Peggy Day
The Centenary of Steiner/Waldorf Education

Valentin Wember
Rudolf Steiner on Education

Rod Tomlinson
The Wellsprings of Inner Creative Activity and the Curriculum

Neil Boland
The Developing Steiner Practitioner: Exploring Teacher Being

Gritt Enevold
Waldorf 100th Centenary Conference Dornach, July 6-14th 2019

Book Review
Growing up Healthy in a World of Digital Media

Book Review
Tongues of Flame: A Meta-Historical Approach to Drama.

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EDITORIAL
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Dear Readers,

Welcome to the 2019 Australia/New Zealand Journal for Waldorf/Rudolf Steiner Education. As Pedagogical Section Coordinator, I begin with a short review of the 100-year celebration events in Australia and New Zealand and what may emerge from world-wide reflection.

This is followed by Valentin Wember’s lecture in January 2019 at the Sydney class teacher intensive. The lecture highlights the importance of teacher self-education in educating a child. Perhaps the most important education that takes place is through this self-education. Rod Tomlinson then explores the importance of the teacher’s creativity as the well-spring of the curriculum, by reflecting on both Rudolf Steiner’s indications and current practice.

In a lecture given at the SEANZ (Steiner Education Aotearoa New Zealand) conference in Auckland, Neil Boland gives a report and commentary on the work done by an international group on the eight potential areas essential for teacher development, highlighting self-development, knowledge practices, education and society, inquiry and research as core capacities to add to the traditional curriculum, arts, human development, and pedagogy fields.

Then follows a brief picture of the Goetheanum Waldorf 100 Centenary Conference: The First Teachers’ Course from Gritt Enevold. The conference retraced the content of three lecture series arising out of the 1st teacher preparation courses given in Stuttgart in 1919. What draws these five articles together is a focus on who the teacher is rather than what she teaches.

Our first book review is from Dr. Michaela Glöckler introducing us to Growing Up Healthy in a Digital World. This topic is an ever-growing challenge for us all and the resource will support wider conversations in our communities. Then Andrew Wolpert reviews Dawn Langman’s third book, Tongues of Flame: A Meta-Historical Approach to Drama. This book and the accompanying videos are a gift from an actor whose presence on the stage is an extraordinary embodiment of the deeply lived experience of the polarities within the evolving human being. All teachers will be nourished by this work.

We finish with the calendar of events offered by colleagues from Australia and New Zealand.

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The Centenary of Steiner/Waldorf Education

Peggy Day Coordinator of the Pedagogical Section in Australia

In Australia, the first event celebrating the centenary was in July 2018. The Dawning Mysteries Conference was a conscious preparation for a deepening and renewal of the spiritual sources of educational work. The conference explored contemporary aspects of inner development and guidance by spiritual forces, as well as the responsibilities we all face as global citizens during this time of change. It identified the need to transform ‘darkness’ and develop strong new capacities to act to help shape the future.

Throughout the year, individual schools held community art and craft shows, concerts, and community events. The SEA Conference at Cape Byron School in July 2019 carried a sense of re-connection to the spirit of the elders of the land and the essentials of Steiner pedagogy. Recognition of the importance of the teacher’s love for the children and their inner work was recognised within an overall joyful mood.

The Youth Conference in September was initiated and hosted by Samford Valley Steiner School. It was a highlight in imagining how the next years ahead in Steiner education will meet the new generations of students and the challenges of the world. The 220 Class 10–12 students took part in conversations and workshops with recent Steiner graduates and friends who are working in the fields of mental health, environmental sustainability, Indigenous reconciliation, and global social conscience. The participants experienced an awakening and affirmation of what lived in their hearts as a vision for the future.

The theme of the New Zealand conference in April was From the Inside Out – the conference aimed to nourish the ‘villagers’ who educate children in Steiner schools to be agents of positive change in the world. After many years of diligent work, Neil Carter hands over the reins as interim Pedagogical Section coordinator, Bernadette White. I thank Neil for his co-working, a service little visible to others and welcome Bernadette for the coming year.

The Australian Pedagogical Section Research Weekend, Sydney, 25 October 2019

We focussed at the beginning of our weekend on the call of our times. We reflected on some of the leading thoughts of those interviewed in-depth for the film The Challenge of Rudolf Steiner. Some thoughts from these interviews which we contemplated were about our connection to the spirit and nature of our times, the escalating challenges of our world and the possibilities which human inner development might offer to help meet and transform these:

We can strive to intensify our thinking so that it becomes a dialogue with the spirit of the world and our times.¹

Initiation is no longer within mystery centres but is now available everywhere in life and at all times.²

When we understand our times, we can carry it, when it has meaning in our destiny, we can heal it.³

With everyone we meet, we can try to sense their life intentions and help them bring their gift.⁴

² Dr. Michaela Glöckler, The Challenge of Rudolf Steiner, ibid
³ Michaela Glöckler The Challenge of Rudolf Steiner, ibid
⁴ Dr. Peter Selg, The Challenge of Rudolf Steiner, ibid
We then reviewed the path through the challenges of our time. If we can be present in our thinking as a conversation with the spirit of wisdom in the world, we can make our way through apparently irreconcilable dilemmas. If we can sense each life event as an opportunity to engage with humanity’s challenges and develop new pathways forwards, we feel strengthened. Life takes on meaning and anxiety is vanquished. We meet darkness but can at the same time discover new depths of strength, courage and resolve, and realise:

*The cosmos needs us to find new pathways in redeeming the darkness.*

*Our exploration serves the spirit.*

On Saturday afternoon we shared thoughts on the deeper essence of Steiner Education as a step in working towards Australian core principles. These working thoughts, draft *Aspects of the Essence of Steiner Education*, are available to Steiner schools via the journal email: journalwe@gmail.com

**International Pedagogical Section Meeting, Dornach, 15-17 November 2019**

The work focussed on Lecture 4 of *The Foundations of Human Experience* with reflections on the deeper aspects of the will as developed and revealed through inner paths.

We considered the uplifting and purification of the will through its strong connection to spirit, not swayed by adverse impulses but dedicated to humbly serving the earth. Understanding the will as encompassing striving in our thinking and understanding thinking as living in the unfolding of will impulses in the world – both mediated by our life of feeling – led to a deepening picture of the interweaving and interconnectedness of soul forces.

We then considered two pictures side by side: the first, the quality of the challenge and darkness of the earth, juxtaposed by a picture of the depth of love within humanity and the depths of earth life. The final conversations on Sunday morning, amid the first gentle fall of snow for this year, focussed in part on a new aspect of the will.

*What is this development of humanity actually all for? Is it actually for the human being?*

*Is the spirit, as cosmos, the source of this intention for its own unfoldment towards a new freedom?*

*How does humanity develop human-cosmic will for the unfoldment of the universe?*

**Future Thoughts**

We can then ask ourselves: How do we unfold this new creative expression of consciousness which overcomes the darkness rising out of humanity’s separation from its spiritual source and the calcifying forces of abstract thinking? Can we step into a new deed of will that affirms this deep challenge of the cosmos, a step we as humanity will make freely?

Could it be that in the anxiety we experience today, we face this need for new ways to respond in our destiny. Can we see that embracing this task, being active for the betterment of the world and society is empowering and dispels anxiety? In moments in which we can take this on fully, we are connected to a wellspring of hope that lives within the universe. Humanity is faced by an opportunity for human-cosmic change on many levels which opens in new ways right before us.
Rudolf Steiner on Education
By Valentin Wember, Germany

How do we prepare our children for the most important things in life and how for the outwardly most important?

The question is: What are the most important things in life? And what are the outwardly most important ones? If we interviewed people, we can be pretty sure that we could easily find many different answers. For instance, there was a recent survey of millennials asking them what their most important life goals were; over 80% said that a major life goal for them was to get rich. And another 50% of those same young adults said that another major life goal was to become famous. This is not a big surprise. Our society constantly tells us to lean into work, to push harder and achieve more. And we pass this on to our children. Our children get the impression that these are the things that we need to go after to have a good life.

But besides all the different opinions we also have a scientific answer, as most of you know, given by the famous Harvard Study of Adult Development.  

This study may be the longest study of adult life that's ever been done. For 80 years, scientists have tracked the lives of two groups, all in all, 724 men.

The first group started in the study in 1938 when they were sophomores at Harvard College. They all finished college during World War II, and then most went off to serve in the war. The second group was a group of boys from Boston's poorest neighbourhoods, boys who were chosen for the study specifically because they were from some of the most troubled and disadvantaged families in the Boston of the 1930s. Most lived in tenements, many without hot and cold running water.

When they entered the study, all of these teenagers were interviewed. They were given medical exams. The scientists went to their homes and interviewed their parents. And then these teenagers grew up into adults who entered all walks of life. They became factory workers

5 Accessed at https://www.adultdevelopmentstudy.org/
and lawyers and bricklayers and doctors; one became the President of the United States. Some developed alcoholism. A few developed schizophrenias. Some climbed the social ladder from the bottom all the way to the very top, and some made that journey in the opposite direction.

Up to now, the scientists do not just send questionnaires. They interview the participants in their living rooms, year after year, asking about their work, their home lives, their health. They get their medical records from their doctors. They take blood, they scan the participants’ brains and they talk to their children. They videotape them talking with their wives about their deepest concerns.

What I want to say is, the Harvard Study of Adult Development is one of the most profound and evidence-based studies that had ever been performed on the planet.

What lessons come from the tens of thousands of pages of information, generated on these lives? Well, the lessons aren't about wealth or fame or working harder and harder. The clearest message that we get from this 80-year study is this: Good relationships. Good relationships keep us happier and healthier. Full stop.

The interesting thing is that we don’t take this result seriously. If we took it seriously, we would totally change our school system. If we took it seriously, the No 1 goal of the school years would be to enable our children to live in good relationships. But this is not on the school agenda. Not at all. In fact, everybody who claimed that the most important goal of our schools is learning to live in good relationships would be considered to be a strange fish. For the majority, this goal sounds crazy, though it is the most important thing for a good life. The logical consequence of this is that our public school system does not prepare our children for the most important thing in life.

Why don’t we take the results of the Harvard-Study seriously?

The reason derives from the history of our school system. The system as a whole is rarely reflected on by most parents, pupils or teachers. But as we know from Sir Ken Robinson’s TED talks, the school system that is currently spread across nearly all the countries in the world (completely independent of national differences) is essentially 19th century. Apart from some church and humanistic roots, the essential characteristics of the present school system with its basic structures were designed in the period of industrialisation. And the purpose of schools stems from this time as well: schools were set up in such a way that they could produce plenty of fresh young blood to stock up the workforce in universities and industry. Since the 19th century, what has been needed (and is still) are mainly scientists, technicians, engineers and, for several decades, programmers. That was the point. This is what drives the basic orientation of the school system right up to the present day. 90% of school education aims to develop scientific, mathematical and linguistic intelligence. The weighting and significance of the school subjects show this clearly. Mathematics, sciences, and languages are right at the top of the subject rankings.

In addition to the economic roots of our school system, we find political interests. Every state and every government in the world impresses its political point of view onto schools. The Communists did so, the Nazis did so, theocratic systems still do so, and democratic ones do so as well. Of course, there are huge differences between these political systems but from a

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6 Note: In Australia and New Zealand, languages are not commonly thought of as an influential subject area.
higher perspective all systems behave in the same way: From their point of view, they are deeply convinced that their ideology is the best and therefore the best for the children. But all systems fail to see the crucial and fundamental mistake: They use children for economic and political purposes. The following sentences are treacherous: “Children are our human resources.” “Children are our human capital.”

I am convinced that within 200 years people will look back at this approach and will say: Have we been totally absent-minded when we designed our schools like this? Did we completely forget that the Age of Enlightenment existed? Did we forget that philosophers like Kant, Fichte, Hegel, Schiller and Goethe discovered that the dignity of the human being consists in the fact that no human may be used as a means to an end? So, why do we act against this insight? It is hard to hear, but it is a matter of fact: Our public school system acts against the dignity of our children. (I am speaking about the system, and not about the teachers working in the system.) The system wants to form children for economic and political purposes. It treats them as means towards an end. And by logical conclusion, as a system it acts against their dignity. This is pure logic. But people don’t reflect on this. And the consequences are serious.

Let me explain this.

• Children who are beaten by their parents have the disposition to repeat this pattern as adults.
• Children who are treated as a means towards an end have the disposition to repeat this pattern as adults.

We don’t have the faintest problem in using people as a means for our own purposes. The remarkable thing is that this behaviour is against the wisdom of our own body.

Let us begin with the liver. The liver is a wonderful organ. It produces proteins. The liver stores vitamins. The liver produces urea. The liver works 24 hours a day liver-life-long. On the other side, the liver gets all the oxygen and all the nutrients it needs from the blood system. Now imagine we could ask the liver: “Hi liver, why do you work that hard?” We wouldn’t get the answer: “Why? Somehow I have to earn my oxygen.” If the liver could answer in its liver-language it would say: “Firstly I work for the totality of the organism and secondly I do so because this comes out of my nature. Since if I didn’t work for the whole the organism would break down and me too.”
As far as I know, Rudolf Steiner was the first one who discovered the social aspect in the system of our vital organs. I would like to name five characteristics:

1. Each organ works for the whole.
2. All organs work totally selflessly. No organ works for itself. No organ works at the expense of others. All organs get what they need from the other organs.
   As Rudolf Steiner puts it: The cosmic principle of selflessness is totally incarnated in the system of our life-organs. And it is also totally incarnated in the system of our senses. No sense perceives itself. If it did it would cause problems. During the evolution of man, it took a long period until the senses became selfless and it took another long period until the life-organs became selfless.
3. All organs work selflessly from their own nature. They don’t need any communistic pressure which forces them to social behaviour.
4. All organs don’t need the competition principle. Western ideology tells us that the competition principle is on top and absolutely necessary. Nature does not think so. If the competition principle was the best, evolution would have produced five livers that compete to get the job of protein-production. And one would get it, which offered the best protein for the lowest oxygen costs. Nature does not work like this. Nature does not work like a market economy. Nature does not work as a so-called ‘planned economy’ like in communism. Nature works on the principle of ‘requirement economy.’ When a big snake digests a whole deer, its metabolic system needs lots of oxygen. At these times the heart grows by half its size and the muscles and the brain have to wait. The snake does not move but sleeps. ‘Requirement economy’ means that each organ gets what it needs, no more and no less.
5. All organs communicate with each other either by nerve-communication or by hormone communication. (By the way, this characteristic delivers the natural criterion for the appropriate size of an organisation: Every member should know all the others personally. Every teacher should know every student at the school by name. If this is impossible, the size of the school is too big. And in this case, we have black holes of consciousness. Steiner recommended avoiding such black holes.)
Let me summarise:

- The wisdom of our own body tells us the archetype of living in good relationships.
- And the wisdom of our own body tells us the ideal of a perfect social system.

According to a poem by the German poet and philosopher Friedrich Schiller we can say:

You look for the highest, the greatest?
Your body silently tells you:
What it unconsciously does
In its divine wisdom
Let’s do it by insight and will.

*(Translation: Author)*

Why does our actual social behaviour differ from the wisdom of our own body?

Steiner’s answer: Wrong education. By wrong education, we prevent our children from unfolding their ‘liver-mentality.’ By wrong education, we prevent the souls of our children from living in resonance with the wisdom of their bodies.

The first and fundamental mistake: Economic and political interests form to a great extent the design and the content of our school system. The result: countless children experience in school that they are not unconditionally welcomed. Lots of appreciation is not unconditional but depends on the question: “How well do I fit into the system? Those classmates who are smart and behave calmly and do their homework get the brownie-points. Those who don't get less appreciation.” This lack of unconditional welcome causes the so-called ‘micro-traumata.’ Such micro-trauma damage self-esteem and self-assurance and which gathers in the basement of the soul.

And later in life, as young adults, we find a longing for a substitution: over 80% say that a major life goal for them is to get rich. And another 50% say that another life goal is to become famous. The hidden drive to get rich and to become famous is nothing else but to find a substitute for what you did not get as a child in school or even in your family: unconditional welcome. And you don’t get it, because the entire approach of the school-system with all its settings and goals is not driven by pure interest in the child. It is driven by economic and political interests.

**And now we can understand that Steiner’s approach is a Copernican revolution.** Everything in school has to derive from the deepest and most profound understanding of human nature in general and especially of the child’s nature and the laws of its development.

That means: Before we design the structures and settings of our schools, we have to do our homework: at the very beginning we have first to understand human nature, especially the nature of the child. Steiner did this work. He had spent decades exploring the nature of the child.

And by this, he discovered seven primary pedagogical laws. I cannot show all seven in this talk, but I would like to name three.

1. **The child always educates herself. But she educates herself by means of the self-education of the adult.**
Or, the same law, in different words: Firstly, the adult educates her- or himself and by this, she or he educates the child.

A third version, and I quote Steiner almost literally:

O teacher, every single true educational success is founded on your own self-education and there will be not a single true educational success, which is not founded on your own self-education.

These are strict words.

Why is this? Well, if we follow Rudolf Steiner and the results of his spiritual-scientific research, the real causes are founded in the spiritual and higher worlds before birth, when our eternal self is embedded in the work of higher spiritual beings. We live together with them and we grow by imitating their deeds.

Well, modern natural sciences are not amused when they hear this, they are afraid of it and they reject it. But we can explain the first pedagogical law on an evidence-based scientific basis as well:

In 1996 the Italian neurophysiologist Rizzolatti discovered the ‘mirror neuron’, as he called it, whose existence and function was immediately recognised by scientists. In his animal trials, Rizzolatti found that there were nerves that showed signs of agitation when an ape carried out a particular action (for example, reaching for food) as well as when it merely observed another individual (the experimenter) carrying out a similar act. Rizzolatti, therefore, gave these neurons the name mirror neuron (neuroni specchio). The mirror neurons react in the same way, irrespective of whether the ape carries out an action itself or simply observes the action done by another. Some years later Rizzolatti discovered the same by human trials. The result: We always imitate (or mirror) what we experience. There is always a hidden action that imitates what we hear or see. We do what we see.

The consequences of our pedagogical work are extraordinary. One example: can we raise a lazy child to be a diligent one? I know what I am talking about. One day my youngest son was caught doing his homework before class. My colleague asked him, “What are you doing?” “Oh, I am doing my homework.” “But it is called homework because you are supposed to do it at home.” “Yes Miss D., I know, but in our Waldorf school I totally feel at home.”

If we take the main pedagogical law seriously, that means: If we want to strengthen our children’s will forces, we must first strengthen our own. I tried that out decades ago. At that time smoking areas were still allowed in the schoolyard. But for some genetic reason, smokers cannot pick up their cigarette butts. Accordingly, the smoking area looked bad day after day. It didn’t help making the teachers who smoked into supervisors. Every year we discussed how to keep the smoking area clean. One day, I decided to do a will exercise. I got up and told the colleagues: For the next seven years I take responsibility for the cleanliness of the smoking area.
area. They thought I was completely crazy. In those days there were two breaks a day, 12 a week. I had a plan that I had taken from Mahatma Gandhi. I decided to take over the supervision in each break. From then on, every day I have picked up every cigarette on the ground – with my own hands – without a plastic glove.

“You can’t do that,” said the students, “It’s our job.” “Well,” I said, “you can help me.” And so they did. But I tell you, they bravely let me pick up all the cigarettes by myself for three days. After a year I told them: Do you remember the Egyptian system from your history classes? I am no longer just a worker. Now I am now a supervisor and you are the workers. I will make a list with two students each week. Every Saturday the place is to be cleaned and the buckets are empty. And I tell you: if anyone forgets, I will call them on Sunday and he or she will have to come in on Sunday and make everything clean. And everybody knew that I took my words seriously. They believed me. And in fact, I only had to call a student on Sunday three or four times. But the interesting thing was that through this will exercise I got a better relationship with many of the smoking students. And my words carried weight. As a result, I was able to help many students much better, especially with their volition-problems. And so, I experienced that the main pedagogical law is true: the adult educates herself and through this, she educates the child.

In Rudolf Steiner’s art of education, learning material has a different function from that in almost all western school systems. It is not about the question: “how does adult knowledge get into children’s brains?” but rather: “how can the learning material be used as a means of fostering soul development and physical development?”

A single example may clarify what I mean here: Quite a few years ago when I was in the playground, I asked class 10 students what main lesson they were currently studying:

“Biology” answered Christina. “And what are you doing?” “The last few days we have been discussing the heart.” “What have you been learning?”

Christina told me and, as she did so, she warmed to it more and more. The pupils had heard that with the foetus in embryonic development first the circulation is there and only then the heart is formed. And then they had been told about an exciting experiment by the Polish heart surgeon, Manteuffel-Szoege (1904-1973).

Manteuffel-Szoege had paralysed the hearts of a series of dogs with curare (an alkaloid poison) so that they could no longer beat. Then they waited. About a quarter of an hour, later oxygen was introduced into the trachea (windpipe) and into the lungs through a cannula. (At this point the resuscitation period for the inner organs had not been exceeded.) In the lungs, the oxygen content of the arterial blood rose to 85% of the normal value. And suddenly the blood circulation started up again – without the heart beating! The blood started to flow again, but without blood pressure, which is caused by the heart. The blood only flowed very slowly, but “during the whole duration of the experiment of 1 to 2 hours (...) a more-or-less definite circulation of the blood could be established” (Manteuffel-Szoege, 1977). What had happened? The oxygen content...
of the blood resulted in the organs that were suffering from a considerable lack of oxygen starting to suck the blood with its oxygen”.

Christina’s eyes lit up. “And? I asked, what does that mean?”

“It means that the heart is not a pump. The heart perceives the pressure and regulates it, but it is not a pump. The blood does not flow through pressure but through suction. It flows because it is needed; because in the organs there is a need for oxygen.”

And then Christina told me about the so-called ‘hydraulic ram’, which represents the function of the heart much better than the picture of a pump.

“But do you know what?” she continued. “Once I realised that the heart is not a pump, it became incredibly warm around my heart. I felt great warmth in my heart. My hands became warm, my feet became warm; otherwise, I often have cold hands and feet. But all of a sudden there was really good circulation in my hands and feet”.

Then the bell rang for the next lesson and Christina left a thoughtful teacher behind.

Yes, I thought, that is it! A lesson that through its content does not take warmth away from the body but provides it. Knowledge that strengthens the body instead of weakening it.

Heinrich von Kleist pointed out in his well-known essay “Über das Marionettentheater” (On the Puppet Theatre) a nuance of the biblical paradise myth: according to Kleist by eating from the tree of knowledge, humanity lost not only paradise but in particular access to the tree of life. In fact, this is a mythological picture of a biological truth: all knowledge and the gaining of knowledge weakens the life forces, most of all in the brain and the nerves. With the experience of Christina, it was the other way around; knowledge had the effect of strengthening life. For Kleist, this was a romantic utopia. What Christina had experienced was a great moment, like a glimpse of a star. However, it was a star which pointed in the direction of education equipped for the future:

2. **How do we prepare our children for the most important things in life?**

We should be able to apply all knowledge and acquiring of knowledge in such a way that it strengthens the life processes in students, builds them up and does not weaken them; not only the circulation of the blood, not only the warmth organism but also breathing, digestion, the power of regeneration.

From this viewpoint, there is a lot for education to discover. Just as you doctors investigate the substances in minerals and the processes of plants in order to research their healing effect, a broad area is opened up for the future of educators: they can research what effects the ‘soul substances’ of the lesson contents develop; this is pioneering work above all other things.

Put mythologically, if the child is allowed to taste of the tree of knowledge too soon, it pays for it with the loss of the tree of life as an adult.

Meanwhile, we can prove the effects of this through scientific studies: In February 2007 an empirical study on former German Waldorf pupils was published,7 in which a written survey was conducted.

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was made of 1,124 alumni of Waldorf schools aged between 21 and 82 on their educational pathways and the course their lives had taken. The amazing thing was the particulars about their health: former Waldorf pupils were, to all appearances, markedly healthier in middle and old age than the rest of the population.

The results were evaluated by a working group at the University of Witten-Herdecke and were so striking that they were difficult to believe. However, the study had one snag. The survey of the former German Waldorf pupils had been carried out without a control group of non-Waldorf pupils. There was no directly comparable control group for the part of the study that concerned health. Then how did they arrive at the comparative values? As a comparison, the researchers had taken data from a nation-wide health survey in 1998 by the Robert-Koch-Institute (RKI) and compared them with the data of former Waldorf pupils. They could rightly assume that the data of the RKI from 1998 were representative of the overall population. In other words, when the health details of former Waldorf pupils are compared with the values of the whole population, it is actually the case that former Waldorf pupils are strikingly healthier than the overall average. Nevertheless, the result is much too imprecise: the overall average includes values of very diverse groups. And with non-Waldorf pupils, there are healthier and less healthy groups which are connected with the level of education of the parents, their social status, their income, their profession and other factors. Because that is the case, the researchers could not assign a reason for the former Waldorf pupils being healthier in many areas. Was it because of Waldorf education or because they had chosen occupations, in which people generally – also in the general population – were healthier than in other occupations? Was it because of the particular education or because Waldorf pupils lived later in a higher social group, in which people are generally somewhat healthier? To put it briefly, the findings were astonishing, but not solid. Certainly, they were reason enough to follow the question through in a more precise investigation. This second study was set up by the Robert-Koch-Institute (RKI), this time with a control group. Thus the details of former Waldorf pupils could be compared not only with the population average, but much more specifically with precisely corresponding groups of former pupils of other schools: they could now compare former Waldorf pupils with a particular educational background, with a particular level of income, with a particular lifestyle etc. with exactly corresponding groups of former non-Waldorf pupils.
The result was, as to be expected, that the differences were no longer as striking as with the comparison with the average, but they still held good. They were so great that they were noticeable; thus, they were significant; not in all areas, yet in many areas.⁸

In 2012 Andreas Schleicher, an OECD education expert and international co-ordinator of the PISA Studies, presented an investigation by the Heinrich-Heine University of Düsseldorf on the experience of Waldorf pupils to the press. In the study led by Barz and Randoll, the educational experience of Waldorf pupils was surveyed and evaluated.⁹ More than 800 pupils at 10 schools aged from 15 to 18 were questioned. (The study is the largest so far that has looked into school quality and learning experience.) The questionnaire study was developed following established studies on satisfaction with state schools, among other investigations of the German Institute for International Educational Research, so the researchers could compare Waldorf schools with state schools, even if there was no control group involved. The results are absolutely remarkable:

- In comparison to pupils at state schools, Waldorf pupils learn more enthusiastically.
- They get bored less.

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They feel individually supported and, in particular, get to know their strengths at school.
Learning is enjoyable for 80% of Waldorf pupils, in ordinary schools only 67%.
85% describe the school atmosphere and the learning atmosphere as pleasant and supportive. At ordinary schools only 60% see it like that.
The relationship with the teachers is judged to be significantly better – 65% of Waldorf pupils as against nearly 31%.
The identification with the school is greater than with other pupils.
Children at Waldorf schools suffer significantly less frequently from psychosomatic complaints such as headaches, stomach aches or sleeplessness. (11% of pupils from Waldorf schools between the ages of 15 and 18 suffer from sleeplessness, 17% at ordinary schools. An indication that at Waldorf schools there is far less scope for exam nerves, apparently to the benefit of the pupils.)
These results are remarkable because there are no statistically significant differences between the final results of Waldorf pupils and those of pupils at state schools. The Waldorf pupils take the same state exams (in a lot of regions with the same centrally set questions) and achieve the same results, in fact, not only overall but also when the average marks are compared with respect to the different types of school. (This differentiation is necessary because only a small proportion of Waldorf pupils take the Hauptschule final examinations). By far the majority take (in equal numbers) the Abitur ('A' Levels) or the Realschule final examinations. In the words of Heiner Barz, the author of the Heinrich-Hein University study, "There is no area known to me where Waldorf pupils do worse"
The same level of academic achievement and the same exam results, but a better state of health and a markedly more positive experience of school – that is an encouraging start. To be fair, the results of the RKI Study must not be overrated, but they do give indications that Waldorf education has a statistically measurable effect on health. And that is no mean achievement. For in the area of health each improvement, even a little one, is of considerable value. Should the hardening of the arteries for an individual be delayed just for a single year through a favourable form of education, that may be of considerable importance for both the person and for those around him or her. (Quite apart from the costs saved for the health care system.) In other words, basically any kind of success in the area of long-term health – however modest they may look – is invaluable.
The studies I have mentioned give us the courage to put the aspect of long-term health on the agenda of educational considerations, planning and measures. For, if the Waldorf schools from 1919 to 2019 have only opened a door for this development in wider society, that would already be quite something.
3. How do we prepare our children for the utmost important thing in life?
Steiner’s art of education starts to bring the healing forces into education. But the strange thing is that sometimes people do not want to be healed. Why? It is sometimes convenient to stay as you are.
Dear ladies and gentlemen, I hope that we are willing to be touched by the healing powers of a new art of education in order to prepare our children for the most important things in life as well as for the outwardly important ones. Thank you.
KOLISKO CONFERENCE
8-12 July 2020 at Napier Boys’ High School

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Rebuilding the Golden Age of Childhood: Striving for Identity through the Challenges of Stress, Anxiety and Depression

Joly 8-12.2020 Napier Boys’ High School Napier

<table>
<thead>
<tr>
<th>Wednesday</th>
<th>Wednesday July 8</th>
<th>Thursday-Sunday</th>
<th>Friday July 10</th>
<th>Saturday July 11</th>
<th>Sunday July 12</th>
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<tbody>
<tr>
<td><strong>8:00-9:00am</strong></td>
<td><strong>Morning Session</strong></td>
<td><strong>Troika Singing</strong></td>
<td><strong>Morning Session</strong></td>
<td><strong>Reflection and Mindfulness</strong></td>
<td><strong>Morning Session</strong></td>
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<tr>
<td><strong>9:00-10:15</strong></td>
<td><strong>Keynote Session</strong></td>
<td><strong>Dr Adam Blanning</strong></td>
<td><strong>Dr Sue Bagshaw</strong></td>
<td><strong>Florian Caswaid</strong></td>
<td><strong>Finding the Gold: Closing Discussion and conference conclusion</strong></td>
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<td><strong>10:15-11:45</strong></td>
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<td><strong>Reflection and Mindfulness</strong></td>
<td><strong>Large group artistic workshops</strong></td>
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<td><strong>Morning Tea</strong></td>
<td><strong>Professional Development Workshops</strong></td>
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<td><strong>Afternoon Tea</strong></td>
<td><strong>Panel Discussion</strong></td>
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The Wellsprings of Inner Creative Activity and the Curriculum

By Rod Tomlinson, Hobart, Tasmania

In Australia, the adoption of a state-sponsored National Curriculum confronted the Steiner Schools with an imperative to develop an alternative, Steiner curriculum that would satisfy ACARA (the Federal regulator)'s desired 'outcomes'. From the outset, the convenors of the Australian Steiner Curriculum Framework were concerned to proceed in a way that would not tempt teachers to follow it prescriptively, that it could preserve teachers’ freedom to respond to children’s and teachers’ needs and interests with the most engaging and relevant content. As I hope can be discerned from the following, this freedom is at the very heart of Steiner’s educational impulse.

It is much more important that the teacher, the educator, finds their own way… rather than receive a ready-made curriculum with goals to achieve.”

And this for a number of reasons which I hope to make clearer in what follows:

As spiritual impulses strive to realise themselves in the world through the inner life and activity of human beings, many people adopt the forms arising from others’ spiritual impulses rather than themselves engaging in the spiritual activity which gives rise to them. After Rudolf Steiner’s death, many members of the Anthroposophical Society saw the results of his spiritual researches as a unique body of knowledge that had to be preserved. All too often, this led to the position that any elaboration of that knowledge through independent research was seen as a threat to the integrity of Steiner’s legacy. Steiner’s elaboration of spiritual science leaves one in no doubt that he intended the publication of the results of his research to inspire independent thinking activity in others not passive assimilation of his conclusions. He saw the need for human beings to move away from the prescriptive guidance of external authority and to develop the capacity to be guided by their own sound judgements in response to their individual situations, thinking and observations. To intellectually ‘understand’ Steiner’s characterisation of spiritual science is only an initial step. If it is a ‘science’ his results must be able to be duplicated. Only when grounded in our own ‘experience’, does an intellectual understanding of Steiner’s thinking, become ‘knowledge’ or ‘science’.

Rudolf Steiner’s initiatives in education reflect these concerns too. He strove to found an art of education which could remain responsive, in the highest degree possible, to the forces of growth, development and ongoing learning. This approach not only accommodates but encourages differentiated curriculum content from class to class.

Historical and geographical considerations

Steiner saw a need in our time for the teacher to derive the curriculum anew at every step, through their own inner creative activity. He understood that a curriculum was necessary in every school, but he conceived of it in a new way, based upon his insights into the spirit of the times. He directed teachers’ attention to intensifying and deepening their observations and knowledge of child development as the directional compass for exploring the world and

10 3.I.1922, Dornach (GA 303).
selecting areas of our cultural heritage to study. The main criterion was always, ‘What would best assist in the child’s healthy development and growth?’ In this sense, a school’s curriculum should be *expressive* of the human and cultural realities of each individual community. It should give expression to that of universal value to all human beings (features of the curricula shared by many schools) and local elements (expressive of each community’s unique historical, geographical and cultural realities). He wanted teachers to subject anything prescriptive to their individual judgement and to move away from implementing received content, instead *creating* the content in response to their observations and knowledge of the children in their classes – and not only to the universal or local characteristics outlined above but to the children’s individual characteristics as well; “An educator should not be concerned with how the human being ought to develop, but with the reality of how the student actually does develop.”

**Age-appropriate differentiations**

The records of the Faculty Meetings at the first school capture Steiner’s frustration with teachers who taught content or employed a methodology without heed to the children’s stage of development. On one occasion he agrees with a teacher on the value of presenting Goethe’s *Faust* to students but if this was done too early it could ‘spoil’ the effect it might achieve later. “In regard to reading *Faust*, you should also consider that if children read such things at too young an age, their taste will be spoiled for later life. A young person who reads *Faust* too early will not understand it.”

There is much in the *content* of the classical literary tradition which may be of infinite value to children of a certain age, but teachers need to adapt, edit or re-tell it in an age-appropriate *form*.

We should teach the Bible so that the children can understand it. The Old Testament is not intended for children. It contains things you should not teach them… These are problems you could solve within the faculty. How could we prepare the Bible for each age? How about Schiller or Goethe or Shakespeare? All of the attempts until now are childish. Things cannot be done that way, they need to be done with some interest and insight. Things need to be rewritten and not simply left out… I was concerned with the question of how to use Shakespeare in school… The things contained in Shakespeare’s plays can be given through a special youth edition …

**Teachers’ awakened striving**

The development of the curriculum in the first Waldorf School called on the discerning judgement and freedom of individual teachers. But when necessary Steiner would temper or re-direct teachers’ efforts in this regard. Walter Johannes Stein’s enthusiasm for Wolfram von Eschenbach’s *Parzival*, led him to study the text with Class 11, in the original and one of them was even translating it into Modern High German. Upon hearing this, Steiner commented, “The original version of *Parzival* is really boring for students, and now one of them is translating it!”

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12 28.IV.1922, Stuttgart (GA 300b).
13 28.IV.1922, Stuttgart (GA 300b).
In Waldorf schools, we sometimes hear newer teachers’ questions responded to by older colleagues in a prescriptive manner, “This is what we do in Class 5…” “You do it like this with eight year olds…” “We don’t do that in Steiner schools,” etc., effectively ending a line of inquiry which may have otherwise led to significant insights. Subjecting all external guidance to our individual judgement is a key feature of the spiritual soul’s activity. Steiner also calls this ‘spiritual soul’, the consciousness soul or sometimes, perhaps most significantly, the self-consciousness soul, that which is conscious of its individuality, its unique perspectives and gifts which no one else can provide. This sense of self must not remain un-conscious, allowing it’s being to become an instrument of the will of another – human being or spiritual being. We become aware of the need to take full responsibility for our actions. Steiner indicated that it is this aspect of our human ‘being’ which is striving to emerge and develop in our time.

Steiner insisted on responsibility for the curriculum being granted to the individual teachers not because they were already qualified to implement an ideal curriculum but because they give free rein to children’s powers of development through the exercise of their own, individual powers of judgement. “Educators and teachers can allow individual faculties to develop freely because their own have been given free rein.”

**Correspondences in content and consciousness**

The anthroposophical picture of the developing child served as the foundation for a freely evolving curriculum which could respond to the gifts and insights of each teacher and the individual needs of the children. For example, the teachers were encouraged to create and tell their own fairy tales in Class 1. This type of story where everything is pictorially, dynamically and integrally related, corresponds with the child’s consciousness at this age, as they experience themselves inextricably at one with their surroundings. The suitability of this type of story for children at this age is self-evident to anyone who has worked with seven-year-olds but the content of those stories is in no way prescribed; on the contrary, the teacher is encouraged to create their own! And this is because it is important that teachers, “Don’t rely on what other people have done in the past… Have faith in what you find out for yourself. Work it out for yourself.”

**Self-direction in teachers**

The shared ‘picture’ of the developing child provides a common foundation for diverse approaches to content and methodology.

There are no prescribed rules for teaching in the Waldorf School, but only one unifying spirit that permeates the whole. It is very important that you understand this. Teachers are autonomous. Within this one unifying spirit, they can do entirely what they think is right for themselves. You will say: Yes, but if everyone can do as they like, then the whole school will fall into a chaotic condition… But that is exactly what does not happen in the Waldorf School, for though there is freedom everywhere the spirit that is appropriate to the age of the children is active in each class.

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14 From The Threefold Social Order and Educational Freedom, in The Renewal of the Social Organism (GA23).
16 13.VIII.1924, Torquay (GA 311).
We must also be very clear that there is no need to make our methods rigidly uniform, because, of course, one teacher can do something that is very good in a particular case, and another teacher something else equally good. So we need not strive for pedantic uniformity.\textsuperscript{17}

**A curriculum derived from understanding child development**

As we read Steiner, it becomes increasingly apparent that he seems less intent on seeking ‘uniformity’ in the school than a ‘unanimity’ achieved through a shared study and shared understanding of child development and the creation of a curriculum out of these collegial endeavours.

What teachers do, must be born anew, in each moment of their activity out of their living understanding of the developing human being.\textsuperscript{18}

Thus, from week to week, month to month, year to year, a true knowledge of the human being will help us read the developing human being like a book that tells us what needs to be done in the teaching. The curriculum must respond to what we read in the development of the human being.\textsuperscript{19}

The important thing is that teachers each carry within themselves a true picture of the human being; if this picture is present to their inner eyes, they will do the right thing, although outwardly each teacher may act in very different ways... When I see the teachers, each treat the same subject in very individual ways, I never object or insist that they all follow the same set courses. Even when two versions of the same subject appear contradictory externally, each may nevertheless be correct in its own way. In fact, if one teacher were to copy another, the results could be entirely wrong. There is a good reason that our school is called the ‘Free Waldorf School’. This is not just because of our independence from the state system, but the name very much reflects the atmosphere of freedom that pervades its entire makeup.\textsuperscript{20}

Already at the conclusion of the foundation course for the teachers of the original Waldorf School in Stuttgart in 1919, Steiner is making his intentions clear, “We must put ourselves in the position of being able to create the curriculum ourselves at any moment.”\textsuperscript{21}

**How are teachers to develop this capacity?**

To do this requires a high degree of openness to the fresh, moment-to-moment developments in the life of the children. Steiner even describes this quality of ‘openness’ as the key to a Waldorf teacher’s training when speaking in Oxford in 1922:

A Waldorf teacher must be prepared to find something completely different tomorrow from what it was yesterday... Unless our view of human nature is as fresh as this, without preconceptions from the past, we cannot comprehend human growth and development... Openness, a readiness to receive new wisdom daily, a disposition which can subdue past knowledge to a latent feeling which leaves the mind clear for what is new, — this it is that keeps a human being healthy, fresh and active.

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\textsuperscript{17} 22.VIII.1919, Stuttgart (GA 295).
\textsuperscript{18} ‘The Pedagogical Basis of the Waldorf School’, in *Rudolf Steiner in the Waldorf School*, October 1919 (GA 298).
\textsuperscript{19} 9.IV.1924, Stuttgart (GA 308).
\textsuperscript{20} 29.12.1921, Dornach (GA 303).
\textsuperscript{21} 5.IX.1919, Stuttgart (GA 294).
And it is this open heart for the changes in life, for its unexpected and continuous freshness, which must form the essential mood and nature of a Waldorf teacher.22


**Teachers' special gifts and knowledge**

I have often been surprised that in the presence of a received curriculum, teachers often overlook what they uniquely carry and could contribute to their students’ learning. I would be saddened to see a teacher struggling to teach *Parzival* to Class 11 students if they had no knowledge of German literature but had majored in Italian and possessed a profound love and enthusiasm for Dante’s *Commedia*. I’m sure the seventeen-year-olds would be far better served by the teacher bringing them the *Commedia* well, than *Parzival* poorly. Wolfram von Eschenbach’s *Parzival* holds an undisputed place in the Class 11 curriculum of every Waldorf school around the world but it is instructive in this regard to read the account of how this text found its way into the first Waldorf school’s curriculum: “When Stein sought the advice of Rudolf Steiner as to what he should teach in the eleventh grade, Steiner asked him what he felt especially closely connected with that was appropriate for this age group. Stein replied, ‘The Grail Sagas’. ‘Well!’ responded Steiner, ‘that would be most suitable.’”24

This anecdote aptly illustrates Steiner’s approach to drawing the curriculum out of the teachers, drawing on who they were and what they bring to this collaborative work in the way of their unique gifts and capacities.

**Review and renewal**

Teachers in our time need always to question and review their understanding of the curriculum, child development and pedagogical practice and beware receiving these passively from an external authority. Steiner characterised this questioning, questing orientation as a feature of contemporary humanity which we first see emerge in the character of Parzival in the medieval romances:

> We see in the story of Parzival an expression of a pupil’s typical path of development in our time. Parzival neglected to do one thing. He had been told that he should not ask questions. That is the important transition from the old age to the new… Every soul today that passively receives what is given to it cannot go beyond itself. It can only observe what is going on in the physical world around it. Today the soul must ask questions, must lift itself above itself; it must grow out of itself. The soul today must ask questions as Parzival had to ask about the secrets of the Grail castle. Therefore, today spiritual research only begins when there are questions. The souls that are stimulated today by external science to question, to ask, and to seek — those are the Parzival souls.25

The spirit of the times incites us to question, to doubt and to seek, in order to emerge beyond our conditioned limitations, to realise our potential, our gifts, our unique nature. This would already have been familiar to those who had read his seminal work, *The Philosophy of Freedom* where he noted;

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22 25.VIII.1922, Oxford (GA 305).
23 Walter Johannes Stein, the History and Literature teacher at the first Waldorf School.
25 16.V.1909 Christiania (GA 104a)
At the present day… an energetic effort is being made to shake off every kind of authority… We no longer believe that there is a norm of human life to which we must all strive to conform… We do not want to do what anyone else can do equally well. No, our contribution to the development of the world, however trifling, must be something which, by reason of the uniqueness of our nature, we alone can offer.26

**Collaborative learning**

Teachers working together in this way – in a questing and creative, inquiry-based spirit – naturally come to rely heavily on one another’s support and insights, seeking one another out for collegial discussions;

These meetings are really a living ‘higher education’, since the College of Teachers is a kind of permanent training academy. This is because the teachers’ every practical experience in school becomes part of their own education. Teachers will always find something new for themselves and for the college of teachers if they educate themselves through their teaching, gaining a profound psychological insight into the practical side of education on the one hand, and on the other, insights into the children’s qualities, characters, and temperaments. All the experiences and knowledge acquired from the teaching are pooled at these meetings. Thus, in spirit and soul, the college of teachers becomes a whole, in which each member knows what the others are doing, what experience has taught them, and what progress they have made as to the result of their work in the classroom with the children. In effect, the college of teachers becomes a central organ from which the whole life of practical teaching flows.27

We must all struggle to free ourselves from passive acceptance of prescriptive guidance and to cultivate the courage to exercise our own independent judgment, to respond creatively and to continue learning; “What is truly important is that people learn to learn… It is important that we find a way to teach how to learn.”28

**Renewal and reworking of material**

Wolfram von Eschenbach’s characterisation of the Grail sword in his Parzival saga as the ‘Sword of the Word’ includes a mysterious description of the sword’s chief characteristic as, “That sword holds good with the first blow, On the next, it will shatter”. This acquires a deep significance when we consider it in the light of Steiner’s observations on the need for old material, the ‘Word’ of a teacher, needing to be completely renewed and refreshed before it is brought to children a second time.

You must shape your teaching material afresh every time. For in actual fact the thing one has once worked out in an imaginative way, if given again years later in precisely the same form, is intellectually frozen up. Of necessity, imagination must always be kept living, otherwise its products will become intellectually frozen.29

For the contemporary spirit, familiar, formulaic or clichéd expressions invite rejection. Steiner himself rarely expressed his ideas in the same way twice. Creativity and inner activity are

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26 The opening lines of Chapter 1 in the first edition of Rudolf Steiner’s *The Philosophy of Freedom*, 1894.
27 17.VIII.1923, Ilkley, (GA 307).
28 1.VI.1919, Stuttgart (GA 192).
29 6.IX.1919, Stuttgart (GA294)
essential in the cultural life of today and especially in education because: “The process of creation within you has an effect upon children.”

Courage to take the road less travelled

Those who are challenged by this mandate of inner and outer creative activity, often seek reassurances in a retreat into an authoritative curriculum document or the authority of senior colleagues but courage and strength can be found in Steiner’s frequent advice and encouragement that;

Teachers and educators must be patient with their own self-education, with awakening something in the soul that indeed may sprout and grow. Then you may be able to make the most wonderful discoveries, but if this is to be so, you must not lose courage in your first endeavours. For you see, whenever you undertake a spiritual activity, you always must be able to bear being clumsy and awkward. People who cannot endure being clumsy and doing things stupidly and imperfectly at first, never really will be able to do them perfectly in the end out of themselves… by degrees you become inventive in ways you had never dreamed of. But for this you must have the courage to be very far from perfect to begin with.

It remains of the utmost importance to preserve this self-reliant, responsive, creative nerve thread in the schools that bear Steiner’s name if they are to remain in any way congruent with his intentions – at least to the highest degree possible under our current legislative constraints.

As can be seen in the foregoing quotations from Steiner’s lectures, it was precisely this which he considered the heart of the teacher’s craft, the true art of education.

Every evening, the Aspirant entered the sanctuary and poured a libation of life-filled water on to the polished bronze plate and would begin to meditate. As the hum of spiritual activity intensified the disc would begin to vibrate and set the water into motion, effecting the most wondrous forms, patterns, pictures and music. Abruptly, the process culminates and the Aspirant opens their eyes. Upon their return to normal consciousness, a chill wind would blow over the water and would freeze it in the final form it had attained. The Aspirant would then take this wondrous object from the plate, returning to the light of day where all would study and learn from its unaccountable beauty and the fresh truths it gave expression to. But as the day wore on, the day’s warmth gradually melted the wonder-full forms and by afternoon the substance evaporated, returning to the mysterious atmosphere from where it had come. Each day the procedure repeated itself until one day, the community became concerned that the mysterious process may one day cease and all might be forgotten. It was decided to preserve and archive images of each day’s mysterious gifts for posterity. So an archive of images gradually accumulated until a comprehensive twelve years of learning had been assembled. This resulted in the unforeseen circumstance that the community increasingly drew on the archive instead of engaging in the original practice from which the contents of the archive had been derived.

May the path to the sanctuary never be lost and the well-springs always be found.

31 15.VIII.1924, Torquay (GA 311).
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The developing Steiner practitioner: exploring teacher being

By Dr. Neil Boland, AUT University, Auckland
Text of a keynote given at the SEANZ conference, Auckland, 14 April 2019

What I am wanting to talk to you about today is about being a Steiner teacher, the process of becoming a Steiner teacher, of becoming a better Steiner teacher, a better early childhood educator. When I say ‘teacher,’ I want to include all educators, from those of babies and toddlers to those who teach adult students. I hope early childhood educators will forgive me contracting the term to ‘teacher.’ During the course of the morning, it will save a few minutes. I am going to talk about work currently being undertaken by the Pedagogical Section at the Goetheanum, Switzerland which has been happening for the last three years and is projected to go on for another two at least.

This work stems from the phenomenon, seen around the world as well as in New Zealand, of experienced Steiner teachers retiring and moving into another phase of their lives, while new teachers come into Steiner education often without specific training in Steiner pedagogy or Steiner teaching. This is happening at the same time as the full-time Steiner teacher trainings around the world have been suffering from decreasing student numbers to the extent that a large number of them have had to severely reduce the number of courses they offer or close. There are currently around eight full-time Steiner teacher training courses in the world. The nearest to us is in Melbourne.

To a degree, this situation could be considered the result of not having had an adequate or effective succession plan for the last twenty years, but we are where we are and that is good.

The situation which schools and centres find themselves in has been developing slowly over quite a while and has played out in different places in different ways. It does not affect all sectors equally. It has happened less (or countermeasures have been more effective) in early childhood but it is nonetheless a general picture. Some countries are further on in the process, but it is clear that it is a phenomenon which is taking place across the Steiner education world. Central questions have arisen along the lines of, what do teacher education courses need to be doing to provide schools with the teachers they badly need, at the same time as, what are effective models for teacher education, what guidelines are there for teacher development for people already working in schools and early childhood settings? What form should continued teacher education take? In New Zealand, we have the added feature that all teachers need to have completed a state teacher education programme, though not a Steiner teacher education programme.

To this end, and after a lot of conversations and meetings, the Pedagogical Section decided to canvas teacher educators and teachers around the world by asking them a single question: “What does a successful graduate look like coming out of a Steiner teacher education course?”

The question was addressed as much to early childhood as high school and sought broad responses which could then be collated. To do this, a number of ‘continental conversations’ were set up around the world. South American teacher educators met in Argentina, Africans met in Johannesburg, teacher educators from across Asia met in Chengdu in China—this
meeting was attended by a number of people from Australia and New Zealand—a meeting was held in North America and a number in Europe. Some of you will remember a Fellowship meeting in Wellington 18 months or so ago when I asked everyone there this same question; you divided into groups and came up with answers which I then sent to Dornach. That was so the New Zealand voice could also be heard in this conversation.

A small working group was established to process these responses, collate them and see if they could sort what had been written into categories or areas. The members of the group comprise the two co-leaders of the Pedagogical Section and seven others, one each from Norway, the Netherlands, Switzerland, Austria, the UK, the United States and New Zealand. [Note: This group has since called itself the International Teacher Education Project, ITEP.]

Since the start of last year, this group has met twice a year to work on this and take it further, refining what had been suggested and reviewing and incorporating feedback which comes in between meetings. This has been reported in the *Journal of the Pedagogical Section* over the past couple of years\(^{32}\)/\(^{33}\), it is anticipated that the work will continue for another two or three years. I’ll ask that the links to these are sent out to you, in case you want to have a look. Many of you possibly have the journals in your staffrooms or libraries. They are sent out widely. The aim is to report back on the project every six months—the next journal will come out in June.

What we [the working group] have done is to identify a set of eight potential areas to be used by teacher educators as they draw up their teaching programmes. A central aim was to leave people as free as possible to respond to the situations they work in, the students they teach, their economic constraints, and cultural contexts. We wanted what we put forward to be as applicable to a part-time early childhood training in Colombia, as a four-year class teacher training in Germany or an in-house high school teachers’ training in New Zealand.

Descriptions of these learning areas were left as open as we could manage so they apply equally to all sectors from infants and toddlers to high school. No curriculum and no content has been suggested as this will vary depending on the context.

We hope that these same areas can be used to help develop teachers new to the work but they apply equally to those who have been in the profession a few years as to those who have been teaching for decades. What I want to do this morning is to take you through these eight areas of teacher development. Before I do that there is some ground I would like to cover first.

The first is to discuss is about basics. What makes a teacher a Steiner teacher? This is just a huge question and I could happily discuss this with you all day. I’ve asked people in New Zealand this question in several schools, including I think some of you, and it is always interesting to see what people say. In essence, replies boil down to variations of three things:

- What is important is what you do (curriculum)
- What is important is how you do it (pedagogy)
- What is important is who you are (teacher being)


There could also be a reply:

- What is important is where you teach (i.e. in a Steiner school or centre), but I seldom hear that

Let’s take the first one. **The important thing is what you teach.** What we do is, of course, important: curriculum is important, content is important but that is not what is going to make you a Steiner teacher. Anyone can teach things which are found in the Steiner curriculum at a certain age, but I would strongly argue that that would not make them a Steiner teacher. What in the Steiner curriculum is unique? What, curriculum-wise, do Steiner schools have the monopoly on? Eurythmy? Form drawing? Anything else?

**The important thing is how you teach.** What matters are pedagogies. This is a step beyond what. Using the three essential Waldorf pedagogies is, of course, a vital part of being a Steiner teacher: imitation in kindergarten, inner engagement in lower and middle school and encouraging independent thinking in high school. Balancing lessons between in-breathing and out-breathing and working with what I might call pedagogical hygiene is an important part of being a Steiner teacher, as is working with temperaments but I don’t think we have yet reached the central qualities we are looking for.

This brings us to the third answer, **the important thing is who you are.** When you think away the outer trappings, the material manifestations of Steiner education, you are left with a person. Who is this person as a Steiner teacher? What underpins their teaching? Essentially, what makes a teacher a Steiner teacher? This is what I want to talk about this morning.

What I have been looking for is a metaphor, an image which I can use to put this in an imaginative picture. I don’t know about you but using metaphors can sometimes help me think. Though I am not certain that it is the final one, the best image I have come up with so far is of the tree fern. We all know tree ferns—you can think of whichever kind of fern you like and, if you have a favourite, please think of it. If I use this image, what do I see as I look out at you?

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I am facing a slope of New Zealand bush covered with tree ferns. This wonderful group before me contains tree ferns of many different sizes. Some small, some large. Some started growing a long time ago, others are young. Some are developed, others are just starting and will take their place in the bush canopy in time.

The specific part of the tree fern I want to consider is the centre, the core, the heart. I want to look at the koru. We all know what the centre of a tree fern looks like when a new set of fronds is just beginning to grow.

In the middle, there is a number of tightly packed koru, full of potential, full of energy, tight spirals waiting to unfurl. What is remarkable about a koru is not just the spiral you see at first glance. Within this spiral form are waiting, already created, smaller spirals, equally perfect and full of potential and energy, waiting to unfold in their turn. And on these smaller coiled spirals, you can find still more. Spirals within spirals within spirals. It is truly astounding. Within this small form lies immense potential which will expand given the right circumstances.

The picture I want to take up here is the group of koru awaiting their time to unfurl. Immense potential, hidden, potent, waiting. I liken what lies within the student teacher or a teacher beginning work in a Steiner environment for the first time to this unknown, hidden potential. When we meet a student (or teacher) for the first time, we have little idea what they are capable of. We sense what may be there, as yet untapped, unseen, but it has to be developed, uncovered, revealed.

What I also like about the fern image is that the koru all unfurl at different speeds and at different times. The eight areas I will shortly begin to go through also develop unevenly. Some may be significantly developed, others are on the way and others are still tightly curled up, awaiting something which will help them unfold and begin to grow.

A further thing is that this tree fern image relates to all of us, to everyone in this room, from a first-year teaching student to the best, most talented and most experienced teacher you can think of. None of us has explored our potential to the fullest; none of our fern fronds is fully extended; we all have work to do. We all have koru we can unfold further. It is a democratic image: we can all locate ourselves somewhere along this path we are treading to become a Steiner teacher. It is an ideal we will never embody fully, but the striving is what counts.

So, to start these much-promised eight areas. Some you will guess in advance because they have to be there, others may surprise you. They are not of equal size—some contain a huge amount of potential content—but they do represent with some accuracy the responses which we got from this global feedback and they are still being refined.
Lastly, they appear here in no particular order—they are not linear, but I have to do them in some sort of order. Think of them as koru, unfurling at different speeds from a place within you and you won’t go far wrong.

So, these are what the Pedagogical Section Working Group has called the eight areas of teacher learning. I’ll read out the condensed text we wrote about each and then unpack it a little.

1. **Basic knowledge**

   Teachers need sound general knowledge as well as an embodied understanding of their social and cultural contexts which allow them to be successful professionally. They need effective literacy and numeracy abilities and appropriate oral skills to facilitate successful learning.

   This applies to us all. Even if we have gone far beyond basic literacy and numeracy skills, we need to extend ourselves in many ways depending on where we teach. After a number of years, it is all too easy to find that you have fallen asleep, not kept up with the latest research in your subject, that you rely on preparation you did and songs you learned years ago.

2. **Expanded understanding of human nature**

   A teacher needs an understanding of the human being that embraces both the tangible and the intangible, the bodied and the embodied. A phenomenological approach that seeks to apprehend the full spectrum of human experience enables the teacher to anticipate and respond to the learning needs of individual children. This affirmation of the emergent nature of what it means to be human is the foundation for a creative approach to education.

   This was phrased like this rather than just, an anthroposophical understanding of human development, to include an understanding of how it expresses itself in each individual human being and how as teachers we can respond to this.

3. **Teaching and learning**

   Teaching and learning is primarily a dialogical process of experiencing, knowing and understanding the world, oneself and others. It accommodates itself to diverse peoples, locations and circumstances. It includes an understanding of a developmentally appropriate and responsive curriculum and involves periods of practical work in schools in which student teachers work towards achieving proficiency in the art and craft of teaching. Teaching and learning involve an on-going conversation with a mentor and recognise that the path towards being a teacher is an individual one.

   This is likely the largest area. It includes everything which happens in a classroom, from running the classroom, pedagogical techniques and approaches, working out an appropriate curriculum which responds to place, time and community as well as the importance of mentoring for teachers new to the education.
There is one thing which surprised me in the responses we received from around the world as well as in conversation of this working group which I’d like to mention briefly. That was the degree to which the accepted Steiner curriculum as it has become established over the past x number of decades was largely missing from the conversation. I do not think this is because of a lack of appreciation of the importance of curriculum and the significant effect the curriculum has on teaching and learning. The working group has sought to de-emphasise the learning of an established (and possibly fixed) set of practices or traditions as a goal in itself; instead, it has emphasised the importance of creating “an understanding of a developmentally appropriate and responsive curriculum” which will be adaptive to local, cultural, geographic, demographic and pedagogical needs.

4. The arts

Practising the arts is, essentially, transformative; the arts form a path of constant inquiry towards refined sensibility and insight, of the self, the other and the world. Linking thinking, feeling and willing, the arts can act as a bridge between outer and inner experience, enabling students to express and understand themselves and the world in diverse ways. This can be done as creator, performer and/or engaged audience.

This is something Christof Wiechert, whom some of you will know, has been talking about for years: recognising the importance for a teacher to explore themselves through the medium of the arts—including an emphasis on one art, whichever that is—the arts as inquiry, as inner exploration. The arts as a vehicle for teacher transformation is the key idea here.

5. Self-development

Self-development is central to teacher preparation and teacher being. It contains a clear notion and recognition of agency and is a continuously transforming, holistic learning process. Self-development includes artistic practice, inquiry, the development of new capacities through inner work, challenging, developing and strengthening identity, and individualising inherited values. It is enacted through dialogue and work within oneself and with others and aims to develop a healthy and resilient soul life.

If I was going to put these eight areas in order from most important downwards, this would be at the top of my list. Transformation is again the key term. I’ll talk about this in greater detail a bit later.

6. Development of knowledge practices

Students are introduced to and given the opportunity to consciously follow a sequential path of exploration into ways of knowing based on insight into the reality of the experienced world and the realm of their own thinking.

This is possibly the least easy to understand I think and is separate from self-development, though related to it. It ultimately involves working towards the transformation of the way you think. Anthroposophically speaking, it would be called Goethean phenomenology. I am going to quote from Henry Bortoft.

We tend to rely for the most part on the verbal-intellectual mode of apprehension, because this is what is developed through education in modern western culture. The verbal-intellectual mind
functions in terms of abstract generalities that take us away from the richness and diversity of sensory experience – this is both its strength and its weakness. It is focused on what is the same in things, their commonality, so that without our realizing it we become immersed in uniformity and cease to notice differences. For example, if there are two leaves of a tree, as a matter of habit we will tend to see them in a general way as just leaves and overlook the differences between them. This is a consequence of what psychologists call the process of automatization or habituation. The normal learning sequence goes from the sensory experience of concrete cases to the abstract generalization. Thus in the case of the leaves, whereas to begin with we might see each leaf concretely in detail, we eventually replace this with the mental abstraction “leaf”. When this happens our attention is transferred from the sensory experience to the abstract category, so much so that, without our being aware of it, we begin to experience the category more than we do the concrete instance. When this stage is reached what we ‘experience’ is only an abstraction triggered by the sensory encounter, and not the concrete case itself.  

What is aimed for here is the re-enlivening of perception and extending ways of thinking.

7. Inquiry
This has become part of the job of every teacher in New Zealand.

Research is creative and systematic work to identify and relate phenomena in order to further and deepen understanding and knowledge. In Steiner teacher education, it can include teacher inquiry into practice (both inner and outer), often through action research and reflective practitioner models, based on what would further teaching and learning. In this context, research is situational, investigating and expanding the changing picture or understanding of the child, and is responsive to place and cultural context. It can be done individually and in groups and interacts with contemporary educational research.

Straight forward. Like Steve, I think we may be getting a little better at this, partly due, if truth be told, to ERO requirements. But do we share the results with each other? I think we need to get significantly better at disseminating what we do so we can discuss the results, learn from them and take ideas further. This will likely take a national initiative. Then I think we may be journeying towards what Steiner said in the Opening Address to *The Foundations of Human Experience*: “We will practice teaching and critique it through discourse.” Possibly a hundred years late, but better late than never.

8. Education and societal change
Students are encouraged to critically examine forms of educating currently practised and investigate what might become appropriate in the future. They have the opportunity to question the stated purposes of education and explore its potential to facilitate social change. Students examine how to ensure that Waldorf education is inclusive, anti-oppressive and anti-discriminatory, and is embedded within society as a force for social good. Social capacities are developed to support teachers to work professionally and successfully with parents and

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37 Source: New Zealand Educational Review Office

colleagues. Students become familiar with the importance of perseverance and resilience and engaging positively with challenging situations.

This is also a large and highly significant area. It is a plea to engage with educational matters beyond Steiner education. E.g. we will always need education (I would argue) but will we always need schools? Less certain. What are the appropriate future forms of education? What contribution can Steiner education make to this debate? As Steve mentioned yesterday, do we see ourselves as cutting edge (or make sure that we are cutting edge) or are we more concerned with maintenance and replication? Being dutiful?

How strongly do we engage with the social impulse behind the foundation of the schools, the movement for social renewal, and its astonishingly forward-looking goals? Steiner schools were begun to effect a significant change in society “We must revolutionise the education system”38 it says in the first paragraph of The Foundations of Human Experience. Talk about nailing your colours to the mast. Is that still our goal? Or does a lot of the energy go into meeting a set of external or internal benchmarks? How can we change this?

Discussion
So, these are the areas which feedback from all around the world identified as being key to developing Steiner teachers. When I looked at the title of this conference, From the inside out, it was clear to me what I wanted to talk about. This, for me, is the path to being a Steiner teacher from the inside out.

I imagine what I have said has generated all kinds of responses within you and that these responses will be as varied as there are tree ferns in the glade. At a guess, they might include: “How am I going to find the time to do any of this?” and “Doesn't he realise being a teacher is more than a full-time job as it is?”

Of course he realises it. I think that changes which may most be asked of teachers’ practice (numbers 4–6) are not the ones which take a lot of time at all. They are changes in focus. Or additions of focus.

I want to mention two in this regard. The first is self-development. If I was putting these in order, that would be at the top of my list. Self-development and inner work are central to being an effective Steiner teacher. This does not demand a lot of time a day. It does require will power.

Many of you will know the six basic exercises Steiner gave (not especially for teachers) which take at most a few minutes a day. Some of them take a second. You are not too busy to do that. I cover them every year with AUT students and everyone I have spoken to who has tried them for a few weeks has reported a noticeable change in themselves and their ability to concentrate, get things done, become calmer, etc. Surely worth a couple of minutes a day. What you have to change is your focus to include it as part of your day.

38 Ibid., p. 29. The meaning of ‘revolutionise’ here was discussed later at the conference. I take it that Steiner means “to bring about a radical change in” rather than “to cause a revolution.” See https://www.collinsdictionary.com/dictionary/english/revolutionize
Of course, inner development extends far beyond this, but sometimes getting this particular frond to begin unfurling is the hardest part. Once it is growing, further growth becomes easier. The other area is **Knowledge practices**, possibly the hardest to make inroads into. Take the image from Bertold which I used earlier. You can start from mere observation of a tree, or multiple trees you pass in the course of the day. Stop yourself just thinking, tree, and leaving it there. How do the leaves differ from each other? How are they shaded? Shaped? How are they individual? How do the branches branch out on this one compared to its neighbour? How is the bark? Is it the same all around the tree? This obviously has immediate links to the classroom. Spend next week looking at trees.

**How does this relate to Aotearoa?**
The aim of drawing up these eight areas was to keep them as open as possible so that they can be applied in any circumstance. As relevant to Wellington as Washington, or to Hastings as Honolulu or Hamburg. It is expected (and wanted) that they are unpacked locally and expanded to fit local cultural, social, geographic, demographic, economic situations. I think they are amply flexible enough to incorporate any aspects of a bicultural approach one wants to include or adaptation to location and demographics. The locally derived curriculum is specifically built into teaching and learning.

**I’m not doing all this and I’m fine as I am**
In my job, I go into all kinds of schools. Not Steiner schools, not integrated schools, just normal schools all over Auckland, deciles 1 to 10. Usually primary and intermediate but sometimes early childhood settings and secondary too. I sit in classes, talk to students, talk to teachers, to principals, to boards. I can see teachers who are at the top of their game and who inspire and support their students.

These schools and early childhood settings do not call themselves Steiner. There is no expectation that they do so. For me, that changes as soon as one calls oneself a Steiner or Waldorf school or centre. Something else is expected. From the school and from the teachers. To use an analogy, if I was shopping for coffee and chose a bag of organic beans, I would expect those beans to be organic. I think that is reasonable. If I discovered that the beans I had bought were in fact not organic and what I was paying for was a packet which said it was organic but the contents of which were like other, less expensive brands, I would not be a happy shopper. We think we have established an organic brand and have organic packets. But do we have organic beans? How hard are we trying to make sure our beans become more and more organic? Do we aim for 100% organic beans?

Everyone starts out at the beginning. You all have the potential. You all have these koru to unfold within you. We need to find the process by which these can begin to grow and keep on growing. Maybe we need as a country to discuss processes by which they can be developed.

**I haven’t heard this kind of thing for years!**
This I confess was my initial reaction. As there have been generational shifts, people have gone as others have come. Some aspects of centres and schools and teaching have improved out of all recognition. I look back at teaching practices which were common twenty-five years ago and think how much has improved.
On the other hand, teacher life has changed too. As I go around schools, here and overseas, I confess I hear more about compliance issues, testing and accountability than deep discussions of Steiner pedagogy. This is something I would dearly like to see change. Administration and oversight, of course, have their place but are they the essence of Steiner education? I think not.

What is contained in this list is relevant to everyone involved in teaching at any level and in any sector. It is relevant to everyone in this hall. We are all on the same path, from a beginning student to the most experienced teacher and teacher educator. The Pedagogical Section Working Group who put this list together hopes that what is contained here will generate discussion where teachers are educated, in schools and in early childhood settings. We hope that this list can be used to focus on key elements of being a Steiner teacher and become a framework to intensify and renew collegial work.

The working group will meet twice in 2019 to finalise the guidelines and publish them. We are looking for centres to trial these proposals and report back on their experiences with them. A few weeks ago, they were discussed at the annual ISWECA\textsuperscript{40} meeting (of early childhood representatives from around the world including New Zealand) and got the thumbs up from the early childhood sector. If anyone in New Zealand, or if New Zealand as a whole wants to discuss these as a possible framework for internal teacher development, as a basis of IDPs, giving teachers focal points to work on, please tell me. I will facilitate it all I can. Our experience tells us that this list should fly, but it needs people to test it.

There is an additional question which I have not touched on here. If these guidelines are for teacher development, are indications needed to help structure the development of those who would instruct teachers? What are the requirements/expectations (and a potential education pathway) for teachers who mentor new colleagues and for teacher educators? What skillset should they have? We started work on this question last month and hope to have something publishable for feedback by the end of the year.

So, I will round up here. As I look at this attractive glade of tree ferns before me, I wonder who are the tall ones, who are the smaller ones rich in potential, who need to find how to access the nutrients to grow further, who are standing in shade, wanting the chance to unpack what they know is inside them? How will you begin to unpack what is within you?

For all of us, as Steiner teachers at whichever stage, wanting to be better Steiner teachers, there is only one way which I know of, \textit{from the inside out}.

Kia ora!

\textsuperscript{40} International Association for Steiner/Waldorf Early Childhood Education, \url{http://www.iaswece.org/home/}
Late last year I contacted my travel agent to ask about the options of travelling to Switzerland. It was unclear to me how I was going to fund any travel plans and who would care for my children during my absence, however one thing was clear to me – I was going to “The First Teachers’ Course” at the Goetheanum in celebration of 100 years of Steiner education.

At the same time, two other colleagues from the Christchurch Rudolf Steiner School made the decision to attend the conference – they too were committed but uncertain how this dream would come true. While we were planning, the school expressed excitement and appreciation for the significance of the event which marked a ‘once-in-a-life-time’ opportunity to explore and deepen our knowledge and understanding of Steiner Waldorf education with colleagues from all over the world and resolved to support us. This support and sponsorship are what made our attendance possible for which we are deeply grateful.

It was summer in Switzerland when we arrived – around 350 teachers from over 50 countries – to experience and further explore the first course for teachers given by Rudolf Steiner’s 100 years ago. The welcome was warm as the European summer when colleagues in a worldwide community of teachers gathered in the Great Hall at the Goetheanum on the first Sunday of July. As the sun shone through the large coloured glass windows which represent stages of a path of inner development, the opening address aligned effortlessly with the audience’s mood anticipation and enthusiasm.

During the next eight days, lectures, discussions and artistic activities enlivened pioneering images and inspirations of education of the past, present and future while stirring up essential questions of what is living in the children of today? How do new impulses come into the world? What are the impulses for the next 100 years of Waldorf education?

Each morning began with a eurythmy performance by members of the Goetheanum stage group followed by a lecture simultaneously translated into English, German and Spanish. The 14 lectures were presented by 14 different speakers. Each speaker took the three lectures which Steiner gave on each of the 14 days of the original course, so we could experience them as a sequence, just as the original teachers had. After each lecture, working groups met at various places in and around the Goetheanum led by people such as Florian Osswald and Neil Boland which allowed topics arising from the lectures to be discussed and worked within smaller groups.

After this, we all met again in a plenum where the groups took turns to share something of what they had done. This took many forms: artistic presentations, eurythmy, verbal summaries and individual experiences. The diversity of the participants on the stage during these presentations emphasised repeatedly the global nature of Waldorf education.

Meals were served in the Schreinerei (the original workshop building where the Christmas Foundation Stone meetings were held in 1923) where we enjoyed further opportunities for spontaneous conversations and making natural connections with colleagues from around the world. The afternoon programme mirrored that of the morning with lectures, working groups, plena and refreshments.
During intervals, we seized opportunities to experience what the Goetheanum offers: Rudolf Steiner’s wood carving of the Representative of Humanity including the initial plaster models; the model of the first Goetheanum; Rudolf Steiner archives; Rudolf Steiner’s atelier; guided tours including introductions to the remarkable coloured windows in the Great Hall; conversations with Michaela Glöckler in support of the latest publication which she has co-edited, Growing up Healthy in a World of Digital Media\(^1\), and much more.

During the eight days of the conference, we heard a healthy summary of the 42 lectures found in The Foundation of Human Experience (Study of Man), Practical Advice to Teachers, and Discussions with Teachers in the order they were originally given in, and then further contemplated in more than 350 ways!

It felt as if each moment was of filled with significance and purpose, and the essence of invaluable conversations and connections spontaneously available naturally offered new depths of imagination and ecological thinking for the next 100 years of Waldorf education.

Now, on our return, it is our task to seize, pursue and further explore opportunities through which we can share this amazing journey with our colleagues in New Zealand and bring to reality the experiences, insights and inspirations we gained into our daily work.


The New Zealand edition of the same title, (June 2019). Editors: Glöckler M. and Carter N. ISBN: 978-0-473482343. Available in New Zealand from m.g.tbg18@gmail.com and for libraries and schools through Wheelers Books and ALLBOOKS NZ.
Book review: Growing up Healthy in a World of Digital Media


Hardly a day passes that one does not hear or read something topical on the theme of digitalization. It is foreseen that in the next 20 years, 60-70% of current professions will be replaced by electronic devices and robots. It is no wonder that many parents think: This is the world children are growing up in – why should they not also from the start be confronted by this technology and get used to it, with the motto: early practise makes perfect? Additionally, official educational policies are heading precisely in this direction.

What is overlooked here is that technology operated by human consciousness also very strongly influences its development. This is not a problem for older adolescents and adults, if their brains had the opportunity of developing healthily in an analogue (i.e. real) world – however, for those youths where this process has not yet been concluded, it is a different matter. As a result, there increasingly are warning voices, especially from the spheres of science, medicine and developmental psychology.

Research results from many studies and large meta-analyses have been presented which indicate the side-effects and dangers from premature digitalization in nursery schools and schools: Impairment of frontal lobe development and the related autonomous thought and control capabilities, postural and eye damage, loss of empathy, deficiencies in verbal powers of expression, dependence on social networks, the danger of addiction – not to mention the side-effects, not considered nearly enough yet, of electro-smog on the nervous system which in childhood and adolescence still reacts much more sensitively than later on.

Then it should also be considered that prominent IT greats such as Steve Jobs, Bill Gates and Jeff Bezos did not allow their children access to smartphone & co., and that, according to statistics, the children of academics spend far less time in front of a screen than the rest of the population. Developmental neurologists such as Prof. Hüther and economic experts such as McAfee, director of Digital Business at the Massachusetts Institute of Technology (MIT) in Cambridge, agree that in a future world determined by information technology, what is needed above all is creativity, social competence, as well as an ability to think and act entrepreneurially.

In fact, the Chinese entrepreneur Jack Ma who created Alibaba, the Asian Amazon competitor, cut to the chase when he said at a world economic forum in Davos: Instead of cramming knowledge, which after all every computer gives you access to at the press of a button, schools should teach “values, trust, independent thinking, teamwork”, and give more space to creative subjects such as art, culture, music and sport. These creative and entrepreneurial competencies, however, have their developmental foundation in the real world, not in the digital world! We have to consider this paradox – social skills, creativity and imaginative thinking require for their development direct interaction with people and discussions with others who think differently, not with a computer. What is, therefore, the solution?

All this knowledge does not help us to master everyday family life, in which the smartphone has not only become an indispensable accompaniment but often also a bone of contention. What is needed is clear information and practical tips for guiding children and adolescents at their respective ages, to avoid the possible damages. That is the goal of this media guidebook. It illustrates what children and adolescents require to gain healthy entry into an age of media technology.
Authors have therefore here been replaced by many experts and organisations – media experts and educators – as can be seen from the list of supporters and sponsors of this guidebook. What unites them is their love for young people and the great responsibility we have towards them. Our hope is that as many children and adolescents as possible can grow up healthily, so that they can encounter their digital future competently and that they will be up to the task of facing the demands they will encounter in life.

Dr. med. Michaela Glöckler
Dornach, Switzerland, September 2018

**Book review: Tongues of Flame - A Meta-Historical Approach to Drama.**

**Review by Andrew Wolpert**

This is the third book written by Dawn Langman, distilling a lifetime of creative artistic work as performer, teacher and lecturer inspired by the speech and drama indications given by Rudolf and Marie Steiner and as they were also taken up by Michael Chekhov. *The Art of Acting and the Art of Speech* were published in 2014. It is also the first of a new series devoted to The Actor of the Future, with three more in gestation. A set of DVDs of three lecture-performances illustrating the content of the book is also available online at the Rudolf Steiner Centre ([www.rudolfsteinerbookcentre.com.au](http://www.rudolfsteinerbookcentre.com.au)).

One of the most precious aspects of this book is the modest, confident, engaging and sovereign presence of the artist herself. Dawn Langman reveals a powerfully individualised panorama of the development of western drama. She introduces and describes the texts with the authority of someone who has divined their significance and made that part of who she is. In the DVDs, this integrity reaches another level. Her speaking and acting are imbued and ‘informed’ by how the language, the stagecraft and the narratives have changed and ‘informed’ her. She has mastered the art of being wholly present without intruding personally. It is indeed an achievement in the realm of language to have transformed and even dissolved the personal in the service of what wants to be spoken or written.

The experience for the reader is not of a book about drama, but of encountering the characters, their stories and the way they speak. The reader is guided through an immense landscape by the measured energy of a master, entirely at home with the dramatically
changing topography, the abundance of all that grows, flowers and decays, and the charming and sometimes also threatening beasts that live there.

This metaphor is apt for, as we are led through this whole world, we realise it has been created and peopled as the stage on which we are given the chance to become human. It is not just aesthetically pleasing and thrilling, but it is purposeful, it has a task. This landscape reminds us where we have come from and offers a vista of where this unfinished journey may lead. This remembered past and glimpsed future powerfully affirm our unfinished evolution of consciousness through the arts of speech and drama. This memory and vision also awaken in us the will to act (!) so that they both be connected in the present.

The book begins with an exploration of the nature of image and metaphor that lays the foundation for a reading of dramatic texts that goes beyond the literal. The Eleusis myth is then explored in a way that reveals its seminal connection to the birth of drama in western culture.

The scene shifts to an exploration of the threshold at which drama and theatre had arrived by the end of the nineteenth century. Langman examines the shift in consciousness over several millennia which resulted in the loss of trust in words as a medium that could communicate experience and points to the resurrection of language in the future.

Further examination of many of the great texts of the western theatre canon reveals future dimensions of the human being that transcend the present nihilistic paradigm and call for a new art of speech and acting that can manifest them. Langman analyses the path of research into theatre practice that has so far evolved from Steiner’s work and places it in the context of other significant experiments undertaken in the last hundred years. The book ends with a detailed exploration of the task of the art of drama within the development of humanity in ways that Steiner elaborated.

As an amateur familiar with some of the texts chosen, I am delightfully surprised to have new insights into old friends, and grateful for and intrigued by texts I hadn’t known. The occasional surprise at some omissions is doubtless caused by knowing how much more Langman could have brought from the work of Shakespeare. Perhaps she is saving that for a separate project!

The idea that permeates the whole book is that “language itself holds the potential of our evolution." Language is the lifeblood of Langman’s work. In several places, she complements the field of language with illustrated references to the plastic and visual arts where she mentions artists whose work is an expression of the universal archetypes she identifies. At the end of the book, there is a series of inspiring illustrations by Raphaela Mazzone depicting imaginatively the seven planetary conditions that care for *The Crucible of Art*.

In the lecture-performances on the DVDs, an appropriately essentialised approach to acting during the recitation of the speeches is effortlessly and seamlessly interwoven with explanations and commentary, always profound and at times delightfully light-hearted. The minimalist costumes, deft on-stage changes, essential props and beautifully evocative music all ensure entirely convincing performances in which the many parts create a greater organic whole.

In her introductory remarks, Langman makes the point that such electronic reproductions of stage presentations cannot mediate the living dimension of the art itself and the dynamic that arises between the artist and the audience. Obviously. Nevertheless, those who have not experienced Langman’s performances live will be grateful for the opportunity to enjoy what
these DVDs effectively do impart. At first glance, this is a book for actors and those involved in speech and drama, but its comprehensive approach and accessible style ensure that it will be illuminating and enriching for anyone interested in cultural history and the evolution of human consciousness.

This book continues the rich substance of Langman’s earlier publications and kindles our anticipation for what is to come. The last line in this, the first of three more planned volumes comes from Tony Kushner's Angels in America: “The Great Work Begins.”

Andrew Wolpert has worked at Emerson College, at the University in Stuttgart with students training to be English teachers in Waldorf Schools, in various institutions and with anthroposophical study groups in Europe and Asia. His main interests are Christology, philology, the history of the English language, Parzival, Shakespeare and Italian renaissance art.

These DVD presentations complement The Actor of the Future, demonstrating many of the themes and moments it explores. Available online at the Rudolf Steiner Book Centre www.rudolfsteinerbookcentre.com.au

“Thank God our time is now when wrong comes up to face us everywhere” – recognising what it means for the modern human being to face the journey to self-knowledge.
Selected index of authors and titles, 2006-2018
Neil Carter, Christchurch, New Zealand

Dear Readers,

I said my farewell as editor and welcomed our Journal’s new editor, Peggy Day, in my last editorial (Volume 19 2017), acknowledging the colleagueship of the late Alduino Mazzone and Peter Glasby; the continuing support of Neil Boland (copy editor), Van James (artistic advisor); our peer reviewers and Peggy Day, who joined our team as my co-editor following Peter Glasby’s passing. I also thanked the many contributors over the 20 years since our founding. It was a privilege to play a part in bringing their insights and experience into print.

For last year’s issue, volume 20 (2018), edited by Peggy Day, I continued the task of printing, financing and distributing hard copies. I do so for the last time with this volume. However, our email address: journalwe@gmail.com continues for all finance and distribution matters.

To mark the occasion, I have updated this Index of authors and titles, 2006-2018.

Back copies of all our Journals 2006 (8)-2018 (20) may be accessed online from the Association for Waldorf schools in North America website: www.waldorflibrary.org/journals

JOURNAL FOR WALDORF/RUDOLF STEINER TEACHERS, ISSN 1176-4503
2006–2008 (volumes 8–10)

Allison, J. (2006, 8.2) Working with the Life Processes, part 2
Bana, A. (2007, 9) The essential nature and task of Rudolf Steiner schools (India)
Baski, B. (2008, 10.1) Santal (India) Tribal education
Blenkinsop, S. (2008, 10.2) Imaginative ecological education
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Carter, N. (2006, 8.2) Class Six camp at Staveley (mineralogy in class six)
Carter, N., Glasby, P. & Mazzone, A. (2007, 9) What is the work of the Pedagogical Section?
Fairman, E. (2006, 8.1) Enlivening the curriculum – practical work in the high school
Glöckler, M. (2008, 10.2) How does the middle school meet puberty?
James, V. (2006, 8.2) Language of the line
Pewtherer, J. A. (2006, 8.1) Visit to Waldorf schools in South Africa
Turnbull, S. (2006, 8.2) The rate of learning to read in a Rudolf Steiner school
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Wright, J. (2008, 10.1) Towards an Economic curriculum in Class 12
Wulsin, J. (2007, 9) Parzival
Allison, J. (2009, 11.1 & 11.2) Learning to accompany the child, parts I & II
Allison, J. (2013, 15.1) Behaviour and boundaries
Bacchus, R. (2013, 15.1) Preparing to be a teacher
Baldwin, B. (2016, 18) The challenge of understanding children with 'special needs'
Board, J. (2011, 13.2) Our feathered friends
Boland, N. (2014, 16.1) The educator's view of the human being
Boland, N. (2014, 16.2) Cultural perspectives: Sticking wings on a caterpillar
Cherry, B. (2009, 11.1) Climate crisis and Waldorf education
Cherry, B. (2014, 16.1) Resurgence in China
Davidow, S., Mulcahy, P. M. D., & Bartholomew, A. (2016, 18) Decolonizing education
Day, P. (2014, 16.1) The teacher as time artist
Devine, L. (2011, 13.1) Resilience
Florenstein Mulder, I. van (2011, 13.2) Thoughts on the history curriculum: China
Gidley, J. (2010, 12.1) University-based research in Australian Steiner education
Glasby, P. (2010, 12.2) Making a limestone kiln in Class 7
Glasby, P. (2011, 13.1) Class 11 botany camps
Glasby, P. (2014, 16.1) The I knows itself
Hamblet, S. (2011, 13.2) Māori spirituality and anthroposophy
Hewetson, R. (2010, 12.2) Putting on a class play with children
Hoffman, N. (2017, 19) The centenary of the threefold social impulse:
James, V. (2009, 11.2) The portrait: Picturing oneself in the world
James, V. (2011, 13.2) Painting problems: lower grades
James, V. (2013, 15.1) Art and the integration of head, heart and hand
Long-Breipohl, R. (2016, 18) Imagination and the young child
Osswald, F. (2017, 19) Given the night
Mackensen, M. von, & Onans, J. (2008, 10.2) The activity of judging
Mitchel, D. (2009, 11.1) Views on high stakes teaching
Montefiore, S. (2018, 20) Stories that place: Projective geometry within time and space
Ritchie, R. (2011, 13.1) The oversensitive child
Romero, L. (2014, 16.2) Profile on inner development
Rushton, S. (2009, 11.1) Etched in stone (computer development)
Rushton, S. (2017, 19) The literacy of creative technologies: Engagement with the world
Simpson, R. (2012, 14.2) Creating a culture of wonder
Suggate, S. (2009, 11.2) Research into early reading instruction
Sutherland, R. (2010)12.1) Outdoor education
Waite, L. (19, 2017) New Zealand’s new technology curriculum
West, J. (2018, 20) Life and Work of Alduino Mazzone
York, J. (2018, 20) Myths of mathematics teaching and the core curriculum
Calendar

CLASS TEACHER INTENSIVES
Venue: Glenaeon Rudolf Steiner School, Sydney
Date: 12–17 January, 2020
Email: peggyd@glenaeon.nsw.edu.au

HIGH SCHOOL INTENSIVES
Venue: Melbourne Rudolf Steiner Seminar
Date: 13–17 January, 2020
Email: office@steinerseminar.com

STEINER EDUCATION MASTER CLASS
Venue: University of the Sunshine Coast
Date: Jan 7-Jan 10, 2020
Email: http://sdavidow@usc.edu.au

SEA AGM AND DELEGATES’ MEETING
Venue: Orana Steiner School, Canberra
Date: 15–16 March, 2020
Email: sea@steinereducation.edu.au

WORKING WITH CHILDREN UNDER 3
Venue: Sydney Rudolf Steiner College
Dates: 28-29 March, 30-31 May
Email: admin@sydneyrudolfsteinercollege.com

SEA BUSINESS MANAGERS’ MEETING and GLAM CONFERENCE
Venue: Samford Valley Steiner School, Brisbane
Date: 7-9th May, 2020
Email: sea@steinereducation.edu.au

VITAL YEARS EARLY CHILDHOOD CONFERENCE
Venue: Mt Barker Waldorf School, Adelaide
July 5th – 9, 2020
Email: BPridham@mtbarkerwaldorf.sa.edu.au

NEW ZEALAND KOLISKO CONFERENCE
Venue: Napier High School, Hawkes Bay
Date: 8th–12 July, 2020
Email: kolisko2020@gmail.com

SEA DELEGATES’ MEETING
Venue: Birali Steiner School, Beachmere
Date: 14th-15th August, 2020
Email: sea@steinereducation.edu.au

WA GLAM CONFERENCE
Perth Waldorf School
October 17, 2020
Email: sea@steinereducation.edu.au

TARUNA COLLEGE RUDOLF STEINER EDUCATION COURSE
Havelock North, NZ
Seminar 1: 19–24 January 2020
Seminar 2: 19–24 April 2020
Seminar 3: 27 September–2 October 2020
Email: info@taruna.ac.nz
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