Editor's Introduction

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This issue of the *Research Bulletin* is being produced during the global Coronavirus pandemic, after schools have already been shut and stores and restaurants closed. The direct and indirect impact of the invisible virus is very visible in our worlds, a sobering reminder of the wider dimensions of reality beyond that which meets the eye. As the shape of daily life keeps transforming from day to day, Waldorf schools, like all other schools in the country and across the world, are grappling with modes of "distant learning" – a term that sounds so foreign to a Waldorf ear. The distance usually observed by Waldorf educators is that of time rather than of space; that is, the distance between the sowing of the seeds of learning in the classroom and their coming to fruition later in life. A second current term invoking distance—"social distancing"—grinds even harsher on the ear. If one thing has so far become clear to any parent or educator, it is the child's absolute need for socialization in a shared, un-mediated space. There will be many lessons to be learned from these strange days which are currently upon us, and we can only wish that by the time you read this issue, the trial will have already passed and the learning of lessons begun. To the issue, then.

As we continue to mark Waldorf education's centennial, we open Volume XXV-1 with a selection of vignettes depicting members of the team that launched the first Waldorf school in Stuttgart under Rudolf Steiner's direction. These vignettes, written by the Czech Waldorf educator and scholar Tomáš Zdražil of the *Freie Hochschule Stuttgart – Seminar for Waldorf Pedagogy*, were recently published in book form by Waldorf Publications. We proceed with one more overview of the arrival of Waldorf education in the United States, wherein Michael Holdrege traces the birth of the North American Waldorf movement to Carnegie Hall in 1910. There, in a seventh-floor studio, a group of musicians, who had encountered in their European travels the teachings of Rudolf Steiner, started meeting up as an anthroposophical study group. Holdrege draws the general lines that led from these anthroposophical seeds to the first Waldorf school in New York City, in 1928, and the later sprouting of more schools throughout the country. This review includes important reminders of the ongoing challenges Waldorf education faces in this country: the differences between fully independent Waldorf schools and public Waldorf schools; the difficulties in sustaining fully accredited, full-time teacher-training institutions; and the growing gap in attitude even between progressive public schools and the original impulse of Waldorf education.

We are very pleased to be able to publish here the lecture series delivered by Elan Leibner at the 2019 AWSNA summer conference in Philadelphia. Under the title "A Collaborative Approach to Educational Freedom," Leibner makes a cogent plea for a continued inspiration of Waldorf pedagogy by anthroposophical impulses and research, while at the same time advocating for a continued effort for innovation and change. Consistency in Waldorf education, Leibner claims in these lectures, should be exercised in the quality of the teaching, not in the content of the curriculum, and innovation is especially needed today to expand the inclusivity of Waldorf communities, to meet the challenges of the time, and to improve the therapeutic efficacy of Waldorf education. Leibner proceeds to offer guidelines, action plans, and institutional structures that would assist schools seeking to develop the art of Waldorf education. We recommend paying close attention to this lecture series not only for the important ideas and guidelines it sketches out but also for the sketching itself, weaving America's national ideals with the author's personal experience and with the teachings of anthroposophical insight.

Coming from within the parent-child classrooms designed for babies, toddlers, and their parents, Diana Marshall Mei of the San Francisco Waldorf School describes the importance of Waldorf early childhood activities and their capacity to prevent pedagogical and other obstacles later in life. Jennifer Deathe follows suit with a question that is coming to the forefront in many schools across the country: Why are so many Waldorf schools not as diverse as we would like them to be, and what could be done about it? Applying several research methods and focusing on the Ontario Waldorf school in which she works, Deathe raises two questions: "Why is an independent school based on social justice and democracy and located in the heart of one of Ontario's most multicultural cities not attracting and retaining families of diversity?" and "Why do families of diversity choose Waldorf education despite the school's lack of diversity?"

To answer these questions, Deathe conducted multiple observations and interviews, which could provide insight for other Waldorf schools across North America. While each school community will need to explore its own solutions to increasing inclusivity, it would be helpful to note Deathe's conclusion: namely, that achieving true diversity and inclusion necessitates *collaborative efforts* among all partners, including school leadership, administration, faculty, parents, and students, along with Waldorf teacher training programs.

Turning to reflective investigation, we are pleased to publish here the second (yet not final) part of Arthur Auer's exploration into the nature of thought, a sequel to his article, "The Image Problem," published in last spring's issue of the *Research Bulletin* (Vol. XXIV No. 1, Spring 2019). While in his earlier essay Auer collected a variety of philosophical, neurological, and psychiatric accounts of the visual aspects of conscious, that is, of thinking in images, here Auer follows a similar path while focusing on the *mobile* characteristics of consciousness and thought. Does consciousness flow like a stream, as William James suggested at the very end of the 19th century, or does it proceed through disjoined "rhythmic pulses" or collections of still images as some contemporary cognitive scientists suggest? Motivated by the characterization of consciousness found in Steiner's work, Auer gathers insights from anthroposophic scholars and scientists such as Theodor Schwenk and Rudolf Treichler and ventures further into the work of contemporary neuroscientists such as Antonio Damasio or the more compassionate psychiatric observations and psychological insights of Oliver Sacks. At the very least, Auer's exploration offers us an impressive, multi-disciplinary collection of descriptions of the mental activity we all experience from within.

From this multi-faceted investigation into consciousness, we take another turn towards developmental psychology. Peter Lawton, an experienced class teacher from City of Lakes Waldorf School in Minneapolis and an education scholar, offers here a detailed summary of the work of Robert Kegan, a developmental psychologist and professor emeritus at Harvard Graduate School of Education. A core thesis Lawton teases out of Kegan's work in this meticulous presentation focuses on the emerging sense of self, an inner identity, and how such selfhood is essential to the production of meaning and to the mental skills and emotional experiences of a maturing child. In a follow-up article, to be published in our next issue, Lawton will be exploring the pedagogical implications for the Waldorf classroom of Kegan's view of the child's mental development.

Charles Weems, an experienced Waldorf teacher and seasoned university professor of computer science, follows up on his previous articles on technology in the Waldorf classroom, published both in the *Research Bulletin* and *Renewal*, with a call for Waldorf teachers to be "masters of technology." While Weems fully agrees with resisting our times' technological overload and withholding the teaching of "computational thinking" until adolescence, he does advocate—as did Steiner—for teachers to understand the underlying nature of technology and its wide-reaching effects. This, Weems argues, will allow Waldorf teachers to guide students through a world wherein digital technology is now ubiquitous, "in a manner that actually reinforces their inner humanity."

Staying with the question of technology in the classroom, we conclude with a chapter from Betty Staley's most recent book, *Tending the Spark: Lighting the Future for the Middle School Student*, published by Waldorf Publications in 2019. Guided by decades of experience in Waldorf education, Staley writes on the supervised and unsupervised functions of technology and social media in the life of the middle school student, with some helpful guidelines for parents.

As usual, our issue ends with reports from the Waldorf Online Library and from an especially productive year for Waldorf Publications, which has recently issued *Into the World: How Waldorf Graduates Fare After High School*, an in-depth study of Waldorf alumni written and produced by members of the team that brings you the *Research Bulletin*, and further assisted by Connie Stokes and Andrew Starzynski. We are convinced that this book will greatly benefit the work of teachers, steering committees, administrators, and admission directors, and we invite you to take a glimpse of its cover in Patrice Maynard's "Report from Waldorf Publications."

We wish you all pleasant, inspiring reading and, most of all, that by the time this issue reaches you, the pandemic will have receded into the past.

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