- When making an overall judgment about competency, several episodes over a period of time need to be included and several assessments taken into account.

What we do transfer are dispositions to learning, habits of thinking and perception, and sensitivity to parameters.

Methods of monitoring and assessment

Some monitoring is informal, simply residing in the teacher's consciousness. However, the more students one teaches and the more classes one has, the harder this gets and the easier it is to form unconscious judgments of students that may not be correct, that might privilege some and discriminate against others. Few teachers admit to this, but I can say from personal experience, backed up by research, that this happens. (Kelly, 2011)

Therefore, some kind of notation and record-keeping is essential. This usually takes the form of a class list in which a number of aspects are simply recorded, such as attendance, punctuality, active and constructive participation in lessons, homework, completion of assignments, outcomes of formal summative assessments, ongoing

issues, learning support reports, outcomes of pupil case studies, and other relevant information.

The time-scale for this information depends on what is important and useful. There is little point in regularly documenting things we either don't need, can't understand, or are unable to do anything about (e.g., ongoing medical conditions). This information makes sense only if it contributes to our understanding of the student.

School reports: At the end of each year, reports are given. In my school they come in the form of texts (not grades) that characterize the student and highlight her strengths and weaknesses. There is an evaluation of the student's participation in school, including attendance and punctuality.

The student's social behavior is described. There is a short summary of the curriculum for each subject and an outline of the main learning outcomes. The student's attainments are noted and a formative comment about how she worked, what she found easy and hard is added. Finally, the next steps in overall learning, attitudes, and behavior are individually formulated for each student.

The report is aimed at informing parents and external parties rather than the students (who should already know this information directly—the report should contain no surprises), though for younger classes it can also be addressed at least in part to the child personally. It seeks to be fair and objective whilst demonstrating interest in the student. Some teachers err on the side of detailed perfection, either submitting their reports late or causing themselves stress in order to finish them on time. Others err on the other side, using standard formulations and not really addressing each individual. If good records are kept, writing a report should be straightforward

because it is a gathering of evidence and judgments made over time.

In high school, students should have the opportunity to read through their report and respond to it, taking up with their teacher any points they don't understand or agree with. If examinations or other external assessments (e.g., testimonials from work experience or projects) have been taken, these outcomes should be added to the report.

As research by Waldorf teacher Heidi Engel has shown, written reports enjoy several advantages over grades and competence profiles. (Engel 2013) A written report can be sensitively phrased to take account of the individual student. This is particularly relevant for weaker students, especially in cases when remedial measures are recommended. These can be framed in positive

A written report can be sensitively phrased to take account of the individual. This is particularly relevant for weaker students.

supportive terms that also value the efforts made by the learner (even though the outcome is normatively weak). Bald or generic comments lacking any context—such as “More practice needed” or “Must try harder”—are generally unhelpful and may reinforce an already poor sense of self-efficacy in the student. Just as unhelpful are unqualified cliché comments, such

as “Good.” A comment like this says nothing to those who made significant progress and further downgrades those who did not. Heidi Engel pleads for an assessment culture that is sensitive to the personal relationships (the how and the who), since these are so important in learning and development.

Competence portfolios: Increasingly, Waldorf schools are using portfolios to record the competencies young people develop through informal learning situations, such as work-experience practicums, projects such as the twelfth grade project, class plays, and other projects. The *European Portfolio Handbook* explains how these portfolios can

be structured. (Koch, 2010) As well as serving as self-assessments, competence portfolio documents can also contain external reports on young peoples' attainments. They are often used to support university applications, training opportunities, and work.

Naturally occurring evidence: This is evidence derived from activities in a range of real contexts and in everyday life over a period of time. This means that evidence should not be derived from contrived assessment events or artificial classroom situations. Evidence can be collected in any form that relates to the competence or capability in question. This includes work that students produce during the normal course of a lesson. The examples can be copied and collated over time. This is easiest to gather with written work, or with products that can be photographed, recorded, or filmed, but the same principle applies to oral performance (a presentation or participation in discussion, responding to or giving suggestions, asking questions and sustaining dialogue). The important thing here is that the teacher documents the occurrence, using criteria. Having colleagues collaborate and mutually confirm these judgments is important.

"Naturally occurring" does not mean "spontaneously occurring." Teachers need to design meaningful tasks that create opportunities for students to demonstrate their competence without creating artificial or contrived situations. And they must be able and willing to document these occurrences. This approach is similar to what Ciborski and Ireland report as performance assessments of experiential learning or assessment while learning is taking place, though actually what they describe is assessment when teaching or instruction is taking place. (Ciborski & Ireland, 2015, 85–87) Evidence of learning is not just how children behave during teaching

episodes, such as participation. Again, it depends on what we understand as learning.

Using grades (i.e., rating using a scale of achievement):

How we offer reflections and suggestions on the basis of assessment is crucial. Giving a student grades at any age is meaningful only when they are accompanied by reflections that show the student the way forward. Grades without commentary indicate

the level of attainment at the end of a learning process—for example, when a student leaves school. Even then, they are better accompanied by some formative comment highlighting strengths, weaknesses, and concrete suggestions as to how the

student can improve her performance.

Waldorf schools are famous in some quarters (for instance, widely in Europe and occasionally in North America) for not giving pupils grades, even in the upper years of their education. Unfortunately, this reputation is not always deserved. Many teachers give grades from the upper elementary school onward (sometimes only in the form of the results of tests, and the pupils treat them as grades). There are many problems with grades, and it is a very well-researched area of education. It is well known that different teachers will grade the same work differently, ranging from 1 to 4 points on a scale of 5, even when using the same criteria (though often these are implicit and not explicit). Texts are harder to grade than math exercises, but even in math there are surprising variations. Teachers mark differently if they know the students, compared to assessing them "blind." Sympathies and preferences, often unrecognized, play a role in how grades are awarded.

The notion that grades motivate and tell students where they stand is not borne out by research. The student who always gets top grades receives little incentive to expand knowledge

or skills, the student who always gets middle grade begins to feel very ordinary, and those who regularly get low grades already know they are weak (perhaps even “bad”) students.

Grades offer little incentive and have a negligible effect on learning. If you give students grades and written reflections, they look only at the grade. Hand back work you have spent hours correcting and annotated with a grade and, in all likelihood, the student will look only at the end grade, perhaps comparing it with those given to classmates. In consequence, the student has learned nothing from the work the teacher has invested in assessing the assignment. All the evidence points to the conclusion that a teacher’s response in the form of commentary is far more effective than any grades. (Hauschild 2014) It is very simple: Grades are not what people think they are.

Conclusions

Good practice occurs when self-reflective teachers assess their own teaching in terms of its effect on student learning and development and then share their evaluation with colleagues on a regular basis. In this way individual insights are tested collegially and flow back into the classroom. Good assessment can lead to transformation in both teaching and learning. When teachers use assessment intelligently to support learning and share it with their colleagues, one can speak of the school as a learning organization. If this is done effectively and transparently, the school can be considered accountable.

The notion that grades motivate and tell students where they stand is not borne out by research.

References

- Ball, S.J. (2012). *Global Education inc. New policy networks and the neo-liberal imaginary*. London and New York: Routledge.
- Ciborski, S. & Ireland, H. (2015). *Assessment for learning in Waldorf classrooms: How Waldorf teachers measure student progress toward lifelong learning goals*. Academica Press: Palo Alto, CA.
- Drummond, M.-J. (2008). “Assessment and values: A close and necessary relationship,” in S. Swaffield (Ed.), *Unlocking assessment: Understanding for reflection and application*. London and New York: Routledge, pp. 20–35.
- Engel, H. (2013). *Verbalzeugnisse als Teil des schulischen Feedbackverfahrens beziehungssensibel gestalten*. (Masters), University of Osnabruck.
- Hattie, J.A.C. (2012). *Visible learning for Teachers: Maximizing impact on learning*. London and New York: Routledge.
- Hauschild, J. (2014). “Sind Schulnoten noch zeitgemäß?” *Spektrum der Wissenschaft (Psychologie/ Hirnforschung)*, 09.10.2014. doi: <http://www.spektrum.de/news/sind-schulnoten-noch-zeitgemaess/1312119>.
- Hipkins, R. (2007). “Assessing key competencies.” In M. o. Education (Ed.). Wellington, NZ: Ministry of Education.
- Keller, U.L. (2012). *Gerechte noten gibt es nicht (Just grades don’t exist)*. Sinzheim: Via Interna Verlag.
- Kelly, P. (2011). “Unconsidered activity, craft expertise and reflective practice in teaching,” in *Reflexive practice: International and multidisciplinary perspectives*, 12(4), pp. 557–568.
- Koch, T. (2010). *European portfolio certificate handbook*. Brussels: European Council for Waldorf Education/ Comenius Lifelong Learning Programme.
- Largo, R.H. (2011). *Kinderjahre: Die Individualität des Kindes als erzieherische Herausforderung (Childhood: the individuality of the child as educational challenge)*. Munich: Piper Verlag.
- Mepham, T. & Rawson, M. (1997). *Steiner Waldorf education in the UK: Aims, methods and curriculum*. Forest Row, UK: Steiner Waldorf Schools Fellowship in the UK and Ireland.
- Rawson, M. (2005). “The role of evaluation and examinations within Waldorf education within different age groups.” In D. Mitchell (Ed.), *Evaluation, homework and teacher support*. Fair Oaks, CA: AWSNA Publications, pp. 25–36.

- _____. (2010). *Educational quality development*. Eindhoven, NL: Mercurius International.
- _____. (2011). "Democratic leadership in Waldorf schools." *Research in Waldorf education*, 2(2), pp. 1–15.
- Rawson, M. & Richter, T. (2000). *The educational aims and content of the Steiner Waldorf curriculum*. Forest Row, UK: Steiner Schools Fellowship Publications.
- Rumpf, H. (2010). *Was hätte Einstein gedacht, wenn er nicht Geige gespielt hätte? Gegen die Verkürzung des etablierten Lernbegriffs*. Weinheim and Munich: Juventa Verlag.
- Scharmer, O. (2009). *Theory U: Leading from the future as it emerges – The social theory of presencing*. San Francisco: Berrett-Koehler.
- Schieren, J. (2012). "The concept of learning in Waldorf education." *Research on Steiner education*, 3(1), pp. 63–74.
- Swaffield, S. (2008). *Unlocking assessment. Understanding for reflection and application*. London: Routledge.
- Swaffield, S. & Dudley, P. (2011). *Assessment literacy for wise decisions* (3rd edition ed.). London: ATL the education union.
- Thomas, R. (2005). "Evaluating, judging, testing and learning." In D. Mitchell (Ed.), *Evaluation, homework and teacher support*. Fair Oaks, CA: AWSNA Publications, pp. 19–24.
- Verhaeghe, P. (2015). *What about me? The struggle for identity in a market-based society*. Melbourne and London: Scribe Publications.

Martyn Rawson is a high school teacher at the Waldorf School in Elmshorn, Germany, and also in the Masters Program at the Waldorf Seminar in Kiel. He is a guest professor at the Freie Hochschule Stuttgart and London Waldorf Teacher Training Seminar, as well as being involved with teacher education in India. A research associate at the University of Plymouth Institute of Education in the UK, he has published widely on Waldorf themes, including co-editing *The Tasks and Content of the Steiner-Waldorf Curriculum* (Avison & Rawson, 2014).



Assessment for Learning in Waldorf Classrooms

How Waldorf Teachers Measure Student Progress toward Lifelong Learning Goals: A Report from the Author

Helen-Ann Ireland

This book, published by Academica Press, documents how nine Waldorf class teachers spanning grades three through seven prepared lessons and assessed their students' learning across several domains:

- Cognitive: for understanding of the material presented
- Affective and social: for the children's relationship to the lesson content and to each other in collaborative learning situations
- Psycho-motor: for their ability to respond in movement activities
- Aesthetic: for their effort in recording their work in writing and drawing.

The study, designed using qualitative research methods, took place in real time over five months in 2010. The teachers were asked to keep journals of their preparations, goals, and methods of assessment, as well as describe what evidence they were looking for to ascertain that their students were learning. We conducted weekly phone interviews to maintain an ongoing dialogue.

We used the qualitative methods described by Geertz (1934) as "thick description," analyzed the data using the method of coding as described by Strauss and Corbin (1998), and adapted the grounded theory approach described by Charmaz (2006) by using our knowledge of Waldorf education while remaining open to new insights and interpretation as we analyzed the data.

This study was conducted in hopes that it would be published in the mainstream of academia to provide a clear description of how Waldorf schools approach assessment without the use of standardized tests. We thought it would help other teachers and academics with an in-depth look at how Waldorf teachers

conduct comprehensive assessments of their students and to point out that Waldorf schools, which have been in existence for over ninety years, have an international track record that can be useful for those who argue for more comprehensive, child-centric assessments in public school classrooms. Our wish was granted when Academica Press agreed to publish this study. Most of what is contained in this book is well known to Waldorf teachers.

The book begins by putting the study in the context of the current debate on education in the U.S., a country in the grip of the idea that the only way to assess student learning is by conducting standardized tests on a yearly basis beginning in third grade. These kinds of tests measure a limited set of knowledge of literacy and math skills in order to show whether schools are making annual yearly progress (AYP) as described in President George W. Bush's education policy "No Child Left Behind." Sanctions are put in place for schools that fail, and pressure is placed on schools—especially their teachers—to get their students to "perform." With President Obama's "Race to the Top" program, the competition for federal funds has increased and more pressure is put on schools to show AYP or risk being taken over by the state or simply shut down.

Two points of concern

What is not being discussed nationally is the fact that half of our nation's children live in poverty, and evidence shows that learning cannot occur if basic needs are not being met. (Maslow 1943; Ravitch 2010) Geoffrey Canada's "Harlem Children's Zone" is attempting to address these issues by providing "wrap-around services" for the children in his neighborhood. The services include medical and dental care,

meals, counseling, and afterschool programs for the children. Canada has engaged the community to provide services so the children will have their basic needs met. His theory is that they will be able to apply themselves to their education. The experiment is ongoing and has shown some promise.

The other consideration is the narrowing of the curriculum. The natural tendency to teach to the test in order to make AYP becomes the goal of learning in public schools. Daily schedules rotate around literacy skills and math in the elementary grades, with some science and social studies being offered when the students are not preparing for the tests. Many teachers also have to cram curriculum content in because they know it will be on the test. One teacher explained after the tests were over that she was “so happy to get back to the real teaching now—the fun part.” (personal conversation, 2014)

What this research project affirms is that teachers using curriculum-embedded assignments give a real-time picture of what a student is learning. Curriculum-embedded means that students show what they have learned in the subject unit as taught by their teacher, either through work sheets, writing, tests, quizzes, or a portfolio of evidence. Until recently, this was considered common practice and is still used in public school classrooms for most of the year. The *emphasis* on high-stakes testing is what has changed. In an attempt to outperform their own students’ scores in the prior year, public school teachers are under extreme pressure to have their current group score higher.

This points to another piece of questionable reasoning on the part of testing proponents, namely that there is too much “noise” in the data. Some psychometricians would argue that there are too many variables affecting student performance to get reliable, valid information from the tests. In general, the assertion is that teachers in public schools have a different group of children every year, so they cannot measure those students again to see if their test scores

have improved. The teacher receives a whole new set of students coming in at various levels of accomplishment, so her ability to raise test scores is dependent on the new incoming group, who may or may not be at the same level as the group she just passed to the next grade. The test scores can only be used as one indicator of a narrow measure of student achievement. There are still those who argue that we need a national snapshot of U.S. students in their skills and knowledge of Language Arts and Mathematics. It is not within the scope of this article to discuss the merits of this idea.

What we show in this study is that it is still possible to assess student learning without the use of standardized tests. This is especially true in Waldorf schools where a child’s progress is observed and recorded across several domains and multiple modalities. The teachers participating in the study were interested in all aspects of the child’s progress and stated so in their preparation documents. Included were statements like “appreciation for” or “understanding of” a particular subject, which shows that the teacher is thinking about the student’s engagement with the material and not only about skill mastery.

Teachers were also cognizant of detailing specific skills and knowledge gains, such as “will be able to make and read simple maps” or “form sentences with proper punctuation” or “memorize recited alliterations in poetry to develop speech capacities.” The teachers were observing the children’s physical development. One goal recorded was “that students improve in individual spatial orientation and physical coordination.” All teachers reported assessing artistic engagement with the lesson content; specifically, one goal was to “learn new drawing techniques.” (Ciborski & Ireland, p.74)

We also make the distinction in the study between popular rhetoric about the purpose of an education and what Waldorf teachers see as their reasons for educating students. The popular notion—that we are educating to “compete in the

global economy”—has been the cry of reformers most recently. Waldorf educators know that the purpose of an education is to prepare the students to find meaning and purpose in their lives, to become global citizens and have respect for all of humanity, and to be able to make informed and thoughtful decisions.

To that end, teachers reported assessing students in order to motivate them to further inquiry, to excite curiosity—to engage them with the material in a variety of ways and through many modalities in order to elicit questions and dialogue. This was especially true in the upper grades, where students are asked critical questions to spark dialogue and initiate thoughtful responses. One example from the Roman History block points out how the teacher expected the students to synthesize and analyze information in order to compare two ancient civilizations. “How was the expansion of Greece different than the expansion of Rome?” (Ciborski and Ireland, p.93)

Another point of departure from the public school system is that in the early years of Waldorf schooling, no letter grades are given. The teachers stated clearly that giving letter grades to a third grader, for example, would ruin his enthusiasm for learning. Teachers in the upper grades typically gave quizzes and tests for several reasons: to further engage with the content of the lessons, to have the student see how well they grasped the lesson content, and for the teacher to see if there was any content that the class as a whole had not grasped. These assessments were always considered formative—that is, indicating the level of mastery at a given point in time. Even the end-of-block tests were considered formative since children are always growing and changing, and learning is never static.

Waldorf educators know that the purpose of an education is to prepare the students to find meaning and purpose in their lives, to become global citizens and have respect for all of humanity, and to be able to make informed and thoughtful decisions.

The other consideration that is unique to Waldorf teachers is that they are with the students over several years and therefore are in a privileged position to assess whether a student has actually made progress in any given domain. Unlike their public school colleagues, Waldorf teachers have the luxury of watching their students develop over several years and can observe, record, and report progress in all domains and modalities. The

teachers reported the arc of progress in our informal telephone conversations. They never considered their assessments or evaluations of a student’s performance as “summative.” In other words, there was never an endpoint; rather, the children were described as being in a state of “becoming”—always continuing to learn, grow, adapt, and advance in their cognitive, social, affective,

physical, and aesthetic abilities and awareness.

Since we stated that none of the teachers used standardized tests and always created their own assessments, it became obvious that we needed to ask the question, “Can we trust the teachers?” This arose because of the public discussion about validity and reliability of anything other than standardized tests. We chose to think about this in another way. Like doctors or lawyers who have a specialized training in order to enter their profession, Waldorf teachers have a specialized training before entering the classroom. We interviewed instructors working in Waldorf teacher training institutes belonging to the Teacher Education Network (TEN) of the Association of Waldorf Schools of North America (AWSNA) and confirmed curriculum, entry, and graduation requirements for teacher preparation. We compared these to the Finnish school system, in which teachers are trusted as professionals and “local schools have autonomy and carry

responsibility for standards and assessments.” (Ciborski and Ireland, 2015)

To satisfy the question about not using externally imposed standards, most Waldorf schools engage in an accreditation process through AWSNA and have written standards derived from the Stockmeyer curriculum, revised and adapted to the specifics of a particular school as needed by the teachers.

Further in the book we discuss what makes a good teacher. Our understanding aligns with current popular opinion that good teaching is the most critical factor in improving student learning. For good Waldorf teachers we include:

- Being dedicated to the profession, highly educated, and self-reflective
- Engaging in a rigorous system of peer evaluation
- Genuinely caring and respecting students
- Employing a curriculum that is age-appropriate and content-rich, addressing multiple intelligences and learning modalities
- Using a multiplicity of assessment tools to monitor the students’ competence in all areas of development

An additional component is that the schools are self-governed and independent of government standards and regulations, so that teachers have the requisite autonomy to address the pedagogical needs of the children in their care. We found that the Waldorf teachers in our study met these criteria.

In conclusion, we found that the teachers in our study were conscientious about making assessments that were inclusive of all the domains—cognitive, affective, social, psychomotor, and aesthetic—and went far beyond what is required of public school teachers. The teachers in our study noticed the unpredictable, non-measurable attributes in their students through extensive observations and long-term relationships with the children.

Because our study began at third grade, we suggest that further studies include how the early

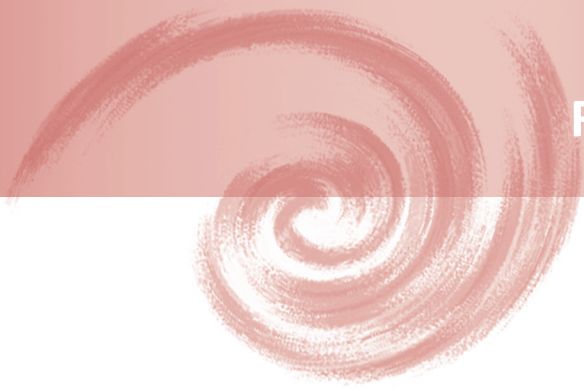
childhood educators and teachers in grades one and two assess their students. The early years in a Waldorf school deviate even more from public schools in which early academics and the pressure to perform are emphasized.

To complete the entire cycle of assessment in Waldorf schools, we could conclude with a study of assessment methods used in Waldorf high schools. There, an added focus would be on the college acceptance rates of Waldorf graduates and the types of colleges and universities they attend. This would complete the picture and further make the case that students can be assessed and accepted in colleges without heavy reliance on standardized testing. Following this would be another survey of Waldorf graduates to see how they are faring in a global economy, if they self-report being successful in their careers, and how they define success.

References

- Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. London: Sage.
- Ciborski, S. & Ireland, H. (2015). *Assessment for learning in Waldorf classrooms: How Waldorf teachers measure student progress toward lifelong learning goals*. Palo Alto, CA: Academica Press.
- Geertz, C. (1973). “Thick description: Toward an interpretive theory of culture.” In *The interpretation of cultures: Selected essays*. New York: Basic Books, pp. 3–30.
- Maslow, A. (1934). “A theory of human motivation.” *Psychological Review*: 50 (4), pp. 370–396.
- Strauss, A. & Corbin, J. (1998). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (2nd ed.). Thousand Oaks, CA: Sage.

Helen-Ann Ireland was a class teacher and upper elementary school special subjects teacher for 20 years at Waldorf schools in Honolulu and New Hampshire. She is currently earning her doctorate in Educational Leadership at UMass Amherst. She lives in Wilton, NH, with her husband and the wild animals who share the neighborhood with them.



Remembering and Imagining

Jorgen Smit

Remembering and imagining are two foundations of our soul life. They are so encompassing and important that we have already described a very large part of a person's uniqueness if we can tell what his abilities to remember and to imagine really are. They determine so much that they can be used as the basis for descriptive types of human beings. For example:

1. The Remembering Type: He remembers everything easily and has an unlimited ability to collect results from his experiences. He has a "photographic memory" that stores both important and unimportant details. When he draws, paints, or writes, it is very difficult for him to find something new or original. But if he is given an example, he copies it with great joy and detail. When he played as a child, he preferred that others decided what to do. When he leads as an adult, it is quickly apparent that others lead for him.

This type is the receptive and dependent human being—the scientist as far as he limits himself to collecting facts, the bureaucrat, who becomes confused if a new case appears that does not fit in his scheme of things or if he is required to act with a flexible imagination. He is the subordinate worker, no matter what profession, who must be guided along when he must deal with a new situation that is not identical to the last one he mastered.

2. The Imaginative Type: He bubbles over with ideas and intentions. If given an example, he may look at it, but he will not usually follow; rather, he will make something new. When it is

necessary to be accurate, he is not always able to answer correctly. Without even knowing it, he has already changed and colored it!

3. The Passive Combination Type: With his power of imagination he moves beyond the existing conditions but is unable to create something new. Memories are cloudy, and he is not capable of calling up relevant facts. He is the romantic daydreamer who lives in his imaginative castles that never become real.

4. The Great Ingenious Prominent Figures: These people have both abilities in rich variations, for example: Goethe, Shakespeare, da Vinci, Mozart, Brahe, Kepler, Ford, Alexander the Great, Caesar.

5. The Rest: There is an entire scale of somewhat evenly dispersed abilities, without ingeniously great forces of remembering or imagining. These are the many-talented, respectable, practical people: the inventive housewife, the enterprising club leader, artists, craftsmen, technicians, and scientists, all who are able to move in new directions.

But life is never as simple as just five categories. Remembering and imagining cover a number of different fields of activity, and their activities are not spread out evenly. For example: He, who has the power of imagination when dealing with colors or forms, may be totally unproductive in the worlds of sound and words; he who is obviously without imagination in regard to color, forms, sounds, and words may still be a sparkling source of new ideas in business; or he who may be just the opposite.

[W]e have already described a large part of a person's uniqueness if we can tell what his abilities to remember and to imagine are.

Likewise with the various fields of remembering: Some learn verses by heart merely by reading or hearing them a couple of times. Others can try to memorize a poem a hundred times and remain unsuccessful, but if asked about dates or telephone numbers, suddenly the correct numbers sprinkle out of them, one after the other. Yet another type has the greatest difficulty remembering verses, names, melodies, and numbers but can recall pictures colorfully, dramatically, and in great detail, as if they were recently experienced.

Every single person has his or her own unique ability to remember, his own ability to imagine, colored by his individual being. Therefore when psychology presents different, schematically limited types of remembering and imagining, and then a series of types of combinations, we become very tired of all of these types, for life is so much more endlessly rich. The limitless and colorful richness in the human soul's diversity cannot replace the personal experiences we have individually and with others.

Remembering and imagining are two basic forces that are aimed in opposite directions and therefore supplement each other, much as inhaling and exhaling direct our breathing processes.

Remembering's ideal is to re-experience something as completely as possible so the original experience appears in all of its details without adding or subtracting anything, but in clarified form. Otherwise you would be hypnotized or possessed by the previous experience. The pictures from remembering should be ordered, clarified, objectified, and understood as much as possible. All chaotic and cloudy conditions make the picture-remembering less complete. Remembering is our organ of the past.

Imagination, to the contrary, is not connected with a specific past. It uses what it will and forms everything new. The ability to imagine is free-

reigning, picture-creating, picture-forming. It creates something in our inner life that may also appear in the outer world in the future. Its ideal is the sparkling well that never dries up and where people wait excitedly for something new to appear. When compared to the clarified pictures from remembering, it makes an impression of being chaotic and cloudy—not because it is messy, but because imagination so sumptuously brings out the fullness of sprouting life. Further, at the beginning of the creative process, it is not clear what will finally appear in the future.

Imagination is our organ of the future.

Every time we create something new in our own daily activities, imagination has been active. We have not merely repeated what took place before, retained in memory and followed by well-practiced habits. In our inner life we have boldly formed pictures of something new that will become real.

While remembering entails thinking-reflections combined with feelings in the background, imagining has a productive, creative element of willpower, and it springs from a strong enthusiasm for something new.

In Greek mythology we find both figures, two Titan brothers who in dramatic pictures allow both forces in the human soul to appear:

Epimetheus always thinks afterwards (*epi*). In well-arranged symmetry, he receives and orders the results of passive observation. Objectively and peacefully, he sits and views the entire world

as a beautiful tableau that is neither changed nor influenced by what he remembers. He conserves all of the world's wisdom, and all of the treasures in nature exist already. But he creates nothing. He is the original picture of the power of remembering. We can best imagine Epimetheus at sunset when we look back over what has happened that day.

Remembering and imagining are two basic forces that are aimed in opposite directions ... much like inhaling and exhaling direct our breathing processes.

To the contrary, Prometheus steals the gods' fire—and not to observe it and conserve it. He uses fire for newly created actions. From within the darkness of the night, Prometheus arrives before the sunrise carrying a flaming torch. He does not regard what has been. His entire being is directed at what will be. And it is he, Prometheus, who will carry out the works. He does not think afterwards, but before (*pro*). He is therefore the father of all cultural progress, all artists, and all technical inventors.

No matter how different imagination and remembering are, we should not forget that they work into each other. They cannot survive without help from the other. Epimetheus and Prometheus are brothers.

Let us take an example of remembering: What was the name of the French politician who appeared again and again from the first days of the great revolution, through all of the upheaval to the July revolution? Like a cork he floated to the surface with new governments? Maybe you know the name. Or you can tell us immediately. Let us assume you do not recall. What do you do? You struggle to find the right memory, and the wrinkles on your forehead appear! You create trial mental images. Pieces of memory appear: his peculiar nose, his shining eyes. But the name? What was his name? Talbaud, no; Trenardier, no; Trevaljand, no. And then the name finally pops into memory: Talleyrand—of course!

As soon as the name is there and the evidence is absolute, all of the false imaginative, mental images disappear. But imagination was used to serve remembering.

We always use imagination to help in remembering. Imagination helps us both make our memories and recall our memories. Most importantly, imagining helps us fill the holes in our memory, for the memories must be whole if we are to hold onto them well. We color and form all of our memories with the power of

our imagination. If we remove imagination, our memories become like pale, lifeless leaves that disappear. We would not be able to remember anything, unless we had an automatic electronic brain—but then we would no longer be human beings.

Perhaps you would argue that remembering needs help from imagining only when concerned with pictures but not numbers. This is how

it might appear at first, but with numbers there is still the picture element, just standing in the background and reduced to a minimum. If you look closely you will find it. If you want to hold onto numbers, you need to see them and you need to see them in relation to each other within the greater world of numbers. The more you can walk

and hop around in that world, the easier you can retain an accurate memory of the numbers. The ability to live with numbers also depends on our power of imagination.

The power of imagination is like an emerging stream of blood that keeps alive our ability to remember. Without imagination our memories die. And our imagination would be helpless without the ability to remember. This becomes even clearer when we look at an extreme case of strong imagination with no memory. Then, the minute they appeared, all of the experiences would immediately disappear into darkness. There would be no way of looking backwards into the events. New possibilities would flow forward, uncontrollably, nothing held onto, no continuity. Without our memory's ability to hold continuity, the uncontrolled activities of imagining would be lost in bottomless chaos.

Just as imagining is memory's enlivening helper, so is remembering the basis for imagination. Therefore we always have a little power of imagination in our remembering, even if we think it is pale and sterilized. And there is always a little structure from remembering in our imagination, even in the most chaotic and wild

The power of imagination is like an emerging stream of blood that keeps alive our ability to remember.

activities. Both of these forces are active in every person.

Imaging and remembering are fundamental forces in all education of children. Both are equally important. Yet the greatest and most widespread mistake in education is to appeal mainly to the ability to remember and to shelve imagining as a secondary, entertainment-like activity on the side. This is as limiting as only breathing in and never breathing out! Likewise, if you ignore remembering and merely accept imagining, you would be just as limited.

But it is much harder to enliven imagination so it grows and develops into “exact imagining.” This is the teacher’s task in every subject and in every lesson. If the teacher is able to practice this great art, to grasp the content of the subject with imagining’s enlivening and inspiring power, then it is not difficult to allow the pendulum in breathing to appear.

When enthusiasm is present, the children remember what appeared when they were imagining. And with enthusiasm they can provide order and a clear relationship by developing the relevant concept. Every school day should have both of these elements: summarizing, clarifying exercises in remembering, during which the previous day’s products are ordered, digested, and understood; and a new effort, experiencing something new and foreign, always with the power of imagining.

Can a teacher learn to do this? Can we learn to develop and put to use our power of imagining? Only by practicing and practicing will small sprouts appear from within.

A systematic, scientific description of imagining is already a self-contradiction. It can be compared to a pressed flower or a butterfly on a pin. For imagining is not so systematically conscious. It is not well defined and ordered. Its core is the over-flowing life, the primal forest of surprises, and the wide-eyed wonder

over unimaginatively great realities, the warm enthusiasm and joy over becoming one with things!

When imagination has been productive, we can look back upon it and discover some inherent order. We look back by remembering our observations.

I would like to indicate some of the imagining activities that are central for education. In the *Iliad*, Homer describes everything on Achilles’

enormous shield, but he does not do it from the finished shield.

Rather, he does it by following the creation of the shield at Hephaestus’ forge. We “watch” how the actual pictures spring from his talented hammer.

This is the original picture for the art of storytelling! Every static description of a final state (this is it.. and that is that.. and it is like this...)

is boring, but if one follows the living process, the wings of imagination will unfold. We become creative in how it emerges.

A bold philosopher once stated that imagining is the creative power that is the basis for the creation of nature. It must have been someone who could dive into the living reality of things, for no passive observer would be able to say that.

Another redeeming element is the effects of contrasts. For example, if you have taken the time to deepen your experience of a heavy, vegetative, and digesting cow on a succulent, green field—to the extent of becoming sleepy and heavy from constant chewing—how strong does that appear in the imagination when you contrast it with the experience of an eagle soaring over the mountain tops with the sharp, awakened eye, observing the smallest creature on the earth below? Or, how intense does the tropical rainforest with its overwhelming life compare with the ice cold and deadly polar region?

Just as paintings display contrasts between colors, light, and darkness, so does music

Without our memory’s ability to hold continuity, the uncontrolled activities of imagining would be lost in bottomless chaos.

present a tense relationship between tones. All imagination flows rhythmically between opposing experiences. Imagining is the most alive faculty in the human soul. It has the entire register of sorrow, joy, tragedy, and humor.

If a teacher can develop pictures that allow the subject to appear more vividly, the core of the art of education unfolds. When that element is present, the teacher has appealed to something in the children that they experience naturally. They have an abundance of imagination, but it is generally chaotic.

If the teacher stands before a class and explains, dead-seriously, some complicated grammar at the blackboard, perhaps the entire class follows attentively and excitedly only because the students notice a wet mark from the sponge that resembles a face with a long nose!

Let us look more closely at that nose. Consider that the teacher had drawn a face with exactly the same long nose; it would have drawn some attention from the class. But there is another, more liberating interest for the form from the wet sponge. It is an indication, and the children's own imagination is put to use. With inner joy the children's imagination completes the picture.

Here we have one of the many secret arts of imagining: the art of indicating, that opens endless opportunities. This is a condensed sketch, like a seed with the latent possibility of becoming a full-grown oak tree:

"What crashed so loudly?"

"Norway by your hand, King!"

Language, the human being's unconscious, imagination-creating activity, is filled with such indicating, imagination-redeeming pictures: "My legs are black and blue." Why are they black and blue? And how incomplete that description is. "Black" and "blue" work together with the power of alliteration and awaken a lively, imaginative picture of the legs.

The art of exaggeration is one of the hardest: "He broke every bone in his body!" Wrong! He could not break every bone in his body. Yet with this exaggeration, the core of the experience can be pictured. But one must be careful not to go too far or the effect is ruined.

Just as there are many secret arts to storytelling, so are there many possibilities and dangers within education. Take, for example, drawing on the blackboard. The exact and accurate board drawing is an effective way to explain a situation, but if it is to awaken imagination, two other agents must appear. Either the picture is not only correct, but receives color and form so that a larger reality is indicated. Or the picture must not be formed completely. For example, a partial gesture with the hand on the drawing is enough to set a child's imagination in swing.

The art of education is comparable to swimming in a huge sea. While you are on land, you can practice your swimming strokes. But you must throw yourself out into the deep if you want to learn how to swim. You must be prepared to have your head under water many times and completely forget your swimming skills before you learn the royal art of education in real practice.

Jørgen Smit was a class teacher for 24 years at the Bergen Rudolf Steiner School in Norway and a founder of the teacher training seminar in Jarna, Sweden. He headed the Youth Section and later the Pedagogical Section at the Goetheanum. More than half the 4889 lectures he gave during his lifetime were held during his 16 years in Dornach, Switzerland. Most of his printed works derive from the lectures he gave.

Core Principles of Waldorf Education

Three Contributions to the Study of Core Principles #4 and #5

[Editor's note: The Core Principles of Waldorf Education, authored by the Pedagogical Section Council of North America (PSC), were published in the *Research Bulletin* Vol. XIX, No.2. Since then PSC members have agreed to write short articles to support the study of these Core Principles. Herewith are three additional contributions for studying Principles #4 and #5.]

Core Principle #4. Freedom in Teaching: Rudolf Steiner gave indications for the development of a new pedagogical art, with the expectation that “the teacher must invent this art at every moment.” Out of the understanding of child development and Waldorf pedagogy, the Waldorf teacher is expected to meet the needs of the children in the class out of his/her insights and the circumstances of the school. Interferences with the freedom of the teacher by the school, parents, standardized testing regimen, or the government, while they may be necessary in a specific circumstance (for safety or legal reasons, for example), are nonetheless compromises.¹

A Contribution to the Study of the Fourth Core Principle

Jennifer Snyder

How can we ourselves transform education for the free human being into a free act in the very highest sense, that is to say, into a moral act? How can education become out and out a moral concern of mankind? This is the great problem before us today, and it must be solved if the most praiseworthy efforts towards educational reform are to be rightly directed on into the future.

– Rudolf Steiner, *Education*, Lecture 3

Rudolf Steiner spoke these words over 90 years ago to inspire a new art of pedagogy, and they are possibly more urgent for us to grapple with today. In the United States, it has instead

become the norm for educational reform to issue from the dictates of legislative authority rather than from experienced educators. Restrictions on the freedom of individual educators have become the populist standard.

In all areas of cultural life, institutions are facing restrictions on their freedom, imposed or threatened to be imposed by political legislation. This is as true for the practice of medicine, for example, as it is for education. The autonomous “country doctor,” who was once able to practice medicine guided solely by the Hippocratic Oath, now has to operate within the confines of predetermined protocols. The ethics and competence of individual doctors were traditionally determined only by the opinions of their peers. Hospitals granted doctors wide-ranging autonomy to practice the highest form of medicine. Today physicians have exchanged much of that autonomy for protection against a litigious society.

Parallel to the compromises in the autonomy of the practicing physician is a challenge to the freedom of the modern educator. The Core Principle defending “Freedom in Teaching” stands as a lighthouse to guide the journey of the contemporary teacher on the stormy seas of current educational practices.

The path of the developing Waldorf teacher could be compared to that of a jazz musician who is becoming an artisan working within a live form. Subtle improvised changes to a “standard” or set form, made in the moment and responsive to the others in the ensemble, characterize “jazz” music. True jazz music is rarely played as written and does not exist until played in live performance. Yet, to get to this ethereal place, improvisation cannot be interjected for its own sake, or else the song risks losing integrity. True masters can play the same song, and it will always be different, yet we will all still recognize the tune. Similarly, no two master jazz musicians will ever be expected to play a piece of music the same way. The novice Waldorf teacher working with the core principle of “Freedom in Teaching” should recognize that it is not a license for performing “free form expressionism” with the lesson. Analogous to the journey of novice musicians developing their craft, the teacher must learn from performing standards.

A jazz performer can apprentice, or play with a master of the form, to develop greater chops. So too can the developing Waldorf teacher. Performing could be considered a meaningful career path for a musician both in live gigs and in the recording studio. On the other hand, the unique and rare gift of incredible jazz playing arises out of a synergy among an ensemble of musicians who share a deep background in the form and structure of music, along with finely-tuned craftsmanship and the ineffable quality of “free” spirit.

Rudolf Steiner offered the original circle of Waldorf teachers many thoughts to inspire this new pedagogical art, always hoping that in the mastery of this new form, freedom would arise

out of deepest morality as the genesis of the art.

Taken in the order in which they appear, there are six primary thoughts expressed in this Core Principle. To begin, here are relevant quotes from the work of Rudolf Steiner to substantiate each thought:

1 Rudolf Steiner gave indications for developing a new pedagogical art.

And in the practice of teaching there will awaken in us, out of this knowledge of human nature, the art of education in a quite individual form. (*Balance in Teaching*, Lecture 3)

We have to lead an education into the future. This makes it necessary that in our present epoch the whole situation of education must be different from what it was in the past. (*Education*, Lecture 3)

In principle it is possible to introduce Waldorf education anywhere, because it is based purely on pedagogy. This is the significant difference between Waldorf pedagogy and other educational movements.

Waldorf education focuses entirely on the pedagogical aspect; it can be adapted to any outer conditions, whether a city school, a country school or whatever. It is not designed to meet specific external conditions, but is based entirely on observation and insight into the growing human being. This means that Waldorf pedagogy could be implemented in every school. (*The Child's Changing Consciousness*, Lecture 8)

We concern ourselves not only with teaching methods, but particularly with creating the curriculum and teaching goals from a living observation of growing children. This art of education requires that we fit it exactly to what develops in a human being. We should derive what we call the curriculum and educational

goals from that. What we teach and how we teach should flow from an understanding of human beings. (*Spiritual Science and Pedagogy: A Lecture for Public School Teachers*, 1919)

It is meaningful to refer to the concept of a “standard curriculum” in Waldorf education, and to acknowledge that the novice teacher is not expected to improvise like a jazz master. The songs can be played as written, at least to the degree that they *are* committed to writing.

2 The teacher, rather than a theory or institution, is accepted as the central author of this new art of education.

That is why the Waldorf school came into being in such a way that there were no set principles or systems—only children and teachers. We have to consider not only the individuality of every single child, but the individuality of every single teacher as well. We must know our teachers.

It is easy to draft rules and principles that tell teachers what to do and not do. But what matters is the capacities of individual teachers and the development of their capacities; they do not need educational precepts, but a knowledge of the human being that takes them into life itself and considers whole persons in a living way. (*The Roots of Education*, Lecture 4)

Everything depends upon the personality of the teacher. This comes out quite clearly throughout the whole lecture, with warmth, depth and responsibility. Time and again it made me particularly happy that Dr. Steiner emphasized this with complete insight and certainty. Thus, he has also shown us what a great task and responsibility we have if we wish to continue in our profession as teachers. (*Spiritual Science and Pedagogy: A Lecture for Public School Teachers*, 1919—from a teacher in the audience after the lecture)

Returning to the analogy of the jazz musician to the teacher, the art arises from the artist because it is always performed live. Children reside in the present moment, and that is where art can arise.

3 The ingenuity of the teacher in every moment is the ideal of a living, evolving pedagogy.

In educating, what the teacher does can depend only slightly on anything he gets from a general, abstract pedagogy; it must rather be newly born every moment from a living understanding of the young human being he or she is teaching. (*An Introduction to Waldorf Education—An Essay*)

In order for pedagogy to be general for humanity, teachers must practice it as an individual and personal art.

The developing human thus becomes a divine riddle for us, a divine riddle that we wish to solve at every hour. If, with our art of teaching, we so place ourselves in the service of humanity, then we serve this life from our great interest in life. (*Spiritual Science and Pedagogy: A Lecture for Public School Teachers*, 1919)

Once again, the kernel of the matter is knowing how to adapt to the individuality of the growing child. (*The Child's Changing Consciousness*, Lecture 6)

4 When the teacher perceives the processes of child development in the student(s), individual moments of changing consciousness can be understood, and the requisite pedagogy can arise.

On the one hand, we stand on the firm ground of pedagogy that derives from objective knowledge, and that prescribes specific curricular and educational tasks for each

year. To ascertain what must be done in this education, we take our cue from the children themselves; and not only for each year, but also for each month, each week, and in the end, each day. ... [Teachers] have come to realize that not a single detail of this pedagogy is arbitrary, that everything in it is a response to what can be read in the child's own nature. (*The Child's Changing Consciousness*, Lecture 7)

It is true that to bring the two into harmony—the development of the pupil and the development of the civilized world—will require a body of teachers who do not shut themselves up in an educational routine with strictly professional interests, but rather take an active interest in the whole range of life. Such a body of teachers will discover how to awaken in the upcoming generation a sense of the inner, spiritual substance of life and also an understanding of life's practicalities. (*An Introduction to Waldorf Education—An Essay*)

The first thing that was imparted to the teachers of the Waldorf School in the seminary course was a fundamental knowledge of man. Thus it was hoped that from an understanding of the true nature of man they would gain inner enthusiasm and love for education. For when one understands the human being, the very best thing for the practice of education must spring forth from this knowledge. Pedagogy is love for man resulting from knowledge of man; at all events it is only on this foundation that it can be built up. (*Education*, Lecture 5)

5 Teachers are called upon to develop unique insights out of their inner work and perceptions.

It is now planned that the Waldorf school will be a primary school in which the educational goals and curriculum are founded upon each teacher's living insight into the nature of the whole human being, so far as this is possible

under present conditions. (*An Introduction to Waldorf Education—An Essay*)

The world is permeated by spirit, and true knowledge of the world must be permeated by spirit as well. Anthroposophy can give us spiritual knowledge of the world and, with it, spiritual knowledge of the human being, and this alone leads to a true education. (*The Roots of Education*, Lecture 2)

The child accepts the teacher's opinion and feeling because they live in the teacher. There must be something in the way the teacher meets the child that acts as an intangible. There must be something that really flows from an all-encompassing understanding of life and from the interest in an all-encompassing understanding of life.

I have characterized it by saying that what we impart to children often reveals itself in a metamorphosed form only in the adult, or even in old age. (*Spiritual Science and Pedagogy: A Lecture for Public School Teachers*, 1919)

6 Compromises result from "prevailing conditions" of one's school or situation.

It would be fatal if the educational views upon which the Waldorf school is founded were dominated by a spirit out of touch with life. (*An Introduction to Waldorf Education—An Essay*)

Sectarianism to any degree or fanatical zeal must never be allowed to creep into our educational endeavors, only to find at the end of the road that our students do not fit into life as it is; for life in the world does not notice one's educational ideals. Life is governed by what arises from the prevailing conditions themselves, which are expressed as regulations concerning education, as school curricula, and as other related matters, which correspond to current ways of thinking.

And so there is always a danger that we will educate children in a way that, though correct in itself, could alienate them from life in the world—whether one considers this right or wrong. It must always be remembered that one must not steer fanatically toward one's chosen educational aims without considering whether or not one might be alienating one's students from surrounding life.

From the very beginning of the Waldorf school, something had to be done. It is difficult to give it a proper name, but something bad or negative had to be agreed upon—that is, a kind of compromise—simply because this school is not grounded in fanaticism but in objective reality. At the very beginning, a memorandum addressed to the local school authorities had to be worked out. ... Such an offer, for our teachers, amounted to an “ingratiating compromise”—forgive the term, I cannot express it otherwise. A realistic mind has to take such a course, for discretion is essential in everything one does. A fanatic would have responded differently. (*The Child's Changing Consciousness*, Lecture 7)

Idealism must work in the spirit of [the school's] curriculum and methodology; but it must be an idealism that has the power to awaken in young, growing human beings the forces and faculties they will need in later life to be equipped for work in modern society and to obtain for themselves an adequate living. The pedagogy and instructional methodology will be able to fulfill this requirement only through a genuine knowledge of the developing human being. (*An Introduction to Waldorf Education—An Essay*)

Now that we have identified these key thoughts in Steiner's work, let us look at educational freedom from another perspective.

Academic freedom is not unique to Waldorf education. As Ralph Fuchs (1963) notes, it is given out to members of the academic community

and underlies “the effective performance of their functions of teaching, learning, practice of the arts and research.” It is considered a right, and “it is not sought as a personal privilege, although scholars enjoy the activities it permits,” which “resemble that of the judge who holds office during good behavior to safeguard his fearlessness and objectivity in the performance of his duties.”

This concept of freedom within academia in the United States rests upon a three-part foundation:

- Originating in Greek philosophy, it arises again in Europe during the Renaissance, and still later comes to maturity during the Age of Reason;
- It arises as a function of autonomy for communities of scholars in the earliest universities of Europe;
- It appears as a guarantee in the Bill of Rights of the Federal Constitution as elaborated by the courts.²

Freedom in teaching granted within Waldorf education can thus be placed in a context of Classical Western academic philosophy, in which responsibility and autonomy are granted to the educator. We can begin to understand that the significance of Rudolf Steiner's idea of “freedom” within education, as illustrated in this core principle, reflects the classical role of the educator. Today, however, latitude for the individual teacher in mainstream education—both secular and parochial—is reserved only for higher levels of education; in contrast, in Waldorf education, freedom is extended to educators at all levels of instruction.

For Rudolf Steiner, a full comprehension of freedom and its correct application in life lay at the heart of human morality and development and as a solution to the most pertinent problems afflicting mankind. He did not mean the freedom to follow one's animal drives and passions, but rather freeing the human being

from such tyrannies, of allowing the self to rise to greater heights of perception and insight into supersensible realms, and the leading of moral life. Upon the possibility of liberating the individual's consciousness from material to spiritual reality through self-perception, Steiner founded the principles of anthroposophy: the spiritual science of the human soul.³

In coming to understand the meaning that Rudolf Steiner imparts to the controversial term “freedom,” one arrives on the shore of ancient pedagogical practice. The call for teachers to realize freedom in education is an imperative if modern pedagogical art is to continue to be grounded in the principles of classical education.

If one studies education as a science consisting of all sorts of principles and formulas, it means about the same thing in terms of education as choosing to eat partially digested foods. But if we undertake a study of the child, of the true nature of the human being, and learn to understand children in this way, we take into ourselves the equivalent of what nature offers us as nourishment. And in the practice of teaching there will awaken in us, out of this knowledge of human nature, the art of education in a quite individual form. In reality the teacher must invent this art every moment. (*Balance in Teaching*, Lecture 3)

When the issue of freedom is discussed in Waldorf schools, frequent questions arise concerning consistency and quality control. “What do I tell parents who ask me why their children’s class teachers are teaching different lessons at the same age?” asks the enrollment director, or, “If every teacher can choose what to do, then how do you know that they are teaching well and how can you get them to change if they have to change?”

These concerns require answers, but the answers should arise out of discussion and collaboration, like a jazz musician working out of

an ensemble, rather than out of some external entity enforcing regulations on the practicing teachers. “External” in this sense can even be the school’s own guidelines.

Without a doubt, the school has to be able to stand behind what the teachers are doing. Yet the more this “standing behind” is based on written protocols and pre-determined solutions, the more compromised can be the pedagogy. Experienced teachers should engage newer ones (and one another) in conversations about the aims and methods of the school, and should visit each other’s classrooms to ascertain that Waldorf pedagogy is being practiced successfully. A teacher may have to make changes, and indeed few are the teachers who do *not* need to shift perspectives or make changes. And if a teacher refuses to cooperate with the school leadership, then that lack of cooperation becomes a separate issue and may lead to corrective action.

An important point to remember is that freedom and license are not the same, and that the results of a teacher’s work must stand up to the scrutiny of his or her peers. Ultimately, however, the ideal is a faculty composed of responsible and capable teachers who are able to find what their students need without having to follow a pre-determined path.

Perhaps the strongest argument in favor of the principle of freedom in teaching is that Waldorf education bills itself as an education towards freedom, and it is absurd to suggest that we can educate “free human beings, who are able of themselves to impart direction and meaning to their lives” while at the same time following a scripted approach to education. As difficult as it is to stand under the authority of one’s own pedagogical judgment, it is what we must finally strive to accomplish in creating this art.

Endnotes

- 1 A note about school governance: While not directly a pedagogical matter, school governance can be an essential aspect of freedom in teaching. Just as a developmental curriculum should support the phases of child development, school governance should support the teachers' pedagogical freedom (while maintaining the school's responsibilities towards society).
- 2 See Ralph Fuchs's *Academic freedom: Its basic philosophy, function and history* (1963).
- 3 Chris Fort, "How esoteric is Rudolf Steiner's concept of freedom? With special reference to his *Philosophy of Freedom*" (2010).

Jennifer Snyder has been active in Waldorf education as a subject and class teacher, adult educator, and occasional lecturer in Northern California. She is a member of the Pedagogical Section Council, and she most recently founded and taught in a small, two-year Waldorf program for adolescents called *Sungold Discovery Collaborative*. Jennifer is currently enjoying mentoring class teachers in the Sacramento region.

Core Principle #5. Methodology of Teaching: There are a few key methodological guidelines for the grade school and high school teachers. Early Childhood teachers work with these principles appropriate to the way in which the child before the age of seven learns—that is, out of imitation rather than direct instruction:

- Artistic metamorphosis: The teacher should understand, internalize, and then present the topic in an artistic form.
- From experience to concept: The direction of the learning process should proceed from the students' soul activities of willing through feeling to thinking. In the high school, the context of the experience is provided at the outset.
- Holistic process: Proceeding from the whole to the parts and back again, and addressing the whole human being
- Use of rhythm and repetition

Six Gestures for the Waldorf Early Childhood Educator

Holly Koteen-Soule

From the first to the seventh year, gesture predominates in the life of the young child, but gesture in the widest sense of the word, gesture that in the child lives in imitation.¹

— Rudolf Steiner

of qualitative gestures, because this approach is more closely aligned with the nature and orientation of the child before the age of seven than a typical set of guidelines.

Rudolf Steiner speaks about the task of educators as a continuation of the work of higher beings.² He tells us that before a child says, "I," before experiencing him- or herself as separate from parents or the surrounding world, spiritual beings that guided the child before birth are still active in the life of the young human being, especially in the child's learning to walk, the acquisition of speech, and the beginning of thinking.³

In this elaboration on the principle of Waldorf methodology, I have chosen to describe the work of the early childhood teacher as a set

The quality of this activity could be described as a gesture of **Accompaniment**. As early childhood teachers, we accompany and support the child's coming into the physical body and developing these primary human capacities, sometimes by placing ourselves behind the child, sometimes by placing ourselves at the child's side, and sometimes by leading the child. When the teacher leads, it is primarily through movement—either outward physical movement or inner soul movement.

Accompaniment to me means a gentle hand, a warm heart, and a keen sensitivity to when and how to be helpful. In recent years this responsibility to observe and be aware of the developmental needs of individual children requires a deep understanding of the role and importance of the senses of touch, life, self-movement, and balance, along with the kinds of activities that support the critical development of these foundational senses.

The second gesture, intimately connected with the first, is **Worthiness of Imitation**. In Waldorf education we recognize that young children learn through imitation and that this capacity is especially potent during the first seven years, diminishing as a portion of the child's etheric forces (also called life or formative forces) becomes available for conscious memory and learning.

We can observe that young children imitate not only what they take in through their senses, but even very subtle aspects of their environment, including the mood and thoughts of the people around them. This requires that the early childhood teacher be dedicated to self-awareness and self-improvement in order to be a positive model for the children. Young children continually mirror back the lesser selves of the adults around them and show us where we need to be more diligent!

In early childhood teacher education courses, there is an emphasis on developing awareness of our movements and speech. No matter

whether we are moving, artistically in circle-time activities or purposefully in practical life tasks, our movements need to be clear, appropriate, and meaningful, so that we are offering the children healthy nourishment for the development of their own movement potential.

Correct and beautiful speech is equally important, as it works deeply into the being of the young child, and can even have an effect, according to Steiner, on a child's maturing organs.⁴ Because the young child's consciousness is not yet enclosed within its bodily form, we must also be mindful that our thoughts and feelings are nourishing rather than harmful to the children.

The openness of the young child means that we must also prepare the environment with care. The essential gesture, in this case, I would characterize as **Life-embracing**. The Waldorf early childhood setting should be like a home, even if it is connected to a school, with a focus on real life activities. In early childhood we are working primarily to support the growth and development of the physical body as a foundation for further social-emotional and intellectual growth, and this requires an abundance of life forces.

Our early childhood classrooms are usually abundant in beautiful things. It is my experience that creative activity—the doing and making of things that are needed by the community of the classroom—generates more sense of life than ready-made things. Being in nature and being conscious of our relationship to nature and nature-beings in an authentic and unsentimental way are also a key to a lively environment. While beauty and artistry are important to me, the question that I asked myself regularly was, “Is what I am bringing to the children simple, essential, and life-embracing?”

Play is the creative activity of the young child and the heart center of each day in the early childhood classroom. Children are masters of improvisation. We can serve their rightful

focus on process if we have cultivated and are able to renew our own **Joy and Delight in Transformation**. This gesture allows us to watch and listen more openly and attentively to the children, to respond more creatively and effectively, and not be overly influenced by our past assumptions or judgments. It is a protection against getting stuck and can also help us practice open-mindedness in our work with parents and colleagues, as well as with the children.

We can also apply this gesture to our work on ourselves and to the revitalization of classroom traditions, especially in the celebration of festivals. This impulse, of course, must be kept in balance with our other equally important task as keepers of form in time and space.

The gesture of **Creating Space** includes the creation of safe physical spaces, clear emotional-social spaces, and implicit moral-spiritual spaces. A space is created when its perimeter is bounded. Boundaries can be fixed and permanent, like the walls of the classroom, or invisible and situational, like the established habits of the class when they are walking together in nature.

A mother's womb is a space for the growing child that adapts to the changing needs of the baby. Boundaries will be moved as children become more capable. However, children feel most free when they can sense the protection of whatever surrounds the created space. The creation of space includes order within the space, such that everything has a place and at the end of playtime can go "home." The picture of a walled garden—open to the sky, connected to the porch of the house on one side, and with a gate to the wider world on the other side—is a helpful image for me.

We also work with time, creating temporal spaces during the course of the day with our breathing-like, alternating rhythm of child-directed and teacher-led activities. Young children do not yet live in "clock time," and these predictable rhythms help them feel free within these secure spaces of time, just as the boundaries of a physical space provide them

with the possibility of free exploration toward the goal of healthy will development.

Class habits (learned by imitation, of course) are the social boundaries that offer individual children the opportunity to explore relationships and learn how to move with and become a part of the group. The self-discipline and striving of the teacher is an aspect of the moral-spiritual space that is unconsciously perceptible by the children and perhaps by other adults, too.

The creation of a moral-spiritual space is closely connected to a final gesture, that of **Gratitude for the Goodness in the World**. Rudolf Steiner emphasized gratitude as an essential influence during the first seven years.⁵ The young child enters life with tremendous openness. Many aspects of modern life are not supportive of the needs of the young child, to the extent that some children tend to withdraw inwardly or are otherwise hindered in their course of development. If the early childhood teacher meets this openness with a genuine feeling of gratitude, children can feel invited to connect themselves with their physical bodies and earthly existence.

Goodness, beauty, and truth belong respectively to the first three stages of life, with the feeling "the world is good" being the most important for the child from birth to seven.⁶ In these times, it is also increasingly important that the early childhood teacher feel a deep trust in the goodness of life and the goodness of other people. Children will learn trust—just as they do other lessons during the first seven years—through imitation. For a young child, the teacher's trust serves as an affirmation of the child's intention for life; it helps build a bridge between the spiritual world and this world on which the children can rely until such times as they are able as individuals to consciously connect to their own sense of purpose and set off on their own path of destiny.

Endnotes

- 1 Rudolf Steiner, *Human values in education*, GA 310, Lecture 3.
- 2 _____, *Study of man*, GA 293, Lecture 1.
- 3 _____, *The spiritual guidance of the individual and humanity*, GA 15, Lecture 1.
- 4 _____, "Education and the moral life," in the *Goetheanum weekly*, 1923.
- 5 _____, *Human values in education*, GA 310, Lecture 6.
- 6 _____, *Study of man*, GA 293, Lecture 9.

Holly Koteen-Soule was a kindergarten teacher and parent/child leader for 25 years. She currently directs the Sound Circle EC In-Service Program in Seattle and Denver and serves as Chair of the WECAN Teacher Education Committee. She is also a member of the Pedagogical Section Council and the WECAN Board.

The Lower Grades and High School Years

James Pewtherer

Despite their Waldorf training, many teachers working in Waldorf classrooms may be unconsciously guided by what they met as children in their own education. Having resolved to better their own school experiences, they have decided to teach young human beings out of greater insight into the way the child learns.

Yet breaking the patterns of what were most likely over-intellectualized practices in their own education requires ongoing consciousness of the deeper educational principles which guide the Waldorf teacher. It also asks the teachers to think in a new way about what stands behind the topic they are presenting. This can be thought of as the artistic approach, in part because it does not involve a straight line from the immediate goal (e.g., learning to read) to a deeper one (e.g., the role of reading in opening countless worlds). In addition, an artist is able to see and present things which often do not occur to the casual observer.

As many of us can attest, the feelings of engagement and even enthusiasm when we encounter an artistic presentation are also

present in good teaching. Such presentations awaken us to new facets of what might otherwise seem ordinary and uninteresting. If you teach astronomy, for instance, you want to take your students outside to observe the sky. Many of them will be awestruck by the vastness and beauty of the dome of the heavens on a clear, dark night. But if you want them to see and identify not only the constellations, but the apparent permanence of the fixed stars, you must prepare them to "see" before they are swept up in the immediate experience. Then you can speak of how the Ancient Greeks, like all human beings from time immemorial, saw a reflection of the human condition in the sky, and how they learned about themselves from these cosmic

You must prepare them to "see" before they are swept up in the immediate experience.

images. So it was that many millennia ago, the inhabitants of Greece identified the constellation Cassiopeia as the throne of the vain queen who bragged that she was more beautiful than the sea nymphs. She was punished by being cast into the sky where she

perpetually wheels around the North Star.

This story not only helps students to remember this constellation, but can also lead to a conversation in the class about how a preoccupation with superficial qualities weakens one's focus on the things in life which matter. Of course, one can find other qualities on which to

focus within the scope of teaching astronomy. That is what makes the work of the individual Waldorf teacher so central to this education.

Work in the high school asks more of the students in terms of bringing conscious observation to what they do. But here, we resist the temptation to explain the theory and instead lead the students to discover what the all-embracing concept might be. Now, after first setting the context in which the object of study is placed, the students experience an activity which stimulates them to add first-hand experience to the preliminary understanding with which they began. The high school students are increasingly encouraged to examine a subject by bringing their own thinking to bear. Here, the feelings engendered by this kind of “primary research” activity enrich both the given and the emerging concepts. In this way, the students can begin to add their own experiences to the intellectual construct they have been offered.

Thus, a ninth grade class in History through Drama might read and act out scenes from plays from many cultures and ages. Taking on parts and becoming those stage characters; and looking at, building, or experiencing the costumes, properties, and scenery—all this gives the students a chance to feel for themselves something of the people of that time and place. From there, the students can begin to explore the consciousness and the contemporary world in which the people of that time lived.

Another key methodology entails the principle of moving from the whole to the parts. Rudolf Steiner gave curricular and methodological indications aimed at countering the atomization of modern thought into ever-smaller bits of information. Such a collection of various facts, he indicated, would tell the human being less and less about our true nature. He urged teachers to recognize that the world and the human being

have a wholeness to them which cannot be seen merely as the sum of their parts. No matter how much we analyze brain function to understand why a human being acts in a particular way, the human being cannot be understood without taking the whole of our being into account. This includes not only the physical organs and forms of the human being, but those aspects whose workings are not to be seen. This is not merely a matter of psychology, but the posited reality of a spiritual side to the human being as well.

In the high school ... we resist the temptation to explain the theory and instead lead the students to discover what the all-embracing concept might be.

In teaching history or literature, then, Steiner asked the teachers to reckon with what came before in someone’s biography or story as well as what came after (or is still in the process of becoming for people who are alive now). The whole span of a lifetime was to be considered, not just the notable moments.

Likewise, he asked them to take in all the factors in a phenomenon, whether in physics or the introduction of number.

So, for instance, in teaching geometry in the elementary school, a teacher may begin by having the children stand and slowly turn in place so that the view constantly changes as they rotate through a full 360 degrees. They may then be asked to walk a straight line, followed by the forms of regular polygons such as triangles and pentagons. Based on this experience the teacher may then ask how we measure the distance of a given line or at what angle do we go forward from our starting point before we turn. All of this leads to the construction of many geometrical forms, first in two dimensions on paper, later in three-dimensional solids, and in the high school in the study of projective geometry in which lines disappear and reappear through infinity.

Even the introduction of number in the first grade leads the child to experience the truth that the parts come from the whole. The young child can perceive how all numbers begin with one and that everything proceeds from there. From one

stick, we can get two sticks if we break off a piece, then three pieces, and so on. In this way, one is the biggest number, it is the “whole,” while the other numbers are really “parts” or “subsections” of this “whole.” This concept can grow with the child and contribute to a sense that the human being, too, is an indivisible whole whose many parts (body, soul, and spirit; thinking, feeling, and willing; brain, heart, and lungs, etc.) are all subsets of this whole.

Perhaps the most difficult aspect of the methodology to understand in the Waldorf approach to education is the importance of rhythm and repetition in learning. This notion is foundational to the way in which children are taught. The teacher resists the temptation to give the children too much information or too much of an experience in a given lesson or on a given day. He or she asks, “What is the most important point I want the children to take away from the lesson?” rather than focusing on the presentation of many facts.

Teachers know that the child’s ability to retain, understand, and enjoy a meaningful learning experience requires time to digest what has been encountered. This means that the teacher allows the children to sleep on what was taught and then revisits it by having the children draw it out of themselves by retelling what they heard and experienced. In taking an experience through sleep, they achieve a distance from it. This then gives them a chance to re-create—now partly out of themselves—what was previously presented. They work with these new concepts, coming to learn them ever more deeply out of repeated recreations. Repetition serves to solidify what they have helped to re-create.

This approach to teaching and learning has its own lawful rhythm: presenting something new on day one and then recalling and applying the material by repeating it on day two. There is then a kind of breathing which takes place, always putting the child’s learning into the middle of the process:

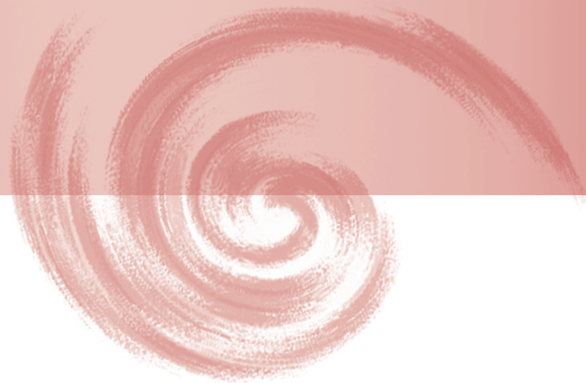
- The teacher presents.
- The child recapitulates and re-creates the next day.
- The teacher and the child work with the material in a further repetition so that the child’s will is engaged in an outwardly visible way.

The principles of Waldorf methodology are integral to its efficacy. But it bears repeating that the individual teacher needs to take up these methods and apply them out of his or her own genius.

James Pewtherer was the founding first grade teacher at the Hawthorne Valley Waldorf School, where he took two classes from grades 1–8 and then taught in the high school. He has served on the Pedagogical Section Council since its inception, for many years as its chair. He is also a member of the International Forum for Waldorf/Steiner Schools and participates actively in the work of AWSNA in many capacities.

Report from Waldorf Publications

Patrice Maynard



In preparation for the beginning of the school year, the faculty and staff at Shining Mountain invited Ann Erwin, layout and design professional for the *Research Bulletin* and for Waldorf Publications, to talk briefly about the services offered by the Research Institute for Waldorf Education (RIWE) to all AWSNA-affiliated Waldorf schools.

Many on the faculty heard for the first time about the Online Waldorf Library (OWL), which provides numerous articles and books for free download in English and many in Spanish at www.waldorflibrary.org. Waldorf Publications has a policy that after two years in print, a text automatically becomes available on OWL. This actually stimulates sales of books that are no longer “new,” as faculty chairs and teachers can examine them before deciding to purchase for faculty study, for use in the classroom, or for support of ongoing parent education about child development and Waldorf education. Numerous books on curriculum, child development, and anthroposophy, plus many children’s readers are now available.

Dave Alsop started the Online Waldorf Library after retiring as Chair of AWSNA in 2001. He worked in collaboration with a donor whose vision coincided with his own to make this service available. Marianne Alsop has been managing this resource for the past ten years, and Dave has rejoined her in managing the OWL, completing a certain circle for us all.

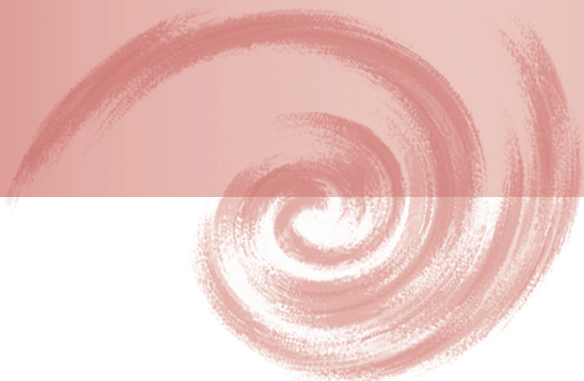
At SMWS Ann also explained the “Book Bank” system that helps support Waldorf Publications while allowing schools to select resources for their libraries, classrooms, and bookstore. This arrangement is part of each school’s obligation as a full member of AWSNA, but is now open to all affiliated schools who wish to participate.

This year’s new publications promise to provide a rich offering of teacher resources: In *Learning About the World through Drawing* author Elizabeth Auer presents hundreds of examples and ideas for drawings—both blackboard and main lesson book—based on her decades of experience as a class teacher and an adult educator. Never before has such a resource been available with so many pointers on how to practice one’s own drawing as a teacher and how to develop technique with a class. Confidence and enthusiasm are bound to follow the reading of this particular book.

A second and expanded edition of Arthur Pittis’s book, *Pedagogical Theater*, now includes high school drama and many new selections of plays for classes in grades one through twelve. Arthur’s decades of class and high school teaching, combined with his knowledge of dramaturgy and the history of drama in English literature, make this a comprehensive course on the power of drama in our teaching.

Following these will come a small, refreshing shower of grammar and spelling support books, with inspiring ideas for building structural awareness for good writing skills. Also a beautifully illustrated craftsman’s delight titled *Bare Hand Knitting* is on its way to get us all involved with the texture of knitting by hand (literally!). If finger knitting is for the kindergarten, whole hand knitting is for the rest of us!

The year holds many more promises of excellent resources to enhance teaching, build sensory acumen, and prompt clear thinking: Waldorf education at its best!



Report from the Online Waldorf Library

Marianne Alsop
OWL Site Administrator

The Online Waldorf Library has experienced its most challenging year to date. Starting in March and continuing into May, there were repeated intrusions by hackers intent on attaching undesirable adware to a number of our webpages. Our response was to transfer the entire site to a more secure format, and additional security features were added. The site transfer upgrade did cause a huge data loss—links to eBooks and articles were lost. I am happy to report, however, that everything has been completely restored and ongoing improvements continue!

The OWL has added more articles and eBooks translated into Spanish. In the two specific categories on the home page, Libros en Español and Artículos en Español, site visitors will find the most recent translated eBook *El Despertar de la Inteligencia (Awakening Intelligence)* by Magda Lissau. Recently added articles in Spanish include Rosemary Gebert's "Dibujo de formas" (Form Drawing) translated by Nelson R. Aulestia, Director de la Unidad Educativa "Leonidas Proaño" in Quito, Ecuador. Also recently added are a number of articles written by Claudia Borbolla Foncesca: "Inutilidad Aprendida: Su antídoto en la Pedagogía Waldorf"; "Organizaciones Eficientes y Efectivas – La Familia Hoy"; and "Pedagogía Waldorf – Educar para la Libertad," among others.

The OWL continues to offer site visitors recent editions of national and international journals published about Waldorf education. Recently added is Issue #16 of the *Journal for Waldorf/Steiner Education* in New Zealand and the Easter edition of the *Pedagogical Section Journal/Rundbrief* published in Switzerland. Back

issues of the *Research Bulletin* and *Gateways* are updated as the current editions are published.

Recently added WECAN published eBooks include *The Child from Birth to Three in Waldorf Education and Child Care*; *You're Not the Boss of Me*, Ruth Ker, editor; *Cradle of a Healthy Life*, *Nine WECAN Conference Lectures* by Dr. Johanna Steegmans; *Dancing Hand-Trotting Pony* by Wilma Ellersiek; *First Grade Readiness*, Nancy Blanning, editor; and *Professional Review and Evaluation in Early Childhood Education*, *Gateways 6*, by Holly Koteen-Soule; *For the Children of the World*, Louise de Forest, editor; and *Journey of the "I" into Life*, lectures from the 2012 International Waldorf Early Childhood Conference in Dornach.

Waldorf Publications eBook additions since the spring of this year include a revised Waldorf Journal Project #15, *Michaelmas*; Waldorf Journal Projects #5, *Evaluation, Homework and Teacher Support*, #10 & 11 combined, *Morality and Ethics*, #17, *From Images to Thinking*, and #18, *Observing the Class, Observing the Children*; a Colloquium report on *The Power of Grammar*; and two books for young readers by Jakob Streit, *What Animals Say to Each Other* and *Saint Francis*.

**Visit the
Online Waldorf Library
at
www.waldorflibrary.org**

Indices of Past *Research Bulletins*



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

Volume I, Number 2

Racism and Waldorf Education – Ray McDermott and Ida Oberman
Reflections on the Education of Consciousness – Douglas Sloan
Standardized Testing in a Non-Standardized World – Eugene Schwartz
Africa – Betty Staley
Research in the Life Sciences – Craig Holdrege

Volume II, Number 1

TECHNOLOGY ISSUE including:
Violence and the Electronic Media: Their Impact on Children
– Joan Almon
Building on Shifting Sands: The Impact of Computer Use on Neural
and Cognitive Development – Donna M. Chirico
Meetings with a Snake – Stephen Talbott

Volume II, Number 2

A New Educational Paradigm – Michaela Glöckler, MD
Changes in Brain Formation – Michael Kneissle
Organology and Physiology of Learning – Wolfgang Schäd
New Health Problems of Children and Youth
– University of Bielefeld (Germany)
Rudolf Steiner's Efforts to Encourage Cultural Diversity
– Detlef Hardorp
The Middle Passage—Out of Diversity We Become Whole
– Cindy Weinberg

Volume III, Number 1

Schooling and the Post Modern Child – David Elkind
Developing a Culture of Leadership, Learning, and Service in Waldorf
Schools – Christopher Schaefer
The Third Space – Henry Barnes
What Conditions Are There for Taking Responsibility in an
Independent Culture? – Heinz Zimmerman

Volume III, Number 2

Educating the Whole Person for the Whole Life – Gerald Karnow, MD
Understanding the Etheric Organization in the Human Being:
New Insights through Anthroposophical Research
– Michaela Glöckler, MD
Endangered Childhood – Joan Almon

Volume IV, Number 1

ADHD – the Challenge of Our Time – Eugene Schwartz
Helping Children: Where Research and Social Action Meet
– Joan Almon
Computers, Brains, and Children – Stephen Talbott
Movement and Sensory Disorders in Today's Children
– Peter Stuck, MD
Can Waldorf Education Be Practiced in Public Schools? – Patti Smith

Volume IV, Number 2

Human Biography and Its Genetic Instrument
– Michaela Glöckler, MD
Challenges and Opportunities in Evolution Education
– James Henderson
The High Stakes of Standardized Testing – Edward Miller
Ecology: Coming into Being versus Eco-Data – Will Brinton
Genes and Life: The Need for Quantitative Understanding
– Craig Holdrege

Volume V, Number 1

The Real Meaning of Hands-On Education – Frank Wilson, MD
America's Gold Rush: Can It Be Redeemed? – Dorit Winter
Atopy in Children of Families with an Anthroposophic Lifestyle
– Johan S. Alm, MD, et al.

Volume V, Number 2

Balance in Teaching, Balance in Working, Balance in Living
– 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, Eaton)
Sexual Abuse in Children: Understanding, Prevention, and Treatment
– Michaela Glöckler, MD

Volume VI, Number 1

Confronting the Culture of Disrespect – Langdon Winner
Where Is the Waldorf School Movement Going? – Johannes Kiersch
Computers in Education: Why, When, How
– Lowell Monk and Valdemar Setzer
Low SES Minority Fourth-Graders' Achievement
– Jennifer Schieffer and R.T. Busse

Volume VI, Number 2

Trained to Kill – Dave Grossman
Education of the Will as the Wellspring of Morality
– Michaela Glöckler, MD
Hand Movements Sculpt Intelligence – Arthur Auer
The Online Waldorf Library Project – Dave Alsop

Volume VII, Number 1

Creating a Sense of Wonder in Chemistry – David Mitchell
Science as Process or Dogma? The Case of the Peppered Moth
– Craig Holdrege
Spirit Will and Ethical Individuality – Michael Howard
Did Rudolf Steiner Want a Seven-Grade Elementary School
Configuration? – Mark Riccio
Phases and Transitions in Waldorf Education – Harlan Gilbert
Waldorf High School Research Project: Who Is the Teenager Today?
– Douglas Gerwin
Initial Report of the Waldorf ADHD Research Project
– Kim Payne, Bonnie River-Bento, Anne Skillings
International Survey of the Status of Waldorf Schools
– Earl Ogletree
Case Study Research: The Waldorf Teacher – Nina Ashur

Volume VII, Number 2

- On Forgetting to Wear Boots – Stephen Talbott
 Organizations as Living Organisms: Developing a Seven-Fold View
 – Magda Lissau
 Educating the Will—Part II: Developing Feeling Will in Contrast to
 Sense/Nerve Will – Michael Howard
 Recapitulation and the Waldorf Curriculum – Alduino Mazzone

Volume VIII, Number 1

- No Such Thing: Recovering the Quality of Rudolf Steiner's
 Educational Work – Stephen Keith Sagarin
 Beyond Innovation: Education and Ethos in an Era of Ceaseless
 Change – Langdon Winner
 How Poems Teach Us to Think – Gertrude Reif Hughes
 Educating the Will—Part III: Common Will and Comprehensive
 Will – Michael Howard
 Whom Are We Teaching? – Susan Kotansky

Volume VIII, Number 2

- The Vital Role of Play in Childhood – Joan Almon
 In What Respect Are Star Children Different? – Georg Kühlewind
 The Hague Circle Report – James Pewtherer and Monique Grund
 Special Section: The Push for Early Childhood Literacy:
 Taking a Careful Look – Editor's Introduction
 Moving in Slow Motion – Barry Sanders
 A Risk Factor in Child Psychopathology – Sharna Olfman
 Critical Issues and Concerns – Nancy Carlsson-Paige
 The Loss of Nature – William Crain
 The Push for Early Childhood Literacy: A View from Europe
 – Christopher Clouder

Volume IX, Number 1

- Rudolf Steiner and the New Educational Paradigm
 – Christof Wiechert
 Teaching as Learning in a Steiner/Waldorf Setting
 – Christopher Clouder
 Education Towards Health Is Education Towards Freedom
 – Johannes Denger
 The Stranger in the Mirror: Reflections on Adolescence in the
 Light of Movement Education – Jaimen McMillan
 Pulling the Grass Doesn't Make It Grow Any Faster
 – Gerald Huether
 The New Generation of Children – Renate Long-Breipohl

Volume IX, Number 2

- Wellsprings of the Art of Education: Three Reversals in the Work
 of the Waldorf Teacher – Christof Wiechert
 Discovering the True Nature of Educational Assessment
 – Paul Zachos
 The Kindergarten Child – Peter Lang
 The Teaching of Science – David Mitchell
 Evolution of Consciousness, Rites of Passage, and the Waldorf
 Curriculum – Alduino Mazzone

Volume X, Number 1

- Science and the Child – Stephen Talbott
 Can Meditation Take the Place of Exercise?
 – Michaela Glöckler, MD
 Non-Verbal Education: A Necessity in the Developmental Stages
 – Michaela Glöckler, MD
 Organic Functionalism: An Important Principle of the Visual Arts
 in Waldorf School Crafts and Architecture – David Adams
 The Lowering of School Age and the Changes in Childhood:
 An Interim Report

Volume X, Number 2

- The Current Debate about Temperament – Walter Rietmüller
 Waldorf Education: Transformation Toward Wholeness
 – Vladislav Rozentuller and Stephen Talbott
 The Art and Science of Classroom Management – Trevor Mephram
 Spiritual Research: Casting Knowledge into Love
 – David Mitchell and Douglas Gerwin
 Research on Graduates in North America, Phase I
 – Faith Baldwin, Douglas Gerwin, and David Mitchell

Volume XI, Number 1

- Puberty as the Gateway to Freedom – Richard Landl
 Soul Hygiene and Longevity for Teachers – David Mitchell
 The Emergence of the Idea of Evolution in the Time of Goethe
 – Frank Teichmann
 The Seer and the Scientist – Stephen Keith Sagarin
 The Four Phases of Research – adapted from Dennis Kloczek
 Reports from the Research Fellows:
 Beyond Cognition: Children and Television Viewing
 – Eugene Schwartz
 PISA Study – Jon McAlice
 State Funds for Waldorf Schools in England – Douglas Gerwin
 On Looping – David Mitchell
 The Children's Food Bill – Christopher Clouder
 Waldorf Senior Survey
 – Waldorf High School Research Project (Gerwin, et al.)

Volume XI, Number 2

- Reading in Waldorf Schools Begins in Kindergarten and Avoids
 Clouding the Mind's Eye – Arthur Auer
 Universal Human Nature: The Challenge of the Transition from
 Kindergarten to Elementary School – Martyn Rawson
 Art: Awakener of Consciousness, Humanizer of Society – Van James
 The Seven Cosmic Artists: An Artistic View of Child Development
 – Magda Lissau
 Education and Healing – Rudolf Steiner
 Nurturing Human Growth: A Research Strategy for Waldorf Schools
 – Aksel Hugo
 Work of the Research Fellows
 Nature Deficit Disorder – David Mitchell
 On Creativity – Stephen Keith Sagarin
 Allergic Disease and Sensitization in Waldorf/Steiner School
 Children – Philip Incao, MD
 Left-Handedness: A Call for Research – Douglas Gerwin
 Assuming Nothing: Judith Rich Harris on Nature vs. Nurture
 – Eugene Schwartz
 Against Anticulturalism: A Review of Books by Kay Hymowitz
 – Jon McAlice

Volume XII, Number 1

- Reading in Waldorf Schools, Part II: Beginning in Flow and Warmth
 – Arthur Auer
 Rudolf Steiner on Teaching Left-Handed Children – Daniel Hindes
 The Tricky Triangle: Children, Parents, Teachers – Dorit Winter
 Healing Children Who Have Attentional, Emotional, and Learning
 Challenges – Susan Johnson, MD
 What Will Today's Children Need for Financial Success in Tomorrow's
 Economy? – Judy Lubin
 The Development of the Hand in the Young Child – Jane Swain
 On Spiritual Research – Rudolf Steiner
 Work of the Research Fellows
 Do Festivals Have a Future? – Eugene Schwartz
 Spirituality in Higher Education – Arthur Zajonc
 Quicksand and Quagmires of the Soul: The Subconscious
 Stimulation of Youth through Media – David Mitchell

Volume XII, Number 2

Standing Out without Standing Alone: Profile of Waldorf High School Graduates – Douglas Gerwin and David Mitchell

Reading in Waldorf Schools, Part III: Beginning in Sound and Form – Arthur Auer

Living Language in Waldorf Education – Helen Lubin

Anthroposophy and the Riddle of the Soul – Rudolf Steiner

Playing “Steiner Says”: Twenty Myths about Waldorf Education – Stephen Keith Sagarin

Reports from the Research Fellows

New Research on the Power of Play – Susan Howard

High-Stakes Testing – Eugene Schwartz

Rethinking the Waldorf High School: Two European Examples – David Mitchell

Volume XIII, Number 1

Moral Force: An Anthropology of Moral Education – Ernst-Michael Kranich

The Moral Reasoning of High School Seniors from Diverse Educational Settings – Christine Hether

Can Moral Principles Be Taught? – Magda Lissau

Transformative Education and the Right to an Inviolable Childhood – Christopher Clouder

The Riddle of Teacher Authority: Its Role and Significance in Waldorf Education – Trevor Mephum

Religious and Moral Education in the Light of Spiritual Science – Rudolf Steiner

Reports from the Research Fellows

Profits and Paradigms, Morality and Medicine – Philip Incao, MD

Visions of Peace – Michael Mancini

“A Still Small Voice”: Three Tools for Teaching Morality – Patrice Maynard

Blinking, Feeling, and Willing – Eugene Schwartz

From Virtue to Love – Arthur Zajonc

Volume XIII, Number 2

Rhythm and Learning – Dirk Cysarz

Thinking and the Consciousness of the Young Child – Renate Long-Breipohl

Assessment without High-Stakes Testing

– David Mitchell, Douglas Gerwin, Ernst Schuberth, Michael Mancini, and Hansjörg Hofrichter

The Art of Education as Emergency Aid – Barbara Schiller

What Have We Learned? Comparing Studies of German, Swiss, and North American Waldorf School Graduates – Jon McAlice

Cultivating Humanity against a “Monoculture of the Mind” – Stephen Keith Sagarin

Reports from the Research Fellows

“Learning, Arts, and the Brain” – The Dana Consortium Report – Patrice Maynard

Waldorf Around the World – James Pewtherer

The Intercultural Waldorf School of Mannheim, Germany – David Mitchell

The Health and Heartiness of Waldorf Graduates – Douglas Gerwin

Volume XIV, Number 1

Sleeping on It: The Most Important Activity of a School Day – Arthur Auer

Advantages and Disadvantages of Brain Research for Education – Christian Rittelmeyer

What Makes Waldorf, Waldorf? – Stephen Keith Sagarin

Love and Knowledge Recovering the Heart of Learning through Contemplation – Arthur Zajonc

Teachers’ Self-Development as a Mirror of Children’s Incarnation: Part I – Renate Long-Breipohl

Of Seeds and Continents: Reliability, Predictability, and Scientific Knowing – Michael D’Aleo

Reports from the Research Fellows

Honest, Complete Assessment and Social Renewal: A Revolution – Patrice Maynard

Crisis in the Kindergarten – Joan Almon and Edward Miller

Henry Barnes and Waldorf Education: A Personal Tribute – Douglas Sloan

Volume XIV, Number 2

The Social Mission of Waldorf School Communities – Christopher Schaefer

Identity and Governance – Jon McAlice

Changing Old Habits: Exploring New Models for Professional Development – Thomas Patteson and Laura Birdsall

Developing Coherence: Meditative Practice in Waldorf School College of Teachers – Kevin Avison

Teachers’ Self-Development as a Mirror of Children’s Incarnation: Part II – Renate Long-Breipohl

Social-Emotional Education and Waldorf Education – David S. Mitchell

Television in and the Worlds of Today’s Children – Richard House

Russia’s History, Culture, and the Thrust Toward High-Stakes Testing: Reflections on a Recent Visit – David S. Mitchell

Da Valdorvuskii! Finding an Educational Approach for Children with Disabilities in a Siberian Village – Cassandra S. Hartblay

Reports from the Research Fellows

One Hundred Meters Squared – Michael D’Aleo

Basic Schools and the Future of Waldorf Education – Peter Guttenhöfer

When One Plus One Equals Three: Evidence, Logic, and Professional Discourse – Douglas Gerwin

Volume XV, Number 1

What Can Rudolf Steiner’s Words to the First Waldorf Teachers Tell Us Today? – Christof Wiechert

Social Emotional Intelligence: The Basis for a New Vision of Education in the United States – Linda Lantieri

Rudolf Steiner’s Research Methods for Teachers – Martyn Rawson

Combined Grades in Waldorf Schools: Creating Classrooms Teachers Can Feel Good About – Lori L. Freer

Educating Gifted Students in Waldorf Schools – Ellen Fjeld Kjüttker and Balazs Tarnai

How Do Teachers Learn with Teachers? Understanding Child Study as a Case for Professional Learning Communities – Marisha Plotnik

Does Our Educational System Contribute to Attentional and Learning Difficulties in Our Children? – Susan R. Johnson, MD

Survey on Waldorf School Trustee Education – Martin Novom and Jean Jeager

Volume XV, Number 2

The Inner Life and Work of the Teacher – Margaret Duberley

The Human Body as a Resonance Organ: A Sketch of an Anthropology of the Senses – Christian Rittelmeyer

Aesthetic Knowledge as a Source for the Main Lesson – Peter Guttenhöfer

Knitting It All Together – Fonda Black

The Work of Emmi Pikler – Susan Weber

Seven Myths of Social Participation of Waldorf Graduates – Wanda Ribeiro and Juan Pablo de Jesus Pereira

Volunteerism, Communication, Social Interaction: A Survey of Waldorf School Parents – Martin Novom

A Timeline for the Association of Waldorf Schools of North America – David S. Mitchell

Reports from the Research Fellows

More Online! – David Blair

Is Technology Producing a Decline in Critical Thinking and Analysis? – David Blair's Review of Patricia Greenfield Study

Review of Chazan's Children's Play Study
– Renate Long-Breipohl

Volume XVI, Number 1

Tending the Flame: The Link Between Education and Medicine in Childhood – Philip Incao, MD

Why Love Matters: How Affection Shapes a Baby's Brain
– Sue Gerhardt

Research into Resilience – Christof Wiechert

Reading Research Supports the Waldorf Approach
– Sebastian Suggate

Thinking and the Sense of Thinking: How We Perceive Thoughts
– Detlef Hardrop

Outline of a Study Methodology – Elan Leibner

The Founding Intentions: Spiritual Leadership, Current Work, and the Goals of the Medical Section – Michaela Glöckler, MD

Attending to Interconnection: Living the Lesson – Arthur Zajonc

Review of *The Age of Wonder* by Richard Holmes – Dorit Winter

Volume XVI, Number 2

Science and the Humanities – Douglas Sloan

What Lies Behind a Waldorf School? – David S. Mitchell

The Task of the College of Teachers: Part 1 – Roberto Trostli

The Plight of Early Childhood Education in the U.S. – Joan Almon

The Art of Knowing – Jonathan Code

Painting from a Palette Entirely Different – Johannes Kiersch

Authenticity in Education – Elan Leibner

Soul Breathing Exercises – Dennis Kloczek

Volume XVII, Number 1

The Task of the College of Teachers: Part 2 – Roberto Trostli

"Spirit is Never without Matter, Matter Never without Spirit"
– Liz Beaven

The Artistic Meeting: Creating Space for Spirit – Holly Koteen-Soule

Contemplative Practice and Intuition in a Collegial Context
– Martyn Rawson

Contemplative Work in the College Meeting – Elan Leibner

Review of *The Social Animal* by David Brooks – Dorit Winter

Volume XVII, Number 2

In Memoriam: David S. Mitchell

– Douglas Gerwin & Patrice Maynard

The Three Castles and the Esoteric Life of the Teacher
– Betty Staley

Learning for Life—Learning from Life – Florian Osswald

The Philosophical Roots of Waldorf Education, Part One: The Revolution – Frederick Amrine

The Concept of Learning in Waldorf Education – Jost Schieren

Modeling Clay—for all Ages? – Arthur Auer

Anything but Children's Play: What Play in School Means for Learning – Irene Jung

Higgs Field and a View of the Material World that Makes Sense
– Michael D'Aléo

Volume XVIII, Number 1

Neurology and Education – Dennis Kloczek

The Philosophical Roots of Waldorf Education, Part Two: Fichte's Primordial Intuition – Frederick Amrine

From the Un-bornness to "I"-Consciousness: The Three Great Steps of Incarnation – Michaela Glöckler

Teacher Education for Educational Wisdom – Gert Biesta

Independent or Charter? Study of Teacher Choice, Part One
– Liz Beaven

Language, Art, and Deep Study – Elan Leibner

Volume XVIII, Number 2

The Philosophical Roots of Waldorf Education, Part Three: From Schiller to Steiner – Frederick Amrine

Atunement and Teaching – Peter Lutzker

Therapeutic Eurythmy for the Teeth

– Polly Saltet and Susanne Zipperlen

In Matter, the Spirit: Science Education in the Waldorf School
– Roberto Trostli

Every Child Is an Artist: The Beginnings of Drawings – Van James
Rooted in the World – Craig Holdrege

Independent or Charter? Study of Teacher Choice, Part Two
– Liz Beaven

Taking the Pulse of Waldorf Early Childhood Education
– Holly Koteen-Soule

Book Review: *Under the Stars* by Renate Long-Breipohl – Jill Taplin

Book Review: *Drawing with Hand, Head, and Heart* by Van James
– Eugene Schwartz

Volume XIX, Number 1

The Philosophical Roots of Waldorf Education, Part Four: Rudolf Steiner as a Philosopher – Frederick Amrine

The Spiritual Dimension of Waldorf Education – Jost Schieren

Education and the Presence of the Unknown – Craig Holdrege

Science Teaching – Part II: Method and Approaches
– Roberto Trostli

When Animals Speak – Melissa Borden

Being Fully Human – Douglas Gerwin

The New Impulse of the Second Teachers' Meditation – Elan Leibner

Book Review: *Thinking Like a Plant* by Craig Holdrege
– Stephen Sagarin

Volume XIX, Number 2

The Value of Risk in Child's Play – Joan Almon

Learning in Relationships – Thomas Fuchs

Encountering Sophia in the Classroom: Gender Inclusion in the Waldorf Curriculum – Kristin Agudelo

Imagine Knowledge: A Livable Path – Paula C. Sager

The Formative Qualities of Foreign Language Teaching – Erhard Dahl

Core Principles of Waldorf Education: An Introduction and First

Discourse: Contributions to the Study of

Core Principle #1 – Elan Leibner

Core Principle #2 – Holly Koteen-Soule

A Call for Reports on Responsible Innovation – Elan Leibner

Volume XX, Number 1

Eurythmy and the "New Dance" – Frederick Amrine

Human Conception: How to Overcome Reproduction?
– Jaap van der Wal

Forest Kindergarten – Heidi Drexel

Charter Schools in Relation to the Waldorf School Movement
– Gary Lamb

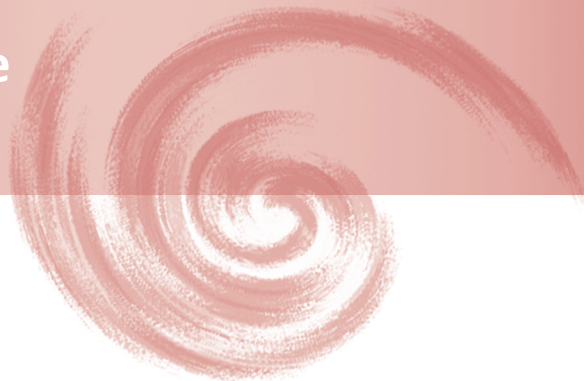
Standing for the Children in Our Care – Ruth Ker

Core Principles of Waldorf Education: Two Contributions to the Study of Core Principle #3

The Grade School Years – James Pewtherer

The High School Years – Douglas Gerwin

About the Research Institute for Waldorf Education



The Research Institute for Waldorf Education (RIWE), founded in 1996 in order to deepen and enhance the quality of Waldorf education, engages in sustained dialogue with the wider educational-cultural community and supports research to serve a wide range of educators in their work with children and adolescents.

The Research Institute supports projects dealing with essential contemporary educational issues such as computers and the effects of media on children, alternatives to standardized testing, physical health and psychological wellbeing of students, science teaching with a phenomenological approach, the role of the arts in education, and the philosophical underpinnings of Waldorf education.

As a sponsor of colloquia and conferences, the Research Institute brings together educators, psychologists, physicians, and social scientists for discussions on current issues related to education. RIWE publishes the *Research Bulletin* twice a year and prepares educational resources, including collections of eBooks and articles (a growing number of them newly translated into Spanish). Many of these publications are available without charge on the website of the Online Waldorf Library (OWL), a virtual library created and managed by the Research Institute: www.waldorflibrary.org.

In 2013 the Research Institute took over the publications arm of the Association of Waldorf Schools of North America (AWSNA) and rebranded it as Waldorf Publications. It includes resources for teachers and administrators, readers and children's books, collections of plays and poetry, science materials and kits, science and math newsletters, inspirational essays, proceedings of colloquia, and a range of publicity materials about Waldorf education. It also carries

books published by the Waldorf Early Childhood Association of North America (WECAN) and the Pedagogical Section Council (PSC) of the School for Spiritual Science, as well as AWSNA's twice-yearly magazine *Renewal*.

As an initiative working on behalf of the Waldorf movement, the Research Institute receives support and guidance from the PSC and financial support through the following organizations:

- Astoria-Stiftung
- Foundation for Rudolf Steiner Books
- Freunde der Erziehungskunst
- Marshall and Margarite McComb Foundation
- Rudolf and Clara Kreutzer-Stiftung
- Rudolf Steiner Charitable Trust
- Sprout Foundation
- Waldorf Curriculum Fund
- Waldorf Educational Foundation
- Waldorf-Stiftung

The Research Institute is a tax-exempt organization and accepts contributions through its annual giving campaign and special appeals.

Summary of Activities Supported by the Research Institute

AVALON INITIATIVE

A think tank for questions of freedom in education

COLLOQUIA (with published proceedings) on teaching:

Chemistry
Computer and Information Technology
English and Grammar
Life Sciences and Environmental Studies
Mathematics
Physical Sciences
U.S. History
World History: Symptomatology

ONLINE WALDORF LIBRARY (OWL)

Over 2000 articles and 700 book titles

RECENT RESEARCH PROJECTS

ActionWave study
Alternatives to Standardized Assessment
Computer Technology in Waldorf Schools
Human Sexuality Curriculum
Survey of Waldorf Graduates, Parts I, II, III
Waldorf High School Curriculum Research
Projects

RESEARCH BULLETIN

Two issues per year of essays, articles, reviews, and commentaries on educational themes

RETREATS OF THE RESEARCH INSTITUTE

Presentations and discussions exploring contemporary questions related to education

RIWE WEBSITE

Collections of articles and news features on current educational issues

TEACHING SENSIBLE SCIENCE

Three one-week courses on teaching science in the elementary grades using a phenomenological approach

WALDORF PUBLICATIONS

Over 400 book titles, plus science kits, publicity materials on Waldorf education

Board of Trustees

Arthur Zajonc, President
Virginia Flynn, Treasurer
Natalie Adams, Secretary
Douglas Gerwin, RIWE Executive Director
Frederick Amrine
Alice Groh
Hansjoerg Hofrichter
Susan Howard
Elan Leibner
Jost Schieren
Douglas Sloan

Supporting Members

Academe of the Oaks
Anchorage Waldorf School
AWSNA
Camphill Special School - Beaver Run
Center for Anthroposophy
Chicago Waldorf School
Cincinnati Waldorf School
City of Lakes Waldorf School
Denver Waldorf School
East Bay Waldorf School
Emerson Waldorf School
Eugene Waldorf School
Franz E. Winkler Center for Adult Learning
Great Barrington Rudolf Steiner School
Green Meadow Waldorf School
Haleakala Waldorf School
Hartsbrook School
Hawthorne Valley School
High Mowing School
Highland Hall Waldorf School
Honolulu Waldorf School
Kimberton Waldorf School
Les Enfants de la Terre
Maine Coast Waldorf School
Marin Waldorf School
Monadnock Waldorf School
Pasadena Waldorf School
Pine Hill Waldorf School
Portland Waldorf School
Prairie Hill Waldorf School
Rudolf Steiner Centre Toronto
Rudolf Steiner College
Rudolf Steiner School of Ann Arbor
Rudolf Steiner School, NY
Sacramento Waldorf School

San Francisco Waldorf School
Santa Cruz Waldorf School
Santa Fe Waldorf School
Seattle Waldorf School
Shining Mountain Waldorf School
Sound Circle Center for Arts and Anthroposophy
Spring Garden Waldorf School
Summerfield Waldorf School & Farm
Susquehanna Waldorf School
Toronto Waldorf School
Vancouver Waldorf School
Waldorf Academy
Waldorf High School of Massachusetts Bay
Waldorf School at Moraine Farm
Waldorf School of Garden City
Waldorf School of Lexington
Waldorf School of Orange County
Waldorf School of Pittsburgh
Waldorf School of Princeton
Waldorf School of San Diego
Waldorf School of the Peninsula
Waldorf Teacher Education Eugene
Washington Waldorf School

Research Bulletin

Editor: Elan Leibner

email: waldorfresearchbulletin@gmail.com

Cover design: David Mitchell

Copy editing: Douglas Gerwin

Proofreading: Ann Erwin, Tertia Gale

Production/layout: Ann Erwin

The Research Institute for Waldorf Education

Douglas Gerwin, Executive Director

Milan Daler, Administrator

P.O. Box 307 • Wilton, NH 03086

Phone: (603) 654-2566 • Fax: (603) 654-5258

email: researchinstitute@earthlink.net

Patrice Maynard, Director of Publications
and Development

38 Main Street • Chatham, NY 12037

Phone: (518) 392-0613 • Fax: (518) 684-1588

email: patrice@waldorf-research.org

Marianne Alsop, Librarian of the Online Waldorf
Library (OWL)

www.waldorflibrary.org

email: owlibrary@sbcglobal.net

Tom Stier, Webmaster of the RIWE website

www.waldorfresearchinstitute.org

Visit our website at
www.waldorfresearchinstitute.org



WALDORF PUBLICATIONS at the
RESEARCH INSTITUTE FOR WALDORF EDUCATION
38 Main Street
Chatham, NY 12037