Editor's Introduction

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The Waldorf100 celebrations are raging on. To these celebrations we, at the *Research Institute for Waldorf Education*, have recently made a contribution by completing a wide-ranging survey of Waldorf graduates. Soon to be published as a book, named *Into the World: How Waldorf Graduates Fare After High School*, the survey aimed to capture the salient shared traits of North American graduates who have completed their Waldorf high school education in the past 25 years. An overview of the findings of this extensive study opens the current issue of the *Research Bulletin*, with an introductory article by Douglas Gerwin, who co-authored the study with yours truly and in collaboration with Connie Stokes and Andrew Starzynski.

Of the many lessons to be learned from our study, I would underline here one clear conclusion arising from the sea of data—both verbal and numerical, both anonymous and personal—collected for this project. This conclusion is that Waldorf graduates recognize (and are overwhelmingly appreciative of) the influence their school had in forming the individuals that they are today. By recognizing from a distance of time how and which elements of one's education have contributed to the shaping of one's self, these graduates indicate that they clearly *know themselves*. With such an outcome, the American Waldorf movement should be satisfied that at least half of its aims have been achieved.

Following Douglas' mostly celebratory summary of the observed outcomes of Waldorf education, we return to celebrate its inception in the second part of Nana Göbel's chapter on the first 50 years of Waldorf education in North America. This chapter is taken from Ms. Göbel's comprehensive history, recently published as *Die Waldorfschule und ihre Menschen Weltweit*, and which is currently being prepared for English publication as *The Waldorf School and Its People Worldwide*, in a translation by Jan Kees Saltet. The installment published here, by kind permission from Nana Göbel, starts with the tightening collaboration between veteran and newly-founded Waldorf schools in the second half of the 1960s and the emergence of The Waldorf Schools Conference of North America, which later transformed into AWSNA. With a timeline noting the sprouting of many new schools during the 1970s and 80s, the accommodation of much-needed teacher training programs, and the names of the various active figures in the American Waldorf movement, this chapter offers a clear moving-picture of the history that formed our present as Waldorf educators in North America.

In a tripartite piece on the wisdom to be learned from conscious observation and from self-conscious science, Craig Holdrege of the Nature Institute offers us an intriguing pairing of Rudolf Steiner with a contemporary German-American philosopher. Under the heading "Grounding through the Sense Experience," Holdrege juxtaposes teachings from one of Rudolf Steiner's better-known lectures and the writing of Albert Borgmann, professor emeritus of philosophy at the University of Montana.

Steiner's seminal 1911 Hannover lecture series, known in English as "The World of the Senses and the World of the Spirit," provides a description for some, for others a prescription of a step-by-step process of investigation of the world around us, an investigation infused by *feeling*—starting with the feeling of wonder—as much as it is guided by intellectual method. In a nutshell and in Steiner's words, translated anew by Craig Holdrege: "Wonder, reverence, wisdom-filled harmony with the phenomena of the world, and surrender to the course of the world—these are the stages through which we have to pass and which must always run parallel with thinking, never deserting it." That we are to learn from the world rather than impose our expectations and the logic of our sciences onto the world is indicated by this last step, where we "surrender" the former to "the facts as they present themselves and let them form the judgment."

Albert Borgmann is a well-known and well-respected voice in the circle of philosophers and academics engaged in questions of technology and its intersections with culture and with nature. He is also carefully attuned to the lessons that we can still learn from nature, though not because it stands in contrast to culture and its various products. In the 1995 article presented here, reprinted by kind permission from Island Press, Borgmann briefly traces the ancient separation of nature from the supernatural or divine to the modern differentiation of nature from the man-made, the artificial. It has become more than problematic, though, to suggest that "true

nature" is wilderness and wilderness is nature uninterrupted by human activity. Such distinctions, Borgmann argues, are hard to hold in an age of an artificially interrupted climate that affects all of nature, just as the distinction between the natural and the artificial has become imperceptible through the ever-advancing capacities of modern technology. Not only do we still have much to learn from nature, Borgmann suggests, perhaps we will learn even more from nature that bears "the traces of human action," as the latter will reveal our various relationships with and connectedness to the world of nature. Such connectedness and continuity is central to Borgmann's view, which prescribes that in the world of nature, as well as in the activities of culture, the "eminently real" calls on our attention not only due to its "commanding presence"—its outstanding uniqueness, identity, and dignity—but because this commanding presence is "an embodiment and disclosure of the world it has emerged from."

In his brief but poignant introduction to these two texts, Holdrege brings together Steiner's prescription for intellectual yet passionate investigation and Borgmann's indication how both natural and cultural phenomena reveal whole webs of relations that entangle us within them when we pay the right kind of attention to the reality out of which they emerge and to which we, too, belong.

We turn next to another set of three articles, each addressing a different central aspect in the life of a Waldorf school. In "Engaging the Sense of Well-Being," Elizabeth Seward explores the architectural style and classroom design of Waldorf schools. Seward aims to describe how the physical environment of these schools and their recognizable designs support human development in its threefold elements of head, heart, and hands.

Seward devotes special attention to Steiner's indication of 12 human senses and how the Waldorf study-space is designed specifically to support the four basic senses of touch, well-being, movement, and balance. In addition, Seward is able to show something we might start growing accustomed to: that recent research in mainstream education is discovering the pedagogical efficacy of elements used in Waldorf education for 100 years.

Mária Mesterházy, a Waldorf educator based in Budapest, shares her observations from her study of elements in the Waldorf teacher training program that has been operating in Hungary's Eötvös Loránd University since 1991. In the article "Becoming a Waldorf Teacher," based on research conducted for her doctoral dissertation, Ms. Mesterházy focuses on a unique component of the training program—the teacher's professional autobiography—in which trainees explore in writing the life course and significant experiences that have brought them to the profession and to the *identity* of a teacher, a Waldorf teacher.

Finally, Peter Lawton of the City of Lakes Waldorf School in Minneapolis reports of his school's experimentation with its governance model. Following a period of healthy enrollment and staff stability, the school's faculty and administration decided to explore changes in self-governance by forming a schoolwide body they named the Collegium, forming a wider circle around the traditional College of Teachers. The wider Collegium provides the traditional College of Teachers with both the mandate for governing and a collegial oversight over its decisions and procedures. With the model of the Collegium, which meets three times a year and as required, the school was able to draw more colleagues into the responsibility of self-governance without necessarily overburdening them with the demands and tasks of the College.

While this experiment is still in its early stages—the Collegium was established at the beginning of the previous school year—it is presented here as a case study for other Waldorf schools that are grappling with their existing model of school governance. What is of additional value in Peter's article is that it tells the *history* of this experiment just as much as it offers a possible blueprint for other schools to follow.

Towards the end of this issue, you will find a helpful review by Stephen Sagarin of Betty Staley's recent book, *Tending the Spark: Lighting the Future for Middle School Students*, of which we plan to print a sample chapter in the next issue of the *Research Bulletin*.

We conclude, as usual, with reports from the Waldorf Online Library, as well as with news regarding new titles coming out from Waldorf Publications and the activities of the Research Institute. An index of all the articles published in the *Bulletin* since its inception to the current issue should keep you informed about the research, ideas, and initiatives we try to make available to Waldorf teachers and the Waldorf community at large in their efforts to learn, work, and grow.

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