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From the Editor

Douglas Sloan

The first article in this issue, "The Current Debate about Temperaments," is a translation of an article published last year in *Erziehungskunst*, the leading German scholarly journal on Waldorf education. This article by Walter Riethmüller, a former editor of *Erziehungskunst*, is a probing inquiry into the meaning and relevance today of Rudolf Steiner's views on the place of the temperaments in education and in the understanding of human development. The author examines Steiner's approach to the temperaments, not only with reference to his critics, but also in light of the renewal of interest in the temperaments now taking place among a number of leading educators and psychologists. He shows clearly that Steiner's approach to the temperaments, often misunderstood or misrepresented by its critics, fully warrants consideration with utmost seriousness—with respect both to the new theoretical interest in the temperaments among current educators and psychologists and to its value for concrete, classroom experience and practice.

The article, "Waldorf Education: Transformation Toward Wholeness," by Vladislav Rozentuller and Steve Talbott, is a penetrating and revealing presentation of the deeper transformative potential of Waldorf education. The article brings out in a fresh and compelling way the many dimensions of Waldorf education: the meaning, the artistic, the scientific, the rhythmical, and the social, among others. It shows how they are all related as an integral whole, and how, together, they enable the transformation of the whole person. Readers may find of particular interest, as has the editor of this journal, the authors' treatment of language, drama, and knowledge of qualities in relation to this wholeness. The authors show the importance of this understanding of Waldorf education for the classroom, for teacher education, and for the world as a "global society."

In his article, "The Art and the Science of Classroom Management," Trevor Mepham enters directly into the actual classroom situation. His thoughtful insights and down-to-earth examples address concretely the practical challenges the teacher faces daily. His explanation of classroom management as both an art and a science also provides helpful guidance for thinking further about this important topic, one often neglected until the teacher finds him or herself suddenly confronted by its challenge.

The co-directors of the Research Institute, Douglas Gerwin and David Mitchell, attended a conference devoted to "Spiritual Research" in New York City, hosted by SteinerBooks, the press of the Anthroposophical Society. In their article, "Spiritual Research: Casting Knowledge into Love," they present their reflections on the conference. It is a topic that invites reader response.

The Research Institute for Waldorf Education has just completed Phase I of a major study of the graduates of Waldorf schools in North America. A major portion of the report of this first phase of the

research project is presented in this issue of the *Research Bulletin*. Teachers, parents, and would-be Waldorf parents and teachers, as well as interested educators both within and outside the Waldorf movement, should find this report of great interest.

A Personal Note:

With this issue of the *Research Bulletin*, I will be retiring as its editor. I want to express my gratitude to all those who have been indispensable in making the publication of the *Bulletin* possible. I am especially grateful to Susan Howard, director of the Research Institute during most of my time as the editor of the *Bulletin,* for her always wise counsel, sharp eye for good articles, and even frequent, nitty-gritty proof-reading assistance beyond the call of duty. I am also deeply indebted and grateful to Rosie Pearson, whose sterling editorial judgment and skills have been essential in bringing each issue to the light of day. And, finally, I want to extend my best wishes to Douglas Gerwin and David Mitchell, the new co-directors of the Research Institute, as they guide both the Institute and the *Bulletin* into the future.

The Current Debate about Temperaments

Walter Riethmüller

> The basic tenets of anthroposophy determine what happens on a day-to-day basis in the schools. An example of this is the assumptions about reincarnation and life before birth, which is reflected in an education which "conforms to karma" . . . .; on the basis of half-baked ideas about the temperaments which are scientifically untenable, children are divided into four categories. Then there are the ideas concerning a so-called seven-year rhythm of human development which result in no intellectual stimuli being offered during the first seven years, among other things. This is done because children are being protected during that phase of their development by an "astral sheath," according to Steiner, which does not allow certain impressions to get through.[1]

This quote from a present-day popular scientific treatise once again conveys the fatal impression that Waldorf pedagogy is simply behind the times as far as present-day educational research is concerned and works with obsolete concepts and worn-out esoteric views. It is a remarkable fact that when arguments against Waldorf pedagogy must be found, the temperaments are once again used as an easy target for attack, even though this topic represents only one of many topics which Waldorf pedagogy aims to work with during the first years of elementary school. It seems as if "the doctrine of the temperaments" is eminently suited to be pegged as a typical shortcoming of Waldorf education as a whole, which allegedly clings to outdated concepts that are scientifically untenable; the idea of the temperaments, it is argued, is one which is inimical to the unique individuality of each child in that it divides children into distinct categories. As if the tough discussion about the theme of the temperaments which took place 20 years ago had never taken place!

A dissertation by H. Ullrich (originally published in 1986)[2] received much attention at the time. It sharply criticized Steiner's ideas about the temperaments, which gave rise to a no-less-pointed counterargument by E.M. Kranich and L. Ravagli defending the Waldorf point of view.[3] This publication, *Erziehungskunst*, drew attention to fundamental difficulties which arise when dealing with Steiner's way of thinking—an unprejudiced attitude is apparently something which can no longer be taken for granted. Being unprejudiced does not, after all, mean that one should not have any criticism; one should rather strive to understand Steiner's methodology as one which is developed strictly from observation of phenomena. To be sure: this methodology is something one has to get used to. When no attempt is made in this direction, however, the fatal consequence is that the vital point is missed. People usually end up misunderstanding Steiner altogether because his approach is different from traditional ways of thinking. What is taken for a traditional concept is in fact something radically different. This mistake and its conse-

quences were painstakingly revealed in Ravagli's arguments, but they apparently went unnoticed by the critics. The anthroposophical literature dealing with this theme that has been published during the past decade and a half,[4] especially the extensive practice book by Peter Lipps,[5] has apparently gone unnoticed; much of what comes from Waldorf circles still remains an internal affair and receives no attention beyond the Waldorf schools. This is not so much owing to the fact that the possibility to take notice is not available, but because people prefer to avoid the substantial fundamental confrontation with the impulse which Steiner has given. A beginning has been made by having scientific discussions between academic educational circles and teachers at the Waldorf seminars and by the regular publications of research findings, but these are only beginnings.[6]

An exception to this is the publication by M. R. Zentner which discreetly fits into Steiner's view of the temperaments in the discourse which took place around the turn of the 19th to the 20th century in the field of developmental child psychology. Directly before the chapter on the beginnings of scientific research concerning the temperaments, Zentner offers a terse but appreciative acknowledgment of the impulse towards an understanding of the temperaments which Steiner worked on for Waldorf pedagogy. His conclusion that "the concept of the temperaments was nowhere as central in German-speaking countries as in the Waldorf schools" may be justified in as far as it makes a comparison with other school systems; formulated with this focus, however, it neither corresponds with the pedagogical practice in the Waldorf schools nor with Steiner's intentions. Nevertheless, Zentner does not place Steiner outside the domain of science, but close to it.[7]

I will now proceed to present Steiner's approach to the temperaments here once again, necessarily in brief form.[8]

Everyday Phenomena: Inklings

Every Waldorf teacher is familiar with the uncertainties that arise in the first meeting with the class that one will be teaching for many years. Perhaps some of the children are visually familiar, from having seen them on the school grounds or on the way to school; one may even have had typical first impressions or noticed characteristic traits. Some children are striking in size. Others are noteworthy because of the way they walk; their walk can be heavy, light and dancing, restless, collected, slow and deliberate, or hesitant and loose. Then there is clothing and the way they wear it; some children, for example, never tuck their shirts in, some always hide their hands in their sleeves, others wear kerchiefs or a baseball cap. Maybe there are recollections of the way a particular child speaks or calls out. So one usually has a multitude of impressions which will primarily be of outer appearances. These impressions are connected to specific children and one can notice how different one child is from the other; why one child acts a certain way and another one acts completely differently under similar circumstances. One may even make distinctions and try to bring a certain order to the differences, delineating what can be attributed to physical causes, such as marked bodyshapes, and contrasting them with what seems to be more of an inner disposition. In doing so one notices similarities and makes groups accordingly. After these thoughts come questions as to the why of certain phenomena; why a certain child is or acts a certain way. In many cases, short-term answers do not help very much, and these will be corrected by new and surprising encounters in the day-to-day contact with the children. One is likely to see both familiar and totally new ways of behaving.

By observing the way children join in with the class, the way they react to certain questions, their behavior within the group, and so forth, one will discover more and more characteristic traits such as talents for math, for music, for movement; one will also notice specific dispositions and habits, or motives and interests, which distinguish one child from another. In short: a richness of impressions occurs which one needs to organize for the sake of orientation; this one simply has to do in order to be able to cope with everyday life in the classroom.

Reflecting on these impressions further, the teacher will form a comprehensive picture of a child out of the different details; one experiences how the different parts of the mosaic gradually reveal a pattern. One begins to get a sense of the true being of the

child; an inkling arises of what it is that gives each child a particular stamp.

Individuality Comes More and More into Focus

In the course of weeks or months, perhaps even years, one notices a certain stability in certain ways of behaving which weaves itself into a pattern. In other cases, perhaps, change is more apparent. Thus one witnesses a process of development in which two orientations can be distinguished: one is based on comparison with other children in the class, the other signals the changes within personal development.

A prerequisite for such a procedure of observation is unconditional openness, not to be confused with naiveté. It goes without saying that individual perceptions will group themselves into definite categories: for example, habits, intelligence, memory, reactivity, stamina, and so forth. In the process, definite groupings emerge: some phenomena belong to the category of things which belong to the moment, such as reactivity; some phenomena belong to more permanent soul qualities, such as basic moods which color each experience; other phenomena belong in the category of things which manifest practically on a physical level, such as specific habits, inclinations, memory, intelligence, or the temperament.

A disciplined method of observation such as this one is far removed from stereotyping. ("That is so typical for him/her.")[9] Seeing typical traits is only justified in certain cases, for example in zoology. Applied to children, seeing only what is typical distorts the image and precludes the possibility of seeing changes. Stereotyping is a procedure that is deeply inimical to seeing the true individuality of the child. It may even prevent it, because it precludes an open, unprejudiced, and approving way of looking at the child. When one looks for the unique individuality in a child, appreciates what is arising in the child in the way of capacities, possibilities, and characteristics, one has a healthy starting point for one's pedagogical actions. Seeing what is typical only leads to noticing one-sidedness, reduces the fullness of phenomena to easy slogans, and tends to focus on deficiencies; for this way of seeing tends to register deviations from the norm and leaves no room for individual "aberrations."

Steiner's View: Classical or New?

Just before the Waldorf school was founded in August/September of 1919, Steiner gave detailed indications on how to take the temperaments into account in one's day-to-day work with children in school. Before that, he had spoken about the temperaments in a number of lectures, but had not written things down, and this can be a source of difficulties. He had developed his ideas about the temperaments from the year 1909 onwards, and kept adding new aspects.[10] One cannot quite take his ideas as a firmly developed system, but rather as differentiated observations of the myriad facets of a theme.[11] It is problematical that he used the terms which were current at the time, terms which have often deteriorated into caricatures: choleric, sanguine, phlegmatic, and melancholic (as used in a very popular 19th-century play "Haus der Temperamente" [House of the Temperaments] by Johann Nestroy). However, he did not apply the words in the same way as they had been first used in antiquity in the pathology of the humors (juices). Hippocrates (460-377 B.C.) had given the initial extensive medical explanation of the terms and they were developed further by Galen (129-199 A.D.). Neither did Steiner patch together the pedagogical and psychological terms in use at the time into some sort of anthroposophical quilt, which might have served to cover all manner of obscure and contrived concepts. On the contrary, he developed something genuinely new. The newness of this approach, which implied a complete turning away from what was generally understood by the terms at the time, has still not been fully appreciated to this day; whereas Steiner's approach is taken to be traditional, people generally take their own approach to these concepts to be non-traditional. Apart from being loath to enter into unusual "thought patterns," people generally raise the objection that the anthroposophical ideas about the temperaments are unfounded and, what is more, not sufficiently underpinned by scientific research. Steiner's viewpoint, one hears time and again, is applied as a worldview and missing in it are sufficient quantitative and qualitative empirical data to support his views.

Unique Traits of Waldorf Pedagogy

What is special about Steiner's approach to the temperaments? He begins by describing the way a human being incarnates, that is to say, the way the human being finds his or her way into life![12] When a human being is born, the eternal individuality, the inner essence of the human being, with all the talents, character traits, and gifts particular to that individuality, connects to the hereditary stream formed by the inherited body and the characteristic traits coming from the parents. This takes place in a thoroughly dramatic way: "When the two streams [individual and hereditary] come together, the one stream will color the other. This coloring comes from both sides. Just as a blue and a yellow color, for example, connect to form green, the two streams in a human being combine and become the so-called temperament. . . . Both the soul qualities and the natural inherited traits of a human being appear. The temperament is right in the middle. It mediates between what comes from one's forefathers and what one brings out of former incarnations. The temperament reconciles the eternal with the temporal."[13] This reconciliation, however, does not mean harmony, but, rather, dominance. This manifests in what is called in anthroposophical terminology the different members of the human being. At the base of this lies an understanding of the human being as an equilibrium of forces. There are four primary sources of these forces:

- the physical body which comprises material, physical nature and can be perceived in external space;
- life-giving forces which build up this body; they form the foundation for life processes, but also for more permanent soul components such as memory, habits, and so forth; the so-called "formative force," life, or "ether" body;
- qualities of the present moment which live in the soul, such as inner activities, mental pictures, thoughts, sensations, feelings and impulses of the will; these constitute the so-called "astral body";
- in addition to these there is the inner core of the human being; the "I."

When one of these members dominates in the course of the incarnation-process, it will color the habitual soul disposition of a person. But this also means that the temperament is "located" where the life processes meet the more permanent soul components, namely in the ether body. Therefore the temperaments may have a certain stability; they can change in the course of life, but it is also possible for them to remain stable.[14] Here are the resulting qualities to which Steiner gives the classical names:

- melancholy predominates when the qualities of the physical body—heavy physicality with its chemical and physical processes—are noticeable in the soul as a ponderous basic mood;
- phlegma is dominant when physical processes such as the rhythmical life-processes, growth, and organ formation express themselves in the soul as prevailing qualities of comfort, regularity, peace, and perseverance;
- sanguinity expresses itself when the qualities of the astral body show themselves in the soul as wakefulness, mobility, spontaneity, but also as a generally cheerful and light mood in life;
- choler expresses itself in the soul as consciousness of one's own strength, decisiveness, and ability to act, connected with unwillingness to compromise.

When one contrasts this with the classical conception of the temperaments, such as the one which can be found in the writings of Hippocrates (in cholerics, the yellow bile predominates; in sanguines, the blood; in phlegmatics, the phlegm; and in melancholics, the black bile), one can make the following observation. One will find that the classical conception deals with the human being from the point of view of the balance of the humors (the "juices") at a specific moment in time; this is what determines the state of health of a human being. For that reason Hippocrates takes into account the influence of the surroundings on the way these bodily fluids are balanced. He develops a kind of "constitutional doctrine" on this basis. Steiner, however, has never developed anything of the kind.

Pedagogical "Aims"

The rudimentary dispositions of all four qualities are in all of us; nobody has one pure temperament. (It is interesting to notice the different ways in

which the temperaments can manifest in human beings.) Only in pathological cases does one find one basic tendency dominating in a very one-sided way. Steiner recommends that teachers study such one-sided cases, because it is easier to observe the characteristic traits that constitute a particular temperament when it is dominant. Steiner sees a danger in too strong a dominance; he does not recommend driving the temperament out or even resisting it; such pedagogical advice was propagated in his time in the widely read books of Hellwig.[15] On the contrary, he recommends channeling such a dominant temperament and giving it the right direction so that the specific gifts inherent in the temperaments can unfold their positive qualities. This principle stands in sharp contrast to the prevalent methods applied at the time. According to Steiner, one should take into account what is *there* and recognize the positive qualities of a particular temperament. Such a method is far more fruitful than taking measures to awaken something which is not present in the child, for example, by attempting to counter a melancholy disposition by exaggerated outward cheerfulness. This principle, by the way, the practice of starting from the talents, gifts, and dispositions which the child actually has, is a basic principle of the Waldorf school, and it is applied from early childhood on. In our prevailing, non-Waldorf pedagogical atmosphere of determining deficits, a trend which remains a dominant tendency in many schools to this day, this approach is still a breath of fresh air.

The aim of all striving in the work with temperaments is easy to formulate: the human being should not be at the mercy of soul forces, but be a master in his or her own house!

To begin with, one usually deals with groups of children in schools. First, one observes the children's behavior, and takes into account the criteria Steiner suggests, noticing tendencies with respect to sensitivity to external stimuli and the way they are digested internally, a method which we also find in psychology.[16] Through such observations the teacher will find helpful pointers for the pedagogical methods to be applied in school: she will need to alternate between different modes and know when to bring in variety and stimulus, evenness and quiet, concentrated activity or impressive thoughtfulness. In so doing, one is in line with the different soul moods of the children and not one's own (i.e. the personal moods of the teacher). In order to do that, the teacher needs to know her own temperaments and be in command of possible one-sidedness in herself. When one has this in hand, one draws from the spectrum of all the temperaments, making everyday pedagogical practice considerably easier. Especially in the lower grades, a seating order according to the temperaments has also proven to be a great help in teaching, and not only on practical grounds.[17]

This is the tenor of Steiner's recommendations—which are not prescriptions! For child observation and reflection on the many impressions received, it can also be helpful to take into account the qualities of "fire, air, water, and earth." This may be reminiscent of the ancient Greek thinking about the elements as taught by Empedocles (around 490–425 B.C.); there are many facets to this way of thinking, however, which allow us to catch a glimpse of the particular riddles which each child poses. Rather than seeing things primarily under four blanket categories, our eyes are opened to see the particular, and in no way would we want to exclude differentiated observation. From its inception, Steiner's way of thinking is fundamentally the opposite of a blanket approach:

> Our practical orientation will become ever more individual when we don't feel it is necessary to apply general recipes such as 'you should not drive out the desire to flatter by seriousness,' but we should try to look for qualities in the human being which must be stimulated. . . . Not only is the human being in general a riddle for us, but every individual person we meet, every new individuality poses a new riddle to us. . . .[18]

It should be stressed once again: occupying oneself with temperaments is a particular means of bringing us closer to individual capacities of the children and meeting their expectations in everyday pedagogical practice, to do justice to them, in fact. We should remember that temperaments are only *one* aspect of the personality which needs special care and attention in elementary school (grades 1-8). In addition to them, Steiner names five more: disposition, talent, memory, character, and habits.[19] Later, in a

different context, he mentions in addition: the forces of intellect.[20] This opens up a field of tasks and research which precludes a one-sided fixation on temperaments. Temperaments do have a justified place in Waldorf pedagogy; however, one should not value them one-sidedly or overemphasize them. Otherwise one would lose sight of the many other indications Steiner gave.

The Psychological Point of View

Psychology[21] distinguishes various traits of the personality: children are distinguished for example "according to their capacities (e.g. intelligence, musicality, achievement in sports), their motives and interests (e.g. aggression, willingness to be helpful or companionable, musical interests) and their *temperaments."*[22] This last category may seem surprising because there is so much criticism of Waldorf pedagogy on this score, but it becomes readily understandable when one considers that a renaissance of this psychological concept has occurred, especially since the seventies of the last century. Looking back, we can even conclude that there has been an almost inflationary preoccupation with this theme in recent times, especially coming from empirical research by psychologists and child psychologists.[23] For example, in 1989, a publication appeared entitled "Return to Distinguishing Temperaments,"[24] and in 1994 there was even one entitled " Rediscovery of the Temperaments."[25] Of course there also has been discussion about the meaning of the concept and about its practical application.[26]

The question to consider here is how this recent psychological treatment compares with Steiner's approach. The way temperaments are understood in Waldorf schools, grounded in the differentiated pedagogical applications and experiences that have been built up over the years, differs radically from the treatment of the temperaments in recent psychological research. Recent research occupies itself with the following areas: clarifying where the difference lies between temperaments and other traits of the personality; developing appropriate measuring tools; tracing temperaments in their temporal development in the course of a biography; clarifying their genesis; discovering psychological parallels in temperamental differences; distinguishing how constant the temperaments might be; determining the genetic influence on temperaments, distinguishing environmental influences, and researching consequences of the temperaments in childhood.

All these areas of research aim to achieve certainty in prognoses for the development of the personality. Many papers have been written in all these various fields. Apart from the presentation by Zentner, which is no longer in print, there is the research by Jens B. Asendorpf, a professor of psychology at the Humboldt University in Berlin. His work gives an excellent and easily accessible overview of the whole theme.[27] In the third edition of his book he continues and completes what he had published a few years before in the second edition of the same handbook; the literature he quotes gives an impression of the varied research which has been carried out during the seventies and eighties, mainly in England and America, but in the meantime, also in other countries. Asendorpf's overview is at present unique in the scientific community of German-speaking countries. The chapter on the temperaments by R. Oerter, in the widely disseminated standard-work *Entwicklungspsychologie* [Developmental Psychology],[28] does not enter into a detailed analysis of present day research. In his short overview, Oerter relies on the definition of the temperaments which was formulated by Rothbart and Bates in 1998, which probably must be regarded as the generally accepted current definition (see below for more specifics).

Just the fact that so many papers have been published is itself an indicator that an understanding of what the temperaments are is in flux: the concept is substantially changing and developing. A commonly accepted definition only holds good for a specific period of time and is linked to the state the research is at; a conclusive definition has not been found as yet.[29] It is remarkable, in view of such a tenuous and uncomfortable position, that people generally believe they have to denegrate the anthroposophical understanding of the matter.[30]

The Temperament: Present Day Definitions

Let us take the above-mentioned definition by Rothbart and Bates as our starting point: "By tem-

perament one understands constitutionally based roots of emotional, motor, and attentiveness-related reactivity and self-regulation"[31]—a description which comprises a wide spectrum of visible behavior—revealing individual particularities, "for example in sensitivity to stimuli, in the intensity of reactions, or in the regulation of internal circumstances such as phases of waking and sleeping, attentiveness, mood...."[32] So we have to do here, on the one hand, with behavioral phenomena which can be observed only once or twice, but which occur under certain circumstances with a measure of regularity and grow into dispositions, and, on the other hand, we have to do with basic moods or with symptoms of rhythmically recurring life processes. To place these in the realm of internal physiological processes prompts an obvious comparison with what is called the ether body in anthroposophical terminology; yet the biological parallel meant here primarily applies to processes of the nervous system.[33] This comes close to the traditional system of the Soviet researcher I. P. Pawlow, who in his time—the 1930s—found the temperaments in four types of nervous system (weak: melancholic; strong and unbalanced: choleric; balanced and slow: phlegmatic; mobile: sanguine). There is little reference today to the approach of H. J. Eysenck,[34] who uses the extremes of emotionally stable/unstable and extrovert/introvert and places a multitude of characteristics specific to character and temperaments within that framework.[35] One finds a similar multitude of characteristics in the work of H. Remplein,[36] grouped, by the way, in accordance with the traditional concepts as we know them from antiquity!

Reduction to Types

This reduction to certain well known basic types—for this is what we're dealing with when we want to bring some degree of order to a multitude of phenomena and subdivide them into categories—has long been superseded; it was replaced by the procedure which the New York child psychologists A. Thomas and S. Chess chose. This couple began an empirical, longitudinal study in 1956, for which they chose 138 children from 87 predominantly Jewish, middle-class families which they observed and interviewed at regular intervals. They started at the age of three months—operating under the assumption that a certain stability in behavior had been established by that age—and continued until the children were between 18 and 22 years old, observing them at intervals that grew longer as the children grew older. They distilled nine categories of temperaments, each of which could express itself either strongly, moderately, or weakly. The nine traits they distinguished were: distractibility, activity level, adaptability, attention span and persistence, approach or withdrawal (inhibition), intensity of reaction, rhythmicity (regularity), threshold of responsiveness, and quality of mood.[37] The delineation between temperaments and other realms of the personality, such as motives, proved to be extremely difficult, as did the exact classification of data. In the end the scheme was reduced to three general temperamental constellations:[38] 1) positive approach responses to most stimuli—involving adaptable, moderately intense moods; 2) negative withdrawal responses to many new stimuli—involving intense and often negative mood expressions; 3) slow adaptability after repeated contact.

In short: we are dealing with an easy, a moderate, and a difficult disposition; Rothbart and Bates (1998) added a fourth: social orientation,[39] which is even based in neurology.[40] It goes without saying that we have a reduction to types in the procedure applied here, for without such a procedure one would have only data, but would not be able to make any interpretive judgments, which actually also enable one to discern individual characteristics by making comparisons! Even though it is based on a relatively small amount of data, the publication of this study by Thomas and Chess in 1977 (published in German in 1980) had an enormous influence on all subsequent research. But on the whole it remained unsatisfactory and Buss and Plomin (1984), who sharply criticized the Thomas/Chess concept, made an attempt to define temperament as "the totality of those traits of the personality, which 1) can already be observed in the first year of life; 2) are strongly genetically determined, and; 3)

Translator's note: In their original American terminology, Thomas and Chess called type No. 1 the "easy child," No. 2 "the difficult child," and No. 3 the "slow-to-warm-up child."

show a high degree of stability."[41] This definition was also very influential (the Polish psychologist Jan Strelau adopted it in 1987), but it still left a lot of room for interpretation: it did not comprise all of the characteristics of temperaments, nor was there in it a clear differentiation of the temperaments from other character traits. Moreover, the assertion that characteristics of temperaments are generally more strongly genetically determined than other character traits has not yet been proven either.[42]

Asendorpf offered a counter-thesis, which also is of little help. It says that "all characteristics of the personality are constitutionally determined—but each in a different way."[43] It seems obvious that a different basis from what is generally assumed must be looked for: "Especially when we view the human being as a physiological/psychological unity, it makes no sense to talk about components of the personality that are biological in origin when we are referring to a character trait. It may make sense to delineate temperamental qualities by tying them to specific physiological systems, for example by contrasting the autonomic nervous system or the hormonal system to the central nervous system."[44] Obviously this is an open question for present-day researchers, and it demonstrates how original Steiner's approach was and still is. He places the temperaments within the totality of the "life body" (the "ether body," see explanation above), which comprises in its functions both the hormonal and the autonomic nervous system, including the metabolic processes within the central nervous system. Instead of a sharp delineation, Steiner gives us observation of the multiplicity of mutually interpenetrating functional realms! This method may be hard to accept for present-day science which tends to dissect things; people are likely to be suspicious of ending up with an unclear mixture and no conceptual clarity.

It has also been found that the stability of the temperament in early childhood is not very consistent: "Taken altogether . . . temperamental characteristics after age three (approximately) show a certain measure of stability, which allows predictions into adulthood without too large a degree of chance."[45] The strength of this observation is doubtful, however, for other traits of the personality have proven themselves to be equally stable for the same time span. "Temperamental characteristics from early childhood on, therefore, do not appear to remain highly stable; their stability is not higher than other traits of the personality such as intelligence or aggression."[46] Yet it seems possible to find evidence for certain traits of stability; the problem lies in the difficulty of carrying out a research project of sufficient length and in the choice of parameters. Certain traits can be measured in the same way for different ages, yet different parameters for measuring the same traits should be applied as well.[47] Meaningful predictions can therefore not be given in individual situations, which obviously limits the meaning of the concept of "temperament" considerably.[48]

The question as to the origin of the temperament, especially when compared with differences within families (between siblings and twins) has not been answered either. Genetic research recently opened up a new area, but this research is still in its infancy and the results do not necessarily point to anything radically new. That is to say, the outcome is not necessarily new, inasmuch as certain explanations or predictions are comfortably explainable by the laws of hereditary. At least Asendorpf signals a variable portion in childhood of 40-60 percent, which can equally well be "attributed to test-smarts and personality traits like compatibility, conscientiousness, or aggression, characteristics which are usually not viewed as temperamental characteristics."[49] He concludes: "The widespread assumption, that temperamental characteristics are more strongly genetically determined than other personality characteristics, can *not* be confirmed,"[50] and, "concerning the causes of the temperaments nothing more is currently known than that there are both genetic causes (the alleles—specific gene variations that differ for different people—which determine this are unknown) and environmental causes, which make siblings different in temperament (the environmental factors determining this are unknown)."[51] For older children and adults, additional aspects must be factored in. They learn to handle their temperaments, and, as a consequence, the temperament is filtered by various styles of coping mechanisms.[52] Apparently, the dynamic relationships between environment and temperaments exert more influence

than can be attributed to heredity. Here the so-called "goodness of fit" concept offers a fruitful methodological approach in research. Thomas and Chess already called attention to the consequences of this. They drew preliminary conclusions from their research "that a difficult temperament alone does not determine later development, but rather the "goodness-of-fit" between temperaments and environment,"[53] that is to say, they worked on the hypothesis that children are less likely to develop problems when the expectations of their environment are in harmony with their temperaments than when this is not the case. Such a thesis, hardly covered sufficiently with empirical evidence to begin with, probably does not have sufficient cross-cultural relevance, since the expectation patterns of each different culture show too many variations.[54]

Temperament and Pedagogy: Irrelevant?

The study of temperaments with an eye to their relevance to school practice is certainly not off topic; there clearly is a relationship between the temperaments and academic results: grades are definitely influenced by the way the teacher assesses children and their behavior in school. Thomas and Chess noticed early on that teachers tended to underestimate the intelligence of "slow-to-warm-up" children—a temperament characterization—whereas the intelligence of children who are easy to approach and adaptable was systematically overestimated, which in turn influenced the expectations of teachers and made a measurable difference in the children's performances. An extensive research project even came to the astonishing conclusion that specific variables in temperaments such as level of activity, stamina, and distractibility were better predictors for grades 1-5 than intelligence. In fact, they turned out to be five times more accurate than the intelligence quotient![55] It should also engage our attention to hear that teachers, when asked what would constitute a "dream student," enumerate characteristics which belong in the temperament category: high stamina and being on task. Hyperactive and distractible students are considered less preferable. When children possess these particular traits—distractibility, (hyper) activity, and short attention span—these traits will have a measurably negative impact on "absorbing information and classroom productivity." The productivity of the entire school is affected.[56] It should be noted that Zentner draws conclusions from these facts and holds out a challenge. According to him, it would be important "that teachers learn to distinguish temperamental differences in their pupils, that they develop differentiated forms of instruction and treatment of children in accordance with the temperaments, and that they avoid erroneous assessments resulting from a disregard of the temperaments. The three temperamental characteristics, hyperactivity, distractibility, and low stamina are the most likely to lead to poor performance in school. This fact makes it seem sensible to spot these temperamental characteristics early, so that specialized, preventative instruction can be offered during the first school year."[57] This is a challenge which, to my knowledge, has only been heeded in Waldorf schools up to now!

What's Next?

This short survey brings us to the obvious conclusion that research in the field of the temperaments is inconclusive and that much remains rather vague. The research done up to now allows us to make few general pronouncements or predictions about the personality. There are, after all, no firm and stable data distinguishing psychological and physiological characteristics from other personality traits. True, distinctions are made, shifts are recognized, hereditary components are signaled, but so, too, are environmental factors. Does the concept of temperaments make sense at all, given the fact that there is all this uncertainty with regard to distinguishing characteristics of temperaments from character traits?[58]

Please remember that Steiner identifies seven characteristics of the etheric body, which frees itself around age seven. Of those seven, the temperament is only one (see list given above). The distinctions between them are subtle, but they can be made.[59] With regard to the temperaments, Waldorf pedagogy focuses especially on what happens when individuality comes up against those influences which stem from heredity or the environment. Methods have been developed to observe where those factors meet and shift, and to understand

what is going on there. It is interesting to note that Steiner does not pay attention at all to stability as something in and of itself. It is not one of his aims to gather data in order to make biographical prognoses on how the temperament will persist. Nor does he look for a single determinant in a realm where, according to his conception, there are multiple factors at work. He is especially interested in the way things change in the course of a biography; the single outstanding fact for him is the mixture of several factors of temperament, something which psychology cannot see because its premise is so different: it asks a different question to begin with. That different children cope differently is not a problem for Steiner either, because here, once again, individuality shows itself in a special way, namely in the way an individual handles his or her own temperament and works on it! Steiner's approach does not focus on single factors. Especially with regard to the question of the origin of temperaments, the polarity between the gene and the course a specific incarnation takes is, in fact, breathtaking!

As long as Steiner's ideas are thought to be "unfounded," not holding up to "scientific scrutiny," and are "reduced to four categories," it cannot be expected that psychology will recognize Steiner's approach, especially because there are no concrete empirical methods to demonstrate the presence of the four temperaments. Psychology would do well to look critically at its own viewpoints. Apart from having a completely different approach to this question, the fundamental difference lies especially in the practical consequences. Psychology is looking for empirical data that make a systematic categorization possible. Waldorf pedagogy uses the observation of the temperaments in conjunction with other categories as a method that allows the educator a multifaceted entry into the basic soul-dispositions of children. Determining the temperaments is, therefore, not an aim in itself, but has a practical function: it offers a possibility to approach children differently within a classroom setting. In this sense, knowledge of the temperaments can become a fruitful tool, but only when it goes beyond mere typecasting.

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4. S. Leber, *Die Menschenkunde der Waldorfpädagogik* [The Human Being As Viewed by Waldorf Pedagogy]; Gerda Scheer-Krüger, *Das Offenbare Geheimnis der Temperamente. Studien zu einem vertieften Verständnis der Temperamentskunde Rudolf Steiners* [The Open Secret of the Temperaments. Towards a deeper understanding of Rudolf Steiner's teachings on the temperaments] (Dornach, 1996); D. Sixel, *Rudolf Steiner über die Temperamente* [Rudolf Steiner on the temperaments] (Dornach, 1990).

5. P. Lipps, *Temperamente und Pädagogik. Eine Darstellung für den Unterricht an der Waldorfschule* [Temperaments and Pedagogy. Written for teachers in Waldorf schools] (Stuttgart, 1998).

6. The dialogue resulted in the following article: F. Bohnsack and E. M. Kranich, eds., *Erziehungswissenschaft und Waldorfpädagogik. Beginn eines notwendigen Dialogs* [Academic Research and Waldorf Pedagogy. Start of a much-needed dialogue] (Weinheim, Basel, 1990*).*

7. M. R. Zentner, *Die Wiederentdeckung des Temperaments* [The Rediscovery of the Temperament] (Frankfurt a. M. 1998), pp. 20–22, specific reference to p. 20.

8. Compare especially Leber, *Die Mencshenkunde* (see reference 4), pp. 308–331; also, more recently, P. Loebel, *Ich bin, der ich werde. Individualisierung in der Waldorfpädagogik* [I am who I am becoming. Individualization in Waldorf pedagogy] (Stuttgart, 2004), pp. 45–54.

9. Zentner deals at great length with this theme (pp.

32ff.); as his starting point, he takes the well-known constitutional types of Kretschmer (1921), who concluded from his clinical observations that there was a connection between psychological illnesses and body types, which in turn led him to connect psychological traits and even temperaments with bodily characteristics. This impulse had many followers. But it has nothing to do with Rudolf Steiner's anthroposophy!

10. Rudolf Steiner, *Das Geheimnis der Menschlichen Temperamente* [The Secret of the Human Temperaments] (Basel, 1975) (a compilation of several lectures).

11. Compare especially the last two books in reference 4.

12. V. Wember, "Reinkarnation und Pädagogik" [Reincarnation and Pedagogy], *Erziehungskunst* [The Art of Education] 4 (2004):402–409.

13. Steiner, *Das Geheimnis,* pp. 16–17.

14. With reference to this metamorphosis, see also Loebel's summary in Loebel, *Ich bin, der ich werde* (see reference 8), pp. 50–51.

15. G. A. Kohnstamm, *Die Rückkehr zu Temperamentsunterschiede* [A Return to Distinguishing Temperaments] in H. Keller, ed., *Handbuch der Kleinkindforschung* [Handbook of Infant Research] (Berlin, 1989), pp. 381–400, specifically p. 383ff.

16. M. K. Rothbart and J. E. Bates, "Temperament," in Eisenberg, ed., *Handbook of Child Psychology* Vol. 3 (New York: Wiley and Sons, 1998, pp. 105–176; A. Thomas and S. Chess, *Temperament und Entwicklung* [Temperament and Development] (Stuttgart, 1980).

17. For classroom practice, see the valuable book by Peter Lipps which contains stimulating suggestions. Lipps, *Temperamente* (see reference 5).

18. Steiner, *Das Geheimnis* (see reference 10), p. 42.

19. Rudolf Steiner, *Die Erziehung des Kindes vom Gesichtspunkt der Geisteswissenschaft* [The Education of the Child from the Viewpoint of Spiritual Science] (Dornach, 1992).

20. Leber, *Die Menschenkunde* (see reference 4), p. 254.

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23. A. Thomas and S. Chess, *Temperament and Development* (New York, 1977); A. H. Buss and R. Plomin, *Temperament: Early Developing Personality Traits* (Hillsdale, NJ, 1984).

24. See reference 15.

25. Zentner (see reference 7) gives a picture of the remarkable rise in scientific literature about the concept of temperaments as an expression of the increased importance of this theme. His conclusion is that ever since the boom of the 1980s, research into the temperaments of children has established itself as an integral part of developmental psychology in the English speaking world.

26. Asendorpf, 2003, p. 810.

27. See reference 22.

28. R. Oerter, "Temperament und Persönlichkeit" [Temperament and Personality] in R. Oerter and L. Montada, *Entwicklungspsychologie* [Developmental Psychology] 5 (Berlin, 2002), pp. 210–212.

29. Zentner, *Die Wiederentdeckung* (see reference 7), p. 56.

30. Of course Asendorpf does not mention anthroposophical pedagogical literature, because that is not within the scope of his research.

31. See Rothbart and Bates, "Temperament" (see reference 16); compare Oerter, "Temperment" (see reference 28), p. 210.

32. Asendorpf, 1997, p. 481.

33. "There is a basic assumption in all temperament concepts that temperaments are closely linked to our biological basis, and this is understood to be closest to processes of the nervous system" (Asendorpf, 1997, p. 457).

34. H. J. Eysenck, *The Biological Basis of Personality* (Springfield, Illinois, 1967).

35. Loebell, *Ich bin, der ich werde* (see reference 8) pp. 47–49; Eysenck's conclusions are based on questionnaires—this was something new—not on theoretical assumptions.

36. H. Remplein, *Psychologie der Persönlichkeit* [Psychology of the Personality] (Basel, 1975); Leber, *Die Menschenkunde* (see reference 4), pp. 313–315.

37. See Thomas and Chess, *Temperament* (see reference 23).

38. Compare Oerter, *Temperament* (see reference 28), p. 211.

39. Ibid., p. 210.

40. When the hypothalamus is damaged, aggressive behavior increases dramatically, ibid., p. 211.

41. Compare Asendorpf, 1997, p. 481.

42. Zentner, *Die Wiederentdeckung* (see reference 7), p. 106. Zentner concludes from the research that many temperamental characteristics are largely genetically determined, but points out that the database isn't reliable and that there are still many open questions.

43. Asendorpf, 1997, p. 456.

44. Ibid. p. 462; Zentner, *Die Wiederentdeckung* (see reference 7), p. 95: "High correlations between psychophysiological parameters and temperament dimensions have remained the exception rather than the rule up to now."

45. Asendorpf, 1997, p. 465.

46. Ibid.

47. Zentner draws attention to research on this which has been done by the American team of Kagan, LaGasse, Bell, and others, first results of which have been published; he stresses the enormous effort which this work entails. Zentner, *Die Wiederentdeckung* (see reference 7), p. 120.

48. This is how Asendorpf judges it. Zentner's opinion is more optimistic: "Many interesting discoveries are probably still to be made here." Ibid., p. 120.

49. Asendorpf, 1997, p. 469.

50. Ibid.

51. Ibid., p. 471.

52. Ibid., p. 477.

53. Ibid., p. 479.

54. Shyness, for example, can be judged negatively or positively depending on one's value system. In this context Asendorpf, 1997, p. 480, gives a dramatic example of Massai children; five out of six infants who had a difficult temperament survived three months of hunger, but only two out of seven who had an uncomplicated temperament survived: probably because the difficult temperament put up more resistance, and those children drew attention more strongly to their hunger by crying. Even though this was only a small sample, it might "possibly be an explanation for genetically determined variations in temperament, which do not seem particularly well adapted either to their actual environment or to the environment typical for their evolutionary stage, but can nevertheless maintain themselves because they have great advantages under environmental circumstances which may be rare but recur frequently."

55. Zentner, *Die Wiederentdeckung* (see reference 7), p. 122. He bases this on R. P. Martin, R. Neagle, and K. Paget, "Relationships between temperament and classroom behavior, teacher attitudes, and academic achievement" *Journal of Clinical Psychology* 39 (1983):2013–2020.

56. Zentner, *Die Wiederentdeckung* (see reference 7), p. 123.

57. Ibid., p. 124–125.

58. Asendorpf, 1997, p. 481–482.

59. Compare Leber, *Die Menschenkunde* (see reference 4), pp. 251–333.

Walter Riethmüller was born in 1948. He studied the history of Eastern Europe and of Byzantine culture, and Slavic language and culture. He worked at the Osteuropa Institut [Eastern Europe Institute] in Munich, after which he completed a one-year teacher training course for Waldorf teachers in Stuttgart, Germany. Riethmüller was a class teacher in Freiburg and Stuttgart and taught at the Teacher Seminar in Stuttgart, and he also was editor of *Erziehungskunst* [The Art of Education]. He is married and has two grown children.

Waldorf Education: Transformation Toward Wholeness

Vladislav Rozentuller and Steve Talbott

Researchers studying human speech have shown through careful analysis of slow-motion film that in normal conversation both speaker and hearer perform an elaborate dance, rhythmically moving their bodies in synchrony with the speech. The movement is not isolated to particular parts of the body, but is harmonious and whole. We speak and listen with our entire bodies.

Moreover, infants mimic and move with speech well before they actually give voice to words. And not only do they respond to the *sounds* of speech, but they also imitate the *visible gestures* of the mouth. In this way, the four-month-old child already displays forms of movement characteristic of his culture. By analyzing bodily behavior, researchers can identify children according to class, culture, region, and gender well before they have learned to speak. So, in the words of Peter Lutzker, whose summary of this research we have drawn upon: when a child finally utters its first words, "we are not witnessing the beginnings of language acquisition, but a relatively *late* stage in an ongoing process."[1]

A Speaking World

We find here a paradigm for all education. The infant responds to—you could almost say "resonates with"—the speech of its environment, and in so doing internalizes that speech as a new capacity for speaking. Moreover, the infant's engagement with the world occurs through its entire organism. The powers of expression that flow from the world into the dawning consciousness are gestural and laden with inner significance. This is why the child's language is so little abstract, so full of meaning.

Patients with damage to the right hemispheres of their brains illustrate the importance of what one might call a gestural and artistic approach to the world's speech. While identifying words correctly in some narrow sense and following grammatical constructions exactly, they lose awareness of everything expressive about a voice. Because they perceive speech to be flat and emotionless, they become wooden and literal-minded in their understanding. Deeply meaningful or passionate speech becomes confusing and contradictory to them. Oliver Sacks, in fact, asks whether the aphasic patient (who is unable to understand words as symbols of ideas due to a damaged left hemisphere) might not be much better off than the right-hemisphere-damaged individual—and, in some respects, even better off than many "normal" individuals:

> One cannot lie to an aphasic. He cannot grasp your words, and so cannot be deceived by them; but what he grasps he grasps with infallible precision, namely the *expression* that goes with the words, that total, spontaneous, involuntary expressiveness which can never be simulated or faked, as words alone can ... [Aphasics] have an infallible ear for every vocal nuance, the tone, the rhythm, the cadences, the music, the subtlest

> modulations, inflections, intonations, which can give—or remove—verisimilitude to or from a man's voice.[2]

So we can recognize in the above description of early language learning that the infant is engaged—perhaps more intensely than will ever again be the case—in a whole-body, whole-soul acquisition of language. We can, further, surmise that the intensity of this undertaking has a lot to do with the profundity of the result. And contributing to the intensity, as Waldorf educators are well aware, is the fact that not only the human environment but the entire world speaks to the child through all his senses, penetrating and filling his being with images possessing the power to shape life.

Of course, over time, as every parent and teacher can observe, the center of gravity in the exchange between child and world shifts away from the environment and toward the child. Where at first the surroundings seem to work on the child from without, speaking new capacities into him, he progressively learns to speak his own intentions into the world. Learning is less and less something done to him, more and more something he does. Correspondingly, the language of interaction becomes less will-centered, less a matter of imitation, less mediated through the senses, and instead becomes more centered in consciousness. True exchange begins to require initiative and struggle.

But this shift in center of gravity never severs the connection between human being and environment. The surround that once spoke to the child does not cease speaking, and the maturing youth does not cease responding. We are speaking beings engaged with a speaking world. However, we may choose to attend less and less to the world's expressions, ceasing to resonate with them out of our entire being. We then exchange meaning for abstraction by emptying the word of its movement, feeling, and imaginative content. Our thoughts become head thoughts, no longer warmed by the heart's sensitive revelations and no longer given muscular form by the will. If we are to continue hearing the world's speech, we must work at being imaginative, flexible, and active in listening and responding.

The Dynamic of Wholeness

Part of the widely recognized mission of Waldorf education in our day is to prevent the progressive rigidification of speech and thought by attending to the whole human being. Wholeness and the continuing metamorphosis it requires are two keys for a living education.

Wholeness in the classroom is provided, on one side, by the teacher who must represent within herself all the different subjects. From the other side, these subjects are seen, not as a collection of curricular requirements, but as mutually interpenetrating reflections of one living world. Only within such an integral context can the student experience the connection of mathematics with music, of poetry with movement, of projective geometry with biology.

But there can be no wholeness without transformation. It is the process of becoming and the active interpenetration of qualities that make a whole. Without these you have a mere inert collection of things—objects, thoughts, impulses—existing side by side. The progressive transformation of the student's relation to himself, to his social environment, and to the natural world is an obvious fact, the foundational condition of any live education. The familiar sequence from imitation to respect for authority to free-thinking—from will to feeling to thought—is just one movement within an all-embracing metamorphosis.

All this makes clear the central connection of education with art. Art, too, as a defining element of human spiritual life, is founded upon creative transformation, the perception of wholeness, and processes of integration within the individual. Only through art can we overcome frozen abstraction and reckon with the full, gestural engagement of child and world.

The role of art may become clearer if we consider drama, which so naturally incorporates all the other arts.

The School as a Stage

The theater stage is not only a physical space, but also a soul space. The actor has to do with imagination, feeling, and will impulses in close collabora-

tion. In acting, he reveals an inner, imaginative world; in storytelling, he brings feeling and movement into speech, radiating images into his surroundings.

Every inner image summons fitting movements, and every movement invites corresponding fantasy. Epic (descriptive), lyric (expressive), and dramatic (action-oriented) speech offer different modes of interaction for the forces of the soul. Epic speech requires us to bring our descriptive images alive—to bring movement and will into them until they are as real and forceful within soul-space as are the images of nature. At the other pole, drama requires us to bring our imaginations, feelings, and thoughts to outer action. In epic we take the outside world into us, revising its images and ensouling them; the gesture is from outside to inside. In drama we take the inner realities of soul and render them visible in the world; the gesture is from inside to outside. This polarity embraces the two main functions of the teacher: to tell and to act.

The actor has to do with the entire qualitative world—the world of perception—which includes colors, sounds, forms of movement, even smells and tastes. These are united because they are all experienced within the soul. Thus, a character can be dark or bright. Feelings can be bitter or sweet. (Rudolf Steiner mentioned that ancient Greek actors partook of bitter or sweet substances in order to stimulate certain feelings in their soul—which illustrates the connection between the outer world and soul qualities.) A scene's atmosphere can be red or blue, heavy or light. Every inner process, every inner action, can truthfully be imagined in perceptual terms—for example, as if someone were falling into an abyss or ascending to the top of a mountain. Even the spatial qualities of the stage become the qualities of soul space. Distances, the configurations of objects and persons, the dynamics of movement and posture—all become a language expressing inner realities.

Moreover, the dramatic work on images, on life situations, and on character biographies develops the "I am" sense of individuality, the importance of which can hardly be overestimated in pedagogy. The teacher who would understand the psychology of the child must be able to transform herself into the character and concrete living situation of the child. Practice in drama provides a basis for understanding the temperaments, for gauging the rhythm of activities, for presenting lessons artistically and dramatically, for experiencing one's own bodily movements and how they speak, and for dwelling spontaneously in the present moment.

And so, through an aesthetic sensitivity, the teacher learns to speak to this girl with one feeling and to that boy with another, transforming herself into a different "character" depending on the needs of the student before her. In addition, she is a kind of stage director creating an artistic community, with each person responding to the other through improvisation. She arranges complementation throughout the community, with different individuals balanced against each other. The teacher can manage all this only through her own powers of transformation and by getting rid of everything hardened in her character.

Drama in Relation to the Curriculum

Apart from the development of purely artistic skills, we can see direct profit to the curriculum from art in general and drama in particular.

In the area of science, it is already recognized within Waldorf circles that a phenomenological, or Goethean, approach to nature is an approach informed by art. Goethe himself was the consummate union of scientist and artist. Reading the gestural language of nature is not an altogether different task from reading the gestural language of a painting, sculpture, or dramatic performance. And learning to create appropriate gestures on stage trains and disciplines the imaginative faculties that are required by the scientist. Through artistic exercises we develop the ability to see creative forces not only in ourselves, but also in the world—and to recognize that they are the same forces. All our understanding of the world then becomes an artistic understanding, and our science becomes a truly humanized science.

The relevance of drama to social studies is immediately apparent. The challenge on stage is essentially a social and creative one, requiring intuitive action grounded in the present moment. I must learn to

receive what comes to me from my partner, and adapt my response in a creative, balanced, and constructive way—which is also to say, in an artistic way. Social action (for example, participation in a town hall meeting) is always an exercise in improvisation. Furthermore, appropriately chosen literature and dramatic performances can encourage sympathetic understanding of other social groups, bringing alive different cultures and historical periods in a way no mere textbook description can. In addition, rehearsing, making decorations and costumes, and managing the production are complicated, interesting, and important social processes. They can bring out special capacities in a student and are excellent occasions for social education.

There can also be a strong therapeutic element in drama. Because children are so soft, they are more easily transformed through soul activity. It is a commonplace that the child with a cruel streak who plays the role of a caring, gentle character may find his own life changed by the experience. Similarly for the proud or arrogant student who must enact the character of a deeply humble person. In general, the more characters or scenes a student can act, the healthier the soul life he can develop. But beyond this, the experience of artistic transformation itself—quite apart from the particular character being portrayed—works as the best therapist. On the teacher's part, such work can become more conscious, enabling her to break up her "feeling clichés," or fixed forms of feeling. These are then caught up within a living metamorphosis.

The Unity of the Curriculum

These brief indications illustrate how the arts are key to elementary education, while offering to the high school teacher many possibilities extending beyond the intrinsic value of the artistic activities themselves. They provide a basis for cross-disciplinary projects that encourage creativity and a synthesis of perceptions. For example, we can easily combine literature and theater; history and theater; biology and painting; zoology and sculpture; geometry, music, and eurhythmy; foreign language and theater.

To elaborate a little upon this last possibility:

What we saw above regarding the infant's acquisition of a native language applies directly to the student learning a second language. Language is a whole-organism activity, with words naturally finding their embodiment not only in sound and image, but also in physical gesture. This accords well with the modern recognition that we learn language best under conditions of "full immersion"—not translating textbook sentences with little relevance to our lives or with a premature emphasis upon correct grammar over expressive content, but rather through interested engagement with people and our surroundings. Literature, dramatic presentations, and improvisation are thus important not only for learning about the foreign society and culture, but also for learning the language itself.

It is important to understand that these various interdisciplinary projects do not connect incommensurable elements. They are means for bringing the Logos of the world into conversation with itself—a conversation that takes place within the soul of the student and teacher. This in no way diminishes the scientific side of education, but brings feeling and experience into it, thereby making it more intense and qualitative rather than abstract and logical. Feeling and intensity are always aspects of artistic experience—and they can be cultivated throughout the curriculum.

Each subject can, in its own way, become a revelation of the entire world. That is, the world can be apprehended through its colors, or its musical harmonies, or its geometrical and mathematical patterns, or its historical and evolutionary transformations. For example, there are different qualities of sound that belong to every aspect of the world—streams and oceans, mountains, clouds, human suffering. Students can learn to penetrate the nature of these phenomena from the direction of sound, as well as from many other directions.

Everything said here presupposes that students are not just sitting in the classroom, but are fully immersed in the natural and social world around them. The other side of an emphasis upon the artistic element of experience must be the discipline of observation in the Goethean sense.[3] The crucial thing is that in every subject the *whole being* of the student should participate. Getting to know nature should not only be a matter of gaining a body of

knowledge along with survival skills, but also of learning receptivity to the beings and qualities of nature and developing a moral response. Likewise, history should bring not only an intellectual understanding of events and of the overall evolutionary process; it should also engender compassion for the deeds and person of historical characters, along with a sense of personal responsibility within the current historical context.

The unity of the curriculum arises, not only because of the unity of the world itself, but also because the teacher approaches every subject through the gestural language that is the language of the world's becoming—a language uniting imagination, feeling, and movement with the sensitivity of the artist and the systematic rigor of the scientist. In this way, the full being of the student is engaged, keeping alive the intensity of the infant's original conversation with the world, but now with a different balance between giving and receiving. Problems in a student's behavior and learning typically mean that this conversation has somewhere been blocked.

To speak about combining the sensitivity of the artist and the rigor of the scientist is, it might seem, to place nearly impossible demands upon the teacher. But precisely because the language she has learned is one of becoming, or transformation, she can accept herself and her classroom as works in progress. This is the only way to strive for excellence without falling into despair over imperfection, on the one hand, or swelling with arrogance through over-identification with the high ideals of Waldorf education, on the other hand.

Both the despair and the arrogance work against a spirit of true excellence and artistry. The result of abandoning a living and realistic pursuit of excellence is that we tend to encourage in the student either dead intellectualism or a state of naïve innocence. Along a healthier path, by contrast, the crucial thing is how the forces of will and feeling are transformed into a wisdom still alive with these forces. When this is happening properly, the student can be pushed to the furthest edge of his current powers.

A problem with many young people today is that they are not aware of the possibilities of striving. We are too concerned not to overwhelm them. Every production has to be pronounced "good." This may contribute to the passivity of so many high school students, who take the attitude that the world owes them a living. If everything they do is always perfectly fine, why shouldn't they be rewarded regardless of how little they exert themselves?

Teacher Training

Every teacher, you might say, is a Representative of Humanity for the students. She faces a group of children each of whom is a question. Her task, through art, practical skills, and moral development, is to draw out of the world of nature and spirit—and into herself as a vessel—the answer to the child's question.

We have seen that the teacher deals forever and always with the expressive word, discovering it in nature and allowing it to modulate her own expression. In a world received as Logos, the teacher's first skill must be to experience like an artist what speaks through every phenomenon—to resonate with the phenomenon—so that with her help the student, too, may hear, see, and feel its speaking, and then offer his own response. In this way the soul of the student converses with the soul of the world.

Everything we have said so far has radical implications for teacher training. It is no small task to learn to experience the world as word, or Logos, so that one's own words become more deeply meaningful and one can work with the world's qualities like an artist. Nor is it easy to incorporate the arts in the curriculum in a manner that is fully organic to the various subjects.

Of all the arts employed in teacher training, literature and drama are especially valuable as direct bearers of the word. There is a wealth of useful exercises in, for example, the publications of Paul Matthews *(Sing Me the Creation)* and Michael Chekhov *(To the Actor: On the Technique of Acting)*.[4] The teacher must first be trained in the language of qualities that is the basis for all further work. Together with this, the training includes what you might call practical Goetheanism—perceiving the other person, perceiving nature, perceiving the condition of humanity, and enlivening these obser-

vations through art. Knowledge as such, important as it is, is not as important as an ability for vital and objective observation.

Because the school is a social organism—with relationships, for example, between teachers and students, among faculty members, and between school staff and parents—attention must also be given to the social and moral aspects of teacher education. Only a person prepared to engage questions of good and evil—but now on the firm foundation of objective observation and artistic creativity—can be a true educator and Representative of Humanity for students. The teacher must understand the universal problems of life, bringing together knowledge, creativity, and morality. So the training naturally leads to depth psychology, sociology, and philosophy. Human psychology ("Menschenkunde") can become a book of artistic and Goethean exercises for the future teacher.

All this becomes a foundation upon which the teacher can receive instruction in the particular subjects and the year-to-year curriculum. She will now bring to bear upon these her artistic sensitivity, perceptiveness, and powers of full-bodied expression. The subjects will come alive in her teaching because they live in her as a set of growing and metamorphosing capacities.

It is fair to say that something has gone badly wrong with this process when teachers are brought to the point of day-to-day desperation to receive nothing more than aids and helps for the next day's lessons.

Education for a Global Society

When, through artistic training, we learn facility with the language of qualities, we can begin to break down the barriers between disciplines. Qualities that speak in one place are found speaking also in another place. The solidity of a rock is not unrelated to solidity of human character or to the material aspect of our bodies. And the light of the sun or a candle is not unrelated to the light of the understanding mind. Through qualities, the various curricular subjects gain unity and wholeness. One language speaks through all things.[5]

Surely wholeness is the aim of all education. Not only must the student and teacher find a connection to every activity, every domain of knowledge, but the school itself as a community strives toward a wholeness where every individual finds his own place. And the school in turn can become an organ of wholeness for the entire society.

In the end, a proper education will prepare the student to become a citizen of the world. Each school would become a cultural center within a global network—an Institute of Humanity with its own core learning processes, but also in dialogue with the surrounding community and larger world. There would be student and teacher exchanges and the sharing of performances—myths, legends, classics, modern works. A high point of the yearly school calendar could be a festival with concerts, performances, and exhibitions.

In this way the different cultures could move toward mutual understanding, recognizing each other's unique contribution toward the global evolution of humankind. The only way to fight a pernicious, culture-destroying, commerce-driven globalization is by educating young people who can withstand the destructive forces. This requires schools that are artistically creative meeting-places for cultures, where different societies are no longer "foreign," but sources of enrichment. While each culture would speak the Word with its own accent and dialect, all the accents and all the dialects would be experienced as essential to the full symphony of the Word.

In speaking of this imperative, Rudolf Steiner remarked that we need to re-awaken the spirit of language in each of the various languages in order to "counteract the tendency to separate nations from one another according to language":

> We live in an age when, against everything that separates people and nations, we must consciously cultivate whatever brings about unity. Even between individuals who speak different languages, whatever divides them can be cleared away if each experiences the picture quality of his own language.[6]

To arrive at a unifying, spiritual content (Steiner is here saying), we must attend to the "picture quality" of language. But we cannot take into ourselves

the qualities of a picture except through an artistic understanding. And we can hardly restrict this project to the language classroom. After all, the significance of words is that they *mean* something beyond themselves. Their meanings are at the same time the meanings of our world. If we need to understand the picture qualities of words, it is because we need to understand the picture qualities of everything we speak about.

There can be no approach to spirit and truth—to that which unifies humankind—unless it is founded upon qualitative sensitivity of an artistic sort. It is precisely because the reigning notions of truth verge so severely upon the quantitative and logical extreme that the truths of science cannot flower into the diverse riches of a global culture. Instead, they congeal into little more than a common body of global (and largely commercial) technique.

In the face of these challenges, we should neither hew strictly to tradition nor simply replace it. We must find new wineskins for old wine. The only way we can walk this middle path is by experiencing the guiding ideas of Waldorf education for ourselves. This experience cannot be real and vital unless we have a certain freedom to do new things and make mistakes.

Nothing, after all, can tell us what a Waldorf school is. In the end, the school itself is governed by the principle of transformation . Every school should be a place of continuing experimentation. The institution is not an answer, but a question that must be sustained as a living inquiry: what does it mean to be a Waldorf school? This may remind us that to be a Waldorf school is to be in pursuit of meaning—and through the continual transformation of meaning to be approaching wholeness.

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Vladislav Rozentuller received masters degrees with honors in biochemistry (Moscow Chemical Institute) and Theater Directing (Moscow University for the Arts). He has spent many years teaching in Waldorf schools in Russia and Germany and currently teaches at Waldorf teacher training institutes in Germany and the United States. He also conducts "language of gesture" workshops and leads groups in the spiritual reading of texts—poetry, fairy tales, and literature.
Email: nkalnova@taconic.net

Steve Talbott is senior researcher at The Nature Institute (http://natureinstitute.org) and editor of the online *NetFuture* newsletter, containing numerous articles about technology and education, among many other topics (http://netfuture.org). He is author of *The Future Does Not Compute: Transcending the Machines in Our Midst.*

The Art and the Science of Classroom Management

Trevor Mepham

Classroom management—is there really any more to it than knowing where the scissors are kept? Or, how a teacher might get a class of children to line up, with chairs, and file into a hall in an orderly fashion? Apparently so, if the library shelves of teacher training programs are anything to go by. On a recent visit to the library at a nearby university, a glimpse at the *fiche* revealed a grand tally of 835 titles referring to classroom management. One of these tomes describes classroom management as:

> The orchestration of classroom life: planning curriculum, organizing procedures and resources, arranging the environment to maximize efficiency, monitoring student progress, anticipating potential problems.[1]

Set against such a haul of titles it is interesting to note that in his lectures and discussions with the teachers of the Waldorf School, Rudolf Steiner makes few specific references to classroom management. Instead, he has much to say about the invisible and intangible elements of classroom life and the relations between pupils and teachers. For example, in a lecture in 1920, Steiner highlights the importance of working with the children in an artistic way.

> We must as teachers become artists. Just as it is quite impossible for the artist to take a book on aesthetics in hand, and then to paint or carve according to the principles laid down there, so should it be quite impossible for the teacher to use one of those instructor's manuals in order to teach. What the teacher needs is true insight into what the human being is in reality, what he or she becomes as he or she develops through the stages of childhood.[2]

Rather than taking the view that these two rather different perspectives are simply contrasting, it is more helpful to regard them as complementary *and* contrasting. Certainly, painting by numbers is not what Picasso was up to. On the other hand, many of the world's great artists—from Leonardo to Van Gogh—applied many, many hours of study to observation and the perfecting of technique, as a means of creating channels and vessels for their artistic expression.

Placing the 835 titles and the "art or instruction manual" discussion to one side, let us consider what might be called a "Zen" approach to this subject.

> One day the Zen Master Bankei was preparing to give a talk. His teachings were highly valued by listeners from far and wide. Bankei's words were simple, clear, and spoken from the heart. A priest from a nearby temple was very angry that Bankei managed to attract such large audiences. The neighbouring priest barged into the hall where Bankei was about to begin speaking and glowered at the monk from the back of the room. What happened next was this:
>
> "Hey, Zen teacher!" he bellowed. "People who respect you will obey you. Now, I don't respect you, so I won't obey you. How are you going to

make me do what you say?"

"Well," Bankei grinned, "If you would like to come up here, I'll show you."

The priest puffed himself up and swept towards the front of the meditation hall. Bankei gave him a friendly look and said encouragingly,

"Move over here to my side."

The priest glided into position.

"In fact," murmured Bankei, "I think we can probably talk better if you go on the other side, just here."

The guest proudly paced over to the other side.

"Yes, that's great," said Bankei, softly. "You see, you are very obedient and you might even be my friend. Now you can sit down and listen."[3]

The pedagogical equivalent to this tale of enlightenment would run somewhat as follows: The essence of effective classroom management is being able to do the right thing in the right way in the right place at the right time. Nothing more or less is required. Techniques and instruments will count for naught in the absence of know-how and pedagogical instinct.

When problem-free, classroom management is simple and clear, like a tree standing in the forest. At its best, classroom management is a non-event; it is unnoticeable, like health and well-being. From another perspective, classroom management is a complex and technical subject. At its worst, classroom management is a place of discomfort and strife, like tooth-ache. A break-down in classroom management is apparent where nerves are frayed and time is frittered.

Classroom management is surrounded by a certain mystique. Done well, it is largely invisible—the processes intangible, the outcomes self-evident; when done poorly, the processes seem impenetrable, while the results are deafening and unsightly. Yet management *per se* is a human activity that seems to be more transparent and comprehensible. The practice of management is well-researched and much written about. Certain key features and characteristics stand out.

To Manage

Managing is a skill. It is also an attitude. It is not leadership exactly, but it includes it. Neither is it simply concerned with power and position; responsibilities and service are just as much features of management. Taking charge, having control, being accountable, and acting with certainty are dimensions of management, but so too are sensitivity, flexibility, an ability to communicate and get on with people, and a facility to enthuse, motivate, and engender trust in those whom one meets and works with.

Four Dimensions of Classroom Management

Four aspects of classroom management can be outlined metaphorically as dimensions:

1. *The point and the line*. Another way of describing this aspect would be *center and periphery*. The teacher needs to combine an awareness of the *center* of the class—the prevailing mood, the essential qualities and dynamics—with an alertness to what is happening on the margins, or the *periphery* of the class at any given moment.

2. *The plane or the surface*. The landscape of classroom management consists of the daily, down-to-earth planning, organizing, deciding, and implementing of decisions and actions. This is the pragmatic underpinning of classroom life, the concern for quality, which provides safety, certainty, regularity, continuity, and a general sense of well-being in the pupils and the teachers.

3. In geometrical terms, the third dimension is concerned with *volume*. In this context, the third dimension of classroom management is concerned with the substance and breadth of preparation and meditative study and the heights and depths of the sleeping hours. The *volume* of classroom management is the linking of the days inwardly and the intention to provide educational continuity by allowing the power of sleep and the helping hours of the night to work. Urieli describes sleep as a "holy realm."[4] In medicine and science, the

state and activity of sleep is a subject of keen research and enquiry. In the Waldorf pedagogy, the "night shift" is regarded as the place where pupils and teachers can meet beyond the day-awake concerns and tribulations, to complete and deepen the activities of the day. For the preparing teacher, the hours beyond the classroom are for reflection, consideration, and inspiration. Ironic though it may seem, forces of renewal and transformation that are active and vital during slumber, aid all of these.

4. *The fourth dimension* is hard to pin down, although it is a pivotal factor. To describe it, one must go into the intangible realms of pedagogical instinct, human fallibility, authority, and teacher-ness. In this dimension of classroom management, the teacher is moving, *in the task*, towards self-direction, self-recognition, self-disclosure, and self-transformation. It is the application to the task that is key. In the *fourth dimension* it is possible to talk of the teacher actively modeling a framework of learning for the pupils. The teacher's learning and development is not a linear progression, from A to B to C, any more than it is for the children. The teacher's learning path is complex, and differentiated, like a living kaleidoscope with its own form and lawfulness. Just as there is an archetypal three-stage learning process—from perception to consideration to understanding—for the pupils, so is there also for the teacher. The ideal is that the teaching activity wells from the "feeling cognition" and is channeled into the "feeling will" and courses from there into the "willing cognition." Put very simply, this is the journey from "thinking heart" to "heart-felt doing" to "conscious reflection." This is a basis from which the teacher can work creatively.

The Four Rules

If the four dimensions of classroom management can be sketched on a single page, there are some other models or schemes that are briefer still. A "four rule" framework outlined by Smith and Laslett is sparing enough to fit on the back of an envelope.[5] The directness and practical forthrightness of this model may lack sophistication and elegance, yet as a bullet-point formula, it has a certain pragmatic conviction to it. Four rules of effective classroom management are identified. The "rules" relate to timing and pace, activities, transitions, and human dynamics. They are:

1. get them (the pupils) in;

2. get on with it (the lesson);

3. get on with them (the pupils);

4. get them (the pupils) out.

While these rules may not constitute an integrated blue-print for classroom practice, it is probably true to say that many of the complex and seemingly intractable problems of classroom management can be traced to difficulties which occur in the application of one of these four rules.

The Three Prongs

If this "back of an envelope" format is too ponderous, then the following three-pronged cue could fit on the back of a postage stamp with room to spare. *Content, technique, and contact* are major themes of classroom practice. When a teacher faces a difficulty or a doubt, which, in concrete terms, is difficult to describe, or pinpoint, the chances are that the problem is located in one of these three broad areas. One can imagine many examples of the sort of problem or difficulty referred to here: losing the thread in the telling of a story, addressing the low self-esteem of many of the children in mathematics, or the fact that the teacher often seems to have to resort to threats to maintain order.

Some difficulties and problems are multi-factored and complex, yet readily diagnosed and understood. The sort of scenario where such complexity is clearly perceived and understood would be the following:

> There is a "combined class" of children covering a two-and-a-half year age range, from ten-and-a-half to thirteen. The size of the class is a dozen. Nine of the pupils are boys, while five of the chil-

dren have "special learning needs." The three girls have an awkward social dynamic amongst them. Some of the older class-members want to leave. The older pupils are often self-conscious, and in some activities, such as singing, drama, and games, the pupils are difficult to engage and enthuse. The struggle of this group to find a cohesive social and educational identity and to see themselves not only as individuals, but also as members of a group, is clearly perceived and understood. Such knowledge can be helpful, but does not necessarily lead to working solutions. In a situation like this, pre-existing approaches and techniques cannot be guaranteed to work. Custom-built solutions, or unknown, "extraordinary" approaches may have to be sought, which might include radical alterations to the status quo and existing assumptions.

It is also the case that some difficulties and problems are straightforward enough, yet seemingly intractable. This intractability derives from a failure to diagnose the problem in the first place. For example:

A new teacher, in the first term of class one, reaches the end of November with concerns as to whether the curriculum material for the year will be covered. In terms of material and content, the class has progressed through an introduction to half a dozen letters of the alphabet, while from the great book of number, the children are learning about the qualities of the numbers and have reached the number eight. At this rate, the class will need until Easter to complete the letter stories and pictures (since the teacher is intending to cover the whole alphabet in this way) and to have heard about the four mathematical processes for the first time.

After a couple of days of observation, it is evident that the teacher has employed a mistaken understanding of the stages of learning, as indicated by Steiner in numerous lectures.[6] Instead of weaving together the three learning stages of *conclusion, judgment, and concept* in a continuous "latticing" manner, the approach taken has been a deliberate, step-by-step process for each piece of new learning. In other words, the "quality" of number five has been given an exclusive three-day treatment, consisting of presentation, a recall, and the forming of a conceptual element, before moving on to the quality of the next number in a new three-day sandwich. By way of contrast, a more lively and fluid approach can be devised, where the presentation of new material, recall of the previous day's content, and the development, where appropriate, of a new conceptual element, rule, or law are contained within a single day's lesson. The differences between these two approaches, and the merits – in terms of economy, linkage, and interest—of the latter, are relatively straightforward to point out, and the relieved teacher is able to adjust the lesson-planning over a few days. The "outcomes" are positive for all concerned—in terms of learning, classroom "mood," and simply moving on!

Unlike the first case, which is riven with social angst, in the second scenario the difficulty experienced exceeds the size and nature of the actual problem. A misunderstanding of principle leads to a method which becomes increasingly difficult to implement. Once realized, it is possible to remedy the problem without too much strife.

Technical Problems

In terms of the scientific method of classroom management, J. S. Kounin carried out some research in the 1960s and '70s, looking at specific matters of classroom technique. Some of his findings are rather amusing, others are a bit obvious. However, despite being self-evident, problems in the classroom often surface when one or other of these techniques is absent. By way of illustration, one or two scenarios are set out below. The terms used are Kounin's; the author witnessed the actual instances.[7]

Flip-flop, Dangles, and Thrusts

A *flip-flop* is a situation in which a teacher skips from one topic to another and then zig-zags back and forth between them in a confusing and ambiguous manner. With a *dangle*, an instruction or comment would be left incomplete and therefore likely to cause some confusion. In a *thrust*, a combination of forcefulness, poor timing, and going off on a tangent are featured. The teacher attempts to deal with a disturbance clearly and robustly, yet ends up utter-

ing sentences that verge on the surreal.

At times the results of these contributions are merely amusing, or bemusing, while at others, the outcomes may be chaotic or divisive. See if you can spot which is which:

> At the end of a number lesson, a teacher was heard to say: *"So, will. . .John!. . . everyone collect their counters and your neighbour will put them all in. . . Peter . . .Martin!"* On another occasion, another teacher gave the following instruction: *"I have put some writing on the board which I want you to. . .Hang on, just wait. . . put in. . . All desks should be shut. . .your red books!"*
>
> Or, take the hard-pressed class teacher whose patience dwindled to the point where she exclaimed: *"Class Five! Class Five!! Right. That's it. I'm not talking to this class anymore!"* Or, again, the class teacher who, in attempting to escort his eleven year-olds through the intricacies of dictating a poem, managed to contrive the following: *"No, not like that! When I say a new line, I don't mean a new line, I mean a new sentence!"* And finally, the class teacher who, having worked with his class reciting a piece of poetry, was heard to utter: *"Come in when I call you. OK . . . .No, no, no! I didn't mean come in then, I just meant OK."*

Most of us are likely to stumble into these sort of verbal thickets periodically. At some point in the 1990s, the British Home Secretary, Michael Howard, was interviewed on the radio about prison reform. He was asked to comment on various matters, including the situation regarding the absconding of prisoners from British jails. In answer to one question, Howard was heard to tell a somewhat baffled program presenter: "During (the last two years) a great deal of progress has been made, particularly in terms of escapes."

This is a classic example of a statement where there is a gap between the intended meaning and the literal meaning. In teaching, in fact in almost any situation where speaking and listening occur, the clarity of sense and meaning can falter. This means that in giving and receiving instructions and in the flow of messages and information between people, there is an ever-present potential for ambiguity, confusion, and misunderstanding.

Kounin also focuses on techniques dealing with general attitudes to discipline. Attention is drawn to the *"ripple effect"* of a teacher's manner and the difference between *clarity, firmness,* and *roughness.* Researchers concluded that when a child is cautioned or reprimanded, the behavior of the whole class is affected. It was found that when a teacher is clear, there is a reduction in non-conforming behavior in the class; when a teacher is firm, the non-conforming behavior sometimes declines; while in response to a rough or sharp approach, children rarely change their behavior and demeanor in a positive direction.

Learning Needs

The work of humanistic psychologist Abraham Maslow offers another perspective that is helpful with regard to the health and running of a class and a classroom. In the 1960s, Maslow proposed a "hierarchical theory of human needs."[8] The theory describes an incremental framework of essential human needs, and it applies equally to learning and educational needs. According to Maslow, the progressive fulfillment of these needs enhances a person's quality of life and enables a person to fulfill his or her human potential.

There are six broad levels to Maslow's "pyramid" of human needs. At the base of the pyramid are the physiological needs of life, such as food and warmth and shelter. In order to learn one has to be physically alive and cared for. A child who is a victim of famine has a learning horizon that is severely circumscribed. On a more subtle level, within a classroom, factors such as a cold or stuffy room temperature, a poorly-lit blackboard, or children who are hungry or sugar-saturated may serve to restrict the children's capacity to pay attention and be active in their learning.

The next stage in the pyramid is the need for safety. To feel secure is as fundamental, although less tangible, as the need for warmth. In a conflict zone, children suffering from the traumas of war are likely to be preoccupied with anxiety and grief. In such a setting, a child's enthusiasm for meaningful learning is apt to be dimmed and displaced by more imme-

diate and concrete existential fears. In a classroom, if, for whatever reason, a child does not feel safe and perceives that life in the classroom is not "all right," then this disposition will mitigate the child's learning experience.

The third level of need—a sense of belonging—is connected to the criterion of safety, although it is a refinement of it and more concerned with the person's inner state. To feel part of a class, or a group of colleagues, or a school community is a potent and qualitatively significant experience for most people. To sense that one has a place, that one can speak and be listened to and accepted by peers is an important social threshold that can be strengthening and enabling. On the other side, to feel isolated or marginalized within one's social group can be a depressing and distressing experience that can sap a person's confidence and dull the appetite for learning and development. In a classroom, or staff room, there is a world of difference between a child or teacher who is intentionally self-contained and out of the social mainstream and a person who is lonely as a result of being sidelined or alienated.

Feelings of insecurity and not belonging are often major contributors to a process which is referred to generally as bullying. With bullying, or not belonging, a merger of physiological and psychological features form an undifferentiated experience for a person subjected to them, and, in accordance with Maslow's theory, one would anticipate that learning and the power to learn are adversely affected as a direct result.

The fourth layer in Maslow's pyramid has to do with aspects of "esteem." Esteem is concerned with more than simply having a certain station in life, or role within a group, or carrying out agreed tasks and functions. A "teacher's pet" or a "class rebel" both "belong" in a class, but the sense of belonging has an indefinite, or negative quality. The need for esteem includes a degree of recognition and respect that is conferred by peers and guides. Esteem implies a position in the social organism that is offered by group members and accepted by the individual in a positive way that accords with the person's self-perception and dignity.

The need for esteem constitutes a further movement inwards for the human being and the dynamics involved become more subtle and less concrete for the class-managing teacher. It is a far more complex process to cater to each child's need for esteem than it is to prepare a painting lesson. Nurturing esteem is a process that is always ongoing and imperfect. It involves differentiation rather than uniformity, formative forms of assessment rather than testable outcomes, and human interaction and relationship rather than prescribed curriculums and compartmentalized subject delivery. The quest for esteem in communities of learners is inevitably fraught and uncertain, but also deep-rooted and intrinsically meaningful.

The fifth and sixth layers of Maslow's pyramid are focused on learning. To begin with, attention is on the realization of achievement in learning and individual progression and development. Then, the focus moves towards the realization of learning and the development of understanding in such a way that one's own particular interests are transcended and the learning acquired is garnered for the good of all and for the love of learning itself.

If learning is understood to be a creative process and activity, then the first phase of this creativity may be seen as the time during which a person learns as a means and expression of self-development and where the learning takes place and has its effects in the place where a person belongs. Initially, the field of learning has boundaries, or edges. Beyond this phase, learning becomes less dependent on a sense of achievement, or development. Learning becomes a pure creative facility that is not related to a particular time, place, or self-image. In this ideal condition of learning, the learner is both servant and master of the need and undertakes artistic pro-
cesses, acts, and events for others, as much as for him or herself.

The ideas behind Maslow's theoretical framework can be applied to all learners and are relevant to pupils and teachers of all ages. They are relevant to the early years setting, the "combined classroom," and the staff room. As such, Maslow's work feeds into a discussion of classroom management implicitly, and a teacher can utilise the pyramid of learning needs as a series of checks, or deep criteria, by which the health and the hygiene and harmony of classroom practice can be evaluated and reflected upon.

By Implication

As mentioned at the beginning, Steiner referred somewhat obliquely to classroom management. However, the substance that underlies this theme is addressed, in detail, in many of his lectures. Returning to the indication that teaching, and by association classroom management, is an artistic activity and discipline, let us probe what is intended by the term "artistic." Steiner describes art as an aspect of truth, "where man tries to give expression to profound inner experiences, imitating with his human powers a divine creativity." He points to the serious rift that exists in our times between art and scientific knowledge and maintains that science can provide immense knowledge of nature, but cannot penetrate fully the mystery of life. To understand the riddle of the human being and the mystery of life, it is necessary to move into the realm of art.[9] The truth of a matter can often be approached more effectively through picture, narrative, and metaphor, than via literality and bare fact. On having his work criticized for being untruthful, Van Gogh replied by saying, "All right, call them lies, if you will, but they are more exact than literal truth." For the teacher, one of the inner aspects of classroom management is the intention and the aim that the learning work—the creative expression—contains a moral quality and does not issue from either an arbitrary void or a straitjacket.

A working framework for classroom management consists of a series of complementary couplets. Activity and stillness, initiative and responsiveness, planning and improvisation, breadth and detail, flexibility and certainty are integral features of this framework. Fundamentally, teaching is an active business that can and should be prepared beforehand and pondered and reviewed afterwards, but which, first and foremost, exists and unfolds in the present. The polarity in classroom management is "Bohemian broad brush" set against "Herculean micro-management."[10] The task for the teacher is to find the balance between the uncertainty and chaos that accompanies creativity and the restrictive, curtailing nature of form and structure.

Having established a foundation for classroom management, a fascinating paradox arises concerning the teacher's expertise and professionalism. It might seem inept for a teacher to meet a question, or a problem, with an attitude which can be summarized as, "I don't know." Furthermore, it might seem foolhardy for a teacher to adopt such an attitude as a professional stance. In terms of classroom management, this appears to be tantamount to acting irresponsibly and throwing in the towel.

There is another perspective on the "I don't know" phenomenon. The more one knows about something and the more experience one has, the more one is equipped to say, "I don't know what to do here; I don't know how to help. So, I'd better find out. I'd better explore and probe and ask questions and try to find a solution or an answer to what is standing in front of me." Such an attitude is essentially scientific; it is real and has life. The uncertainty and the "not-knowing" become powerful dynamics in inspiring and activating the experience and the expertise of the teacher.[11] The conditions for learning are provided, in part, by the admission of "not-knowing." Before acting and getting involved, a teacher can turn to theory, formula, advice, and good practice, which, in themselves, are all well and good. The key aspect of the "I don't know" approach is that it is constructed on a platform that consists of uncertainty and professional innocence, combined with interest, care, and competence. Clearly, to respond to problems of classroom management with a standard "I don't know," is insufficient and empty. However, behind the "I don't know" position lie two other questions which authenticate the integrity of the teacher's stance:

> Do I have a sense and an idea of what it is I don't know?
>
> Do I have an appetite to learn what I don't know?

These questions are integral to the science of classroom management and the process, which they imply, is essentially an artistic process.

From a basis of interest, care, and "not knowing," which dwell together in the teacher's consciousness, the teacher can be very active in an unfolding process. In many aspects of pedagogy, including classroom management, a path of development can be traced, which leads from the teacher's initial motives of care, interest, and "not knowing"

toward help, transformation, and "the right thing." In a sequence that is not linear, the path proceeds from the starting point described above, through stages of observing, noticing, knowing, and understanding, which leads toward truthful perception, or insight, that manifests in practical activity and helpful guidance.

In a lecture given to teachers, Steiner referred to the learning community in which pupils *and* teachers participate and he also pointed to the fact that *imponderables* are among the most important things in the teaching and learning process.

> We are teaching to begin with, let us say, the six- or seven-year-old children in a first class. Now our teaching will be bad every time, will never have fulfilled its purpose, if after working for a year with this first class we do say to ourselves—who is it now that has really learned the most? It is I, the teacher! We would most certainly have taught the best of all if we had entered the classroom each morning in great trepidation, without very much assurance in our own capacity, and then at the end of the year could say, it is really I myself who have learned the most . . . . If we had really been capable, at the beginning of the year, of everything we were able to do at the year's end, then our teaching would have been bad. We have given good lessons because we have had to work at them as we went along. I must put this in the form of a paradox. Your teaching has been good if you did not know to start with what you have learned by the end of the year; your teaching would have been harmful, had you known at the beginning what you have learned at the end. A remarkable paradox![12]

From Principle to Technique and Back

In the business of classroom management, general principles have to be applied to unique, differentiated educational situations. Hence, the need for art and science in this domain. Elkind (1998) makes this general point in a book on adolescence and adolescents:

> One problem with techniques is that they are just that, techniques. They are not founded on the basis of established psychological research and theory nor upon moral or ethical principles. Sometimes they work, sometimes they don't.[13]

In managing a classroom, general principles and expectations provide the groundwork in which specific situations are handled. This happens in such a way that an environment of general well-being and preparedness for learning is established, in which pupils and teachers share recognition, acceptance, and respect.

In terms of expectations of, and rules for, behavior and conduct, it is crucial that there is a tangible connection between the agreements and shared principles of a group of colleagues and the situation of the individual teacher working with a particular class. Where colleagues have worked to clear an area of "common ground" concerning behavior, transitions, rules, habits, and so forth, this can be a hugely concrete, economical, and supportive feature of the working day. The establishment of a *taken for granted zone* of do's, don'ts, and working habits can make life simpler, more efficient, less repetitive, and generally more interesting, for children and teachers alike. However, on its own, this area of "common ground" is not a sufficient condition for classroom health and harmony.

Beyond the staff room and the in-service training day, and after drawing up the agreed policies and guidelines, it is for individual teachers, working with children and students in lessons and classrooms, to carry out the implementation of these agreements. This points to the need for a teacher to be both an artist and a scientist in pursuit of classroom management. Yet, for these two qualities and gestures to provide a valid working proposition, the teacher must add an element of individual or autonomous authority.[14] Acting as a bridge between the kingdoms of art and science, the teacher's authority works to provide credibility, integrity to each, and integration to both. Kounin described this quality of authority as a state of "with-it-ness."[15] In popular terms, this is the teacher who is thought to have eyes in the back of the head, ears in every wall and general omniscience.

Where this authority, or "with-it-ness," does not hold sway, the outer semblance of classroom reality is apt to reflect the inner state of pedagogical health in what can be a graphic and transparent manner.

A group of about ten 15-year olds swung into the room with a staccato clatter of bags, filling the space with slouching limbs and garbled snatches of a tongue that did not closely resemble that of their mothers. Over the next 40 minutes, with patience, enthusiasm and little self-evident authority, the teacher attempted to bring a varied and interesting experience of the German language and culture to the unlikely linguists. Most of the words fell on deaf ears; most of the assignments fell on barren soil. Nearly half the students devoted most of their activity to chewing gum and designing weary, stereotypical templates on their exercise books. Through a fragrant haze of spearmint and amidst the strangely rhythmical clonking and clanking of molars at work, the teacher managed to identify one of the unauthorized masticators and advanced with bin in hand. With cheerful resignation, the chewing student relinquished the cud by dropping a small, wet lump of gum into the grime-coated bin. The lesson continued and business as usual was soon restored. Within a couple of minutes, a pristine strip of gum was popped into the vacant mouth, while the other chewers continued their labors flagrantly and unimpeded for the duration. At the end of the lesson, the observer approached a couple of the chewing quartet and the following exchange took place:

Q. Excuse me, can I ask you a couple of questions?

A. Yea, alright.

Q. Is there any rule about the eating of sweets and gum during lesson time?

A. Er, yeah.

Q. Do you know what the rule is?

A. (grinning pause) Er, yeah.

Q. So, what is the rule? Can you tell me?

A. (strange, low-pitched droning sound) Er, well, you're not meant to do it.

Q. Ok. Thanks. Why are you doing it then?

A. Er, umm, well, it doesn't really matter. The teacher doesn't really notice, doesn't really do anything.

Q. Do people chew gum in all of the lessons?

A. Er, no, I suppose not. It depends . . . .

The discourse went on a bit longer, during which the students elaborated on what "it depends" actually meant, in the students' understanding. In summary, "it depends," firstly, on the awareness of the teacher and, secondly, on the degree of certainty to effect change and the accompanying will to act. In other words, "it depends" on the nature of each teacher's taken-for-granted-zone and the students' understanding and acceptance of it. In this case, "it depends" had several underlying qualifications:

With teacher V you can always get away with it. If you get caught, it doesn't lead to anything and you only get caught once in a lesson.

With teacher W you can sometimes get away with it, once in a lesson, but not more, or else there's a lot of hassle.

Teacher X always notices and you always have to put it in the bin; there is no other consequence.

With teacher Y you don't do it, because if you get caught it means automatic detention, that day or the next.

With teacher Z you don't even think of doing it, because, well, it just wouldn't be a very sensible thing to do.

Conclusion

Essentially, the effectiveness of classroom management resides in the person and the practice. There are books galore on techniques, strategies, things to do, things to avoid, "top tips," and examples of good practice. However, manuals, checklists, theories, and strategies will not serve as replacements for teacher presence and pedagogical awareness. These elusive and indefinable qualities can perhaps be described in the following terms: In order to manage a learning environment well, the teacher needs to have a sense for place, a sense for time, and a sense of timing. Married to these senses, a real care and interest in the children and their learning will offer a positive foundation for a healthy classroom dynamic and ethos. Finally, an ability to express this interest and care with clarity and a sense of purpose will strengthen the teacher's educational foundations.

In broad terms, the key to understanding the riddles of classroom management—*the imponderable*—lies in the nature of art, while the knowledge of classroom management—*the nuts and bolts*—is suited to a scientific treatment and method. The quality of classroom management is served when one-sidedness and extremes are avoided. In other terms, classroom management is enhanced when both fixation and dispersion are avoided. In their places, when the qualities of rhythm, vitality, and human presence are able to flow through the lessons, then classroom management is not only present, but also unnoticeable!

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Trevor Mepham lives with his family in the southwest of England, in the county of Devon, on the edge of Dartmoor National Park. He worked as a class teacher at the South Devon Rudolf Steiner School in Dartington and then went into classroom advisory and mentoring work. He is a member of the Executive Group of the UK Steiner Waldorf Schools Fellowship—SWSF—and works in the Faculty of Education at the University of Plymouth.

Spiritual Research: Casting Knowledge into Love

David Mitchell and Douglas Gerwin

What exactly is spiritual research, and how is it different from other forms of enquiry? These questions, and others like them, go to the heart of what Rudolf Steiner called the practice of spiritual science, or anthroposophy.* They were also at the center of an unusual forum held this spring in New York City, for which some 200 participants assembled to discuss the purpose and the method of spiritual research. The weekend was held on the top floor of New York University's Kimmel Center, with walls of 20-foot-high windows that offered a breathtaking view of Manhattan's distinctive skyline. In the sparkling darkness of a Friday evening and a dazzling all-day Saturday, each presenter attempted to respond to these seminal questions, or at least to cast them in a new light.

Among the presenters were Christopher Bamford, writer and editor, Claire Blatchford, author and spiritual researcher, Claudia Keel, herbalist and flower essence practitioner, Georg Kühlewind, philosopher and writer, Michael Lipson, therapist, Paul O'Leary, spiritual researcher and lawyer, David Spangler, writer and co-founder of Findhorn, and Arthur Zajonc, professor of quantum physics at Amherst College.

In his introductory address, Christopher Bamford emphasized that as spiritual researchers we need to purge ourselves of personal egotism, which holds us in the grip of the past and prevents us from the practice of spiritual research. This is because this kind of research can occur only in the genius of the present moment. He pointed to two key requirements. The first is to work out of what the poet John Keats called "negative capability"—the willingness to live in the unknowing. Indeed, Chris suggested that whereas much of what we call research today is in search of understanding the known, spiritual research seeks the unknown. The second requirement is to be willing to pursue research without desire for explanation or causes. The Romantic poets would have called this the "willing suspension of disbelief."

In the presence of such an approach, a skeptical question can arise: How does one verify the results of spiritual research, especially if they rely so heavily upon the moral integrity of the researcher? To this question Chris replied: "By their fruits shall ye know them"— that is, the veracity of spiritual research can be known by the quality and productiveness of the fruits of this research.

Arthur Zajonc followed these opening remarks with a presentation entitled "The Alchemy of the

*For David Mitchell's reflections on the question, "What is spiritual research?" please refer to the inset at the end of this article.

Senses: Finding the Inside Outside." In his clear and scholarly style, Arthur took the audience on an educational journey to three domains. The first he characterized as the "sense world," where both spiritual and natural scientific research begin, but where natural science all too easily gets stuck, resorting then to abstract models to explain the phenomena of the sense world. By contrast, spiritual science, working with what the poet and scientist Johann Wolfgang von Goethe called "a delicate empiricism," seeks not information but, rather, transformation of the sense world.

The second domain is that of the supersensible, in which pure sense perception becomes the basis for spiritual organs and capacities free of the body. The senses then no longer create distortions of reality but become doorways to it. Both inner silence and inner attention are prerequisite. Rudolf Steiner called this kind of open, unprejudiced, being-in-the-presence a "living thinking." It is as though we are stripped naked before God, standing with the openness of a child. Plato compared this condition to stepping from a dark cave and being dazzled by the intensity of the light.

The third and final domain is that of the subsensible (for instance the realms beneath the visible world of light explored by quantum optics). Here our task is to redeem at least a part of this world through spiritual research so that, in Steiner's words, the subsensible can be offered up to the gods, transformed.

Arthur rounded out his talk by asking: How does one develop the necessary "intimacy" with the world of the senses so that the process of spiritual transformation can unfold through them? For it is crucial, he said, that the "outside world" begins to live on in our own "inside world" so that sense experience can be lifted as sacrament into what Steiner calls Imagination. In this transformation an empty space is created into which grace can descend. Grace, said Arthur, is the sole exception to gravity—but it lives only where a space has been emptied.

For the spiritual researcher, three aspects are key:

- Attend to transformation, in which all is in movement;
- Attend not to objects but the relationships of objects (for instance paying attention to what happens between you and someone, rather than attending to your own emotions or those of the other);
- Develop moral intuition, recognizing that these relationships are moral and dense with meaning.

The fruit of this work is "love"; wisdom grows in love and the human beings are the seedlings.

David Spangler brought us imaginatively to Morocco where he lived with his family as a five-year-old child. One day his father was driving to the city of Marrakesh. His parents were in the front seat and he was in the rear looking out the window. He remembered seeing a ditch with women washing clothes in the time-honored fashion, pounding them on rocks. Behind the women, up the bank, rose a line of modern, concrete apartment buildings under construction, and off to one side stood a large billboard advertising NeHi Orange Soda. Suddenly, he felt himself exiting his body and rising up into the air so that he could observe the car, his parents, and himself. He then reviewed his entire life in pictures. This review he experienced as lasting several hours. Suddenly his perspective returned to the back seat of the car and as he glanced out of the window he could see that the billboard and the ad for NeHi Orange Soda had shifted only slightly in his visual field. So began for him a life-long study including many subsequent meetings with a supersensible teacher named "John," who would appear to him dressed in a Harris tweed sports jacket. When David asked him why he wore a Harris tweed sports jacket, John replied, "Because that is how you expected to see me dressed."

David's encounter with the supersensible worlds came to him as a gift, as something that he chose to acknowledge, follow, and investigate. It led him to a life-long research project into the nature of incarnation—not his own specifically but the incarnation

generally of spirit in matter. His teacher said to him that there is suffering in the world because we are not yet sufficiently incarnate. (He distinguished having a physical body from being fully incarnate in it.) Describing his approach to research, he related that he would start with what he knew but would try to set this knowledge in motion, "like a juggler," for he said it is not knowledge but the movement created by knowledge that is important to this work. As a next step, he would enter a space of stillness in the middle of the whirling movement, like stepping into the eye of a hurricane, and from there reach out with love to that which was in motion around—experiencing a "heightened sense of relationship to the artifacts of my surroundings."

Paul O'Leary gave a warm and light-hearted presentation on the conditions that precede any spiritual research and how one must prepare oneself so that the results are reliable. Paul was kind enough to share the text of his talk, from which the quotations that follow were excerpted:

> The problem with conducting spiritual research begins and ends, like all other problems, with ourselves. We are protected by the gods from seeing something we are not ready to see with ourselves. We are protected from ourselves, protected from what we might do with such insight should we enjoy it prior to having acquired the necessary moral development to handle it ethically. 'Spiritual Research,' by definition, requires spiritual self-development.
>
> You can try to promote spiritual development by avoiding tomatoes or coffee or watching television. You can clothe yourself in all organic cotton and wool, drink only spring water, and refuse to use a cell phone. You can read or attend lecture after lecture and do Eurythmy or tai chi or yoga every day. But you are not going to achieve entry into the objective spiritual world unless you change yourself, unless you transform yourself.
>
> The path of spiritual development is both a moral path as well as a cognitive path. Steiner says so himself in his Golden Rule of Spiritual Science: Three steps should be taken in your moral development for each step taken in your cognitive development. Moral development is the precondition for proper cognitive development. If you can make three times as much moral progress as cognitive progress, spiritual sight will come as a result of purifying the soul (astral body) and purifying the will.
>
> Before Enlightenment comes the stage of Purification or Catharsis. This thought is encapsulated in Rudolf Steiner's inscription into Marie Steiner's copy of the esoteric guidebook *Light on the Path*: 'Seek for the Light on the Path, yet you seek it in vain unless you, yourself, become light.'
>
> The difficult, grueling, even torturous process of Purification of the soul requires self-knowledge. 'Self-observation is the first beginning in the observation of the Spirit,' says Steiner. Before you can purify anything, you first have to identify it, become aware of it, cognize it. Self-knowledge requires a kind of Spiritual Striptease, where you peal away the layers of Self, like the layers of an onion, to get at the core of your identity, your individuality.
>
> And what do we discover when we peer within our nature? We learn that we are made of selfishness, of egotism. As Chris Bamford pointed out last night, in our egotism we remain locked into the past, into what we already are, into the 'what we have become.' And this selfishness is the primary cause of evil in the world. If you think about it deeply enough, you will eventually find that the source of every evil action lies in one or another form of Self-Love, Lucifer's great gift to humanity.
>
> Self-love goes deep. Yes, we love others; but oh my goodness, do we love ourselves above all. First, last, and always. As Ambrose Bierce wrote, 'I' or 'Me' is the first word in the language, the first thought of the mind, the first object of affection. 'It's all about me!' is a phrase which has entered the language of common usage. It speaks of our age's continuing preoccupation

with one's Self. People have a great fear of probing below the surface, of acknowledging what lies below, of opening that trap door at the base of the psyche. Most self-knowledge is merely a Luciferic Self-Reflection. Where real self-knowledge exists, self-love ends. And the contrary is likewise true: where self-love begins, self-knowledge ends.

It takes great courage to dive consciously into the Lower Nature in order to transform it. In our Lower Nature we encounter the monsters within our own soul: the tyrant, the sadist, the martinet, the jealous lover, the holder of the grudge, the self-pitying victim, the pervert, the liar, the cheat, the addict, the humorless know-it-all, the cruel idealist who will kill you . . . but only for a 'moral reason.' And of course, last but not least, we find within us the betrayer, the Judas in our own soul, who betrays not only friends and family, but above all, betrays our own Higher Nature.

The archetypal experience of confronting what lies in the subconscious is shown in the Gospels when the Christ, the Logos, immediately after the Baptism goes into the 'wilderness' and experiences the Three Temptations. These appear as the temptations of Power, Sex (or the instinct life), and Money. Power, Sex, and Money . . . the temptations that live within the fallen Astral Body, Etheric Body, and Physical Body.

One criticism of Anthroposophy is that it has no Shadow Side, no Dark Side, that it doesn't deal with the primal forces motivating human beings: power, sex, and money. That it fails to address Man's innate will to destroy the very things he loves: Man the killer, the scourge of this Earth, who brings death and destruction to himself, his fellow creatures, and perhaps to the entire planet. However, Anthroposophy deals deeply with the causes of human evil, the sources of human evil. Esoteric Science teaches that the Human Being is the Microcosm of the Macrocosm. Man is the Little World; the Universe is the Great World, or as Chris Bamford put it in his book, *A Never Ending Trace*, we may be a Small Universe, but conversely, the Universe is a Big Person!

We have within us the butterfly and the rose, as well as the crocodile, the scorpion, the rattlesnake, and the maggot. We have within us sunny skies and starry nights. But we also have rainy days, hurricanes and tornados, earthquakes and volcanic eruptions, too. 'Nature is Human Nature' . . . made large.

Anthroposophy points not only to the Supersensible Worlds and to the spiritual within the world of Nature, it also points to Subsensible Worlds, the world of Sub-Nature, the very world which Arthur Zajonc mentioned last night it is his destiny to investigate. This is the world below the surface of the Earth, a world containing the Luciferic, Ahrimanic, and Azuric counter-hierarchies within the nine layers of the Subterranean Spheres which are the negative or counter-realms of those in the supersensible worlds.

For balanced self-development/spiritual research, the higher your penetration reaches into the supersensible or spiritual worlds, the deeper must be your penetration and transformation of the subsensible or Subterranean worlds if your spirituality is not to take on a luciferic character. For each new level you ascend, you must also consciously descend, so as to maintain the balance of the 'Middle.'

Self-knowledge contains, however, two parts. One is knowledge of the Self and of the Lower Nature: peering within your own depths, understanding objectively what you are made of. However, this merely leads to knowledge of what we already are, the 'given.' The other half of Self Knowledge comes after purification of the soul (astral body), after breaking through the fetters of subjectivity into the objective world of the spirit, into knowledge of the Cosmic Human Being. We are the Microcosm; we penetrate past our own limited, subjective natures into the objective Macrocosm. And therein lies the con-

> nection of Spiritual Research with Self Knowledge. We have come full circle: The Universe is just another form of Man.
>
> After overcoming self-love, and loving the world, the self is not extinguished, it is not lost. No. Unlike the doctrines of Eastern Wisdom, the self is not abandoned. Unlike conventional Christianity the self is not repressed or replaced. Preservation of the uniqueness of each human personality is a fundamental principle of Esoteric Christianity. Thus the Resurrected Christ is also known, esoterically, as 'The Divine Personality.' The limitations of the individual self are overcome, and the self is experienced as being one with the Cosmic Self, the Cosmic Human Being. Then you naturally 'love your neighbor as yourself.' Self-love remains, but is objectified, as your self has become one with the world.

Paul concluded:

> So, in a very real sense, all spiritual research is a form of Self Knowledge: knowledge of the self leads to knowledge of the world; and knowledge of the world leads eventually to self knowledge. The topic of Spiritual Research leads to depths upon depths and is veritably inexhaustible."

Not included in Paul's presentation is the increasing dislike of the self that, according to therapeutic journals, is appearing at an alarming rate. The polarity of self-love is self-loathing. Many modern human beings struggle with defining themselves against standards of appearance, conformative thinking, and political correctness. Those who follow this false path may begin to hate both life and themselves. The spiritual researcher who feels the pull of these forces on his or her soul must exercise incredible forces of will to keep balanced. The antidote is quiet contemplation, moral striving, and a relentless pursuit of knowledge. Knowledge is the prerequisite of universal love and love is the result of wisdom being born anew in the ego.

Claire Blatchford, who has conducted research as a deaf person her entire adult life, spoke briefly of three basic guideposts to her work:

1. Eyes tell a different story from the mouth—it helps to watch the lines around the mouth.
2. There is no such thing as absolute silence; there are always inner voices to be heard.
3. Help is near.

She stressed the need to pose questions, but questions that are honest, questions that are real (not hypothetical), and questions for which one is willing to be patient and, when they come, be grateful. There were also valuable contributions by Michael Lipson, who described a case study in which he risked all to move a psychology patient through a life crisis, and by Claudia Keel, who related some examples from her work with flower essences. In addition, Georg Kühlewind spoke of his experience with what he called "star children," a topic he has written about in an earlier issue of the *Research Bulletin* (Volume VIII, Number 2).

At the end of this varied and rich weekend, Arthur Zajonc returned to the podium to lead the participants through an exercise of spiritual observation and to reflect one last time on the question that had been woven throughout the presentations. Citing the poet Rainer Maria Rilke, Arthur stressed the need for each of us to stand guard over the solitude of the other. In that sense our task is to ask of each other, "What can I do to help you live most authentically as the person you have elected to be?" This we offer without any interest in converting the other philosophically, religiously, or semantically to our personal perspective. Each of us, he suggested, has a path of spiritual research to tread, and each path will be quite specific. The risk of success along the way is that we may mistake our way for *the* way. Here the friendship with others can help us to protect ourselves from solipsistic myopia.

In this regard, Arthur developed the idea of spiritual research in a quite new direction—namely as an activity not only of transforming one's solitary self, but ultimately of forging spiritual friendships. Whether with other human beings or with those powers greater than we are who come to our aid when we seek their help, spiritual research comes down to building friendship.

Herein Arthur, and the presenters who spoke earlier during the weekend, were characterizing a spiritual research for the future, in which human beings reach out in community to wrestle with true reality. He likened this work to the labors of Hiram Abif, the founder of Freemasonry, who cast the Brazen Sea,[1] a large laver of brass placed in Solomon's temple for use by the priests. The bronze casting was completed successfully only by forming an alloy of the seven planetary metals into an amalgam. Could the modern metamorphosis of this idea be the task of spiritual research in the future, in which relationships forge new insights into the supersensible?

1. The dimensions of the Brazen Sea (I Kings vii. 23-26) were as follows: height, 5 cubits; circumference, 30 cubits (consequently it was about 10 cubits in diameter); and a handbreadth in thickness. It was capable of holding 2,000 "baths"; on the smallest calculation, about 17,000 gallons. "Under the brim of it round about there were knops which did compass it, for ten cubits compassing the sea round about; the knops were cast in two rows, when it was cast." This great brazen vessel was set on the backs of twelve brazen oxen; three of them facing each cardinal point, and all of them facing outward. See *Jewish Encyclopedia*, 2005, and Virginia Sease and Manfred Schmidt-Brabant, *Paths of the Christian Mysteries* (Forest Row, Sussex, England: Temple Lodge Press, 2003).

Douglas Gerwin is co-director of the Research Institute for Waldorf Education. He is also director of the Center for Anthroposophy in Wilton, New Hampshire. He presently divides his time between adult education and teaching in various North American Waldorf high schools.

David Mitchell is co-director with Douglas Gerwin of the Research Institute for Waldorf Education. He is chair of AWSNA Publications and is a member of the Development Committee of AWSNA.

What is Spiritual Research?

David Mitchell

While natural science observes, studies, and makes conclusions about the practical, sensory, material world, the spiritual science introduced by Rudolf Steiner as exercises toward conscious supersensible experiences puts forward a discipline based on moral preparation and control of one's power of thinking. Beneath the world of our conscious thought is a majestic universe to be explored by those willing to prepare themselves properly. Through self-development and applied meditative work one can investigate that which is present beyond the senses. This supersensible sphere defines the realities of our everyday existence.

Steiner always emphasized the need for complete individual freedom and outlined a methodology one can take toward heightened spiritual perception in his book *How to Know Higher Worlds.* To be certain, it is not an easy journey and many falter along the way. The first parameter is to confront oneself with one's own moral path. The active taking on of the self is the foundation for all further spiritual work. During this process you actively create new organs for spirit cognition. As the practitioner delves inward he or she comes to a Rubicon where the inner and outer merge into one. Thinking is used to think about thinking and consciousness to explore consciousness. Pure objectivity, also referred to as "sense-free thinking," is approached. This state allows one to enter selflessly into phenomena; it allows the "world" to speak forth directly. The foundation upon which spiritual investigation builds is self-transformation, moral intuition, and the practicing of ethical individualism.

A major disappointment in Rudolf Steiner's life was how few individuals actually entered into this challenging activity with their entire being. He observed that most people preferred to live marooned on the isolated islands of their heads, prizing intellect above self-transformation and thus never following the path of true spiritual science.

He said:

> We must become an anthroposophist with all our body and soul! . . . literally, become serious about anthroposophy! We must discipline our lives along the lines indicated in my book *How to Know.* Anthroposophy must become a life-exercise—a purification of one's whole being. Most people do not do this. It is so inconvenient and one cannot show off with this effort applied to one's own being for decades.

And with a sad, almost bitter expression he continued:

> If I demand the oddest things of people, they would all do them, but conquering just one weakness of character, one bad habit, through years of effort—that is not interesting! People don't want to believe that just one attempt to bring about change in one's own being is important.
>
> If, for example, a vain person merely admits his vanity to himself and is ashamed of it—this furthers him spiritually more than listening to a hundred lectures or knowing all the lecture cycles by heart.

With deep emphasis he said:

> Anthroposophy is a dangerous thing, a very dangerous thing! It directly affects the human being, even if one absorbs it merely into the head. But then appear the illusions if the sense of self has been made unselfish, then arise deceit and vanity—then the Ahrimanic ensnarement is added to the Luciferic. Think about it! Be alert! Be alert!

He bitterly bewailed the fact that, while people "eagerly hoard" spiritual knowledge and "reproduce it from their heads," the most important thing, "the work we do on ourselves," is ignored. "Remind yourself every day that the most important thing is not what you say and do but what you are inwardly striving to transform."[1]

There have been many discussions about spiritual research recently. The Board of the Research Institute for Waldorf Education has been in dialogue with its counterpart in the Bund der Freien Waldorfschulen in Germany (the equivalent of the Association of Waldorf Schools of North America), the Pädagogische Forschungsstelle, and the research arm of the Pedagogical Section in Dornach, Switzerland, asking each other to clarify their perspectives. SteinerBooks (the Anthroposophic Press) recently held a seminar in New York City. A report of this meeting is included in this edition of the *Research Bulletin*.

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1. **Rudolf Steiner** (1914) Addressing the overriding importance of esoteric discipline. This is a translation of a lecture chronicled in Munich on December 3, 1914, in "Words of Rudolf Steiner from the Year 1914," as translated from German in *NS*, 6, S-2984.

Research on Waldorf Graduates in North America, Phase 1

Faith Baldwin, Douglas Gerwin, and David Mitchell

EDITORIAL NOTE: The Research Institute for Waldorf Education has completed Phase I of its research project, "Research on Waldorf Graduates." We are pleased to present the report from this first phase of the research project with this issue of the Research Bulletin. *Although the body of the report is printed here in its entirety, we have omitted all the appendices except Appendix E and Appendix F. (The other appendices are available on request). This initial project will form a foundation for the more in-depth research that will now begin with Phase 2. Readers of this report will be interested to learn that Waldorf graduates are being accepted by and attending not only the finest universities and colleges in North America but around the world. Especially intriguing is the number of students (22.8%) who opted to defer college for a year in order to pursue an impressive array of other creative and unique programs.*

Introduction

Waldorf education is designed to provide its students with broad skill sets and a wide range of interests, giving them many options in life and allowing them to find fulfilling vocations. Seventy-five years after the founding of the first Waldorf school in the United States and with the tremendous growth of Waldorf schools across the country, it is time to look in a systematic way at what happens to Waldorf graduates: How many go on to college? Which colleges accept Waldorf graduates, and to which colleges do they choose to go? How many do not go directly to college, and what do they do instead?

This first phase in a two-part survey examined these questions by gathering data collected in 2004–2005 in the United States and Canada from twenty-seven Waldorf high schools reporting on what their graduates from the past ten years did in the year following graduation. Phase

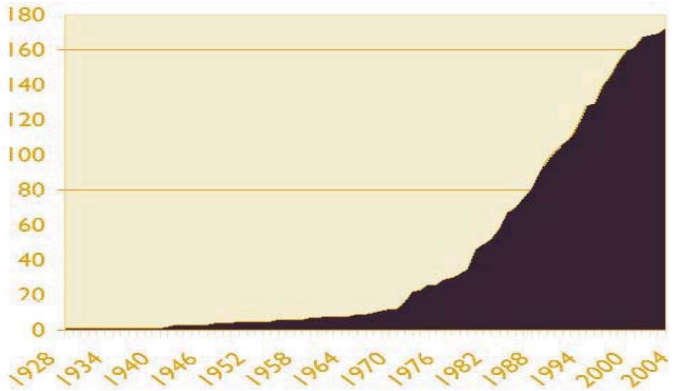
Two will look at career choices, how Waldorf graduates are perceived by their professors and employers, and how well Waldorf education prepared them for life and the challenges of today's world. Both phases of this survey will be useful to enrollment coordinators, marketing/outreach directors, college counselors, parents deciding where to enroll their children, and students graduating from Waldorf schools across the continent.

The results of the first phase of this survey show that the vast majority of Waldorf graduates go to an enormous range of colleges and universities. Some take a year off to explore the world or go directly into a trade that feels meaningful to them. These results suggest that Waldorf education does in fact produce free-thinking individuals with a broad range of interests.

The Growth of the Waldorf School Movement in the United States

The number of Waldorf schools has grown dramatically over the last decade, highlighting the urgency for a survey such as this one. Over the last thirty years, the number of Waldorf schools affiliated with the Association of Waldorf Schools of North America (AWSNA) has grown from fewer than ten in 1970, to more than one hundred and sixty as of December 2004.

Number of Waldorf Schools in North America, 1928-2004[1]



Most of these schools started with the younger grades and grew one grade each year; thus it takes quite a long time before a school considers starting a high school. As the schools founded in the 1980s mature, the number of high schools is increasing quite dramatically: in the last decade the number of Waldorf high schools has grown from 15 to 37. Only a few Waldorf high schools are not directly affiliated with a Waldorf elementary school.

In 1995 there were 13 Waldorf high schools with graduating classes in North America,[2] for which we have information on 164 graduates (see Appendix A for school information submitted). By 2004 there were 29 Waldorf high schools with graduating classes, and there is information on 438 graduates from that year. There are also currently 8 high schools in North America that do not yet have graduating classes; they are not included in this survey, but their existence shows that this growth trend is continuing.

Previous Studies on Waldorf Graduates

In the United States, there have been two major studies on Waldorf graduates prior to this one:

- The first *Waldorf Alumni Survey* was conducted in 1987. Sponsored by the Association of Waldorf Schools of North America and funded by the Waldorf Educational Fund of the Glenmede Trust Company, this survey sent out 2,400 questionnaires and received 710 in reply. This survey brought in useful statistical and anecdotal results from nine Waldorf high schools and was a good start in surveys of this nature.
- The second was the *Association of Waldorf Schools of North America Graduate Survey—1994.* This project was conducted to gain insights into the ways that former students of Waldorf schools view the benefits and weaknesses of their education. There were some significant flaws in the research design and implementation, which are described in the conclusion of that survey. In design, the questionnaire contained open-ended questions that made it difficult to tabulate results or establish relative weights of strengths/weaknesses. In implementation, the questionnaires were given to schools to distribute and collect and so were distributed in vastly different ways and

to different groups of students. Some schools even changed the phrasing of the questions sent out.

The survey for this study was different from the prior studies in that it was primarily quantitative instead of qualitative. By using information collected by schools instead of relying on graduates to return surveys, major trends could be tracked in a way that was not possible with open-ended questions.

Methodology of the Research

How the Information Was Collected

For this survey, there were two major sources of information: Waldorf high schools with graduating classes and the Association of Waldorf Schools of North America (AWSNA).

Information from Waldorf High Schools

Surveys were sent out starting in September 2004 to 27 Waldorf high schools with graduating classes. This survey requested information on how many graduates they had had each year from 1995 to 2004, inclusive; how many went to college directly after high school and to which colleges they went; and how many did not go to college directly after high school and what they did instead. A copy of the survey is included in Appendix E. All 27 high schools returned the survey, giving information on 2,776 Waldorf graduates.

Information from the Association of Waldorf Schools of North America (AWSNA)

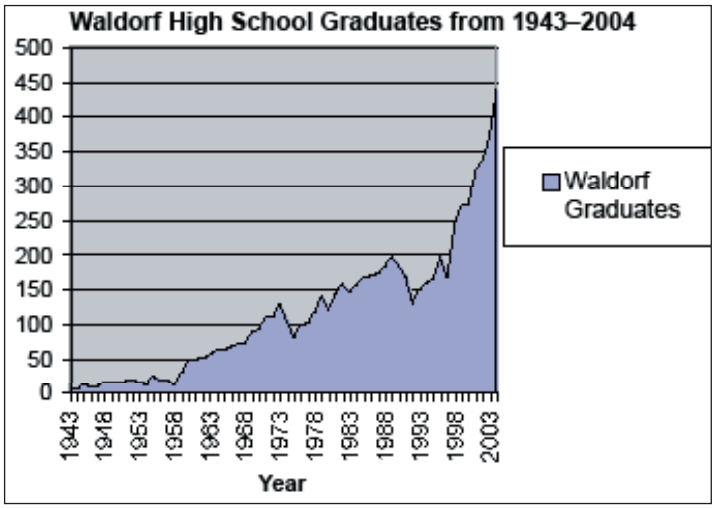
The survey contains 4,376 college acceptances (regardless of whether students later attended these institutions) from 1995–2004, inclusive. This information was taken from data collected by AWSNA: a compilation of graduate surveys collected from 1995–2000 and lists of acceptances submitted by schools in their AWSNA Annual Reports for 2001–2004.

How the Information Was Analyzed

Information was entered into a database in ACCESS specifically designed for this project[3] and is divided by year, by region, and by high school age.

Year

For college acceptances and attendance, the aggregate over the span of the survey is given along with a breakdown for 2004 to see recent trends of where Waldorf graduates apply and attend. In looking at trends in the number of students not going directly to college, a year-by-year breakdown from 1995 through 2004 is examined. A graph showing the number of Waldorf high school graduates demonstrates the growth of this movement over time.[4]



Region

The regional breakdown was based on the Time Zone in which the school is located. As can be seen in the table below, the vast majority of Waldorf high schools are located in the Eastern or Pacific region, with only a few schools situated in the middle of the country.

Waldorf High Schools by Region in 2004	
Region	**Number of Waldorf High Schools**
Eastern	10
Central	4
Mountain	3
Pacific (includes Hawaii)	7
Canada	3
Total	27

Age of the Waldorf School

For purposes of this survey the high schools are categorized as Mature, Medium, or Young, based on the year of their first graduating class, as described above. As previously mentioned, there are also 8 high schools in North America that do not yet go up through the 12th grade and, therefore, were not included in the survey.

Number of Waldorf High Schools by Age in 2004		
Age Category	**1st Graduating Class**	**Number of Schools in this Survey**
Mature	1994 or earlier	11
Medium	1995-1999	6
Young	2000-2004	10
Total		*27*

Categorizing Colleges and Universities

In order to categorize the types of Colleges that Waldorf graduates have attended, the Carnegie Classification of Institutions of Higher Learning was used. This is the leading typology of American Colleges and Universities and is the framework by which institutional diversity of U.S. higher education is commonly described. We have modified this list slightly to include foreign universities. For a complete list of colleges and universities in the United States and how they are classified, visit the Carnegie Classifications website, http://www.carnegiefoundation.org/Classification/CIHE2000/PartIIfiles/partII.htm.

Data Analysis

What Types of Colleges Accept Waldorf Graduates?

An impressively diverse number of institutions accept Waldorf graduates: in 2004 alone, the 438 graduates were accepted at 342 different colleges. Over the course of this survey, Waldorf graduates were accepted by 717 accredited colleges and universities, spanning 18 of the 20 types of institutions in the Carnegie Classification system. The two categories in which Waldorf graduates registered no acceptances were *Specialized Institutions—Schools of law* and *Tribal colleges and universities.*

Top Colleges Accepting Waldorf High School Graduates 1995–2004, inclusive	
University Name and Location	**Number of Students**
Oberlin College, Oberlin, OH	82
Bard College, Annandale-on-Hudson, NY	72
University of California-Santa Cruz, CA	57
University of Colorado, Boulder, CO	56
Hampshire College, Amherst, MA	55
Lewis & Clark College, Portland, OR	48
Earlham College, Richmond, IN	45
Sarah Lawrence College, Bronxville, NY	45
Skidmore College, Saratoga Springs, NY	44
Capilano College, N. Vancouver, CANADA	43

Within this diversity, some colleges stand out as accepting larger numbers of Waldorf graduates: Oberlin College in Ohio and Bard College in New York top the list by a significant margin. Following is a table containing the top ten colleges in accepting Waldorf graduates. For a complete listing of colleges and universities accepting Waldorf graduates for the period covered in this survey, see Appendix E.

With the exception of UC Santa Cruz and the University of Colorado, these are all small, private liberal arts colleges. However, as the data below suggests, a surprisingly large number of Waldorf graduates opt to enroll in large universities.

Trends over Time

The year 2004 is interesting to look at compared to the aggregate. Four of the top ten colleges accepting Waldorf high school graduates in 2004 are not on the aggregate top ten list (University of Puget Sound, Mount Holyoke College, San Francisco State University, and Willamette University). This may well reflect the growing number of Waldorf high schools and their locations around the country, as well as colleges' increasing knowledge of Waldorf schools and experience with Waldorf high school graduates.

Colleges and Universities Accepting Waldorf High School Graduates

1995–2004 Acceptances, Inclusive	2004 Acceptances
Oberlin College, (82)	**Lewis & Clark College**, (13)
Bard College, (72)	**University of Colorado**, (13)
University of California-Santa Cruz, (57)	**University of Puget Sound**, (12)
University of Colorado, (56)	**Mount Holyoke College**, (10)
Hampshire College, (55)	**Oberlin College**, (10)
Lewis & Clark College, (48)	**University of California-Santa Cruz**, (9)
Earlham College, (45)	**Sarah Lawrence College**, (9)
Sarah Lawrence College, (45)	**San Francisco State University,** (9)
Skidmore College, (44)	**Willamette University,** (7)
Capilano College, (43)	**Earlham College,** (7)

Regional Differences

As might be expected, there are significant variations in college acceptances by region. These differences are probably based on the choices of colleges to which Waldorf graduates applied. While that information was not collected for this survey, it is likely that high school graduates would tend to apply to colleges relatively close to home.

For Waldorf graduates in the Pacific region, the top 10 schools to accept them were all on the West coast. For the Eastern region, 8 out of the top 10 colleges were in the East, but interestingly the very top college, Oberlin College, is in the Midwest (Oberlin, Ohio). Earlham College, at number 9, is also located in the Midwest (Richmond, Indiana). While Ohio and most parts of Indiana are in the Eastern Standard Time Zone, it is worth noting their location in the Midwest as opposed to being near the coast. For Canadian high school graduates, 8 of the top 10 accepting colleges are in Canada, with Oberlin College and Bard College being the only schools not in Canada.

The Central and Mountain regions were more diversified. The Central Waldorf graduates' top 10 acceptances included 6 colleges in the Central Time Zone and 4 in the East. The Mountain Waldorf graduates' top 10 acceptances included 6 colleges in the Mountain Time Zone, 2 in the Pacific Time Zone, and 2 in the Eastern Time Zone.

Differences Based on Age of the Waldorf School

The vast majority of Waldorf graduates over the course of this survey come from Mature Waldorf Schools:

Additionally, Mature Waldorf high schools are heavily concentrated in the East (6 in the East and 3 in the Pacific region), while Medium and Young schools are much more evenly distributed.

When analyzing the differences in college acceptances across this category, it appears that geography plays a much greater role than school age: New York University accepted 36 students from Mature Waldorf high schools, but does not appear in the top 20 accepting colleges for either Medium or Young schools; this is most likely because of the number of Mature Waldorf schools on the East Coast. Likewise, the University of Colorado at Boulder accepted 39 students from Medium schools, but does not appear in the top 20 accepting colleges for graduates from Mature Waldorf schools, as there are no Mature Waldorf high schools in the Mountain region. Despite these regional differences, however, the top 3 colleges accepting graduates from Mature high schools (University of California at Santa Cruz, Oberlin College in Oberlin, Ohio, and Bard College in Annandale-on-Hudson, New York) appear in the top 12 accepting colleges for graduates from all three categories: Mature, Medium, and Young high schools.

Number of Graduates by Waldorf High Schools Age
1995-2004, Inclusive

School Age Category	Number of Graduates in this Survey
Mature	1,868
Medium	540
Young	368
Total	*2,776*

Number of Waldorf High Schools with Graduating Classes

		Eastern	Central	Mountain	Pacific	Canada
Mature		6	0	0	3	2
Medium		1	2	2	1	0
Young		3	2	1	3	1

Which Colleges Do Waldorf Graduates Attend?

Waldorf graduates choose to attend a wide range of colleges and universities. In fact it is notable that within a graduating class at a given school, there were generally very few people going to the same college as their classmates. In 2004 alone, the 438 Waldorf graduates attended 201 different colleges.

It is not surprising to see Oberlin at the top of the list of the top 10 colleges that Waldorf graduates have attended directly after high school graduation. However, it is interesting to note that 4 of the 10 are large universities, belying the impression that most Waldorf graduates go to small liberal arts schools.

Regional Differences

Waldorf graduates tend to attend colleges in their own geographical areas. For the most part, the top 10 accepting colleges for a given area are also the top 10 attended colleges.

Top Colleges Attended by Waldorf Graduates
1995-2004, Inclusive

University Name	Number of Students Attended	Number of Students Accepted	Percentage of Acceptances that Attend
Oberlin College, Oberlin, OH	47	82	57.3%
Capilano College, N. Vancouver, Canada	43	N/A[5]	N/A
University of California-Santa Cruz, CA	36	57	63.2%
Bard College, Annandale-on-Hudson, NY	34	72	47.2%
University of Colorado, Boulder, CO	31	56	55.4%
Hampshire College, Amherst, MA	26	55	47.3%
Earlham College, Richmond, IN	23	45	51.1%
New York University, New York, NY	22	41	53.7%
California State University-Northridge, CA	20	23	86.96%
Mount Holyoke College, South Hadley, MA	20	38	52.6%

Carnegie Classifications

In looking at the types of institutions that Waldorf graduates attended, some 32.24% go to universities that contain Masters or Doctoral programs. An additional 27.27% of Waldorf graduates go to liberal arts baccalaureate colleges.

Even though many people view Waldorf schools as "arts schools that encourage graduates to go into the arts," only 3.95% of Waldorf graduates go to *Specialized Institutions–Schools of art, music, and design* (Carnegie Classifications). While many students

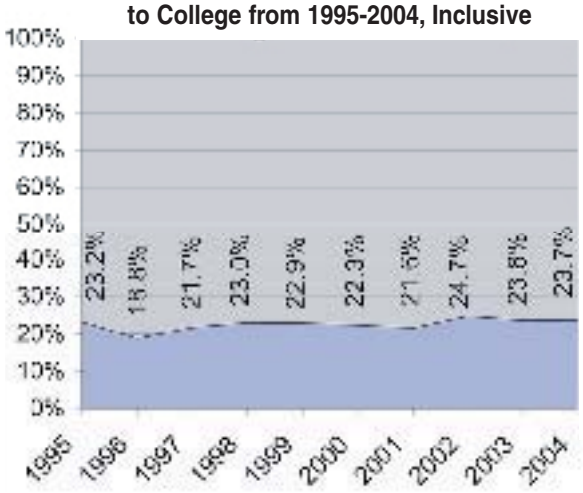
specialize in the arts at more generalized institutions which would not show up in this survey, this number is still much lower than many might expect. 1.2% attend other specialized institutions (engineering and technical schools, business and management, etc.), although again many more students may study these subjects at state universities or other colleges. 7.2% of Waldorf graduates go to associate colleges, and 6.48% of Waldorf graduates go to colleges or universities outside of the United States.

Graduates Not Going Directly to College

Of the 2,776 Waldorf high school graduates in this survey, 633 did not go directly to college (22.8%). Of these, we have no information on future plans for 96 students. Of the remaining 537 students, nearly half (39.7% or 213 students) were either accepted to a college and deferred admission for a year, announced plans to enroll in college after a year of work or travel, or were pursuing the Ontario Academic Credit (OAC), an interim step for many Canadian students to go to universities in Ontario.[6] This number (213 students) represents 7.6% of all Waldorf high school graduates in this survey. 86 students (3.1% of Waldorf high school graduates) went into training, education, or work/internship for a specific trade, or into community service. An additional 133 students (4.8%) were reported to go on to 'work' with no area or future plans specified. Of the total, 10 students (0.03%) joined the Armed Services.

While some schools keep detailed records of what graduates not going directly to college were planning to do, others keep little or no record at all. However, from those that did keep records, it is apparent that students deciding not to go directly to college are having rich life experiences. For anecdotal evidence, take this record from High Mowing's graduates' plans in 2003, when 8 of its

Percentage of Students Not Going Directly to College from 1995-2004, Inclusive



26 graduates that year did not go directly to college. These eight students' plans were: 1. train with a stonemason; 2. backpack and record music; 3. work for the Coast Guard; 4. join a circus; 5. become a comedian; 6. travel; 7. work on art; 8. 'work,' unspecified field. The diversity seen at High Mowing also occurs in schools of every category.

Trends over Time

The percentage of Waldorf students overall who do not go directly to college each year has been relatively stable over the past decade, ranging from 18.8% to 24.7%.

Age of the Waldorf School

One question in the researchers' minds was whether the age of the Waldorf school affected the number of graduates going directly to college. The results are difficult to interpret, as the high percentage of students at Canadian schools taking an extra year for the Ontario Academic Certificate skews the results for the Mature category significantly (see *Regional Differences*, below). Including the Canadian schools, the percentage of students at Mature schools not going directly to college stands at 23.67%. Excluding the Canadian schools, however, reveals the following trends (see table below), showing that for the most part, the younger schools do in fact have higher percentages of students who choose not to go directly to college.

Waldorf School Age Differences
Students Not Going Directly to College 1995–2004, Inclusive

School Category	Number of Students	Total Number of Graduates	Percentage
Mature (without Canadian schools)	270	1,508	17.9%
Medium	100	540	18.5%
Young	91	368	24.7%

Regional Differences

As mentioned above, the Canadian schools have a significantly higher rate of students not going directly on to college than do their United States counterparts. In addition to study for the OAC in Ontario, there is an established tradition (common in England and other parts of Europe as well) for high school graduates to engage in what they call a "Gap Year." The idea is by taking a year to travel, do community service, work, or engage in other experiences, young people will serve themselves well by being more focused in their studies or whatever they choose to do later in life.

Regional Differences
Students Not Going Directly to College 1995–2004, Inclusive

School Category	Number of Students	Total Number of Graduates	Percentage
Eastern	225	1,166	19.3%
Central	47	253	18.6%
Mountain	49	224	21.9%
Pacific	131	753	17.4%
Canada	181	377	48.0%

Conclusions and Further Research

Conclusions

The major conclusion from this survey is that Waldorf graduates are accepted to and attend a wide variety of colleges and universities with a broad geographical distribution. Geographical location of the Waldorf school affects college attendance more than age of the Waldorf school; however, age of the Waldorf school correlates inversely with a higher percentage of students from younger schools deciding not to go directly to college.

A significant portion of Waldorf graduates (22.8%) choose to not go directly to college. This number is significantly higher in Canadian schools (48%), where a "Gap Year" is commonly encouraged and additional study for the Ontario Academic Certificate was previously required.

Shortcomings of the Survey

Because this study was retrospective, the completeness of each questionnaire depended heavily on how much of this information each school had collected over the past decade. In general, most schools kept information on which colleges their graduates attended; however, the level of data collected on students not going directly to college varied widely. There is significant under-representation in regards to the college acceptance information. Collected from the Annual Reports that schools submitted to AWSNA, the information submitted by member schools was highly varied in content and format: some reported only students' future plans, others gave lists of colleges to which their graduates had been accepted, but with no numbers attached to them.

Recommendations

As Waldorf schools continue to proliferate and mature, it is important to track information on the future plans of Waldorf graduates. Collection of this data should be further standardized in Delegates' reports to AWSNA, and New Initiatives and Developing Schools should be encouraged to start collecting this information in a standardized way from the time of their first graduating class. Future studies should consider being prospective instead of retrospective.

Further Research

As previously mentioned, this study is the first phase in a two-part study and will form the foundation upon which further research will rest. Phase 2 will go much more deeply into the lives of Waldorf graduates. The researchers will target randomly selected graduates with the longest tenure at their respective Waldorf schools from the classes of 1994, 1996, 1998, 2000, and 2002. The students will be asked to provide the names of their employers or several college professors. The researchers will then call these individuals and ask them specific questions about the students. The researchers are most interested in determining the level of emotional intelligence, social awareness, cognitive flexibility,

and unique qualities and deficiencies the students brought to the class or work situation.

The study will ascertain how many of these students graduated from a university or college, how many went on to graduate school, and what occupations they engaged in after college, revealing the range of vocations and careers. The students themselves will be asked to comment on their Waldorf and college experiences, evaluate their own physical and mental health, assess their life values (which will be evaluated based on a blind research model, or other statistically accepted model, so that the information can be quantified). We will ask about their personal long-term commitments to partners and how they value close relationships.

In the end we hope to have both anecdotal and statistical information to evaluate.

FOOTNOTES:

1. Graph supplied by David Mitchell from material for the AWSNA Development Committee.

2. Camphill Special School in Beaver Run, PA, is a residential and school program for children and adolescents with developmental disabilities and is not included in this study. More information about Camphill Special School can be found at http://www.beaverrun.org/ .

3. This new database was designed by Ken Beitel.

4. Data gathered from AWSNA records by David Mitchell.

5. The Canadian Waldorf high schools have not tracked college acceptances, so only attendances were recorded.

6. The Ontario Academic Certificate (OAC) was required, until recently, to enter into colleges and universities in Ontario, Canada, and the Toronto Waldorf School set up an optional thirteenth year to prepare for these exams.

Appendix E
Alphabetical List of Colleges and Universities Accepting Waldorf Graduates, 1995–2004, Inclusive

Aberdeen College, SCOTLAND
Academy of Art College
Acadia University, CANADA
Adams State College
Adelphi University
Adrian College
Agnes Scott College
Alaska Pacific University
Albertson College
Albion College
Albright College
Alfred University
Allegany College of Maryland
Allegheny College
Allentown College of Saint Francis De Sales
American Academy of Art
American Academy of Dramatic Arts
American College, The
American Conservatory Theater
American River College
American University
Amherst College
Anna Maria College
Antioch College
Appalachian State University
Arizona State University Main
Asbury College
Assumption College
Augsburg College
Austin College
Austin Community College
Babson College
Baldwin-Wallace College
Bard College
Barnard College
Barry University
Bates College
Baylor College of Medicine
Beaver College
Bellevue Community College
Belmont University
Beloit College
Bennington College
Bentley College
Berea College
Berkelee College of Music
Birmingham-Southern College
Bloomsburg University of Pennsylvania
Boston College
Boston Conservatory
Boston University
Bowdoin College
Bradford College
Brandeis University
Brevard College
Briarwood College
Brigham Young University
Bristol Community College
Brock University, CANADA
Brooks Institute
Brown University
Bryn Athyn College of the New Church
Bryn Mawr College
Bucknell University
Burlington College
Butler County Community College
Butler University
Cabrillo College
Cabrini College
California College of Arts and Crafts
California Institute of Technology
California Institute of the Arts
California Lutheran University
California Maritime Academy
California Polytechnic State University-San Luis Obispo
California State Polytechnic University-Pomona
California State University-Channel Islands
California State University-Chico
California State University-Dominguez Hills
California State University-Fresno
California State University-Fullerton
California State University-Long Beach
California State University-Los Angeles
California State University-Monterey Bay
California State University-Northridge
California State University-Sacramento
California State University-Stanislaus
Campbell University
Canada College
Capilano College, CANADA
Carleton College
Carnegie Mellon University
Case Western Reserve University
Castleton State College
Catholic University of America, The
Cazenovia College
Center for Creative Studies - College of Art and Design
Central Michigan University
Chaminade University of Honolulu
Champlain College
Chapman University
Chatham College
City University of New York Bernard M. Baruch College
City University of New York Borough of Manhattan Community College
City University of New York Brooklyn College
City University of New York City College
City University of New York Hunter College
City University of New York John Jay College of Criminal Justice
City University of New York Queens College
Claremont McKenna College
Clark College
Clark University
Clarkson College
Clemson University
Cleveland Institute of Art
Cleveland Institute of Music
Coe College
Cogswell Polytechnical College
Colby College
Colby-Sawyer College
Colgate University
College of Marin

College of New Zealand, NEW ZEALAND
College of Saint Catherine
College of Saint Rose
College of San Mateo
College of Santa Fe
College of the Atlantic
College of the Canyons
College of the Holy Cross
College of the Redwoods
College of William and Mary
College of Wooster, The
Colorado College
Colorado Mountain College
Colorado School of Mines
Colorado State University
Columbia College
Columbia University in the City of New York
Columbia-Greene Community College
Concordia University
Concordia University, Montreal CANADA
Connecticut College
Cooper Union
Corcoran School of Art
Cornell College
Cornell University
Creighton University
Culinary Institute of America
Curry College
Curtis Institute of Music
Dalhousie College, CANADA
Daniel Webster College
Dartmouth College
Davidson College
De Anza College
Deep Springs College
Delaware County Community College
Delaware State University
Delaware Valley College
Denison University
DePaul University
Dickinson College
Douglas College, CANADA
Dowling College
Drake University
Drew University
Drexel University
Duke University
Duquesne University
Earlham College
East Carolina University
East Stroudsburg University of Pennsylvania
Eastern Kentucky University
Eastern Michigan University
Eastern New Mexico University Main Campus
Eastern Oklahoma State College
Eckerd College
Edinboro University of Pennsylvania
Elizabethtown College
Elmhurst College
Elmira College
Elon College
Embry-Riddle Aeronautical University
Emerson College
Emerson College, ENGLAND
Emily Carr Institute of Art & Design, CANADA
Emory University
Endicott College
Eugene Bible College
Evergreen State College, The
Fairfield University
Fanshawe College, CANADA
Fashion Institute of Design and Merchandising
Fashion Institute of Technology
Fisher College
Fisk University
Fitchburg State College
Five Towns College
Florida Atlantic University
Florida Institute of Technology
Florida International University
Florida State University
Foothill College
Fordham University
Fort Lewis College
Franklin & Marshall College
Franklin Pierce College
Friends University
Front Range Community College
Frostburg State University
Full Sail Real World Education
Fullerton College
Furman University
Genesee Community College
George Brown College, CANADA
George Mason University
George Washington University
Georgetown University
Georgia Institute of Technology
Georgian College, CANADA
Gettysburg College
Goddard College
Gonzaga University
Goshen College
Goucher College
Grand Valley State University
Green Mountain College
Grinnell College
Guilford College
Gustavus Adolphus College
Hamilton College
Hampshire College
Hampton University
Hartford Seminary
Hartwick College
Harvard University
Harvey Mudd College
Haverford College
Hawaii Pacific University
Hendrix College
Henry Cogswell College
Hiram College
Hobart and William Smith Colleges
Hofstra University
Hogeschool Helican Centrus voor Studiekeuze, HOLLAND
Hollins University
Holy Cross College
Hood College
Hope International University
Howard University
Hudson Valley Community College
Humber College, CANADA
Humboldt State University
Indiana University at Bloomington
Indiana University of Pennsylvania
International Technical College
Iona College

ITESO, MEXICO
Ithaca College
Izmir Institute, TURKEY
James Madison University
Johns Hopkins University
Johnson & Wales University
Johnson State College
Juniata College
Kalamazoo College
Kansas State University
Keene State College
Kendall College
Kendall College of Art and Design
Kent State University Main Campus
Kenyon College
King's College
Kings University College, CANADA
Knox College
Kutztown University of Pennsylvania
Kwantlen University College, CANADA
La Roche College
La Salle University
Lafayette College
Lake Forest College
Lakehead University, CANADA
Langara College, CANADA
Lawrence University
Le Moyne College
Lebanon Valley College
Lehigh University
Lesley University
Lewis & Clark College
Linfield College
Lock Haven University of Pennsylvania
Long Island University Brooklyn Campus
Long Island University C. W. Post Campus
Long Island University: Friends World College
Loyola College in Maryland
Loyola Marymount University
Loyola University New Orleans
Lycoming College
Lynchburg College
Macalester College
Madison Area Technical College
Maharishi University of Management
Maine College of Art
Maine Maritime Academy
Malaspina University College, CANADA
Manhattan College
Manhattan School of Music
Manhattanville College
Marist College
Marlboro College
Mary Washington College
Marygrove College
Maryland College of Art and Design
Maryland Institute College of Art
Marymount College
Marymount Manhattan College
Marymount University
Massachusetts College of Art
Massachusetts Institute of Technology
Massachusetts Maritime Academy
McDaniel College
McGill University, CANADA
McMaster University, CANADA
Menlo College
Mercy College
Merrimack College
Mesa State College
Messiah College
Metropolitan State College of Denver
Miami University
Michigan State University
Middlebury College
Middlesex Community College
Millersville University of Pennsylvania
Mills College
Millsaps College
Milwaukee Area Technical College
Minneapolis College of Art Design
Mitchell College
Monash University, AUSTRALIA
Montana State University - Billings
Montana State University - Bozeman
Montgomery College Germantown Campus
Montserrat College of Art
Moore College of Art and Design
Moorpark College
Moravian College
Morehouse College
Mount Allison University, CANADA
Mount Holyoke College
Mount Ida College
Mount Saint Mary College
Muhlenberg College
Naropa University
Nassau Community College
Nazareth College of Rochester
New College
New England College
New England Conservatory of Music
New England Institute of Technology
New School University
New York Institute of Technology - Central Islip Campus
New York Institute of Technology Main Campus - Old Westbury
New York University
Newbury College
North Carolina School of the Arts
North Idaho College
Northeastern University
Northern Arizona University
Northland College
Northwestern University
Northwood University
Oakland University
Oberlin College
Occidental College
Oglethorpe University
Ohio State University Main Campus, The
Ohio University Main Campus
Ohio Wesleyan University
Okanagan University College, CANADA
Olivet College
Olivet Nazarene University
Orange County Community College
Oregon Institute of Technology
Oregon State University
Otis College of Art and Design
Otterbein College
Pace Institute
Pace University New York Campus
Pacific Lutheran Theological Seminary
Pacific Lutheran University
Pacific University
Parsons School of Design

Pasadena City College
Paul Smith's College of Arts and Sciences
Peabody Institute of Johns Hopkins University
Peninsula College
Pennsylvania Academy of the Fine Arts
Pennsylvania College of Technology
Pennsylvania Institute of Technology
Pennsylvania School of Art & Design
Pennsylvania State University College of Medicine
Pennsylvania State University Harrisburg
Pepperdine University
Philadelphia University
Pierce College
Pine Manor College
Pitzer College
Plymouth State College
Polytechnic University
Pomona College
Portland Community College
Portland State University
Pratt Community College
Pratt Institute
Prescott College
Princeton University
Providence College
Purchase College, State University of New York
Purdue University Calumet
Queen's University, CANADA
Queens College
Quinnipiac University
Radford University
Ramapo College of New Jersey
Randolph-Macon College
Red Rocks Community College
Reed College
Regis University
Rensselaer at Hartford
Rensselaer Polytechnic Institute
Rhode Island School of Design
Rice University
Richmond College, ENGLAND
Richmond University, LONDON
Ringling School of Art and Design
Ripon College
Roanoke College
Rochester Institute of Technology
Rockland Community College
Rocky Mountain College of Art & Design
Roger Williams University
Rollins College
Roosevelt University
Rose-Hulman Institute of Technology
Rutgers, The State University of New Jersey, Camden Campus
Ryerson University, CANADA
Sacramento City College
Sacred Heart University
Sage Colleges-Albany Campus
Saint Anselm College
Saint John's College
Saint John's University
Saint Joseph College
Saint Joseph's College
Saint Joseph's University
Saint Louis University SPAIN
Saint Mary's College
Saint Michael's College
Saint Olaf College
Salem State College
Salisbury State University
San Diego State University
San Francisco Art Institute
San Francisco Conservatory of Music
San Francisco State University
San Jose State University
Santa Clara University
Santa Monica College
Santa Rosa Junior College
Sarah Lawrence College
Savannah College of Art and Design
Schenectady County Community College
School of the Art Institute of Chicago
School of the Museum of Fine Arts-Boston
School of Visual Arts
Scripps College
Seattle Central Community College
Seattle University
Selkirk College, CANADA
Seneca College, CANADA
Seton Hall University
Shenandoah University
Shimer College
Shippensburg University of Pennsylvania
Siena College
Siena Heights University
Sierra College
Simmons College
Simon Fraser University, CANADA
Skidmore College
Slippery Rock University of Pennsylvania
Smith College
Sonoma State University
South Dakota State University
South Puget Sound Community College
Southern Illinois University at Carbondale
Southern Methodist University
Southern Oregon University
Southwestern University
Spelman College
Springfield College
St. Andrews Presbyterian College
St. Andrews, SCOTLAND
St. Edward's University
St. Francis Xavier University, CANADA
St. John's College
St. Lawrence University
St. Mary's College of Maryland
Stanford University
State University of New York at Albany
State University of New York at Binghamton
State University of New York at Buffalo
State University of New York at Farmingdale
State University of New York at New Paltz
State University of New York at Stony Brook
State University of New York College at Brockport
State University of New York College at Cortland
State University of New York College at Fredonia
State University of New York College at Geneseo
State University of New York College at Old Westbury
State University of New York College at Oneonta
State University of New York College at Oswego
State University of New York College at Plattsburgh
State University of New York College at Potsdam
State University of New York College of Agriculture and Technology at Coble
State University of New York College of Environmental Science and Forestry

State University of New York Maritime College
Sterling College
Stonehill College
Stony Brook University
Suffolk University
Susquehanna University
Swarthmore College
Sweet Briar College
Syracuse University
Taylor University
Temple University
Texas A&M University
Texas A&M University - Corpus Christi
Texas Tech University Health Sciences Center
Towson University
Trent University, CANADA
Trinity College
Trinity University
Tufts University
Tulane University
Tusculum College
Union College
United States Air Force Academy
United States Military Academy
Unity College
University College, Durham, ENGLAND
University of Alabama at Birmingham
University of Arizona
University of Bridgeport
University of British Columbia, CANADA
University of California-Berkeley
University of California-Davis
University of California-Irvine
University of California-Los Angeles
University of California-Riverside
University of California-San Diego
University of California-San Francisco
University of California-Santa Barbara
University of California-Santa Cruz
University of Cape Town, SOUTH AFRICA
University of Chicago
University of Cincinnati Main Campus
University of Colorado at Boulder
University of Colorado at Colorado Springs
University of Colorado at Denver
University of Connecticut
University of Dallas
University of Dayton
University of Delaware
University of Denver
University of Detroit Mercy
University of Findlay, The
University of Florida
University of Georgia
University of Guelph, CANADA
University of Hartford
University of Hawaii at Hilo
University of Hawaii at Manoa
University of Hawaii Honolulu Community College
University of Hawaii Kapiolani Community College
University of Hawaii Leeward Community College
University of Hawaii Windward Community College
University of Idaho
University of Illinois at Chicago
University of Illinois at Urbana-Champaign
University of Iowa
University of Kentucky
University of La Verne
University of Latvia
University of Louisiana at Lafayette
University of Maine
University of Maine at Machias
University of Maryland Baltimore
University of Maryland Baltimore County
University of Maryland College Park
University of Maryland GERMANY
University of Massachusetts
University of Massachusetts Boston
University of Miami
University of Michigan-Ann Arbor
University of Minnesota-Duluth
University of Montana - Missoula College of Technology, The
University of Montreal
University of Nevada, Reno
University of New England
University of New Hampshire
University of New Haven
University of New Mexico Main Campus
University of North Carolina at Asheville
University of North Carolina at Chapel Hill
University of North Dakota Main Campus
University of North Texas
University of Northern British Columbia
University of Northern Colorado
University of Oregon
University of Ottawa, CANADA
University of Pennsylvania
University of Pittsburgh at Bradford
University of Pittsburgh, Pittsburgh Campus
University of Portland
University of Puget Sound
University of Redlands
University of Rhode Island
University of Richmond
University of Rochester
University of San Diego
University of San Francisco
University of Scranton
University of South Florida
University of Southampton, ENGLAND
University of Southern California
University of Southern Maine
University of Tampa
University of Texas at Austin
University of the Arts
University of the Pacific
University of the Sciences in Philadelphia
University of Tokyo, JAPAN
University of Toledo
University of Toronto, CANADA
University of Tulsa
University of Utah
University of Vermont
University of Victoria, CANADA
University of Virginia
University of Washington
University of Waterloo, CANADA
University of Western Ontario, CANADA
University of Windsor, CANADA
University of Wisconsin Colleges
University of Wisconsin-Madison
University of Wisconsin-Oshkosh
University of Wisconsin-Superior
University of Wyoming
Unspecified Community College
Ursinus College

Appendix F
Alternatives to College

Utica College of Syracuse University
Valley College of Technology
Valparaiso University
Vancouver School of Animation
Vancouver School of Theology
Vancouver Vocational Institute
Vanderbilt University
Vassar College
Villanova University
Virginia Commonwealth University
Virginia Polytechnic Institute and State University
Virginia Wesleyan College
Wagner College
Wake Forest University
Warren Wilson College
Wartburg College
Washington College
Washington State University
Washington University
Wayne State College
Wayne State University
Wellesley College
Wells College
Wentworth Institute of Technology
Wesley College
Wesleyan College
Wesleyan University
West Chester University of Pennsylvania
West Virginia University
Western Culinary Institute
Western Maryland College
Western Michigan University
Western New England College
Western State College
Western University of Health Sciences
Western Washington University
Western Wisconsin Technical College
Westfield State College
Westminster Choir College of Rider University
Westmont College
Wheaton College
Wheelock College
Whitman College
Whittier College
Widener University
Willamette University
William Woods University
Williams College
Wittenberg University
Woodbury College
Worcester Polytechnic Institute
Yale University
York College

The following is a list of alternate choices to college that Waldorf graduates have made for the year(s) following high school graduation. In many cases the students received a one-year deferment from colleges to which they were accepted.

Studied ballet in London, England
Traveled to Chile to study crafts
Became a professional forester
Took a year to travel throughout the United States by motorcycle
Took a year to travel to Europe (several responses)
Traveled to Ecuador to participate in an international work project for a year
Took a year to live in Italy and learn Italian
Became a professional competitive horsewoman
Traveled to Japan sponsored by Rotary International
Attended cooking or culinary school (several responses)
Volunteered at ITESCO in Guadalajara, Mexico
Apprenticed with an architectural firm in Seattle
Apprenticed with a fashion designer
Traveled for two years in the "Up With People" program
Pursued a career in the performing arts in Los Angeles (several responses)
Acted in a lead role in a television series in New Zealand
Worked as a production assistant for the internationally acclaimed "Medieval Babes" in London
Went to Vienna, Austria, to apprentice with a world famous painter
Stayed in Chicago to study art privately
Traveled to Alaska to fish commercially for crabs for a year
Studied to be a professional dog trainer
Went to work on biodynamic farms (a large number of responses)
Became certified as day care workers (several responses)
Became trained masseurs (several responses)
Took a year to work for "Canada Free Youth," "Serve Canada," or "Katimavik" (several responses)
Went to Mexico to a Spanish intensive language school
Went to Guatemala to a Spanish intensive language school
Went to Spain to teach English and study
Went to Spain to be a nanny for a year
Went to France to be a nanny for a year
Went to Europe to make a documentary film
Worked for Habitat for Humanity (several responses)
Worked for a year to earn money for college (several responses)
Volunteered in Camphill Villages (several responses)
Worked for a year at a Camphill Village in India
Worked for a year at a Camphill Village in Ireland
Enrolled in the teacher training program for Waldorf handwork teachers
Joined the Big Apple circus
Became a juggler with "Circus Smirkus"
Became a stone mason building St. John's Cathedral in New York City

Book Review

Tech Tonic: Towards a New Literacy of Technology, Alliance for Childhood

(College Park, Maryland: Alliance for Childhood, 2004).

Sharna Olfman, PhD

Tech Tonic: Towards a New Literacy of Technology is an outstanding follow-up to the Alliance For Childhood's earlier report, *Fool's Gold*. *Fool's Gold*, published in 2000, informed readers as to how introducing computer technologies into children's lives prematurely can undermine healthy psychological and neurological development. It went on to elucidate developmental imperatives and sound educational principles. *Tech Tonic* takes this cautionary tale a step further by introducing developmental guidelines for technology literacy as well as guidelines for teachers, teacher education, and citizen action.

If I sound enthusiastic about this book, it is because in the 1990s I witnessed a growing emphasis on early academics and computer-based technologies in preschool and kindergarten settings, and a dramatic increase in the number of children being diagnosed with psychiatric disturbances, such as ADHD, learning disabilities, depression, and anxiety. I believe that these concurrent trends are linked, because a relentless and uncritical emphasis on early literacy and "screen time" does not support young children's developmental needs for experiential and emotionally grounded learning through play and sensitive, one-on-one mentoring. When children are required to learn in settings that are not developmentally appropriate, they are more likely to be disturbed, either because they cannot meet the demands that are being made of them, or because the stress of trying to do so may push already vulnerable children towards illness.

In December 2004, UNICEF released a document entitled *Childhood Under Threat* which states that the survival of more than half the world's children, numbering more than a billion, is now at risk. Twenty-nine thousand children are dying every day—mostly of preventable causes. More than three million are enmeshed in the sex trade, and more than 120 million, most of them girls, do not attend primary school. These statistics refer mainly to "third world" countries. But children in wealthy nations are also suffering, and record levels of obesity, mental illness, and violence provide eloquent testimony to our failure to meet their needs. For now, rich and poor nations differ dramatically in the ways that they fail children, but we will likely see these patterns merge in the fate of the next generation of children. Prior to the 1992 Rio De Janeiro summit that led to the Kyoto Accord, half the world's Nobel laureates warned that we are on a collision course with nature, and many believe that we have only a generation in which to replenish and detoxify the earth. Meanwhile, industries continue to spew deadly toxic chemicals from their sweatshops into our air, water, and soil. These toxins do

not recognize national borders or socioeconomic status and can be found in human tissue, blood, and breast milk half way across the globe from their point of origin.

How do we rescue our children's future? While scholars and policy makers propose various solutions to address the economic, political, ecological, or psychological dimensions of the problem, we must seek out new solutions that effectively integrate them. A new approach called "Child Honoring," articulated by Raffi (Cavoukian), beloved children's singer, song writer, and child advocate, recommends that all vital decisions about environmental matters, the economy, and education should be based on criteria that obligate us to focus on and promote *what best serves the needs of young children*. *Tech Tonic* could thus be described as a "child honoring" document.

A child's exponential rate of development in the early years renders her exquisitely vulnerable to environmental influences. Her brain, body, and psychological integrity are easily derailed by exposure to physical or psychic trauma. Conversely, wholesome and loving environments enable children to fully actualize their full human potential. A healthy, intact child is imbued with unfettered curiosity, enthusiasm, initiative, and a growing sense of kinship with and respect for other living creatures. She is grounded in her family and her community, she is connected to the natural order, and at the same time she is able to express herself and place her own personal stamp on the world. Her thinking is aligned with her emotional and bodily experience, and infused with artistry, imagination, and soulfulness. But also, and above all, only a healthy child can become an adult with the will, wisdom, and creativity to harness new and emerging technologies in a way that is humane and ecologically sustainable.

Tech Tonic reminds us that the current generation of youngsters will be the stewards of a world that is changing at a mind boggling pace—a world marred by terrorism, environmental degradation, and weapons of mass destruction. It is imperative, therefore, that teachers consider not only academic performance and curriculum content, but how to foster children's ethical, emotional, and creative potential. *Tech Tonic* provides educators, policy makers, and parents a guide by which to teach children to learn how to develop and use modern technologies in the service of the preservation of nature and the development of peaceful global relationships. It is a *must read* for educators, policy makers, and parents alike, and should be required reading for education majors.

Sharna Olfman is a clinical psychologist and an associate professor of developmental psychology at Point Park University, where she is also the founding director of the *Childhood and Society Symposium*, a multidisciplinary forum on wide-ranging issues affecting children in the wake of rapid technological change and globalization. Dr. Olfman is the editor of the *Childhood in America* book series for Praeger Press. She recently edited and contributed to *Childhood Lost: How American Culture is Failing Our Kids* (2005), and *All Work and No Play: How Educational Reforms Are Harming Our Preschoolers* (2003).

The Online Waldorf Library
www.waldorflibrary.org

Marianne Alsop

A primary focus of the work of the Online Waldorf Library (OWL) during recent months has been facilitating research for visitors to the online library. We have assisted with inquiries that have come from individuals in many countries, mostly from Australia, the Philippines, China, and Canada, as well as from teachers and parents in Waldorf schools in the United States. In addition, a continuing stream of questions from parents home-schooling their children has come from the United Kingdom and the United States.

Each inquiry is different. Questions from countries outside the United States tend to be broad: how to start a Waldorf school and where to apply for funding; how to adapt the curriculum to a country culturally different from the West; what to read (first) to learn about Waldorf education. If necessary, questions may be referred to other organizations, such as AWSNA, the Bund (the German counterpart to AWSNA in this country), the Freunde in Germany, and the Waldorf Answers web site.

Topics Waldorf teachers and others working in Waldorf schools in the United States have been interested in during the past few months include: children and the effect of media/technology (many inquiries), school readiness (also many inquiries), reading lists for the elementary grades, multicultural resources for teaching grades 1 to 4, school leaving and the transition to high school from the 8th grade, eurythmy in the kindergarten, how to begin a Waldorf high school, tuition, and financial aid. Research time is also spent helping those with home-schooling resource issues as well as parents who have specific questions about the Waldorf curriculum. Inquiries continue to come from parents and public school teachers who wish to adapt the Waldorf curriculum to public charter schools.

OWL offers articles, books, and links to places where resources can be found. Suggested reading lists have been developed for parents new to Waldorf education, for college students looking at Waldorf education as a career, and for members of the general public who have an interest in exploring Waldorf education.

The *Enewsletter* is sent quarterly to subscribers throughout the world. There are now 156 individual subscribers, 32 schools, and 8 teacher education institutes internationally who receive the *Enewsletter* upon their direct request. New subscribers are added to the list daily.

Our website average is still 2000 visitors a month. International usage continues to be strong with more new visitors from Andorra, Ecuador, Namibia, and Kenya. The most frequently visited areas on the website include the Search database, the Research page, New Resources, and the Waldorf Journals Project. Among the journals, the *Research Bulletin*, the archives of *Education as an Art* and *Gateways* receive the greatest attention.

Please do not hesitate to contact Marianne Alsop at owlibrary@sbcglobal.net with comments or suggestions.

About the Research Institute for Waldorf Education

The Research Institute for Waldorf Education is an initiative on behalf of the Waldorf movement. It has received 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, and the Waldorf Schools Fund.

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 movement by becoming a supporting organization of AWSNA and by co-sponsoring research projects with the Association.

We have supported research projects that deal with essential contemporary educational issues such as attention-related disorders, trends in adolescent development and innovations in the high school curriculum, 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 nine years, and we are developing and distributing educational resources to help teachers in all aspects of their work.

The Research Institute is a 501(c) (3) tax-exempt organization.

Summary of activities supported by the Research Institute:

Research Projects

Art in Human Development
Attention Related Disorders Research Project
Exploring the Four Polarities in Child Development
Evaluation of the Urban Waldorf School in Milwaukee
Waldorf High School Research Project
Learning Expectations and Assessment Project
Waldorf Graduates Survey

Colloquia and Conferences

Towards Wholeness in Learning, 1996
Pathways of Healthy Child Development, 1998
Waldorf High School Research Colloquia,
2000-2004

Resource Development

Computers in Education–handbook for teachers
Being on Earth–a book for scientists and teachers
Online Waldorf Library–a website of resources for

Waldorf education
Themes in Waldorf Education–compilation of Rudolf Steiner's indications on teaching language arts and mathematics

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Groups, schools, or institutes that wish to become Supporting Members of the Research Institute are entitled to 20 copies of each issue of the *Research Bulletin*. Supporting memberships are $250 per year.

The Research Institute for Waldorf Education

Douglas Gerwin and David Mitchell, Co-Directors
P.O. Box 307
Wilton, NH 03086
Phone: (603) 654-2566
Fax: (603) 654-5258
email: researchinstitute@earthlink.net

Our new website is now up and running.
Please visit us at:
www.waldorfresearchinstitute.org

The Research Institute for Waldorf Education

P.O. Box 307, Wilton, NH 03086

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

E-mail: researchinstitute@earthlink.net

www.waldorfresearchinstitute.org