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About the Research Institute for Waldorf Education



The Research Institute for Waldorf Education: A Progress Report

Roberto Trostli

The past two years have been full and fruitful for the Research Institute. We look back with gratitude for all that we have been able to accomplish and look forward with anticipation to the tasks that lie ahead.

From 1996 to 2001, the Waldorf Education Research Institute (WERI) was directed by Susan Howard, director of the early childhood education program at Sunbridge College, and Douglas Sloan, Professor of History and Education at Teachers' College of Columbia University. They coordinated WERI's activities in addition to their work at their respective institutions. As WERI expanded its scope of activities, it became clear to them that WERI had need of a part-time director who could take on the ever-increasing workload.

Incorporation

In the spring of 2000, I was asked to direct WERI's activities in a half-time salaried position. One of my first tasks was to research the possibility of WERI's incorporating as an independent, tax-exempt organization. For six years Sunbridge College had generously supported WERI's activities in terms of facilities, administration, and by providing a venue for conferences, but the Research Institute seemed ready for a new phase.

The WERI office moved to Hadley MA, and in the fall of 2001, we incorporated as The Research Institute for Waldorf Education, Inc. and applied to the IRS for tax-exempt status. Our founding Board of Trustees included Douglas Sloan, President, Susan Howard, Treasurer, Roberto Trostli, Secretary, David Mitchell, and Dave Alsop (AWSNA appointee).

We applied for our tax-exempt status as a supporting organization of AWSNA. This relationship requires us to support activities that are congruent with and in support of AWSNA's mission, and it requires AWSNA to have a significant voice in our activities by appointing a member to our Board and reviewing our yearly audited financial reports. It seemed to us that this relationship would benefit both organizations, and we were delighted that AWSNA agreed. In October of last year, the Research Institute was approved by the IRS as a tax-exempt institution.

Activities

Last year, the Research Institute supported the following activities:

The Four Polarities Project - the first phase of an 8-year study of the four polarities and how they can

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be addressed pedagogically and therapeutically

Art in Human Development: a Research Fellowship - an exploration of the role of art in human development, education, and community life

Being on Earth - a book on phenomenological science

Waldorf Learning Expectations and Assessment Project - a research project designed to develop methods of assessment that are congruent with Waldorf education

Volume 1 of Themes in Waldorf Education - a compilation of Rudolf Steiner's indications on teaching language arts

Online Waldorf Library - an electronic clearing house of Waldorf resources

Support for Research Institute Activities

Over the years, the Research Institute's operating and grant budgets have been supported by the Louisville Community Foundation, the Waldorf Educational Foundation, the Midwest Shared Gifting Group, and AWSNA.

We have been working to expand the financial base of the Research Institute so that it can support a wider range of activities and distribute the *Research Bulletin* to a greater number of readers. We are grateful to the schools who have responded to our call for support by becoming *Supporting Members* of the Research Institute, and we will continue to encourage other schools to join. We will also try to develop relationship with individuals who are interested in supporting the work of the Research Institute.

Direction

In the coming year, we will have a new AWSNA representative on our board. We are also seeking new board members who can assist us in evaluating research priorities and in developing alternate sources of funds.

Susan Howard will become the Director of the Research Institute. Her many years of experience with the organization provide a solid foundation on which to build and to expand the scope of our work. Douglas Sloan will become the editor of the *Research Bulletin*. He will be working with Christopher Clouder, the editor of *Paidea* to explore the possibilities of incorporating the two publications into one. Roberto Trostli will oversee the work of the new Online Library Coordinator.

Future Activities

In the coming year, the Research Institute will be supporting the following research activities:

High School Research Group: We are underwriting the cost of supporting ten more individual research projects.

Being on Earth: We will continue to provide funds for travel expenses for the research group collaborating on this book.

Waldorf Learning Expectations and Assessment Project: We will be disbursing the funds that have been held in reserve to support the final part of phase I of the project—developing Learning Expectations for Language Arts in grades 1 - 8.

Waldorf Survey: At AWSNA's request we have made funds available to support the development of a proposal to study the outcomes of Waldorf education. We are seeking a qualified researcher who would develop a study with an appropriate methodology. For more information please contact the Research Institute.

Online Waldorf Library We bid a fond farewell to Dave Alsop, who has done a terrific job of designing and getting the site working, entering the data for the many resources, and developing relationships between OWL and all of the publishers of anthroposophical and Waldorf education literature.

After an extensive search process, with applications from over two dozen people, the board of the Research Institute has selected Marianne Alsop to be the new OWL Coordinator. Marianne has been

involved with Waldorf education for almost 30 years, as a parent, school counselor, development assistant, project and conference coordinator, and co-owner of *The Ark*. For the past 11 years she has served as the managing editor of *Renewal*.

Marianne brings a great deal of experience and a multitude of skills to her new position. We are confident that she will build upon the solid foundation that has been established and help us realize the vision of the Online Library as a worldwide resource for anyone interested or involved in Waldorf education.

As we move into the future, the board of the Research Institute is eager for input regarding its work and research priorities for the Waldorf movement. Please direct your comments to The Research Institute for Waldorf Education, 193 Bay Road, Hadley, MA 01035 (413) 587-0590 rtrostli@prodigy.net.

Roberto Trostli has been active in Waldorf education for over twenty years as a class teacher, adult educator, lecturer, and author. He has served as the Director of the Research Institute for the past two years and will become a full-time faculty member at the Hartsbrook high school in September of 2002.





On Forgetting to Wear Boots

Steve Talbot

“I have no doubt that Camphill is an expression of a great intuitive thrust out of the deep heart of nature which has us in its keeping and knows that both we and it are in mortal peril.”

—Sir Laurens van der Post

Whenver friends visit my wife Phyllis and me, one of our favorite places to take them is the nearby Camphill Village in Copake, New York. The village is part of a thriving, worldwide movement for the care of people with special needs. You will find here villagers with Down Syndrome and a great variety of other mental handicaps—all pursuing their lives in a beautiful, restful, productive, socially supportive, and artistically rich setting. If there is a place that can bring healing to a high-tech society, surely this is it.

Dignity and Laughter

One of the first things likely to strike you about most any Camphill community (there are more than ninety of them worldwide, from Ireland to Botswana to India) is the beauty and craftsmanship evident in the buildings and their furnishings. Much of the craft work issues from shops where the villagers are employed; there are facilities for

weaving, pottery-making, woodworking, candle-dripping, bookbinding, and jewelry-making, as well as dairies, bakeries, and gardens. At Camphill Copake, a seed-saving venture has recently gotten under way, together with an herb garden and a laboratory for the preparation of herbal remedies and salves. There is plenty of healthy and fulfilling work to satisfy the villagers’ strong need to contribute something worthwhile to society.

Camphill villages spring from the same roots as Waldorf education, and they share the Waldorf emphasis on an artistically shaped life. This emphasis extends from the long, beautifully carved, wooden tables in many of the living units (where the resident villagers eat regular meals with their house parents and any children who live there), to the celebration of seasonal festivals, to the frequent gathering for artistic performances in an auditorium that is typically the architectural crown of the village. (In Copake, pianists Andre Watts and Peter Serkin are among those who donate their time to perform for the villagers and staff.) Drama, dance, dramatic speech, music—there is always something to bring the community together in consciousness of the spiritual background of life in which we all are united. As a Camphill worker in Great Britain, Sybille Alexander, has put it:

The atmosphere in the villages is determined by the recognition of the dignity of each human being, the inner, spiritual work done by the leaders—and, of course, humor, without which the community life would be unbearable.

I can vouch for the place of humor. A few years ago, on a slushy winter day, we took a visiting friend for a walk through the wooded village in Copake. Loafing along a muddy path, we were overtaken by two of the villagers, women of older middle age securely bundled up against the weather and walking to their jobs in the bakery. As they passed us, they caught sight of our sneakered feet and broke into a fit of hilarity. “You forgot to put your boots on!” they exclaimed, pointing and laughing. We acknowledged our folly and joined in the merriment. After a brief exchange they passed on ahead, still laughing and chattering gaily. We cracked up, too, as we reconstructed their conversation for ourselves:

“Imagine letting people like that in here!”

“Yeah, don’t have sense enough to wear boots in the mud. I bet they wouldn’t even come in out of the rain!”

“If you ask me, they’re an ace or two short of a full deck.”

Trying to Communicate

More recently, I had a rather different encounter in the village. The staff had invited me to come speak on technology as part of a lecture series they were putting together. Knowing how deeply Camphill workers were in the habit of thinking about social issues and the human being, I put together an ambitious and fairly abstract talk. But when I arrived at the appointed hour in Fountain Hall, with its high-arching wooden beams and stained glass windows, I was disturbed to find the auditorium seats full of villagers.

I expressed my concern to the organizer, explaining that I had expected to speak only with staff and had not prepared anything appropriate for the villagers. (Not that I would have known how to pre-

pare even if I had been forewarned.) She quietly replied: “Just speak your real concerns out of heart-felt conviction. That is what they need. They will hear what is important.”

“What *is* important?” I wondered as I sat down to await my introduction. Then, at the podium, gripped by self-doubt, I proceeded to deliver the hour-long talk I had prepared. “At least,” I thought, “only the staff will be in any position to ask questions afterward.” But when the time came, it was the villagers who thrust their hands eagerly skyward.

I called first on a lean, intense-looking gentleman in a suit and tie. Upon being recognized, Robert (whose name I learned later) stood up and began to speak earnestly while vigorously gesturing with arms, face, and body. But nothing came out of his mouth. There was only the sound of muffled struggle as inchoate words, trapped somewhere in the man’s throat, tumbled over each other on their way into some deep, internal void.

Yet he spoke with all the vivid force of a hellfire-and-brimstone preacher, and he began to move from his place as if carried along by the momentum of his own gestures. He traversed his row to the aisle and, still gesticulating with a message urgently demanding expression, began to approach the podium. Alarmed by the man’s almost violent and growing intensity, I began to wonder whether I might be in some physical danger—a puzzling sort of question to ask while you’re looking out over an audience that seems as serene and undisturbed as ever.

In the actual event, someone rose easily to meet Robert’s advance and gently ushered him back to his seat—a guidance he did not resist. Apparently, it seemed natural to everyone that he should have had his say.

Of course, I owed Robert a reply. So I told him that I envied his ability to speak with such force and passion, since my own great limitation lay in my inability to do so. And it was true. Robert’s force of conviction was fully on display, while his words remained bottled up inside him. My own intellectual work is in fact driven by great passion

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and conviction, but I learned long ago to choke off any outward expression of feeling. My words flow freely enough, but their passage into the outer world is cut off from the furnace of their forging.

Other questions and comments came. One villager told of enjoying a game of computer solitaire when she visited a relative's home. Another confided to me afterward that the questions I raised were so gravely important that he would carry them into his nightly bedtime meditation. Some other comments I could scarcely understand—perhaps because I was not as attuned to what is important as my audience had been.

Gift-Bearers

Karl Koenig, founder of the Camphill movement, once wrote that,

“I can help my brother only if I see the helper in him, [and] the receiver of help in me.”

You will find throughout the Camphill movement a strong sense that people with special needs bring special gifts to the planet—perhaps exactly the needful gifts in our time. These folks can teach us the virtues our culture has largely disregarded—for example, the virtue of attending fully to the person immediately in front of us. Rose Edwards, a former Camphill worker, once told me,

I worked for eighteen years with extremely disabled children, and to this day I can recommend it as a tremendous background for life. Everything had to be exaggerated: you have to speak more slowly, be more patient, plan more carefully, be more present in the moment.

Her own manner of deliberate, thoughtful speech gave uncommon emphasis to her testimony. Hearing her words, I couldn't help thinking of the contemporary habit (often proclaimed a virtue) of divided attention. I also thought of the fabled ethic of Silicon Valley, with its pride in raw efficiency, in supreme technical ability, and in “don't get in my way or I'll run you down” aggressiveness. At Camphill the whole point is to allow the other person to get in our way. That's how we begin to see

him for who he is, and thereby discover something about who we are—a something other than what our preferred mirrors tell us.

When you create an environment like that, remarkable things begin to happen. What often catches people's attention about Camphill is the extraordinary and unanticipated development their loved ones undergo there. Part of this is owing to the special gifts the villagers bring with them. Koenig has remarked that, while we can often gain efficiency and speed by ignoring those with special needs, in some matters they may possess a speed and ability far surpassing our own. As a writer at the Camphill in Botton Village, U.K., has put it:

All kinds of issues can be discussed with far more grasp by people who are normal, yet the generosity of nature, the power of commitment to ideals, the capacity of forgiveness in those with special needs can be disconcerting to say the least. In the end, living with people with special needs is living with people and this is a symphonic task in which, at any time, any instrument can soar upwards and lead the melody to the accompaniment of all the other instruments in the orchestra.

Serving the Other

A great deal depends on an environment that supports, believes in, and encourages individual gifts and individual development. Koenig describes the “College Meetings” at Camphills for children, where every week the staff of a house or entire facility come together to discuss a particular child:

The child's case history is read, and then the teachers, helpers, and nurses give their reports and impressions of the child in question. Many symptoms, signs and features are collected until—usually under the guidance of one of the doctors—the image of the child arises. His habits, achievements, faults, and failures are laid out in such a way that gradually a complete picture of his individuality appears.

In this picture the staff find guidance that enables them to clear a path for the child's continued growth.

All this echoes the way children are assessed in Waldorf schools, where the College of Teachers will often hold meetings to discuss the problems and opportunities facing a particular student. The contrast with the mentality behind standardized testing could hardly be greater. Certainly teachers must assess student performance—and in the most profound and intimate way possible. The problem with standardized testing is that it avoids any such rigorous assessment. It is a hopelessly crude tool, a means of studied ignorance rather than deep understanding. And, as a side effect, it removes all flexibility, the living qualities, from classroom engagement. When you know in advance exactly what knowledge the student-container is supposed to hold, there's not much incentive to attend to the particular gifts and developmental needs, or the consuming interests, of the individual learner. Standardized testing is not student assessment; it is the refusal to assess.

No student's needs and timing and achievement and potential can be assessed in exactly the same terms as another student's. I suspect that, where teachers willingly acquiesce in the demand for standardized testing, two factors at work are laziness and fear. It can be both difficult and disturbing to confront what lives deeply in another human being. This, of course, is exactly the burden that Camphill workers take upon themselves. But the principle of the distinctive character of the individual is hardly less important in mainline schools.

Of Accident and Destiny

Whether it accords with our philosophical disposition or not, most of us have had some sort of an experience of destiny—for example, we have (perhaps unwillingly) felt that a horrific accident or dramatic change in fortune or a significant personal encounter was somehow “prepared” for us. What we met on these occasions was ourselves, or something that belonged to us. The events were “fated,” answering as if by some hidden intention a need or potential of ours.

In other words, the accidents were not really accidents; they were integral to our lives. But, at the same time, we could not feel ourselves *reduced* to

these strokes of destiny, for we also stood apart from them; it was we who chose how to make them into material for further development. If they were part of us, it was because they presented us with the opportunity to exercise exactly the capacities that needed strengthening. All such events shape us, but they do so most crucially by giving us the opportunity to transcend them.

Of course, the prevailing, scientifically informed culture leaves little room for any very significant reading of these unusually freighted experiences. Nevertheless, given that the purpose of sound science is to elucidate experience and not merely to dismiss it, our inattention to these inklings of destiny is much more problematic than the effort to bring them into greater clarity.

But my purpose now is not to argue such matters either way. Rather, it is merely to point out that, without a strong sense of human destinies, Camphills would not exist. What is true of the “external” events of our lives, Camphill workers will tell you, is also true of your and my bodies as physical instruments for the expression of our selves: the instrument of my earthly existence is not an accident; it belongs to me. But at the same time, I am not just the instrument. There are many ways I can use it, and in the using I can to one degree or another grow beyond its limitations—grow *by means of* its limitations.

It is not hard for us to realize that the crushing, outward circumstances of life may have kept hidden from us some of the most powerful, ingenious, and significant personalities ever to inhabit the earth—a Mozart, perhaps, who never laid hands on a piano, a Gandhi whose crippling accident and unenlightened society left him in institutional darkness.

What you will find among many Camphill workers is a sense that this same truth applies to those individuals coping with the severe constraints of a defective physical organism. The self whose destiny it is to wrestle with such daunting limitations may be a self whose hidden resources and powers of development far exceed those of its helpers. The close connection between genius and the breakdown of normal function is well-known. We are

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not just our handicaps. We are not just our symptoms.

A Parent's Disconcerting Revelation

Carlo Pietzner, who helped found the Camphill movement in America, has spoken of the experience, both striking and shattering, when parents realize their child is more than his symptoms. They suddenly find themselves utterly alone in a society unable to appreciate their revelation. No one is prepared to help them understand why there is more in the child than the symptoms of stammering, stuttering, not being able to learn to read, to walk, to feed themselves, to complete toilet training. Surely, yes, these are the describable symptoms, the incapacity of the instrument. And yet they can see and feel that there is more to it; there is the player to it. And if there is a player to it, it cannot be only an accident. This player must have the possibility of finding a way to play his sonata, however hollow the instrument may sound, or however many notes may be missing. (From *Questions of Destiny*, slightly paraphrased.)

Whose life is not a broken song? Camphills are a testimony to the conviction that even the most troubled songs need singing—and more, that these may be, in their own way, songs of genius, giving voice to some of the most critical melodies and counterpoints in the sung destiny of earth itself.

As I say, I am attempting no explicit justification of such a view, remote as it is from conventional understanding. But Camphills are real places of practical effectiveness—remarkable sites of healing and inspiration exactly where the surrounding society would be least inclined to look for anything of much importance. My own inclination, in trying to glimpse a tolerable social future, would be to look at least as hard at what is going on in a Camphill village as to look at the excitements of Silicon Valley.

For further information about the Camphill movement, see www.camphill.org. Also, you can contact the Camphill Association of North America, Triform Camphill Community, 20 Triform Road, Hudson NY 12534. Their email address is

info@camphillassociation.org. For information about volunteer opportunities, see <http://camphillassociation.org/opportunities.html>.

Related articles:

“The Many Voices of Destiny” in NF #102. A review and commentary on Martha Beck’s remarkable book, *Expecting Adam* about giving birth to a Down Syndrome child at Harvard. Available at http://www.netfuture.org/2000/Feb1600_102.html#3

“Can Technology Make the Handicapped Whole?” in NF #92. Available at http://www.netfuture.org/1999/Jul2199_92.html.

Steve Talbott is editor of the online newsletter, NetFuture (www.netfuture.org), a publication of The Nature Institute in Ghent, New York. He is a senior researcher at the Institute. A grant from the Research Institute for Waldorf Education is supporting the publication of his work on technology and education.





Organizations as Living Organisms: Developing a Seven-fold View

Magda Lissau

Introduction

In this essay I would like to develop a view of Waldorf Schools and other organizations that profess to honor the reality of human beings as beings of body, soul, and spirit. I must make it clear that while I am not a management or organizational expert, I have life-long experience in working in the Camphill movement and in a number of Waldorf schools throughout the world. My viewpoint is therefore that of a person dealing with growing and adult human beings.

The picture that I am hoping to develop here should, ideally, be worked over by all persons intimately involved in an organization or a school. These include people in managerial and administrative positions, faculty, and recipients of services, such as parents in a school. The picture of a healthy, and therefore living, organism needs to be seen in the context of a specific place, time, and organization. It is possible that several rounds of conversations are needed before the specific picture emerges with respect to the matrix of the ideal I will describe. Consequently, it will take further rounds of conversation to delineate an approach intended to re-shape the organization so that it becomes healthy.

It has become habitual among those involved with anthroposophical institutions to speak in human terms about organizations such as Waldorf Schools, or other institutions inspired by Rudolf Steiner's philosophy. Comparisons are often made between organizational and human phases of growth and development. These are very tempting comparisons, but communities of men and women working together may develop over much longer time periods than a human life span. Moreover, the interaction matrix of an organization is much more complex than a single human life. Think of a city, a nation!

I would like to propose a different model of looking at the living time profile of an organism or organization. I do so not because I believe previous models were wrong or because I think that applying human phases of development to organizations was erroneous but because I believe that an organization that is meant to be living must be measured against and spoken about it in terms of the forces of life.

The forces of life manifest in greatest purity in the world of plants. Each plant manifests in some form or other the following aspects: its rootedness in the ground; the flowingness of liquid intake and trans-

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formation; an air exchange with the surrounding; a reaction to warmth; a reaction to light; a manifestation of geometrical, mathematical principles, which are also inherent in sound and music; and finally, the crowning profile of a living organism: life itself. *Air, Water, Fire, and Earth* are the ancient life principles of antiquity. Three others need to be added: *Light, Form, and Life*.

These are the seven principles, which I suggest may lead one to a clearer understanding of the health and well-being of an institution. I will describe these principles from the viewpoint of a tree and also from the viewpoint of a group of individuals working together. I shall conclude with some comments on gatherings, meetings, and organs of a living organism.

The Seven-Fold Picture in its Living Manifestation

When looking at a tree, one can divide its form principles into roots, trunk, and crown, and assign to each its function; that is one way of understanding. If, however, we follow the seven life principles in their activity in sustaining the tree in its totality, then we arrive at a different picture. If we track the activity of individuals in different areas of an organization by using the first picture and determine that one person works at the root of the organizational tree, another at the crown, a third at the level of the trunk, then we fix each person's level of involvement. This is routinely done in various organizational charts that separate out the functions of different people or groups involved in an enterprise. Organizational charts contain interconnected areas. Applied to a Waldorf School these might include the faculty, administration, board, parents, committees, and so forth.

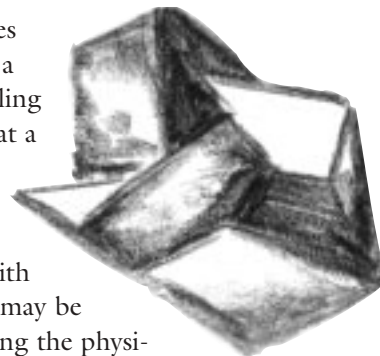
Problems in a school often arise, however, because people feel themselves chained to a particular area by their job description. In reality human beings participate—consciously and unconsciously—in all areas of an enterprise, and are affected by all areas. The possibility of freeing individuals from their narrow functional confines so that they may become free participants in the growth and nurture of their organizational tree constitutes my

hope in presenting the following picture of seven-fold life activity.

The Seven Life-Sustaining Elements in the Plant World and in Human Organizations.

The Solid, Earth Element

The earth provides the firm basis for a tree's roots, enabling the tree to grow at a particular place at a particular time. A tree's roots, together with the firm ground, may be seen as representing the physical plant or the buildings and grounds of a school or other institution.



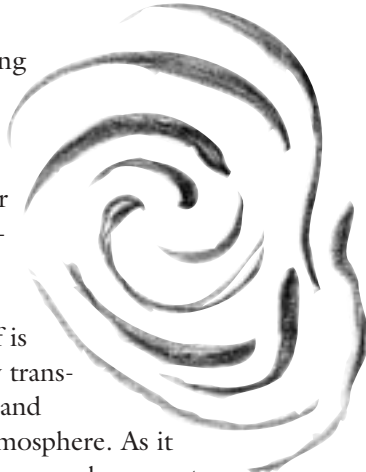
An organization should have a deep taproot—a main building—and smaller service roots and rootlets, which help it to penetrate deeply into the community. In a school, off-site kindergartens and related programs, for instance, serve as such additional roots.

The earth element shows the extent to which a school is grounded and has its own place in the physical world in a permanent location: in other words, whether an organization has really sunk its roots into the physical world. It also shows whether the tree—the mission or impulse of the organization—has rooted itself in suitable soil. The characteristic signature of the earth element is a square or crystalline form principle; its spatial dimensions tend to be compressed and concentrated, and its time signature is a slow and carefully-stepped growth pattern. It is hardy, however, and once established, will likely last for years.

The specific qualities of the ground may also influence significantly the way an *organizational tree* is able to connect with the physical world and incarnate itself in a particular location. Sand, clay, granite, limestone, etc., all influence the roots of a tree quite differently.

The Liquid, Water element

The liquid element enables the life-giving forces and substances to permeate a tree in order to sustain and foster growth. As it courses through all parts of a tree, the liquid element itself is changed, eventually transformed into vapor, and released into the atmosphere. As it rises and falls in the sap and evaporates through the leaves to join the atmosphere, the water element is also a symbol and picture of the flow of money and its transformation through the organism. The money stream that surges or trickles through the organizational tree provides a picture of money circulation—its availability, its procurement and source, and finally, the areas it stimulates when rejoining the general atmosphere.



The different sources of water—such as groundwater, or an aquifer or its absence—need to be seen as a variety of money sources, as the general monetary constitution of the community at large. A water-rich, year-round river close to the school may be a reliable and continuous cash supply, while a seasonal stream may create a great struggle for survival. The characteristic water signature is a half-moon shape, which indicates a tendency to spread out and fill all available space and a strong cyclical quality in its time dimension of growth and development—thus uniting regular and seasonal activity.

A school or other organization may be seen, for instance, as a tree that needs water but lives in a desert. Or it could be seen as a tree that is established in a region with an ample aquifer but finds itself prevented from reaching it by deep layers of rock. These are but two possibilities that need close scrutiny by those who are part of the organism. In the first instance it is clear that the community will not support this type of organism. In the second instance there may be ample money in the community, but the mode of access has yet to be found.

The Gaseous, Airy Element

The air surrounding a tree is altered by the tree's metabolism in hourly, daily, monthly, and yearly cycles. The air element represents the atmosphere of the community surrounding the school tree.

Both water



and air elements are connected to the leaves of the tree. The quality of the air shows how positively or negatively the larger community acts towards the school. The airy element is intimately connected to the light. With the help of light, trees take in carbon dioxide during the day and then give off oxygen at night. This life-giving element of oxygen enlivens the whole community.

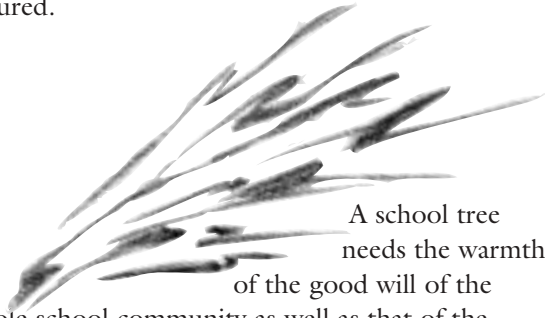
The quality of air affects the growth of a tree. Smog-filled air, for example, may be poisonous to trees, while pure air fosters healthy growth and development. Ocean air is different from mountain air, desert air, or air rich with tropical forest humidity. Moreover, there are innumerable types of air currents, depending on the typical weather patterns of a region: regular refreshing breezes, tropical storms, polar winds, danger of hurricanes and monsoons, and localized wind patterns in great abundance. The characteristic signature of the air element is its tendency to form triangular, arrow-head shapes. In its great expansiveness, it fills all available space. It is also fickle and capriciously changeable, volatile and irregular in its tempo of development—a perfect picture of public response.

One of the vital points for the health of the *school tree* is whether the atmosphere surrounding the school is filled with light and pure air, or is continually murky and polluted.

The Warmth Element

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Warmth works in diverse ways on diverse levels of life and organization. It fills the atmosphere with its expanding quality to bring flowers and seeds into existence so that the future of a tree may be ensured.



A school tree needs the warmth of the good will of the whole school community as well as that of the greater community in which it exists. Likewise, it needs the internally active warmth element within the organization so that children, teachers, and parents alike may bring their good will to bear to create seeds for the future. The warmth element is pervasive, and needs to permeate all areas of the organism, for it carries the human element of will into all functions of life.

Questions regarding the working of the warmth element are crucial to the well-being of the organism: When and how it is created; who is able to create it; who benefits from it; and, most importantly, is it possible to have too much warmth? The direction and focusing of the warmth of the will is a vital consideration for the healthy functioning of an organism like a Waldorf school. Are there frequent periods of intense warmth, when a great deal is accomplished, interspersed with benign rest periods? Or is there a continuous blast of a furnace, stoked by certain individuals, which threatens to destroy and burn up most individuals' impulses and never allows for rest and recuperation? Is there perennial cold, which makes every smallest initiative a painful process of exertion?

The essential signature of the warmth element is its capacity to permeate everything and unite all objects formed by the other elements—even all humanity—in a great sphere of warmth. The form and spatial dimension of warmth is spherical. As regards temporal development patterns, warmth always thrusts forward in expansion unless stopped by cooler elements.

The capacity to lay the foundation for the future is bound up with the specific working of the warmth element around and within the organizational tree. Warmth works to manifest the fruits of the past and the seeds for the future. It is probably the most difficult element to control, focus, and harness, since it springs spontaneously from the hearts of human beings inspired by their mission and work, and thus has a far wider range into the surrounding community than the other elements.

The Element of Light

The light element permeates atmospheric warmth and air insofar as they are not suffused by water in the form of clouds, mist, or fog. The light element penetrates liquids depending on their nature; clear water allows light to permeate completely, although it bends the beam of light. Light bounces off the surface of opaque, solid matter, but if the material is transparent or translucent, it allows light to pass through, though usually with some refraction.

What does the light element of an organization represent, and what is the source of this light? Since ancient times light has been equated with wisdom and knowledge. The light element in an organization such as a Waldorf school has its source in the pedagogical knowledge and insights of the faculty. The pedagogical research of individual faculty members, over and above the work of the whole faculty, contributes to this source. The receptivity of the “solid substances” and “denser elements” in a community determine whether the light of wisdom and knowledge is able to shine out and become a beacon to its community, or whether the light is kept under a bushel and hidden from public view.

Let us clarify the relationship of light to the physical elements: a source of light needs continuous renewal and regeneration. The striving for knowledge and insight, the search for deepening and ever-honing one's thinking capacities—whether one's immediate task is as an individual or as part of a group, as a parent, teacher, or board member—feeds the light. To keep the source pure and shining is no mean task, for light may be perverted to

become splintered and dehumanized. If the latter happens and insights are applied egotistically for personal advantage, then beams of light become thorns to pierce the hearts and souls of others. Intellectual arrogance has a most detrimental effect on one's fellow men. Then light may harden into wounding intellectualism, which is a consequence of the selfish use of wisdom and knowledge.

Communication is necessary so that light can enlighten interactions with others and not impose barriers, for it is possible for light to turn into thorns. This actually occurs in the plant kingdom: too strong a light or too great a sensitivity in a plant results in thorns, evidence that the light has become too physical.

Those who represent the human environment of an organization are quite sensitive to the quality of the light that streams out. They know if management is impervious and closes itself off or if a school's faculty insist that they "know better."

With respect to light and the lighter elements: light should permeate the warmth of good will and direct its actions meaningfully. Light should also be able to shine out into the airy atmosphere of the greater community. There it may meet many obstacles and obstructions in the forms of murky or polluted atmosphere.

Water and liquids—representing the money stream of an organization—may be transparent and permeable to the light of insight and wisdom, but if they carry too much mud and other impurities, they may reject the light. Even in clear water the direction of light is distorted.

Solid matter—unless composed of a translucent or transparent material—does not allow light to enter, but rejects it on its surface. Human beings need to transform matter by art to make it light-permeable. One example is the use of lazured wall surfaces, which allow the inhabitants of a room to feel able to penetrate the solidity of the walls. Likewise, architectural forms determine how the light of insight and wisdom may shine within a building or ray out of the building into the community. We may begin to understand that a non-material element such as light considerably modifies the

effect of the denser elements. Through the element of light, the wisdom of Waldorf pedagogy is made visible. This source of wisdom is nurtured and strengthened by the working of the faculty to deepen their knowledge and continue their research into the essence of what is human.

The Element of Sound and Number Relationships

This element is even more elusive than light. It stands in polarity to the watery/fluid element, and some of its effects are quite mysterious.

The *inner music* of an organization or school demonstrates the working together of colleagues, co-workers, and administration. The pattern of communal working for the greater good and the shared vision resounds in the symphony of an organism's inner music. Its harmony, or disharmony, is heard and perceived by the greater community, and provides a potent tool for judging the organization's health and well-being.

Sound reverberates and echoes in the physical elements and sets them in motion. The internal working of the faculty of a school or of the management of a company is heard by all who are connected to the institution, not with physical ears, but with the ears of the soul and mind. Is there a rousing song, or a repetitious, boring, tune? Is there a tune at all or only confusing noise? Is there complete silence or an enthralling harmony, an orchestra, or a chorus? It is Elvis Presley, The Rolling Stones, reggae or rap, Bach or Mozart?

The signature tune of a school or organization is one of its vital components, but one most often ignored. It can be transformed. An instrument may be tuned, an orchestra may learn to play together in the same key and measure, and individualistic loners or prima donnas may in time learn to make music in harmony with others.

The character of a school's music will greatly determine its ability to attract money. A great and rousing symphony will be heard far and wide in the greater community, and attract attention and approval. Disharmony will annoy those who hear it and will cause the flow of money to diminish to a trickle. A pure but harmonious tune will be heard,

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like a songbird's mellifluous tune transcending the roar of traffic, but it may only reach the immediate neighborhood.

As the water element has a strongly periodic and seasonal flow and ebb, so does the inner music. Different tunes are appropriate for different seasons. Different forms of income are also appropriate for different seasons, for different objectives. Sound and liquids are inherently related to each other.

It is important to determine the character of an organization's music; it is also essential to determine the character of its audience, for playing Mozart at a rock concert may not induce much listening or enthusiasm. The music of the environment, of the audience, is as important as that of the internal social relationship.

Who creates this internal music? Primarily the individuals fundamentally involved and responsible for the organization's mission, management, and operation. If these individuals recognize each other's humanity, especially recognizing each other as spiritual beings striving to manifest their best and most honest work, overcoming personal prejudices and difficulties for the benefit of the whole, then appropriate harmony and music will arise. Rudolf Steiner has given many indications about how to develop one's inner, spiritual capacities, not only for oneself, but also for the benefit of the social organism. If these indications are truly worked with on a regular basis, and—in the case of a school—if they live in the souls of the faculty, board, and parents, then a school's inner music is enhanced and members of the community will begin to be in tune with each other.

The Element of Life

A living organism shows its viability when all the essential elements of life are ordered and integrated to form a self-sustaining, healthy organism. The life of an organization such as a school depends on the spiritual striving of its members. If teachers take their commitment to Rudolf Steiner and anthroposophy seriously enough and work on their inner development, if they are also members

of a college of teachers, of the School of Spiritual Science and its Pedagogical Section, then they infuse life and the potential of organic order into a school. Correspondingly, the spiritual striving of the directors and managers of a company whose goals extend beyond economic success to serve social ideals will also act as a spiritual core of their organization.

In the larger community there are also those individuals who are striving spiritually, who support the impulse and initiative of an organism with spiritual goals such as a Waldorf school by recognizing that service is done there to the true image of the human being. Then their contributions will strengthen the existence of the school and help its impulse to be rooted in fertile ground.

It thus becomes apparent that there is a reciprocal relationship between idealistic and spiritual initiatives and practical rootedness in physical manifestation—namely in the physical plant, housing, building, or property the organization owns or hopes to own. The stronger the spiritual impulse and commitment, the better the opportunities for physical expression.

The Element of Time in its Organ-forming Capacity

When dealing with a living organism such as a plant, we need to consider its life and organs in the context of its time signature.

Growth, one may realize, occurs in spurts, not in constant graduated increases, and is characterized by expansive as well as contractive processes. Just as one may see in a plant nodes of contraction at crucial points such as the location from which expansion into leaves and blossoms begins, one may also recognize such nodes in an organization. These organizational nodes represent a concentration of energies created through the work of individuals to serve the organism as a whole and to help it develop harmoniously and productively. Before expansion is possible, a phase of contractive, concentrated, and focused deliberate planning and imagining activity has to occur. A seed is the ultimate contractive form, for it contains the

potential for the entire future plant or organism. As the proverb says, “Out of small acorns mighty oaks do grow.”

It is important to be clear about what is needed for a precious seed of intention to grow into reality and what physical, soul, and spiritual conditions are fostered by the attention of the individuals involved in the process.

The organs in an organization such as a school are the groups that meet regularly, occasionally, sporadically, or just once for a specific purpose. If we honor the time signature of a living organism, we shall be careful not to endow groups with perpetuity, for then no development can take place. We shall also not fix individuals semi-permanently as carriers of such group activity, for we would defeat the principle of development, which needs to be open-ended. If we do so, we also deprive individuals of their own freedom to develop themselves.

Moreover, we should beware of viewing the time signature of organizations in terms of human life phases because we would create a pattern that does not correspond to the life principle of organizations. For example, while Rudolf Steiner pointed repeatedly to the law of seven-year cycles in human lives, he also pointed to a 33-year cycle of social and historical life, and to a much larger 350-year cycle of paradigm shifts in historical development. The 33-year cycle, for instance, is repeated three times in a century, with a phase of impulse and intention which then becomes manifest and finally inserts itself in society if the impulse was forceful enough. I am inclined to regard the life cycles of organizations as much longer than those of individual men and women.

Let us consider an organization that wants to be alive by manifesting the seven elements described above and that has a healthy succession of expansion and contraction in the formation of its organs. Such an organization would not fix individuals into any set positions because individuals need to be free to be active in one of the organs of the organization for a time but not forever.

It is important to have a clear purpose and man-

date for each organ of the organization. Further, the smallest possible number of persons is usually the most efficient group or committee. Rotation of duties, too, is a good idea, so that everyone is engaged actively, and the load is evenly distributed. Time limits for meetings need to be kept. If the group is a special-purpose group, dissolve it after its purpose is achieved. If it is a permanent group with a clear purpose, the application of Waldorf classroom dynamics—such as changes of tempo and activity within the meeting time—will ensure that members remain fresh and focused on the tasks.

Above all, consider the reciprocity of the seven life elements, and how they can enhance each other. They can also interfere and hinder the healthy development of an organization if no attention is paid to their inherent character and their relationship to time.

In this essay I have attempted to indicate a diagnostic process. The picture of an organization such a process helps us develop will allows us to visualize this organization’s particular challenges and strengths.

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¹ It may be helpful to consider here Rudolf Steiner’s ideas of the way that human beings are involved in the three arenas of the “Threefold Social Order.” While a person’s main life work may be in the cultural or spiritual arena, each person is

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also part of the social-legal structure of a country and participates in the economy as a consumer. All human beings are therefore involved in all arenas of society.



Educating the Will—Part II Developing Feeling Will in Contrast to Sense/Nerve Will

Michael Howard

In the first part of this article, which appeared in the January 2002 issue of the *Research Bulletin*, we established the perspective that every outer and inner challenge is an opportunity to develop *spirit will*, which in turn, develops our true individuality. The development of authentic individuality is the pole star that can guide all aspects of culture, especially education. We may accept as given that education strives to develop children's bodily and soul potentials. In mastering their life/bodily and soul constitution children also can develop their spirit will. Spirit will is the charioteer; *life will* and *soul will* are the horses which the charioteer holds in rein.

We create opportunities for our children to master not only their thinking, but also their feeling and willing. Where their thinking, feeling or willing is underdeveloped or weak, we help them strengthen these capacities. We can also guide our children to tame tendencies that are too strong. Educational goals must include the mastering of the too-strong as much as the too-weak aspects of children's bodily and soul nature for it is in this way that they become strong and free individuals.

Let us now consider more concretely how spirit will is developed through the content and methods

of educational activities. We saw in Part I that we develop our spirit will by transforming the inherently unfree dimensions of thinking and willing into ever more free activity. We saw that this is achieved through the complementary efforts of bringing will into thinking and thinking into will. These inner activities were introduced through two simple exercises that proved not so easy to accomplish. Simple or difficult, such thinking and will exercises are not usually included in the curriculum of a school. Or are they?

Waldorf schools, like all schools, include the three R's of reading, writing, and arithmetic. Why do we teach our children to read and spell, to count and measure, add and subtract? Beyond preparing them to function in today's world, there is a deeper level of significance. In learning to master cognitive capacities such as reading, writing, and arithmetic we exercise will in thinking and thereby become more free in thinking. *All cognitive activities develop willed thinking that is free thinking.*

All healthy children think from waking to falling asleep as a natural God-given capacity. As such it requires no adult intervention. They will certainly learn to speak, even to read and write, simply through imitating the adults around them, assum-

ing the adults do these things. A child's natural capacity to think in a stream-of-consciousness manner can be ordered and extended into disciplined or willed thinking through the most limited and informal exposure. The merits of formal education lie in the fact that the scope of disciplines is broader than would likely come from a child's natural environment. In that sense, the implicit intention of all formal education is to educate, if not the whole human being, at least a broader spectrum than would likely to be educated through informal circumstances.

Whatever our educational perspective, no one questions the importance of developing cognitive skills. There is less clarity and unanimity, however, when it comes to assessing the value of the arts and crafts. If pragmatic value were our sole criterion, then it must be admitted that knitting and woodcarving are no longer skills essential to the demands of adult life. If, however, we look deeper to the inner capacities developed through art and craft activity, we will see the vital role they play in developing our full humanity. In these activities we exercise our limbs; in that sense we are active in our life will. However, our limbs would flail about as mere scribbling or wild running and crashing about if the movements of our hands and feet are not ordered and directed through the intentionality of thinking. The arts and crafts allow us to learn to master our will through the power of thinking to become more free in willing. *All art and craft activities develop thinking will that is free willing.*

Developing Thinking Will

We will now look at specific activities in relation to developing the will, but more specifically, to developing thinking will. In this article I will not go into the development of willed thinking as exercised through cognitive activities. Although there is much to clarify and elaborate about how cognitive activities develop willed thinking, I leave this task for others more qualified than I. The development of the will, or thinking will, through the arts and crafts is the area of my experience. Furthermore, I submit, it is a realm that is less understood and cultivated in education today, including Waldorf education.

Lined vs. Unlined Paper

We will begin with a seemingly minor issue: whether to give our children lined or unlined paper on which to write. In most schools today it is common practice to give children lined paper without even considering the alternative of unlined paper. In Waldorf schools our custom is to give children unlined paper in the first grades, but why? As adults we mostly use lined paper, so why not give it to the children? Certainly their writing will be more uniform and legible if they have lined paper. If the results are what matter, there is every reason to give lined paper. However, in giving children lined paper a developmental opportunity is missed. In writing without lines, *we must visualize and feel the straightness as we write; we must feel and create the parallel lines.* In itself the capacity to write straight and parallel lines may not be so important. It becomes important if we are looking for every opportunity to exercise will permeated by thinking. To clarify this point we might ask ourselves: Why do we ask children to write their letters at all? Why not let them use stencils, typewriters or word processors for writing already in first grade?

Beyond the likelihood that a mechanical writing device may not always be available, there is another good reason for children to learn to form their own letters. In punching keys (as I am at this moment) I am exercising will directed by thinking, but it is mechanical will. My will conforms to the mechanical demands of the machine. My will and the will of all other users of such a machine conform to the same activity (I am not referring to the thinking activity that is the *content* of what I write but to the thinking demanded by the *form* of communication I am using). By contrast, when each of us writes, even with the same pencil or pen, our handwriting is more individualized.

Writing on unlined paper is only an extension of forming our own letters. To abandon the use of lined paper is a small step away from abandoning handwriting itself. Handwriting on unlined paper becomes less relevant if education is focused primarily on job-readiness issues. Handwriting on unlined paper takes on new significance, however,

when seen as an important opportunity to develop individuality through I-directed-thinking in will.

Developing Feeling Will

The use of unlined paper for writing introduces another dimension vital to human development. I direct the reader's attention to the above sentence where we read: "we must visualize and *feel* the straightness as we write, we must *feel* and create the parallel lines." The use of the word *feel* must not be glossed over but must be understood more fully. Thus far we have only discussed thinking in willing and willing in thinking. Now we must consider the development of feeling in its own right and also in regard to the development of the will. We have seen that an activity such as writing exercises thinking will. Now we shall consider the development of "feeling will." Instead of discussing feeling will in a theoretical manner, I will try to characterize and demonstrate its development through the practical activity of carving a wooden spoon.

Two Ways to Carve a Spoon

There are different ways to carve a spoon. It is obvious to everyone that once we take away wood we cannot put it back. Because of this unsettling fact, most people assume that the shape of a spoon must first be drawn onto the wood and having done that, we can cut out the shape with a saw. Only then might we use gouges, rasps, and sand paper to finish the spoon.

If we are making wooden spoons for our livelihood, we have every reason to employ a mechanical process. If our purpose is educational, a more mechanical approach is one of our options but there are others we might consider. Our criterion for choosing one method over another should be based on what capacities we decide to develop in the students. To draw and cut out the form of a spoon exercises head and hand coordination. It engages the thinking will or what I shall now refer to as "sense/nerve will." If, however, our intent is to develop head, heart, and hand, or, thinking, feeling, and willing, then we need to consider

methods that allow thinking and especially feeling to guide the will activity. I use the term "feeling will" because of the particular significance of exercising feeling in willing, but it should be understood that it includes a thinking element.

Ultimately, our educational task is to develop the "whole" human being, the "whole child," which means the healthy development of body, soul, and spirit. Within the soul itself we seek to develop and harmoniously integrate thinking, feeling, and willing. In the context of our discussion about the education of the will we have differentiated three forms of will: *body or life will*, *soul will*, and *spirit will*. Now it is necessary for us to make a further distinction within soul will that represents two different ways thinking and feeling can interact with the will. "Sense/nerve will" refers to willing that is dictated by analytical and abstract thinking, and thus tends to have a mechanistic character. The "feeling will," by contrast, refers to willing that is guided by *feeling* which perceives the actual and possible qualities, say of a spoon, at every step in the creative process. Thinking is active in feeling will but more as a conscious mediator of what is felt and willed rather than as a dictator of the will.

As educators we must be clear regarding when it seems appropriate or necessary to engage the feeling will, and when to engage the sense/nerve will. The way we guide an activity such as carving a spoon cannot be merely a matter of teacher preference but must be founded on developmental criterion: Do these children need to develop their sense/nerve will or their feeling will?

How might we carve a spoon if our intent is to develop the feeling will? We can cut a piece of wood to have a certain thickness, width, and length. The proportion we give to the wood becomes part of the spoon's ultimate form. In a subtle but significant way it contributes to the feel of the spoon; for example, whether it will feel more stout or more delicate. We can decide the quality of proportion without having the final form of the spoon in our mind's eye. If our intent is to exercise the feeling will then having a preconceived image of the form is not only unnecessary but it is to be discouraged. For this reason we will not

draw any form on the wood. Instead, we can begin by asking ourselves: What aspects of the original block form do we want to keep, such as its proportion, and what aspects do we wish to change? For example, if the wood is flat and angular, our hands will feel uncomfortable holding it, so we round off the corners. Having eliminated the sharp corners, we realize that it may still feel too large in diameter. So we rasp down the diameter, checking it by eye, but more importantly, testing it in our hands to see how it feels. We can do the same with the bowl of the spoon. We can make a shallow hollow to begin with, gradually enlarging and deepening it according to what our feeling and thinking suggest is appropriate for the eventual use of the spoon. In this way the whole process from beginning to end is one in which we intuitively feel our way along. This is especially important when we are trying to find a harmonious connection between the handle and the bowl of the spoon.

Such an approach does not necessarily produce better results, since all manner of beautiful spoons and other objects can be produced in the more mechanical, or sense/nerve manner. It is quite conceivable that a woodcarving teacher would use the draw-and-cut process with one group or one student where it was felt that the sense/nerve will needed strengthening. In general, however, contemporary life and education already provide ample opportunities for children to develop the head and hand coordination of their sense/nerve will. Carving wood is especially suited to exercising the more intuitive, feeling will. As I see it, this is the only reason a contemporary education can give for including in the curriculum crafts that otherwise have little practical value in today's world. To create something with one's own hands, if only once in one's life, is surely a healthy antidote to becoming passive consumers. The more primary reason for including woodcarving and the other arts and crafts in education, not as an elective but as core activities, is to develop feeling will which is underdeveloped and therefore weak in most people. The feeling will should be developed for its own sake as a part of our human potential. In addition, there are quite practical reasons, new reasons, why human beings today need to develop their feeling will more fully.

Developing the Creative Will to be Social Sculptors

Forming a spoon or bowl through the activity of our feeling will, as with handwriting on unlined paper, has significance far beyond the making of beautiful hand-made objects. Every human being is a social sculptor, who shapes and is shaped by social forms—political, economic, educational, and cultural. For the most part social forms are created and implemented through abstract, analytical thinking; that is, they are implemented and executed through the activity of sense/nerve will. The role of the sense/nerve will in all spheres of life, including social life, must not be underestimated. However, the value of sense/nerve will is presently overestimated; it is, in effect, the exclusive form in which will is developed and exercised. Without the activity of feeling will to balance and complement it, the sense/nerve will by itself becomes the source of powerful negative effects. Both feeling will and sense/nerve will must complement each other if we hope to create a healthy social life.

Today, the feeling will is underdeveloped compared to the overdeveloped sense/nerve will. We must seek every opportunity to develop the feeling will because the capacity to feel the clumsiness of our spoon and to intuitively feel, step by step, how to make it harmonious is not limited to spoon making. As our feeling will awakens through activities such as the arts and crafts, it will become active in other domains such as social life. We will feel more intensely the rigidity and clumsiness of social forms. Our feeling will awakens our creative will to be social sculptors who transform dead and chaotic social forms into more living and harmonious ones. The full social implications for developing feeling will is the focus of *Educating the Will-Part III*. Before going into this more fully, there are still some other areas in the arts and crafts that we should examine in relation to the development of feeling will.

Beeswax and Clay

When and why do we model with beeswax? When and why do we model with clay? The prevailing

view in Waldorf schools is that only beeswax should be used from pre-school up through the third grade. It is often repeated that the cold, wet clay should not be used because it robs the children's forces. If this is true, are we equally concerned that puddles, streams, wet sand, mud, snow, and the cold water from the sink have an adverse effect on our children? In spite of the fact that they may create a mess, playing with such materials is a natural and healthy inclination. If anything, we have reason to be concerned for the children who are not naturally drawn to play with sand and snow. Anyone who has seen a group of children mucking out in a natural clay pit will recognize the same delight and creative play found in a sand box.

Such observations alone are reason to pause and doubt the validity of what is, in effect, a prejudice against clay. If the view espoused in Waldorf circles that clay is inappropriate or harmful in the first grades is not actually founded on any true pedagogical insight, then we might ask ourselves: Are we slipping into Waldorf dogma that is nothing more than personal sympathies and antipathies cloaked in pedagogical-sounding principles? If this is happening in one area of Waldorf education, is it also happening in other spheres?

If we do not trust our own experience about the healthy nature of clay modeling, then we may want to turn to Rudolf Steiner for the definitive opinion. Research by colleagues both in Europe and America has thus far not found a single statement from Rudolf Steiner that hints at harmful effects of clay at any age. On the contrary, Steiner has said, "We continue this [fundamental artistic work in grades 1-4] by moving on to three-dimensional plastic forms, using plasticine if it is available and whatever else you can get if it isn't—even if it's the mud from the street, it doesn't matter. The point is to develop the ability to see and sense forms." ("Second Curriculum Lecture" in *Discussions with Teachers*, p. 198.)

If as educators we set aside all preconceptions and prejudices, we can begin to ask the real questions: When and why shall we use beeswax? When and why shall we use clay, sand, mud or any other

material? Availability and other practical considerations are inevitable factors, but prejudices about one material over another should have no place in our pedagogical considerations. Instead, we might ask ourselves a more interesting and pedagogically-relevant question such as: Do the children need to develop their sense/nerve will or their feeling will? If we determine that we need to exercise their sense/nerve will, or what is commonly called head/hand coordination, then beeswax is well suited. The inclination to make recognizable objects—bowls, birds etc.—but especially, the fine fingertip manner of forming small shapes in wax engages the sense/nerve will. If, on the other hand, we wish the children to exercise their feeling will, clay is particularly suitable. Clay can naturally be used in larger quantities that invite whole hand movements. This in turn allows the students to focus more on feeling the quality of the forms rather than on conceptual associations.

Typically, the beeswax used in our schools is brightly colored. Children and teachers alike may find these colors cheerful and fun, especially when different colors are combined to make, for example, a gnome with a red shirt, blue pants, and a green hat with a yellow feather. What are the pedagogical issues a teacher might consider regarding the color of beeswax? If we want the children to have a color experience, we have them paint. When painting they do not sculpt, they do not give three-dimensional form to the pigment. If we want them to have a form experience, we should help them focus on forming the clay or beeswax. When we give them colored beeswax we are distracting them from a full form experience; we are asking them to paint while they are sculpting. Put another way, using brightly colored beeswax stimulates the sense/nerve will. If our pedagogical intent is to support the feeling will through sculptural forming, then clay or beeswax that has a simple earth color is best.

A Sense/Nerve vs. a Feeling Will Rhythm of the Day

Waldorf education can pride itself on having the clear intention to develop the feeling will through

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art and craft activities. But the extent to which our schools actually develop the feeling will depends on two factors. It is not enough simply to schedule art and craft activities. The first requirement is that they are done in a manner that actually engages the feeling will. As we have seen, the sense/nerve will and not the feeling will may be exercised depending on the way these arts and crafts are guided. The second factor, that we will now consider, is the length of the art and craft sessions and the rhythm of the daily schedule into which they are placed. The art and craft activities themselves may be presented in order to engage the feeling will of the children, while the length of the sessions and especially the daily schedule as a whole may have a powerful sense/nerve quality that counters whatever nurturing of the feeling will is achieved through the arts and crafts.

Beyond the longer morning main lesson block, Waldorf schools are relatively conventional in having forty-five minute periods. Two main factors that determine a daily schedule of several short periods: first, most cognitive and performing art subjects work well within such a time frame, and second, this seems to be the only way to arrange all the required subjects. What is not usually given much, if any, consideration is that this typical daily rhythm originates from and supports the sense/nerve human being and not the feeling will human being. If exercising the sense/nerve nature is our legitimate goal—as in cognitive courses—then a staccato, sanguine tempo of classes may be appropriate. When our intent is to develop the feeling will, the conventional rhythm of classes is inadequate and counter-productive. What would a watery, phlegmatic tempo look like in the daily rhythm?

As long as both teacher and students remain conscious of time, if they cannot stop thinking and chattering about all manner of other things, they are unable to shift from their sense/nerve nature into their feeling will. The feeling will reveals itself as focused and timeless absorption in the work at hand. Students who complain about how long a period is lasting do so because they are stuck in their sense/nerve nature. By contrast, the students who complain about how quickly the time has

flown experience disappointment as they are expected to leave the feeling will world they were enjoying and to fall back into the sense/nerve world.

As citizens of our time, most Waldorf educators and Waldorf students are by nature more at home in their sense/nerve nature. Along with the rest of humankind, we face the uncomfortable fact that humankind is becoming pathologically sense/nerve. I believe pathological is not too strong a term if we understand it to mean “compulsively” sense/nerve. In fact, the greater danger is to underestimate the sense/nerve effects of our growing technological culture. We and our children must be able to function in this sense/nerve world, but to be fully and truly human, we must develop the inner freedom to exercise other aspects of ourselves, such as our feeling will.

Although Waldorf schools claim to educate the whole human being, we must be honest with ourselves in assessing where we fall short of realizing our ideals and intentions in practice. Because of our own education and the pressures of society, we tend to educate in a manner that emphasizes the sense/nerve intellect and sense/nerve will. As Waldorf educators we are only marginally ahead of other educators when it comes to educating the feeling will.

To truly educate the will, we must develop the feeling will as much as the sense/nerve will. Having formal and informal art and craft activities in a Waldorf school is not enough; we must be conscious of exercising the feeling will in the manner they are offered. Even more fundamental and therefore more difficult to change is the developmental influence of the daily rhythm of activities. At the end of his life, Rudolf Steiner is said to have indicated that he saw the need to turn the rudder of Waldorf education 180 degrees. It is generally understood that he meant the arts and crafts were to become even more central. Given the reputation and self-image of Waldorf education as already strongly artistic, many may wonder what Steiner could have imagined. Is it possible that he felt profound concern for the one-sided development of the sense/nerve human being compared with the

relatively weak and undeveloped feeling will human being? Did he see an urgent human need to develop the feeling will human being to balance the overdeveloped sense/nerve human being? Who, if not Waldorf educators, will lead the way in learning how to educate the feeling will?

Rudolf Steiner was radical enough to suggest that class teachers stay with their students through the eight years of the lower school. Might he have favored a rhythm of only three long periods each day, adding to the existing main lesson period a comparable late morning period for languages and performing arts and a whole afternoon for arts and crafts? The sense/nerve human being in teachers and students will find all manner of reasons why such a schedule cannot and should not be attempted. But if we dared to try it, the feeling will in us would blossom. We might then begin to discover the full reality of the whole human being. We might also discover what it means to develop the whole teacher and the whole school.

The Whole Teacher in a Whole School

If we aspire as Waldorf educators to educate the whole child, the whole human being, then we must concern ourselves equally with the development of the whole teacher and the whole school. When we speak about the whole child we mean body, soul, and spirit. We mean head, heart, and hand, or the thinking, feeling, and willing individuality. How do these criteria of wholeness apply to the development of the whole teacher and the whole school?

To become whole human beings our children must not only engage in a full spectrum of activities that engage all of their potential faculties, they must also meet living models of human wholeness in real people. They need to meet the whole teacher in a whole school. Some may think this is an ideal beyond our reach. Rather than making excuses for ourselves or burning out trying to do the impossible, there is a middle ground for us to explore.

Our children don't need teachers who are whole, they need models of striving towards wholeness. They don't need a school that is whole; it is quite

enough that they experience a school community seeking to become more whole than it is. It is enough that we seriously aspire to become more whole both as individual teachers and as a school community. Secondly, our children need not encounter the whole teacher in each individual teacher but in the community of teachers. In this sense, the whole teacher is synonymous with the whole school. Each individual teacher is inevitably one-sided, but with sufficient attention and care, the faculty can be guided by the ideal of wholeness as they form and reform the constellation of human qualities and capacities in their midst. This is already the case, insofar as a school community has a spectrum of different outer and inner capacities among its faculty, but there is more we can do.

If we recognize the need to give greater emphasis to the development of feeling will in our schools, one significant step would be to seek more faculty who actively cultivate the feeling will within their discipline.

For example, more artists and crafts people could be invited to join the school community, not merely to teach courses, but to be artists-in-residence with working studios on campus. To have a working studio in their daily environment would, in itself, give the children an experience of their feeling will nature which a classroom or teaching studio does not. To visit an artist's studio as an occasional class trip may be special but it implies that creative will activity is a novelty rather than a way of being. A working studio would enhance the spiritual and cultural life of the school community, even if it does not involve the students directly. If only better to serve our children's development, we might come to see that a school is more than classrooms for teaching children. Perhaps in the near future schools will become true cultural centers, where a rich diversity of cultural life is so integrated that it serves the adults as much as the children in the community. Instead of artists having to adapt the feeling will nature of their work to the demands of a sense/nerve organization and scheduling rhythm, there is every reason for Waldorf schools to lead the way in adapting their organizational form to accommodate the feeling will human being as much as the sense/nerve.

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Of course this can only happen if teachers and parents see, with some urgency, that the welfare of their children in particular and humankind in general depend on our creating cultural communities for all ages that develop the whole human being. But here we touch a sensitive nerve. To the extent that we ourselves are at home in the full spectrum of our human nature, we will naturally try to form our school community in ways that support both the feeling will and sense/nerve human being. Any resistance to shifting the balance more in favor of the feeling will has only one source: our own habits and dependence on the existing sense/nerve bias of education.

As teachers and parents we face the conventional pressures of our time to prepare our children for the “real world.” But what is the real world? The global technological corporate world is certainly not going to disappear overnight. But we must be clear about our goals: to develop our children’s potential to be whole and free creative individuals so that they may be successful, not at conforming to the existing reality, but in transforming the present reality into a new reality that is more true to their aspiring individuality and humanity. Waldorf education is an alternative education whose ideals we have hardly begun to understand. To develop the capacities needed to realize the ideals of Waldorf education fully in practice will take some centuries. Implicit and central to Waldorf education is the challenge to serve the needs of the children before us in a way that also serves the long-term evolution of education and culture. As we must learn to perceive the realities of child development more fully, we must also learn to work with the full reality of human evolution, especially the evolution of human consciousness. Only in this context will we neither underestimate nor overestimate our actual capacity to realize the ideals of Waldorf education in practice.

Inevitably, there will be more and more schools that will sincerely aspire to be Waldorf schools but where the deeper currents and vision of Waldorf education will manifest in diluted or distorted forms. This cannot be entirely avoided. It is not possible to keep the Waldorf movement pure. Trying to protect the name Waldorf and Steiner

may in fact be a distraction for those who have the will to deepen Waldorf education so that it can continue to meet the evolving needs of the children incarnating now and in the future. There is an increasing tension between the quantitative and qualitative growth of Waldorf education. Some teachers are prepared to accept compromises believing that even an imperfect manifestation of Waldorf education must reach as many children as possible. Others believe that we may need to sacrifice quantitative growth for the sake of nurturing a qualitative deepening of Waldorf education in the light of the long term spiritual task of Waldorf education. Some may be able to do both, but if not, there is honor in both directions. Each individual must decide for him or herself.

In either case, concerning ourselves with the larger and long-term issues of human evolution which are central to the vision of Waldorf education helps us serve the needs of the children of the present. The children before us need to experience adults who consciously expand themselves beyond present reality, who actively devote themselves to creating the future through striving to develop in themselves new human capacities. In *Educating the Will—Part III* we will consider the broader and long-term social and cultural mission of the Waldorf movement. We shall see that this larger perspective challenges us as teachers and parents to develop our spirit will and our authentic individuality so that we can cultivate the capacities to build authentic community.

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“Let’s quickly go over that again....” Recapitulation and the Waldorf Curriculum

Alduino Mazzone

The idea of recapitulation has always seemed to me such a natural and fundamental part of teaching. As a matter of course teachers review what has already been covered before introducing the next step. Waldorf pedagogy has made an art of this methodology and it is found in Waldorf school classrooms from kindergarten to twelfth grade, in the practice of rhythmical repetition and enhancement, . We also find the idea of recapitulation in Steiner’s descriptions of the processes and rhythms of child development, the cultural epochs and, ultimately, in the anthroposophical perspective of the evolution of the Earth itself.¹

Historically, evolution was not a part of the Christian worldview. Indeed when Darwin’s idea of ‘evolution’ first appeared after the middle of the 19th century it was vehemently condemned by the Church. Christian thinkers were used to looking at human history, at least until very modern times, as a divinely inspired drama characterized by events such as the Fall, Incarnation, Redemption, and Judgment. This is in contrast to the perspective of the ‘great recurring cycles of time’ held by some Eastern religions. Steiner is probably the first Christian thinker who fully accepted the reality of the evolutionary process.²

Rudolf Steiner was convinced that the theory of evolution, of which Charles Darwin and Ernst Haeckel were the pioneers, should be absorbed in the modern consciousness.³ Already in his early works, Steiner accepted the fundamental notion of the evolution of life.⁴ Although he was highly critical of Haeckel as a philosopher, Steiner saw the value and praised highly Haeckel’s thought on evolution. Steiner considered Haeckel’s thinking on phylogenetics the most significant fact of German intellectual life in the second half of the 19th century. In Haeckel’s phylogenetic law, Steiner could see a support of his own views on the evolution of human consciousness. That Steiner was aware of Haeckel’s law indicates that he kept abreast of developments in scientific thinking⁵ and was able to see how bridges could be found between natural science and spiritual science.

Of immediate relevance to the theme of this article are Steiner’s ideas concerning the development of the human being during a single lifetime, the development of the human species as a whole, and the correspondences and parallels between them. More pertinent still will be the need to identify how this is relevant to an understanding of curriculum development in Waldorf schools.

According to Steiner, there are distinctly discernible life phases within the span of a normal human lifetime that correspond to historical epochs lasting several thousand years. The idea that in one’s lifetime one goes through stages of development that correspond to historical epochs of development is not unique to Steiner, however, but has its basis in 19th century thoughts on evolution.

As a result of the strange hybrid of evolutionary biology following Darwin’s evolutionary theory, and embryology following the discoveries of the German embryologist Karl Ernst von Baer⁶, there arose the theory of ‘racial recapitulation’ or ‘parallelism’⁷. The chief credit for popularising it must go particularly to Haeckel who formulated ‘the fundamental biogenetic law,’ which maintained that there was ‘the closest causal connection’ between the ontogenesis of the individual and the phylogenesis of the tribe. In Haeckel’s words;

[O]ntogenesis, or the development of the individual, is a short and quick repetition (recapitulation) of phylogenesis, or the development of the tribe to which it belongs, determined by the laws of inheritance and adaptation.⁸

The theory of ‘racial recapitulation’ had great suggestive power, especially when applied to the twin fields of child study and education. The work of Herbert Spencer, especially his *Essays on Education*, published in 1861, helped to spread ‘recapitulationist’ views all over Europe as well as the United States, where it became immensely popular⁹. The German version of the theory became known to educationists as the theory of cultural epochs and was disseminated in the latter half of the 19th century by Ziller, a disciple of Herbart¹⁰, and by Ziller’s own follower Wilhelm Rein¹¹. In 1893 Rein wrote:

We find that this idea of the analogy between the individual and general development of humanity is a common possession of the best and most noted intellects. It appears, for example, in the works of the literary heroes Lessing, Herder, Goethe and Schiller; with the philosophers Kant, Fichte, Schelling, Hegel,

Comte; with the theologians Clement of Alexandria, Augustine, Schleiermacher; with the Darwinists Huxley and Spencer;...with the pedagogues Rousseau, Pestalozzi, Froebel, Diesterweg, Herbart, Ziller and others.¹²

The theory of cultural epochs held that there was an analogy between the development of an embryo through evolutionary stages and the growth of a child through certain cultural stages. This theory was taken seriously at the time and soon appeared as a basis for school curricula. Subjects taught in each grade were coordinated by concentrating upon a core of cultural material that in successive years would draw the child along the path traveled by the human race. In Rein’s view probably the most suitable material for instruction aimed at developing character was the history and literature of the children’s national culture. He suggested that this should be presented from its beginnings up to the present time, following a succession of cultural epochs that corresponded to the stages of psychological growth observable among children.¹³

Rein’s view of an appropriate course in the moral-historical side of education for the first eight years of the common school is described in his *Outline of Pedagogics*, and is set out in the table below.¹⁴

Grade	Content for German schools	For American schools
1	Fairy Tales	Fairy Tales
2	Robinson Crusoe	Robinson Crusoe
3	Thüringer Tales	Indian Legends
4	Nibelungen Tales	Pioneer Stories
5	Christianising of Germany	Settlement of America
6	Emperors; Kaiser Period	Colonial History
7	Reformation	Revolution
8	Nationalisation	Nineteenth Century

Rein’s Moral-Historical Curriculum for the First Eight Years of Schooling

This scheme was part of mainstream primary education in Germany (and beyond) in the late 19th and into the 20th century as far as the 1950s. The general plan has elements of story content that are similar to the Waldorf *Lehrplan* which is used as a

basis for curriculum development by many Waldorf schools. It is highly likely that Steiner was aware of Rein's general plan because Rein was the foremost exponent of Herbartian pedagogy, and although Steiner did not think much of Herbart's psychological theories, he commented that Herbart's pedagogics 'was excellent in its day'.¹⁵

As a philosopher, Steiner identified largely with the German idealist philosophers. He took the Renaissance and Enlightenment beliefs in social progress, in universality, and in regularity as the unquestioned givens of the natural, human, and spiritual world. With regard to social progress, he believed that children in the West advance physically, intellectually, and spiritually in ways that roughly parallel the evolution of Western societies.¹⁶

This is an evolution that may be characterized as a gradual separation of consciousness from an original holistic union with life. Humans began to build an identity of their own from within, no longer deriving it primarily from the cosmos, the gods, Nature, the ancestors or the group. The loss of participation in a cosmic consciousness was also accompanied by the appearance of a new kind of thinking.¹⁷ These developments may be observed by every class teacher as being repeated, to varying degrees, in the development of children throughout their school life.

Steiner described the evolution of consciousness in the West as proceeding from, though not beginning with, the prehistoric Indian cultures. These were followed by the prehistoric Persian, the Egypto-Chaldean, and Greco-Roman, culminating, in the 19th and early 20th centuries, in the cultures of Central and Western Europe. He held that the current cultural epoch, which had already dawned in the 15th century, would emerge into a world culture characterized by greater cosmopolitanism and individualism. The 'moral-historical' curriculum of the Waldorf *Lehrplan* follows these cultural epochs, though not rigidly, year by year. At first this scheme seems appealing for class teachers and useful for their ordering of yearly curriculum content.

Steiner explained that as human beings 'we carry within us the work that has gone into the whole

past evolution of the world, upon which countless generations of the spirit have worked' and that 'behind the realm of sense-perception lies the all-embracing life of the spirit...a hidden spiritual environment [which] carries even now in its womb man's future evolution.'¹⁸ Thus Steiner described two fundamental principles upon which world-evolution and human evolution are founded. 'Man bears within him the past of the world; the outer world is the bearer of his future.'¹⁹ That the past is recapitulated in the early stages of every new development is expressed as a cosmic law of evolution in *Occult Science*, so it would not be surprising that the same law would apply to the developmental stages in childhood.

Steiner stressed, however, that it was important to differentiate between the two different aspects of human beings' development: the biological and the soul-spiritual. To confuse these, he warned, would lead 'to a false trail'. In a lecture in 1920 Steiner asked some Swiss teachers the question: 'How could one justify a parallel between the soul-spiritual development of the individual human being and the biogenetic principle?'²⁰ The idea that the development of the child repeats the development of the whole human race can easily be put forward, explained Steiner, 'but it is a flight of fancy which does not correspond to the facts.'²¹ Unlike recapitulation in embryonic development,

...when observing the child during the first years, one cannot detect a repetition of aboriginal human conditions nor, as the child grows older, a repetition of later phases of mankind's evolution. In order to discover such features in the child, it would be necessary to introduce imaginary forces and processes into his development. It was a beautiful invention of [some] educationalists, when they asserted that during their development children passed through the same stages of barbarism as mankind did long ago; or that at certain stages of boyhood, the Persian culture was being relived. One can of course conjure up all kinds of poetical pictures of this kind, but they are nonsense because such ideas do not correspond to reality.²²

It is evident from the above that Steiner did not advocate a naïve recapitulation theory. The idea that the child repeats, in his or her individual development the developmental patterns of human history-as indicated in the line of thinking from Haeckel to Spencer to Rein(is described as a ‘beautiful invention’. How then are Waldorf teachers to understand what Steiner meant when he said “such ideas do not correspond to reality?” What are the elements of the reality that should be considered?

Waldorf educators who have been applying Steiner’s ideas, and finding that they do work, want to know why they work. They want to understand for themselves the meaning of their own observations. Over the years teachers in Waldorf schools have observed, and continue to observe, the very definite changes in soul mood from year to year as children progress through the stages of the incarnation process in their transition from early childhood to primary and high school grades.

David Elkind, a Piagetian psychologist and critical friend of the Waldorf movement, commented, Steiner argued that the child’s developing needs and interests are the best guide to choosing the curriculum materials for any given age period. It just so happens that the sequence of materials best suited to the child’s developing needs and interests follows a roughly historical pattern..²³

The writer shares this view and also concurs with Brien Masters, a well-known English Waldorf educator, who writes that,

there is still mileage to be gained in Steiner’s stage theory, provided it is liberally interpreted...an Ariadne thread to take as something of a guide into the fascinating labyrinth of child development...²⁴

Masters goes on to caution those who would fabricate ‘hard and fast’ parallels between children’s development and the epochs, implying that convenient schemes, as in all areas of the curriculum, can limit teachers’ creativity and appear anachronistic.

Evolution is a process in which we all participate. When we come to birth we do so at a time and in a place with a specific physical, socio-cultural and spiritual ground. The soul pictures or images in the astral body, inspired by the hierarchical beings (particularly the angels), who guide the soul in the incarnation process, are a way of ‘speaking’ to us. They are revelations about the mysteries of our time and place. They are the ‘mythologies’ that we live. When children come to earth today their inner experiences should be complemented with appropriate images and content, and this is something that Waldorf teachers strive to develop. Helping to ‘member’ children within the evolutionary stream of time will require traversing the past and presenting an imaginative retrospective of the descent from a spiritual all-one-ness to an earthly alone-ness. The idea that children recapitulate the old is, I believe, both partly correct and partly speculative and it will be each Waldorf teacher’s challenge to ‘receive’ appropriate images and create enlivening pictures for now. They may draw on the past, but it will not necessarily be a past neatly packaged into epochs.

This article has attempted to place the ideas of recapitulation and the evolution of consciousness in the context of the history of educational ideas of the last century. I have tried to show that some of what exists in the content and method of Waldorf pedagogy has its origin in both mainstream and progressive educational theory and practice. Among Steiner’s many contributions to education was to acknowledge this and to create a unique synthesis of good practices with the addition of the insights and fruits of spiritual scientific research.²⁵ I believe that the further development of Waldorf education depends on this research method being adopted and continuously practised by the community of Waldorf educators.

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on Waldorf teacher education. Mr. Mazzone is also the coordinator of the Pedagogical Section for Australia

- ¹ Rudolf Steiner, *Occult Science: An Outline*, See Chap. 4 on ‘The Evolution of the Earth’.
- ² Rudi Lissau, *Rudolf Steiner: His life, work, inner path and social initiatives*, Hawthorn Press, Stroud, Great Britain, 1987, p. 74
- ³ Rudolf Steiner (1861-1925), Charles Darwin (1809-82), Ernst Haeckel (1834-1910)
- ⁴ Johannes Hemleben, *Rudolf Steiner: A Documentary Biography*, Henry Goulden, East Grinstead, Sussex, UK, 1975 pp. 55-56
- ⁵ Steiner’s own university degree was heavily weighted in the sciences. Among the subjects he studied were zoology, botany, geology, physics, chemistry and mineralogy.
- ⁶ Karl Ernst von Baer 1792-1876.
- ⁷ John Cleverley and Dennis Phillips, *Visions of Childhood*, Allen and Unwin, Sydney, 1987, pp. 42-43
- ⁸ Ernst Haeckel, *The History of Creation*, vol 1, ch. 13 (originally published in 1873), cited in Cleverley and Phillips, *ibid* p.44
- ⁹ Herbert Spencer, 1820-1903. Spencer’s *Essay on Educations* were translated into fifteen languages and by the end of the 19th century had sold over 50,000 copies in England alone (which in those times was ‘a mammoth best seller’). See Dennis C. Phillip, “The Idea of Evolution in Educational Thought,” in Edgar L. French, Ed., *Melbourne Studies in Education*, 1965 (Melbourne: Melbourne University Press, 1966), pp. 93-98; It would be well to note Steiner’s critique of some of Spencer’s educational ideas in “The Pedagogy of the West and of Central Europe: The Inner Attitude of the Teacher” (Stuttgart, 15/9/1920) in *Meditatively Acquired knowledge of Man*, Steiner Schools Fellowship Publications, Forest Row, E. Sussex, UK, 1982, Chapter 1, especially pp.6-7
- ¹⁰ Johann Friedrich Herbart (1776-1841) was Professor of Philosophy and Pedagogy at Gottingen. Tuiskon Ziller (1817-83) was Professor of Pedagogy at Leipzig in 1864.
- ¹¹ Wilhelm Rein (1847-1929) studied and worked with Ziller, became Professor in Education at the University of Jena and made a systematic study of curriculum and teaching method.
- ¹² Wilhelm Rein, *Outlines of Pedagogics*, (London: Swan Sonnenschein, 1904), cited in Cleverley and Phillips, *op. cit.* pp. 47-48
- ¹³ W. F. Connell, *A History of Education in the Twentieth Century World*, Curriculum Development Centre, Canberra, Australia, 1980, p. 57
- ¹⁴ Wilhelm Rein, *Outlines of Pedagogics*, 2nd edition, trans. C.C. and Ida J. van Liew, Sonnenschein, London, 1893, pp. 118ff. The suggestions for English and American schools were made by the translators who acknowledged the help of J.J. Findlay. Cited in Connell *ibid* p. 58. The source document also lists the curriculum guidelines for Religion lessons and stories for English schools.
- ¹⁵ See Steiner’s *Practical Advice to Teachers*, RSP, 1976, p. 38
- ¹⁶ David Elkind, ‘Waldorf Education in the Postmodern World’, in *Renewal: A Journal for Waldorf Education*, Vol. 6, Issue 4, Spring 1997, p. 5, The Association of Waldorf Schools of North America.
- ¹⁷ Douglas Sloan, ‘Reflections on the Evolution of Consciousness’, in *Research Bulletin: Waldorf Education Research Institute*, June 1996.
- ¹⁸ Rudolf Steiner, *The Evolution of Consciousness: as revealed through Initiation-Knowledge*, RSP, 1966, p. 170
- ¹⁹ *ibid*
- ²⁰ Rudolf Steiner, *The Renewal of Education Through the Science of the Spirit*, (14 lectures to Swiss teachers in Basel May 1920), Steiner Schools Fellowship Publications, Forest Row, E. Sussex, UK 1981, Lecture 4 but especially. pp. 55-56.
- ²¹ *ibid*, p. 55
- ²² *ibid* pp. 55-56
- ²³ David Elkind, *op. cit.* p. 5
- ²⁴ Brien Masters, *An Appraisal of Steinerian Theory and Waldorf Praxis: How do they compare?*, unpublished PhD thesis, University of Surrey, United Kingdom, 1997, p. 137
- ²⁵ Rudolf Steiner, “The Science of the Spirit and the Practical Life” in *Education as an Art* (Paul M Allen, Ed), Rudolf Steiner Press, NY, 1970, pp. 20-21



The Online Waldorf Library Project – A Progress Report

Dave Alsop

The Online Waldorf Library Project was established to provide useful information to English speaking Waldorf teachers, parents, home-schoolers, and anyone interested in Waldorf education. Its aim is to make visible all the appropriate resources on Waldorf education that are currently available and to provide information about where these resources can be purchased, obtained, or accessed.

The Online Waldorf Library project has progressed very well in its first year of development, and we are well on our way to implementing a number of our key goals and objectives. We cordially invite all readers of the Research Bulletin to log on the Internet and visit the Online Waldorf Library at www.waldorflibrary.org.

Site development

The basic site architecture is now in place. The main sections are *Home Page*, *Search Database*, *New Resources*, *Journals*, *High School Research Project*, *Future Plans*, *Contact Us*, and *Links*. Each main page is linked to every other main page, making for easy navigation of the site. Pages are intentionally designed to be simple and uncluttered, with a large size type font to make reading easy.

Links from each main page quickly lead into more information and detail. The site will grow in the future to include several more main sections, which will likely include message boards, clearing house space, books on-line, photo displays of schools and events, and other good ideas yet to surface.

Database development

At this writing, the searchable database contains detailed information about 243 books, 89 booklets, 61 spiral bound books, 17 science kits, 14 newsletters, and several charts, journals, pamphlets, video tapes and compact discs. Each of these resources is retrievable by subject, grade level, resource type, title, author, and keywords contained in the description field and in a keyword field. Upon executing a search, the site generates an alphabetized report containing the following information for each resource that is found: a photo of the resource, a listing of the title, author, description, publisher, date published, ISBN number, and a link to the vendors from whom the resource can be purchased. It is very useful to be able to search for “seventh grade science,” for example, and get a result showing, in this case, 24 different resources. The database is updated con-

stantly, as new resources are discovered or become available.

Online Resources

In addition to the database, which helps individuals find materials that are available from bookstores and libraries, the Library intends to make a wealth of material directly accessible. To date, we have scanned and uploaded most of the issues of the Waldorf Clearing House Newsletter (some 27 issues!) and have created a High School Research Project page which features 13 articles on the subject of adolescence. In the Journals section, we will soon be posting articles from back issues of *Paideia*, *Gateways*, *Renewal*, the *Research Bulletin*, and possibly others.

Networking

The success of a site like this one has much more to do with its connections to the real world of Waldorf education and Waldorf publishing than with website expertise. In this first year, we have taken great care to establish and maintain excellent relationships with each of the publishers that produce Waldorf-related materials. We are positioned to receive advance copies of new publications for inclusion in the New Resources page. We are working with each of the major Waldorf journals to be sure that every issue is covered in the *Journals* page, and we are nearly ready to begin posting actual content (from issues more than one year old) of these journals with the publishers' permission and good-will. We are striving to create a complete *Links* page, which will enable the greater Waldorf community to quickly find publishers and vendors of resource materials as well as other organizations and entities that may address Waldorf and Anthroposophical needs.

Use

One of the interesting issues regarding the Online Library is that of usage. Who uses it? How many people use it? As of this writing, there have been 6,719 unique visitors to the site, with an average of 319 per week, since it went on-line on

December 3rd. The traffic is international and includes such places as Australia, South Africa, Israel, Czech Republic, Japan, Slovenia, Croatia, Namibia, and Thailand. To date, the *Contact Us* feature has been little used, so it is impossible to say what these individuals are looking for or finding that is helpful, but it is extremely gratifying to know that they are logging on. One of the focus areas for the next stage of the project will certainly be to increase the awareness worldwide of the existence of the Online Library.

The start-up phase is nearly complete, and now the work turns towards elaborating the various elements of the site, with a few possible new additions. It has been a privilege and a wonderful opportunity for me to undertake the first stage of this project. I want to extend a public thank you to Roberto Trostli and to Robin Dulaney for their vision and support, without which this important new resource for the Waldorf community, and indeed for the world, would not have been possible.

Dave Alsop has been active in Waldorf education for over 25 years as a class teacher, administrator, Director of Development, and for over a decade as the Chairman of AWSNA. He has served on the boards of the Waldorf Schools Fund, the European Council of Steiner Waldorf Education, and the Council of Anthroposophical Organizations. In August, he will begin working at the Rudolf Steiner Foundation.





Being on Earth – A Sketch of a Forthcoming Book

Stephen Edelglass, Georg Maier, and Ron Brady

This book was conceived as a phenomenological approach to knowledge, that is, a study of the world in terms of its immediate phenomena. Since the sciences, as they are presently constituted, are moving further and further away from sensible perception-chemistry, for example, may now be taught by computer without a laboratory component-our interest in phenomena brought us to the question: What is lost when knowing is separated from experience? In the academic classroom the answer to this question can sometimes appear to be “nothing,” but in actual practice, particularly in the field, researchers will often stress the need for a hands-on apprenticeship before the new member of the team can even read the field manual properly. Practice, as opposed to theory, still demands perceptual experience, but in stated theory there is no account of the component that only experience can provide.

In attempting to give such an account, we concentrated upon three aspects that often escape attention in our current mode of thought. The first of these is the mental activity by which we attend to a particular phenomenon. In the school of philosophy known as European Phenomenology this activity is termed *intentionality*, and it is understood as the activity by which we *understand* and *pick out*

the phenomena on which we focus attention.

We are all aware of the activity by which we correct our first perceptual take in the double-take, finding that better way of looking that finally reveals the paper fragment or stunted bush that we originally took to be something else. We may make a closer examination of the same activity when we are able to switch between two phenomena-seeing, for instance, the reflection of trees in the water near the shore of the lake, and then switching to seeing the bottom of the same shallows and ignoring the play of light on the surface. Here we may grasp, at will, the same sensible situation in different ways, but by this *mental* shift we alter phenomenal appearances as well, since the reflection cannot be seen while inspecting the bottom, nor can the bottom be seen while observing the reflected trees. Thus an experiential account must become aware of the intentional activity by which the observer *brought* the sensible situation to phenomenal understanding, while an account abstracted from experience need speak only of a reflection or a muddy bottom. Because intentionality is a form of conceptual activity, the intentions by which perception is actualized become *meanings* immanent in the resulting phenomenon, but absent in the abstracted report.

A second aspect of immediate experience is the *aesthetic* organization of phenomena. Phenomena are unified wholes rather than mere collections of parts. The principle that produces a phenomenal unity, however, is advanced to a sensible situation through the intentional act of *recognition*, a form of cognition left behind by works of abstraction. Within acts of recognition it is the unifying element that *clarifies the object*, and thus remains immanent in the resulting phenomenon: the *lawful* (or universal) is immanent in the individual. Western science has reached the lawfulness of phenomena by abstracting very general statements and leaving the individual perceptions behind. The general rule, which will apply to a multiplicity of cases, can be connected with individual situations only by neglecting the individual nature of those situations.

The modes of understanding found in immediate experience and scientific treatment are mutually exclusive, but *complementary*. Statements of law are entirely general and can be used to deduce particular situations only as these are categorized within a general class. Conversely, experience deals with immediate particulars and produces understanding only as these are intentionally unified into greater and greater phenomenal wholes. While abstraction moves away from experience into propositions, which may then be logically handled, experience moves away from *thinking in propositions* to *thinking* (intending) *in phenomena*, which phenomena may then be grasped in a more aesthetic fashion—i.e., brought to greater unity. We take this approach to be a legitimate mode of knowledge, with applications yet to be developed systematically.

The third aspect of immediate experience that we wanted to investigate is its ability to motivate the experiencing individual. We customarily assume that experience wields the greatest power to change the human being, and thus to alter motivation, yet this existential dimension is rarely part of modern discussions. Much of ethical philosophy offers abstract universals as ethical precepts, and applies these even as statements of law are applied in present science—i.e., by neglecting the individual character of experience and fitting situations into

general classes. From this viewpoint nothing can be said about the individualizing nature of experience or the importance of a particular event to a particular biography. Thus it seems that the very criterion of ‘objectivity’ at the center of modern scientific practice has tended to reduce the concrete springs of motivation to the subjective whims of the individual. As a result we lack the ability to account for the value wielded by our perceptual encounters, and the resulting picture of the human being appears inconsistent. The authors think that individual moral responsibility needs to be firmly grounded in the *meaning* of individual experience, but such grounding can be obtained only within a world-view that recognizes such meaning.

The *goal* of this effort is not, of course, merely a theory of knowledge, but a new relation to the world and a new manner of being in it. The treatment of that world in terms of general laws, accurate though it may be, is not without effect on the perceptual level; after all, if law is conceived only in these abstract terms, the individual phenomena and their immediate sensible qualities must appear largely accidental. Yet the effort put into the sciences was not initiated by an interest in power alone, but also by our need to achieve an intelligible picture of the world. If that need can find no redress on the level of immediate experience, then experience-phenomenal nature—must fail to satisfy the human being.

For many centuries the arts and the humanities permeated our perception of the world, teaching us how to be human, both in terms of our understanding of ourselves and of our world. With the rise of modern science, however, and the resulting split between scientific understanding and perceptual qualities, these two traditional sources of intelligibility no longer wield their usual power to illuminate the relation between the human being and the cosmos. Our present one-sided development threatens to reduce the world of appearances to a sum total of accidents, which might as well have been different. An aesthetic grasp of such a situation becomes impossible due to the manifest absence of unity, and the human individual feels almost equally accidental. If the development of modern science is inexorable, it must also follow

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that a complementary investigation of phenomena *qua* phenomena must respond to the resulting divorce between (scientific) intelligibility and experience, rediscovering the lawful and inevitable in immediate appearances and saving the goal of *being human* in a new manner.

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About the Research Institute for Waldorf Education

The Research Institute for Waldorf Education (formerly WERI) is an initiative on behalf of the Waldorf movement. It has received support and guidance from the Pedagogical Section of the School of Spiritual Science and financial support through the Association of Waldorf Schools of North America, the Midwest Shared Gifting Group, and the Waldorf Schools Fund.

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

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

During the past six years, we have supported research projects that deal with essential contemporary educational issues such as attention-related disorders, trends in adolescent development and innovations in the high school curriculum, learning expectations and assessment, computers in education, the role of art in education, and new ways to identify and address different learning styles.

The Research Institute has sponsored colloquia and conferences that have brought together educators, psychologists, doctors, and social scientists.

We have published a Research Bulletin twice a year for the last six years, and we are developing and distributing educational resources to help teachers in all aspects of their work.

Recently incorporated as a supporting organization to AWSNA, The Research Institute is now a 501(c) (3) tax-exempt organization.

Summary of Activities supported by the Research Institute:

Research Projects

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

Colloquia and Conferences

Towards Wholeness in Learning, 1996
Pathways of Healthy Child Development, 1998
Waldorf High School Research Colloquia, 2000-2001

Resource Development

Computers in Education—a handbook for teachers
Being on Earth—a book for scientists and teachers
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Themes in Waldorf Education—compilation of Rudolf Steiner's indications on teaching language arts and mathematics

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