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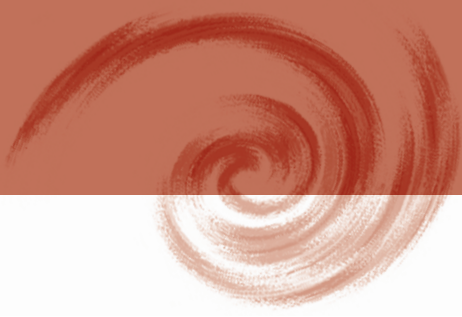
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Report from the Co-Directors

David Mitchell and Douglas Gerwin

Several new publications and a second sortie into the archives of the Rudolf Steiner Library have highlighted the activities of the Research Institute for Waldorf Education (RIWE) during the first part of this academic year.

We can report the printing of *Education, Teaching, and the Practical Life*, one of Rudolf Steiner's last remaining collections of lectures on education not previously translated into English. Selections from this volume have appeared in the last three issues of the *Research Bulletin*, including this one. Most of these lectures were given in the early 1920s as new Waldorf schools were springing up in Germany, Holland, and other parts of the world. Although there is some overlap in content from one lecture to another, it is a delight to sense the joy and warmth with which Steiner spoke about the potential of Waldorf education in its early years. The book, which provides many examples and clear observations concerning childhood, is available from AWSNA Publications.

Another book on education and the unfolding of childhood, entitled *Developmental Signatures*, is also now available. Co-sponsored by RIWE, the Waldorf Early Childhood Association of North America (WECAN), and AWSNA Publications, this book arises from research in Germany focusing on children ages 3–9. It contains clearly formulated and developmentally appropriate answers prompted by questions from European governmental agencies seeking clarity on how Waldorf education meets their state requirements. Several passages are excerpted in this *Bulletin*.

Paul Gierlach has completed his reflections on “The Prisoner’s Kiss: Literacy’s Journey in a Waldorf High School,” a paper on the teaching of English language and literature in the high school. The paper is posted on the Research Institute’s

web site (www.waldorfresearchinstitute.org) for free download.

In October a strike force from the Research Institute descended upon Ghent, New York, with the purpose of unearthing significant articles from older journals stored deep within the archives of the Rudolf Steiner Library. The staff of the library provided invaluable assistance, pulling out stacks of boxes filled with articles whose titles we had uncovered in their indices. Altogether, some 115 articles concerning education are being added to the Research Institute’s Online Waldorf Library (www.waldorflibrary.org) for free download.

On the research front, work has begun on a third phase of the Survey of Waldorf Graduates, which will compare the results of our survey of North American Waldorf graduates (reported in previous issues of the *Research Bulletin*) with three

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new studies of European Waldorf students, one each in Germany, Switzerland, and Sweden. This third phase will also compare the statistics of our North American survey with those gathered in the National Database for Statistics of the U.S. Department of Education in Washington, DC, for both independent and public schools. Meantime, in the coming months we plan to update and republish a popular monograph, entitled “The Results of Waldorf

Education,” with new testimonials from university professors and other data taken from the second phase of the survey.

Working with the Pädagogische Forschungsstelle (Educational Research Institute) of the Bund (Association) of Waldorf Schools in Germany, the Research Institute is preparing a position paper in support of all children on the subject of educational assessment. We will chal-

lenge the value of high stakes testing, describe alternative methods of assessment, and offer new thinking on the setting of standards. It is time for Waldorf educators to be heard in the national and international discussions on education. Our goal is to establish the Waldorf school position firmly in support of the rights of children to a healthy childhood. It is our task to protect all children from anything that attacks the very being of childhood.

In addition to this joint project, the Co-Directors of the Research Institute were invited to make presentations this autumn at three German centers—Mannheim, Kassel, and Stuttgart—and to attend a world leadership conference in Dornach sponsored by the Pedagogical Section at the Goetheanum, where the findings of our Survey of Waldorf Graduates, Phase II, were presented.

For this spring we are preparing a symposium at High Mowing School with Anne Greer, who will be presenting for peer review her innovative curriculum for teaching grammar. This symposium of invited teachers of English will result in a source book to be made available to all Waldorf schools by the Research Institute and AWSNA Publications.

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The popular “Teaching Sensible Science” seminars for class teachers in grades 5–8 have begun a third round, this time on the West Coast at Rudolf Steiner College. It is our hope that every school will encourage colleagues to participate in this valuable training in phenomenology so as to strengthen the teaching of science in elementary schools across North America.

For high school physics teachers we announce a symposium on teaching physics, planned for October 25–27, 2008, at Rudolf Steiner College in Fair Oaks, California, with the title “Physics, Phenomena, and Personal Growth in Waldorf Education: What, Why, and What Else?” Please watch your mailboxes for further particulars.

Again, we hope that every high school plans to send a physics teacher.

In conclusion we would like to express our sincere gratitude to the leaders of AWSNA for their thoughtful assistance and tireless advocacy in grant writing; their financial support of our publishing and research ventures, including the most recent phases of the Waldorf graduate survey; their keen eye for identifying key research questions; and their genial colleagueship.

Stephen Keith Sagarin

In the absence of knowledge or data, we tend to rank others as less honest than they actually are, as a well-known study of taxpayers by Michael Wenzel demonstrates.¹ People behave better than we acknowledge, however, and evidence can change our perceptions. In a recent radio essay, Craig Newmark, founder of Craigslist.com, addresses what he has learned from his cooperative website:

Years of customer service have changed the way I think about people. . . . Now I believe that people are overwhelmingly trustworthy and deeply OK. I don't want to sound sanctimonious or syrupy, but for the past seven years, I've been doing full-time customer service for Craigslist, interacting with thousands of people. I see that most people share a similar moral compass: They play fair, they give each other a break, and they generally get along. I see that pretty much everyone operates by that Golden - Rule thing.²

We are all pretty good, then, and we live in a world concerned with goodness. (We know that this was not always the case. Medieval Europeans and many American Indian tribes, for example, were concerned less with goodness than with bravery, courage, and honor.)

Goodness, in its modern form, however, is sometimes taken to be simply the absence of rascally behavior—if you refuse to play fair, to give others a break, to get along, or to follow the Golden Rule, then you're not good, on this view. Is this sufficient for a consideration of morality and moral education? Owen Barfield believes not. In a

series of lectures entitled *History, Guilt & Habit*, he describes the “modern sin of literalness,”³ our shared mental habit of mistaking an image—a concept, a mental picture, or our perception of some object in the world around us—for a reality. Without Barfield's insight, that our mental habits imprison us, then the loftiest ideas—say, Rudolf Steiner's concept of “ethical individualism”—become simply new idols that we substitute for our older, now suspect, idols. Ethical individualism refers not simply to generic good behavior, of which we are all capable and at which Craig Newmark believes we are pretty good, but to an individually transformed habit of thinking that can, in freedom and creativity, solve the moral dilemmas we face living in the modern world. In this sense, ethical individualism and moral imagination are one.

In this issue of the *Research Bulletin* we take moral education as its theme. The centerpiece of the issue is Ernst-Michael Kranich's article on moral development, describing how the very growth and development of our physical bodies make possible our simultaneous growth and development as moral beings. Implications for teachers abound. An analogy occurred to me as I read Kranich's work over and over, part of the editorial process: Plants show in their physical forms how they are affected by the world around them. Climate, soil, wind, and water all contribute to their health and growth or disease and stunted development. We can “read” in the form of a plant its life in the world. Children are not so easy. Outwardly, their forms do not change much whether or not we nourish them soul-spiritually. They are resilient. They maintain their ten fingers and ten toes. But, given the details of Kranich's work, we must believe that internally they are plant-like, that what we do to or for them affects them deeply, even if the results remain invisible.

1. Wenzel, M. “Misperceptions of social norms about tax compliance (2): A field experiment.”

<http://dspace.anu.edu.au/handle/1885/41626>

2. Newmark, C. “That Golden Rule Thing” on “This I Believe,” All Things Considered, NPR Radio, April 16, 2007.

<http://www.npr.org/templates/story/story.php?storyId=9567979>

3. Barfield, O. *History, Guilt & Habit*, San Rafael, CA: The Barfield Press, 1979/2007.

Similarly, Magda Lissau, in an extract from her new book,⁴ shows how virtues—as described by Plato, for instance—are expressions of or expressed in our physical bodies. Here is a genuine holism, a unity of matter and spirit. (Which educators, by the way, do not claim to educate a whole child? The crux of the matter is the view of wholeness; we should ask, “Wholeness of what?”) In addressing physical growth and development, we encourage the growth and development of virtue; in addressing virtue, we promote healthy physical growth and development.

Another article central to this issue is Christine Hether’s synopsis of her dissertation research on moral reasoning and high school students. She found that Waldorf high school seniors outscored seniors from other schools, to a significant degree, on a standard test of moral reasoning. In the latter part of her article she explores possible reasons for this difference, what it is about Waldorf education that may increase students’ moral reasoning abilities. Granted, moral reasoning is not moral behavior. Dictators may score highly on a test of moral reasoning and then behave in inhuman ways. But given a choice as parents and teachers, we would clearly rather have students score well on such a test and believe that such scores generally correlate with ethical behavior.

Christopher Clouder eloquently argues for the “inviolable” right of young children to their childhood. Consumer culture threatens to rob children of their childhood, and even the experts on child-rearing vacillate between authoritarianism and permissiveness. How can we find a balance that will allow children their childhood, which will allow them to give us the gifts of love that only children can give?

In excerpts from a longer paper, Trevor Mepham examines the role of the authority of elementary school teachers in Waldorf schools in the increasingly pluralistic, relativistic world we inhabit. When the very idea of authority is treated with suspicion, how can teachers find a proper relationship to their students?

In a recently translated excerpt from a newly published book, Rudolf Steiner describes the mood that links children’s initial engagement with the sense-world, into which they are born, to the gradual dawning of their inner life. He characterizes this mood as religious, a mood of reverent approach, if teachers wish to educate well and to lead children healthfully and morally through their early development into their later development.

Our “Fellows” weigh in on moral education, too. Philip Incao demonstrates how a shift in our thinking is necessary to accomplish real education and true healing. Short of a change in thinking—like the one described by Barfield above—our efforts will result in mere tinkering, and their unintended consequences may be little better, and possibly worse, than the problems we aim to address. Michael Mancini describes a project around the Dalai Lama’s visit to Hawai’i that involved school children in community building and the arts. Patrice Maynard discusses three techniques that teachers may use to promote the development of morality in students. Eugene Schwartz, in a review of Malcolm Gladwell’s *Blink*, invites Waldorf teachers to reclaim the path to intuition that is increasingly becoming a reliable standard for knowing in our uncertain world (while it may be in danger in our Waldorf schools, in which authority and expertise are increasingly ceded to experts from outside the school). Arthur Zajonc discusses morality as moving over the past centuries from external standards to internal knowing, a path that binds morality and responsibility within each of us.

If there is one agent that binds these various articles and reviews, it is wholeness. Reduce or fragment childhood or education, and the possibilities of moral development leak out or evaporate. Strive for understandings and approaches that increasingly honor and comprehend the whole—physical, emotional, spiritual—and moral education and moral development become realities.

4. Lissau, M. *Octave*, Ghent, NY: AWSNA Publications, 2007.



Human Development and Moral Force: An Anthropology of Moral Education

Ernst-Michael Kranich

*This article was extracted from *Moralische Erziehung* by Ernst-Michael Kranich,
translated by Jon McAlice and published in Waldorf Journal Project #10.*

Among the notes and fragments of the German poet Novalis we find the following remark: “Rightly understood, morality is the actual realm of life for a human being.”¹ What we call morality begins when we look beyond our narrow, personal wishes and interests; when we free ourselves of the bias of egotism; and when other persons, other beings, become important to us and we feel the urge to share their experiences. When empathy and caring move us to dedicate our lives to others, to place ourselves at the service of our fellow human beings and our surroundings, then the realm in which we live can be called moral. It is easy to imagine that life in this realm can grow ever stronger and more powerful. As this happens, we move from having a childlike dependency on our environment to taking on a co-creative role. We can experience how our actions flow from a living center, our own “I” or ego.² Through this living center we are able to gain insight into the nature of things, to see the spiritual in outer manifestations. In this living center, this ego, we experience the inspirations of our artistic creativity. We can sense that human nature reaches its highest form of expression when we connect ourselves with our surroundings through moral forces and impulses. When this occurs, the illusion of separation disappears. The moral realm is related, too, to the element of warmth, which, with its invigorating force, penetrates the surface and reaches deep within us.

Morality is a realm of human perfection. It

can only be attained gradually. Here lies the future of humanity, an endangered future. To work beyond these introductory remarks, however, toward a more concrete understanding, we begin by posing a series of questions:

- What is the origin of moral impulses?
- Which stages of development enable the soul to bring moral impulses to life?
- Which outer conditions—configurations of the human body—make realization of moral impulses possible?
- In which ways is a developing individual connected to various forces of morality?

Anatomical Basis of Morality

If the human body were a structure that was completely determined by the laws of heredity, it would be impossible to understand how it could become an instrument through which a self is able to realize moral impulses in action. The impersonal nature of genetic determination would lead to a body that was complete in itself. How could it possibly become the tool of ethical or moral action? This is possible only because the ego plays a role in the formation of the body.

In early childhood, and especially in the first year of life, an individual, through her own effort, gradually takes hold of the body from within, working to permeate it from top to bottom with the forces of her will. When a child stands, we can recognize in the vertical posture an inner being who, through an act of will, overcomes gravity and holds herself in balance. Self-balanced uprightness is a sign of centeredness. A self arises in a being that acts intentionally and experiences itself as centered.

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1. Novalis. *Werke*, Herausgegeben und kommentiert von G. Schulz. München o. J., S. 560 (Novalis. *Works*, edited with commentary by G. Schulz, Munich, no year, p. 560).

2. In German, “das Ich” translates literally as “the I,” but we have substituted the more common “ego,” “self,” or “self-hood,” depending on use, for common understanding.

As a child's self grasps its body and raises it up against the forces of gravity, it works to reform the body. I have presented this in depth in other writings and wish only to recall certain details to mind.³ The legs of a small child tend to bow outward. The weight of the body presses down on them. By the time a child has reached seven, a characteristic human posture has been attained: feet and ankles are close together, and thighs slant outward above the knees and carry the weight of the body in the hip joints. This new structural configuration, with its narrow base and sovereign support of the body, brings a quality of centeredness and inner activity to expression. The form of the legs takes on the signature of active selfhood. Feet elongate. An arch forms through the activity of walking. The weight of the body is overcome through an inner concentration of forces. This is why we find a point of balance between the ball and the heel of the foot. Thanks to the formation of the arch, the foot receives a signature of the activity of the ego and becomes the foundation for the free posture of the human body.⁴

The skeletal-muscular system within our trunk also goes through a process of transformation. In striving to raise the head in order to look at the world around it, a child forms the upward curvature of the neck, the cervical lordosis. In striving to stand upright and to carry the body freely, a child forms the downward curve toward the base of the spine, the lumbar lordosis.

When we follow these transformations physiognomically, we discover something significant: The ego of a child is at work in the uncon-

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scious depths of the body, where bones are formed and muscles develop. Through this work the ego impresses its signature on the child's body. The ego forms the body to fit, in that it brings itself to expression. In the course of the process, the form of the knee joint and the arrangement of the tendons develop in such a way that when the leg is completely extended, the thigh and the lower leg are pressed together in what is functionally a single structure. Similarly, in a fully upright posture, the head of the femur is pressed so firmly into the cuplike acetabulum of the hip-bone that a functional unity of the two is ensured. A human becomes a being who, when standing, rests completely in the body's static equilibrium. In standing, he enters a state of will-permeated rest. All tendencies to movement and states of tension that vibrate in an animal's body, even when at rest, are eradicated. Thus, in early childhood a human becomes a being who, even in the form of the body, brings to expression a tendency not simply to move impulsively, but, rather, out of peaceful centeredness to form inner goals and then to realize them in action. Thanks to a body's restfulness, the will organization of a human being is open to intentions that the individual forms within, in thinking selfhood.

As this transformative process takes place in a child's bodily structure, a similar process takes place in the brain. Those sections of the brain by which an individual is able to grasp conceptually what he perceives are more finely developed. This occurs primarily up to age three. The formally highest areas are developed in the frontal part of the brain, just behind the forehead. By the time a child is six, structures here will have developed that allow him to grasp complicated relationships, the basis for intentional action. The frontal cortex is also the basis for recognition of creativity, which gives action its meaning. It enables us to work through our experience and practice self-reflection. Clinical observations show that development of the frontal cortex allows us to grasp ideas that raise us above fleeting impressions and desires to a recognition of the tasks and necessities of life. When such ideas become the basis for action, human life begins to become the expression of morality. Both the will-organization of the

3. Kranich, E.-M. "Entwicklung und Erziehung in der frühen Kindheit" in: S. Leber (Hrsg.), *Die Pädagogik der Waldorfschule und Ihre Grundlagen* 3. Aufl. Darmstadt 1992. (E.-M. Kranich "Early Childhood Development and Education" in S. Leber, ed., *Waldorf Education and Its Foundations*, 3rd edition, Darmstadt, 1992).

4. Ders., "Die Kräfte leiblicher Form-bildung und ihre Umwandlung in die Fähigkeit, Formen zu gestalten und zu erleben" in: E.-M. Kranich u.a., *Formenzeichnen*. 2. Aufl. Stuttgart 1992. 3 O.D. Creutzfeld, *Cortex Cerebri*. Berlin, Heidelberg, New York, 1983, S. 311. (Same author "The Forces of Bodily Form-Giving and their Transmutation into the Ability to Shape and Experience Form" in E.-M. Kranich, et al. *Form Drawing*, 2nd edition, Stuttgart, 1992. 3 O.D. Creutzfeld, *Cortex Cerebri*. Berlin, Heidelberg, New York, 1983, p. 311).

skeletal-muscular system and the physical basis for thinking take on a configuration in which the self can bring itself to expression. Thinking through which a person conceives intentional actions is permeated with the power and prudence of selfhood. This configuration forms bodily conditions for the realization of moral impulses in our outer life.

This configuration is also the basis for the development of certain moral traits. By the time she is seven, a child is able to recall in inner pictures what she experiences in her surroundings. These pictures are flexible, and thus a child can let the pictures flow into one another and, in passing from one to the other, recognize relationships. In doing so she exercises her thinking in the medium of pictorial images.

Virtues

What happens in a human being when thoughts immerse themselves in will? A person decides to speak the truth in a given situation although he knows that, from an opportunistic point of view, it would be better to say nothing or to say something else. When he raises this decision to the level of a will impulse and stands for the truth, then we say he is upright or honorable. If a person resolves to not take more than he needs to sustain his existence and then lives up to his resolution, we say he is modest. And when he fulfills an agreement, we call his behavior reliable.

Such thoughts affect the will not only case-by-case; they may become such an integral part of the will that they form a character trait. Thought and will reach a state of harmony in which, as in the resonance of two notes sounded together, something new is created. In this case, a person is not simply upright in this or that situation; uprightness becomes something that grows in him. He is not just now and again modest; modesty comes to life within him. The same is true for reliability. When selfless goals of action connect themselves so deeply with the will that this takes on a stable orientation, such virtues as justice, loyalty, carefulness, responsibility, helpfulness, courage, deliberation, uprightness, honesty,

modesty, gratitude, and reliability begin to evolve. Virtues are will that has been worked through with thought, will that is spirit-permeated.

Virtues are of great significance for an individual. Are a person's actions determined by outer conditions, waves of emotion, habits, or momentary irritation? If the impulses of justice, loyalty, and honesty are at work in his deeds, he acts completely out of himself. Human will receives inner form through virtue. Our actions gain an inner certainty. The French psychologist Le Senne once characterized virtues as "the inner skeleton of the soul."

This inner skeleton is formed—as is the final configuration of the physical skeleton—through certain transformative processes.⁵ Virtues are developed through the transformation of other soul traits. Modesty is developed by overcoming inordinate desire. Reliability is developed if a person no longer allows his actions to be determined by ever-changing experiences of sympathy and antipathy. And the virtue of diligence is attained when a person transforms indolence and sluggishness through the power of intention. When we understand the human soul, we see that every virtue corresponds to a weakness and that, often, an inner struggle takes place between the weakness and its corresponding virtue. Desire, sympathies and antipathies, indolence, the tendency to react emotionally, and so on, are the elementary driving forces of the astral body. They are transformed into human virtues through a slow metamorphosis, deep in the

human soul. The individual acts out of the dynamic core of selfhood in this process of transformation, a process of overcoming. As the force of selfhood grows, the ego slowly permeates the astral body. Thus a person who acts with deliberation, carefulness, or uprightness acts completely

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5. Siehe A.R. Luria, *Die höheren kortikalen Funktionen des Menschen und ihre Störungen bei örtlichen Hirnschädigungen*. Berlin 1970. O.D. Creutzfeldt, *Cortex Cerebri*. Berlin, Heidelberg, New York 1983. J.M. Foster, *The Prefrontal Cortex*. New York 1989. (See A.R. Luria, *The Higher Cortical Functions of the Human Being and Their Disturbance in the Case in Localized Brain Damage*. Berlin, 1970. O.D. Creutzfeldt, *Cortex Cerebri*. Berlin, Heidelberg, New York, 1983. J.M. Foster, *The Prefrontal Cortex*, New York, 1989).

out of himself. He has freed himself from the chains of primitive urges.

Just as the ego permeates the body by transforming inherited forms, it now permeates the astral body. This brings about inner harmony between selfless thoughts and will, which, as virtue, forms an inner moral realm. The inner life of the individual takes on a moral character.⁶

Moral Education in the Second Seven Years

How can we support these processes through education? How can the development of moral character traits be nurtured in schools? This facet of education affects the individuality more strongly than other educational tasks and confronts educators with a challenge that, for the most part, must be met before a child reaches puberty. There are specific axioms of life that govern moral education. Rudolf Steiner characterized one of them as follows:

When we want to educate a child, whenever we believe that she should acquire this or that character attribute, we must approach the child indirectly, so to say. We should not try to graft this or that attribute upon the child, but we should first awaken the yearning for this trait; we should first get the child to yearn for acquiring this characteristic later on.

And, a little later: “If we are able to guide a child’s desires, we affect the core of a child’s life.”⁷

A desire or a longing can be awakened in a child’s soul only through intense encounters. The strongest possible feeling for the significance of virtue must be awakened in children. Plutarch was convinced of this. He began his description of Pericles’ life with the following comment:

Virtuous action affects us in such a way, that we do not merely marvel at the

deeds, but wish to imitate those who have done them.... For the good attracts us powerfully ... it forms the character of those who observe it not only when they imitate it; the observation alone awakens a quality of resolve. This has moved me to continue my biographies of famous men.⁸

The predisposition for and the seeds of morality are present in a child’s soul. When children experience morality in their encounters with the world around them, these seeds are awakened and brought to life. Initially this takes place in their encounters with adults, including their teachers. As Rudolf Steiner wrote, “We should praise that human being and call him fortunate who is able to look up to his teachers and educators as natural authorities—not only in the special moments of life, but always.”⁹

Conscience
speaks within
human souls
with a quality of
objectivity that
supersedes the
merely personal.

In a time in which children are exposed through the media to images of untransformed forces of the soul, to licentious actions and brutality, a teacher needs a strong inner preparation to be able to counter the effects of this miseducation. In striving toward a moral education, he may immerse himself intensely in the images of fairy tales and legends and in the figures of mythology and history. He first learns to experience deeply within himself what lives in them as virtue, transformed soul forces, and moral strength. Then his storytelling will be permeated with the experience of this majesty and strength. It is only thus that a teacher’s words can find their way into the deeper soul regions of a child in which the seeds of morality lie. By living into the experience of these images, children find themselves moved to look up to the figures in the stories and discover an inner sympathy, an inclination for what lives in them as moral strength. The emotional nature of this inclination can cover the entire spectrum from gentle sympathy to a feeling of being thunderstruck. In these

6. A precise description of the field termed ‘astral body’ can be found in Rudolf Steiner’s *Theosophy*, GA 9, Dornach, 1987, p. 56ff.

7. Steiner, Rudolf. *Der Christus-Impuls und die Entwicklung des Ich-Bewusstseins* (*The Christ-Impulse and the Development of the “I” Consciousness*) GA 116, Dornach, 1982, p. 48f.

8. Plutarch. *Lebensbeschreibungen*. Bd. 1. München, 1964, S. 317. (Plutarch. *The Lives of Great Men* Vol. 1, Munich, 1964, p. 317.)

9. Steiner, Rudolf. *The Education of the Child in the Light of Anthroposophy*, New York: Anthroposophic Press, 1997.

encounters of the soul, the seeds of morality sprout in each child differently and with a different intensity.

The soul opens itself through emotions to the manifold world of moral forces. In this emotional opening, longing awakens to develop these forces in our own souls.

Strengthening the Seeds of Morality in Sleep

Longings, unlike momentary waves of feeling, do not dissipate quickly; they live on in the soul, giving its striving an inner direction, even when it is no longer stimulated from without. When addressing questions of moral education and the development of a moral disposition, we must take into account a segment of life that poses a riddle to our normal consciousness: sleep.

When a human being falls asleep, his inner being releases itself from its connection to his body. This being can be recognized in the conscious individual in many ways: in posture, expression, gesture, voice, action, and so on. In sleep, the body is like an empty container. The ego and the astral body are separated from it. For a time, they exist free of influences that affect them in consciousness; they exist within a lawfulness that is innate. Through this shift in the modality of existence, much is clarified that was still confused as we pass into sleep. Thoughts and judgments take on breadth and depth. Emotions, which may have held the soul captive, recede; their insignificance becomes apparent. At times, we arise from sleep with new goals and resolutions. Sleep provides a deeper awakening and a space of inner work.

Where does this take place? Who participates in these processes which are of such importance to the individual human? The ego and the astral body enter a realm that is fundamentally different from the natural world. Spirit manifests itself in the natural world through the earthly media of matter and force. A human being cannot become conscious of the earthly world without his body. But in the world that the human being enters in sleep, beings live who do not need physical bodies to apply their gifts or to develop their capacities. These are beings with stronger inner forces. The concept of evolution can aid in understanding these beings.

According to Steiner, in the future, human beings will evolve to higher stages. The next stage

is that of the spirit-self.¹⁰ The beings higher than humans, the beings of the so-called third hierarchy, have already developed the spirit-self and, in part, still higher spiritual forces. The fact that the spirit-self is developed “becomes apparent in so far as instincts, drives, and passions become translucent, illuminated by that which the ‘I’ has received from spirit.” As with development of character virtues, we look to transformation of the astral body: urges, desires, and passions are the forces of impulse that live in the astral body. They are dark and of glowing intensity. The darkness is illuminated by spiritual light, which the ego has taken into itself and transformed in a process of transubstantiation.

In moments of passion, we give ourselves completely to an experience of enjoyment; our astral body flares up in enjoyment of sensual experience. This flaring up can be illuminated by the spiritual light of truth and of moral ideals. The more comprehensive the truth and the higher the ideal, the more able they are to permeate the heat of passion. In this process the warmth of passion unites itself with the truth, with the moral ideal. The soul begins to glow with the warmth of its devotion to the spirit. The hot coals of passion become the selfless flame of enthusiasm.

A dull impetus, without form or direction, works in the realm of urges. These too can be illuminated by the spiritual light with which the ego fills itself. Unarticulated will then frees itself from the body. It unites its strength with the light of truth and of ideals. The undirected impetus becomes inner striving, striving to realize the spirit within our own will. Urges thus become transformed into a form of spiritual service.

Desire also becomes a significant capacity in the realm of the spirit-self. In contrast to urges, desire flares up in relation to surroundings. In search of satisfaction, it draws those things toward itself that it seeks to turn into itself. The consuming energy of desire can be satisfied only momentarily. Transformed, however, desire becomes the kind of devotion through which we take the spirit into ourselves in such a way that we experience bliss. Desire becomes our soul's inner force of devotion to the spirit.

These three traits—selfless enthusiasm, inner spiritual devotion, and striving to reveal the spirit-

10. See Rudolf Steiner's commentary in *Theosophy*, Note 5, pp. 53ff and 59.

self in action—characterize the beings of the third hierarchy. Because they have transformed the astral body into the spirit-self, their being is living morality.

Children enter the realm of these beings when they sleep. They bring with them the quality of sympathy and a will-directed inclination for the moral that have already been awakened in them through their lessons. This gives them a certain openness to the beings of the third hierarchy. In that children have been touched by virtue, that is, by the forces of morality, an inner relationship to these beings—beings who are no longer at the stage of striving for morality but rather have enabled morality to ripen within them—lives in children's astral bodies. This allows the beings of the third hierarchy to bring their forces to bear on the seeds of morality, to enliven them, and to strengthen them. Significant processes of moral development unfold in the course of this nightly communication between the inner beings of children and higher beings.

What the moral forces of higher beings enliven and strengthen in sleep flows into the waking life of a child. It is possible to recognize the slow maturing of a child's moral forces. A child's behavior changes slowly. Bad habits or character traits recede or disappear altogether, and positive activity appears. For instance, a child begins to share the feelings of others more than before, and another child begins to enjoy being able to help. Another appears to be more focused and undertakes more seriously to do what he says he will. In such instances we see the budding of the seeds of moral forces in a child. We can also see, at times, that a child's inclination toward what is good or noble becomes a basic mood of soul.

These outer changes are connected to changes in life processes, in the etheric body. Feelings modify the rhythm of breathing. What come to expression are qualities of serenity and stimulation that live in various feeling states. Breathing rhythm becomes increasingly peaceful or excited, its amplitude increases or decreases. Feelings immerse themselves in the living rhythm of the breathing process. Their effects disappear with the same rapidity as do the feelings themselves. If, however, in sleep, a child's relationship to what is good and noble is deepened through the beings of the third hierarchy, the child's astral body immerses itself with strengthened sympathy

in the child's breathing life. Soul forces can become so strong that they do not merely modify the rhythm momentarily, but rather immerse themselves fully in this life of rhythm. They then live on in the form of a fine modification of a child's breathing. Sympathy for the moral is now present in a medium whose rhythm continues unbroken. It no longer dies away, but lives on in the flowing rhythm of the stream of breathing; it becomes a basic mood of soul.

Human Conscience

As educators we must also keep in mind that an inner source of moral impulses exists in each human being: the human conscience. When a person whose heart has not grown entirely cold notices another person in need, what speaks within him at that moment is the voice of his conscience. If we pass by without reaching out to help, conscience speaks again, with similar decisiveness. Conscience is a source of moral impulses and of moral judgment. It speaks with the certainty of inspiration. It points us with irresistible force in the direction of moral action. The German philosopher J.G. Fichte wrote of conscience: "To listen to my conscience, to obey it honestly, without fear or cleverness, this is my only goal, my *raison d'être*. My life has thus ceased to be an empty game, without truth or meaning."¹¹

Many philosophers and psychologists have explored the nature of this inner moral voice, often asking where it is located within the human constitution. Some hold to the view that it is to be found within the realm of feeling. The voice of conscience is perceived in the emotional sphere. Conscience does not, however, belong to the circle of other emotions. It is different from such emotions as joy, sorrow, hope, reverence, or love. In these emotions we experience our own being. Conscience speaks within human souls with a quality of objectivity that supersedes the merely personal. Other thinkers have placed conscience in the will, not in the sphere of will as it is manifested in daily activity, but in a higher form of will, for conscience commands the will. It is the origin of the deepest moral impulses. It appears to be rooted in the depths of the will. From there it works up to the surface of consciousness in the

11. Fichte, J.G. *Die Bestimmung des Menschen (The Destiny of Man)*, 5th edition. Hamburg, 1979, p. 94f.

emotional realm, where we experience it as a source of direction for our personal lives.

The development of human conscience presents a burning question today. The voice of conscience has become silent in many persons. The lack of moral orientation creates a vacuum that allows destructive forces of behavior to arise.

How does conscience develop? What can education do to help in its development? Take, for example, the situation in which the inner disposition for what is good comes to life in the soul of a child and moves the child to help or protect another child. The impulses of helping and protecting penetrate the child's will like rays of light.

When this child falls asleep, she bears with her, in her astral body and in her ego, will that has been permeated by moral action. This enters the world of the third hierarchy. There the beings of the third hierarchy can work on what lives as goodness within the child's being with the strength of their spiritually permeated morality. Into the child's will flows the strength and certitude of the moral. The child bears the effects of this encounter into her world when she awakes. What has been impressed upon the child from out of the realm of sublime moral will expresses itself within her as the voice of conscience.¹² Fichte experienced this dimension of the human conscience and wrote that it is "an oracle from the eternal world that reveals to me how to take my place within the order of the spiritual world."¹³

In Rudolf Steiner's view, nurture and cultivation of forces of human conscience belong to the challenge of moral education. This widens the spectrum of what we have described significantly. If conscience is to develop further, a child must gain not only an emotional disposition that inclines toward what is good, but this disposition must also find its way into the will in the form of

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moral impulses. A child receives the strongest stimulation toward moral action from adults whom he learns to acknowledge as moral authorities based on the selfless nature of their actions. A child carries moral will impulses, sparked through meeting such individuals, into his or her sleep life, where these impulses are permeated with the moral strength of the third hierarchy. Thus, much depends on the adults and teachers in a child's life. The formation of conscience lies in the hands of educators.

The moral certitude that a child gains with the development of her conscience is brought to the child's consciousness by a specific organ. This

organ is a metamorphosis of the will organization; conscience develops through acts of will born of the warmth of moral ideals. Formative activity of the will manifests itself directly in the contractile properties of muscles. Muscles are permeated by moral force when a person acts without thought for himself. The organ of conscience is a muscular organ. It must, however, be one that is free from all activity that reaches into the outer world. It must have a relationship to feeling, for conscience speaks to us in the realm of emotion.

Feelings express themselves inwardly through rhythm. Thus, the organ in which impulses of will—which originate in the spiritual—are perceived as the voice of conscience is a rhythmically pulsating muscle: the heart. When children awake in the morning and carry enlivened forces of conscience into the world, they become aware of these impulses within their hearts. Just as the enduring inclination of the soul toward what is good lives on in a child's breathing, the voice of conscience speaks in the rhythm of a child's heart. Moral education brings about a significant development within the rhythmic organization, in the etheric body. "We must attain morality through an inner development of rhythm in the years between 7 and 14."¹⁴

12. See Rudolf Steiner's comment in *Anthroposophie als Kosmosophie. Zweiter Teil (Anthroposophy as Cosmosophy, Part Two)*. Lecture of November 12, 1921, GA 208, Dornach, 1992.

13. Quoted from H. Reiner "Gewissen" in *Historisches Wörterbuch der Philosophie*. Bd. 3, Darmstadt, 1974, S. 586. ("Conscience" in *Historical Dictionary of Philosophy*, Vol. 3, Darmstadt, 1974, p. 586).

14. Steiner, Rudolf. *Geistige Zusammenhänge in der Gestaltung des menschlichen Organismus. (Spiritual Interconnections in the Formation of the Human Organism)* Lecture, December 9, 1922, Stuttgart, GA 218, Dornach 1992, p. 325.

Dangers in Adolescence

The challenges of moral education described here lie between the years of 7 and 14. Up until the second dentition, the formation of the physical body predominates. From then until puberty, development of life processes and rhythm in the organs of the trunk hold sway. In the early years, the physical body takes on a configuration that allows it to be the basis of moral action. In the middle years, we work through education to ensure that a strong connection to what is moral is created in rhythmic processes of the etheric. This is important for our paths through life. In the transition from childhood to youth, forces awaken within the human being that endanger the possibility of an ethical existence. What has to be achieved up to this point has been characterized by Rudolf Steiner as follows:

...the focus of education must be such that when an individual passes through puberty he has a strong feeling: I am not a whole human being, I do not have the right to call myself a human being, if I am not good.

Young persons need a strongly conscious, deeply felt awareness that being human and acting morally are inseparable. This gives them an orientation needed so as not to fall prey to dangers threatening their moral capabilities.

During puberty, elemental forces of the astral body burst into the soul life of the youth: sensuality, passions, desires. Other soul qualities also arise: ideals, the capacity for enthusiasm, an inner search for meaning. These latter are forces of the astral body that have already been transformed and spiritualized. Thus, youths experience a strong inner tension and disharmony. If they find nothing within to serve as an inner compass, they can easily find themselves in danger.

In order to adequately describe these dangers, we must make use of a concept that has almost disappeared and is viewed as rather antiquated. It is common today to use the word "evil" to describe the horrible events of the last century; the term "sin," however, is seldom used.

Ambrosius, one of the patriarchs of the fourth century Catholic Church, taught of the seven mortal sins. These are lust, gluttony, greed, sloth, wrath, envy, and pride. In lust, a person loses

himself in the desires and passions of sexuality. Gluttony is unbridled enjoyment of the desires of eating and drinking. In greed, a person is trapped in the urge to possess. Sloth is passive surrender to bodily indolence. When a person surrenders himself to the untransformed forces of his astral body, to those primitive drives which he shares with the animals, he falls into sin. He forgets the actual task of being human: the gradual transformation of these forces into moral capacities.

In a comprehensive study of changes in adolescent behavior we find the following:

A ... monopoly that is toppled: access to the pleasures and privileges of adults. To be an adult once meant having access to sexual relationships....With the end of patronized youth, the lusts and pleasures are moved more closely into the vicinity of childhood. Sexuality and erotic relationships are only one example. Even adult forms of orality have become available to younger children. Ever more young people are smoking and drinking, visiting bars and night-clubs, and finding access to the drug culture and addictions....¹⁵

One of the most worrisome tendencies of modern culture is described here in the dry style of contemporary sociological studies: the propagation of temptation and the opportunity to surrender ourselves without awareness to the world of temptation. The path into what we could actually term the realm of sin is being widened, blindly, as though it were the most natural thing in the world. MacIntyre characterized this trend quite accurately when he remarked that today thinking and speaking about morality has been "abandoned."¹⁶

Commandments cannot help in the battle against temptation. Human beings no longer allow themselves to be directed from without. They need a direction, an orientation that comes from within.

The second danger comes from the realm of destructive instincts. What we speak of as evil can

15. Ibid. p. 328f.

16. *Jugend '81*. Jugendwerk der Deutschen Shell. Opladen 1982, S. 99. (*Youth '81*. Youth Foundation of German Shell Co., Opladen, 1982, p. 99).

work as demonically as it has in the last century only when it arises within human beings. Individuals find themselves confronted by forces from which they were previously protected. These, too, emerge in that transition from childhood to youth. A number of phenomena point clearly to this, especially the tendency toward brutality that may surface at this age. We may also include the peculiar interest in horror films, with terrifying images of torture, injury, and destruction. No young persons could have an inclination to watch such images if there were not within them, somewhere, a lust for evil. This demonic lust is drawn out by films. Psychologists speak of an enjoyment of fear because the experience of fear is connected to this feeling of enjoyment. We could not experience such a feeling of lust for evil if we did not bear within ourselves an inner power of destruction. Individuals need this power, but it should not become a basis for action. In one of the most important works of Jewish mysticism, the Zohar, is written:

Evil is necessary because God wanted to give humans freedom of choice. For this reason alone He had to want the existence of evil, in order that in resisting evil man can save and strengthen his moral forces.¹⁷

Humans bear evil within themselves not in order to act destructively, but to develop by resisting it, forces of good in inner independence and freedom. The instincts and drives of evil work in the depths of human souls. It is a tragedy, however, when they rise up in the soul and the lust for evil or destructive instincts become the basis for action. Adolescents are not mature enough to face them alone. In watching horror films, for example, they may come to the point articulated by one adolescent: "Everything in me is erased by these films."¹⁸ What are erased are the human emotion of compassion and the ability to have sympathy for others. A moral vacuum appears within the individual.

Where does evil originate within a human being? In the processes of change which take place during puberty, youth comes into an unmediated relationship with the forces of gravity. Adolescent growth spurts begin with the bones of the limbs, that is, with those parts of the body which, due to their tendency toward crystallization, separate themselves most strongly from the inner life of the individual. Because of their density, limb bones are strongly affected by gravity. Gravity concentrates matter toward the center of the earth. It leads through concentration to solidification and separation from the rest of the cosmos. As bones grow, this force exercises an increasing influence on the individual, and the will becomes focused, through the muscles, ever more strongly on overcoming weight and inertia. Adolescents unite their wills with those forces that would draw them out of a connection with the cosmos. As their will is permeated with forces of gravity, they gain a stronger feeling for themselves. In unconscious depths of the will, a form of egotism emerges. If this finds its way into consciousness, it becomes an urge to destroy everything that is not in harmony with our own egotism. A destructive hate rises from unconscious depths. This power of destruction should remain in depths of soul, coming to consciousness only as an enhanced sense of self that supports the development of an independent personality.

Today, as these forces find their way to the surface and endanger humanity, education finds itself facing new challenges. Two things are important in striving toward a form of education that can help adolescents stand up to the threats of this inner source of evil. Adolescents must learn to understand the world so deeply that they find an inner connection to it, and they must learn to grow beyond themselves in order to place themselves in the larger context of life and the cosmos.¹⁹

17. Quoted from G. Sholem, *Die jüdische Mystik in ihren Hauptströmungen*. (Major Trends in Jewish Mysticism) German edition: Frankfurt a.M., 1967, p. 261.

18. See also: J. Loesch, "Horror und Gewaltfilme in einer Haupt und Realschule" ("Horror Movies and Violent Films in a German School") in *Pädagogik*, 11/1992, p.12ff.

19. This aspect of moral education is the topic of my article, "Der Weg zum Verstehen der Natur als Prozeß moralischer Entwicklung." ("The Path to Understanding Nature as a Process of Moral Development").

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- . *Geistige Zusammenhänge in der Gestaltung des menschlichen Organismus (Spiritual Interconnections in the Formation of the Human Organism)* lecture of December 9, 1922, in Stuttgart, GA 218, Dornach 1992.
- Ernst-Michael Kranich, born in Stuttgart in 1929, studied paleontology under Otto Schindewolf in Tübingen, where he received his doctorate in biology. He has written numerous books and articles in his field. He was the director of the Free University in Stuttgart and for many years was a guest lecturer at the University of Marburg.*
- We are pleased to have been given permission from Ernst-Michael Kranich, just a week before his death, to translate and publish his important essay on morality. Kranich was a biologist and stalwart in the German Waldorf school movement and we are grateful to honor his life-work with this article.*



The Moral Reasoning of High School Seniors from Diverse Educational Settings

Christine Hether

Introduction

The impetus for my topic arose from personal observations made while my two daughters attended the Haleakala Waldorf School on Maui, Hawaii. During that time I was employed as a school psychologist and had daily contact with students from a number of diverse educational settings. The differences I observed between my daughters (and their Waldorf school classmates) and students in other settings puzzled and intrigued me.

*M*y daughters were happy and loved going to school, to the point of, for example, feigning wellness when legitimately they needed a day at home, resting. Like many parents who choose Waldorf schools for their children, I was only vaguely aware at the time of the pedagogical underpinnings of the Waldorf school movement, and knew little about Rudolf Steiner. I conceptualized the differences I noticed in my daughters as relating to better self-esteem. Later, however, as my understanding of Waldorf education was refined and deepened, a suspicion developed that my observations might be more accurately described as a recognition of differences in moral development. I suspected that such development was “higher” or “more mature” in Waldorf school-educated students. When it was time to formulate a research proposal¹ for my PhD dissertation, it was an easy decision to use this opportunity to attempt to tease out what made the Waldorf school experience different from that of students attending school elsewhere, and to explore whether those differences could be conceptualized within a framework of moral development.

Methodology

My research was designed to explore whether or not Waldorf education affects the moral devel-

opment of its students, and, if it does, which procedures affect that development. Deciding on the best methodology to answer such questions presented one of the major difficulties of the research. While Waldorf schools have an anecdotal reputation for achieving many positive outcomes, including that of promoting morality, there is a dearth of research substantiating such effectiveness. This presented a difficulty because it meant a lack of previous research to build upon and a lack of reliably successful methods from which to choose. This first difficulty is closely related to a second one, namely the de-emphasis in Waldorf education on standardized testing and statistical procedures. Though it was important to begin to establish some hard data showing if and how a Waldorf education might contribute to higher moral development, it was crucial to do so in a manner that would be acceptable to the Waldorf school movement.

These difficulties were further compounded by the fact that Waldorf teachers do not often talk about their teaching as a means to enhance moral development. Unlike most religiously-affiliated schools and the “character education” that became popular in the 1990s under the auspices of politicians such as William Bennett,² Waldorf schools do not proselytize. The enhancement of moral development is not an explicitly stated goal of Waldorf school pedagogy, and I assumed, correctly, that practices contributing to such development would not be explicitly articulated either.

A final difficulty, perhaps the most problematic one during the interview required to justify and defend my research proposal, was my personal association with and bias in favor of Waldorf schools. My research would be credible only to the degree that the methodology was sufficiently rigorous and objective to withstand the criticism of experimenter bias.

1. Hether, Christine A. *The Moral Reasoning of High School Seniors from Diverse Educational Settings*, Saybrook Graduate School and Research Institute, California, 2001.

2. Bennett, William J. *The Moral Compass*, New York: Simon and Schuster, 1995.

My solution to the conundrum of finding appropriate methodology was to employ two distinctly different but complementary methods. The first was classically quantitative, involving a survey and statistical analyses that, despite the great expansion of knowledge over the years that has resulted from extending our epistemological base, remain the most acceptable means to substantiate findings in mainstream academic research. The second method was qualitative, incorporating techniques designed to explore qualities of a situation by asking questions, observing, and immersing oneself in an experience.

The Quantitative Phase

The quantitative portion of my research employed a measurement survey called the Defining Issues Test (DIT), developed in the 1970s by James Rest and his associates at the Center for Ethical Development at the University of Minnesota as a way to objectify information about moral development.³ It, in turn, was based on the extensive work of Lawrence Kohlberg, Rest's teacher at Harvard University, which ultimately resulted in Kohlberg's celebrated cognitive developmental theory of moral development.⁴ Rest's concern for facilitating empirical research led him to propose a four-component model to answer the criterion problem of what exactly is supposed to be "improved" when we have success in moral education; i.e., what are the functional units for producing moral behavior? He differentiated four aspects of the psychological process that must be involved when someone acts "morally."

The Waldorf-educated students ... displayed moral sensitivity ... they exercised moral judgment ... and, finally, they showed moral motivation and ego strength.

1. *Moral sensitivity.* The person makes an interpretive analysis, determining that there is a problem, what actions are possible, who will be affected, and how the actions will be perceived.
2. *Moral judgment.* The person makes a judgment about which course of action is fair (or just, or good) and chooses a line of action.
3. *Moral motivation.* The person gives priority to that course of action above all other personal values and has the intention to do what is morally right.
4. *Ego strength.* The person has sufficient perseverance and implementation skills to follow through on the chosen intention.⁵

The Defining Issues Test focuses on the second of these four components, that of moral judgment, or, as it is also referred to in the research literature, moral reasoning. The DIT has been used thousands of times in research contexts, so that its database constitutes the largest and most diverse body of available quantitative information on moral judgment. A further advantage of the DIT is that studies in the database lend themselves to comparison and summarization because they all involve the same method.

The DIT consists of six moral dilemma stories followed by multiple-choice questions about what the protagonist ought to do to resolve the dilemmas. Subjects are asked to choose one course of action or to choose "can't decide." They are then asked to rate the importance of twelve issues that are relevant in deciding on the course of action, and, finally, to rank the four most important of those issues.⁶

I am aware that many Waldorf educators might challenge my choice of a standardized mul-

3. Rest, James. *Developments in Judging Moral Issues*, University of Minnesota Press, 1979.

4. Kohlberg's well-known theory of moral development posits progression through three levels incorporating six hierarchical stages of increasingly "higher" or "more mature" moral development. The first level, preconventional, includes the stages of "obedience" and "simple exchange." The second level, conventional, includes "interpersonal concordance" and "law and duty to the social order." Finally, at the third postconventional level, are the stages of "social consensus" and "nonarbitrary social cooperation." For detailed descriptions of Kohlberg's levels, stages, and associated research, see Kohlberg, Lawrence, *Essays in Moral Development: The Philosophy of Moral Development*, Harper and Row, 1981.

5. Rest, James and R. Bennett, M.J. Deemer, et al., *Moral Development: Advances in Research and Theory*, Praeger, 1986.

6. The complete dilemma stories that students were asked to resolve, along with the multiple choice solutions on the survey, can be found in Appendix G of my dissertation.

multiple-choice test as a tool to measure something as complex as moral development. I concur with those who say that such tools have the potential to mislead via their inherent reductionism; that is, they do not provide a comprehensive picture. In this situation, however, it was my explicit intention to use statistical instrumentation that had a history of use in the traditional academic literature so that I could make comparisons between Waldorf-educated students and public school students; I could see how Waldorf school students fared on a standardized measurement tool of a type that is ubiquitous in contemporary society; and I could minimize potential criticism of researcher bias.

My hypothesis for the quantitative phase of the research states that “high school students who have experienced Waldorf education for at least six years will score significantly higher on the Defining Issues Test (DIT) than will high school students who have not experienced such a Waldorf education.” A six-year minimum was chosen as the definition for a student to be considered “Waldorf school educated” after discussion with experienced Waldorf educators who responded to a direct question regarding how to create such a definition. All of these teachers agreed that at least three years was necessary, and that six years would “most probably” give a student a substantial grounding in a Waldorf education.

Results from four groups of students were compared. The first group consisted of students attending several Waldorf high schools who met the six year definition; the second group was composed of students attending a religiously-affiliated high school; a third group attended a nonsectarian, non-Waldorf private high school.

Subsequently, a fourth group of students was factored out of the nonsectarian non-Waldorf group because it was discovered that some of those students had in their past a six-year-long Waldorf school background. In addition to comparing each individual group with each of the others, the groups were also compared to the database of scores gathered from seniors in public high schools since about 1975.

Results of the Quantitative Phase

It is beyond the scope of this particular paper to go into the details of all the various statistical

analyses that were performed on the results of the DIT survey.⁷ What is relevant here is that both groups of students who met the definition of a Waldorf education scored significantly higher than students in the religiously-affiliated setting and significantly higher than the norm for students from public school settings. The Waldorf school-educated group also scored higher than the nonsectarian, non-Waldorf school group, but the difference did not meet statistical significance. The results indicated that the religiously-affiliated group scored close to traditional public high school seniors’ scores, while students from the other three groups earned scores that were equivalent to those one might expect from college level students. An interesting note is that the small group of students who attended the nonsectarian, non-Waldorf school, who happened also to have a Waldorf school background, scored the highest of all, earning a mean score that would be equivalent to what one would associate with graduate level philosophy students.

Another interesting and unanticipated result was that both groups with a Waldorf school background, though given the same instructions for completing the DIT as the other two groups, were forthright in expressing their opinions about the survey and the research in general. None of the groups were asked explicitly for comments, but approximately a third of the Waldorf school students took time to spontaneously write comments on their personal information sheets. Several students volunteered ways in which the DIT could be improved and criticized the fact that not all possibilities for resolution to the dilemmas had been listed. For example, one Waldorf school student attached this note concerning a dilemma about whether a man, Heinz, should steal a drug to save his wife’s life: “I’m sure Heinz could find some way to raise an extra \$1000. By robbing the store, he is participating in the breakdown of community. Without an honorable community, the individual (including his wife) will suffer.”

In research that is less bound by the strictures of statistics, these student comments, reported here anecdotally, would be more appropriately and productively included as a major descriptive

7. Details of all analyses and comparisons conducted during the quantitative phase of the research can be found in Chapter IV of my dissertation.

which in and of itself can be interpreted as indicating higher moral development. The Waldorf-educated students, to use the model developed by James Rest, displayed moral sensitivity by perceiving that there was a problem with the survey instrument; they exercised moral judgment in how to address the problem by choosing to tell me about it; and, finally, they showed moral motivation and ego strength by writing down their thoughts without being instructed to do so.

The Qualitative Phase

It was to specifically address just the kind of forced omissions exemplified in the students comments—omissions that are inevitable when using quantitative methods—that other research tools began to be employed and accepted over the years. In contrast to quantitative research, qualitative research explores non-numerical qualities of a person or situation, usually by asking questions or observing. Its methods are not concerned only with variables and statistics, thus allowing for more generous inclusion of anomalies and unexpected events.

The qualitative phase of this study utilized a method developed by Elliot Eisner called “connoisseurship and criticism”⁸ and focused on the part of my research that attempted to discover which practices in Waldorf schools might contribute to the moral development of its students. According to Eisner, connoisseurship refers to the act of appreciating what one encounters, not in the sense of always liking it, but in the sense of awareness and understanding of the experience such that it can be used as a basis for a judgment. Criticism, on the other hand, refers to the act of communicating that awareness and understanding. He calls such criticism “the art of disclosure.” It is a means for providing information that ultimately may transform a person’s perception about something, such as a play or a

poem or a painting—in this situation, the something is Waldorf education—into a public forum that illuminates, interprets, and appraises the qualities that have been experienced and the various forms of information that have been gathered.

Basing my procedures on the guidelines of Eisner’s method, I gathered information using a variety of techniques in a variety of venues. Interviews were conducted with veteran Waldorf teachers and with Waldorf high school seniors. The interview questions were framed to elicit comments relevant to moral development. At the same time, ongoing interviews and conversations were carried on with a highly experienced Waldorf teacher, and with visitors to her home, during a three-week participatory observation. This observation included accompanying this teacher to school on two separate occasions and

observing her class of third graders; accompanying her to a fundraising event at which she was the featured speaker; attending several informal dinner parties during which the conversation centered largely on Waldorf school-related topics; and being present daily for three weeks while this teacher prepared for classroom responsibilities.

After gathering the data, I began to form my criticism by first listening again and again to the taped transcripts of the interviews and transcribing the conversations onto index cards. At that point, there was no attempt

to edit or organize the information, only to hear it fully. In the next step, the index cards were loosely sorted into piles of “similar statements” and “similar ideas,” followed by a more focused reading of the information in which I made interpretations about what the statements probably meant.

In the final step, I began to connect ideas, putting them into categories, continually rewording and refining the categories both during and after my teacher observation, and after the student interviews were completed. Through this sorting process, the notes and transcripts from the

**Waldorf education
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it is to be a whole
human being.**

8. Eisner, Elliot W., *The Art of Educational Evaluation*, Palmer Press, 1985.

teacher and student interviews, as well as from the Waldorf teacher observation, were used to inductively generate the following broad response themes:

1. An emphasis on educating the whole person
2. A commitment to what is developmentally appropriate
3. Storytelling
4. The integral role of the arts in a Waldorf school
5. Preserving a sense of wonder about the natural world

In other words, these five thematic statements, based on the data I collected using Eisner's qualitative method, summarize the answer to the question of what Waldorf education does that nourishes students' moral development.

Consolidation of the Findings

The themes emerged in a relatively straightforward manner from the qualitative response data. Less clear was how these themes, descriptive of particular practices or curricula in Waldorf school settings, might be connected to moral development. The high scores that Waldorf students received on the DIT were impressive. In addition, the unique practices that are emphasized in Waldorf school settings appeared to fall neatly into five major themes. Yet the connection between the two findings remained vague and tenuous.

Part of the problem, as discussed previously, was related to the implicit nature of moral development within Waldorf pedagogy. When asked about a connection between teaching methods or curriculum and morality, Waldorf teachers seemed genuinely confused; they considered my continual queries about such a connection to be a little odd. In interviews, I consistently heard, in one form or another, that they did not do anything to directly promote morality, and then, almost as an afterthought, referred to familiar practices used in their classrooms daily to generally educate their students. For example, in one interview, after a frustrating and lengthy attempt failed to coax the responses into a form that

would directly address morality, I finally asked a teacher outright which parts of the Waldorf school experience she thought contributed to students' moral development. After a short pause, the teacher laughed out loud and said, "All of it." She then proceeded with a discourse on how the general purpose of Waldorf education is concerned with "awakening" the whole person, and how, in Steiner's view, this inherently involves a moral component. This teacher also stated that it was fallacious to say "this thing" or "that thing" is solely directed to teaching for a specific skill or body of knowledge, or, in this case, morality, because Waldorf teachers teach people, "whole" people. Like many of the teachers with whom I spoke, she was well versed in and articulate about Steiner's ideas and explained that in his writings, morality is directly connected to a strong will, to the felt ability to be able to do something of consequence. It must involve action in the world, will power; otherwise, "What good is morality?"

A paragraph of recognition needs to be added here concerning a study done by Joan Armon in 1997, paralleling my own, and to which I was introduced after I had collected data for my own study.⁹ That another independent researcher was also convinced of a correlation between Waldorf education and higher moral development provides corroboration for the cogency of the topic. Coincidentally, Armon also employed Eisner's qualitative method of connoisseurship and criticism, and her resulting model delineating the parts of Waldorf education that contribute to moral development is analogous in many ways to the themes generated in my research. Armon posits the dynamic interplay of four dimensions contributing to moral development in Waldorf schools. My first two themes, "emphasis on the whole person" and "commitment to developmental appropriateness," correspond nearly word for word with two of the dimensions in her model. The theme I call "encouraging a sense of wonder toward the natural world" corresponds in an oblique way to the dimension Armon calls "attention to Steiner's holistic, anthroposophical considerations." That is, my theme touches upon what

9. Armon, Joan, *The Waldorf Curriculum as a Framework for Moral Education: One Dimension of A Fourfold System*, paper presented at the Annual Meeting of the American Educational Research Association, Chicago, March 1997.

her dimension directly states about the nature of human beings as incorporating awe and reverence in the face of the universe and one's place in it. Finally, my themes concerning the practice of storytelling and the integral place of the arts are permutations of Armon's discussion about the spontaneity of lessons and the creative contribution of teachers in forming curriculum.

A Final Consolidation

During extensive deliberation over the data collected during the qualitative section of the research, I became convinced that it was possible to consolidate my five themes into one single motif, a terse, yet possibly more precise reflection of the moral intent of Waldorf education. It appeared that all the other themes could reasonably be subsumed under the aegis of the one I call "educating the whole person." For example, when teachers integrate the arts into the curriculum, they do so because they are cognizant that an arts-based education is one of the best ways to engage a human being's many forms of intelligence, as discussed and elaborated, for example, in the writings of John F. Gardner.¹⁰ Storytelling as a tool, especially in the way in which Waldorf teachers encourage pictorial imagination, can also be understood as a means of encouraging uniquely human qualities that are as important to full development as is the ability to conceptualize intellectually. When Waldorf teachers place beautiful natural objects in their classrooms, take students on wilderness treks, and provide other opportunities to engage with nature and preserve a sense of wonder toward it, they are again responding to the commitment to honor the wholeness of the human person by working to prevent the dimming of an essential ingredient of that humanness. Finally, Waldorf teachers' sensitivity to what is developmentally appropriate can also be interpreted as a way of educating the

[B]oth groups of students who met the definition of a Waldorf education scored significantly higher than students in the religiously-affiliated setting and significantly higher than the norm for students from public school settings.

whole person in the sense that it is a tool for ensuring that full development is not stunted or shortchanged by omitting steps or experiences that are essential for the next steps to build upon and to flower. I proposed then, in the summary conclusion of my research, that Waldorf education nourishes and enhances moral development by continually reminding students, in the most detailed nuances of its practices, of what it is to be a whole human being.

Conclusion

What, then, is it to be a whole human being? If the result of my qualitative analysis is that all Waldorf school practices and curricula are fundamentally subsumed under a commitment to support a rigorous, consistent, diligent attention to nourishing the development of a whole person, it becomes important to understand how that wholeness is defined. The definition in a Waldorf school environment is different from what it appears to be in other educational environments. In Steiner's anthroposophical paradigm, the essential quality of humanity is a "divine connection with spirit,"¹¹ and a marker in the evolution of consciousness is recognition of this divine connection. This spiritual component is the most significant departure from more standard ways of describing whole person education. Moreover, Steiner's epistemological conceptualization in some sense equates spiritual and moral; his definition of spiritual is inclusive of those qualities that lift us out of solitary egoism into community with other human beings and all aspects of our environment. In this sense, Steiner and the Waldorf school approach that sprang from his ideas "de-fragment" the concept of morality. There is an acknowledgement of morality as something entwined with all aspects of life, public and private, and with how a human being generally lives in the world.

10. Gardner, John F. *The Experience of Knowledge: Essays on American Education*, New York: Waldorf Press, 1975.

11. Steiner, Rudolf. *The Spiritual Foundation of Morality: Francis of Assisi and the Christ Impulse*, Hudson, NY: Anthroposophic Press, 1995.

The connection Steiner makes between spiritual and moral is, of course, intimately connected to his ideas of what is pedagogically correct. I think this is one of the reasons why Waldorf educators, when asked about what they do to enhance moral development, gave answers that could just as easily have been responses to questions about what they do to improve self-esteem, or improve creative thinking, or nourish spiritual growth. A wonderful example of this occurred during a phone conversation I had with the Waldorf educator and author Eugene Schwartz, near the end of my dissertation process, at a time when I was attempting to clarify the results. He replied to my request for verification of some of my statements connecting Waldorf education and moral development by branching off into a related discussion of why many Waldorf students seem to exhibit high self-esteem and personal confidence. In that context, he brought up many of the same themes I outlined as central to the moral domain. When I pointed this out, he stated, "Well, really, self-esteem and moral development are intertwined...the moral element is woven into everything."¹²

Finally, the most appropriate way to close this discussion is to emphasize again how Steiner unequivocally establishes a connection between moral reasoning and moral action. Children from Waldorf school backgrounds realize in a concrete way that words in and of themselves do not make something so, and that, in the moral domain especially, it is taking action that counts. The Waldorf students in this research who felt compelled to tell me what was wrong with my survey are a great example of that. I suggest that a valuable contribution to the moral development literature would be future research designed to help clarify the dynamics of the connection between moral reasoning and taking action. This connection, I believe, is one of the keys that can enable all education to be the transformational process it aspires to be, and help students achieve a humanity that includes embracing the twenty-first century, not with theories, but with gusto and active optimism.

12. Summarized from a private phone conversation with Eugene Schwartz, July 2001.

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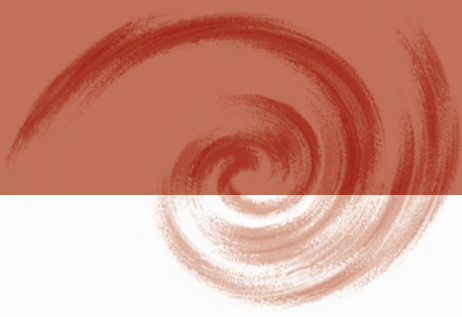
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Relaying Ethical and Social Values through Active Role Models

The pedagogical elements that provide a sense of experiential safety and inner stability include emotional attention from adults and also the relaying of ethical-moral qualities, the firm setting of boundaries and rules, adherence to good standards of behavior and conflict resolution strategies, as well as a natural relationship with one's own sexuality. In Waldorf education the preschool and kindergarten children are not taught through reflection and discussion; rather adults model desired qualities so that they are a living, natural reality which the child can take for granted and which he can then make his own through imitating them. The respect, appreciation, tolerance, and sensitivity that an adult shows toward the child will have an immediate impact on the behavior of the child, and that behavior will become habit. In turn, the child expects rules to be obeyed and agreements kept. Through practical life experience, he learns what it means find his place within a community.

extracted from
Developmental Signatures
AWSNA Publications



Can Moral Principles Be Taught?

Magda Lissau

This article is extracted and abbreviated from a chapter in Octave, a new book by Magda Lissau published in November 2007 by AWSNA Publications.

Pedagogy will bear fruit especially when the virtues of courage and moderation will be seen in the right light. These virtues need to be considered individually by educating children in such a way that they will retreat gradually from creating sorrows for themselves.¹

Rudolf Steiner speaks several times of virtues related to morality, virtues that were already recognized in antiquity, for instance by Plato.² Steiner describes these virtues and connects them with human physiology, for the constitution of the physical body itself has been endowed with the potential of serving human beings in developing morality. One aspect of helping parents and teachers to help children develop a moral outlook is to understand how the human constitution is related to these virtues, because the physical body in its essence supports the essentially human, which, by its nature, is inherently moral.

The First Platonic Virtue: Wisdom

But it is through the head that morality pours in when it encounters the ego forces in the blood.³

The physical body itself has been endowed with the potential of serving human beings in developing morality.

Steiner calls this world of ideas the world of life forces, the ether, and he calls the virtue by which we may become aware of this world the virtue of wisdom. Steiner discusses four virtues that together make up our morality. Wisdom is the first, and it is particularly related to the human ego, the eternal essence, and to the human head.⁴ When ego forces pour through a person's blood, they energize this person, and so we may use wisdom in our actions deliberately. Coursing within us, uniting the whole physical body with our mind and soul, our blood leads us

into will activity. If we are to act consciously and with due respect toward others, then we must consider all consequences of our actions toward individuals, toward society, and toward the world—this requires wisdom, foresight, and forethought.

By learning throughout life, by learning from one's mistakes, it is possible to increase one's life's wisdom. According to

Steiner, this capacity of learning from one's life extends to learning from one's past incarnations. This usually does not happen by conscious design, however, as there are presently few individuals who have a sense of their past incarnations. We experience ourselves as most conscious in our heads. Our sense impressions stir us up; they awaken us; they call upon us to react to them; they stimulate our consciousness—not always in a positive way, as, for instance, when we need to resist advertising. Other sense impressions tend to drive us with extraordinary power toward action that we would not do if we had been able to keep a cool head. That the virtue of wisdom is associated with our head, with our intelligence, means that we reflect before we act.

1. Paraphrased from Rudolf Steiner's *The Secret of Death in Relation to Middle Europe and Its Folk Spirits*, Lecture of January 31, 1915, Dornach: Rudolf Steiner Verlag, 2005.

2. About Plato's teachings on morality, see the *Politeia* and the *Nomoi* in works of Plato.

3. Steiner, Rudolf. *The Riddle of Humanity*, Lecture 5, London: Rudolf Steiner Press, 1990.

4. Ibid., Lecture 6.

How might we encourage children and adolescents to develop this virtue? The result would be a recognition that human beings learn throughout life, that we can learn to change or adjust our actions, to recognize past erroneous behavior, and so resolve not only to learn from it but also not repeat it. This is a point not easily brought home to children and adolescents; they quite naturally resent having to listen to moralizing speeches and demands. How then can we accomplish the task?

We must provide examples by action, and not by talking about our ideas in a rational manner. We can tell stories, particularly to younger children, in which the consequences of unconscious, irreverent, spiteful, or malevolent actions are depicted pictorially. History is rife with numerous examples for older students. At the appropriate age we may describe historical examples of individuals who have acted out of moral principles, for instance, Gandhi on the Salt March.

Another way to gradually increase thoughtfulness might be to review from time to time the results of actions, thoughts, and ideas. We can mention from time to time what will be learned in the future, several years, or even several days hence. A time perspective is thus encouraged and is entirely appropriate for an area concerning activities of knowledge, wisdom, and life events. Report writing provides an excellent opportunity for a teacher to review a student's achievements and preview future potentialities. Parents could take the opportunity at birthdays or other occasions to discuss future and past.

The sphere of wisdom, related to the human head, where ideas and thoughts live in the cosmic ether world, is also related to the changing rhythms of time, to forgetting and remembering, and so to memory.

The Second Platonic Virtue: Courage

Consider the virtue of fortitude or courage. On the one hand, human nature may swing toward recklessness, that is, toward unrestrained activity in the world with full exertion of all one's forces. On the other hand there is cowardice. Evil originates when either we lose out to the world or

the world is lost to us. The "good" consists in avoiding both of these, not swinging too widely to one side or the other.⁵

It is a challenge for us to use the potential for courageous action in such a way that no harm befalls other human beings. We see instances of this challenge every day. Present-day life has changed in remarkable ways from life of barely two hundred years ago. In our present-day society, at least in the Western world, there is not much need of physical courage, except in response to natural disasters or conditions of war. Can this be the reason that so many young human beings engage in reckless behavior, because society at large does not require courage in more physical and conventional ways?

Courage may be transformed from bodily demonstration, however, to a purely mental display. A public show of courage, as for instance with a person who is a whistleblower, has become quite common. Daring displays, particularly among younger people, take many forms, from clothes to behavior. What kind of courage might be expected or appropriate in today's world? In his novel 1984, George Orwell envisaged what might become of a world given over to mental slavery. I believe his descriptions, as well as the descriptions in the science fiction classic, *Fahrenheit 451* by Ray Bradbury, are really solicitations for all human beings to develop mental courage.

What is mental courage? One aspect of courage has to do with maintaining a balanced, middle position in this present world, rather than to indulge extremes. Mental courage means to recognize a balanced and therefore impartial stance. It takes mental courage for us to carry out our judgments, fully cognizant of consequences.

Courage has long and rightly been associated with the human heart. Steiner makes this same connection and elucidates it further by connecting the seat of courage in the human heart with our astral body, our purely spiritual organization of movement and conscious activities.

[Teachers] must provide examples by action, and not by talking about [ideals] in a rational manner.

5. Steiner, Rudolf, *The Spiritual Foundation of Morality, Francis of Assisi and the Christ Impulse*, CW 155, Hudson, NY: Anthroposophic Press, 1995.

Whenever strength of heart—strength of mind, industriousness of the soul—streams down out of the moral sphere, it streams into the area of the chest, which encloses the heart. We can say, when morality radiates down [from the head], it is here, in the area of the chest and heart, where it particularly takes hold of the astral.⁶

What might this mean? Would mental courage also have its seat in the heart? In recent years the idea of “heart thinking” has been spoken about by a number of scientists. Such heart thinking calls on practices other than intellectual thinking. Whenever we use heart thinking—and we frequently do so—we are secure in ourselves, we feel ourselves in balance in our point of view, so that the world does not overwhelm us, nor do we try to dominate the world. I believe that this is one aspect of heart thinking, and one aspect of not giving in to evil temptations.⁷

We are now dealing with quite other capacities in human beings than the conscious cultivation of wisdom. We are now dealing with an area of human consciousness in which we are, most of the time, neither aware nor fully awake, in which we need to make judgment calls, in which we need to take personal responsibility, and in which we need to follow a feeling of doing the right thing. This is a sphere in which there exists a good deal of uncertainty, because we are compelled to take steps forward into the unknown. Courageous steps into the unknown are the challenge for present-day humanity. Whenever we follow our heart in this balanced way, we are certainly exercising a moral right of action.

One way we might view the seat of courage in the heart is in interaction with our head. What is the relation of wisdom to courage? What is it that holds us back from reckless actions, from going head over heels into an activity that we will eventually regret and wish that we had thought through before acting? It is apparent that our

head and our heart need to work together. Our eternal self, our ego, has the task to control the astral body, the seat of movement and consciousness. In other words, we are challenged to become ever more vigilant and conscious of how we act.

The need for human beings to express courage is deep-seated. Why does it need to be expressed physically? What are the intentions of peace activists at present, and can their intentions actually be realized? Without the possibility of human beings showing some kind of physical, bodily expression of courage, a condition of peace anywhere in the world seems unlikely. Do means exist for expressing physical courage other than bravery in times of danger? Might it be appropriate to say, as human development has progressed since the beginning of the twentieth century, that now is the time in which mental courage, not only physical courage, must be learned? Think of the atrocities that were perpetrated upon millions of human beings in this last century. Not only physical courage, but also mental courage was needed

in order to defend our own humanity from mental and physical slavery, and many human beings did exercise such mental courage.

What is the quest for boldness, for courage, that lives naturally in every human being, which every human being strives to fulfill in order to have self respect? Is there a deep-seated need for human beings to face danger, to

face the unknown, and to be recognized for this bravery? Is there another region of the human soul in which courage is required? Can danger and the unknown be found in other locations, other places than the physical world? Two areas from which many human beings shy away are conscious and deliberate self-development and conscious and deliberate adherence to disciplines that will expand their consciousness. Dangers lurk there, and these dangers must be faced with courage, mental courage.

The Third Platonic Virtue: Moderation

The third virtue is connected with organs of the human body that are even less complete than the heart or the brain. This virtue will gain its actual form later in human development and is

Whenever we follow our heart in this balanced way, we are certainly exercising a moral right of action.

6. Op.cit., Steiner, *The Riddle of Humanity*.

7. For instance, a book discussing heart thinking is Florin Lowndes' book, *Enlivening the Chakra of the Heart*, New York: SteinerBooks,

present today only in potentiality. It is the virtue of moderation. It could also be called sun-filled-ness. We can be immoderate in many ways, but whenever we take our desires in hand, limit our bodily responses to external stimuli, we create order in forces that we shall then not deliver to Lucifer in our next incarnation. We shall, however, deliver those forces that live in our digestive system, metabolism, and reproductive system if we indulge in passionate delirium.⁸ This virtue of moderation is difficult to achieve in today's world, a world in which our desire nature is continually assaulted with demands to lose itself through our passions.

Steiner mentions that the virtue of courage is also threatened by Luciferic forces. Both courage and moderation must become controlled by the human ego, by the power of the individual. And Steiner points out how essential it is, if our present stage of human evolution is going to successfully move into the future, that regarding pedagogy the virtues of courage and moderation must be stimulated and practiced.

Human desires are aroused in the abdomen, and temperate persons are those who are able to rule over their desires by thinking about them, feeling their way into them, and consciously experiencing them. Temperance first arises when desires are made as conscious as it is possible for them to be made. This happens in the ether body.⁹ Consequently, when exercising control over passionate reactions, we enable the sun-filled area of our human constitution to emerge. It might be relevant here to note that the German word for the "diaphragm" in our abdomen is *Sonnengeflecht*, "sun-network."

In ancient times the denying of sensory pleasures was an essential means to achieve spiritual enlightenment. In medieval times the elimination or denial of one's desire nature was equated with religious sainthood. What was not considered in the past was that there can be progress in spiritual development only if the soul no longer feels the urge for physical satisfaction. Today we might smile at the medieval monks or nuns who believed they could whip themselves into sainthood. Today we must go about achieving moderation of all things in life in a different way.

8. Paraphrased from Rudolf Steiner, *The Secret of Death*.

9. Paraphrased from *The Secret of Death*, 12, and *The Riddle of Humanity*, Lecture 5.

One aspect of the virtue of moderation is recognizing the temporary nature of everything in the physical world. What is permanent is the essence of the individuality, our own spiritual being. The challenge of moderation or temperance is to look at ourselves and at other human beings as spiritual beings. Steiner says that the virtue of moderation is the virtue to be especially practiced and developed in our present age, the age of the consciousness soul:

Now we still have to consider what may be called the virtue of the consciousness-soul: temperance or self-discipline. In the fourth post-Atlantean cultural epoch these virtues were still instinctive. Plato and Aristotle spoke of them as the chief virtues of the consciousness soul, inasmuch as they considered them to be the mean of what exists in the consciousness soul. The consciousness soul arises when the human being becomes conscious of the outer world by means of the physical body. The body that has evolved to serve the consciousness soul can be crushed by the world, or the human being can come to lose contact with the world.

Temperance is the virtue that enables the human being to avoid both of these extremes. Temperance is neither asceticism nor self-indulgence, but the proper mean between the two. This is the virtue of the consciousness soul.¹⁰

Now we can understand why Steiner says that today it is especially important that the virtues of courage and moderation should be brought to children as part of their education. Courage must be transformed from physical courage to mental courage. Moderation indicates a shift from simply accepting the validity of the physical sense world to empowering our view of the validity of spiritual forces in the sense world and the validity of spiritual beings acting on, and on behalf of, human beings.

Another aspect of the virtue of moderation has to do with its connection to time. Temperance has its root in the Latin word for time. The timing of our actions may lead to self-indulgence, to

10. *Ibid.*, Lecture 3.

asceticism, or to moderation. As a conscious individual we ought to consider the best timing for our actions and, in the larger picture, the overall purpose of our life. It is particularly vital, in this age of the consciousness soul, to become sensitive to the timing of our actions before birth and after death, to consider the relationship of our eternal self to time.

The Fourth Platonic Virtue: Justice

Plato's word *justice* refers to the ability to give our lives direction, the ability to know ourselves, to orientate ourselves in life. Morality begins on Earth; but Earth also marks the completion of a higher order, one that was already beginning on Saturn. So we have another stream, another order, that flows from Saturn to Earth, and we will now call that the stream of justice. Our senses have the tendency to scatter us in all directions. The development of our twelve senses through Sun, Moon, and Earth evolutionary stages leads us to a rightness and uprightness that includes justice (moral rightness) and moral uprightness. Justice first makes its appearance on Earth. And justice works inward to counter the peripheral tendency of the senses; the sphere, or stream, of justice works toward the center.¹¹

Steiner asserts that moral qualities have been connected to the essence of humanity since the first stage of the cosmic evolution of earthly existence. The virtue of justice in this sense is related to the human physical capacity to stand upright. This is a gift of the spiritual world that enables human beings after birth to gain uprightness and language.¹² Soon after birth children are able to orient themselves toward the stars in uprightness and toward other human beings through language. The senses play a pivotal role in these capacities. Another capacity that awakens in young children soon after that time is memory, which is accompanied by the capacity to experience continuity of being and, with it, the ability to refer to oneself as "I." Memory is directed toward

our inner experience, not toward something external, although our experiences of the external world result in memories. And so the third direction that is taken by the sense of justice is toward our memories, toward our center, toward ourselves. In other words, the whole physical human being is concerned with justice and oriented in three directions, particularly so in early childhood.

Whoever would exercise this virtue of justice would place every thing, every being in its right and correct location; we would enter into relationship with others, would leave our own selves. In doing this, we would live within all-encompassing justice. We originate from the cosmos; heavenly forces permeated us in earlier incarnations. When practicing justice we unfold cosmic forces, but spiritually. Justice represents the measure of how humanity is related to the divine. Injustice practically means loss of divinity; it demonstrates a loss of the divine.¹³

Steiner relates the virtue of justice to the whole human being. The whole body is involved as newborn children incarnate, accomplish uprightness, soon thereafter enter the world of language, and finally learn to direct themselves toward their inner beings by re-living memories.

Virtue	Part of Human Body	Part of Human Constitution
Wisdom	Head	Eternal Self or Ego
Courage	Heart	Astral Body
Moderation	Abdomen	Ether Body
Justice	The whole body	Physical Body

Conclusion

We may now relate the four virtues to our bodies and to our spiritual constitutions: The whole human being is constitutionally predisposed toward morality. Whenever we nurture any of the virtues, we foster morality in growing children and adolescents.

As teachers, whenever we encourage our students to practice the right timing of the pursuit of knowledge, whenever we demonstrate through stories and examples that eventually justice will be done—if not in this life, then in the next,

11. Op. cit., Steiner, *The Riddle of Humanity*.
12. See also Rudolf Steiner, *The Spiritual Guidance of the Individual and Humanity*, CW 15, Hudson, NY: Anthroposophic Press, 1991.

13. Paraphrased from Rudolf Steiner, *The Secret of Death*.

though this is not an appropriate theme for younger students—then we prepare them to stand strong against the influences of Ahriman, who would have us possess knowledge and justice immediately. Whenever we allow an element of consideration, of waiting for just the right moment to emerge, so that courage does not become foolhardiness and moderation does not give way to indulgence, then we prepare our students to resist the influences of Lucifer.

Steiner says that it is vital in education that the virtues of courage and moderation be promoted so that the students, children and adolescents, do not bring sorrows on themselves. He means that whenever virtues are reinforced through education and in everyday life by parents or other adults, then they may take their own existence consciously in hand. He means for us to live in such a way today that our future body is not compromised and thus becomes useless to our spirit. Our contemporary Western worldview is mired in materialism and it will be necessary to expand this narrow viewpoint toward a real spiritual perspective. Steiner hints at that future:

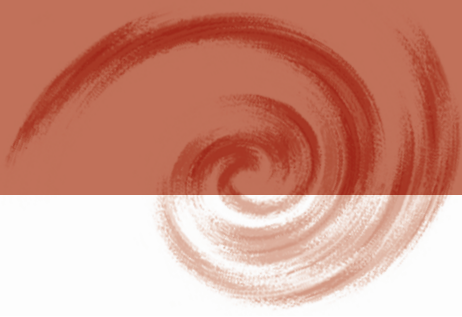
Our present cosmos is, regarding morality, neutral. The world of nature does not contain morality. However, a future world will come about that will express morality also in nature. Human beings carry their striving for morality into the future, to begin with towards their future incarnations, and so will become the agents for a future moral world in the course of time.¹⁴

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14. Paraphrased from Rudolf Steiner, *Philosophy, Cosmology and Religion in Anthroposophy*, Lecture 9, CW 215, Dornach: Rudolf Steiner Verlag, 1980.



Transformative Education and the Right to an Inviolable Childhood

Christopher Clouder

Fyodor Dostoyevsky's earliest memory reaches back to when he was three years old. He was brought into a room by his governess and asked, in the presence of some guests, to say his evening prayers. Kneeling before the icon he began, "Dear Mother! God, all my hope is in Thee—give me shelter under Thy wing." This prayer he never forgot. He taught it to his own children and repeated it throughout his life.¹

This event, from the early decades of the nineteenth century, is far removed from the experience of most children of today. A deep-seated attitude of reverence, nurtured and developed in the early years, is for nearly all the world's children a thing of the past. The tensions and turbulence of our times leave little space for such attitudes to be fostered. Hence the growing debates about spiritual values in education and the raising of children have become important aspects of current concern. Louis MacNeice's poem, "Prayer Before Birth," is more in tune with the tenor of our times:

I am not yet born; O hear me.
Let not the bloodsucking bat or the rat or the
stoat or the club-footed ghoul come near
me.

I am not yet born, console me.
I fear that the human race may with tall walls
wall me, with strong drugs dope me, with
wise lies lure me, on black racks rack me,
in blood-baths roll me.

I am not yet born; provide me
With water to dandle me, grass to grow for
me, trees to talk to me, sky to sing to me,
birds and a white light in the back of my
mind to guide me.

I am not yet born; forgive me
For the sins that in me the world shall
commit, my words when they speak me,
my thoughts when they think me,
my treason engendered by traitors
beyond me, my life when they murder by
means of my hands, my death when they
live me.

I am not yet born; rehearse me
In the parts I must play and the cues I must
take when old men lecture me,
bureaucrats hector me, mountains
frown at me, lovers laugh at me, the
white waves call me to folly and the
desert calls me to doom and the beggar
refuses my gift and my children curse me.

I am not yet born; O hear me,
Let not the man who is beast or who thinks
he is God come near me.

I am not yet born; O fill me
With strength against those who would freeze
my humanity, would dragoon me into a
lethal automaton, would make me a cog
in a machine, a thing with one face, a
thing, and against all those
who would dissipate my entirety, would
blow me like thistledown hither and
thither or hither and thither
like water held in the
hands would spill me.

Let them not make me a stone and let them
not spill me.
Otherwise kill me.²

To speak of the child's right to an inviolable childhood is to speak a truism. No right thinking adult is against it, yet many children do face a

1. Kjetsaa, G. *Fyodor Dostoyevsky*, New York: Macmillan, 1987.

2. MacNeice, Louis. "Prayer Before Birth." *Selected Poems*, Faber, 1964.

world that contains threats to their healthful and happy development, as portrayed in this poem. MacNeice's conclusion is a stark one:

Let them not make me a stone and let them
not spill me.
Otherwise kill me.

This is the antithesis of the hope and joy that each child brings into life at birth. Rembrandt's paintings of Christ's birth in a stable at Bethlehem, in which the light streaming from the child shines into the surrounding darkness and embraces even the most humble of creatures in the dismal areas of the structure, depict a universal truth. A newborn baby brings light and love with it that can illuminate all the recesses of the human heart. As adults we participate in an intuitive wonder that draws us toward it:

It is of extraordinary significance that we, in our descent into earthly life, draw together forces from the universal ether, and thus take with us, in our ether body, a kind of image of the cosmos. If one could extract the human ether body at the moment when the human being is uniting himself with the physical body, we should have a sphere which is far more beautiful than any formed by mechanical means—a sphere containing stars, zodiac, sun and moon.³

A child is born into a social context. "And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger." The binding of an infant to prevent movement, as though still enwrapped and protected by the womb, is still practiced in some cultures. In others it is seen as detrimental to children's need to exercise their limbs and move freely, thereby stimulating the senses. Our social and cultural differences manifest themselves from the first breath on and are part of children's learning process in becoming social beings. Rudolf Steiner suggests that in earlier cultures children were born with innate social capacities, but in our times these abilities have to be learned. This

underlines our need to understand—and to work with greater insight with—the evolution of consciousness and other cultures if we are to serve the needs of young children in a healthy and desirable manner.

First, a child should be welcome. How that welcome is expressed may vary according to the times and the social fabric around the child. A report from the Swedish Family Aid Commission touches elements that confront us as citizens of the world's affluent minority.

Basic to a good society is that children are welcome, are given a good environment during childhood and are the concern of the whole society. Children have a right to secure living conditions that enhance their development. Pre-school has an important function in children's lives. It offers a comprehensive program and is the source of stimulation in the children's development. It gives them a chance to meet other children and adults and to be part of an experience of fellowship and friendship. It is a complement to the upbringing a child gets at home.⁴

Ellen Key, the Swedish educational reformer and feminist, published her influential book, *The Century of the Child*, in 1900:

The next century will be the century of the child just as much as the last century has been the woman's century. When the child gets his rights, morality will be perfect. The role of a woman was to devote herself to the care of children, hygiene and sick nursing. Kindergartens and crèches were only second best, and schools should strive to make themselves redundant. Success in child rearing lay in becoming "as a child oneself." The simplicity of the child's character will be kept as adults. So the old social order will renew itself.⁵

3. Steiner, Rudolf. *The Human Soul in Relation to World Evolution*, New York: Anthroposophic Press.

4. Family Aid Commission, Sweden, 1981, op.cit. *Transforming Nursery Education*, Moss and Penn, Chapman, 1996.

5. Op. cit. H. Cunningham. *Children and Childhood in Western Society Since 1500*, Longman, 1995.

For many children, Ellen Key's concept of the "Century of Childhood" brought countless benefits, though it is salutary to remember that most of the world's children have not shared these welcome changes. At the beginning of the twentieth century, the infant mortality rate for most European countries was within the range of 100 to 250 deaths per thousand live births. By the 1950s this had fallen to between 25 and 50 deaths per thousand. By 1995 only three European countries had rates above 20 and only one, Albania, above 30. In Western European countries this statistic is now well below 10.⁶ We have moved from a time when the death of a baby was a tragic—but expected—family event, one which parents were rarely able to avoid, to a time when we can assume that our children will reach adulthood. This is completely new in the history of childhood and is of great significance for our attitude to parenting.

The history of the last hundred years has taught us to view such fervent certainty about a better world with skepticism, and Key's basic expectations of gender roles and the unimportance of educational institutions are no longer applicable. She was, however, pleading the cause of the child in a new way at a time when the prevalent view was that the child was an important asset to the state. Childhood was assumed to be naturally akin to "a garden of delight" and, by being sheltered from the world in general, a child should be able to develop "the habit of happiness" as a matter of course. The reality that most children did not have this opportunity was considered inconsequential. This was the world of implicit belief in the findings of science, and much advice was given on the avoidance of spontaneity, emotion, and individualism in the rearing of children. A distance was prescribed between parents and their offspring.

The dictum common in the early twentieth century that parents should not play with their babies may seem harsh (United States Children's Bureau, 1914). So was the view that there was one sensible way of treating children—namely to treat them as though they were young adults, never hug and kiss them, never let them climb onto your lap (John Watson, *The Psychological Care*

of Infant and Child, 1928). The child was to be inculcated with the virtues of self-control, obedience, and respect for authority. A science-centered morality superseded a deity-centered morality of the nineteenth century. For example, infant "formula" was promulgated as being preferable to breast-feeding because of its scientific reliability.

How is it, then, that by the end of the twentieth century our concern was, to use Neil Postman's term, "The Disappearance of Childhood"? And why has an authoritative and confident tone, however lamentable the advice might seem to us now, given way to anxiety and doubts about our roles as parents, caregivers, and educators?

One cause is a greater awareness of the importance of childhood that has steadily manifested more and more strongly since the Romantic era of the nineteenth century. Since the Second World War, the joy of parenting has been accompanied by a deep desire to get it right. For this, parents felt they needed experts to advise them, even if this expert advice fluctuated and contradicted itself over time. In 1914, there were 175 pediatricians in the US; by 1955 there were 6,547, and this number doubled by 1966. Because we now set great value in our children's wellbeing, we needed expertise to help us with this ever more complex and demanding task.

Shari L. Thurer's wonderfully readable and knowledgeable book, *The Myths of Motherhood: How Culture Reinvents the Good Mother*, describes this change in outlook. Thurer states that our hyper-empathetic ideal of parenting is partly a reaction to the loss of value accorded to human life in the twentieth century as a result of genocidal events such as the Holocaust and a greater awareness of child poverty and deprivation. In bringing up children, one idea supersedes another with bewildering speed, so that we always seem to be failing in the awesome responsibility of raising the next generation.

Few women could read about their formidable power to harm their children without a pang of conscience. What mother hasn't momentarily failed to stimulate or pay attention or delight in all baby's accomplishments? Who hasn't been provoked by her children . . . screaming or even, dare I suggest,

6. *World Education Report*, UNESCO 1998, Table 1.

slapped them . . . only to undergo a black period of agonizing guilt and self-recrimination? According to child experts, even unconscious hostility could plant the seeds of neurosis in her offspring. . . . A deficient mother (you!) could be exposed by the very symptoms of your child's pathology. Crankiness in a baby, withdrawal, uncontrollable crying, school phobia, surliness—all betrayed mother's ineptness.⁷

It is calculated that in the UK it costs £100,000 to bring up a child. Yet even in a society in which such affluence exists, many children are undernourished, abused, and deprived. On one side there is excessive consumerism. As the title of an article in *The New York Times* once memorably put it: "It's a boy! It's a girl! It's time to shop!" In the US, one in eight children goes hungry, and recorded abuse has increased by 40% since 1980. In the UK, child poverty has increased threefold since 1979, an estimated 350,000 children under 12 are left daily in unsupervised homes, and 20% of children suffer from psychological problems, of which more than half are anxiety disorders.⁸ These two countries are not the exception in the Western world, as the problems are becoming more widespread. There are resistance factors that enable children to become what Norwegian researchers call "dandelion children," children who can cope with such disadvantages. These factors have been found to be good communication skills, a sense of religious faith, an ability to reflect, and a strong attachment to parents in the first years. Yet many of our contemporary cultural trends tend to deny children the possibility of developing these very abilities.

In all cultures there have been acceptable means by which children could be transferred from biological parents to non-biological parents. For the ancient Celtic tribes of Britain, this transfer often took place when children were seven years old, so that they would not become too circumscribed by one family setting and would develop skills of mobility and flexibility. Early in the last century, a family with too many mouths

to feed could transfer a child to a family that needed an extra child as an extra pair of working hands. Now it has become axiomatic that adults have the right to have a child for their own emotional completeness.

At the beginning of the last century, the essential vision of childhood was one of powerlessness and dependence, and good parenting prolonged this state. A hundred years later, the authority of parents has significantly declined as children demand and are granted early access to the adult world. This is stressful for all concerned, and this tension works right down into the early years, as it affects the way we perceive our children. This signal is one to which they are acutely sensitive. A child is a person with rights—including the right to be a child—and autonomy. These principles, rights and autonomy, can contradict one another, giving rise to problems for us all. This right to be a child is often expressed by its absence:

Boredom!!! Shooting!!! Shelling!!!
People being killed!!! Despair!!! Hunger!!!
Misery!!! Fear!!! That's my life! The life of
an innocent eleven year-old schoolgirl!!! A
schoolgirl without a school, without the
fun and excitement of school. A child with-
out games, without friends, without sun,
without birds, without nature, without
fruit, without chocolate or sweets, with
just a little powdered milk. In short, a
child without childhood.⁹

Often what is absent becomes the definition of what an inviolable childhood should be.

In her seminal book *Children Without Childhood* Marie Winn looks at the radical changes taking place in the way adults are treating children and how this affects their behavior. Her concern is that parents are finding their traditional role as protectors of childhood more and more difficult to fulfill.

. . . as today's children impress adults
with their sophisticated ways, adults
begin to change their ideal about chil-
dren and their needs; that is, they form
new ideas about childhood . . . as adults

7. Thurer, Shari. L. *Myths of Motherhood*, Penguin, New York, 1994.

8. *Bright Futures. Promoting Children and Young People's Mental Health*, The Mental Health Foundation, 1999.

9. Filipovic, Z. *Zlata's Diary: A Child's Life in Sarajevo*, London, 1994.

act less protectively . . . and as they expose children to the underside of their lives—adult sexuality, suffering, fear of death—these former innocents grow tougher perforce, less playful and trusting, more skeptical—in short, more like adults.¹⁰

Winn sees this tendency as a regression to the Middle Ages, when there was no concept of protecting children from the exigencies of adult life. Following this came several centuries when childhood was seen as an estate clearly differentiated from adulthood, and in Winn's view, it is vital, in an increasingly complex and turbulent society, that "real childhood" be restored, that the period of nurture and protection is not shortened, and that adults need to be encouraged to retake an authoritative—but not authoritarian—role in family life.

It is not surprising, however, that some parents, faced with a plethora of demands they feel ill-equipped to handle, and looking for simplicity in a confusing and contradictory task, find a more authoritarian approach attractive. A symptom of this is the organization Growing Families International, which has rapidly become a multi-million dollar business. Its publications recommend that babies as young as eight months should be drilled in high-chair manners to sit up straight with their arms by their sides and remain pinned in this position until they obey. At 18 months, babies should be smacked with a plastic spatula to "inflict pain, but not break bones or damage skin tissue." In a return to turn-of-the-century views, "Teach the child to obey according to the character of true obedience, immediately, completely, without challenge and without complaint."¹¹ While this flies in the face of the contemporary appreciation of each child as an individual and verges on child abuse, yet many parents are resorting to such ideas out of despair and not knowing where else to turn.

Paradoxically, this advice appears at the same time as another view suggesting that parents have little influence on a child and that the most potent agents of child socialization are peer groups. Judith Rich Harris's paper,¹² which first

appeared in *Psychological Review* in 1995, and her subsequent book, *The Nurture Assumption*, have aroused much interest, and her propositions have reverberated ever since. Like much else in this field, ideas generated in the US wing their way across the Atlantic and become areas of debate and practice in Europe as well. Harris's convincing and well-written paper claims that, in the many hundreds of studies undertaken into parental influence on children, almost no evidence has come to light that proves this influence exists at all. Even evidence as to how children react to extreme experiences such as divorce, abuse, and adoption is elusive because children react so differently. She points out that more highly evolved primates can be raised successfully by their peers when they have lost their mother and asks whether this could not also be the case with humans.

We swing, on one hand, from omnipotent demanding parents to, on the other, the powerless parents who invokes genetic traits, social pressures, consumerism, peer pressure, and birth order as far more determinative of their child's development than they can be. Howard Gardner's effective critique of Harris's view, although he shows respect for her sincerity and scholarship, shows that the peers a child has are basically a question of the society and of circumstances the parents themselves create.

In the absence of parents and other adults, most children would not be able to deal effectively with life. . . . Whether on the scene or behind the scenes, parents have jointly created the institutions that train and inspire children: apprenticeships, schools, works of art and literature, religious classes, playing fields, and even forms of resistance and rebellion. These institutions, and the adults who run them, sustain civilization and provide the disciplines—however fragile they may seem—that keep societies from reverting to barbarism.¹³

10. Winn, Marie. *Children Without Childhood*, Penguin, 1984.

11. "Smack the Child and Praise the Lord," *The Independent*, September 24, 1999.

12. *Where is the Child's Environment? A Group Socialization Theory of Development*, July, 1995.

13. Gardner, Howard. "Do Parents Count?" *The New York Review of Books*, November 5, 1998.

In other words, children are born into a culture and this culture, with all its assumptions, history, and aspirations, will have a profound effect on how they experience their childhood and indeed their adult lives as well. Human cultures vary enormously in their approaches to the rearing of children and one culture cannot claim to be the template of good practice for all.

Yet there is the factor of our common humanity and something that can be recognized as universal childhood. In our work on behalf of young children around the world we should strive to understand this, and we should also deepen our perceptions and knowledge of our own culture and of others. In the roller-coaster-like plethora of advice, research, and increasing polarization of views, we must look for genuine aspects of childhood so that as parents, caregivers, and educators we do not become restricted to a particular one-sided approach.

How quality in early childhood education is defined and evaluated will be a concern not only for politicians, experts, administrators and professionals, but will also be a matter for a broader citizenry . . . It becomes important to create forums or arenas for discussion and reflection where people can engage with devotion and vision . . . Within these arenas a lively dialogue can take place in which early childhood education and care are placed within larger societal contexts and where questions concerning children's position are made vivid.¹⁴

If we wish to help our children develop "devotion and vision," we have to strive for them ourselves, as in our world they are no longer just a given fact of life. We can work for an international forum and in alliance with others for the benefit of children worldwide.

Universal childhood consists of basic elements that are the definition of being human and which appear in all our earliest years: the capacities for

walking, talking, and thinking. It is claimed that 90% of our learning takes place in the first three years of life, so how we acquire these capacities is of fundamental importance.

Walking, for which we are biologically equipped, is nevertheless a cultural activity. It is claimed that the Wolf Children of Sri Lanka and the Gazelle Boy of the Sahara did not learn this skill because they were adopted and brought up by animals.

Underlying learning to walk there is an inner adjustment—an orientation of the young child. The equilibrium of the organism, with all its possibilities for movement, becomes related to the equilibrium and all the possibilities for the movement of the whole universe, because the child stands within it. While learning to walk, children are seeking to relate their equilibrium to that of the entire cosmos. . . to meet the forces of statics and dynamics both in body and soul and to relate these experiences to the whole cosmos—this is what walking is all about.¹⁵

That these first steps are an enlightenment is vividly depicted on the child's countenance when it takes them. The child has found its place and beams up at us its joy at joining our community. In the ancient culture of Egypt, where these mysteries were experienced more directly and less cognitively, uprightness was considered divine. The backbone was venerated as the manifestation of the father god of the afterlife, Osiris. Mummy cases were made to stand upright for the passage through death and uprightness was petrified and made immortal in the obelisk. One of the greatest yearly festivals was when a Djed column, the symbol of the backbone, was hoisted from a recumbent position to a vertical one. This was celebrated as a deed of resurrection. Children, too, experience standing and walking for the first occasion as a unique and special event, toward which they have struggled for some time.

Speech is likewise the accomplishment of a whole human being. For the last hundred years it

14. Dahlberg and Åsen, *Evaluation and Regulation: A Question of Empowerment. Valuing Quality in Early Childhood Service*, Eds. Muss and Pence, Chapman, 1994.

15. Steiner, Rudolf. *The Child's Changing Consciousness*, New York: Anthroposophical Press, 1988.

was thought that the ability to produce speech was a function of particular areas of the brain. However, recent research has shown that there is a widely spread, multi-centered language system that extends through the whole brain, including areas that were previously thought to have no involvement. It is likely, therefore, that speech is not just a skill that has been added in the course of evolution but something that permeates all our acts of thinking, feeling, and remembering. Language flows out on the current of breath and provides a basis for our thoughts.

An inviolate childhood is one in which these capacities of walking and speaking are allowed to develop in such a way that they can be transformed and renewed throughout a life time, not just as bodily functions but also as soul ones. Children must be allowed to breathe, in all the metaphoric and natural connotations of the word.

Martin Luther King said: "We are challenged to rise above the narrow confines of our individualistic concerns to the broader concerns of all humanity. . . . Through our scientific genius we have made a neighborhood of our world; now through our moral and spiritual genius we must make of it a brotherhood." These are latent powers of childhood, and in respecting the early forms of these gifts in our caring and upbringing, we can help our children realize their potentialities. What we learn, we learn so that we can transform it. We do not learn so that we can be held in learning's thrall. Our first breath is an expression of our potentiality, just as our first cry is an expression of our rights on earth. For the Egyptians, breath was the manifestation of the goddess Isis. Unlike her consort, she remained on earth to accompany humankind in its destiny. Her wings were laid across the chests and lungs of the dead as they returned to the realm from which they had originally come. She lived in the air which we all share and united humanity by entering us all without exception or preference. She was wise beyond all measure because she alone knew the secret name of the sun god. In Egyptian art she is often portrayed holding the new child, the offspring of her marriage to Osiris, on her lap and giving him her breast. Steiner spoke of the need to find the new Isis, because we have lost her and because she is that which expresses our common humanity. In our new realm of work

with the earliest years of childhood, we can find that the wisdom of childhood informs and inspires us. We can work with Isis and Osiris.

To this end it must be so among us that one helps the other in love, so that a real community of souls arises in which envy and all such things disappear, and in which we do not look each at our own particular goal, but face together, united in love, the great goal we all have in common.¹⁶ This is the gift that children bring to us all, and in coming to a better understanding of this gift, by giving it the time and space to unfold, we endeavor also to transform ourselves.

16. Steiner, Rudolf. *The Search for the New Isis, the Divine Sophia*, Spring Valley: Mercury Press, 1983.

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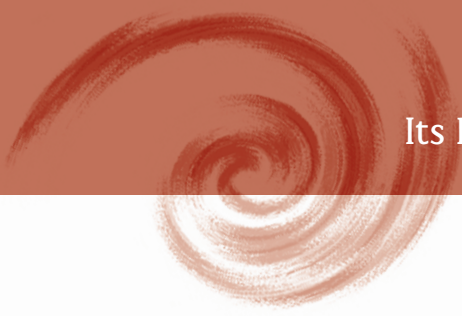
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Fostering Ethical and Moral Values through Language

Language not only offers the child the opportunity to express her own thoughts and feelings, but also in growing measure the child can begin to perceive the world, the thoughts and feelings of other people and unfamiliar cultures. She can enter these new horizons, build human relationships, and learn to understand others in their different, unique states of being.

Language forms a sense of morality and love of the truth in a child because she learns that every word has a certain meaning, a certain sense. The child instinctively expects a specific action or reaction to take place with certain word usage; words and deeds match. Our attitude (ethos) and truthfulness are extremely important when we speak with children. Children do not understand irony or sarcasm. This developing capacity of speech must mature for the child to be able to see through an intentional lapse between what is said and what is meant and understand it as a joke or witticism.

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

Trevor Mepham

The following excerpts examine the relationship of Steiner's concept of teacher authority to the modern world. The second half of the paper (not included here) examines Steiner's work and the work of others on teacher authority specifically in Waldorf school classrooms.

The diverse nature and rapid pace of change in many areas over the last eighty years—technological, geopolitical, social, and economic, to name some—are key elements in a discussion of teacher authority. The dynamics of change raise questions concerning the continuing relevance of the concept of authority itself.

While Waldorf education continues to identify the concept of teacher authority as a guiding principle in the education of the child between the ages of 7 and 14,¹ the term is rarely included in writing in the wider educational community. There are several possible reasons for this: the waning of formal position and status in society over the last hundred years; the growth of progressive, liberal ideas in social and economic policy; the emergence of concepts of non-hierarchical forms of management and organization, the development of political and legal frameworks for the progressive realization of universal human rights, and respect for the dignity of the individual. Against this mosaic of developments, the term “authority” has tended to be associated, rightly or wrongly, with outmoded concepts of power, position, and patronage.

On a broad sociological level, however, Sennett (1980) describes authority as a basic human need: “Children need authorities to guide and reassure them. Adults fulfill an essential part of themselves in being authorities; it is one way of expressing care for others.” (p.15)

Yet it remains the case that in much of the lit-

The dynamics of change raise questions concerning the continuing relevance of the concept of authority. . .

erature focusing on a critical examination of various models of effective schooling and school improvement (Hopkins, Ainscow, and West, 1994; Morley and Rassool, 1999), there are few references to “teacher authority.” Mention is made of

“effective teaching” (Hopkins, p. 53) and Porter and Bradley (1988) go as far as to describe effective teachers as “semi-autonomous professionals.”

The following incident occurred at a Waldorf school in Britain, in a class of ten-year-olds:²

During mid-morning break, £4 went missing from a pupil's coat pocket. The coat had been left next to a tree in the play area. The incident was reported to the class teacher. No action was taken; the school day continued. That evening the class teacher telephoned the parents of the child whose money had disappeared. The following day, at the end of school, the teacher told the children an episode from her own childhood. The story recounted an incident of stealing and making amends. The tale was short, to the point, and attempted to convey the feelings of the different people involved. There was no explanation or discussion afterwards. With the story finished, the teacher mentioned that anyone who might be able to help find the lost money could come and speak with her when they were ready. The class was dismissed. All the children filed out of the room and one child returned soon after to tell the teacher that she had found

1. The ‘class teacher’ years constitute an eight-year program of main lessons, which a class teacher aims to bring to a class of children as they progress from class one (6/7 years), to class eight (13/14 years).

2. The incident was related to the author by a colleague.

the money in the school garden and added that she had a tummy ache. Following this, phone calls were made, the next day friendships were restored and resumed, and the incident was declared closed.

The manner in which the teacher handled this situation provides several indicators of teacher authority, as understood in Waldorf practice, and there are also echoes of what Hopkins (1997) refers to as an “authentic relationship” between the teacher and the pupils. According to Hopkins et al., one of the planks of an authentic teacher-pupil relationship is the intrinsic and “unconditional positive regard” (p.14) with which the teacher treats the pupils. Authentic relationships are provided for when the classroom is established

[A]s a safe and secure learning environment in which pupils can expect acceptance, respect, and even warmth from their teachers, without having to earn these—they are intrinsic rights which are extended to pupils because they are there ... the security and trust within the relationship will mean that the teacher is able to make demands on the pupils, because there is also support. (p.14)

The following events were observed at the beginning of the day in another class of nine- and ten- year-olds in a Waldorf school in Britain.³ The pupils entered the classroom in a noisy and disorganized fashion. It took eight minutes to complete the roll call. One pupil made the following comments when asked a second time to indicate his presence: “She is so bloody dense. You daft woman! I’ll throw you in the bin. This is crap, this is boring.” During the remainder of the two-hour lesson, a poor culture prevailed. The hapless teacher struggled against constant back-chat, calling out, and pervasive negativity. Many of the activities collapsed or were curtailed. At no point were the pupils engaged by the lesson. The teacher appeared to accept the unfolding events in a passive manner. Low expectations, disaffection, stubbornness, and antipathy characterized the situation. Within months, the teacher left.

With a new teacher in place, the individual children and the class as a whole moved quickly into a different mode. Within a term, positive changes in the quality of classroom dynamics, the relationships between the children, the children’s attitudes to their work, their learning, their teachers, and themselves could be observed.

Questions might be raised about the level of training (the teacher had completed both Waldorf and state teacher training courses), the failures in classroom management techniques, or the level of special learning needs in the class. It is suggested, however, that a faltering ability on the part of the previous teacher to engage positively with the pupils—combined with a lack of clarity, reflection, and enthusiasm—created a scenario in which the children were unable to behave and the teacher was unable to cope. Fundamentally, it can be argued that an absence of teacher authority and authentic teacher-pupil relationships are demonstrated in this account. A basic condition of classroom health is missing. Children and teacher are both adversely affected when what Steiner (1982a) refers to as “unquestioned” authority is beyond the teacher’s reach.

This situation appears to support a contention made by Phillips (1996) that a “moral vacuum” in society and in education has opened up in the last fifty years or so. Highlighting what she sees as “the collapse of the authority of the teacher” (p. 50), Phillips (1995) points to a “flight from authority” on the part of teachers and parents as part of the legacy of decades of libertarian individualism. The nature of authority is described as conferring “upon the individual the status of a repository of superior wisdom” (p. 51). According to Phillips, the pursuit of individual adult freedom, untempered by a sense of responsibility, has created an empty space in place of parental authority. Children have been neglected in this process. With respect to education specifically, Phillips argues that the whole concept of education has become a threatened distortion of a doctrine of equality and individual rights:

This fundamental egalitarianism has destroyed the hierarchy of authority between the generations. The relationship between adults and children in both family and school, between parents and their offspring or between teachers and their

3. The author was present as an observer.

pupils, has gone into reverse with the effect of infantilizing adults and making children assume adult responsibilities well before they are ready. All external authority has been demolished. (pp. 64-65)

Other commentators point to the fact that in many parts of the community, authority appears to be diminishing as a quality or attribute, almost with each passing year. In the 1990s Tisdall (1994) described a situation in which

[S]hared confusion over values and standards, [and] contemptible and contemptuous moral relativism, extend from the power corridors of Washington and Westminster to the meanest streets of South-Central Los Angeles and London's East End. [They] affect individuals both powerful and anonymous. And through their common irresponsibility they infect one another and the contagion spreads, most damagingly to the young.

Today's hi-tech, "24-7," fast-lane society may well tempt individuals—figures of authority especially—to display "moral relativism" (Trigg, 2002) and a lack of presence. It is the case that we live in a more transparent society, one in which exposure and revelations of misconduct, weakness, and impropriety are reported daily. One difference from former times is that leaders today are less able to hide their manifold imperfections from a more conscious and more enquiring populace. Yet, far from being a phenomenon that affects a select few in the political and social limelight, it appears that the question of accountability and hence authority in human behavior is a widespread, perhaps endemic, problem in social culture.

Hargreaves (1994) summarizes the post-modern world as "fast, complex, compressed, and uncertain" (p.8). Current thinking and experience suggest that social and scientific progress is not inevitable, continuous, or necessarily beneficial. Irregular phenomena abound—from weather patterns to family configurations—while universal theories and truths are more complex than suggested by the ideals of the Enlightenment, which emphasized the primacy of human reason and rational thinking. In our postmodern time we recognize that theories and ideas are often directly

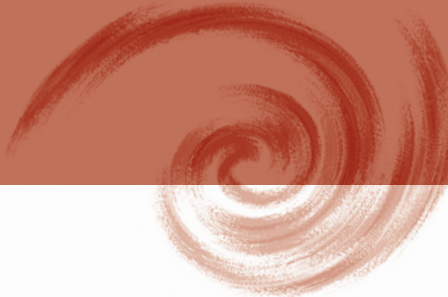
related to and influenced by context and conditions, as well as tradition and reason. Stoll and Fink (1996) describe the contemporary educational situation in graphic terms: "It is within a context of unrest, questioning, diversity, complexity, and changing concepts of time and space that schools must adjust to compelling but contradictory forces" (p. xii).

In common with other schools, Steiner schools are not isolated from the effects of these currents of social, cultural, and economic change. There are questions concerning the role and form of the family, the structure of the school day, and the concept of school itself. There is discussion of emerging concepts such as lifelong learning, the "24-7" school, and a range of policies in the "rights sphere"—such as inclusion, child protection, health and safety, testing, and record-keeping. There is much consideration of the social aspects of changing employment patterns and work practices. There is an uneasy juxtaposition of calls for pluralism and localism in a global society of equal access, equal opportunity, accountability, and shared standards. In such a wide-ranging and far-reaching context, no classroom or social organism is immune or isolated from such currents of change.

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For additional information on this topic see Trevor Mepham's article "The Art and Science of Classroom Management" in Research Bulletin X, #2.



Religious and Moral Education in the Light of Spiritual Science

Rudolf Steiner

The following is excerpted from a lecture given by Rudolf Steiner at the Hague on November 4, 1922. It appears for the first time in English translation as part of a collection entitled Education, Teaching, and the Practical Life (available from AWSNA Publications).

An artistic element, I might call it a mood of piety toward the human essence, belongs in education, in teaching. This is particularly the case if we direct our gaze at the religious and moral education we want to bestow on the child. And here anthroposophical spiritual science shows us that especially when it comes to the religious and moral element, there is something in the human time-body that is of great significance for the life span on earth of the entire human being. If one can recognize the small child's mood as that of an essentially imitative being imitating the outer world, and if we can put ourselves in this mood, the only way to characterize it is this—the child is completely open to the outer world; the child gets lost in the outer world. Just as the eye loses itself in the outer world of color, the outer world of light, so too the child loses itself in the outer world. The inner world dawns in the child only gradually. Specific mental representations emerge little by little out of dreams, which still completely live and weave in the outer world.

Now, dear listeners, do you know what it means to revere this mood in the child? It is in truth the pious mood, the religious mood lying in the middle of the sense or physical world. No matter how wild a child may be, when it comes to its relationship with the sense world, its devotion to the world of the senses, this childlike mood is a religious one. The child longs to identify completely with the things it sees in its surroundings. This mood is not yet religion proper. But this mood, so

present in the small child before the change of teeth, gradually begins to fade away; it disappears altogether when the self-evident sense of authority appears with the change of teeth—yet, for the insightful teacher, this mood reappears in a remarkable way.

The insightful teacher and educator faces perhaps his greatest task when the child reaches the ninth or tenth year. Teachers will notice then that most of the children in their care come to them and need them quite specially; the form it takes is that they come to teachers with questions—not always expressly formulated, often unspoken, merely living in feelings. The thing that matters then is much less that one give the children a particular answer (we may answer in one or another way, the content does not matter all that much). What greatly matters is that one releases the right kind of trust in the child, that one is able to meet the child with the right feeling at the right moment; and these moments always occur around the ninth and tenth year.

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I can characterize this moment in a variety of ways. When we teach a child, we may note that before this point children do not fully distinguish themselves from their surroundings; children do not yet experience themselves really as an ego, even though they have

long been referring to themselves as “I”. At that point in life, children learn to feel distinct from their environment. We now can no longer expect to act upon the children purely through fairy tales, or through all kinds of teaching stories in

which we animate the outer physical world. So let's start with the observation that the child distinguishes itself from the outer world as an "I".

But something else plays an essential role, which is connected deeply with moral development. The following happens: at the beginning of the stage during which children completely trust authority, they accept this authoritative individual just as he or she is. Between the ninth and the tenth year, something happens—it doesn't have to be conscious, it may happen deep in the realm of feeling, we might say in the subconscious realm, but it is unquestionably there—children find themselves, so to say, forced by their development to look through the authoritative person to what it is that that person represents. The authoritative person says: this is true, this is good, this is beautiful. And now, the child would like to sense where the source in the authoritative person lies, which gives that person knowledge of the good, the true, the beautiful; and where the will resides for the true, the good, and the beautiful. This is due to the fact that something which during the change of teeth, and still afterwards, was resting—I would like to say—in the underground of the soul, something that still was in early childhood—if I may use this unusual term—a physical, "sensually-pious" [*sinnlich-frommes*] devotion to the outer world; it has disappeared from the underground of the soul and now seems to emerge from the depths of the human entity. Something that in the nursing child and up to the change of teeth was physical, a physical element that constitutes the core of all later religious feeling toward the world, now rises to the surface between the ninth and tenth year as a psychological need.

To know that, to count on the fact that just as one lovingly nurtures the seed in order for it to become a plant, so in the same way something—a physical seed—that at one time was being prepared in the child now stands before us, demanding to be nurtured psychologically; knowing this gives one a special relationship to the child. And, in this way, one plants the seed of religion into the child.

[T]he child completely trusts authority, it accepts this authoritative individual just as he or she is.

By the same token, educators will note that among adolescents, around their seventeenth or eighteenth year, something that took the form of a soul disposition, a religious feeling in the elementary school child now appears in the spirit, and is poured into the will, so that young adults at this age build up their religious ideals.

You see, if one wants to educate in a meaningful, truthful, and realistic way, it is of the utmost importance to penetrate these things. Nature, after all, has taken care of the human physical organism, or else we would never be sure—especially when dealing with modern, futuristic painters—whether people might not have a sudden impulse to stick the ear in the wrong place. These kinds of thing would happen if nature had not taken care of the entire organization of the human body. In the same way, educators must take care of the time-body.

We should not attempt to cultivate the child's religious sense before the moment I just described; at best we should simply care for it in a preparatory way. We must hold the time-body of the child with a sure hand. We must tell ourselves: whatever you gave the child earlier in the way of religious feelings and concepts, it all remains external, taken on authority. But between the ninth and the tenth year, something awakens in the child. If we perceive that, if we guide the feelings that wish to spring almost of themselves from the soul in a religious sense, then we make of the child a religious true person. There is so little psychology of time nowadays, or else people would know the origin of the false religious perceptions and feelings we find in contemporary society—they go back to the fact that people believe one can develop all manner of things at each and every age, to the fact that one doesn't know what precisely must be drawn out of the child's soul between the ninth and the tenth year.

If we arrange all instruction in such a way that, by the twelfth year, the child has learnt enough science—completely in agreement with the prescriptions of elementary school education—to survey many physical facts, many botanical concepts, and so forth, not yet in a scientific sense but in a child's sense, then around the twelfth year, we can attend to the conflict that arises when one

looks up, on one hand, to divine world guidance (to which the child could be directed between the ninth and tenth year) and, on the other, to the consequences of learning about the natural phenomena revealed to us in external ways—unrelated to the unfolding of moral or divine-spiritual forces. After all, these natural phenomena appear to us without giving the impression that moral principles brought them about, and without our perceiving in them the immanent presence of the divine.

It is precisely this that created for modern humanity the conflict that leads our sensibility to the religious wellsprings of existence, on one hand, and to natural science, on the other hand. Around the twelfth year, real knowledge of the human being allows us to note that we can quietly touch upon these conflicts with the maturing child, but also that we are in the position—because religious feelings are still so strong, so fresh, so lively, so youthful, as they can only be in the twelve-year old—to guide children in the right manner so that later in life they will not need to see nature emptied of the divine, but will be able instead to find the harmony between nature and the divine-spiritual Cosmic Being.

In the end it means allowing the conflict to come out into the open, always considering the right development of the human time-body, because this conflict is most effectively bridged by the very forces already resident in the human soul. To those who are able to observe contemporary social life—with empathy, with a true psychology—such an art of education offers the realization that many human beings never get past the conflict I just mentioned, because they were not, at the right age, led to experience the conflict and to be taken beyond it. The main thing is that teacher and educator should know human life as a whole, so that they can recognize the right thing at the right time as they encounter it, in each child, each young person, and find their bearings at the right time.

Religious experience also resides in the human being. It can't be stuffed into the soul, we must

draw it out of the soul. Just as little as we can eat with our nose, but must use our mouth, so too we must know that we cannot teach religion just at any time, but only at the appropriate age. True spiritual knowledge is the primary way we learn to bring the right thing to the child at the right age. Then the child takes whatever matches its capacities.

And if we look at the child's development and rightly know that between the change of teeth and puberty everything is determined by the personal relationship between teacher and child, and that there must be something fully artistic in this personal interrelationship, then the child's relationship to the self-evident authority develops out of imponderable elements, involving pleasure and displeasure, sympathy and antipathy.

Teachers speak to children in stories, in parables—there are hundreds of possible ways—about what is morally good, what they find morally bad. If a teacher is really able to develop an artistic education, then the artistic element between educator and child results in the child learning to consider the Good with sympathy, Evil with antipathy, so that out of pleasure and displeasure,

moral feeling and ethical sensibility develop in the child between the ages of seven and fourteen.

It is false to give children commands during these years. Either we enslave them, or else we make them mean, obstinate, rebellious against all commands. They do not understand why they should obey commands. But what a self-evident authority finds to be right or not-right, good or evil, this the children learn to follow with sympathy or antipathy. And this sympathy and antipathy become self-evident content of the soul.

Whatever develops through schooling at that age, whatever moral feeling has been established between the seventh and the fourteen years, takes the form of will impulses only in the seventeenth-eighteenth year, provided there has been present in the child's life an individual whose own enthusiasm for moral ideals, for beautiful human ideals, served as a guiding light.

Just as the seed is not yet the plant and yet must be there by necessity for the plant to appear,

[B]etween the change of teeth and puberty everything is determined by the personal relationship between teacher and child.

so the “moral-will” can become with full force the ripe, healthy fruit in the moral human being at the age of sixteen or seventeen if moral feeling develops between the seventh and the fourteenth year out of the emulation of a self-evident authority.

What is the surest way to develop this moral feeling? It is so to guide the entire instruction, the entire education, that the child learns one feeling above all. Perhaps the small child's education can already ensure it long before the change of teeth, if we guide the child to experience a sense of gratitude toward all that it receives from life. People nowadays underestimate the feeling of gratitude. This feeling of gratitude links a person with the world, allows a person to know himself or herself as a part of the world. If the child is guided to develop a feeling of gratitude toward even the smallest things, the child does not isolate itself in egoism; rather the child becomes altruistic and is connected with its surroundings. Then, also, with school-age children, teaching can be organized so that little by little the child learns to perceive that it owes its physical existence, its soul existence, its mental existence to the spiritual powers of the world, the physical, the soul, the spiritual powers of the world, so that this gratitude expands to a sense of thankfulness toward the whole world from whose womb it was born. Thus a sense of gratitude to parents and educators, to all its surroundings, can guide the child to an expansive feeling of thankfulness to the divine rulers of the world.

This gratitude must always precede knowledge, which can only be acquired. Any knowledge, no matter how logically justified, which does not open to a feeling of gratitude toward the world, serves only to hamper the person's development, to cripple soul and spirit.

Spiritual science shows that all knowledge, no matter how exalted, even the most exact, can lead to feelings, first and foremost feelings of gratitude. And if one has implanted gratitude in the

If the child is guided to develop a feeling of gratitude toward even the smallest things, the child does not isolate itself in egoism; rather the child becomes altruistic and is connected with its surroundings.

child, one will see that one has prepared the soil for ethical education. For if we cultivate this gratitude, and if this feeling of thankfulness is seen to be compatible with all knowledge, then the child's feeling easily turns into a flooding of universal love through its entire being, love for all other

humans and ultimately for all creatures. The best way to cultivate love is out of a sense of gratitude.

In particular, it will become possible to let authority gradually become an authority completely permeated with love. The teacher's entire behavior must be so directed that this authority, which at first was, so to say, neutral toward love, which called forth self-evident following, unquestioning obedience, now calls forth free obedience, when the child is nine or

ten, so that the child's soul now obeys the self-evident authority in a love which it has awakened unto itself, a love that it already understands.

If one has thus developed in the soul the right kind of gratitude and love, it will be possible later to guide the child or young person's moral feeling so that the person really can recognize in moral life that upon which human dignity is founded in the highest measure: I can now see what raises me above the mere sense-world, above the merely physical world, what transports me to truly spiritual existence.

I have attempted to describe the spiritual world out of supersensible knowledge. The spiritual researcher can acquire knowledge of this spiritual world. But if we can perceive morality with the necessary strength, with the necessary purity, we shall find that in our inner moral life, even in our ordinary life, we stand within a spiritual life. We achieve this if we bring to the child a particular knowledge of the human being. And actually we should never graduate any child from school—the general school of life—without some knowledge of the human being. We should release children from school only when to some extent they are imbued with a sense of the saying: “Know Thyself.”

Naturally the mandate to “Know Thyself” can be brought to an ever higher level with all manner of knowledge and wisdom. But every elementary school should release the child with some measure of acquired self-knowledge. Up to a certain point, human beings need to know themselves as body, soul, and spirit. This knowledge—following as it does from real spiritual knowledge—posits a true connection between the human being and goodness.

Why is it that what is acknowledged today as modern science does not come to recognize this connection? Because it doesn't fully recognize the human being. But just as a person would not be fully human if one organ were not irrigated by blood—the organ would atrophy without blood circulation—so one learns when one really sees the full human being in body, soul, and spirit, that the Good is what first makes the human being fully human, and Evil is something that arises from a human being that has remained incomplete.

A child who is thoroughly familiar with gratitude, with love, will also learn to understand that human beings are complete only when they see themselves as executants of the divine world order, of the good in the world, the good in earthly existence. If moral education is rooted in gratitude and egotism overcome—not through mystical moralistic or sentimental harangues—if healthy gratitude leads to unsentimental love it will be possible to convince the young world-loving person that the not-good person who fails to be the bearer of the Good is crippled in body, soul, and spirit just as a person is crippled who is missing a leg. In our imagination, in etheric spiritual knowledge, we learn to recognize the Good as the fully human person.

Whenever we take a cursory look at a drawing of the nervous system or the circulatory system we can see what looks like the shadow of a full human being; so too, for imaginative knowledge, imagining the Good is like glimpsing the exemplar of a whole human being.

But here moral education unites with religious education. For only now does it make sense to think of God as the wellspring of the Good and of the human being as made in God's image. Here,

Only the morally good person is a true and complete human being

religious and moral education lead to the person feeling that we are only truly human when we are moral human beings, that those who do not want to live morally are not complete human beings. Only if we learn to educate human beings so that they truly and honestly feel robbed of their humanity when they do not act ethically, will they have received the right religious and moral education.

Let no one say that talk is easy and that this must remain a pure ideal since nothing in this world can ever be perfect. Anyone speaking out of spiritual science knows full well that the outer world cannot be perfect.

But one conviction can permeate us when we teach and educate; this conviction can fill us with ever fresh enthusiasm and will be accompanied by the sense that the child's soul can understand us in a sensitive way, and we shall find our way to the child's will; this conviction is rooted in a true knowledge of the human being, culminating in the statement: Only the morally good person is a true and complete human being, and religious impulses permeate the morally good human being.

Thus all education can culminate in religious and moral education. But we must also know that human beings carry in themselves a time-body and that a spiritually informed knowledge of the human being involves learning to observe this time-body at every hour, every week, every year of our teaching, and lovingly understanding it in all its details...

And so also the fruitfulness of these religious and moral impulses in education become evident in bodily education, guided from the soul and spiritual side, for instance, in the application of eurythmy in a school. I mention this only because it has been shown that the children find themselves as spontaneously in the art of eurythmy, as at an earlier age they find their way into the speaking of sounds; I also meant to show you that anyone who wants to see religious and moral feelings cultivated in the way I explained today should in no way neglect bodily education. Quite the contrary, those who behold the child's life with reverence and spirit-filled activity cannot neglect physical education, for they know that the

soul and spirit express themselves in the body, right down to the individual blood vessels, and that to neglect them means to some extent to push the spirit back, out of the sense-world in which it wants to reveal itself.

The child is first and foremost a unity of body, soul, and spirit, and the only true educators and teachers are those who understand how to educate the child in this totality, as a unity, out of true observation... Children will be educated in the right fashion when the teacher already sees the whole person in the child, and in some sense

prophetically, clairvoyantly, can see ahead to what will become of every educational deed on which the fortune and destiny of an entire life depends. For all life, including education, that plays itself out between human beings must rest on the principle that everything that takes place between human beings can happen rightly only if one full human being can devote himself or herself to another full human being, in true love.

Engendering Coherence and Resilience

Waldorf education is in alignment with the findings of salutogenetic research, which has determined that the foundation for human health is found primarily not in the biological realm, but in a person's faculties of soul and spirit necessary for meeting life's challenges. Coherence (the soul-connection with the world) is one of the most important of these faculties, as is resilience (the power to accept and master obstacles). These aspects are not hereditary gifts, but rather abilities for which education first creates a disposition and later in life the adult person can further develop through self-education.

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Profits and Paradigms, Morality and Medicine

Philip Incao, M.D.

We often hear and read today about moral lapses in medical practice and in medical research. In “Corporate Greed Infects Medicine,” Richard Fried states, “It never fails to amaze me how cheaply doctors can be bought.”¹ In recent years several books have detailed the corruption of medical research by the lure of profits. In his book *Science in the Private Interest*, Sheldon Krimsky shows us that the prime driver of scientific research today is the hope of commercial gain, and not the pursuit of “pure science” as it once was. Academic and research institutions are no longer in a protected ivory tower but are increasingly influenced by the profit motive of our economy.²

In his 1920 lecture, “Hygiene as a Social Issue,” Rudolf Steiner warned: “If the profit motive continues to prevail in our economic sphere, then the economic will become master over the spiritual [sphere]. This must not happen!”³ Sadly, this is precisely what is happening, and not only in medicine and scientific research, but increasingly in education, too, which presents a serious challenge to Waldorf schools. Education and medicine belong to the spiritual sphere of the social organism and, in order to function in a health-giving way, they must remain as free as possible from political and economic influences.

Michael Moore in his film “Sicko” demonstrates how the profit motive of the insurance industry often trumps the health care needs of its

insured clients. Moore recommends a nationalized healthcare system as currently exists in Canada, France, England, and Cuba, as the solution to this problem. American physicians have historically resisted nationalized healthcare because they fear that their freedom and the patient-physician relationship will be violated. Yet today these have already been violated, not by governmental bureaucracy, but by the corporate business model of managed care imposed onto medical practice.

Writing in the newspaper of the AMA in 2002, Edmond Blum, MD, characterized American managed-care medicine eloquently:

Management is committed to “volume-driven” productivity standards. This means maximizing the “throughput” of patients per unit time, resulting in a “one size fits all,” assembly line style of care.... [T]he patient is seen not as a fellow human being in need but as a commodity and a statistic. The physician is seen not as an independent professional but as a cog in the corporate wheel.... Such a model must inevitably turn the practice of medicine into a perfunctory and dehumanized ritual....⁴

A sorry state of affairs, and one foreseen by Steiner. One remedy for the corporatization-for-profit of medical practice lies in the establishment in practical life of Steiner’s model of the threefold social organism. Intrinsic to this model is that the motives of sustaining and enhancing human and earthly life must gain ascendancy over the profit

1. Lilipoh, No. 48, Summer 2007.

2. Krimsky, Sheldon. *Science in the Private Interest: Has the Lure of Profits Corrupted Biomedical Research?* Lanham, MD: Rowman & Littlefield Publishers, 2003.

3. Steiner, Rudolf. *Hygiene as a Social Issue*. Spring Valley, NY: Mercury Press, 1981.

4. Blum, Edmond, MD. “Managed Care Requires Making Bricks without Straw” in *American Medical News*, March 11, 2002.

motive in the economic sphere. Many enlightened voices today already speak to this.

Another remedy for the dehumanization of medical practice and the corruption of medical research must be sought, I believe, in a thorough reform of our materialistic medical paradigm along the lines of Steiner's spiritual science. Anthroposophic medicine as it exists today is bravely attempting this reform, but the obstacles and the pressures it faces to conform to the standards of materialistic medicine are enormous.

Steiner characterized anthroposophic medicine as an "extension" of contemporary matter-based, reductionist medicine. Always the realist, Steiner had profound respect for the achievements of modern medicine, yet warned that the future would be grim unless medicine could extend itself to acknowledge the spirit as a primal causative agent in human physiology.

One of the most stubborn obstacles to a healthy spiritual and moral outlook on the world, according to Steiner, is the modern dogma that the blood is an inert fluid that moves through the body only because it is pumped mechanically by the heart. That blood is a fluid capable of moving within the body through its own inner spiritual vitality and mobility is a thought incomprehensible for materialism. Yet, surprising as it might seem, a thorough and painstaking examination of the physiological facts of blood circulation, admirably detailed in a book edited by Craig Holdrege, *The Dynamic Heart and Circulation*,⁵ shows convincingly that it is scientifically impossible to attribute all the blood's movement through the body to the pumping action of the heart.

The heart-as-a-pump-of-inert-blood dogma is a prime example of what Steiner often lamented: the superficiality of materialistic science. It becomes clear that many of today's scientific constructs owe their durability not to the weight of the physical evidence—which is often lacking—but to the compelling need to maintain an edifice

of mechanistic thought in the face of its relentless erosion by the growing, evolving spiritual consciousness of our time.

We are in the midst of a gradual but enormous change in human consciousness, of a mighty paradigm shift comparable to the scientific revolution brought to birth by Copernicus, Galileo, and Newton in the 16th and 17th centuries. I believe that Steiner considered the change from a matter-based to a spirit-based science of medicine to be crucial to the broader paradigm shift now occurring in human consciousness.

Perhaps the most grievous sin of today's materialistic medicine is its denial of any meaning, purpose, or validity to the human experience of illness. This denial is countered by a growing and spreading awareness among individuals today of the reality of karma and of repeated lives on earth. Such awareness is a healthy sign, a sign of progress in human consciousness, without which illness, suffering, and death cannot be truly understood.

[J]ust as an age was once ready to receive the Copernican theory of the universe, so is our own age ready for the ideas of reincarnation and karma to be brought into the general consciousness of humanity. And what is destined to happen in the course of evolution will happen, no matter what powers rise up against it. When reincarnation and karma are truly understood, everything else follows of itself in the light of these truths.⁶

When a healthy understanding of reincarnation and karma becomes part of humanity's general consciousness, then materialism will have lost much of its grip on our thinking, and today's little known specialty of anthroposophic medicine will become mainstream medicine.

Education and medicine belong to the spiritual sphere of the social organism and, in order to function in a health-giving way, they must remain as free as possible from political and economic influence.

5. Holdrege, Craig, ed. *The Dynamic Heart and Circulation*. Fair Oaks, CA: AWSNA Publications, 2002.

6. Steiner, Rudolf. *Reincarnation and Karma: Their Significance in Modern Culture*. Vancouver: Steiner Book Center, 1977.

Visions of Peace: Joining Tibet and Hawai'i in Social Exchange

Michael Mancini

"E waikahi ka pono i manalo."

("It is well to be united in thought that all may have peace.")

—'Olelo No'eau

Waldorf education is based on the principle that education should make possible healthy changes in society, often referred to as "social renewal." What does social renewal look like today? Surely it is different than it was at the time of the founding of the first Waldorf school in 1919. As well, it may differ depending on our location on the planet, influenced by our cultural surroundings. I continue to discover that the specific needs for social renewal change and evolve, based as they are on our sense of culture and place. In Hawai'i, where I live, the needs for social change are evident because a reviving indigenous people and culture are surrounded by a wave of modern technological advancements.

Recently I developed a statewide educational partnership called "Visions of Peace" to work for healthy social change in Hawai'i. The faculty and staff at Haleakala Waldorf School embarked on the project with more than 50 schools and 5,000 students from public and private schools throughout the state. The project centered on the 14th Dalai Lama's visit to Maui last April. This humanitarian and goodwill ambassador, Tenzin Gyatso, is both the head of state and the spiritual leader of Tibet. In 1989 he was awarded the Nobel Peace Prize for his non-violent struggle for the liberation of Tibet. He has consistently advocated policies of non-violence, even in the face of extreme aggression. He also became the first Nobel Laureate to

be recognized for his concern for global environmental problems.

To welcome the Dalai Lama, the keiki (children) of Hawai'i created artistic projects to present to him during a public gathering. I developed the Visions of Peace project around a unifying theme: by developing a sense of place and cultural heritage we create harmony, kindness, and compassion. The project provided artistic explorations for students to foster a sense of place and cultural heritage. The project culminated with the Dalai Lama's welcome and public gathering at the Maui Arts and Cultural Center. One thousand students from the state's islands attended the public gathering.

By developing a sense of place and cultural heritage we create harmony, kindness, and compassion.

The project consisted of four artistic expressions. For the Hawai'i Youth Peace Award participants were encouraged to articulate innovative and practical solutions to pressing issues facing the world. The Poetry project resulted in original peace poems that were published in a book of poetry, *Sparks of*

Compassion, which was presented to His Holiness at the public gathering. The Aloha Peace Wall project was constructed from thousands of personalized messages about "sharing aloha." Finally, in the Flag Project—flags have long been a part of Tibetan culture—the children used block prints to create personalized prayer flags. Roland Lewis Zaleski, the winner of the first annual Hawai'i Youth Peace Award, read his peace essay, "Laughing Together," to His Holiness in front of an audience of 10,000 people. The venue for the gathering was decorated with more than 2,000 student prayer flags and 12 sections of the Aloha Peace Wall, reflecting Hawai'i's common vision for cultural revitalization through the arts.

The Visions of Peace project revealed a modern expression of a central mission of Waldorf education: Through the arts we can provide the imagination for a better world. The Visions of Peace project used art to explore the central message behind the life of His Holiness, the 14th Dalai Lama. The entirety of the project reflected a powerful voice of Hawai'i, the voice of the children. It is an expression of unity for social renewal.

Hawaiian and Tibetan culture and history have much in common. Both cultures are currently asking, "How do we move forward in the face of the political and economic transgressions in our modern world?" The answer lies, in part, in the voices of the children. When we listen to the wisdom of the children we can hear the answers to these questions. Also, it is valuable for our children to experience individuals who are living examples of their highest ideals. His Holiness the 14th Dalai Lama is one such person. He provides an image for change, for a better world, for peace, for the possibility to forgive; he is an example of compassion and aloha.

His Holiness' visit to Maui was an opportunity for our students to change the way they engage with their history in Hawai'i. The Dalai Lama's

visit helped to provide a new way of working with the pain and loss of culture, for this life experience echoes Hawaiian history. By using art and creativity as a way to explore kindness, compassion, and peace, the children of Hawai'i continue to establish a sense of self, place, and culture. The offerings from the Waldorf school, and the children of Hawai'i, to His Holiness the Dalai Lama are an example of an active social renewal movement in our modern setting.

The day following the public gathering with the students I had an opportunity to meet with His Holiness in a small private gathering, which included some prominent Hawaiian cultural elders. The purpose of the gathering was to share the common historical and cultural underpinnings of the Hawaiian and Tibetan peoples in order to work together to forge a modern movement of cultural revitalization.

The Visions of Peace Project and the meeting between the Hawaiian elders and His Holiness revealed love and compassion as true healers. We were all touched and transformed by this historic gathering. It seems fitting that the Waldorf school movement was at the center of this effort at social change.

Formation of Ethical and Moral Values through Music

Music leads to harmony of the soul and to an even temper; it fosters cognitive development, joy of movement, and vitality. It strengthens self-assurance in life and stabilizes the personality. Musical-rhythmic activity is an ideal path for stimulating the creative imagination of children and their powers of initiative. But music is not only a guide inward to one's own self; it also leads us outward into the world. By experiencing the quality of sounds, tones, melodies, and rhythms, children gain insight into the essence of things; they can touch the sphere of genuineness and truthfulness. Likewise social relationships are strengthened because listening, becoming attuned to each other, and creating harmonious sounds are activities that give rise to an integrative group life in which every participant makes an indispensable contribution through the power of his or her individuality. Scientific research has shown that making music together not only fosters musical ability but also increases social competency.

extracted from
Developmental Signatures
AWSNA Publications

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

Patrice Maynard

“And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.”¹ Despite perturbations in the world around us, morality for modern human beings does not arrive from somewhere outside us, but speaks within us as a “still small voice.”

A generation ago, the magazine *Highlights for Children*, in addition to stories, activities, and crafts, had a regular section called “Goofus and Gallant.” These names of two brothers always proved prophetic. Goofus did the wrong, impolite, or uncivil thing while his brother Gallant always did the right, kind, or moral thing. This section was one of my favorites because, even at the ripe old age of nine, these little vignettes struck me as hilarious. As Gallant held the door for people and Goofus slammed the same door on others, the contrast was made funny because somehow it was obvious that if someone were depraved enough to actually make the choices Goofus made, he or she would not be aware of the mistake, and would not be moved to change his or her habits because of the “Goofus and Gallant” section of the magazine. If someone on staff at *Highlights* felt that writing “Goofus and Gallant” was a good way to teach morality, children knew better. Already having an innate sense of rightness, my heart knew that this way of showing right and wrong was more humorous than educational.

My reaction as a nine-year-old to “Goofus and Gallant” could be termed “youthful cynicism.” Cynicism results whenever the teaching of morality, or right and wrong behavior, is overdone. Any lecturing seventh grade teacher knows

this. Preaching incites cynicism. Each heart and soul has in it a “still small voice” which knows the truth and advises our actions. To lecture to this innate sense of truth and morality is to insult its owner into feeling neither trusted nor recognized. But when we call to this “still small voice” in the right way, especially as a teacher or beloved adult, a child’s response is relief. The child is recognized as moral and so responds with happiness to such a call.

In Waldorf schools, teachers use daily this practice of recognition and calling to prompt a response from a quiet voice deep within a child. The following describes three tools for effectively encouraging morality in children.

Stories

Stories fill the curriculum of the elementary grades in every Waldorf school. Waldorf teachers search for and invent stories that have inherent in them a quality of transformation. All true fairy tales, to offer examples from a classical story

form, have in them moments when swans are returned to their forms as human beings, the youngest brother unexpectedly wins the princess, or a young maiden awakens from death-like sleep. Teachers understand that children know in their hearts that this transformation is their most precious capacity as human

beings: the power to do something right or wrong and the strength needed to make right what has been done wrong. Every time a child listens to a story, the capacity to think clearly about rightness and wrongness is exercised.

It has always astonished me how children know—in every story—when something is about to go wrong. We all love stories, children most especially, and we will go to great lengths to hear a story. The most rambunctious children will sit quietly in the hope of hearing a story. This element of transformation lifts up hearts and offers

**Each heart and soul
has in it a “still small
voice” which knows the
truth and advises our
actions.**

1. 1 Kings 19:12 *Holy Bible*, King James Version.

instruction in how to change, to correct things, and to strive. As a class teacher in a Waldorf school, one learns to use these constants in children's aspirations to become an adept storyteller.

Any skilled teller of tales will explain that it is essential to anticipate those parts in each story that will rouse the listener to inner reaction. In every tale of transformation there is a moment, a critical action, that causes everything to go terribly wrong. All children recognize these moments instantly, without fail. A classroom full of first graders can become electrifyingly quiet when, for example, in "The Nixie of the Mill Pond," a Grimm's tale, the Nixie guarantees to make the Miller, whose prosperity has dwindled, rich as a king if he will only promise her the first born thing he finds when he returns home. There is at this moment in the storytelling an inevitable and audible intake of breath throughout the classroom. All the children's little faces express the same thing, "No. Don't do it. There's something wrong with a bargain like this." They are, of course, right. In his desperation for wealth, the Miller speculates that it could be nothing more than a kitten or a puppy. He agrees to the Nixie's plan, then finds, on returning home, that he has promised the Nixie his newborn son. A mixture of anxiety and hope then rises as a mood in the class from the thinking hearts of the children. What will the Miller do to redeem what he has done? Consider some of the many moral issues for a child to ponder in such a moment in a story: greed dims clear thinking; some deeds have dire consequences; bargaining with living things is not a good idea; and seductive forces should not be succumbed to quickly.

More important than speculating on the mystery of how children can recognize these moments so consistently is observing that children grow strong in moral judgment when they have the chance to practice the measuring of right and wrong inwardly in the course of their days. Again, stories offer abundant opportunities. Through the grades, tales of Aesop, tales of mythology, tales of the lives of great men and women, stories of alchemists who forged the science of chemistry,

and stories of the earth and its mountains and waterways, all give the growing human being a chance to exercise his or her moral muscle.

Truth Offered in Artistic Experience of the World

Anyone who has had the good fortune to sing in a choir or a chorus knows that when there is consensus on a tone, and everyone recognizes this, a larger experience of the tone occurs to everyone singing it and the tone is enhanced, deepened, enriched. Painters will acknowledge that when a color or a mix of colors on a canvas or paper is clean, unclouded by accidental or poor mixing, the result on the painted surface has that same quality. The painter's heart follows the color, knows what to paint next, and is at peace. Sculptors in wood, when they have acclimated to a piece of wood, may describe a similar "tone" of being one with the wood and knowing which pieces to chip away. They go with the wood and enter a zone of steady work and a loss of the sense of time in the satisfying feeling of comprehending the wooden substance. Each artist experiences the truth of artistic work. The artist comprehends "rightness" in tone, color, wood, and feels satisfaction in this experience of truth.

In Waldorf schools, children explore all subject matter artistically. Children paint, draw, sing, play musical instruments, knit, sew, sculpt, carve, weave, work metal, strive for grace in athletics, embroider, and dance. They do all this not to prepare to be artists. Among the many reasons to work creatively with children, such work strengthens moral intuition in a developing human being. In the arena of artistic work, there are no formulas that lead to success or to beauty. The person engaged in the artistic activity, whatever it may be, must know when something is "right," or "complete." A soul that has struggled artistically becomes strong in a sense of right and wrong. This artistic sensibility is directly transferable to many decisions in daily life regarding friends, acts of kindness, family, civic responsibility, and moral dilemmas. The "muscle" exercised is that of a sense of truth, rightness, or completeness.

In addition to the cultivation of moral sensibilities through this experience of artistic work, a student experiences profound truth in using the

Stories full of powerful and beautiful images build a child's imagination.

materials of the earth for artistic pursuits. Pure color, pure tone, the grain of wood, the warmth of wool, the movement of the human body, all have in them truth and beauty. The child, the student, learns the truth inherent in the substances of the earth by using them, handling them, finding the possibilities and limitations in them. In successful artistic work, finding the rightness of the substance and transforming it into something designed by the artist honor the truth of the substance and the will of the artist. Something beyond the artist is made and the artist grows.

Cultivating the wish to make something beautiful schools the soul, heart, thinking, and will of a child to something beyond the self, honoring both material substance and the world that will view the artistic piece.

Artistic work also builds sensory skill and integration. These develop the elegant tools of sensory perception, built into the wisdom of the human form, to the highest and best they can be.

Again, these skills are transferable to life situations. A student who has developed artistic capacities through daily practice, not necessarily in order to become an artist but to achieve deeper levels of comprehension, works in all situations in life to grasp the truth beyond the individual and the obvious, to make the world as beautiful as he or she can make it, and to experience all things completely. These are moral skills.

The Admiration and Emulation of Moral People

The most potent tool for calling children to moral activity is the last addressed here. After all is examined and evaluated, the goodness of adults who teach children is the most powerful influence on the moral development of the young. Much educational thought is focused on content and testing. In Waldorf schools, teachers take up their own self-development with vigor because this work on self-transformation is the most powerful tool available to shape a lesson, a class, a young human being. Discipline is most effective in the presence of the self-disciplined. Children who work, play, and live around adults who work assiduously on themselves will inwardly imitate,

emulate, and aspire to do the same. In the words of Rudolf Steiner, whose philosophy and educational ideals are the teachers of all Waldorf teachers, "It is not so much what you teach but who you are that matters."

In a culture preoccupied with material proofs, this last is the easiest to forget or to dismiss. Content and test results usurp the attention of teachers whose vocational task is to encourage children to love the world and participate in it. Young people need adults to forge the way for them on the path of life. Teachers can give children models of self-discipline and the practice of truth.

Artistic practice in digesting experience of the world builds a child's idealism with inspiration and a yearning to make the world more beautiful.

Conclusion

Stories full of powerful and beautiful images build a child's imagination. Artistic practice in digesting experiences of the world builds a child's idealism with inspiration and a yearning to make the world more beautiful. Moral adults, who work on inner strength and self-development, give children these activities of self-discipline and self-development to emulate. As they emulate they build their intuition and sense the rightness and beauty of life on earth. These three—stories, artistic practice, and self-discipline—make a gallant start in understanding the teaching of morality to children. These can build the moral capacity of children more deeply and effectively than any lesson on moral living or cartoon about "Goofus." They speak to a child's developing awareness of his or her own "still small voice" and engage a child's yearnings to be good.

Engendering Good Health

A paramount objective of Waldorf education is to nurture and secure a stable basis for health, meaning not only the cultivation of physical foundations (for example, through healthy nutrition and sufficient exercise), but also the comprehensive harmony of the individual's organization in soul and spirit.

Engendering health, in the sense of salutogenesis, is considered to be an eminent pedagogical task, because the development of the child's good health is dependent in large measure upon factors for which adults are responsible. This includes the material and spiritual environments as much as the social behavior of teachers, their teaching methods, the learning atmosphere created through them, and much more. But health is also fostered within the context of a medical and therapeutic approach, as the Waldorf school concept from its beginnings incorporated therapists and school physicians as part of the college of teachers and who perform their work in closest contact with the teaching faculty and the parents. Especially medically prescribed therapeutic eurythmy has a firm place in many schools as do other therapies, such as therapeutic painting, modeling with clay, and music or speech therapy.

Building Ethical and Moral Values through Free Play

Willing, feeling, and imagining can develop in a healthy way and be deeply interconnected if the child is given sufficient time and space to move through the phases of play. Children learn not only to stay true to their own impulses emerging from within and to actively make them a reality; they also learn to feel what they will and do and to understand ever more clearly the consequences of their actions. The first seeds of morality and prudence come to life engendered by the earnestness of free, creative play. Freedom together with personal responsibility, creative fantasy, and an awareness of rules can grow from here, as do competence and consideration. The seeds for fundamental social and moral faculties are sown to unfold in later life.

extracted from
Developmental Signatures
AWSNA Publications

Blinking, Feeling, and Willing

Eugene Schwartz

Blink by Malcolm Gladwell (New York: Little, Brown & Co., 2005)

The relationship between the developmental psychology that underlies Waldorf education, the curriculum that informs it, and the day-to-day classroom experience that brings it to life may be compared to a set of maps. The developmental foundation given by Rudolf Steiner may be seen as a physical globe of the earth that provides a broad overview, changing over the course of millennia. The Waldorf school curriculum, laid out in its broad outlines by Steiner but elaborated and intensified by others, may be compared to a political map, a picture whose boundaries and borders, cities, and nations change frequently through the course of a century. The daily experience of the teacher may, in turn, be likened to a Google road map in which detours, washed-out bridges, renamed exit ramps, and congested intersections must be delineated anew every day.

Waldorf teachers, who work with the road map, finding their way daily through the myriad changes and unpredictable conditions of the present moment, will find Malcolm Gladwell's *Blink* to be a helpful and encouraging study. In this book, as well as the many articles that he has written for *The New Yorker* in the past decade (some of which were excerpted from this book), Gladwell has shown himself to be an insightful witness to the accelerated, globalizing, unsettling—in short, Michaelic—times in which we live.

In *Blink*, Gladwell examines a phenomenon that he describes as “the power of thinking without thinking,” the epistemological domain first charted over a century ago in Rudolf Steiner's *Philosophy of Freedom*. Steiner examined thinking

as the modern person's path to freedom. For him, the practice of a “free thinking” that united percepts and concepts would lead to actions that were in harmony with natural laws and were therefore moral. Gladwell treads a more phenomenological path, drawing on the experiences of people as diverse as art critics, family therapists, inner city policemen, and athletic coaches to examine the ways in which a thinking capacity that rapidly melds percepts and concepts leads to actions that are correct and effective. Although *Blink* sets out to be nothing more than a popular synthesis of the findings of contemporary psychologists, it is replete with insights that support and update Steiner's exploration of morality and freedom.

As an example, the “case study” with which Gladwell begins his book may be illuminating to teachers who struggle to understand a difficult child. Before it purchased a rare kouros statue, the J. Paul Getty Museum commissioned a number of scientists to study and evaluate the statue's provenance and antiquity. After lengthy and exhaustive scientific research they determined that the statue was, indeed, a sixth century B.C. artifact. Three art historians who simply looked at the statue—in each case, for a matter of seconds—were convinced, however, that the statue was a fake, which, indeed, it was (pp. 3–8).

Thomas Hoving, one of the art historians involved with the kouros, described “the act of getting at the truth of a work of art as an extraordinarily imprecise process” (p. 50). Hoving quoted the eminent art historian and authenticator Bernard Berenson, in a court case, as recognizing

Blink . . . is replete with insights that support and update Steiner's exploration of morality and freedom.

a forgery only because “his stomach felt wrong... Or he felt woozy and off balance...” (p. 51). Such descriptions point to the likelihood that these invariably correct judgments are not being formed in the brain, or even in the generalized nerve/sense system, but rather are metabolic in nature; Berenson’s “off balance” feeling indicates that the clarity characteristic of his sensory system had been overwhelmed by the inchoate chemistry of his metabolism.

Rudolf Steiner indicated that lodged in our solar plexus we possess a powerful organ for perceiving destiny. In our present stage of consciousness, this organ slumbers, awakened only when momentous destiny events require its guidance or corroboration (as the Cowboy Junkies tell us, “...Sometimes/You meet someone/And your guts just burn”). In the case of an art historian, it may well be, for example, that he or she was present at the time of the authentic art work’s genesis and has a destiny-connection with the work and its creator.

Could we extend this experience to the relationship of the teacher and the “difficult child”? Too often today classroom teachers are pressured by parents and colleagues to have the child tested and assessed by “experts” so that the proper educational plan may be fitted to the child’s needs. If an art historian has such a karmic connection with a work of art that he can follow it from lifetime to lifetime, we can imagine that a Waldorf teacher might have at least as strong a link with some of the children in her class, and at least as reliable a capacity to perceive the “authenticity” of the child’s problems and strengths.

The atmosphere of today’s Waldorf school, however, may be so filled with anxiety or fear of litigation that the “still small voice” within cannot be heard, or, if heard, will not be heeded. The clear and often correct judgment that the teacher may have made within the first seconds of meeting the child, or during the course of an intense classroom conversation with the child, or upon awakening in the morning after an evening’s contemplation of the child’s nature—all of these potential moral intuitions may be ignored or rejected as “vague.” (Recall Hoving’s description of the importance of the “extraordinarily imprecise process.”) A great many—perhaps a majority of—Waldorf students who are subjected to such

tests are likely to be asked to leave their class and enter a mainstream school, whereas in most situations where the teacher’s “gut reaction” is accepted, such a child will remain. Which course of action would appear to be closer to moral intuition?

Yet another dilemma of Waldorf school life is echoed in “Paul van Riper’s Big Victory,” one of the most stirring chapters in the book. In a crucial series of war games held by the United States Joint Forces Command at the turn of this century, Paul van Riper commanded forces that had far less firepower and far fewer intelligence-gathering resources than their opponents—but he nonetheless scored a rapid and surprising victory. The information that his opponents possessed—and the time and energy it took to analyze it and determine its value—was hardly advantageous.

A parent in my old Waldorf school was a trader who worked on Wall Street. He was famous in the financial district for a presence of mind that allowed him to make split-second decisions amid the wild gyrations of the currency market. His financial acumen and his love of Waldorf education led to his being invited to join a number of important committees in his children’s school. He told me of one meeting in which he sat for over an hour while the faculty and parents on the school’s Finance Committee debated an expenditure of \$250. Everyone had an opinion, and, despite a great deal of careful research, their course of action was not clear.

Halfway through the meeting the trader’s beeper sounded, and he left the building to use his car phone. One of his bank’s Asian offices needed him to approve a trade; he made his decision in five seconds and within another ten seconds his bank had gained over two million dollars on the deal. He then returned to the meeting. “And you know what, Eugene?” he said wistfully, “They were still talking about that wretched \$250!”

As Gladwell describes it in the book’s “Afterword”:

We live in a world saturated with information. We have virtually unlimited amounts of data at our fingertips at all times, and we’re well versed in the arguments about the dangers of not knowing enough and not doing our homework. But

what I have sensed is an enormous frustration with the unexpected costs of knowing too much, of being inundated with information. We have come to confuse information with understanding. (p. 264)

It is interesting to observe that, as the meetings of Waldorf school faculties, Colleges of Teachers, and school committees have become more information-based and more severe in their demands that participants “do their homework” and process the quantitative consequences of their decisions, the same demands are being made on Waldorf students.

Waldorf education was brought into the world as a practical manifestation of Steiner’s method of “soul economy,” the idea that less is more, and the sense that “sleeping and forgetting” were no less important than assimilating a great deal of information. Yet the endless copying from the board that fills main lesson books to bursting, the homework and textbooks that

appear earlier and earlier in the grades, and the block tests, quizzes, and graded reports that are slowly becoming the rule rather than the exception indicate that Waldorf schools are coming to value information more than transformation.

Again and again, Gladwell describes how often too much information leads to bad decisions, while trust in our own capacity for judgment can lead to astonishingly good decisions. The Waldorf school approach was meant to teach children how to trust themselves, to develop character, poise, and confidence that would allow them to think and act decisively. The “approach” cannot do this by itself, of course; it helps to have teachers who practice it. Although Gladwell would not put it this way, we can say that blinking is a micro-sleep, a momentary cessation of sensory input that reunites us with the spiritual world, if we have trust in that world. The clear and enthusiastic look at today’s consciousness that *Blink* affords us can be a tonic for all who practice Waldorf education.

Formation of Ethical and Moral Values

The ability to develop attachments, reliability, social competence—these are among the most important fundamental values of humanity. We become socially competent when we have a healthy measure of self-confidence and security.

If children know that they are accepted in their existence and their abilities, then creativity, courage, self-trust, initiative, and daring grow in them; the children can meaningfully meet demands and master difficulties. Such children can also yield in conflict situations and forgive others; they know how to wait their turn and are able to do without, to lose, and to understand.

extracted from
Developmental Signatures
AWSNA Publications

From Virtue to Love

Arthur Zajonc

Around 1300 the Catholic Church faced a moral dilemma. One of its most pious members, Margarete Porete, had written a book in which she described her dramatic conversion from a parishioner in the “Little Church” of obedience to the “Great Church” of Love. As a consequence of learning to “love Love,” she wrote: “Virtues, I take leave of you for evermore. Now my heart will be freer and more at peace than it has been.” In other words, Porete sought to live the maxim of Augustine, “Love, and do what you will.” The conventional moral teachings and rules of the Church were no longer binding on her. She was a moral universe unto herself through her direct and loving relationship to God. Her every action would be right and true not because it was endorsed by the ecclesiastical hierarchy of the Church but because it flowed directly from her union with Love.

The Church fathers saw this as a dangerous precedent, one likely to wreak havoc on the discipline the Church practiced over its millions of members. The moral authority of the individual could not be allowed to challenge that of the establishment, and so Porete was arrested and tried by the Inquisition in Paris. Ultimately she was condemned for the “The Heresy of the Free Spirit” and burned at the stake in the Place de Grève.

I see Margarete Porete as one of the world’s first “ethical individuals,” to use the language of Rudolf Steiner’s *Philosophy of Freedom*. Another who would shortly follow Porete was the young Maid of Orleans, Joan of Arc, who obeyed the dictates of her conscience and the guidance of her angels until her own end on the pyre.

We should have sympathy for the 14th century Church. It was reacting to the development of a new and still rare moral capacity in human beings, one destined to take on greater signifi-

cance following the dawn of the Consciousness Soul in the 15th century.

Educators today likewise know that moral intuition is a high human capacity that unfolds and matures slowly over years. Following the lead of Jean Piaget, Lawrence Kohlberg detailed a stage theory of moral development. In stage one a child presumes external moral authority and punishment; by stage six the locus of all moral authority is derived from personal judgments guided by conscience and an appreciation for universality. In our work with children and young adults we are educating them toward freedom, which also means toward moral autonomy. This is, however, a long and challenging process, one in which the pedagogy we use should match the developmental stage of the child or young adult.

Another teaching relevant to our considerations, this time from modern science, instructs us that we inhabit a relational universe. From quantum physics and relativity, we discover that the common view of conventional reality as being “out there,” enduring with its own invariant attributes, is a false image. Reality arises in a manner that depends on the marriage of sense and thought, of percept and concept. This seems like a philosophical view, but it has become increasingly supported by the most sophisticated understandings of science. The implications for our view of “moral reality” are at least as significant as for physical reality. In my opinion, conventional legal and ethical standards are of great importance but are, nonetheless, conventions. The rules we legislate or receive from religious authorities may derive from enlightened sources and may be generally in alignment with high moral principles, but they are not “out there,” for they are not the moral analogs of physical elements. In the end, they remain temporal and partial.

Rudolf Steiner’s view of ethics held that the

Moral intuition is the practice of loving as a way of knowing in relationship.

ultimate basis of true moral action cannot be anything conventional. No rules, no commandments are immutably true. We do inhabit a moral universe, but it is one in which the intersection of the specific situation with our moral sensibilities defines the crucial relationship. Moral intuition is the practice of loving as a way of knowing in relationship.

Increasingly, as traditional bases of ethical support fall away, we will be called on to follow the examples of Porete and the Maid of Orleans.

Margarete Porete and Joan of Arc, as pure souls open to Love, were entirely right to hold to the spiritual and moral guidance they received and for which they perished. The non-violent resistance movements of Henry David Thoreau, Mahatma Gandhi, and Martin Luther King grounded their conduct, likewise, on a post-conventional moral capacity that all of us possess, but which must be nurtured and refined over decades before we can be trusted to “take leave of the Virtues” of family, church, and state.

Formation of Ethical and Moral Values

When children experience adults regarding the phenomena of nature in wonder, when they see how their teachers meet all that lives with respect, joy, and reverence, a deep sense of responsibility takes root in them, a sense for morality. An inner certainty ripens that the forces and relationships governing nature also govern human thinking. Children experience the world as reliable and ordered by law, and thus they gain trust in their own existence and a positive mental outlook toward their environment. They regard the world as a place where they feel at home. It is fundamentally important that children experience the world as a good and well-ordered place in their first few years of life because this will give them the basis and the strength they need to meet life's dangers and problems.

extracted from
Developmental Signatures
AWSNA Publications

Letters to the Editor

We welcome letters from readers. We reserve the right to edit letters for content, length, and clarity. Please address letters To the Editor and email to sks31@columbia.edu or send to Stephen Sagarin, 113 Egremont Plain Road, Great Barrington, MA 01230.

To the Editor:

Regarding “Playing Steiner Says,” (*Research Bulletin*, XII, 2, Spring 2007):

I think it is important to appreciate and respect the math gnomes that Dorothy Harrer and Margaret Peckham created. Rudolf Steiner would have, in my estimation, appreciated their resourcefulness. My students who have challenges with math have never blamed the math gnomes for their lack of skills.

Reflecting on my first four years as a class teacher, it seems more and more apparent to me that some children will abstract seamlessly and other children will have challenges with their relationship to numbers—regardless of whether or not a teacher playfully brings in math gnomes. Gaining a relationship to numbers is a complex development with some children and has a lot to do with how the child is incarnated in his or her body and the function of the four lower senses. I have several children who joined the class from public school who never had the pleasure of playing with the gnomes. Almost without exception, these students struggle with the four processes and their relationship to number work in general.

I, for one, will keep encouraging new or even seasoned teachers to make their own math gnomes, give them their own unique and individual names and character, and enjoy the pleasure they give to their students.

Elizabeth Auer

Fifth Grade Teacher, Pine Hill Waldorf School

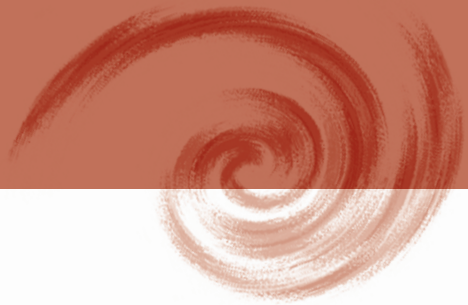
To the Editor:

I am writing to express my appreciation for the *Research Bulletin*. Its residency in the mail pile is very short, and it is usually read cover to cover soon after its arrival. Not only do I look forward to reading it, but I have also recommended various articles to teachers, educational support personnel, and program participants who are involved in research or who are striving to better understand the child of today.

These are exciting times for Waldorf educators. Rudolf Steiner’s view of the human being and the pedagogy that accompanies it are being confirmed by recent mainstream research in areas such as neurological development and effective educational practices. Thank you for helping to place Steiner education on this professional level.

Mary Jo Oresti

President, Association for Healing Education



“Teaching Sensible Science” Heads West

Michael D'Aleo

In October 2007 a new cycle of the “Teaching Sensible Science” course—the first on the West Coast—began at Rudolf Steiner College in Fair Oaks, California. Present were 18 experienced class teachers from British Columbia, California, Colorado, Oregon, and the state of Washington. This group represents the largest enrollment to date in the program, now in its third cycle.

Many teachers attend this course expecting that there will be series of demonstrations and experiments illustrating the various phenomena covered in the 6th, 7th, and 8th grades. This is a central part of the course, with Lylli Anthon (from the Halton Waldorf School) and Bob Amis (from the City of Lakes Waldorf School) leading these demonstrations and discussions each afternoon. The demonstrations themselves, however, are only one part of the course. The development of accurate and appropriate concepts that arise out of the students' own thinking activity is as important as the accurate recapitulation and review of the phenomenal observations themselves. Helping teachers develop clear and accurate language to describe concepts before the teachers, in turn, help students is a critical and often overlooked activity in the sciences.

The morning sessions, led by Michael D'Aleo (from the Waldorf School of Saratoga Springs), are dedicated to understanding how subtle yet rich a phenomenological approach to the world can be. As a result of this work, many of the teachers begin to experience that a sense-based approach to science not only has implications for

Science offers deeper connections in which the active participation of an observer in the world is not only encouraged; it becomes a requirement.

a scientific understanding of the world, but that it can also be applied to the everyday experience of our own lives and those of our students. Drawing on diverse sources that include statements by Leonardo da Vinci and the Buddha, lectures by Rudolf Steiner, and the poetry of Gerard Manley Hopkins, David Whyte, Mary Oliver, and Johann Wolfgang von Goethe, we begin to develop an appreciation for the living science of interactions between a human being and the world. Going beyond a basic worldview in which self, a cold detached observer, is isolated from the outer world, we find that science offers deeper connections in which the active participation of an observer in the world is not only encouraged, it becomes a requirement.

Seeking for balance, the final element of the course includes the experience of various aspects of this work in eurythmic movement led by Barbara Richardson (from the Center for Anthroscopy). The eurythmy provides not only an artistic balance to the active thinking in the morning and afternoon sessions, but also allows the participants and presenters to experience truths uncovered in conversation as actual realities of the interactive aspects of our world.

Though this West Coast offering is barely begun, there is already interest in holding a further round of the program in the Pacific Northwest during the 2008–09 school year. Those interested in deepening their understanding and classroom teaching of sense-based science should contact Michael D'Aleo or the Co-Directors of the Research Institute.

News from the Online Waldorf Library

Marianne Alsop

The past months have seen continued interest from all over the world in Waldorf education. Each day brings requests for both general and specific information. In recent months, graduate students in the Philippines, New Zealand, South Africa, and North America have contacted OWL with research questions. Waldorf and public school teachers request lesson-planning help, parents new to Waldorf/Steiner education ask pointed questions about statistical outcomes.

The OWL strives to offer a comprehensive archive of free articles on more than 50 subjects through our Focus Search page. New articles are added weekly as are journal articles from national and international Waldorf and Steiner publications. Recently added, and easy to find on our home page under “Recent Additions,” is the online edition of *Living Education*, published by the Steiner Waldorf Schools Fellowship in the United Kingdom. Also of interest to site visitors is the link on the home page to Goethean Science Education and The Nature Institute, including all back issues of its newsletter, *In Context*.

The appeal of biodynamic wines has brought a number of inquiries about biodynamic farming and gardening. The OWL now offers the full text of *The Agriculture Course* by Rudolf Steiner, provided as a link by the Rudolf Steiner Archive, also on the home page.

On our Helpful Links page the OWL visitor can find a web site that offers the full texts of books in the public domain. The Baldwin Online Children’s Literature Project offers Waldorf teachers and homeschooling parents a number of specific subjects, and online books for Kindergarten through Grade Six.

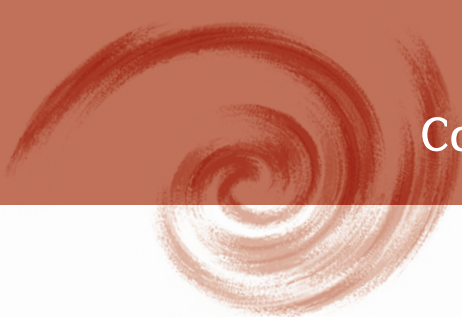
The OWL will soon have a dedicated page listing all currently available online books in the “Foundations of Waldorf Education” series. These works by Rudolf Steiner created the basis for Waldorf education and are a must-read for students in Waldorf teacher education programs. Currently these online books can be found through the Focus Search page by clicking on “Online Books” in the “Resource Type” category.

Our database of books available in English and information on where to purchase them also continues to increase. Visitors to the site can find books in print through the Focus Search page by selecting “Book” under the Resource Type and clicking any subject listed.

The work of the Online Waldorf Library is to facilitate the exchange of information about Waldorf education. I welcome your interest, questions, and comments on how the site can continue to be improved to meet your needs.

Visit the Online Waldorf Library at

www.waldorflibrary.org.



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- Waldorf Education in an Inner City Public School System
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- Waldorf Education Research Institute in North America
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Atopy in Children of Families with an Anthroposophic Lifestyle
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Adult Education in the Light of Anthroposophy
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Setting Priorities for Research: Attention-Related Disorders (ARD) Study
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Hand Movements Sculpt Intelligence
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Child Development and Differential School Performance: A Challenge for Teachers in School Development Program Schools

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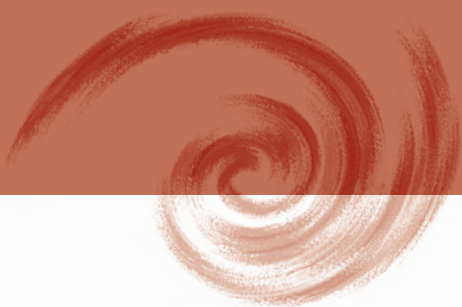
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About the Research Institute for Waldorf Education

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

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

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

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

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

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

Summary of Activities Supported by the Research Institute

Research Projects

Art in Human Development
Attention-Related Disorders Research Project
Effects of High-Stakes Testing on Children
Evaluation of the Urban Waldorf School in Milwaukee
Learning Expectations and Assessment Project
Mathematics – Phobias and Remediation
Reading, Writing, and Reading Comprehension
Survey of Waldorf Seniors
Teaching Sensible Science Workshops
Waldorf High School Research Projects
Waldorf Graduates Survey Phase I
Survey of Waldorf Graduates, Phase II

Colloquia and Conferences

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

Resource Development

Computers in Education, handbook for teachers
Being on Earth, a book for scientists and teachers
On-Line Waldorf Library, a web site of resources for
Waldorf education
Themes in Waldorf Education, compilation of Rudolf
Steiner's indications on teaching language arts
and mathematics
Education, Teaching, and Practical Life by Rudolf Steiner
Developmental Signatures – new source book
Over 200 articles placed on-OWL from Steiner Library

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