Chapter 4

Waldorf Teacher Training Courses Around the World

Introduction

- *Section 1 provides statistical information on the growth of Waldorf schools in Europe and the rest of the world, and also of the growth in Steiner/Waldorf teacher training centres.*
- *Section 2 describes the developments in Early Childhood Teacher Training, both in Europe and Australia.*
- *Section 3 gives an outline of the general characteristics of 'Class Teaching' in Waldorf schools, and outlines the reasons that primary school teacher training is the preoccupation of the majority of the Teacher Training centres.*
- *Section 4 examines some aspects of a number of teacher training institutions in Europe and around the world.*

Section 1

Predominant Locations of Waldorf Schools and Training Centres

Statistics

An examination of the figures published by the *Bund der Freien Waldorfschulen* (German Association of Waldorf schools)[1] reveals that from December 1988 to February 1998 there was a 71% increase in the number of Waldorf schools, and a 94% increase in the number of teacher training centres world-wide. Tables 1 and 2 below compare the details.

Table 1: Waldorf schools

	1988	1998	% Increase
Total Schools	453	774	70.8
Total in Europe	352 (77.7%)	578 (74.7%)	64.2
Total for Rest of World	101 (22.3%)	196 (25.3%)	94

These figures show clearly that by far the greater number of Waldorf schools are located in Europe. However a small percentage decrease in growth (not in the number of schools, which clearly increased) occurred in the European schools over the decade compared to world figures. Despite the dramatic changes in 1989 when 'the Berlin Wall fell' and new Waldorf schools opened in Eastern Europe, there is a percentage increase in the number of schools outside Europe compared to the percentage increase in numbers of European schools. Although the Waldorf school movement is dominated (numerically) by Europe, the percentage of the schools in the rest of the world, compared to the total number of schools, is slowly increasing. This development has already led to a reinterpretation of formerly Euro-centric traditions in the curriculum, and is significant for both schools and Teacher Training centres outside Europe.

Table 2: Teacher Training Centres

	1988	1998	% Increase
Total T/T Centres	33	64	93.9
Total in Europe	23	45	95.7
Total for Rest of World	10	19	90

[1] World List of Rudolf Steiner (Waldorf) Schools and Teacher Training Centres, (Copies for December 1988 and February 1998), published by *Bund der Freien Waldorfschulen e. V.*, Stuttgart, Germany.

A further analysis of Teacher Training centres outside Europe shows the increase of these institutions in the decade since 1988.

Table 3: Teacher Training Centres Outside Europe

	1988	**1998**	**% Increase**
Total	10	19	90
North America	4	8	100
South America	2	5	150
South Africa	1	2	100
Australasia	3	4	33.3

It will be noted that the percentage increase in the number of Waldorf schools from 1988 to 1998 is almost 94%, while the percentage increase in Waldorf teacher training centres in the same period is almost 71%. However, no useful conclusion can be drawn from these figures without knowing how many Waldorf teachers graduated and joined the work-force. Figures comparing growth of Waldorf schools and graduates from German teacher training seminars from 1985 to 1995 were available and are presented in Section 4.

Chapter 4: Section 2

Early Childhood Teacher Training

1. Introduction

In his educational lectures just before, and in the many that followed after, the founding of the first Waldorf school, Steiner gave very specific indications on the needs of primary and high school age children, but did not refer directly to the specific requirements of Early Childhood education. However, in an early publication on the education of the child, Steiner placed special emphasis on the importance of a child's education before the age of seven, saying that 'before the change of teeth in the seventh year, the human body has a task to perform upon itself which is essentially different from the tasks of all other periods of life.' [1] While focusing on the optimum conditions required to enhance the child's growth during this stage of life, Steiner did not speak directly about Kindergarten education.

The first Waldorf school in Stuttgart did not, to begin with, have a kindergarten, however a group of children under seven years, was cared for by Elizabeth von Grunelius[2], in one of the rooms for one year, but after, as this room was required for a classroom she had to stop. Three years later Grunelius started the Kindergarten at the Stuttgart school and the Kindergarten has since been an important feature of that school and almost all other Waldorf schools since.

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[1] Rudolf Steiner, *The Education of the Child in the Light of Anthroposophy*, RSP, London, 1965, pp. 25-26 up to p. 31. This booklet contains the content of a lecture which Steiner delivered "in various places in Germany" and was re-cast by Steiner in essay form, first published in German in 1909.

[2] Jürgen Flinspach, an executive member of the International Waldorf Kindergarten Association, attended the *Vital Years 97* Conference in Adelaide. (*Vital Years* conferences are national biennial conferences of Australian Early Childhood educators). In a lecture/report by Flinspach on the work of the International Kindergarten Association (14th April 1997), Grunelius was described as a "shy" person who did not ask Steiner about the needs of Early Childhood Education.

According to Flinspach (see footnote 2) the Waldorf Kindergarten Movement began with a conversation between Grunelius and Clara Hattermann[3], a kindergarten teacher in the Hannover Waldorf School, the outcome of which resulted in Hattemann convening a meeting of kindergarten teachers from all over Europe in Hannover in 1951. This was the first of what has now become a tradition of yearly Kindergarten Teachers Conferences in Hannover.[4] The purpose of these conferences has been for colleagues to share their research and experiences in Early Childhood education.

In 1957 came the "Sputnik shock"[5] and one of the reactions in the West was to re-evaluate and re-focus educational content and methods to "beat the Russians". This made itself felt in Europe in the 1960s and a consequence in many educational systems was a move to start formal education before children were seven years old. Waldorf educators, especially kindergarten teachers, were among the first to act to protect children from a too early start to formal learning. Based on Steiner's warnings about the negative consequences of premature intellectual stimulation, Waldorf Early Childhood teachers were against speeding up the learning process. The formation of the International Association of Waldorf Kindergartens in 1969 developed out of the need to provide a united front against what was perceived as "an attack on childhood". The idea of the development of the child, beginning with the origins in the spiritual world, proceeding into physical birth and continuing the process of incarnation towards the gradual independence of willing, feeling and thinking, gives rise to a child rearing and educational method which requires specific conditions of care. Waldorf

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[3] Clara Hattermann born 1915, was reported in 1997 as still being active in Early Childhood despite being 82 years old.

[4] Delegates from all over the world now attend this forum, some receiving financial assistance from the International Waldorf Kindergarten Association. From an oral Report by Jürgen Flinspach delivered to the Australian Association for Rudolf Steiner Early Childhood Education, 14th April 1997.

early childhood educators believe that some of the consequences of widespread materialistic thinking has resulted in much misunderstanding of the real needs of children and created a range of obstacles to incarnation. The Waldorf concern about ‘an attack of childhood’ arises from the unintended outcomes of well meaning policy decisions which are nevertheless hostile towards children. In other words, when political or economic indicators, rather than the real developmental needs of children, are used as criteria to influence educational policy (such as early start to formal schooling) they may potentially undermine, even be destructive to, the healthy development of children.

2. Kindergarten Teacher Training

Consideration of what the Kindergarten Movement could do in the future, to ensure that it was adequately prepared to protect the educational needs of young children, led to the conclusion that it was essential to found Kindergarten Teacher Training Seminars. Hitherto kindergarten teachers had been women who were “doers”, very practical and focused on little children’s needs, but most were unable to articulate their own needs, beliefs and ideas from a theoretical point of view.[6] In the following decade Kindergarten Training Seminars were opened in Hannover and Stuttgart (Germany), Zeist (Holland) and Emerson (Forest Row, England), and new centres continued to be opened. In 1997 there were more than forty Kindergarten Seminars around the world.

[5] The Russians launched the first artificial satellite, Sputnik, and shocked Western “advanced” countries (especially USA) who blamed the state of their education for the fact that they had been beaten in the race to reach outer space.
[6] From an interview with Jürgen Flinspach 13th April 1997.

In the past 25-30 years, kindergarten teacher training developed and has been conducted in four major ways: "Parent Schools", Full Time Courses, Retraining of already accredited teachers, and Part Time Courses.

(1) Parent Schools. These are basically free training courses aimed at informing parents about Waldorf education as it pertains to the first seven years. They have been conducted with the expectation that some parents would become kindergarten teachers. These "parent schools" have provided some teachers and many assistants in kindergartens, but these courses are being increasingly closed down as alternative ways of training prospective teachers have been adopted.

(2) Full Time Courses. These are open Kindergarten Teacher Training Seminars with State accreditation. Graduates of this training would have a State recognised Diploma and be able to work in any kindergarten. Entry into these two year full-time courses required a preliminary one year's (or equivalent) practical experience. This was followed by two years of full-time Seminar training, and culminated with a one year teaching placement during which time a research project on a special self-selected theme was to be carried out. Financing a full-time training has been a problem for many students.

(3) Retraining of conventionally trained teachers. Following the rapid expansion of Waldorf kindergartens and schools in the 1970s and 1980s the demand for kindergarten teachers far exceeded the supply.[7] The Kindergarten Association in Germany began looking for ways to take State trained kindergarten teachers and retrain them in Waldorf pedagogy. Training courses consisted of three terms of four weeks each with "a practical" in a Waldorf kindergarten before and after training.

[7] A similar scenario faced the Waldorf Primary and high school sectors.

Written assignment(s) and mentoring by a colleague were additional requirements. As a result of this training the graduate would be eligible to teach in both Waldorf and conventional kindergartens.

(4) Part-Time Training. The current situation consists in providing courses that make it possible for individuals to continue with their normal professional life but study part-time in afternoons, evenings, weekends and/or holiday periods. These training forms will be offered more and more in the future as it appears that stringent economic factors make it increasingly difficult for people to study full-time. Ways are being explored to structure these part-time courses so that they will result in a recognised teaching accreditation such as a Diploma.

3. Content of Seminar Courses

In addition to the usual content pertinent to being a kindergarten teacher, didactics and methods, Waldorf kindergarten training promotes the self-development of students. In the full-time courses in Europe and elsewhere around the world, more than half of the classes are in the arts, such as eurythmy, speech formation, painting and modelling, as these provide the tools for self-development.[8]

Waldorf views of child development consider that kindergarten teachers, more than teachers of any age group, are most likely to be imitated by the children. Imitation is considered to be the primary means of education for pre-school children. Children are seen to not only imitate the outer forms and gestures of the teacher but also the nuances of their 'inner gesture'. Therefore it is an important principle of Waldorf education that teachers must become conscious of the quality of their own gestures and make them worthy of being imitated. In addition to study and training in

[8] From an interview with Jürgen Flinspach, see footnote 2.

observation, the most effective means to bring this about has been found to be self awareness and inner development through artistic activity.

Some of the major themes of study include the following:

- Foundation studies in a range of educational philosophies (not only Waldorf), which help to place anthroposophical education within a circle of other early childhood approaches and highlights the similarities as well as the important differences between them.
- Basic lectures on Steiner's books such as *Philosophy of Freedom*, *Theosophy, Knowledge of the Higher Worlds*, *The Education of the Child* and other books on education introduce students to the breadth of lifelong study ahead of them.
- Science, especially biology, leads into an approach to understanding the world of Nature around little children.
- Very important is a knowledge of the Twelve Senses[9] and the factors which strengthen their development or militate against it.
- A study of the wide-ranging theme of The Cycle of the Year, and of the celebration of festivals, is made as the implementation of this is seen to be an important, even fundamental, way of bringing regularity and rhythm into kindergarten life.
- A study of children's literature, fairy tales and stories, leading to developing criteria for what constitutes a 'good book' or story (or not) for children, and also of the effects of different media on children's development.

While core studies covering common themes certainly exist, training seminars are as individual as the lecturers and artists who teach in them. Standardised courses for all

[9] In addition to the usual five senses, Steiner described seven others. The healthy development of the senses in early childhood is considered essential for higher order cognition in later phases of life.

seminars are not only unlikely to be found but in some cases are considered to be educationally stifling and unproductive.

4. Kindergarten Teacher Training in Australia

Kindergarten training has been conducted in individual schools by experienced kindergarten teachers from the early years of the Waldorf school movement in Australia. For example, Susan Whitehead, a founding teacher of Lorien Novalis[10], trained people as apprentices in her kindergarten. However, this section will focus on kindergarten training outside of individual schools.

In 1984, Lesley Long, a kindergarten teacher at Glenaeon[11], took study leave and trained at the Kindergarten Training Centre in Gloucester, England with Margaret Meyerkort.[12] Out of her enthusiasm for the quality of the training she had received, Long invited Meyerkort to come to Australia. The responsibility for organising Meyerkort's visit was taken by Susan Haris[13], who has since become fondly known as the "grandmother of Early Childhood" within the kindergarten movement in Australia. Long and Haris coordinated the first Vital Years Conference which was held in the Blue Mountains in 1985. Since then, Vital Years Conferences have been held every two years and, being the rallying point for the majority of Waldorf kindergarten teachers, they have been held at different venues around Australia, each time with a noted keynote speaker.[14]

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[10] Lorien Novalis School for Rudolf Steiner Education was founded in 1971 and is located at Dural, an outer suburb in the north-west of Sydney.

[11] Glenaeon Steiner School began in 1957 and was the first Waldorf school to be founded in Australia. It is located at Middle Cove on the north shore of Sydney.

[12] Margaret Meyerkort is a well known Early Childhood Educator, author, and world-wide educational consultant in Early Childhood.

[13] In 1985, Susan Haris had just finished as Director of Miroma Adult Activity Therapy Centre, a school for children with intellectual disabilities in Sydney. In 1997 Susan Haris, now over 80 years old, is still involved in Early Childhood education.

[14] Vital Years 85 Blue Mountains (Margaret Meyerkort), Vital Years 87 Sydney (Margaret Meyerkort), Vital Years 89 Sydney (Elizabeth Moore Haas), Vital Years 91 Dandenong, Vic. (Elizabeth Moor

Out of these meetings came the gradual formation of the Australian Association for Rudolf Steiner Early Childhood Education, founded 1991 in Melbourne, which, in addition to furthering the cause of Steiner Early Childhood in Australia, maintains a direct link with the International Waldorf Kindergarten Association.

5. Current Kindergarten Training Courses in Australia[15]

Full-Time Training

Parsifal College in Sydney is an adult education centre based on the work of Rudolf Steiner (See Chapter 5). It conducts a one-year Orientation Course in Anthroposophy, a two-year course in Rudolf Steiner Education and a course in Rudolf Steiner Education for Kindergarten. The Kindergarten Training began in 1987 within the primary teacher training and continued from 1991 until 1994 as a seperate training course with holiday seminars (two weeks each in the Winter and Spring holidays) as well as a four day residential seminar, and practice teaching blocks in Steiner kindergartens with experienced teachers.

1997 was the first year in which Parsifal College conducted a two year, full-time accredited training course for Kindergarten teachers. The first year is an Orientation Course in Anthroposophy and the second year is the Steiner Kindergarten Education course. There were nine students doing this course, all of whom did the Orientation course in 1995 or 96.

Part-Time Training

Haas), Vital Years 93 Byron Bay (Freya Jaffka), Vital Years 95 Dr. Michaela Glöckler (Melbourne), Vital Years 97 Adelaide (Dr. Renate Breipohl).

In Sydney, 25 students attended an extensive practical course consisting of five weekends and thirteen three-hour Monday night classes. Having done this course, students qualify for a licence to conduct home based child care centres (with a minimum of five children per home). In Melbourne a one year Introduction to Early Childhood course, consisting of one evening per week during school terms plus one Saturday per term, attracted between 25 and 30 people. In Brisbane a course of nine weekends in the year is conducted for teachers who want to familiarise themselves with Steiner Early Childhood Education.[16]

6. Summary

A sketch of the development of Waldorf Early Childhood Teacher Training has been given. We have noted that training of teachers for kindergartens has included a variety of measures from apprenticeship to more formal accredited courses. In Australia in more recent times, the Early Childhood initiatives of Parsifal College in Sydney together with the members of the Australian Association for Rudolf Steiner Early Childhood Education, has resulted in an increase in provision of trained Early Childhood workers. It is clear to both parties that much still must be done to provide enough trained teachers to satisfy the demand by different communities around Australia for Waldorf Early Childhood education.

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[15] From a verbal report on Rudolf Steiner Early Childhood Training in Australia, given by Susan Perrow at a meeting of the Australian Association for Rudolf Steiner Early Childhood Education, Adelaide 14th April 1997, and an interview with Susan Haris conducted 19th April 1997.

[16] Details of course structures and student numbers were confirmed by Dr. Renate Breipohl, the Director of the Kindergarten Training and Coordinator of Parsifal College, and were accurate up to August 1997.

Chapter 4: Section 3

Preparing Class and High School Teachers

1. Introduction

We will now turn our attention to the predominant task of the majority of Waldorf Teacher training seminars, which is to prepare primary school Class Teachers. There are a number of reasons for this, the most obvious being that Class teachers are in greatest demand. The relatively long term commitment by a teacher to a group of children means that each year a school will require a new teacher to begin the Class Teacher cycle. Factors of natural attrition aside, such as resignations due to maternity leave, illness or death, and structural factors, such as when a teacher, having completed one cycle[1], decides to begin another (usually after a year's sabbatical leave), the employment of new teachers is still the dominant need of most schools. Consistent and effective teacher training facilities are therefore a very significant factor affecting the growth and philosophical integrity of the Waldorf school movement.

2. General characteristics of Class Teaching

Unlike Kindergarten teachers, who care for children for up to two years, Class teachers receive their students in the first class (when the children have turned or will turn seven years old) and then proceed with this same group of children for their entire primary education. While most Waldorf schools have an eight-year class teacher period, this varies from six to eight years, depending on local traditions or regulations.

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[1] Primary school Class teachers normally remain with one group of children for the duration of their primary schooling. This period is called a 'cycle' and is detailed in this section.

From a world-wide context, the majority of schools (which are in Europe) have an eight year cycle of primary education, therefore teachers are required to teach a curriculum and manage the range of needs of children from the junior primary years to early-adolescence.

This division into three distinct stages of schooling - early childhood or kindergarten, primary, and secondary - has its basis in Steiner's views on the stages of child development, which have been outlined in previous sections. While the first stage culminates with the transition from kindergarten to the first primary class, and occurs when the loss of the milk teeth is established (usually around the seventh year), and the second stage comes to completion with the changes of puberty (usually around the fourteenth year), there continues to be healthy debate within the school movement about the educational consequences of the fact that in modern times (unlike central Europe of the 1920s), these stages, especially the onset of puberty, are being established one or two years earlier.[2] The debate hinges on whether the earlier physical development typically parallels the social and emotional development.

Studies in the United States of America suggest that the earlier transition is due to a variety of factors and that while physical development seems to have been 'speeded up', emotional and mental development has not necessarily kept pace with it[3]. Waldorf schools, while taking into account these new developments in children's growth, have generally erred on the side of allowing children to be children and

[2] Some data on this issue has been presented in Chapter 2, Section 2 in the section on The Tripartite Soul in Steiner's Educational Philosophy.
[3] David Elkind, *Miseducation: Preschoolers at Risk*, Alfred A. Knopf (Random House), New York 1987; David Elkind, *The Hurried Child Growing Up Too Fast Too Soon*, Addison Wesley, Reading, Massachusetts and other, 1981; David Elkind, *All Grown Up and No Place to Go: Teenagers in Crisis*, Addison Wesley, Reading Massachusetts and other, 1984. Elkind is Professor of Child Study at Tufts University.

exercising their freedom to structure the curriculum to suit the needs of the children being taught.

The class teacher leads his or her class through each day's main morning lesson for (taking the maximum) eight years and normally teaches all the subjects apart from foreign languages, sports, practical arts, eurythmy and music. Throughout the developmental stages between the change of teeth and puberty, the class teacher provides continuity within the flow of changing personal relationships. The needs of individual children can be seen in the context of the general development of the human being and of the changing conditions demanded by this development. In this context, teachers themselves remain students, and are required to go beyond a study of mere phases of development. In all countries which conduct Waldorf schools, in the words of two prominent teacher trainers, teachers are expected to engage in 'a continual process of inner discussion with Steiner's anthropology and train themselves to develop the intuitive faculty of knowing what to do with an individual child at a particular juncture of her or his development.'[4] As discussed above with reference to earlier puberty, this will influence the choice of material and the way it is presented to the class. In other words, teachers must be prepared to meet the children on their own ground and to take their positions seriously.

In the concept offered by the Waldorf Schools the teacher is required to work with the children as whole persons. They are expected to do more than merely inform and assess their pupils. They do the work of guides and, in agreeing to accompany their pupils for a certain stretch of time, make this period a part of their personal

[4] Magda Maier and Martyn Rawson *Why does a teacher stay with his class for the first eight years?* in Waldorf Education: Exhibition Catalogue, 44th Session of the International Conference on Education of UNESCO in Geneva. *Freunde der Erziehungskunst Rudolf Steiners e.V.* 1994, pp. 44-45. See also Torin M. Finser, School as a Journey: The Eight-Year Odyssey of a Waldorf Teacher and His Class. Anthroposophic Press, Hudson, New York, 1994

biographies. This aspect of the teacher's profession includes the realisation that what one does can have an exemplary function in the lives of those individuals that have been entrusted to one's care.[5]

Thus for eight years the class teacher takes his or her class through the sequence of learning, as well as their emotional development, the development of skills and the process of becoming a social community. Together with their class teacher, the children go through the processes of learning how to write and do arithmetic, how to read, to paint and draw, they learn to sing and play a recorder, to work at grammar and geography, at biology, chemistry and physics. All these subjects are given as periods of several weeks during the first two hours of the school day. These first lessons are often known as 'Main Lessons.'

This practice gives class teachers a coordinating position with regard to the staff who teach foreign languages, hand work, gymnastics and all those subjects that are taught all the year round in lessons that have their firm place in the weekly timetable. Class teachers work with their classes every day and all the year round. A special relationship of familiarity usually leads to mutual trust, which gives rise to the climate of openness and attention that is the suitable atmosphere for learning and inner growth. [6]

Apart from the above-mentioned qualities required for class teaching, Waldorf schools operate without a headmaster, principal or director (see the section on Steiner's Social Theory for a rationale for this practice), and therefore all staff take some responsibility for the administration and management of the school. Because the continuing life of the school is considered to be the responsibility of all those working

[5] Ibid. Magda Maier and Martyn Rawson
[6] Ibid.

in it, responsibility and freedom are two interconnected qualities that permeate and determine how a Waldorf school works. After a trial period, every colleague who decides to stay at the school takes part in the meetings that constitute the management of the school. They actively undertake the various duties that normally apply to the role and function of a headmaster, principal or administrator; tasks such as “hiring and firing”, putting together the timetable, determining the work load, finding relief teachers, organising programmes of further training, and so on. The principles of autonomy and consensus, rather than autocracy and hierarchy, provide the ideal reference points for cooperative-working. Therefore skills in group work and collegial relations, administration, problem solving, conflict resolution, mediation, decision making and delegation are likely to be required at various times in one’s school life.

The purpose of presenting such an onerous picture of the tasks of Waldorf class teachers, their teaching *milieu* and the organisational factors that confront them is to highlight the varied nature of their work (compared to the usual expectations of primary classroom teachers in conventional schools) and to indicate that any “one off” teacher training course would be hard-put to achieve an adequate preparation for all that will, ideally, be required. Indeed, it seems somewhat unrealistic to expect that pre-service training courses alone would be able to provide anything but a general framework for non-curricular skills and competencies. It has already been indicated, in the discussion on the initial teacher training course (1919) and the subsequent teacher’s *Konferenzen,* conducted by Steiner (1919-1925), that in-service training was a critical component of the on-going training of Waldorf teachers. This principle of on-going training continues to be a characteristic feature of Waldorf schools all over the world.

Chapter 4: Section 4

Waldorf Teacher Training Courses around the World

1. Introduction

The founding of the first Waldorf school in Stuttgart, Germany, and the initial teacher training course there, have already been discussed in Chapters 2, Section 3 and Section 2 of this chapter. Table 4 below illustrates the growth of that school in the first six years. It appears that by 1921/22 the school had already begun a double stream. We especially note the growth in the number of teachers from 12 to 47, which clearly demonstrates that there was, from the beginning, an ongoing need to train teachers.[1]

Table 4. First Waldorf School, Stuutgart

YEAR	CLASSES	TEACHERS	STUDENTS
16/9/19 to 24/7/20	8	12	256
20/9/20 to 11/6/21	11	19	420
18/6/21 to 30/5/22	15	20	540
20/6/22 to 24/3/23	19	37	640
24/4/23 to 7/4/24	21	39	687
30/4/24 to 30/3/25	23	47	784

During the same six years Steiner schools were founded in Austria, Switzerland, Holland and England. Following the pattern established by the first school in Stuttgart, all were founded and supported by parents and interested individuals. One

of the two central problem areas in founding the schools was, and continues to be, the supply of trained Waldorf teachers (the other is financing them).

2. Waldorf Teacher Training Seminars in Germany

2 (a) General background

The following teacher training seminars currently operate in Germany.

(1) The *Lehrerseminar für Waldorfpädagogik* in Kassell
(2) The *Waldorflehrerseminar in Kiel*
(3) The *Seminar für Waldorfpädagogik* in Hamburg
(4) The *Seminar für Waldorfpädagogik* in Berlin
(5) The *Institut für Waldorfpädagogik* in Witten
(6) The *Pädagogische Fachseminar für Leibeserziehung an Freien Waldorfschulen* in Heidenheim
(7) The *Freie Hochschule für anthroposophische Pädagogik* in Mannheim, and
(8) The *Sprachlehrseminar,* also in Mannheim
(9) The *Seminar für Waldorfpädagogik* in Stuttgart
(10) The *Seminar für Waldorfpädagogik* in Nürnberg

Chart 1, below, illustrates the situation from 1985 to 1995 with regard to the growth of schools compared to the total number of students attending the various teacher training Seminars in Germany. The number of Waldorf schools had grown from 81 in 1985 to 158 in 1995. This demonstrates that although there has been almost a doubling of the number of schools, and therefore an increased need for teachers, the number of graduates from teacher training centres (apart from a peak of 887 graduates in 1991) had remained a steady average of about 800 a year. The trend from 1991 to 1995 however shows a gradual decline in students attending teacher training seminars.

[1] Eric Gabert, "The Six Successive Years of the School", in *Rudolf Steiner's Conferences with the Teachers of the Waldorf School in Stuttgart, Volume One,1919-1920.* Steiner Schools Fellowship Publications, Forest Row, East Sussex, UK, 1986, pp. 21-33

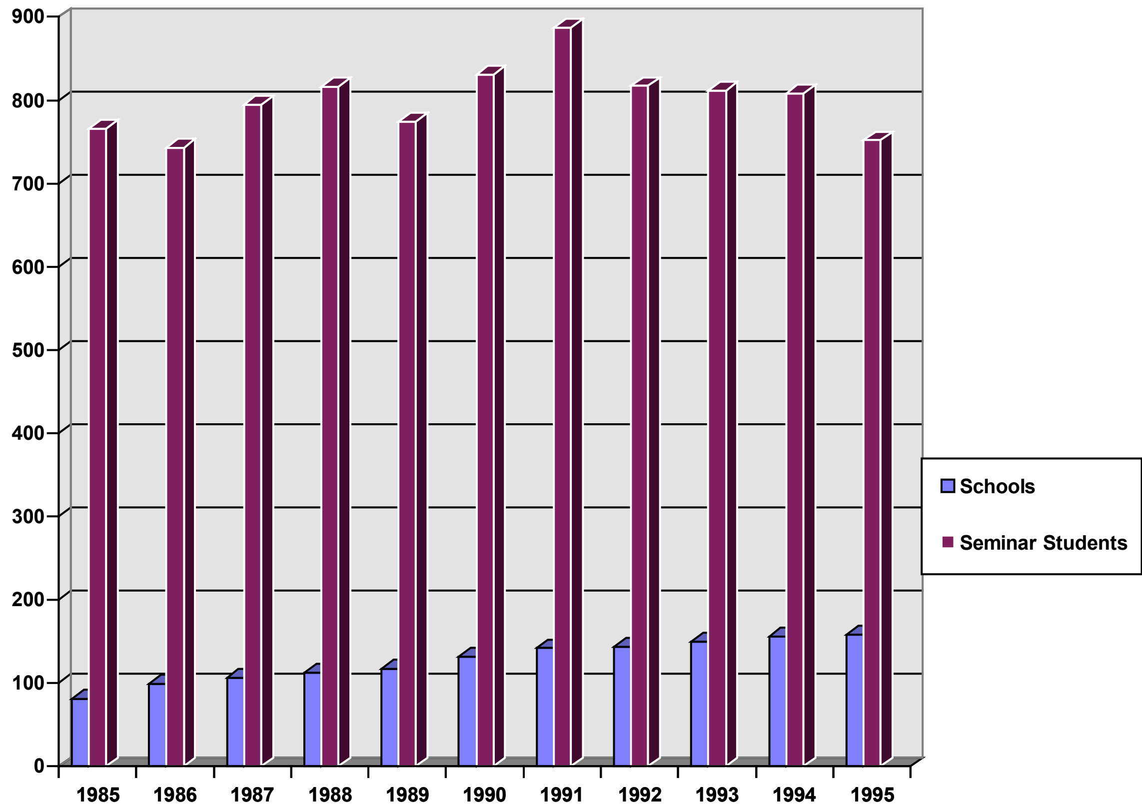

Chart 1: Waldorf School Growth and Seminar Student-numbers 1985 to 1995. [2]

The various factors affecting enrolments and the strategies being tried to either increase the number of students attending seminars or finding alternative ways to train teachers, will be discussed in due course. The Advisory Committee for Teacher Training (*Ausbildungsrat 1995/96)* lists nine teacher training seminars in Germany.[3] These are listed above and some will be selected for closer investigation.

2 (b) The *Seminar für Waldorfpädagogik (Stuttgart)*

This seminar in Stuttgart is the oldest centre for Waldorf teacher training and a majority of the teachers trained in Germany come from there. The Seminar has

[2] *Ausbildungsrat: Bericht für das Studienjahr 1995/96. A* report by the Advisory Committee on Teacher Training for 1995/96 for the *Bund der Freien Waldorfschulen* (Association of Waldorf Schools in Germany), Stuttgart, October 1996, p. 21

[3] From the *Ausbildungsrat (1995/96 Teacher Training Report), pp. 8-19*

developed a range of courses to suit a variety of needs. A large part of the seminar prepares students for the task of Class teaching (that is, primary school).

- There is a one year course for pre-trained (conventionally) teachers to re-orient them to Waldorf pedagogy;
- a two year course for those previously state-trained who need a more fundamental education in anthroposophical studies and Waldorf pedagogy.
- a four year course for those not previously state-trained leads to becoming a fully trained teacher, but before starting this course the prospective teacher must do training for one year at another institution;
- a high school course for teachers specialising in high school teaching usually takes more than one year;
- a one year pedagogical/artistic study for eurythmists;
- part-time courses catering for people already working;
- a training for specialist teachers (for example, foreign languages) for primary and high school.

The *Ausbildungsrat 1995/96* (Teacher Training Report) states that statistics over the years show that a high percentage of the Stuttgart graduates have taken up work in Waldorf schools and that a high number have stayed in work for a longer term. While the report does not provide detailed statistics, an example given is for the study year 1994/95 in which 120 students completed their study. Of these graduates, eighty (67%) worked in Waldorf schools, 38 did not, and 2 had found employment in a Steiner based institution for disabled people. In recent years student numbers have remained fairly constant (despite a general decline overall in Germany - see graph above), however, the report states, staff numbers have shrunk.

A substantial part of teaching methodology (didactical approach to teaching certain subjects) has been given by practicing teachers from nearby Waldorf schools. Although not all of these guest teachers participate in the Seminar's Collegium meetings, this approach guarantees a good relationship between the Seminar and the

schools. In addition to maintaining a close connection to the schools, the seminar staff have a strong conviction that an active research activity, one which deals with the sources of Waldorf pedagogy, should be a fundamental part of teacher training centres.

The seminar in Stuttgart is well known for its remarkable research activity which is demonstrated by a comprehensive list of publications by its staff. Unfortunately for English speaking Waldorf teachers (who do not read German) most of these are not translated into English.

2 (c)The *Institut für Waldorfpädagogik* (Witten-Annen)

This seminar in Witten began in 1973 with thirteen students, and by 1985 there were 380 students in a four-year training programme. In 1996 there were 240 students. The Institute has 'succeeded in getting real cooperation between schools and the teacher training seminar'[4] having previously faced some problems with getting adequate mentoring in schools for their students. The *Institute's* courses began 'in a traditional way, very teacher centred, with no notion of group work'[5] but in recent years has been trying innovative approaches in order to attract students, provide courses which are more relevant to current conditions, and which are perceived to be appropriate for the needs of schools in the near future.

- It conducts one-year foundation studies in Anthroposophy which now incorporate a special project requirement.
- In 1996 twenty five students were doing a one-year postgraduate course in Waldorf pedagogy.
- Some students, at the same time as doing their teacher training, have undertaken a three year training in administration.

[4] From notes taken by the writer at a *Symposium on Questions of Teacher Education* held in Zeist, Holland, 14th-17th March 1996. Report given by Johannes Kirsch Witten.

This focus on formal training for school organisation and management is a welcome innovation and has been added in response to the fact that many Waldorf schools, and especially those newly established, experience difficulties in this area.

2 (d) The *Freie Hochschule für anthroposophische Pädagogik* (Mannheim)

This seminar, together with the ***Sprachlehrseminar*** (foreign language teaching seminar) has, like the one in Witten, changed its courses from the more traditional forms and now offers greater choice in lectures (though limited). The option whereby course accreditation can be accumulated over time is a relatively new feature. Also new is the fact that Waldorf teacher training is financially supported by the State Department of Employment for people who wish to retrain as Waldorf teachers. In order to be accountable to the Department of Employment, a register of courses which could be accredited with the State was being drawn up at the time the report was being written. Mannheim is working with Stuttgart on this project.

The teacher training course is a two-year training (for some with appropriate background, one year is sufficient). Other courses featured include:

- one ‘accompanying people in their daily life’ (that is, courses for those already engaged in work),
- part-time courses,
- course in curative pedagogy (what we call ‘special education’),
- course for teachers of foreign languages.

The *Ausbildungsrat* report quotes the following figures for the study year 1994/95: 29 students did the main two-year training; 47 were in the foundation year course; 20 were already working and doing step-by-step courses; 14 were studying Curative

[5] Ibid.

education; 21 were in evening classes; and 11 were guests. Fifteen percent of students were 'foreign', that is, non-German.

At the Mannheim teacher training seminar, at the start of the seminar year, all students (apart from 2nd-year students, foreign language teaching students, and those doing courses for personal interest) studied the three fundamental lecture courses given by Steiner in 1919 (see Chapter 3 Section 2). This took the form of daily morning seminars of ninety minutes for a minimum of three weeks. At the beginning of the Foundation Year students undertook:

- a *practicum* on a Bio-Dynamic farm;
- basic studies for all students in History, Social Studies, Mathematics, and Music ~ not as teaching methodology but as a form of liberal education for self-development.

Each year a seminar for parents and teachers has been held which has been particularly relevant for the second year students, their partners and possibly their children. At this meeting, the demands of Waldorf teaching and the likely stresses that may result for partners and children, are discussed. The issue of stress resulting from the demands of the job recurs as a theme in this thesis, as it does in the Waldorf school movement as a whole.

2 (e) The *Seminar für Waldorfpädagogik* in Berlin

The training in Berlin is included here to highlight one approach which the *Seminar* has used to introduce Steiner's ideas to applicants, many of whom have been, (as a result of the Communist occupation at the end of WWII), educated under a Socialist regime and probably indoctrinated with Socialist ideology. In order to participate fully in the courses, based as they are on Steiner's philosophy of freedom of the human

spirit, students will confront their values, attitudes, knowledge and beliefs on a range of concepts, about the nature of the human being and the world, that go beyond the boundaries of communist dialectical materialism, indeed of materialistic philosophy *per se.* Some students applying for admission into the seminar are mature aged and seeking a change of career but, for various reasons, are unemployed. They have been referred, by the State unemployment office, to the Waldorf seminar for retraining. There they usually encounter a different 'culture'. [6] Much of what has been described as Steiner's educational philosophy, in Chapter 2 Sections 2 and 3, would need to be interrogated, 'worked through', and reinterpreted in order that it can have meaning in the everyday lives of the students, some of whom are already conventionally trained teachers.

In an address on various themes in Lecture Three of Steiner's *Study of Man*, Wilfried Jaensch[7] gave an example of how he approached the study of some, often difficult to grasp, concepts embedded in a paragraph, and which can be easily bypassed if one is inattentive. He referred to the statement by Steiner that '*man is not merely a spectator of the world: he is rather the world's stage upon which great cosmic events play themselves out'*.[8] To make sense of this sentence, explained Jaensch, four main concepts need to be understood. These are 'man' (the human being), 'world', 'spectator' and 'stage'. The aim is for the students to build a personal relationship to this sentence. What do they understand by the word 'world', 'human being', 'spectator' and 'stage'? Where did they get their ideas from? Have they accepted them on someone else's authority? What does each individual think?

[6] Recounted in a lecture delivered to an International Waldorf Teacher Training Conference at Järna, Sweden, 13th-17th May 1998 by Dr Wilfried Jaensch who teaches in the *Seminar* in Berlin.
[7] ibid
[8] Rudolf Steiner, *Study Of Man,* RSP, London 1966, p. 54

Clarification of this relationship between self and world, and about whether one is a spectator or player in life, is one of many challenges which is brought by a study of Anthroposophy. This particular one is seen to be crucial because the teacher's inner disposition with this issue will influence the young people with whom he or she will interact in the classroom.

By making reference to their own experiences, such as the 1968 revolution, the fall of the Berlin wall, the changes from a 'social democratic' to a 'capitalist' State, or other experiences in their own biographies, they may not only begin to think for themselves and discover their own values and beliefs, but also, and more importantly, discover themselves as free willing beings with power of agency in their own lives. Jaensch explained his conviction that students should leave school having developed this belief in themselves.

Waldorf teacher training seminars all over the world strive to achieve this outcome in the way they approach the study of Steiner's Anthroposophy and especially his *Study of Man* educational course.

2 (f) Conclusion

General information about the current status of German Waldorf teacher training was readily available due to the research of the Advisory Committee on Teacher Training which compiled the teacher training report.[9] However, despite the general outlines of the nature of the courses at different Seminars insufficient information is given in the Report on specific course content. For example, it is taken for granted that all students would undertake a period of observation and teaching practice throughout their

[9] The writer is grateful to Georg Kniebe, a member of the Advisory Committee on Teacher Training which researched the data and compiled the report. Herr Kniebe clarified the situation, regarding Waldorf teacher training in Germany, during an interview in January 1997. He also forwarded a copy of the committee's 1995/96 report.

training, but details specifying how often and for how long were not given. The Report does raise some very important questions and issues which the training seminars themselves, to a greater or lesser extent, are discussing and for which they are seeking solutions. These questions will be reproduced here because they are pertinent for all Waldorf teacher training institutions, not just those in Germany.

- How do the teacher training seminars structure the initial meeting of the new student with Anthroposophy?
- Do they have a clear methodological understanding of this task [of introducing anthroposophical content to new students]?
- What importance is given to the *Study of Man*? What are the expectations? What should be achieved by the students? What methods do they use in helping students to make the content their own?
- With which anthroposophical literature do they work, apart from studying *The Study of Man* lecture courses? For example, do they use *Theosophy*, *Occult Science*, *Philosophy of Freedom*?
- In what way (apart from the content) is a new way of looking at the world coming into teacher training? For example, Goethean Science, phenomenology, symptomatological approach to history, reading of physiognomy? How are these approaches integrated into the overall working of the seminars?
- What are the leading thoughts about the artistic part of their training? For example, the size of it, the differentiation, the methods, the expectations?
- To what extent do seminars provide courses concerning social growth or personal growth, or experiences in a practical realm?
- Do the seminars effectively prepare people to take up collegial work, not only administrative tasks but also the kinds of processes required to deal with that work?
- Do seminars help to build social competence and social abilities?
- What kind of inner attitudes and formations [do the staff in seminars individually bear], and what structures are in place so that the seminars themselves are an institution that is inspired by the anthroposophical vision of the child?

Although these questions were raised in the Report about the situation of the German Waldorf teacher training seminars, no full-scale study eliciting responses has yet emerged. Independently of this German Report, responses to some of these questions have been researched in relation to the training of teachers in Australian Waldorf schools. This thesis will examine some of the responses given by teachers and teacher trainers, and results may be found in Chapter 6 Section 3 and *en passant*.

Despite the relatively numerous training centres in Germany, the report states that demand for trained Waldorf teachers exceeds supply: 'For the totality of our school movement we can state that there is an acute lack of students joining our teacher training centres…there are a number of teacher training centres where the number of places offered are not fully taken up.'[10] This issue of the gap between demand and supply was raised at the beginning of this section on the German training centres, and will be taken up later.

3. Training in Switzerland: *Rudolf Steiner Teachers' Seminar in Dornach*

The Seminar teaches the basic knowledge needed by Steiner Waldorf teachers in the following courses:

- Two-year full-time daytime seminar
- Four-year part-time evening seminar (twice weekly plus Saturday mornings)
- Three-year in-service seminar for teachers already working at Steiner Waldorf schools.

The Seminar in Dornach does not consider itself to be a seminar exclusively for the Swiss schools. Rather it sees itself as 'a seminar for international education'.[11] The two-year full-time course tends to enrol a more international group of students, for

[10] From the *Ausbildungsrat (1995/96 Teacher Training Report),* p.25

[11] From an interview with Jon McAlice, principal lecturer at the Seminar, 20th May 1998.

example including some students from India and Japan. The 1997/98 intake had twelve students in the first year and thirteen students in the second year, and students in this group tend to be between 25 and 35 years old. The four-year part-timers, together with the in-service group, numbered about fifty students, and these tend to go mostly into Swiss schools.

The in-service students are required to be already involved in a school, must have a 'mentor' who supervises their progress, and must attend seminar one weekend per month and a two-week intensive course per year. Students in this course are mostly between 30 and 40 years of age, although overall the range is between 21 and 50 years.[12]

The Seminar strives to 'remain free to tackle the task of developing good Waldorf teachers who are able to take responsibility in schools and be innovative in their teaching. It does not attempt to produce teachers with a certain stamp.'[13] Although the seminar has produced some graduates who are central figures ('world famous') in the world-wide Waldorf school movement, graduates are not usually recognisable by a Dornach Seminar stamp or style, but tend to be individual in their approach to teaching.

The Seminar is in a unique position in the world because it is situated close to the Goetheanum, the headquarters of the General Anthroposophical Society, and perhaps because of this works more openly with questions of 'the inner path' and 'inner work of teachers'. Consequently the seminar training has placed great emphasis on anthroposophical studies and artistic work. Students are guided to working intensively with Steiner's *Practical Training of Thought, Occult Science,* and *Study of*

[12] ibid
[13] ibid

Man. Utilising the phenomenological approach, in order to lead to a deeper understanding of the child and the human being, has resulted in students being more able to access their own powers of initiative and renewal.

In the full-time course students work with the *Study of Man* almost daily. 'They have to be able to start with the phenomena and lead to where the spirit becomes experiential'[14]. Students are challenged to think independently, and waffle is strictly out of bounds. An example of a way of working with the *Study of Man* lectures is as follows: Students are asked to read, for example, a paragraph in the lecture being studied, encapsulate its meaning in a key sentence, then, having understood the concept, rewrite the paragraph in their own words, and finally read Steiner's paragraph again. These attempts at causing a transformation in the thinking process, coupled with extending the imagination, especially through artistic training, helps to enliven the powers of initiative and develop reliance on one's own creative powers. Without this, 'they will be incapable of meeting the needs of the children.'[15]

Some aspects of the aims and approach are reminiscent of what was previously described as successfully occurring at the seminar in Berlin.

4. Training in the Netherlands

After Germany, the Netherlands has the greatest number of Waldorf schools in Europe, and like Germany and England, the first school in The Hague was opened during Steiner's lifetime. There are approximately 100 Waldorf schools, of which the majority offer kindergarten and primary education. In 1996 sixteen schools offered a secondary education. The sole teacher training institution is in Zeist-Driebergen where the *Hogeschool Helicon* (Teacher Training Seminar) offers a variety of courses to

[14] ibid
[15] ibid

meet the increasing demand for teachers. This Seminar was originally founded in 1973 as *De Vrije Pedagogische Akademie* or Free Pedagogical Academy ('free' signifies 'independent or private'). [16]

The Seminar is a central focus 'in a [school] movement that is constantly in movement and development'[17] Teachers from all over the Netherlands come to Zeist to observe and study the latest developments in Waldorf teacher education and to participate in intensive weekend or holiday in-service courses. In 1995 five hundred Waldorf teachers came for weekend refresher courses.

In 1996 the Seminar had enrolled 225 students in their teacher training courses. These include a four-year full-time training and a four year evening course (4.30 to 9.30pm) twice a week. The part-time course accepts mature age students only (must be at least 27 years old). In addition to anthroposophical studies and the arts, 'students learn the curriculum for the eight classes' even though Waldorf schools in Holland vary in the length of the primary education they offer - from six to eight years. In 1996 there were thirteen full-time staff at the Seminar and approximately thirty other teachers conducted part-time courses.[18]

An innovative approach to studying Steiner's fundamental *Study of Man* course has been introduced. In acknowledging Steiner's view of stages of adult development, the Seminar recognises that there is a subtle but significant difference in the approach to learning taken by students in the seven year cycle of 14-21, from 21-28 , again from 28-35, and yet again from 35-42. As most students attending seminar

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[16] From an interview with Marcel de Leuw, director of the Teachers Seminar (16th May 1998) and the 1996/1997 Prospectus of the *Hogeschool voor Opvoedkunst* (Teacher Training Seminar, Zeist-Driebergen, Holland).
[17] From a verbal report, by Marcel de Leuw, on the Dutch teacher training situation at a Waldorf Teacher Educators Symposium, Zeist, Holland, 14th -17th March 1996
[18] ibid

fall in the 21-28 age group, specific methodologies have been developed to assist students to integrate the spiritual-scientific content of Steiner's early educational lectures.[19] It is held that each of the seven-year periods of development have their own laws. 'When we reach 21, there is no area left [in the astral body] that can be educated [from the outside]. We can only talk about self-education. It is the meeting of souls that makes development possible.'[20] The onus is clearly placed on the students to individually make an effort to educate themselves. Coming together as a community of learners 'makes development possible'.

The *Study of Man* course is introduced in the third year of the teacher training course in a four-week block period. Without elaborating on specific methods here, it is notable to report that the Seminar teachers 'have developed a form in which the feelings play a central part'[21] and artistic expression is integrated with intellectual conceptualisation so that thinking, feeling and will are all engaged in the learning process. For example, the 'younger' students (21-28) are encouraged to read one of the *Study of Man* lectures but, at first, without attempting to understand (intellectually) what is being said, students are asked to map their feelings about what they were reading. These 'feeling-experiences' are then shared in a tutorial group. The next step is to paint, draw or sculpt this 'feeling-landscape'. The final stage is to articulate their experiences into concepts which can be understood by others on a 'thinking level'.

In this way Steiner's ideas are internalised through a process which begins from feeling, enters into will activity, and finally is raised into thought, but by now the thoughts have emerged out of their own experiences, and therefore they can claim

[19] From a paper titled "How to learn to love the 'Study of Man' between the ages of 21-28" delivered at 2nd Symposium on Questions of Teacher Education, Zeist, Holland, 14th -17th March 1996.
[20] ibid
[21] ibid

them as their own. This innovative approach is another example of the new approaches being tried at the Seminars in Berlin and Dornach.

5. Training in the United Kingdom

5 (a) General background

Following Steiner's visits to England the first school to be founded was Michael Hall school. As well as being the oldest English speaking Waldorf school, Michael Hall is also the largest in the United Kingdom and probably still in the world at large. It was founded in 1925, originally sited in Streatham, London, but after a period during the second world war where the school evacuated to Riverhead, it moved in 1945 to its present location in Kidbrooke Park, Forest Row, East Sussex. Over the years since its founding, and since 1936, a basic one-year Waldorf teacher training developed there using the extensive experience of its senior staff. Among these was Francis Edmunds, who, after being a teacher and teacher trainer for thirty years at Michael Hall, founded Emerson College in 1962.

5 (b)Emerson College

This college calls itself 'a centre for adult education, training and research based on the work of Rudolf Steiner.' The major courses offered at Emerson College include a First year Foundation course, Second and Third year Education course, and Ecology (including Bio-dynamic Agriculture), Social and Artistic courses. Students and staff at the Emerson College form an international community, with people from, at times, over thirty countries attending courses each year. Many Emerson students have gone on to become founders of various initiatives around the world in the areas mentioned above. This is relevant because many of those who founded or worked in Waldorf schools (also in Australia) have since become involved in teacher training.

Teacher training at Emerson College is generally for two years full-time and, for most students, residential. The first year or Foundation Year includes an introduction to Anthroposophy and the Arts and the second year focuses on a specialisation, such as Waldorf teacher training, Sculpture, etc. For teacher training the second year includes further deepening in anthroposophical studies, a study of child development and the school curriculum, training in various artistic activities, observation of lessons and practical experience of working with children in a Steiner school.[22]

The manner of conducting the different courses offered has varied. Some themes in Anthroposophy (such as evolution of consciousness, Christology, cultural epochs, etc) were covered in weekly lectures for a specific period ranging from three weeks to a term. Lecture/seminars, tutorial groups, artistic workshops (in drawing, painting, sculpture, music, eurythmy, speech, drama, puppetry, storytelling, etc.) might be in weekly sessions for a term or in a concentrated block period, (an hour or two every day for three weeks, depending on availability of staff. An attempt at structuring the study programme so that the rhythm of the day progressed from having the more intellectually focused activities in the morning periods, artistic workshops in mid-morning time slots, and the more practically oriented activities in the afternoons. This 'three-fold rhythm' was thought to be optimum for exercising the three-fold human being's faculties of thinking, feeling, and will.

The full-time residential programme also permitted further involvement and participation in games, drama productions, festival celebrations, as well as carrying out duties in the kitchen, dining room, and farm and garden. This course

[22] From a flier from the Registration Secretary, Emerson College, Forest Row, E. Sussex RH18 5JX England, and interview with Georg Locher, Director of Teacher Training, 18th May 1998.

structure has been the standard form since Emerson was founded and has provided the basic training for thousands of alumni spread all over the world. However in recent years modifications, specialisations and additions have had to be made to ensure viability and continuity.

5 (c) The Institute for Steiner Waldorf Teacher Education.

A further development of the Michael Hall-Emerson College teacher training courses is the formation in 1996 of the Institute for Steiner Waldorf Teacher Education. This institute arose from a joint initiative of Emerson College and Michael Hall School from the perceived need "to integrate under one coordinating body the varied independent teacher training opportunities that were on offer in the Forest Row area. The intention [being] to further professionalise and deepen the courses and to broaden opportunities for specialist training."[23]

The Institute offers a three-year full-time course for Kindergarten, Class and Upper School teaching. The first year is part of the Foundation Year, while during the second year greater differentiation is introduced according to the student's specialisation. The intention is that all students gain a complete picture of the Waldorf curriculum based on Steiner's insights into child development. There is one short period of observation in the first year, two periods of teaching practice (3 to 4 weeks each) in the second year, and one extended (12 weeks) mentored school placement in the third. The third year also involves doing casework, a major research project, and a seven-week block on further deepening aspects of education.[24]

[23] *Institute for Steiner Waldorf Teacher Education*. A three year Full-Time Programme at Emerson College in association with Michael Hall. A flier from the Institute, 1996.
[24] From an interview with Georg Locher, Director of Teacher Training, 18th May 1998; *Teacher Education for Steiner Waldorf Schools*. Information leaflet provided by Steiner Schools Fellowship, Kidbrooke Park, Forest Row Sussex, RH18 5JB, 1996

5 (d) London Waldorf Teacher Training Seminar,

Rudolf Steiner House, London offers a two year course. There are 14 whole-day sessions per term on Saturdays, plus an intensive eight-day course in the summer between the first and second year. Artistic activities are balanced with curriculum studies. Teaching practice and observation are by arrangement with a school and are in addition to the seminars. In some cases a preliminary year's study and artistic work are required as a general introduction to anthroposophy.

The Director of this training (Dr Brien Masters) expressed the view[25] that the calibre of the students attending the London Waldorf Teacher Training Seminar seemed to have improved over the years, although fewer (50%) were going into teaching. This was partly due to the fact that not all who applied wanted to teach, but did the course for self development. Masters explained that self knowledge, self esteem and self confidence were common outcomes from having done the training. Also, the course was 98% successful in clarifying (for all concerned) those who were teachers and those who were not! Nevertheless, even suitable people were not applying to teach, and this may have been because students met the reality of teaching in a Waldorf school during teaching practice and decided that it was not for them after all. For example, in 1997/98, 27 enrolled but only 15 completed the year. In the 2nd year course there were 19 people but only one-third of these planned to go into teaching. Reasons for not going into the Waldorf schools included economic factors (schools in England do not receive State support and therefore wages are low), while others were already in jobs and, of these, most were teaching in the State system

5 (e) School-based Training

[25] Information from an interview with Dr. Brien Masters, 22nd May 1998.

The Steiner Waldorf Schools Fellowship (formerly the Steiner Schools Fellowship) is responsible for overseeing the quality of the training courses in the United Kingdom through its Teacher Trainer's Circle (TTC). Recognition by the Fellowship assures a standard of respectability and approval. Apart from the training courses conducted by Emerson College, other general teaching courses, accredited by the Steiner Schools Fellowship, being offered in the UK include the following:

- *Bristol Teacher Training Course* has weekly, weekend, and Easter/Summer components spread over three years.
- *The Rudolf Steiner School of Edinburgh* offers a teacher training course comprising three weekday evenings and Saturday morning sessions over two years. Classroom observation and practice is arranged individually according to the student's circumstances.
- *Elmfield Rudolf Steiner School, Stourbridge* offers a two-year course which takes place in school time and on school premises. Opportunity is given for students to join fully in the life of the school while following a course of study and artistic work.
- *Rudolf Steiner School King's Langley* offers a one year fully integrated course. Tuition is on all weekday mornings and four afternoons a week concurrent with the school term. Students are able and expected to enter fully into the life of the school as well as following an intensive tuition programme.
- *North of England Steiner Teacher Training (NESTT)* offers a two year extra mural diploma course for class teachers based between the York, Botton, and Ilkeston (Derbyshire) Steiner schools. Students are tutored for two hours weekly at their local centres and collectively attend seven weekend courses each year plus four- and seven-day sessions in April and July respectively. Classroom observation and

teaching practice form a further essential element of the course, and a third year's probationary teaching is required before the diploma can receive its full endorsement.

5 (f) University-based Training

The *University of Plymouth, BA (Honours) Degree in Steiner Waldorf Education* is a three level programme. The Certificate Level normally requires one year full-time study and Diploma Level requires two years. A student successfully completing the Diploma can progress to Degree Level which takes a further year. This is designed to accommodate an in-service placement in a Steiner Waldorf school and involves a major dissertation. Observation and teaching practice occurs in Steiner and mainstream schools. The Programme can also be studied on a part-time basis. There is an element of comparative study involving tutors from mainstream education. The Programme attracts points on the Credit Accumulation Transfer Scheme and students in the first two years are eligible for a mandatory Local Education Authority (LEA) grant. Discussions are under way towards developing a fourth year Post Graduate Certificate in Education (PGCE).[26]

5 (g) Other training courses

In addition to the above general training courses, there are various specialist courses being offered such as:

[26] Interview with John Burnett, Director of Waldorf Education, Plymouth University, 14th May, 1998.

- *Science Teacher Training Course* (A one year full-time course for mature students who already have some knowledge of Anthroposophy and a formal training in a scientific discipline).
- *British School of Bothmer Gymnastics* (Designed as an in-service training which spans five years. It takes place on twelve weekends per year as well as an intensive week at Easter).
- *Educational Eurythmy Course* (Conducted in the autumn term specifically for students who have completed a Eurythmy training and wish to study its pedagogical aspects prior to actually teaching. A study of child development in the Waldorf curriculum is incorporated).
- *School of Sculpture, Pedagogical Course* (A three month autumn course for students who have completed a three year training in sculpture at an anthroposophical training centre. A study of child development and the Waldorf curriculum is incorporated alongside detailed practical work in sculpture).
- And a number of *Kindergarten Training Courses* are also available in various centres in the UK.

6 Training in South Africa

The first Waldorf school in South Africa was founded in Rondebosch, Cape Town, in 1960. By 1995 schools had been established in the Gauteng (the former Transvaal), kwaZulu/Natal, and the Western Cape. Some of the newer schools are situated in African residential areas like Alexandra Township and Soweto in Johannesburg. Areas such as Kenilworth and Constantia in Cape Town have well established schools. It will not be necessary to list the other fledgling pre-schools or schools however, in an article on how Waldorf education began in South Africa, Ralph

Shepherd states that ‘there are more than 200 Waldorf teachers caring for about 2,500 children of all races and creeds.’[27] Teacher training colleges operate in Cape Town and Johannesburg, while some schools conduct their own inservice training programmes. The interest in Waldorf education has grown beyond the confines of existing Waldorf schools, and new initiatives and in-service training programmes are being conducted in the Western Cape, Gauteng and KwaZulu/Natal provinces for teachers from State schools and community schools.[28]

In a report on developments in the South African Waldorf teacher training, presented at an international Symposium on Waldorf Teacher Education in 1996, Batya Daitz reported that the Rudolf Steiner Centre for Teacher Education operated teacher training courses at two locations. The Rudolf Steiner Centre in Plumstead (Cape Town) had 44 full-time students doing a three year course, and 52 part-time students doing a three year course[29]. In addition, the Capetown Rudolf Steiner Centre (as it is also called) conducted a number of ‘Educare centres’ in the black townships and conducted a two-year training programme for child minders and nursery teachers.[30]

Daitz reported that the first challenge for the Rudolf Steiner Centre had been ‘to redress the past by transforming the students’ culture of learning. They have to learn to learn, before they can learn to teach.’[31] The South African main-stream approach to teacher training has been described, by Peter van Alphen (Director,

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[27] Stanford Maher and Ralph Shepherd (eds) *Standing On The Brink - An Education For The 21st Century*, Novalis Press, Capetown, p. 107
[28] ibid
[29] From a verbal report from South Africa delivered by Claartje Wijnberg, and Jabulani Banda at 2nd Symposium on Waldorf Teacher Education, 15th March 1996
[30] Batya Daitz, ‘The challenge in training teachers in the new South Africa.’ A paper distributed as part of a report from the South African contingent at the 2nd Symposium on Teacher Education, 14-17 March 1996, Zeist, Holland.
[31] Ibid.

Rudolf Steiner Centre)[32] as having four fundamental 'lacks' which are crippling the education system:

- the system does not encourage commitment towards each and every learner;
- the majority of teachers 'follow the book' irrespective of the children's needs;
- teachers generally do not know how to bring inspiration and creativity into their lessons;
- very little understanding exists of how to care for the development of the children (especially emotionally) and how to facilitate person-building.

These lacks, explains Van Alphen, are a result of the way that conventional teachers in South Africa have been trained, and a new approach must be found to prepare all teachers, not only those for Waldorf schools. The teacher trainees were described as coming from a background of poverty, and of having received a 'poisonous pedagogy' based on the apartheid attitude towards blacks of 'spare the rod and spoil the child, which has left them disempowered.

> Their training is in English, their second language; their living conditions abysmal - crowded into small houses with no privacy or working space, or living in shacks in a squatter township and subsisting on a depleted diet….But perhaps the greatest depletion is the impoverishment in thinking. At first, they do not argue, ask questions or even want to think for themselves. Fantasy and the power of the imagination recede as irrelevant in the battle for survival.[33]

In order to develop teachers who can bring a zest for life and a creative spirit to their pupils, the trainers have to 'create the ground to grow the students' and this is accomplished through

> 'biography workshops, counselling, the arts, and the provision of new models of teaching. The language and discipline of painting, eurythmy, form-drawing, speech and drama, raise consciousness through cultivating sensitivity and is therefore the greatest facilitator of transformation'[34]

[32] Peter van Alphen, 'The Paradigm Shift: How can we make it happen?' a paper promoting a new more 'integrated approach to teacher development' in South Africa.
[33] Daitz, op. cit.
[34] ibid.

van Alphen argues that '[i]f we are serious about transforming education in South Africa, we have to replace these four fundamental lacks as follows: Every teacher needs to develop 1) a strong will to learn, to invent, to experiment; 2) a rich source of creativity, imagination, artistry in teaching; 3) an understanding of how to work developmentally with children; 4) a deep sense of responsibility for the education of children.[35] The Educare courses conducted by the Centre are attempting to do this.

The 1996 Educare course had 27 students. The first year being designed to 'change the students' through everything artistic, including storytelling ('the students become wonderful storytellers'). In the second year 'the students work on recognising and metamorphosing their own temperaments.' In the second and third year the students study pedagogy, which is 'almost 100 percent experiential,' and they practice being teachers.[36]

From the descriptions of the goals and methodology of the courses, an entirely different profile, compared to that of mainstream teacher training, of a Waldorf teacher is envisaged. The Waldorf school movement in South Africa (indeed this holds true for Waldorf teachers everywhere) requires teachers who can think for themselves, reach children through the imagination, who can work developmentally and carry a deep sense of responsibility towards the children in their care. These attributes are developed by means of adult learning processes, intensive involvement in the arts, a practical, life-based approach to child development, and personal development through biography and counselling activities.[37]

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[35] van Alphen, op. cit.
[36] All quotations in this paragraph are from the writer's notes of Claartje Wijnberg's verbal report, cited above.
[37] van Alphen, op. cit.

The Rudolf Steiner Centre also supports newly established schools in all communities by providing in-service training as well as pre-service 'project development' skills.

> To serve these new schools our trainees need to be all-rounders; creative teachers, administrators, bursars, public speakers and managers. They must be able to organise and chair meetings, work with colleagues, government officials, inspectors, parents and committees. This requires a specific programme which we call Project Development. It is a sharp focus on what will meet the graduate in the real world of a new school.[38]

The Rudolf Steiner Centre has a 'sister movement', Baobab Community College in Alexandra Township, Johannesburg. The College offers inservice training to the 12 or 13 kindergartens they have helped bring about. Operating as a Community College - where adult education in Basic Anthroposophy, the Arts, job related skills, and literacy can be studied at the level of the students' ability - it had the advantage that, with a simple change in policy and ethos, it entered a more non-contentious context in which the need for accreditation as a competitor with government teacher-training was avoided.

7 <u>Training in North America</u>

7 (a) General background

The first Waldorf school was established in New York city in 1928 and, consistent with the world-wide trend, the number of Waldorf schools has increased rapidly in the past twenty years. 'Waldorf schools have doubled in number during each of the last three decades…and there is no reason to expect this rate of growth to slow down anytime soon.'[39] There are well over 100 schools in North America and, as elsewhere around the world, there are not enough teachers trained in the various teacher-training

[38] Daitz, op. cit.

institutes to meet the needs of schools.[40] Five Waldorf teacher training centres are listed below. The programmes offered by some of them will be given because their courses are both well respected and representative of the variety of programmes that are offered elsewhere. Briefly, the following centres currently offer Waldorf teacher training.

(1) *Sunbridge College*, Spring Valley, New York

(2) *Rudolf Steiner College*, Fair Oaks, California. (near Sacramento)

(3) *Antioch New England Graduate School* Keene, New Hampshire

(4) *Rudolf Steiner Centre, Toronto*

(5) *Rudolf Steiner Institute, Los Angeles.*

Other training courses are offered by the *Waldorf Institute of Southern California, Northbridge*, and in Chicago, and Ann Arbour.

(b) Sunbridge College, Spring Valley, New York. [41]

Located for nearly twenty years in Michigan, and then called the Waldorf Institute, it developed accredited degree programmes in Anthroposophical Studies and Waldorf education. In 1986 the Institute moved to Chestnut Ridge, near Spring Valley, New York. In 1992 Sunbridge College was inaugurated, of which the Institute is a part, and now offers various programmes including the following.

- Orientation year in cultural studies based on Rudolf Steiner's anthroposophy

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[39] Dave Alsop, 'News from AWSNA', in *Renewal: A Journal for Waldorf Education*, Vol. 6, No. 1, Spring-Summer 1997, p. 3. Dave Alsop is Chairman of the Association of Waldorf Schools in North America.

[40] From a verbal report on the Waldorf movement in North America by Betty Staley, teacher and Director of the Waldorf High School Education Program at Rudolf Steiner College in Sacramento, USA, delivered at the Waldorf Teacher Education Symposium, 14-17 March 1996, Zeist, Holland.

[41] From the General Catalogue of *The Waldorf Institute of Sunbridge College (1993)*, advertising leaflets, and conversation with Signe Schaefer, the Director of the Orientation Year.

- Waldorf teacher-training programmes with concentrations for kindergarten, elementary school, and high school
- Master's degree in Waldorf education authorised by New York State Education Department

In addition to these educationally oriented courses Sunbridge conducts a Non-Profit Administration and Community Development Programme, Bio-dynamic Gardening and Environment Programme, extensive summer programmes, and talks and workshops throughout the year. The focus of this paper will be on the Teacher Training Programmes.

After working as the Director of Teacher Training for twelve years the outgoing Director, Norman Davidson, commented that, in his view, 'the inner drive to become a Waldorf teacher arises from one's involvement in Anthroposophy, [and that] education springs from a philosophy of life where the human being is motivated from out of the spirit'[42]. Therefore the Orientation Year has been a general cultural-studies course strongly oriented towards the humanities, sciences, and arts 'with anthroposophical insights to bring them to life.'[43] Out of a conviction, born of years of teaching prospective teachers, that high school graduates 'are so badly educated today' Davidson believes that the Orientation Year courses should offer a liberal education, and that it is preferable to accept students who have had a few years of life experience before they contemplate becoming a teacher. [44]

In the Education Year, exploration of the questions 'What is a teacher?' and 'What educates a teacher?' are fundamental. After teaching practice, the questions 'Who teaches the teacher?' and 'What is teacher education?' take on more meaning,

[42] Norman Davidson, outgoing Director of Teacher Training, 26th May, 1998
[43] ibid

and then studies focus on the spiritual source of the human being. The inner development of the teacher is explored through a study of Steiner's *Knowledge of the Higher Worlds'* (chapters 3-11) which deals with steps by which a human being can take command of their own souls. [45]

The incoming Director of Teacher Training, Eugene Schwartz, faced with the reality of the shortage of teachers, and realising that a one-year Education course is insufficient to adequately prepare a teacher for the many tasks to be faced in a Waldorf school, is proposing that specialisation can begin already in the Orientation Year, especially so that those people who have already made up their minds to become Waldorf teachers, can begin vocationally oriented studies. This would allow more time in the following year to cover necessary topics.[46]

7 (c) Rudolf Steiner College, Fair Oaks, California. (near Sacramento)[47]

In 1959/60, a basic training of Waldorf teachers began in the Sacramento Waldorf school. This continued to grow and from 1965 to 1973 the teacher training was conducted in a more formal way, but still in the school using school staff to run the courses. In 1976, following a series of lectures on 'the spiritual task of America,' a small group formed the Sacramento Centre of Anthroposophical Endeavours, which conducted an introductory year on Anthroposophy with a focus on the 'America question.' The teacher training was activated at this point and was conducted by a part-time staff.

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[44] ibid
[45] ibid
[46] From interviews with Eugene Schwartz, incoming Director of Teacher Training, and outgoing Director of Three-year Part-time Teacher Training Program, and Susan Howard, Director of Early Childhood Teacher Training Program, 27th May 1998; and also Signe Schaefer, Director of the Orientation Year, 28th May 1998
[47] From *Rudolf Steiner College, Program Offerings*, and Rudolf Steiner College flier on *Waldorf High School Teacher Education.* And interview with Betty Staley, Director of the Waldorf High School Teacher Training, 30th May 1998.

In 1978 a full-time course, comprising a Foundation Year and an Education Year was formed. Since then the Rudolf Steiner College has grown in both size and scope of courses and is now one of the leading American Waldorf education colleges. Like Sunbridge College it conducts a variety of programmes.

- *The Foundation Year* is a full-day programme dedicated to deepening the students' understanding of the human being out of the insights of Rudolf Steiner, and awakening artistic and imaginative capacities.
- *Weekend Foundation Programme*: This is a two-year program that meets on Friday evenings and Saturday mornings, and fulfils First Year requirements for the Teacher Education Programme.
- *Waldorf Teacher Training*: This two-year full-time programme consists of the Foundation Year followed in the second year with the Kindergarten, Grades, and High School programmes. These focus on the Waldorf curriculum, child development, practical activities, and further enhancement of the prospective teacher's artistic, imaginative, and linguistic skills.
- *Waldorf High School Education:* The prerequisite for this course is a university degree or equivalent Diploma programme. The course is a two-year full-time programme consisting of a Foundation Year as above, and Second Year which;

  * focuses on child development with an emphasis on the adolescent,

  * explores curriculum development and basic educational works of Steiner,

  * examines practical high school issues and working with colleagues in a high school setting,

  * provides further opportunities for inner growth through arts courses such as choir, drawing, painting, crafts, drama and speech, as well as courses on the inner work of the teacher,

  * allows students to concentrate on a specific subject area (humanities, science, mathematics, arts, foreign languages) and

  * provides supervised teaching in a Waldorf high school.

Eligible students may follow up this basic training by enrolling in the Degree Programmes. Sixty semester hours of transferable credit from a state-approved or

accredited college or university are prerequisites to earning a state-approved *Bachelor of Arts in Waldorf Education*. A state-approved *Master of Arts in Waldorf Education* may be earned by those who have completed the Rudolf Steiner College Teacher Education Programme. Requirements are attendance at an intensive three-week summer session and a completion of a research thesis or project.

7 (d) San Francisco Waldorf Teacher Training Course

This campus began in 1989 as an initiative of the Director of Rudolf Steiner College at Fair Oaks but became the responsibility of Ms Dorit Winter who is the Director and principal lecturer. The Course conducts a three-year part-time programme combining Foundation Studies and Teacher Education on Friday evenings and Saturday classes during the academic year, three four-week summer sessions, and seven weeks of classroom observation and practice teaching.

The course is highly respected around the world and has produced some outstanding graduates. The Director described the training course as being 'uncompromising in its expectations and strongly anthroposophically based.'[48] Students are expected to become engaged in the life of the course, the content, social relations, artistic activities, creation of festivals, and to face the challenges of inner change and development. Winter stated that 'One can't force personal growth, but you can support it', and 'I challenge them pretty hard.' 'There's no democracy in this program. It's as politically incorrect as it may be, [but] it truly manages to hang on to the really Michaelic people.'[49] [That is, those who are truly and unsentimentally connected to teaching from an anthroposophical impulse].

[48] From an interview with Dorit Winter, Director of the San Francisco Teacher Training, 1st June 1998.
[49] ibid

Over the three years serious study is conducted of some of Steiner's basic works. In similar fashion to the Dornach Teachers' Seminar, students are asked to outline a chapter of, say, Steiner's *The Younger Generation*, paraphrase the paragraphs, then identify the key thoughts. 'I don't care what they think about it, I only want to know that they understand it.'[50] In addition to the conceptual work there is a broad artistic curriculum. Over the three years students undertake courses in painting, speech, eurythmy, sculpture, recorder, singing, story writing and storytelling.

Apparently the students appreciate the rigour and the demands of the course (those that do not naturally leave) and because they experience significant and positive changes in their creativity, self-knowledge and independence of thought, the students develop a strong loyalty and commitment to the course. The average age of students is from the mid to late thirties, though the students' ages have ranged from 21 to 63.

Further courses offered by the College include part-time programmes and intensive courses (such as the Kindergarten Associate Programme - two years for those currently working in a Waldorf kindergarten or day-care setting) and Summer Programmes. These are a welcome addition for already employed people.

- *Summer Teacher Education:* This is a four-year diploma programme for those already teaching or have some classroom teaching experience. It meets for five-week sessions each summer.
- *Summer Waldorf High School Certificate:* This is for trained Waldorf teachers seeking high school specialty certification. It includes three summer sessions, independent study, work with a master teacher, and practice teaching.
- *Summer Waldorf High School Education*: This course includes four summers, five week sessions and independent study. Prerequisites are a university degree or equivalent and prior teaching experience.

[50] ibid

- *The Waldorf Approach Applied in the Public School Classroom:* This is a summer institute for public school teachers, covering kindergarten to class six.

While the various courses are coordinated and partly taught by Winter, a wide range of other tutors are employed part-time, including teachers from the San Francisco Waldorf School and other Waldorf schools, artists and anthroposophists.

7 (e) Waldorf Teacher Education at Antioch New England Graduate School [51]

The Waldorf Education Teacher Training Programme was inaugurated in 1982 to meet the rapidly growing need for Waldorf teachers in North America. The programme is jointly sponsored by the Centre for Anthroposophy and the Department of Education of Antioch New England Graduate School. The Waldorf Concentration offers a fully-accredited practitioner oriented graduate programme leading to a Waldorf elementary or early childhood teaching certificate, Masters in Education, or certification to teach in public schools. The graduate level training emphasises the following:

- an exploration of contemporary educational foundations and theory;
- curriculum appropriate to the developmental stages of childhood, activity-oriented, teacher-directed, but child-centred;
- curriculum based on cognitive science combined with recent advances in neuro-physiological research;
- artistic work in eurythmy, music, speech and drama, sculpture and painting;
- the study of Anthroposophy as the basis for the Waldorf philosophy of education;
- practical experience through internship opportunities in both public and Waldorf schools.

The programme accepts applicants with an undergraduate degree who are already familiar with Anthroposophy, the life and work of Rudolf Steiner. This background

[51] From *Antioch New England Graduate School 1992-1994 Master's Catalogue,* and Journal advertising.

requirement can be achieved through a Foundations Studies Programme sponsored by the Centre for Anthroposophy, prior participation on a Foundation Year programme at other Steiner institutes, attendance at special workshops and seminars, and through life learning in a Waldorf school. Demonstration of the above is required as part of the admission process.

The Director of the Programme described it as 'a unique mix of anthroposophical inquiry within a university setting.' In 1995-96 the full time programme had 40-50 students. In 1997/98 these had grown to 60 students. At the time of reporting, there were approximately 150 students involved in Foundation Studies, High School, and the Pedagogical Eurythmy Program sponsored by the Center for Anthroposophy.[52]

8. Teacher Training in New Zealand[53]

The first Waldorf school in New Zealand began in 1950, when an existing school was taken over in Hastings. Currently there are fourteen schools, four of which offer a twelve year education. Seven schools offer a full primary education and the remainder are at the kindergarten stage. In a country of 4.5 million people, 0.4% of the population of pupils attending school are Waldorf pupils.[54]

Pioneering work in teacher training began in the late 1970s in the Rudolf Steiner School Hastings. This had been conducted by a senior Steiner teacher[55]. This work was continued full-time at Taruna in Havelock North (eight kilometres from the

[52] From a report by Dr. Torin Finser, Director of the Waldorf Teacher Training Programme at Antioch New England given at Symposium on Waldorf Teacher Education, 14-17 March 1996, Zeist, Holland, and an interview with Dr. Finser, 16th May 1998 in Järna, Sweden.
[53] From pamphlet, *Rudolf Steiner Waldorf Education, Preparatory Course for Teachers*, Taruna Centre for Adult Education.
[54] From a report by Dr. Robin Bacchus, the Director of *Taruna Centre for Anthroposophical Adult Education*, Havelock North, New Zealand, delivered at the Symposium on Teacher Education 14-17 March 1996, Zeist, Holland.

school in Hastings) when the Teachers Preparatory Course began in 1982. Taruna is registered with the New Zealand Qualifications Authority as a Private Training Establishment. The full-time courses offered are the Teachers Preparatory Course and the Bio-dynamic Agriculture Course.

The Taruna Diploma Course is designed to help participants prepare themselves for teaching in Waldorf schools. As well as self-development through a study of Anthroposophy, the course centres on the psychology of and the developmental needs of the child, and on the inner and outer tasks of the teacher. The one-year full-time course outline includes units on Philosophy of Steiner Education, Human Development and Learning, Subject and Curriculum Studies, Movement Studies (Eurythmy and Bothmer Gymnastics), Art, Craft and Practical Work, Social Aspects and Teaching Practice.

Student numbers have consistently been small since the founding of the Course, ranging from 8 to 24 students. It is intended that by the completion of the course students will have or be developing;

- an awareness of the role of Rudolf Steiner Waldorf Education, the task of the teacher and the capacities and skills that a teacher needs to develop
- a capacity for clear, independent thinking and have made significant steps on the path of self-development and self-discovery through knowledge, soul experience and artistic expression
- an understanding of child development and human psychology from an anthroposophical viewpoint
- a capacity for innovation in interpretation and practice of curriculum indications
- an understanding of the internal structure and workings of a Rudolf Steiner school and an ability to work collaboratively with colleagues.[56]

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[55] The first director of training was Mr. Edwin Ayre, followed in 1982 by Mr. Carl Hoffman, and in 1993 by Dr. Robin Bacchus.
[56] From Taruna's Preparatory Course for Teachers, *Aims of Course*.

9. Summary and Conclusion

As outlined in the last section dealing with Kindergarten training, developments and varieties of training for Class Teachers follows a similar pattern. There are various ways which have been, and in different places around the world, continue to be used to prepare teachers for Waldorf schools. These include:

- intensive courses
- on-the-job training
- apprenticeship style training
- part-time evening, weekend and holiday courses
- full-time teacher training in Waldorf teacher training institutes
- mixed training (Steiner based as well as orthodox pedagogy) at both undergraduate and post-graduate level in some mainstream universities, and
- retraining of conventionally trained teachers

Perhaps the most outstanding picture that emerges is the wide contrast between the various courses offered. The differences can be related to such factors as:

- ♦ the age of the training institution (years of experience),
- ♦ the thoroughness of the course offered,
- ♦ the degree of stringency of entry requirements,
- ♦ the accreditation of courses or training centres,
- ♦ the qualifications gained on completion,
- ♦ the variety of conditions in which students study,
- ♦ the resources provided or available,
- ♦ the degree of enthusiasm and of innovativeness, and
- ♦ the sense of mission conveyed by the programmes offered.

The above course information, though crossing boundaries between Kindergarten, Primary, High school and specialist teacher training, provides some working examples of the wide variety of teacher training courses that are available. Although the length

of the training and the part or full-time status varies according to the nature of the training offered, several common elements or core content may be noted.

- Teaching practice.
  A close relationship is emphasised with one or several existing schools in or around which the training is based. This facilitates teaching practice and also permits greater involvement by practicing teachers in some aspects of the training.
- Curriculum studies.
- Artistic activities
- General introduction to, or foundation studies in Anthroposophy.
- Child development
- Working with colleagues (social aspects of community life)
- School administration
- Research projects. However, apart from the research projects in the final semesters of some part-time, most full-time, and in university based training, the emphasis is largely on practical competence in the classroom and school setting.

Another aspect pervading training centres is the flexibility or fluidity of the courses being offered from year to year. Restructuring of courses was ongoing, and a willingness to introduce new material or try different approaches to existing content was clearly evident. It seemed to be the case that a brochure or prospectus had a relative, short-term applicability, and this was consistent with the stated primary intention to remain relevant and responsive to the practical needs of the Waldorf schools which they served. A further reason for the need to remain flexible was that the courses being offered depended upon the staff available, and a relatively large number of these were employed part-time. Therefore the flexibility of courses were determined by the flexibility of human resources.

Chapter 5

The Training of Teachers in Australian Waldorf Schools 1950s ~ 1990s

1. Introduction

If one was to liken the development of Teacher Training in Australia to the growth of a flowering plant, then it would be fair to say that Teacher Training received its seeds from Europe in the 1950s, put down delicate roots in the 1960s, developed vigorous shoots in the 1970s, began to bud in the 1980s and blossomed in the 1990s. The extent and quality of its fruits and of the new seeds which they bear within them is now beginning to make itself known, but the value of the harvest will only be fully gauged in the new millennium.

The first Waldorf school in Australia[1] opened in Pymble, a suburb of Sydney, in February 1957 with three students and the founding teacher, Miss Sylvia Brose. Trained at Sydney Teachers College, and having previously taught at Frensham school in Mittagong, Miss Brose received her Waldorf teacher training at the Edinburgh Steiner School in Scotland between 1952 and 1956[2].

[1] The fledgling school began in 1957 in 'Dalcross', a previously established kindergarten in Pymble, but four years later moved to its present site 'Glenaeon' in Glenroy Avenue, Middle Cove, Sydney. Two campuses existed until 1973 when the Kindergarten joined the main school called 'Glenaeon.' They now have two campuses again, the junior primary school being in Castle Crag.

[2] See A. B. Mazzone *'Islands of Culture: Waldorf (Rudolf Steiner) Schools in Australia: Their origin and development'* unpublished Master of Educational Studies thesis, University of Adelaide, 1995, pp. 24-25

2. The Development of Steiner Schools and Teacher Training in Australia: 1950s - 1970s

2 (a) N. S. W. in the 1950s ~ Glenaeon Steiner School

Miss Brose's training in Edinburgh was a modification of the apprenticeship style as, owing to her previous conventional training and teaching experience, she was employed as a full-time teacher. Such was the status of the Waldorf teacher supply in the United Kingdom in the 1950s that in the very school where she was to be trained, Miss Brose found that she 'had more teacher training, teaching experience, and background in Anthroposophy than most of the other teachers there.'[3] Having been a student of Anthroposophy 'longer than most' through her association with members of the Anthroposophical Society in Sydney, she benefited greatly from the lectures on child development delivered by Francis Edmunds during his visits to the Edinburgh Steiner School. These lectures were 'a basis for real insight', from Steiner's spiritual-scientific perspective, of the development of the child.[4]

In those years Miss Brose also took advantage of teachers' seminars conducted at Michael Hall (the first Waldorf school in the UK) in Sussex, and in artistic courses in Eurythmy and painting at the Goetheanum in Dornach, Switzerland, during holiday breaks. Her participation in the cultural life of the school, such as festival celebrations, and in the ongoing discussion at teachers meetings gave her a broad based preparation for her later work. Miss Brose returned to Sydney for the commencement of the school year in 1957.

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[3] From an interview with Miss Brose in February 1998.
[4] Ibid, Brose interview.
L. Francis Edmunds (1902-1989) was the founder of Emerson College, a training centre for Waldorf teachers in Sussex, England. He was a lecturer and adviser to Waldorf schools around the world. For more on Emerson College see Chapter 4, Section 4, Part 5 on Training in the United Kingdom.

The founder of the Waldorf school movement in Australia received her Waldorf training in the only way available at the time, there being no full-time training courses in the English speaking world until Francis Edmunds founded Emerson College in 1962. Nevertheless, Miss Brose's training was, arguably, better than that received by most of the teachers who later came to work at Glenaeon Steiner School in the decade that followed.

Glenaeon in the 1960s

Miss Brose was responsible for teaching her own class of primary school students, administering a school, as well as training new teachers - most of whom were local non-trained or conventionally trained teachers, and some were from overseas. This induction of teachers by Miss Brose, in a method of education that was markedly different from traditional schooling, was done in a variety of ways including giving weekend talks, organising lectures by visiting or local members of the Anthroposophical Society, and encouraging participation in eurythmy classes, speech and drama, and whatever other artistic activities arising from anthroposophy happened to be available. In addition to all these activities, simply being in the school, working with the children, and participating in the on-going study at staff meetings all helped to develop the ethos of the school. The intangible element of what was required to be a Steiner school 'all seeped in somehow'.[5]

In 1962, sponsorship and assistance by the Anthroposophical Society made possible a visit to the school by Francis Edmunds. In an intensive training programme[6] Edmunds gave the class teachers much help in developing both teaching skills as well

[5] Ibid, Brose interview.
[6] Written details of this programme are not available. Anecdotal information, and comparison with other conferences run by Edmunds, suggest that there was a balance of very practical classroom teaching material and suggestions, and inspirational lectures on the purposes of Waldorf education.

as providing a deepened understanding of Steiner's pedagogy, thus supplementing the ongoing in-service training provided by Miss Brose. Edmunds was a key figure in the in-service training of teachers at Glenaeon and his intermittent visits to Australia in subsequent years[7] resulted in often significant initiatives being taken within existing Waldorf schools, in the founding of new schools, or in beginning a teacher training endeavour. The latter initiatives will be considered in due course.

To return to the in-service training provided by Miss Brose, Alan Whitehead, a trainee teacher at Glenaeon, and later co-founder of the second Waldorf school in Australia, wrote about his experiences in the 1960s.

> I was privileged to be one of the first teachers to receive a formal training in Steiner education in Australia. In 1966, under the guidance of Rainer Fiek, I took part in a lesson observation/assistance programme at Dalcross in his Class Two - even helping to produce the end-of-year play! This was supplemented by year-long discussion groups and workshops.
>
> Throughout 1967, under the aegis of Miss Sylvia Brose, I trained as an art/technics teacher (primary AND high) at Glenaeon. This included *extensive* prac. teaching, lecture courses, and personal tuition. When I took my class 7 in Glenaeon in 1968, I did so with the benefit of 2 years intense - if not full-time - training. 'Formal' may be too lofty a word for Steiner teacher-education in those seminal days, but it WAS effective; when faced with a large class of children, one simply had to grab the reins - whether ready or not! [8]

This personal recollection provides a vivid picture of the nature of the only Waldorf teacher preparation in Australia in this period.

2 (b) N .S. W. in the 1970s~ Lorien Novalis College of Teacher Education

Some important changes in teacher training took place with the founding of two more Waldorf schools in 1971 (Sydney) and 1973 (Melbourne). The developments in Sydney will be considered first. Two teachers from Glenaeon, Alan Whitehead and Rainer Fiek, were responsible for founding, in the Spring of 1971, a second Steiner school, called Lorien Novalis School for Rudolf Steiner Education. Initially in this school a loose training programme, similar to that provided at Glenaeon, was

[7] Edmunds visited Australia in 1962, 1972, 1978, 1979, and 1985.

conducted. The in-school programme sufficed to prepare the next class teacher for the school [9] and 'from that time, Lorien Novalis provided its own teachers; neither needing to import, nor rely on non-Steiner locals.'[10]

However the situation changed in 1979 when a more formal training programme was instituted. This was the *Lorien Novalis College of Teacher Education,* which was one of the first full-time teacher training facilities in Australia and whose courses were conducted almost entirely within a working school environment. Student teachers attended training during school hours, either full-time or five afternoons per week by negotiation, and participated in a programme designed specifically to prepare teachers for Rudolf Steiner schools.

> The basic principles underlying the program are practicality, creativity and spirituality (body, soul, spirit). Teaching is a very pragmatic endeavour; although educational theory is important, what is more necessary for children is that this theory be transformed into classroom expertise. This can only be learnt in a working school.
>
> Class teacher preparation for primary school takes about two years full-time, although the course does prepare for a full range of teacher employment; like high school guardians, specialist teachers, kindergarten, and even part-time teachers. The factor of natural ability must be emphasised, and a gifted person can be busy in the classroom quite early in the course. No prior qualifications are necessary to undertake the course - the quality of the person is the cardinal value. [11]

Among the activities in which the students were engaged in the Lorien Novalis course for teacher preparation at this time were:

- lesson observation
- assisting a teacher
- practical teaching
- attending excursions with school classes
- participating in festivals and events
- attending seminars, lectures, and teachers meetings

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[8] Alan Whitehead, 'Teacher Education: The Michaelian Faculty', in *Musagetes: Education Journal for the Community of Steiner Schools*, Vol 1, No. 3, Autumn/Winter 1995, pp. 1-6, p. 6
[9] Thomas Ludescher took the next class at Lorien-Novalis, returned to Austria to train as a eurythmist and in 1979 returned to Australia as a founding teacher/eurythmist of the then Adelaide Waldorf School, now called the Mount Barker Waldorf School. Ludescher stayed in the school for two years.
[10] Alan Whitehead, op. cit.
[11] *Lorien Novalis College of Teacher Education*. Handbook 1990, pp. 1-2

- individual counselling,
- eurythmy and speech classes, and
- being at school where in informal settings, such as lunch breaks, where trainees could learn about the complex social life of childhood or adolescence.[12]

After completing the twelve-month programme, a student teacher would qualify for *A Certificate of Training*, however, teachers were regarded by the school as continuing to have student status until they had completed a full commitment of teaching. That is, the school only awarded a teaching diploma to those who had completed a seven-year cycle of teaching for primary school, or a five-year cycle for secondary or kindergarten.[13]

2 (c) N. S. W. in the 1970s ~ Visit by Francis Edmunds

In 1978 Francis Edmunds once again visited Australia through the invitation and sponsorship of the previously mentioned Anthroposophical Activities Group in Sydney. Recognising that the school movement in Australia would flounder without a supply of trained teachers, Edmunds, in addition to giving lectures and workshops at the residential seminars, gave the impetus towards developing a teacher training course. A beginning was made towards this end by the establishment of the 'Orientation Course in Anthroposophy' in Sydney which conducted adult education courses to help orientate students to the ideas and work of Rudolf Steiner. The Orientation Course later changed its name to 'Parsifal College', and its role in teacher training will be discussed in due course.

2 (d) N. S. W. in the 1970s ~ Linuwel

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[12] ibid, pp. 3-5

[13] ibid, p. 6; Konrad Korobacz was the first graduate of this more 'formal' training, and was a class teacher at Lorien. Later he became a lecturer and teacher trainer, provided in-service training courses for new Steiner schools, and in the early 1990s founded 'Shearwater', a Steiner school in Mullumbimby, NSW, in which he is currently involved.

In 1979 two more Waldorf schools opened in Australia, one in Adelaide and the other was Linuwel - A School for Rudolf Steiner Education, in Maitland, about 100 kilometres north of Sydney, NSW. The founding teachers[14] at this school had been trained at Lorien Novalis and continued to maintain a close association with it. Some of the subsequent teachers were either drawn from the Lorien Novalis school training or received, by the late 1970s, 'on the job' training within Linuwel itself. This training did not appear to have a clearly outlined programme, and was described by an ex-teacher from there as a 'sink or swim' approach.[15] The founding teachers of the Newcastle Steiner School, which began classes in 1981, had a close relation to Linuwel, not the least reason being their relatively close proximity.

2 (e) Victoria in the 1970s ~ Melbourne Rudolf Steiner School

In Victoria in 1969, a group of Melbourne teachers,[16] who were also members of a study group of the Anthroposophical Society, worked towards establishing a school on the basis of Steiner's ideas. They were already conventionally-trained, mostly high school, teachers who 'met regularly to prepare themselves for the task…Alex Podolinsky, an architect who had teaching experience in the Rudolf Steiner method in Germany, helped the group.'[17] Also, and not surprisingly, in his 1969 visit to Australia, Francis Edmunds met with the group and encouraged them in their endeavour to found a school.

In February 1973 the Melbourne Rudolf Steiner School (MRSS) opened and in a similar fashion to Lorien Novalis, the first teachers were drawn from the original

[14] The founding teachers were Ron and Margaret Caisley, who remained at Linuwel until 1995, during which time they conducted informal in-school teacher training.
[15] From an interview with an ex-teacher of Linuwel.
[16] Joan Bite, Tim Coffey, Pam Martin, Paul Martin, Robert Martin, Pauline Ward and Ruth Wittig. From 'School Beginnings', undated leaflet from the Melbourne Steiner School. Helen Cock, though not listed in this publication, was also a member of this group.

study group. In order to ensure that each year there would be a ready supply of teachers with the requisite background in anthroposophy, and training in Waldorf pedagogy, the MRSS began its own teacher training programme. Initially this part-time training[18] was offered to parents and friends of the school, the main reasons being to satisfy the need for parent education, to build community support for the school's curriculum and teaching methods, and to act as a recruiting base for new teachers. This initial 'training' programme grew in the next decade, both in the range of courses offered and the number of people who attended.

The school also conducted teachers' conferences which acted both as inservice training for the MRRS teachers as well as being demonstrations of the school's philosophy and approach. In the decade that followed they also provided valuable intensive training for teachers of other newly founded schools in Victoria and beyond.

2 (f) South Australia in the 1970s ~ Principles and Practice of Steiner (Waldorf) Education at Adelaide College of Advanced Education

Waldorf education was not altogether unknown in South Australia because of the work of two lecturers in education, Paul Rubens[19] and Patricia Fuss,[20] at Torrens

College of Advanced Education, (Underdale campus) which later became a part of the Adelaide College of the Arts and Education (ACAE) and eventually a campus of the University of South Australia. In 1975 Rubens and Fuss began conducting a one-term

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[17] (Author unspecified), 'Educating to Freedom: Melbourne's Steiner School,' *Educational Magazine*, Vol. 30, No. 5 (1973), pp. 20-21

[18] Initially this was one night per week for 2 - 3 hours.

[19] Paul Rubens was at that time a Drama lecturer at the Torrens College of Advanced Education (TCAE). His high school education had been received at the Kings Langley Steiner School in Hertfordshire, England. In 1976/77 he took study leave from TCAE and completed a Master of Arts degree in Steiner Education at Adelphi University, New York.

elective course titled 'Principles and Practice of Steiner (Waldorf) Education' in which nine students were enrolled.[21] In 1978 an additional 'Special Unit' year-long course, with the same name, was offered for inservice B. Ed. Students. These were weekly, evening lecture/seminars lasting three hours, and introduced students to the basic principles and practices of Waldorf education, including an introduction to Steiner and Anthroposophy. The courses conducted by Rubens and Fuss ran for sixteen years during which time over 300 students participated.[22]

2 (g) South Australia in the 1970s ~ The Adelaide Waldorf School

The other Waldorf school which opened in 1979 (along with Linuwel in NSW) was the Adelaide Waldorf School. This later became the Mount Barker Waldorf School after its relocation in 1980 to Mount Barker, 40 kilometres south-west of Adelaide. Of the five full-time teachers, three were locally trained in conventional teachers' colleges such as the Adelaide Teachers College and the Torrens College of Advanced Education. The Kindergarten teacher (a high school teacher by training) was from Queensland but had spent some time in the kindergarten of the Melbourne Steiner School before coming to Adelaide. The fifth teacher had initially trained and taught at Lorien Novalis (being one of the founding group) and subsequently trained as a eurythmist in Vienna, Austria before joining the school in Adelaide[23].

3. <u>The Development of Steiner Schools and Teacher Training in Australia: 1980s ~ 1990s</u>

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[20] Patricia Fuss was an education lecturer at TCAE. In 1973-74 she took study leave to do both the Foundation and Education Years at Emerson College with Francis Edmunds. She was therefore the first in South Australia to receive training as a Steiner teacher.
[21] From an interview with Paul Rubens (25th Feb. 1998)
[22] ibid
[23] See earlier footnote on Thomas Ludescher, the first teacher trained at Lorien Novalis.

Since the opening of Glenaeon Steiner School in 1957 only five Waldorf schools were founded in the period up to 1980, but the decade following saw a mushrooming growth. From 1980 to 1989 twenty-five new Waldorf schools were founded.[24] This growth naturally resulted in a high demand for teachers. Unfortunately for the Waldorf school movement this demand was never adequately fulfilled despite various endeavours to expand teacher training possibilities.

In the early part of the decade and up to 1984, the teacher training initiatives which had their various beginnings in the 1970s in the Steiner schools at Glenaeon, Lorien, and in Melbourne continued much as before, but from 1984 steps began to be taken, especially at Glenaeon, to provide a more formal teacher training outside the school setting, though, as a matter of principle and policy, this was never divorced from school input. As an aside, the importance placed on the close association and active involvement of practising Steiner teachers in the training of new teachers is highlighted by the following example:

From the time that the Mount Barker Waldorf school started, several teachers from the school became involved in the introductory course on the Principles and Practice of Steiner (Waldorf) Education, at the Torrens College of Advanced Education. Indeed the examples and practical contributions brought by the teachers enlivened the otherwise theoretical course content to the extent that the lecturers responsible stated that the course, which being introductory in scope and not even considered as a 'proper' training nevertheless 'could only function with the help of the Mount Barker Waldorf School.'[25] This value for the active involvement of

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[24] A. B. Mazzone, *'Islands of Culture'* op. cit.
[25] From an interview with Paul Rubens, (25th Feb. 1998).

experienced teachers in teacher training is commonly held within the Waldorf school movement and has influenced the formation of training courses.

3 (a) Victoria in the 1980s ~ The Melbourne Rudolf Steiner School teacher training and adult education courses

These courses continued much as they had before in the late 1970s, except that with the growth of Steiner schools in Victoria (six new schools were founded from 1982 to 1987) the need for the teacher training courses increased. Most of the new Steiner schools founded in Victoria were staffed either by ex-MRSS teachers or graduates from its teacher training course, for example those teachers who went to Ghilgai (1982), Sophia Mundi, Maindample, Milbi (all 1985), Little Yarra (1986), and Castlemaine (1987). As a result, to the initial part-time course was added a one-year full-time training and a three-year part-time training.

3 (b) N. S. W. in the 1980s ~ Waldorf Teacher Education at Parsifal College and Glenaeon Steiner School

The major source of trained Waldorf teachers in N. S. W. in the 1980s came from the collaboration between Parsifal College and Glenaeon Steiner school. As major providers they worked together towards State accreditation of their courses and developing a partnership agreement with the University of New England (Armidale). These developments will be detailed in this section.

A move towards greater professionalism, and formality, in teacher training was made for the first time in 1984 when Parsifal College, with full cooperation from Glenaeon Rudolf Steiner School, offered a one year full-time course in Waldorf education. The aim of the course was to integrate teacher trainees into all aspects of the school's life as well as the Anthroposophical Society's activities, 'thus acquainting the trainees with Dr Steiner's philosophy and its practical application as far as

teaching is concerned.' [26] The designers of the 'education course' wished to provide as professional a training as possible within the means available. The admission requirements were as follows:

> The course is open to a wide range of people with a mature background and interest in teaching. Acceptance to the course is by application and subsequent interview. Applicants must have tertiary training, preferably teaching qualifications and experience but consideration will be given to applicants with similar educational qualifications and life skills. Applicants are advised of the need to be involved in the study of the philosophy of Dr Steiner and recognition is given to Parzival [sic] College's orientation year in Anthroposophical Studies or its equivalent.[27]

In general the course tutors were drawn from the teaching faculty of Glenaeon, Parsifal College and the broader community of Waldorf schools in Australia.[28] The full-time course fitted into four days per week (Monday to Thursday, 8.45am to 5.30pm) over 33 weeks. Work covered in this time included

- Curriculum Studies such as Main lessons, Mathematics, English, Sciences, Arts, and Crafts through the year levels from classes 1 to 8
- Education and Professional Studies such as Steiner pedagogy, child observation and child development, comparative education, the Australian Steiner school, teaching as an art
- Practical Workshops such as Handwork through the class teacher period, Speech and Drama, Painting and Drawing, Singing and Recorder, Science, Form Drawing, Modelling [clay and wax], Geometry, Story telling, Games, Physical Education, Gymnastics, Remedial Teaching, and Eurythmy
- Resource Sharing and Evaluation; and
- Study of Texts by Rudolf Steiner and other authors on Waldorf education. The course reference list identifies thirteen books of which seven are education lecture cycles by Steiner.

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[26] Glenaeon Rudolf Steiner School Education Course document (undated).
[27] ibid
[28] For example in addition to Sylvia Brose from Glenaeon, Marcus Cox, a founding teacher of the Melbourne Rudolf Steiner School, was a guest lecturer in 1984, and in 1985, during his Sabbatical year from the Mount Barker Waldorf School, Alduino Mazzone spent six weeks in Sydney lecturing and tutoring in the Education Course.

As part of the professional training, and in order to familiarise trainees with school life, they were invited to attend staff meetings, staff training in-service courses, public lectures, class meetings and excursions, and Glenaeon's staff residential seminar held each January. Trainees were expected to teach some lessons throughout the year at Glenaeon and be observed doing so. In order to experience the unique nature of Steiner schools, especially in their ethos and emphasis in the interpretation of Steiner's philosophy, a three-week practice teaching session at another Rudolf Steiner school was a mandatory part of the course. This was a novel and sensible addition because, for reasons of practicality and possibly insularity, it was not the practice at that time in the other training courses in Australia.

Though some of the course content was new, the teaching methods were very traditional and included lectures, seminars, tutorials, observation of lessons, evaluation sessions, sharing of resources time, and teaching practice during which a teaching supervisor observed lessons, discussed performance and wrote a report. A Graduation Certificate was issued after the trainee had completed assignments, attended the course at a satisfactory level, and achieved competency in teaching as demonstrated by their performance during the practicum and based on recommendations by supervisors made in the practice teaching reports.

3 (c) N. S. W. in the 1980s ~ The Lorien Novalis College of Teacher Education

At the end of 1985 the Lorien Novalis College of Teacher Education lost its Director, Alan Whitehead, who was also its founder and principal lecturer. A decade later Whitehead commented that:

> During its halcyon days, the College had an average of twelve full-time students; obviously too many to serve the employee needs of the school alone. Many students subsequently found work in the plethora of Steiner schools popping up like mushrooms (some ill-advised enterprises more like toadstools!) through the boom-boom '80s.

> Schools like Eukarima, Meander, Melaleuca and Chrysalis were partly staffed from the Lorien College. In other cases schools sent their potential teachers to either be fully trained, or as a top-up to their own incipient programs. Among these were Adelaide, Linuwel, and Newcastle schools.[29]

3 (d) N. S. W. in the 1980s and 1990s~ The Parsifal/Glenaeon Education Course

Parsifal's Education Course at Glenaeon continued into the next decade. The graduates who sought work invariably found it because the need for trained teachers was high in the 1980s. In NSW, graduates from Parsifal College found work in one of the thirteen Steiner schools which opened from 1981 to 1988, such as Blue Mountains 1982, Eukarima (Bowral) 1983, Kangia (Murwillumbah) 1985, Mumbulla (Bega) 1987, Armidale, Cape Byron (Byron Bay) and Kameroi (Belrose), all 1988. Others found work in the Perth Waldorf School which opened in 1983, or the Samford Valley Steiner School near Brisbane (1987).

The 'education course' was undoubtedly a positive development for the Waldorf school movement. It was expected that in time the experience gained from the small beginning would result in improved programmes and possibly an increased intake of students that would contribute to the growing demand for trained Steiner school teachers. However, a statistical picture of graduates indicates that the growth was not as great as had been envisaged. Although some significant developments for Parsifal College took place, notably in the accreditation of both the Foundation Year and the Education Year[30] in the early to mid 1990s (discussed below), this did not significantly affect the student enrolments in the teacher training course. Although some of the statistics quoted here include figures from the 1990s they illustrate the inadequacy of teacher supply through Parsifal College in the 1980s.

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[29] Alan Whitehead, 'Teacher Education - The Michaelian Faculty', in *Musagetes: Education Journal for the Community of Steiner Schools*, Vol. 1, No. 3, 1995, p. 5

[30] Accreditation was gained through the Vocational Education and Training Accreditation Board (VETAB) thereby making it possible for students to access AUSTUDY grants while studying.

Between 1983 and 1996, 328 students completed the Orientation Course in Anthroposophy. It is fair to state that students were doing this course largely for self development, and there were no expectations that they would go on to further training. As it turned out twenty percent of these went on to do the Education year. Between 1984 and 1996, 66 trainees completed the Education Course. This is an average of five teaching students per year. In the period 1984 - 1995 there were 55 graduates of the Education Course, of which 36 had taught or were still teaching in 1995. [31] Considering that there was such a shortage of teachers, the fact that such a small number of graduates sought and found employment, and subsequently remained in employment, is of concern and raises a number of questions for example, about;

- the nature of the selection process - how thorough was the screening procedure?
- the nature of the training - how effective was it in preparing teachers for the 'real world' of the Steiner schools?
- the conditions in the workplace - were the working conditions, such as teaching demands, resources available, and professional support structures, adequate to keep teachers in the work force?

This last area, though not strictly within the bounds of this study (and certainly not in the power of Parsifal College to influence) has a definite impact on why some teachers left the work-force. The indirect impact was, of course, on teacher demand. These questions will be explored in a later chapter.

3 (e) Expansion in NSW in the 1990s

Significant developments were brought about in the Parsifal-Glenaeon partnership in Sydney. The Board of Parsifal College wished to continue to develop the professional

[31] Figures supplied by Ann Berney, Secretary of Parsifal College, 1996.

status of the Anthroposophical Studies courses in the Orientation Year and Steiner Education courses in the Education Year. It sought ways by which these courses could become accredited by the Vocational Education and Training Accreditation Board (VETAB) as well as recognised by tertiary institutions (such as universities) as being legitimate pathways to further training.

In December 1992 a meeting was held at the University of New England with representatives of its Faculty of Education, Parsifal College, and some Waldorf schools including Glenaeon, Lorien Novalis, Eukarima and Naliandrah. The meeting discussed, among other matters, a proposal to establish at UNE a Waldorf Teacher Training programme commencing with a Graduate Certificate and extending to a Graduate Diploma and possibly a Masters, and eventually an undergraduate course.[32]

The meeting resolved that, before further steps could be taken, it would need to undertake several tasks, including:

- establishing the real need for such a training
- developing a Course Proposal for presentation to UNE, and
- promoting a Waldorf Training for Teachers in Australia.[33]

In February 1993 a letter went out to the College of Teachers of all the Australian Waldorf schools explaining the situation and requesting the following information.

1. The enrolment situation for the last few years and your forecast for the next few years.
2. How many teachers do you have in your school. A break down into Primary School, High School, Full time and Part Time would be useful.
3. What do you see as your requirements for additional teachers in the next few years?[34]

[32] From minutes of the meeting 'Approaches to Waldorf Teacher Training Accreditation' held on December 16th 1992.Participants were UNE, Dr. Ross Harrold, Priscilla Connor; Parsifal, Leslie Ford, Susan Haris, Erwin Berney; Glenaeon, David Hatton, John Blackwood, Graeme Harvey; Naliandrah, David McColl.

[33] ibid

[34] Correspondence to Waldorf School Colleagues by Graeme Harvey, February 19th, 1993.

Fifteen out of the thirty Waldorf schools canvassed responded to the questionnaire, and although this was only 50% of the schools, it was noted that all the major schools had responded. The survey revealed that in 1993, of the schools that responded, there was a total of 219 teachers employed of which 123 were teaching at primary level. At the time only six schools had high school classes. The projected yearly teacher requirement was for fifteen new teachers in primary and 3.5 in high school, Full Time Equivalent.[35] This suggested an average projected increased requirement of 8.6% of teachers annually. The data gathered from this survey was obviously sufficiently positive to convince UNE that there was a 'market' of prospective students to warrant offering a Waldorf teacher training course at the university.

3 (e) N. S. W. in the 1990s ~ Accreditation of Parsifal College Courses

At the same time as this market research was being conducted, the Orientation Course in Anthroposophy was rewritten and structured in a form that satisfied the criteria for accreditation. This being done, accreditation status was given in 1993 by the NSW Vocational Education Training Accreditation Board (VETAB). Consequently graduates would receive a Certificate of Anthroposophical Studies, which would be considered the requirement for entry into the teacher training and the kindergarten teacher training courses.[36]

One of the main reasons why student numbers had been modest at Parsifal was because most students who chose these courses tended to be of mature age and many of whom had a family to support. Most could not afford to be full-time students, paying fees as well as maintaining themselves. However, with this step of

[35] Survey results summary received from Graeme Harvey (Glenaeon Steiner School, Sydney), who collated the information. Also published in Appendix 4 of the Parsifal College submission for VETAB accreditation of Associate Diploma in Rudolf Steiner Education, June 1994.
[36] Parsifal College Prospectus 1994.

accreditation having been achieved, it became possible for the first time for eligible students to study Anthroposophy and receive an AUSTUDY benefit.

VETAB accreditation was also gained for a two year Course in Rudolf Steiner Education, comprising the Orientation Year and Education Year in 1993. The first year's Orientation Course would give students a broad understanding of Anthroposophy and develop the artistic background necessary to teach in a Steiner school. The second year would be on site at Glenaeon Steiner School and would concentrate on

- the study of education
- the Steiner school curriculum,
- child development and
- skills development for the teacher.

As in the pre-accreditation course, students would spend considerable time in the classroom observing, assisting and teaching under supervision.[37]

3 (f) Victoria in the 1990s ~ The Melbourne Rudolf Steiner Teaching Training Seminar

The MRSTTS courses continued to be offered as part of the Adult Education and Teacher Training arm of the Melbourne Rudolf Steiner School. Part-time and full-time courses were conducted in parallel with Parsifal College. In reference to the Full and Part Time Teacher Training Courses, the prospectus of the MRSTTS describes how the 'elements of the curriculum are studied in both theory and practice moving from Class I to Class VIII.' In addition,

> there is a unit of study for one term, considering the child's development during the first seven years - which includes working with kindergarten age children. Another area of study, building from the primary school years, is devoted to the development of the adolescent, his needs and the High School curriculum.

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[37] ibid

> The study of Anthroposophy together with artistic activities and strong will-directed activities in the course, develop the future teacher's potential to meet the growing child's needs: therefore much time is spent in developing skills in speech, music, painting, drawing and movement.[38]

The areas of study covered in the Course include those similar to the Parsifal courses, though no doubt presented with the individual stamp of the lecturers. Some of these areas included:

- a study of the Epochs[39]
- Story Telling
- Speech
- Painting and Drawing
- Form Drawing
- Sciences
- Number work
- Music
- Modelling and Craft work
- Anthroposophical Medicine
- Bio-dynamic gardening, and
- Festivals. In addition, the year's training included,

> six weeks in the classroom on teaching rounds as well as time on a day to day basis hearing children read. Observations of the children in the playground will be a basis for practical discussions on the behaviour and characteristics of different classes.[40]

There were 21 student enrolments in 1993 and 13 students in 1994 doing these full-time courses. Contact between Parsifal/Glenaeon and the Melbourne teacher training staff was relatively frequent. The leading lectures/teachers were in close contact through their mutual membership of the Rudolf Steiner Schools Association and it

[38] From the *Melbourne Rudolf Steiner Teacher Training Courses* Prospectus, undated, c. 1995
[39] ibid. 'Fairy tales, Animal fables, Myths and legends, Early Biblical times, Greek and Roman history, Roman Britain, Middle Ages, Exploration of the World. These Epochs illustrate the evolution of human consciousness that stands behind the curriculum and are continued for a year. These themes are carried by the teacher through daily story-telling.'
[40] ibid.

soon became evident that, because the goals and content of the courses offered by both institutions were commonly shared, and given the expense of going through the accreditation process, it was considered the most prudent course of action for the Melbourne RS Teacher Training Seminar to become a 'course provider' for the courses which Parsifal had just had accredited. This partnership arrangement between Parsifal and Melbourne was very agreeable to both parties because it provided greater bargaining power when it came to articulating their courses with UNE awards.

4. Steiner Teacher Education Courses in the 1990s

Having achieved accreditation status, the two-year course was recognised by the University of New England, Armidale, as an Associate Diploma in Rudolf Steiner Education and gave students two years credit towards a four year Bachelor of Education degree. This step was a significant development for the Steiner-Waldorf school movement in Australia because, in addition to providing a formal pre-service training in Steiner education, it provided the opportunity for Steiner school teachers to upgrade their qualifications.

4 (a) Steiner Education Courses at the University of New England (Armidale)

After several years of negotiations, following the initial meeting in November 1992, between the University of New England (Armidale) on the one hand, and on the other, Parsifal College, together with Glenaeon Rudolf Steiner School and Melbourne Rudolf Steiner Teacher Training Seminar, a formal agreement was drawn up which took Steiner Teacher training in Australia a further step.[41] Having established the need for a more professional training, developed the courses in order to achieve accreditation, and made a formal agreement with UNE, a mood of optimism became

discernible within those quarters of the Waldorf school movement that were concerned with teacher training. Under the spirit of the Agreement, a Senior Lecturer in Steiner Education, Paul Rubens, was seconded to the University of New England at the end of 1994[42] In 1996 Rubens relocated to Armidale to work on campus.

Pamphlets publicising the new courses began to arrive in the Waldorf schools around Australia. One titled *The University of New England Steiner Education Programme: What UNE offers in Steiner Education* lists four ways by which prospective students could benefit from enrolling at UNE, two of which appear below.

1. The opportunity for Steiner school teachers to upgrade their qualifications

a) By means of documented relevant experience, formal training, in-service, workshops, internships, conferences, etc., one can gain **Advanced Standing** (a higher entry point) into the Bachelor of Education degree. This program normally takes four full-time years , or part-time equivalent to complete.

b) If a two-year training has been completed through a Steiner institution such as Parsifal College, Sydney or the Melbourne Rudolf Steiner Teacher Training Seminar, **students enter the third year of the B. Ed.**

c) **Additional credit may be given at third year level** if the student has **Prior Learning** or has **relevant experience** over and above the two years training.

2. In conjunction with Parsifal College and Glenaeon Rudolf Steiner School, Sydney and the Melbourne Rudolf Steiner Teacher Training Seminar and the Melbourne Rudolf Steiner School, an integrated four year Steiner Education **Diploma/Bachelor of Education (Steiner Education)** program is being developed. It is intended that this will also satisfy state school requirements.

The B. Ed. (Steiner Education) program includes specific Steiner units that complement the initial training, units in other areas in which there can be a Steiner focus or option, units in other subjects that complement the initial training and required units for satisfying state requirements.

The initial two year Diploma course in Sydney and Melbourne is offered only full-time. The third and fourth years of the B. Ed. program, which are studied subsequent to the Diploma course, are offered by UNE full or part time, internally and externally. In the latter mode they may be studied anywhere in the world (subject to required residential schools for any particular unit).

Students may apply for AUSTUDY or ABSTUDY for full time study.

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[41] None of these negotiations would have come about were it not for the groundwork being laid by Ms Kit Wyndham, a pastoralist in the New England area, a long time student of Anthroposophy and founder of the Armidale Waldorf School.

[42] At this time Paul Rubens was in England. While there he wrote five units of study and taught four of them by Distance Education.

4 (b). Graduate Diploma in Rudolf Steiner Education at Parsifal College.

The development of the two-year Associate Diploma in Steiner Education at Parsifal College (Sydney) has already been described. This course, which comprises a one-year orientation course in Anthroposophy, (or Certificate in Anthroposophical Studies), and a second year in Steiner education, has been attracting students who already have an undergraduate degree.[43] In order to meet the needs of these students a further development took place in 1998 with the accreditation of a two-year full-time Graduate Diploma in Rudolf Steiner Education.[44] This award will be offered for the first time in 1999.

In practical terms this means that the Parsifal/Glenaeon Waldorf teacher training course will conduct two parallel awards. Both undergraduate and post-graduate students will do most of the same courses together, however the postgraduate group will be assessed at a higher standard, in that they are expected to perform at credit level. In addition there will be some modules specific to the Graduate Diploma students. These include the following modules:

- Education and Society: Steiner education in relation to current issues, eg. gender, aboriginal education.
- English as a Second Language (ESL)
- Major Project. An open ended action research project based around one Main Lesson, including full analysis, implementation and evaluation.
- School Management; How Waldorf schools operate ~ College and Staff
    - ♦ Human Relations; Collegial and parent relations.
    - ♦ Biography and Temperament; Placing teachers' biography in relation to general anthroposophical principles of human development.

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[43] In 1988 there were 10 students doing the Education course, five of whom already had an undergraduate degree.

[44] By the Higher Education Board (a group within the Vocational Education and Training Assessment Board - VETAB) in New South Wales.

  - ♦ Classroom management.
- Teaching Practice. Between 280 to 300 hours of classroom involvement, beginning with one morning per week in a class to 3-4 mornings per week gradually taking on more tasks and responsibility.

The course coordinator acknowledged that the Steiner education year would be full and difficult to fit it all in, but it would be 'a direction-giving year' with a full and proper process to follow.[45]

4 (c) The Sophia Centre for Anthroposophical Studies

The Sophia Centre in Perth has been operating since 1995, conducting part-time and full-time courses in Anthroposophy, the Arts and Waldorf education. Though students number less than a dozen per year, graduates are enthusiastic about the quality of the courses being offered. At this stage the course providers have resisted aligning themselves with any moves that would lead to their courses being accredited. Their preference is to remain small and maintain a training on a human scale.

Lectures, artistic and crafts workshops are conducted over four days a week corresponding to the school day. There is close collaboration and participation by teachers of the Perth Waldorf school. Visiting speakers, such as anthroposophists able to contribute to a special topic or course, are contracted where possible, and this results in a lively, and sometimes unpredictable annual timetable.

4 (d) Teacher Training Course : Cape Byron Rudolf Steiner School

Since 1994 a small beginning was made by a teacher, Lyn McCormick, who conducted a course consisting of a lecture followed by an artistic activity, one night a week. From 1996, Gregorio Noakes, a graduate of the Lorien Novalis College of

Teacher Education, and now teacher at the Cape Byron Rudolf Steiner School, became involved in the teacher training course, giving weekly lectures and organising the other activities for the core group of four to six students. The aim is to give students as broad base as possible in studies of Anthroposophy and curriculum. Similar to the Lorien training of the early 1980s, students participate in school activities and assist teachers in various ways. 'Most of the time they fit in quite well and add to the "tone" of the school'.[46]

4(e) Raphael College

Out of a concern that, despite what was already being offered, there was an insufficient number of Steiner trained teachers, an initiative that proposes the formation of an Australia wide College (formally founded in early 1998 and called Raphael College) aims to establish an independent 'university' with the following features:[47]

a) There would be an accredited degree course at university standard (and accepted at universities), with as much as possible available by distance education.

b) It would aim to offer courses part-time, or full-time either through distance education or at certain centres, or more likely, a combination of these.

c) Those aspects of the course that cannot be studied externally, such as the arts, practical work, human relations training, and teaching practice, would be available at different centres throughout Australia. Existing training centres are invited to participate as this course could be offered concurrently with other courses already being undertaken at those centres.

d) The distance education material and the submission of assignments would be available in different ways, according to the resources and wishes of the student, such as: by post, on the World Wide Web, or through locally established learning and support groups.

e) Recognised centres and schools would be encouraged (within their capabilities) to establish local learning tutorial and support groups for students with perhaps, periodic visits from tutors.

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[45] Interview with Andrew Hill, Steiner Education course coordinator, based at Glenaeon Rudolf Steiner School, Sydney. (November 1998)

[46] Correspondence from Gregorio Noakes. August 1997.

[47] The driving force behind this Raphael College initiative was Paul Rubens who, having been employed by Parsifal College and seconded to UNE as Senior Lecturer in Steiner Education, resigned from his position in June 1997.

f) Tutorial assistance would be available to part-time students periodically face-to-face, by post, telephone, fax, or Email.

g) The first 18 months to two years of the course would be Foundation Studies: personal development, learning to learn, what is required in university-type work, philosophy, the arts, the sciences, etc.

h) Third year students could begin to specialise. It is planned to offer courses in addition to class teacher education, such as visual and performing arts, human relations (including counselling, etc.), upper school teacher education, and bio-dynamic farming.[48]

Thus, out of an intention to make Steiner-Waldorf teacher training more accessible to a wider group of people, for example, those living in isolated places, or who are not free to travel away from home to study, a combination of distance education and attendance of some courses at regional centres, and participation in intensive holiday courses, would result in accumulation of credits leading to a qualification to teach in a Waldorf school. As this plan is still in the formative stages it remains to be seen how well it develops. Accreditation of courses is being sought through the Department of Education and Training (in NSW), and pending accreditation it is expected that Raphael College will begin operation in the year 2000.[49]

4(f) Rudolf Steiner College of South Australia (RSC~SA)

Out of a concern for the need, primarily for more Waldorf teachers but also to provide general introductory courses to Anthroposophy, some members of the South Australian Branch of the Anthroposophical Society, along with other interested people, founded the RSC (SA).[50] The College was incorporated in April 1995 and conducted part-time courses in Anthroposophical Studies and the Arts, and an Introductory Courses in Waldorf Education. The Board members and staff largely

[48] From a letter 29th September 1977 to John Davidson (an Office Bearer of the RSSA) for discussion at RSSA meeting, 3rd Oct. 1997

[49] Correspondence from Paul Rubens, December 1998.

[50] The founding Board members were Maeve Archibald, Noela Maletz, Alduino Mazzone, Gail McManus, Peter Surguy, Jennifer West, and Bill Wood.

comprised current and ex-Waldorf teachers, artists and craft people who were also practising or ex-teachers.

College courses were conducted two days (9.30am ~ 3.00pm) at the premises of the Anthroposophical Society in Halifax Street, Adelaide. Anthroposophical Studies courses were offered in the morning, followed by Eurythmy classes, form drawing, singing and painting, and in the afternoon puppetry and clay modelling were some of the artistic and practical activities. An introductory course on Waldorf education was conducted once weekly in the four school terms of 1997. Four of the five students who participated subsequently secured full-time teaching positions in Waldorf schools and kindergartens in SA, Queensland and overseas. However, due to declining numbers and other teaching or working commitments of lectures and Board members the College went into temporary recess.

There is a proposal currently being discussed to reopen the College with a possibility that it could become a Course provider for the Parsifal College in Sydney in the year 2000. There is an 'in principle' agreement by the Parsifal Board to accept the application for providership status pending compliance with Parsifal and VETAB requirements. Concurrently, some high school teachers of the Mount Barker Waldorf School, partly in conjunction with the College, are planning a Waldorf high school teacher training course for the year 2000. It was too early at the time of writing to provide more specific information on developments in this latest venture.

5. Summary

This chapter has provided a survey of the development of Steiner teacher training in Australia. From a situation in the 1950s where Steiner teacher training could only be found overseas we noted the gradual application of different training approaches in an

effort to meet the increasing need for teachers. In-school and in-service training (including participation at Conferences) was the predominant method, by which teachers received, and continue to receive, their Waldorf training. Only with the founding of Parsifal College in Sydney, with its full-time Education Year in 1984, was a training of Steiner teachers available which was relatively independent of one school. Later developments have been the accreditation of Parsifal College courses at Certificate and Associate Diploma levels, and the integration of these with a four-year Bachelor of Education (Waldorf Education) at the University of New England. The recent addition of a Graduate Diploma in Steiner Education is a further promising development. Some school-based and alternative small-scale training courses continue to provide additional options for teacher training.

In the next chapter the current training status of a sample of Waldorf teachers across Australia will be surveyed, and their views about the training they received and what they consider to be essential aspects of a training course will be examined.

Chapter 6

Teachers in Australian Waldorf Schools:
Their training.

The previous chapter gave an historical picture of how Waldorf teacher training developed in Australia. This chapter deals with the nature of the training that current Waldorf teachers have received. The first section analyses the responses from the sample of teachers surveyed, the second section examines the content of their training, and in the third section the teachers themselves review the training which they themselves received.

Section 1 ~ A Survey of the Current Work-force

1. The survey sample

Between 1996 and 1998 a sample of Waldorf teachers was surveyed in order to gather data on a range of factors. Teachers in Early Childhood, Primary and High school positions, as well as those involved in Adult education (mostly Anthroposophical Studies) and Waldorf Teacher Training were interviewed or completed a 'Teacher Training Questionnaire' or both. This section highlights some of the data collected.

A total of 88 questionnaires were sent to selected Waldorf teachers around Australia, and 69 or 78.4% of the questionnaires distributed were returned. However, the group of teachers surveyed was not randomly selected and does not constitute a representative sample of all teachers, and this should be borne in mind when the percentage figures are quoted. Also, not all States are equally represented, nor has a proportional representation from each State, in relation to number of schools in that State, been attempted. For example, South Australia has only two schools, yet over

30% of the questionnaires come from them. This was purely for convenience of access and follow-up.[1] Table 1 shows the number of questionnaires which were returned from each State.

STATE	QLD	NSW	ACT	VIC	TAS	SA	WA	TOTAL
TOTAL SCHOOLS	4	21	1	18	2	2	5	**54**
TOTAL Q'NAIRES	5	19	4	7	2	21	8	**69**
% Q'NAIRES	7.2	32	5.8	10.1	2.9	30.4	11.6	**100**

Table 1: Number and Source of Respondents

The sample represents a fraction of the total work-force, about which accurate figures are not readily available. The difficulty in obtaining data is exemplified by the following: In 1993 a survey, conducted by Graeme Harvey,[2] was made of Australian Waldorf schools to ascertain (along with other data) the number of part and full-time teachers in the movement, along with the projected additional teacher requirements to the year 2000. Thirty questionnaires were posted but only fifteen schools responded. The majority of the schools which did respond were developed schools (and almost all members of the Rudolf Steiner Schools Association), therefore the majority of the remaining schools would most likely be very new initiatives or 'young' schools with probably one to five full and part-time staff. Had these responded they might have yielded an additional 30 staff, thus making a total of 250 Waldorf teachers in 1993. The Harvey survey established that annually 15 additional primary and 3.5 high school Waldorf teachers would be employed in Australia. Therefore, four years later,

[1] Some difficulty was experienced in getting the questionnaires returned, even after telephone follow-up. Teachers complained about busy schedules and placed the questionnaire in a low priority among the more immediate tasks to be done. Inevitably some questionnaires 'slipped to the bottom of the pile' and were forgotten.
[2] Graeme Harvey, from Glenaeon Teacher Training course, conducted the survey. See Chapter 5, 3 (e) 'Expansion in NSW in the 1990s' for full context of the survey.

in 1997, the total number would have increased to approximately 325 teachers. Based on these projections, the sample of the present study represents 21% of the Waldorf teachers in Australia.

The aim of the present study was not only to gather concrete data about the training of teachers in the Waldorf school movement, but also to survey the views of a range of senior teachers, especially those who have been involved in the movement for many years. Some of the long serving members are founding or pioneer teachers[3] and it was expected that their years of experience and involvement would have offered a broader perspective on the state of the school movement in Australia and the challenges which it faces.

The questionnaire also specifically targeted, as much as possible, full-time staff in four categories: Early Childhood, Primary, High School and Teacher Training. In the primary-teachers group it was the Class teachers who were asked to respond to the questionnaire rather than the specialist teachers, such as those teaching art, craft, foreign languages, games and sport etc. The reasons for targeting Class teachers may be found in the detailed description of their work in the section ‘General Characteristics of Class Teaching’ in Chapter 3. Nevertheless, included in the sample is a small proportion of those who had been class teachers and were at the time either on leave, ‘on sabbatical,’ temporary relieving teachers, teaching remedial classes, doing administrative work, or had recently resigned. The experiences of this group added further perspectives to some of the questions in the survey.

[3] There are 14 founding and 13 pioneer teachers represented in the sample. Founding teachers are those who were part of the original staff of a school, and pioneer teachers are those who joined the staff within approximately three years of the founding. A significant percent (39%) or 27 of the 69 respondents, fall into these categories.

As the study is primarily concerned with teacher education and training, the purpose was to capture the range and variety of forms of teacher training and professional development which teachers in the movement had experienced. A range of views from senior teachers on how teacher training could be improved was also sought, and this deliberately biased the sample towards the 'older' and most experienced in the work-force.

Area of work	**Females**	**Males**	**Total**
Early Childhood	10	0	**10**
Primary Teaching	13	23	**36**
High School	0	12	**12**
Teacher Training	5	6	**11**
Total	**28**	**41**	**69**

Table 2: Major Work Sphere of Respondents

Table 2 shows the number and work sphere which the respondents identified as their major area of work. While the majority of respondents are Primary class-teachers, there is a fairly equal representation of the other categories. Note that in the sample all the Early Childhood teachers are female and all the High school teachers are male. This generally represents the status quo for kindergartens but is not a true representation of the gender situation in high schools. For example, in 1997 in the Mount Barker Waldorf School there were 17 full and part-time high school staff of which 8 are female. In principle there is a striving to achieve gender balance in Waldorf school staff.

Table 3 indicates the areas of work in which the respondents are currently employed or have been employed during their working life. Almost invariably, those who identified themselves as working primarily in Teacher Training can be considered the most experienced teachers, and it is not surprising that those who accept

responsibility for training new teachers are drawn from all areas of teaching and school life.

Mainly ↓ Also →	E.C.	Primary	High	T.T.	Admin.	Total
Early Childhood (EC)	10	4	0	3	1	**18**
Primary	3	36	3	9	2	**53**
High	0	5	12	6	1	**24**
Teacher Training (TT)	3	10	3	11	2	**29**
Administration	1	2	1	5	0	**9**
Total	**17**	**58**	**18**	**34**	**6**	**133**

Table 3: Work Spheres in Which Respondents Are or Have Been Employed

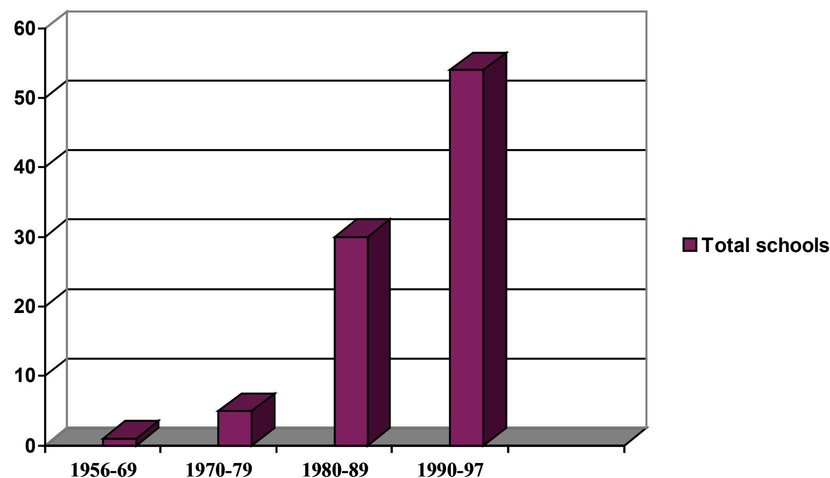
While Table 2 shows the actual size of the sample, that is 69 respondents, the total in Table 3 states that 133 positions were filled. This suggests that, on average, Waldorf teachers were doing two types of jobs each, sometimes both at once, throughout their careers. This appeared to be the case most often for senior teachers, who in addition to teaching their classes were carrying out, for example, administrative duties and training teachers. These multiple tasks in some cases result in 'overload and burnout', and a number of respondents commented on this more demanding aspect of the work in Waldorf schools. The issue of work expectations, including the aspects of work in schools which Waldorf teachers believe contributes to the greatest stress, and the current and future challenges facing the Waldorf schools, will be discussed in detail in due course.

2. General background to growth and status of schools

Before beginning an analysis of the survey data it will be useful to have a picture of the growth of Waldorf schools in Australia so that the data gathered from the sample of teachers surveyed can be seen in the context of the growth of the whole movement.

Graph 1 indicates that from the founding of the first school in 1957 until the decade ending in 1969 there was only one Waldorf school. There are no teachers who

began teaching in those years represented in the survey. In the decade 1970-79, four new schools opened thus making a total of five schools. Eleven teachers (17%) who began teaching in this decade are represented in the survey. In the decade 1980-89, twenty-five new schools opened, making a total of thirty schools, and 33 teachers (50%) who began teaching in those years are amongst the respondents of the questionnaire. Finally from 1990 to 1997 twenty new school initiatives were launched, making a total of fifty-four Waldorf schools. Twenty-two teachers (33%)[4] who began teaching in this period are represented.



Graph 1: Growth of Waldorf Schools in Australia

The total number includes Waldorf schools in a wide range of organisational stages of development: Fledgling organisations such as play groups and small kindergartens, established kindergartens, schools which provide only primary education, schools with primary and junior high school classes, and larger well-established schools with classes from Kindergarten to Year 12 ~ including two schools with not only a double

[4] Three of the 69 respondents constitute some of the Adult Educators in the sample and consequently have not been included in calculating the percentages of teachers cited in the text and in Table 5.

stream in the high school but also a teacher training course closely associated with them.

The majority of the more established schools are members of the Association of Rudolf Steiner Schools in Australia (RSSA). A large number of schools or school initiatives are either too small, and not yet eligible to become full members of the RSSA, or have chosen to remain independent of the Association.

State	RSSA Member	Non RSSA Member	Kindergarten Only	Total
NSW	11	9	1	**21**
VIC	6	6	6	**18**
WA	2	0	3	**5**
QLD	1	2	1	**4**
SA	2	0	0	**2**
TAS	1	1	0	**2**
ACT	1	0	0	**1**
NT	0	1	0	**1**
Total	**24**	**19**	**11**	**54**

Table 4: Distribution of Waldorf Schools and RSSA Membership Status

Table 4, which shows the number of schools in each State and their membership status, reveals that 30 of the 54 schools are not RSSA members.[5] It seems extraordinary that over half (56%) of the schools are not members of the Association. Whilst eligibility criteria for new schools is stated in the RSSA Constitution (for example, a new school can only apply to be a full member two years after establishment) further research is needed to identify other reasons, such as objections to RSSA policies or structures, which may be held by non-member schools as justification for not becoming a member of the RSSA.

3. When respondents started teaching

[5] Information sheet from RSSA - List of member and non-member schools, 1997. Also 1998 Directory of the Anthroposophical Society in Australia, pp. 29-34

Table 5 shows the number of teachers in the sample and the time periods in which they first began teaching in a Waldorf school. As would be expected, when Table 5 is compared with Graph 1, the largest number of teachers began teaching in the same periods that the greatest number of schools opened. The apparent slump indicated in the period 1985 - 1989 may be an anomaly due to the sample of respondents and may not reflect the real situation, which clearly shows an increase in the number of schools founded.

Started Teaching	Number of Respondents	%
1975~1979	11	17
1980~1984	18	27
1985~1989	15	23
1990~1994	19	29
1995~1997	3	4

Table 5: When Respondents Started Teaching

Given that the 1980s and early to middle 1990s saw the 'mushrooming' growth of Waldorf schools, the question of where these teachers came from, and especially how and where they received their Waldorf training, needs to be examined.

4. Where respondents trained

Although the total number of respondents is 69, the total number of school teachers (Kinder, Primary and High school) in the sample is sixty-six[6]. When asked where they had received their Waldorf training, just over one third of the respondents (25 of the 66 teachers or 38%) indicated that 'on-the-job' training in a Waldorf school had been

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[6] Three of the 69 respondents are Adult Educators. As they do not teach children in schools, many of the survey questions did not apply to them. Therefore they have not been counted as 'school teachers' and this explains why the sample of teachers is 66. All percentages are based on this amount (66) unless otherwise specified.

the only initial Waldorf training received. However, at least half of these 'untrained' teachers already had a conventional teacher training. The remaining 41 teachers (62%) indicated that they had undertaken a 'formal' Waldorf teacher training.

Of this group of forty-one, eighteen (44%) trained overseas, and of those teachers, 14 (34%) attended European teacher training centres and four teachers (10%) trained in New Zealand.

- 20% of Australian teachers trained in the United Kingdom. Six teachers trained at Emerson College, Sussex, and two attended the Science Teacher Training Course at Wynstones Steiner School in Gloucestershire
- 15% trained in Germany. Six teachers attended the following Seminars: Bochum = 1; Kassel = 1; Mannheim = 1; Stuttgart = 1; Witten-Annen = 2
- 10% of teachers (four) trained at 'Taruna', in Havelock North, New Zealand
- 20% of teachers (eight) did their training at the Melbourne Rudolf Steiner School, which, when the teacher training section became independent from the school, became the Melbourne Rudolf Steiner Teacher Training Seminar
- 17% of teachers(seven) trained at the Lorien Novalis College of Teacher Education
- 17% of teachers(seven) attended Parsifal College
- One teacher received her Teacher training at the Sophia Centre for Anthroposophy in conjunction with the Perth Waldorf School.

The above forty-one teachers therefore constitute those in the survey who indicated that they had received a formal Waldorf training.

Eight teachers from South Australia did an introductory course 'Principles and Practice of Steiner (Waldorf) Education' as part of a Bachelor of Education at the South Australian College of the Arts and Education (now the University of South Australia)[7] and four of these (who are included in the figures above) went on to do

[7] This course has been described in Chapter 5. Although it claimed to be an introduction rather than a training, nevertheless 18.6% of teachers in the whole sample had worked or are now working in one of the two Waldorf schools in South Australia.

further Waldorf training in England and Germany. An example of pursuing a pathway from ‘on the job’ training to formal qualifications is of two teachers who had previously taught in a Waldorf school, but were considered untrained, so for the purpose of gaining teacher registration completed their training at the University of New England (Armidale) through Distance Education.

5. Teaching qualifications

Sixty-six respondents of the survey have been, or are currently teaching in Waldorf schools. Of these, 58 out of 66 (88%) have gained a conventional teacher training qualification, such as a Primary Diploma of Education, Diploma of Teaching, Bachelor of Education, or Graduate Diploma in Education from a range of tertiary institutions around Australia. Being thus qualified they are either registered or registrable with a State Government Teachers Registration authority and may theoretically teach anywhere in Australia. As described in detail above, of these 66 teachers, 41 (62%) also received a formal Waldorf training.

Regarding their Waldorf training, asked whether they received a formal statement of achievement, or some sort of certification on completion, 61% answered ‘yes’ and 27% answered ‘no’. One example from the ‘no’ group is from a training setting where there was no formal assessment. The respondent commented that the training he received, though rigorous in itself, was not formally structured or assessed because ‘one only discovered one’s competence when one was “on the job”’. The 12% who indicated that the question was ‘Not Applicable’ had received ‘on-the-job’ training and, there being no specific or defined programme of study, a formal assessment or statement of achievement was presumably considered to be superfluous.

Asked whether their Waldorf training prepared them to teach in any Steiner school in Australia, 56% answered ‘yes’, 26% answered ‘no’ and 18% either

answered ‘not applicable’ or did not respond. Some of the ‘yes’ responses were with qualifications such as, ‘yes, but not in high school’, or the opposite, ‘yes, but upper school only’, or ‘yes, but subject to different policies of different schools’.

Asked to explain, if they answered ‘no’, two issues were mentioned. Firstly was the restriction in some States due to ‘not being registered’, and secondly because of the idiosyncratic nature of their training. For example, one respondent wrote ‘my apprenticeship training at Lorien would not have served European based curriculum schools adequately’. On the same point, though a different location, a respondent commented that the training received was considered, by the trainers, to be the only acceptable way and ‘strongly discouraged’ involvement in other approaches. This suggests that if that respondent had remained in that training situation, the option of teaching in any other school, other than where the training was being provided (or another like-minded school) would not exist.

Examples of ‘Waldorf fundamentalism’ such as this are rare. On the opposite end of the continuum another respondent stated that his training prepared him to teach in a Steiner/Waldorf school anywhere in the world! These examples demonstrate the wide range of approaches, accountability and professionalism in the training of teachers in pioneering phase of the school movement.

Asked if they were qualified to teach in a conventional school, eight (12%) of the 66 respondents answered ‘no’. These were teachers who had not undertaken a conventional teacher training course and therefore could not be registered. All were employed in States which do not have teacher registration requirements, such as NSW, ACT, and WA.

In summary, the training status of the 66 teachers in the sample is as follows:

- 88% received conventional teacher training (58 respondents)

- 62% received a 'formal' Waldorf training (41 respondents)
- 38% received their Waldorf training 'on the job' (25 respondents)
- 88% of those with a formal Waldorf training had already received a conventional training (36/41). Only 12% (5/41) received a Waldorf training alone.
- 82% of those who said they learned Waldorf methods on the job had already received a conventional training (18/22). Only 18% learned exclusively while on the job (4/22).

These figures show that:

1) having received a conventional teacher training is commonly shared by an overwhelming majority of Waldorf teachers,
2) over half of the teachers in the sample received a formal Waldorf training, and
3) those who were trained on the job make up the smallest group.

However, the situation in the 'real life' school setting is not always as straightforward or clearly defined as the percentage figures might suggest. Formal teaching qualifications on their own are seen, by some teachers, to have limited relevance because while training and qualifications are useful, and in some States, necessary, they cannot guarantee to 'produce good Waldorf teachers'. Using this line of argument one respondent commented that some people are 'born teachers' and that a possible consequence of having to satisfy teacher registration criteria might be that '[someone of the calibre of] Socrates would never have been registered'.

This raises the question of how accountability criteria can realistically incorporate the less tangible, what Steiner called the 'imponderable',[8] element whereby success in teaching may be determined more by quality of the 'spiritual

[8] Steiner uses this term *en passant* in his educational lectures. See for example *The Renewal of Education*, op. cit. p. 70

relationship' between the teacher and the students than by the teacher's training and qualifications. In this regard, refer to the points raised in Chapter 3, Section 1.

Despite the imponderable factor, which applies whether one is trained or not, the percentage figures do give a general picture of the training status of Waldorf teachers, and as such are useful indicators. The general picture that does emerge from the sample is that the majority of Waldorf teachers have received both conventional training as well as additional training in Waldorf education, and therefore generally constitute a highly specialised and, in the majority of cases, a highly qualified work-force.

Chapter 6: Section 2

The Content of Their Training

In the questionnaire the content of a Waldorf teacher training course was grouped into twelve categories, accommodating the range of subjects and fields of activity which should reasonably be covered in an ideal training. These fields were gleaned from a number of prospectuses of Waldorf teacher training courses from around the world. The twelve categories should be seen as spokes on a wheel rather than a hierarchical order of priority.

1) Basic Anthroposophy (Seven fields were listed)
2) Waldorf Pedagogy
3) The Arts (Seven Visual and Performing arts were listed)
4) School organisation and management (including The Threefold Social Order, The College of Teachers, Conducting teachers meetings, Relationships with parents)
5) Meditative Training
6) Teaching Practice
7) The Crafts (Five basic crafts were listed)
8) Games and Sports
9) Child Development (Early and Middle Childhood, and Adolescence)
10) Curriculum Development (Kindergarten, Primary and High school)
11) Teaching Methodology (For Early Childhood, Primary and High school)
12) Classroom management

Waldorf teacher training courses in the past have tended to be general in content, that is broad and comprehensive. Until the mid-1980s most Waldorf teacher training courses were primarily directed to preparing primary school Class teachers.[1] It was

[1] This has already been described in Chapter 4, Section 3, and in Chapter 5.

only in the mid-1990s in Australia that formal training courses for Early Childhood teachers were founded.[2] There is only now emerging a clearly apparent need to develop a training program for Waldorf High school teachers ~ mainly because many of the schools which began in the late 1980s and early 1990s have embarked, or are now ready to embark, on a high school programme. Almost invariably the high school teachers in Australian Waldorf schools have received a conventional teacher training and learned Waldorf pedagogy on the job.[3]

Returning to the questionnaire, in the section titled ‘About the Content of Your Training’ respondents were asked to indicate the areas or topics included in their training and, if necessary, to add any relevant ‘Others’. The aim was to discover the training that teachers in Early Childhood (EC), Primary (P) and High School (H), and those now working in Teacher Training (TT), have actually received. What follows are the results of each category listed in the questionnaire.

Basic Anthroposophy

Regarding Anthroposophy, a brief introduction to some of these topics was given in Chapter 2, Section 2 in ‘Steiner’s Educational Philosophy.’ In the questionnaire, respondents were asked to tick the subject which had been included in their training course. These were tallied and the results appear in Table 1. The total returns (shown in the 6th column) refer to the number of respondents who filled in that part of the questionnaire, and the percent (in the 7th column) refers to the ratio of total responses to that question to the total number of respondents (69) expressed as a percent.

[2] See Chapter 4 Section 2 ‘Developments in Early Childhood Teacher Training’.
[3] There are some exceptions. Four high school teachers in the sample, in addition to conventional training, have done a Waldorf high school teacher training course (3 in Science, 1 in Workshop crafts and sculpture). Two trained in England and two in Germany. Three of the four teach in the same school in South Australia.

Subject	EC	P	H	TT	Returns	%
Philosophy of Freedom	8	22	5	6	41	59
Nature of the Human Being	9	22	7	7	45	65
Evolution of Consciousness	9	21	6	6	42	61
Reincarnation and Karma	9	16	7	7	39	57
Spiritual Hierarchies	9	13	5	5	32	46
Steiner's Christology	5	9	2	4	20	29
Goethean Science	6	18	6	6	36	52

Table 1 ~ Subjects in Basic Anthroposophy

For example 45 people said they studied the subject 'Nature of the Human Being' in their training, and these respondents make up 65% of the total respondents.

Table 1 shows that less than 50% of the respondents indicated that the topics Spiritual Hierarchies (46%) and Christology (29%) had been included in their training. This data simply tells us that the topic listed was included in their training but can reveal nothing about whether it was studied deeply or only covered superficially. It was intended to be a broad survey and that kind of detailed information would have made the questionnaire dauntingly long. Nevertheless some respondents added comments. For example, one commented that these topics had become 'life-long areas of study since their introduction in the training course'. Another wrote that she had studied all these topics 'over the years' in Anthroposophical Society study groups, lectures or workshops, but not in any formal way in her initial training. This suggests that even though an exposure to the topics may not have been received in a formal training, the same knowledge may have been gained by association with Anthroposophical Society study groups, or through private reading.

Considering that Steiner unambiguously stressed the crucial importance of the study of Spiritual Science or Anthroposophy (refer to Chapter 3, Section 1) these figures appear rather low. They raise a number of questions about the emphasis placed on these topics in the training which the respondents received, and on the depth of understanding of, and possibly the commitment to, the philosophical basis of Waldorf education.

Waldorf Pedagogy

Waldorf pedagogy derives its justification from Steiner's educational philosophy, which itself has its basis in the broader world view expressed in Anthroposophy. Steiner's educational philosophy not only has a clearly articulated epistemology and metaphysics, but also a practical methodology which can ground the ideas in the practical reality of the classroom. In the first training course for teachers (described in Chapter 3, Section 2) and in later educational lecture-cycles, and the Conferences with teachers from 1919 to 1924, Steiner provided numerous suggestions and indications to be taken up and developed.

In addition to learning the basic principles of child and curriculum development and teaching methods, the underlying subsidiary aim of the pedagogical aspect of the training is to stimulate teachers to respond to Steiner's challenge to integrate his ideas with their own experience and research and to freely apply them without resorting to ready-made recipes.

Some Waldorf teacher trainers believe that an anthroposophical pedagogical training intends to awaken and stimulate the 'will to work' in prospective teachers, and through them in the students they teach. Clearly, this is not a short-term project.

Two respondents engaged in teacher training[4] mentioned the importance of 'engaging the will' of the teacher trainees. Another senior trainer commented on the relative weakness of the 'will forces' in young men and women today compared to twenty-five years ago. In an interview this lecturer [5] observed that, in her experience of training over the past twenty-five years, the level of energy and endurance or 'staying power' in the young seems to have diminished, and although contemporary trainees were more creative, sensitive and aware of the 'state of the world', they were also more prone to suffer from immune deficiency disorders, such as allergies and chronic fatigue. She felt great concern about the, in many cases, delicate bodily health of teachers, observing that having a 'wonderful Waldorf training' would be of little use to sick teachers, or those who did not have the energy to deal with the youthful vitality of students in their classes. It was argued, that an effective process of 'awakening the will' of students was necessary, and a pedagogically healthy teacher training, providing a balanced program of activities to exercise head, heart and hand, would act therapeutically to strengthen the will forces.[6]

Returning to the subject of Waldorf pedagogy in the questionnaire, when asked to indicate whether the *Study of Man* lectures, and any others, had been studied, the response was overwhelmingly positive. 90% of respondents indicated that the study of these lectures had been included in their training. This high response is not surprising bearing in mind that 62% of respondents had completed a formal Waldorf

[4] In order to maintain confidentiality, the identity of questionnaire respondents and interviewees will not be published. In order to differentiate the comments of different interviewees, they will be referred to by a letter of the alphabet which is not an initial of their name.
[5] Interviewee 'A' has also been involved in training many young people in anthroposophical service activities other than education.
[6] The theme of the environmental stressors which act to weaken the 'will forces' in children, and the therapeutic educational activities used for 'strengthening the will' has been the subject of at least three national and international conferences for Waldorf teachers in the past five years.

training, and therefore would be expected to have had some exposure to these lecture courses, and that the remainder who trained on-the-job would have either read some of the lectures or studied them with colleagues in teachers meetings.

Although 10% did not respond positively to this question, this does not necessarily mean that they are not familiar with Steiner's pedagogical lectures. Indeed it would be most strange for them to be working in a Waldorf school if this was the case. What is more likely is that the question was misinterpreted. For example, a number of respondents who did not do a formal training course marked the question 'Not Applicable' or left it blank, thinking perhaps that the question did not apply to them, though one commented that she had studied the lectures 'on my own'.

Thus the degree of exposure to Steiner's educational lectures varies. One respondent said that he had studied 'all educational lecture courses of Steiner', while another commented - in relation to the depth and difficulty of the *Study of Man* lecture course- that he was 'still working on this one! Frequently!' Although the *Study of Man* cycle includes three volumes *(Study of Man, Practical Advice to Teachers,* and *Discussions with Teachers*), it is possible that, because of the way the question was framed, this inclusion of the three volumes under one name was not understood. This may explain why some respondents mentioned them separately or only mentioned the first volume. Indeed, after *Study of Man,* P*ractical Advice to Teachers* was the text most cited. The questionnaire would need to be re-worded to elicit a more differentiated response.

Other lecture courses or works by Steiner which were most commonly mentioned under 'Other' in this question were: *The Education of the Child in the Light of Anthroposophy* (A booklet based on a lecture, first published 1909), *Waldorf Education for Adolescents* (Eight lectures given in Stuttgart in 1921), *The Spiritual*

Ground of Education (Nine lectures given at Manchester College, Oxford in August 1922), A *Modern Art of Education [*also published as *The New Art of Education],* (Twelve lectures given in Ilkley, Yorkshire in August 1923), , and *The Kingdom of Childhood* (Seven lectures given in Torquay in August 1924). Also mentioned were *Balance in Teaching, Meditatively Acquired Knowledge of Man, The Child's Changing Consciousness, Curative Education,* and *The Conferences 1919-1923*.

Apart from the *Study of Man* course, the lecture cycles delivered in England were the most frequently mentioned as having been studied by those in the sample. These lectures are as readily available as the others but because they were delivered later in Steiner's life (1923 and 1924) and to an English audience, such as the founding teachers of the first Waldorf school in England, they seem to have a special appeal. One commentator suggests that in these lectures, Steiner ' wished to speak of those elements of vital importance to the English speaking peoples'.[7]

Child Development, Curriculum Development and Teaching Methodology.

Waldorf pedagogy is an integrated teaching methodology in which curriculum development is directly connected to child development. Therefore the responses to the questions relating to Child Development, Curriculum Development and Teaching Methodology will be considered together.

In the section 'About the Content of Your Training', the following information was sought: "Depending on the year level you chose to teach, tick the appropriate areas covered [in your training]". The responses have been tabulated below.

	E.C.	P	H	T.T.	Responses	%

[7] Stewart C. Easton, *Man and the World in the Light of Anthroposophy*, Anthroposophic Press, Spring Valley, NY, 1975, p. 409

Early Childhood	10	20	4	4	38	57.6
Middle Childhood	6	28	5	3	42	63.6
Adolescence	2	8	7	2	19	28.8

Table 2 ~ Child Development

	E.C.	P	H	T.T.	Responses	%
Kindergarten	9	15	0	3	27	41
Primary school	5	29	4	3	41	62
High school	1	5	8	1	15	23

Table 3 ~ Curriculum Development

	E.C.	P	H	T.T.	Responses	%
Early Childhood (K)	9	11	0	3	23	34.8
Middle Childhood (P)	4	25	5	3	37	56
Adolescence (H/School)	1	4	9	2	16	24.2

Table 4 ~ Teaching Methodology

These tables clearly reveal what would be expected, mainly that the specialists in each level of schooling (vertical columns) constitute the largest number of respondents in their respective areas in the categories indicated (horizontal rows). To assist in reading the tables, some examples will be given. In Table 2, ten Early Childhood teachers (100% of EC teachers in the sample) indicated that they had studied Child Development of that age group. Six also indicated that they had studied Middle Childhood development, and two had studied Adolescence. In Table 3, eight High school teachers indicated that they had studied High School Curriculum Development. Four had also studied Primary school curriculum, but none had studied the curriculum for Early Childhood. Lastly, in Table 4, twenty-five Primary teachers indicated that they had studied Teaching Methodology for Middle Childhood. Eleven had also

studied the methodology of Early Childhood and four had studied methodology for high school.

Apart from the predicability of the responses, the tables raise some questions about the kind of training received by those who did not respond. Definite answers cannot be deduced from the questionnaire but it might be surmised, from the number of unanswered questions, that formal training in each of these three areas of Steiner Pedagogy was not received by a significant number of respondents. For example, 29 primary teachers indicated that they had studied Curriculum Development for the primary school (that is 29 out of 36 or 81% of primary teachers),[8] but how did the other seven (19%) get their training?

The comments of one respondent adds the important perspective of the benefit of life experience. She did a conventional teacher training and indicated that her Waldorf training had been ‘on the job’, however, she writes;

> I feel that by far the majority of my readiness for teaching in a Steiner school has been through my own self-motivated study of Steiner’s indications via books, attendance at lectures and workshops whenever possible, and especially the life experience of rearing my own children. The latter experience put all previous study into a real context and prepared me, more than anything, for working with children.(19)

Another respondent[9] who also trained ‘on the job’ recalled, in an interview, that the curriculum content which he used, and the method of presenting it, was ‘given’ to him by a senior adviser, in the form of ‘this is what you have to do’. It was only three years later, in another context, that it dawned on him that the recommendation was a temporary strategy to get him started, but now that he understood the underlying intention, he was free to present the work differently. Up to that time he had been

[8] Refer to Table 2 in Section 1 for the number of teachers in each category.
[9] Interviewee ‘B’.

largely operating from the dictates of 'a wise authority' and not out of a free response to the needs of the children in his class. He acknowledged that this dependence was due to his lack of previous experience in applying Waldorf methods and to feeling insecure about trying a more creative approach in case he 'did something wrong'.

This experience is not unique and highlights one of the disadvantages of lack of formal training. However, receiving a formal training does not guarantee that the authority of respected senior lecturers - despite their entreaties to students not to do so - will not lead to the adoption of dogmatic ideas and fixed practices. It also encapsulates the general progression in learning from applying knowledge received from outer authority to the discovery of inner authority resulting from personal experience and insight.

It was noted in Chapter 4, Section 4 that a number of teacher training seminars had identified this process of inner liberation or 'thinking for oneself' as the fundamental aim of their courses in Waldorf pedagogy. This was especially so in regard to encouraging their students to reinterpret Steiner's ideas in the light of contemporary educational thought and integrating them into their daily work with the attitude of a spiritual researcher or, using mainstream terminology, by the practice of 'critical reflection'.

In the initial teacher training course and in the Conferences with the teachers of the first Waldorf school, Steiner modelled the process of changing or adapting content and method of teaching based on the experiences of teachers and students' response in the classroom. The weekly teachers' meetings became the appropriate venue for ongoing reflection and review of teaching practices. In the past twenty years some mainstream research, on curriculum development and change, has focused

extensively on reflective practice or critical reflection.[10] Strengthening this approach is crucial for the further development of Waldorf pedagogy but, despite the early precedent, it is only now starting to be explored in Australian Waldorf teacher training.[11]

Contrasting approaches to Waldorf pedagogy can be found in Australia, and the survey sample contains respondents who represent these different approaches. In an article titled 'The Steiner/Waldorf School Movement in Australia'[12] the writer commented that the 'most interesting element in Australian schools is the so called two streams'. The 'two streams' refers to the apparently divergent emphasis and approach to curriculum content and method adopted by the proponents, whose approaches have carried over into teacher training because training has for so long been associated with, or grown out of, the older more established schools.[13] The first of these streams is the 'traditional or European stream often identified with Glenaeon [Steiner school] which is one of the schools that represents it.' At its best this 'offers a rich resource to teachers striving to work out of the essential indications which Rudolf Steiner gave', but at its worst 'it can become dogmatic and stale, providing little more than undigested lumps of material of which Steiner was so critical.'[14]

The other stream, known as the 'Lorien stream' seeks to Australianise the curriculum and to demand at all times the creative input of the teacher. Steiner's indications, for specific content to meet the development of the child, provide the framework but the teacher's own creativity is supposed to bring these indications to

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[10] For example see Wilfred Carr and Stephen Kennis, *Becoming Critical: Knowing Through Action Research*, Victoria, Deakin University, 1983
[11] From correspondence with Andrew Hill, teacher trainer at Parsifal/Glenaeon, 19th July 1998.
[12] Jennifer West, "The Steiner/Waldorf School Movement in Australia", in *Musagetes: Education Journal for the Community of Steiner Schools*, Vol. 1, No. 2, 1994, pp. 1-6
[13] See Alduino Mazzone, *Islands of Culture*, op. cit. pp. 37-38. See also Chapter 5 'Training in the 80s'
[14] West, op. cit. p. 5

life. ‘This at its best is a truly inspiring approach, but it requires tremendous inner discipline of the teacher to ensure that both form and life are present, which is where it has been seen to fall down.’[15]

In the survey, 17% of the sample trained at Parsifal/Glenaeon (the first stream) and 17% at Lorien Novalis (the second stream), and while there have been personnel changes in these institutions since the respondents received their training, there seems to be a discernible stamp left by the ethos of their training institution. For example, one may on occasion hear the comment, at a conference perhaps, ‘you can tell he/she was Lorien trained!’ Further research would be needed to ascertain the particular emphasis in approach, or the idiosyncratic aspects of specific teacher training courses.

The Arts

Artistic Form	EC	P	H	TT	Returns	%
Speech Formation	8	27	7	7	49	71
Eurythmy	10	21	9	8	48	70
Painting	10	25	8	8	51	74
Modelling	6	24	8	8	46	66.7
Singing	7	22	7	5	41	59.4
Drawing	7	20	6	6	39	56.5
Sculpture	7	15	7	6	25	36.2

Table 5: Arts Introduced in Teacher Training

In the questionnaire teachers were asked to indicate the artistic expressions (to which they had received an introduction) in their training, as well as add others if they were not listed. It is evident from Table 5 that a high percentage of teachers have participated in a wide range of artistic activities. Additional artistic preparation

[15] ibid

mentioned (by the number of people shown in brackets) included learning to play the Recorder(6), Drama (5), Story Telling (4), Puppetry (2), and Form Drawing (2), Etching, and learning to play guitar. Folk singing and folk dancing were also listed.

Seventy percent of respondents indicated that Speech and Eurythmy were practised in their training, usually in regular weekly lessons. In an interview,[16] a respondent who trained on the job commented that Eurythmy was a regular weekly activity in his school in which teachers could participate before staff meetings began. He explained that the purpose of doing Eurythmy together was twofold. It helped build social cohesiveness between the teachers who attended, and they usually practised a performance piece to show the children at a school festival or assembly. Another interviewee[17] commented that in the pioneering years of his school's development there were two staff meetings per week. Eurythmy and Speech activities were carried out by nearly all of the teachers in the hour before each meeting.

Nearly 60% of respondents indicated that singing was included in their training. Because singing is a regular activity for students throughout their Waldorf schooling it is considered beneficial if teachers can sing too, therefore choral singing is a regular feature of teacher training courses. Interviewee 'B' said that in their school, as in many others, seasonal festival celebrations were prepared and these invariably contained singing by the teachers and students. Being able to 'hold a tune' and sing part songs and rounds was a distinct advantage, both in the classroom and during performances.

Playing recorder is also a basic and useful skill for all teachers, but especially for those who have not had formal training in music theory. Six respondents indicated

[16] Interviewee 'J'.
[17] Interviewee 'B'.

the recorder was an instrument to which they were introduced in their teacher training course. Playing and teaching recorder is probably taken for granted by Waldorf school teachers. It is usually the Class teachers who introduce it to the children and therefore need to be able to play it. The reason that so few teachers mentioned it may be due to the fact that it was not listed as one of the Arts options in the questionnaire.

Two respondents commented that early involvement with music was part of their life before deciding to train as Waldorf teachers. Several Early Childhood teachers mentioned that being given an introduction to playing the lyre and learning about singing in 'the mood of the fifth'[18] in their training was a very important contribution to their artistic development and of enormous benefit in their work in the kindergartens. This is hardly surprising or remarkable and (apart from the pentatonic flute and lyre) would probably be true of many primary teachers.

Visual arts, like painting (74%) and modelling. usually wax or clay (67%), are also well represented in the responses. Primary school children normally have weekly water colour painting lessons and regular clay modelling lessons, and it is usually the class teachers who conduct them, therefore a sound introduction during training is considered to be essential. In high school acrylic and oil painting is introduced and usually requires a specialist art teacher.[19] In the upper Primary years wood-carving is introduced and this leads into sculpture, both of wood and stone in the High school.

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[18] The use of the pentatonic scale in singing and playing tunes on pentatonic flutes and lyre is considered very important because this scale is most natural to young children's consciousness and appears in most children's rhythmical chants and nursery songs.

[19] All Waldorf teacher training seminars visited by the writer, and prospectuses viewed of training course content, revealed that water colour painting (of varying styles) was the kind of painting taught. Use of other media in Waldorf high schools is common but training has usually been acquired in Art schools or non-Waldorf training courses.

Along with Eurythmy, Form Drawing [20] is a subject unique to Waldorf schools. The latter subject, is a type of drawing which is non-pictorial (consists of designs using straight and curved lines) and totally free-hand (non use of drawing instruments like ruler or compass), begins in Class 1 and continues up to Class 5 during which time the skills developed by the children will have influenced the forming of letters in writing, and laid the groundwork for geometry and design, subjects which are learned later in the primary school. Drawing is part of the 'stock in trade' of the Waldorf teacher and developing skill in the use of block crayons, coloured pencils, and black pencils (for black and white shaded drawing) is part of the artistic training of teachers. Blackboard drawing (artistic use of coloured chalks and appropriate forms and images for different age groups) is a feature of some training courses.

A selection of the arts are normally included in artistic workshops at Waldorf teachers conferences where many teachers take the opportunity to learn new skills or improve existing skills. Eight respondents wrote that they had done artistic workshops at conferences as part of their in-service training.

The Crafts

The questionnaire asked whether the respondents had received a basic introduction to any of the crafts listed and space was given to add other crafts not mentioned. In addition to the crafts listed in Table 6 below, which largely apply to the primary school, a wide range of other crafts were mentioned such as doll making (2), puppet making (2), felt making (2), spinning, embroidery, basket weaving, book binding, woodwork, metalwork, copper beating, blacksmithing, glass craft, stained glass,

[20] See Hans R. Niederhäuser and Margaret Frohlich, *Form Drawing*, The Rudolf Steiner School, New

jewellery making, string work, batik, dyeing, instrument making, building and gardening.

Craft	EC	P	H	TT	Returns	%
Knitting	6 ~ 60%	16 ~ 44%	2 ~ 17%	4 ~ 36%	28	41
Weaving	8 ~ 80%	17 ~ 47%	3 ~ 25%	4 ~ 36%	32	46
Crocheting	5 ~ 50%	10 ~ 28%	1 ~ 8%	5 ~ 42%	21	30
Sewing	7 ~ 70%	12 ~ 33%	1 ~ 8%	3 ~ 25%	23	33
Leather-craft	2 ~ 20%	4 ~ 11%	2 ~ 17%	1 ~ 8%	9	13

Table 6: Crafts Introduced in Teacher Training

Although it might be expected, the percentages in the vertical columns of the table reveal that proportionally more of the Early Childhood and Primary teachers indicated that they had trained in crafts. The High School group, understandably, the least, and the Teacher Trainers are generally well represented no doubt because they come from the ranks of the other three groups.

Games and Sports

The responses in the questionnaire showed a wide range of backgrounds of the respondents in relation to experiences in movement activities, games and sports. To the question of whether games and sports were included in their teacher training,

- 21% left the question blank, and
- 15% wrote ‘no’. One respondent who had no games or sports during training commented that he had learned these ‘on the job as a class teacher’. Another wrote that there were ‘not enough’ games and sport in the training received, and yet another commented that ‘age appropriate games, but no sport’ were part of his primary training.

York, 1974; Rudolf Kutzli, *Creative Form Drawing*, (translated from the German by Roswitha Spence and William Mann), Hawthorn Press, Stroud, UK, 1985.

- 17% had some training or exposure to Bothmer Gymnastics or Spatial Dynamics, of which four respondents mentioned that this had been through inservice training supplied by the visits of a Spatial Dynamics specialist to their school.

Other movement activities, games and sports mentioned ranged from movement games, circle games, minor games, and Maori stick games (an obvious influence from the New Zealand training!), to Greek gymnastics, Olympic gymnastics, archery, fencing, sailing, swimming, skiing and skating and various other sports.

School Organisation and Management

The importance of the idea of the Threefold Social Order to Waldorf education has been extensively covered in Chapter 2, Section 4. The questionnaire results on this aspect of school life, shown in Table 7, reveal that less than 40% of the respondents indicated that an introductory study of this aspect of Steiner's social theory had been a part of their training. A similar result is indicated for the other three categories. Some of the comments to the question of whether any of these areas were included in their training, include the following; 'very little', 'not enough', 'osmotic smattering', 'always can use more training [in these]', and 'learned on the job'.

FIELD OF STUDY	EC	P	H	TT	Returns	%
The Threefold Social Order	4	15	6	2	27	39
The College of Teachers	5	13	8	3	29	42
Conducting Teachers Meetings	2	6	2	3	13	19
Relationships with Parents	2	9	5	2	18	26

Table 7: School Organisation and Management

In an interview 'F' commented that 'with all these areas that involve relationship issues, no amount of [pre-service] training will be of use because when serious conflict arises this has to do with the resolution of karma, and there's no way you can

avoid it'. Regardless of whether this attitude is considered to be too fatalistic or not, it exists, and it would be fair to say that it is representative of the view held by a small but influential group in the Waldorf school movement for many years.

This view, that social problems have their basis in inadequate spiritual development, and therefore if teachers took more serious steps to strengthen the 'inner life' then the 'outer' social problems would pale away into insignificance, has a certain validity to it, but also suggests a social naivete. It follows from this argument that trying to develop social skills, such as communication skills, group work skills, conflict resolution skills, etc., leads to misdirected effort and is a waste of time. This is clearly not so for many people who have found social skills training to be a useful beginning to developing more effective workplace relations.

The proportion of teachers who subscribe to this view is not known, however based on the responses to a later question, many respondents believe that the greatest challenges facing Waldorf schools are to be found in the social realm. This will emerge in the next chapter where an analysis will be made of teachers' comments on how pre-service training can prepare new teachers to deal with some of the challenges.

Meditative Training

Asked whether meditative training (in relation to lesson preparation and teaching) had been included in their training,

- 29% indicated that it had, but some commented that it had been 'not enough', 'weak', 'very little', 'limited', or 'just touched on'.
- 14% said 'no', but one respondent added that 'the information was gained through reading and practise, and at various workshops'. Others commented that information on meditation had been gained 'in a study course separate from

training', or 'not initially but through subsequent professional development activities.' One noted that in their training it was 'considered private research'.

- 56% of the respondents left this question blank.

The questionnaire required the respondents to tick the topic 'meditative training' if it had been covered in their teacher training. Perhaps the 56% who left it blank were indicating that this topic had not been addressed in training or perhaps, given the sensitive and private nature of an individual's meditative life, it may be that respondents were unwilling to disclose any information that might reflect on their personal ability or practise in this regard. None of this can be deduced from the non-response to the question in the questionnaire.

Despite the clear injunctions in Chapter 3, Section 1 about 'spiritually oriented teacher training', the responses in this survey suggest that this area of training has probably been neglected for about 70% of the respondents. It has already been explained that in order for meditative practice to be effective, it needs to be freely chosen and not compelled. However, receiving during one's training information about meditation and an introduction to a range of meditative exercises, would lead to an increase in the range of options for dealing with aspects of personal and professional life. Having options increases one's freedom, and does not infer a compulsion to use any of them. Whether the 70% of respondents were not given the options or chose not to use them cannot be deduced from the questionnaire results.

As a result of the large number of non-responses, some follow-up was done to discover reasons for the lack of comment on this important aspect of training. It became evident in a number of telephone conversations that while the topic of a teacher's meditative practice had been raised during training, some of the college lecturers had admitted that they could not, in all honesty, speak from personal

experience and therefore could not conduct practical meditative training exercises with the students. Nearly all of the teachers contacted expressed regret at not having had instruction in meditative practice earlier, and more than half had since explored this field in later life out of their own felt need to do so.

Teaching Practice

This item in the questionnaire sought to find out from the respondents the number and length of the Teaching Practice periods in their training, and how useful they had been. Answering the first part of this question proved problematic for some teachers. Many had already done teaching practice in their conventional training, others had trained on the job and considered their early work as a continuous teaching practice. What remains is that group of teachers who did a Waldorf training, and their responses to both thee first and second part of the question vary widely, so a range of experiences will be selected in order to reflect this diversity.

Five respondents underwent an apprenticeship training. For one person this involved attending six hours per day for three years and this experience was valued as 'A+ when involved in helping teachers.' Another wrote that the apprenticeship allowed him to teach 'from K-12', and over the three years his experience was 'extensive', being able to teach' 30 or more three-week lessons'. For this teacher the teaching practice experienced 'was the basis of my training - excellent!!' Another teacher underwent 'ongoing practice over two years' which he found 'very useful'. On the other hand a one-year apprentice commented that she 'only made observations as an apprentice' and that she was 'unsure of the reality of my prospects to be a teacher all through my training.' The fifth apprentice worked 'next to a teacher for a year' and

due to the illness of this mentor took the class himself ‘for six weeks’. He commented that it had been ‘very useful working with the teacher’.

Others had been full-time students at different Waldorf training institutions, and the quality of their teaching practice experience differed. Three teachers did two teaching-practice periods each lasting two weeks. One commented that they were ‘hardly [any use at all]’, another was even more pointed, saying ‘they were virtually useless’, while a third said they were ‘beneficial, enlightening’ and ‘highlighted or “exposed” the reality as compared to lecture-room ideals’. One teacher wrote that in their training they had four practice periods each lasting one week, but there were ‘no expectations stated about teaching practice, only observation. Teaching practice was negotiated with the supervising teachers, all of whom were happy for this to occur.’ One teacher commented that while training ‘I chose to observe in various schools. However, talking to other students, it was not planned properly, or was of minimum use.’ Another wrote that he ‘would have liked more “practice lessons” in teaching practice’.

Two teachers from the same training course (though in different years) did teaching practice ‘once per term’, each practice lasting two weeks, making a total of six weeks over the year. This experience was described by one as being ‘useful in the sense of seeing how other people worked’, but ‘not much personal teaching practice’. The second teacher wrote that the practice periods were ‘very important and helpful but there should have been more time and I should have been given more responsibility.’ A different teacher noted that it had been ‘a strong meeting with the realities’ but that ‘feedback and supervision was inadequate’. An experienced State trained teacher underwent Waldorf training and commented that the teaching practice periods were ‘always of some value, but frequently the teachers [in Steiner schools]

were less experienced than me.' The experiences of these respondents clearly left much to be desired.

Other respondents reported their teaching practice experiences in a very positive light. How useful were the teaching practice blocks? Responses include 'very good', 'very ~ central to the course, putting into practice the theory, bringing to life the study', 'opportunities to observe teachers very valuable', 'the most useful', 'invaluable', 'very useful', extremely useful', 'extremely vital'. One teacher, who trained in Germany, did an eight-week practicum which was described as 'very inspiring, good insights, good mentor'.

While teaching practice is considered to be, by the overwhelming majority of respondents, an extremely important part of Waldorf teacher training, there are clearly a number of areas that need to be addressed in order to satisfy the range of needs of the various parties: the teacher training institution, their students, the school organisations, the teachers and their students.

Overview of Content of Training: The Gaps

Question 14 of the Teacher Training Questionnaire "About the content of your training" required respondents to tick

- the areas which were included in their training in Basic Anthroposophy,
- the subjects in the Arts and Crafts in which they had received a basic introduction,
- the areas covered in Child Development, Curriculum Development, Teaching Methodology, Classroom Management, and School Organisation and Management
- whether Pedagogy, Teaching Practice, Meditative Training, and Games and Sports were included.

It was noted in Section1 that 62% of the total sample had received a formal Waldorf teacher training and 38% had trained on-the-job. In this section some of the gaps in Waldorf teachers' training have been identified. When analysing more closely the questionnaire results it is found that 58% of those with gaps trained 'on the job' while 42% of those with gaps had received a formal Waldorf training. A 'gap' signifies that the question, about a particular subject, had a cross next to it indicating that it had not been covered in training, or that the question was left blank. Although 22% of the teachers surveyed had no gaps in their training, the remaining 78% showed some gaps.

- 15% have one gap
- 9% have two gaps
- 18% have three gaps
- 12% have four gaps

The major gaps are as follows:

- 70% in Meditative training
- 45% in School Organisation and management
- 42% in Classroom management
- 39% in Games and Sports
- 36% in Teaching Practice
- 27% in the Crafts
- 21% in Waldorf Pedagogy
- 18% in Basic Anthroposophy
- 18% in the Arts
- 15% in Teaching Methodology
- 12% in Child Development
- 12% in Curriculum Development

It is reasonable to suppose that an initial training course can only provide the bare minimum to make a start, and teacher training is an ongoing activity in which in-

service training plays an essential part. The aspect of Waldorf teachers' lifelong learning will need to be examined in order to identify whether the 'gaps' identified above are being filled. In the next section of this chapter the teachers' critique of their own training will be examined, and this will be followed by a review of the variety of in-service training which has been undertaken and which has gone some way in 'plugging' the gaps identified in their initial training.

Chapter 6: Section 3

Teachers Review Their Training

The <u>*Teacher Training Questionnaire*</u> *contained four questions in the section* <u>*Review of Training*</u>*:*

1) *What aspects of your training did you find most relevant*
   (a) *Personally?*
   (b) *Professionally?*
2) *In hindsight, in what aspects of teaching were you well prepared?*
3) *In what aspects of your training do you feel you were inadequately prepared?*
4) *Was there anything [not] in your training that, in hindsight, should have been included?*

The learning outcomes for each student in a training course cannot always be predicted. The content of the training is an important variable, but because different students will gain different things from the same content, an analysis of the courses taken must be supplemented by more specific questions which seek to identify the personal and professional learning outcomes of students. This section will consider the replies received to such questions.

Teachers in the survey received their formal training at various training institutions both in Australia and several centres overseas. Others trained 'on the job' in Australian schools. In addition, the period in which they trained ranges from the mid 1970s to the early 1990s. While the responses do provide a general picture of the limitations as well as the positive aspects of the training received by teachers currently working in Waldorf schools, they are more valuable for the conclusions that can be drawn by Waldorf teacher educators about what should be taken into account in future training courses.

1. <u>What aspects of your training did you find most relevant?</u>

The reply of one respondent, who did a full-time course at Emerson College, encapsulates the thoughts of many other teachers in the survey. He commented that the most relevant aspects of his training, both personally and professionally, resulted from having had:

> An opportunity for de-schooling after four years of tertiary education and six years of teaching. I appreciated the opportunity to study and grow without having to prove I was studying via assessment and assignments. [I also appreciated] the inspiration from Steiner teachers, Francis Edmunds, Georg Locher, and others; the opportunity to develop various arts; the opportunity to study alongside people from twenty-six different countries. (22)[1]

Although the word 'de-schooling' was only used by the above respondent, the experience of having been re-schooled was indicated in various ways, such as that the most relevant aspect of the training was its role in providing 'the guidance in ongoing self-development and spiritual orientation' (36). Thirty percent of the respondents mentioned as most relevant the importance to their lives of 'the deepening of the philosophy [study of Anthroposophy] and the personal growth that goes with it.' (33) Some further comments in this regard include the following: 'Anthroposophy was very fresh and exciting, so I found most things and ideas brought up were relevant and challenging' (8); 'Being immersed within an anthroposophical work sphere [and] learning multi-dimensionally' (25); 'Gaining a broad picture of the world and Anthroposophy' (35); 'Introduction to Anthroposophy and all its daughter movements, [gaining] a deeper understanding of the spiritual significance of the child, their development and the relationship between teacher and child' (3); and 'Philosophical foundations, psychology and history' (36). One teacher placed greater relevance on

[1] This quotation is the response of a teacher whose code number is 22. All numbers in brackets following a quotation refer to the respective respondents in the writer's data file. This ensures that the identity of each respondent remains confidential, but can be identified by the writer by the number code.

personal values, writing that 'personal development and basic understanding of Anthroposophy was more relevant to my development as a teacher than technique in teaching' (47).

In addition to the studies in Anthroposophy, the Arts were mentioned as having been very significant and a most relevant aspect of their training. The following comments identify their value, both personally and professionally, and highlight the importance ascribed to 'Artistic work' (13); 'Anthroposophy and artistic work, especially eurythmy and speech' (53); 'the artistic, philosophically based curriculum' (27); 'basic Anthroposophy, arts and craft' (38); 'chance to develop myself in the arts' (59); 'artistic activities' (61); 'artistic development' (66, 34); 'philosophy, self-development, art and crafts' (69); and 'expansion into the arts, creative writing, child development studies, emphasis on the need for creative effort from teachers.'(51).

Comments on aspects which were deemed to be most relevant professionally include: 'The discovery of a teaching methodology and philosophy which was congruent with my artistic ideas' (68); 'Class management, lesson preparation' (13); 'specifics of content of how and what to teach and why' (39); 'I appreciated incentives to think further by lecturers' (11); 'insights into teaching preparation and curriculum presentation and the deeper outcomes sought' (23); 'Anthroposophy and Goetheanism as applied to classroom teaching' (26); 'insight into theory and its practice' (33); 'breadth of curriculum, imaginative approach to material, and class management' (45);, 'how to plan and organise, [and] discipline techniques' (50); 'curriculum study, Goethean science' (60); 'depth of the indications of Rudolf Steiner on the child' (64); 'In addition to my conventional study, Waldorf training enriched my teaching' (65); and 'Learning to rely on my own creativity, especially regarding story telling' (19).

Barring references to Steiner, Goethe, and Anthroposophy, these comments are hardly different from feedback by most graduates of a conventional training course. Given that many of the respondents had already completed a mainstream teacher training, they are obviously referring to that which was different about the Waldorf approach - for example, to classroom management - from what they had already studied.

2. In hindsight, in what aspects of teaching were you well prepared?

A wide range of skills were mentioned in the responses, however two areas stood out. These were curriculum development and child development, and were specifically named by 17% of respondents, and implied by others. For example, one teacher wrote that he received a good preparation in 'imaginative and artistic presentations of lessons, [as well as] a good grounding in child development related to the curriculum' (22). Others were well prepared in 'educational philosophy, self-discipline, curriculum development' (53); 'curriculum overview, epoch stories, songs, poems' (24); [the training was] 'superb on deeper aims of teaching especially maths/science and on many and various main lessons' (23); 'overview of curriculum, development of child consciousness, philosophy behind education' (69). A respondent expressed an overall appreciation of her training, writing that it had influenced her to have 'a flexible approach to content, [and given her] much practise in the creative preparation of the Main Lesson, considerable skill in craft, a good understanding of temperaments, children's problems, and a creative approach to discipline' (51). For one the training had inspired 'Enthusiasm! Determination!'(50), and for another the training resulted in the feeling that 'I was prepared within myself' (35). A number of respondents commented on the thorough preparation in the practical day-by-day aspects, such as

'practical knowledge of how to set up, organise and teach a three-week main lesson with an artistic background.' (48) Finally, one teacher commented that in his training course

> we were well prepared in the sense that we gained an idea of the enormity of the task and also a feeling that after a one-year course we were not going to be highly competent but at least we had some idea of what we were doing. (8)

3. <u>In what aspects of your training do you feel you were inadequately prepared?</u>

Having completed a training course (or in the case of on the job training, having learned through the experience of life in the classroom), teachers were asked to reflect on their training experience and, with the benefit of hindsight, identify some areas in which they believe they had been, or were inadequately prepared.

Seventy-seven percent (77%) of those surveyed responded to this question, and these responses fell into five main categories. Four of these categories identify inadequate preparation. In order of quantity, these include those to do with social conflict or issues of human relations (45%), issues of organisation and management (38%), curriculum areas (33%), and dealing with remedial needs of children (12%). The fifth category is made up of respondents who were loath to lay blame or criticise. In addition 5% mentioned inadequate preparation in meditation.

(1) Human relations

By far the largest number of respondents (45%) cited lack of preparedness in dealing with issues of <u>human relations</u>. Responses in this category revealed three sub-groups of specific, though related, areas: Parent/Teacher relations (32%), working with colleagues (26%), and dealing with conflict (26%).

It is not surprising that because Waldorf schools rely heavily on parental support, and Class teachers remain with their classes for extended periods of up to

eight years (see Chapter 4, Section 3), of major importance for a successful school is the development and maintenance of good working relationships between teachers and parents. Respondents' comments include the lack of adequate preparation to 'cope with' (50), 'deal with' (45), 'work with' (1, 31), 'living with' (27), 'meeting with' (37) and 'interviews with' (59) parents.

Next in line is 'working with colleagues' (37, 61, 65), and 26% of respondents cited this as an area in which they were inadequately prepared. Skills required include 'how to help build an effective College' (51) and bring about proper 'conduct of meetings' (59). The third area, which is directly related to, and indeed underpins, effective coexistence with parents and colleagues (including some students) is the wish that better 'social skills' (27) had been developed in 'conflict management' (56), 'conflict resolution' (43), 'handling difficult people' (6), and promoting more 'professional behaviour' (48). 26% of respondents cited this field as having been missed in their training.

(2) Organisation and management

Inadequate preparation in this field can be divided into:

- classroom management (dealing with children and teaching resources) and
- general school management (dealing with school administration).

38% of respondents cited the areas of organisation and management as having been inadequately covered. Of these, 57% focused on classroom management commenting that more input on 'discipline' (1) or 'crowd control' (59) would have helped them. One teacher would have liked some 'anthroposophically sound approaches to classroom management' (24). Three respondents mentioned 'Practical experience in

classroom management' (61), (66), and (69). Another, who had trained on the job, wanted some 'Classroom management (theory).' (48)

It should not be concluded, though the casual reader may be tempted to do so, that Steiner did not realise the need for teaching classroom and school management. This would be far from the truth (See Chapter 3, Section 4). It could be argued, on the basis of comments of some of the respondents above, that most Waldorf courses are deficient in this. Perhaps the changed and changing nature of children and society are not being taken into account adequately in this area.

The other 43% focused on wider aspects of management, including 'time management and administrative forms', (60) and 'ways of organising/ planning/ preparing and balancing [all these] against time for oneself, [that is] for one's own spiritual regeneration. [This may be] possibly related to meditative aspects related to class teachers work.' (22) One teacher expressed that she was inadequately prepared in how to create 'daily lesson plans and weekly structures, [and] record keeping,' (57) and another would have liked more input on 'different structures for new schools - pros and cons of different models.' (51)

(3) Curriculum

Overall 33% of respondents mentioned gaps in various aspects of the curriculum. Most commented that they had been inadequately prepared in a range of artistic subjects, like arts and crafts (25), painting and drawing (38, 39, 51), singing and music (31, 38, 39, 66), form drawing (69). Games and sports were also mentioned (66), as were other practical areas of the curriculum, such as conducting 'excursions, plays and camps' (66). In the more 'academic' subjects in the curriculum inadequate preparation in 'science' (65) and Goethean science (56) were cited. One respondent, who had

trained in the northern hemisphere, commented that 'none of the aspects of the southern hemisphere were covered in Germany' (34)[2] and this comment was echoed by a teacher who trained in England who noted that in his course there was no mention of 'regional hemispheric differentiation and plurality in curricula' (59).

A teacher trained 'on the job' wrote that she required more detailed knowledge about 'teaching reading and writing in middle primary [because she] lacked a clear understanding of the steps in teaching reading beyond the first two classes' (51). The difficulty expressed by this respondent reflects a peculiarity of a particular course, although it is generally true that most courses focus on the methodology of starting reading.

(4) Remedial education

The fourth category relates to preparation for meeting the educational needs of children requiring remedial help. 12% of respondents noted this aspect as being clearly inadequate in their training. They identified:

- lack of 'skills in remedial therapeutic work' (59), and
- particularly needed to know ways of dealing with 'the increasing number of children with learning, behavioural and developmental challenges' (21),
- 'extra-lesson type strategies to incorporate into rhythmic work' (56),
- 'recognising children's difficulties and then knowing what to advise parents to do about it. Remedial, extra-lesson, counselling?, etc' (12), and
- how to help 'students with special needs' (53).

While introductory lectures are available in most teacher training centres, very few teachers pursue specialist training on the remedial requirements of children with

[2] Celebration of Festivals for children in the seasonal cycle of the year is closely connected to the Christian festival cycle (Easter, Christmas) in the north, but poses a problem for the southern hemisphere where the seasons are reversed.

special needs. This lack of back-up support was especially felt where a school had no remedial specialist and teachers had to cope as best they could, sometimes using mainstream Special Education advisory services.

(5) No blame

The fifth group of respondents found it difficult to lay blame for inadequate preparation, and responses include statements like 'It is hard to differentiate inadequate preparation from personal deficiency' (26), 'It is hard to say because any course really only gives minimal preparation' (39), 'In some sense all training is inadequate in that it cannot fully prepare you for teaching a class. Some things you must learn on the job' (38). And a final comment on 'adequacy'.

> This is a difficult question. I feel in all ways inadequate. But that is the nature of education, always to be developing and growing. Courses plant seeds and it is up to the individual to nurture and grow these seeds and make them living realities, not concepts. I have many seeds to work with for at least this lifetime. (27)

Other responses

Miscellaneous responses, which do not easily belong to the above categories, include one 'wag' who complained that he had not been adequately prepared for 'the poor pay!' (14). This is not as humorous as it may at first appear because in the pioneering years of a school (before union awards applied) some teachers lived on the poverty line. More on this point in Chapter 8. Another teacher was clearly not impressed by his tutors, and commented that he would have preferred to be taught by 'professional adult educators able to give constructive help.' (66)

4. <u>Was there anything [not] in your training that in hindsight should have been included?</u>

The responses to this question are an echo of the previous question ~ about aspects in which teachers felt unprepared or inadequately prepared. Clearly what should have been included is what would have filled the gaps identified above.

The dominant concern was for a preparation for working within the culture of a Waldorf school community. One respondent placed the issue in a wider context when she commented that there should have been 'more work on the Threefold Social Order [because] this is now imperative to take schools into the future both on a collegiate level and within the community' (56); the need for preparation for 'working in a community' was echoed by respondent. (47) Also included was the need for training in 'communication skills' (39) and 'social aspects', (60) and especially 'resolving conflicts.' (4) As with the previous question, skills and strategies for working with parents (4, 12, 22, 38, 39, 57, 64, 69) and colleagues (22, 39, 57, 65, 69) should have been included in their training.

In connection with professional development, some input on self evaluation and peer review, such as 'how to critically evaluate self and others, and accept [critical evaluation] from others, as a process of accountability and support' (39), could have been included. Greater input on 'inner work' (13) or 'meditative work' (35, 60, 69) would also have helped. On the administrative side of a teacher's role 'working with running a school' (37) 'organisational skills' (47), preparation in 'financial management, administration [of Kindergarten], technical management and grants applications' (4) could have been included.

Management issues closer to the classroom include practical class management. This area was covered in the second category of the last question above and will not be repeated here. However classroom management includes not only 'crowd control', but also managing the curriculum. Many new schools must combine classes for financial reasons and this poses specific problems for implementing the Waldorf curriculum, which being developmentally based generally works best with classes having homogenous age groups. Therefore, at least one teacher from a small school believes that strategies for 'dealing with composite classes' should have been included in his training. He would also have liked to have had included in his training a 'more thorough picture of the development of different areas of the curriculum [not just stories, history and language] over the whole class teacher period'. (49)

Other curriculum based comments include the need for 'ongoing improvement and questioning why things are done [educationally]' (39) including being prepared to adapt to 'the modern times and changes' (64) and being more aware of 'mainstream educational methods and skills' (13). One teacher wrote that training should have presented 'a wider world perspective, especially other curriculum drafts [alternative approaches to Waldorf curriculum development]' (14). Another wanted to be presented with 'more sense of reality rather than ideals' (37). On this point, another was even more direct, writing that 'somebody should have told us it [working in a Waldorf school] was not a bed of roses.' (64)

A high school teacher wrote that 'more on links between upper and middle schools' (23) should have been included, and a respondent teaching an upper primary class wanted to have included in her training 'curriculum planning in some detail', as well as preparation for 'high school curriculum and adolescents'. (24) In regard to teaching practice, one respondent wanted 'more on the job training or participation in

teaching in very good schools with good teachers' (33) while another wrote that there should have been 'more teaching practice, more responsibility in teaching practice, and being taken more into confidence by the supervising teachers.' (61)

Conclusion

While generally positive about their training, teachers also appreciate the limitations of staff and resources that gave rise to certain inadequacies in their teacher training. As a result of their teaching experience the responses indicate that they are very clear about what the gaps in their training have been. No clear differences can be found in the responses of those who trained in Australia compared with those who trained, for example, in England, Germany or New Zealand. Gaps in training were identified by graduates from all training centres.

It is appropriate here to compare this survey of Australian Waldorf teachers with that of a study conducted by the Teacher Education Committee of the Association of Waldorf Schools in North America. In the AWSNA survey, the responses of 485 American teachers who had graduated from Waldorf teacher training centres in North America from 1985 to 1990 were analysed.[3] On average the length of their Waldorf training was 1.93 years of which 0.53 years was spent in practice teaching (this varied widely from 0.92 to 0.25 years in different centres). None of the graduates thought this period was *too long*, 34% thought it was *too short* and 41% thought it was *just about right*, the rest were *not applicable*. In judging the value of their 'classroom teaching/internship', 22% said *excellent*, 20% said *very good*, 19% said *good*, and 22% said *fair*.[4] When asked *Did your Waldorf training adequately*

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[3] Respondents include 87 alumni from Antioch University Graduate School, 168 from Sunbridge College, NY, 214 from Rudolf Steiner College, Sacramento, California, and 16 'Other'.
[4] The Survey Report noted that 'Several people mentioned that "Poor" was not given as an alternative. Some even pencilled it in on their own… It should be noted that "Fair" is the lowest possible rating'.

prepare you with skills in terms of parent/community communication? 19% answered *yes*, and 49% answered *no* (the remainder were *n/a*) Further, *in terms of collegial relationships?* 25% said *yes*, 38% said *no* and the rest were *n/a*.

In regard to *'the relative strengths and weaknesses of specific subjects taught in your institute'*, for administration, 8% said *excellent*, 11% said *very good*, 11% said *good*, 22% said *fair*. The AWSNA Survey Report summary noted that 'it seems that we are generally doing a good job with Anthroposophy, Study of Man, the arts and humanities. Areas that need improvement…are preparation for parent/community communication, administration, science, and advising while the students are in the program.'[5] These results seem to be generally congruent with Australian teachers' responses, and both point to the conclusion that some changes and additional core units within training courses in the areas indicated are needed.

It is a fact that over the years conditions in the wider society and in schools have changed. The traditional expectations that parents and students have of teachers, and the nature of the roles that both parents/students and teachers are expected to take, have also changed. When the special challenges, in Waldorf schools, associated with collegiate committee-based decision making in school management, is added to these expectations, it soon becomes evident that these demands require the development of specific skills.

It is evident, especially from the responses to the question about the aspects in which teachers felt they were inadequately prepared (and this is echoed by the AWSNA survey), that the standard core subjects of training must now be supplemented by additional units incorporating skill development in human relations and organisational management. The skills required range from meeting the needs of

adult learners in the lecture rooms of teacher training centres to learning to provide more thorough supervision and mentoring to teacher trainees during teaching practice and beyond. This is a call for the Waldorf school movement to get up to date, and at least on par with conventional teacher training programmes in the areas of professional organisation and management.

In the case of preparing future teachers, teacher training might require longer courses, an increase in areas of specialisation, and addition of specific training in the areas identified as inadequate above. For serving teachers, existing on-going inservice training and professional development must continue, and be extended to fill the gaps left by pre-service training. The next section will highlight the variety of in-service training which the teachers in the survey have been and are undertaking.

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[5] Ibid. From covering letter to the Report by Torin M. Finser for the Teacher Education Committee.

Chapter 6: Section 4

In-service Training and Professional Development

Steiner: 'Teachers should not grow stale..' [1]

When Rudolf Steiner brought to a close the first teacher training course in Stuttgart in 1919, he gave the advice that in order to continue to be effective, teachers should not become stale or grow sour, by which he meant to indicate that a teacher's professional life must be accompanied by ongoing study and self development. The nature of the responses in the Teacher Training Questionnaire to the question;
After your initial training, have you undertaken any further professional training? indicate that this injunction has been taken seriously by teachers in the Waldorf school movement.

Forty three percent of respondents said that they had undertaken, or were currently undertaking, further professional training in Waldorf education. Some examples of further training include:

- part-time teacher training at the Melbourne Rudolf Steiner Teacher Training Seminar (evening courses),
- Steiner units via Distance Education at U. N. E. (Armidale), at undergraduate and Masters level.
- attendance at one or two week Conferences mostly during holiday periods (eg. 'Vital Years Seminars' for Early Childhood teachers[2], High School Teachers

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[1] See Chapter 3, Section 2 'The Initial Teacher Training Course' for Steiner's four injunctions for teachers.
[2] See Chapter 4, Section 2 for 'Developments in Early Childhood Teacher Training' for more detail on the Vital Years Seminars.

- Conferences for Science, Maths, English, History, etc)[3]
- National Teachers Conferences (primarily for Primary teachers) sponsored by the RSSA[4]

Forty percent of respondents had undertaken, or were undertaking further teacher training in conventional courses, such as:

- upgrading initial training from a Diploma in Teaching to a Bachelor of Education
- completed a Dip. Ed. At Murdoch University
- Bachelor of Education at Murdoch University,
- Bachelor of Teaching at University of South Australia
- studying for Master in Education (Art Education) at UNE
- studying for Master in Education (Steiner) at UNE
- studying for Master of Science (Human Genetics and Reproductive Health) at Macquarie University
- studying for Master of Education at Macquarie University
- Diploma of Arts (Sydney University)
- Studies in History at Adelaide University
- Studies in Comparative Literature at Murdoch University

Fifty two percent of respondents said they had undertaken other studies relevant to teaching. In addition to specialised courses relevant for specific areas of the curriculum (such as Sport or Outdoor Education), a wide range of courses in Arts and Crafts were mentioned.

These latter activities served a dual role:

1) professional skill development to assist with teaching children, and
2) personal development and recreation.

Activities in which teachers participated or courses taken included:

[3] Five High school teachers attended a 'Science Teachers Conference' in Spring Valley, New York in 1993. There have been biennial Science and Maths Teachers Conferences at the Mount Barker Waldorf School during the Winter holidays since 1991. These have now broadened their scope to include other High school subjects.

- Speech and Drama, Eurythmy, Music and Singing, Creative Writing, Puppetry and Puppet Making, Painting, Form Drawing, Sculpture, Weaving, Pottery, among others. These ranged from weekly classes to weekend and/or holiday courses.
- Bush and Mountain Leadership Certificate
- Australian Swimming Training course
- Studies in Goethean Science (Rudolf Steiner College, Sacramento)
- Anthroposophically based courses in meditation
- Computer Programming course at TAFE
- Genetics workshop (conducted at Queen Elizabeth Hospital, S. A.)

Asked whether in-service training was a regular feature of their workplace, 90.3% said ‘yes’ and 9.7% said ‘no’ or left the question blank. One respondent who said ‘no’ commented that in-service training and staff development was rather difficult as she was one of two staff member at a newly founded kindergarten, however their in-service activities occur in conjunction with a nearby Waldorf school. Respondents were asked to specify the kind of ongoing study or training in which they currently participated. The following is a list of the major groupings of in-service activities mentioned.

- weekly study of Steiner’s educational lectures in teachers’ meetings
- ‘Child studies’ at College meetings[5]
- attendance at Anthroposophical study groups
- seminars or workshops with local or visiting speakers (average twice per term)

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[4] The RSSA-sponsored biennial National Waldorf Teachers Conferences have been conducted since the early 1980s and are the major source of further training for teachers newly involved in Waldorf schools.
[5] These studies of individual children are considered very important. Through sharing of their observations and discussion, teachers develop a fuller understanding of the strengths and limitations of the children in their care. They provide ongoing study in developmental psychology and promote skill in the observation of children.

- specialised subject conferences during holiday breaks
- annual summer conferences before the start of the first school term
- biennial national Waldorf teachers conferences
- international Waldorf teachers conferences[6]

Concluding Remarks

Chapter 6, in its four sections, has dealt with the nature of the training that current Waldorf teachers have received in their pre-service training, and are receiving through in-service courses and staff development activities. The first section analysed the responses from the sample of teachers surveyed, the second section examined the content of their training, and in the third section the teachers themselves reviewed the training which they themselves received. In this final section, current in-service training and professional development has been surveyed, and it would be fair to say of the sample surveyed that in general Waldorf teachers clearly place a high value on lifelong learning, and schools, within their means, provide and support ongoing in-service training.

[6] Twelve Australian teachers attended the World Conference of (Waldorf) Teachers in Dornach, Switzerland ~ 29th March - 12th April, in 1996

Chapter 7: Section 1

Mainstream Teacher Education in Australian Universities

1. Assumptions in Teacher Education in Australia:

In this thesis Waldorf teacher education has been framed in the context of Steiner's Anthroposophy, out of which emerged his educational philosophy and social theory. In the founding period of the Waldorf school movement its overt aim was to lay the basis for social renewal along the ideals of the Threefold Social Order. While the nurture of the individual spirit is considered to be fundamentally important, Waldorf education also has a vision of a social future created by socially responsible individuals. A social responsibility which was to be fostered by the form and content of the curriculum and the organisation of the school. The assumptions in the educational philosophy and the vision for social renewal have already been described in Chapter 2, Sections 2 and 3. Although the social theory does not seem to have been greatly emphasised in the training of the teachers sampled in the survey, it still remains one of the pillars upon which it rests.[1]

But what are the philosophical assumptions and social aims of orthodox teacher education? What goals are being pursued by teacher education faculties in university courses? To what extent are these goals influenced by federal government education policy? Or compromised by changing political ideology? While these questions are very broad, and open up a vast topic which cannot be seriously dealt with here, it is nevertheless appropriate to at least ask them in the present study. It is

also pertinent because the feasibility of conducting Waldorf teacher training courses as options in university departments of education will be considered later in this chapter.

In general, mainstream teacher educators, like mainstream school teachers, are expected to introduce students to a wide variety of ideas, but cannot promote a particular ideology. Nevertheless they do operate from more or less articulated assumptions about persons, knowledge and the social fabric, and the task of schooling in relation to it.[2] Assumptions about the social fabric built into a curriculum include

> views on what kind of world we are educating students for; what kind of place the school has in the social fabric; who controls the school and the teacher, and what degrees of freedom there are at school and teacher levels; what kind of social fabric we should be aiming for in the future; and what the task of the school and/or individual teacher is, if any, in teaching that aim.[3]

The above quotation, as well as much of what follows, lies at the heart of the educational reform that Rudolf Steiner promoted. Professor Cherry Collins, of the Australian Council for Educational Research, wrote that the traditional curricula in State Education Departments in Australia from early this century were the product of widely shared views about the nature of persons, knowledge and the social fabric in a fairly consensual society. Collins goes on to say that those who set up the Catholic system did not share these views in important respects either as to the nature of persons, or of knowledge, or of the task of the school in relation to society. The settlement among the large majority, however, held for several generations and included the following fundamental assumptions:

- Knowledge was seen, first, as something that existed independent of the knower.

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[1] The results of the Teacher Training survey (Chapter 6, Section 2) in reference to training in 'School Organisation and Management' indicate that the aim of social renewal is not well known and was only cursorily studied, if at all.

[2] Cherry Collins, 'What teachers need to know? The competencies debate', The 1966 Harry Penny Lecture, in *South Australian Educational Leader*, Centre for Studies in Educational Leadership, Vol. 7, No. 3, August 1966

- Knowledge was about facts. Knowledge was about true, verifiable statements laying out an observed, out-there world.
- Knowledge was collected coolly by the head, where reason resided.
- Knowledge was learned inside an assumption of human progress, with our culture - British, white, Christian, industrialised, parliamentary and self-controlled - at the patriarchal summit of progress so far. That is what history lessons gave as the facts. Science was about accumulation of factual knowledge, showing it to be the way of progress towards a better world.
- Knowledge, in short, was seen through a positivist lens inside a liberal assumption about the perfectibility of persons and societies, under the rule of fact, reason and reasonableness.

Collins asserts that although this view of knowledge came, in time, to be built into the very structures of Australian universities and school systems, it has been seriously challenged in recent times. She concludes that our major curriculum problem for the last few decades has been that we no longer believe in many of these post-Enlightenment, modernist premises about knowledge, because of a number of factors: (1) the 'love affair' with science is over; (2) the confident belief in social progress through Western-style rational and reasonable institutions has been battered; (3) we no longer have a positivist sense of truth. We are aware that all knowledge is shaped through cultural perspectives. We do not simply 'see' reality, we interpret. All curriculum ventures, it follows, are embedded in interpretation. While we may fight fiercely for a curriculum which tells important truth and which is in the best interests of young people, we know that there is no such thing as a neutral, impartial, curriculum; and (4) we can no longer pretend that neck-up education is enough. We live in a post-Freudian world where we must recognise the whole person, embodied with desires and feelings, and with an active unconscious, as well as the conscious

[3] ibid, p. 2

mind targeted by traditional education. In other words, the assumptions about knowledge, inside which the curriculum we have inherited made sense, are no longer viable.[4]

Early this century Rudolf Steiner also concluded that many of the dominant assumptions about knowledge were no longer viable, but he framed his objections to the 'modernist assumptions' in a different language. He questioned the validity of the prevailing materialistic thinking and decried the marginalisation of the spiritual; the supremacy and over emphasis on the intellect in education; the neglect of 'feeling' and 'will' in the human being; and the impact of increasing egotism on social life.

With the above perspective as a background, and following a brief overview of the development of mainstream teacher training provision in Australia since the 1960s, this section will consider the Australian government's education policy, especially as it affects teacher education, in order to compare and contrast the 'national agenda' of government policy with the underlying vision of Waldorf education.

2. Development of Teacher Training institutions

At the beginning of the 1960s, the principal institutions for the education of teachers were the government Teachers' Colleges. Even though some teachers' colleges lay within a university campus, the primary-teaching trainees experienced little in the way of formal association with the university, and their training, which was a more narrowly 'technical' in orientation, was guaranteed by the control of the State Education departments. Most of the colleges offered a two-year course for primary and infant-school teachers, and a few also provided some courses for junior secondary

[4] ibid, pp.3-5

level. The main body of secondary teachers was trained at universities by a one-year diploma in education course subsequent to a three or four-year degree usually in arts or science. By the end of the 1960s the universities were responsible for about 40% of all the government school teachers in training.[5]

In 1964 the Martin Committee had recommended the introduction of three-year training for primary teachers, the severance of State teachers' colleges from the authority of State departments of education, and recruitment of staff by open advertisement.[6] Between 1968 and 1972 all the teachers' colleges in each state had extended their primary school teachers preparation to three years, which meant a rethinking and remodelling of the whole teacher education curriculum.[7]

In 1969 the Federal government began to support teacher education programmes that were run by multi-purpose Colleges of Advanced Education (CAEs), and in 1974 the State teachers' colleges became independent of the direct authority of the State education departments. Responding to their greater freedom as CAEs the teachers' colleges throughout the 1970s and early 1980s made considerable changes in their programmes. In those years teacher education gained a richness and depth that it had never previously had.[8] The study of curriculum development increased in importance, and what had been the old 'method courses' were renamed and expanded into the study of curriculum theory and design, as well as techniques of teaching.

In 1987, some proposals by the Federal Minister of Education (John Dawkins) profoundly affected the tertiary education system and teacher education. In 1989, as a result of Federal government policy changes, (to be outlined below), the Unified

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[5] W.F. Connell, *Reshaping Australian Education: 1960-1985*, ACER, 1993, p. 386

[6] Which up to then had usually been recruited almost exclusively from the State teaching service and could be regarded as unduly inbred. (ibid, Connell, p. 387)

[7] ibid, p. 390

[8] ibid.

National System was created which resulted in eradicating the 'binary divide' that separated the universities from the CAEs. The binary system in Australia had, by 1972, absorbed most of the stand-alone teachers colleges into the degree-granting CAEs. Thus a development can be seen whereby from previous State authority, '[t]ertiary education had, *de facto*, become a federal responsibility.'[9] Following the Dawkins 'White Paper' proposals, Colleges and Universities merged, economic rationalism and market forces began to permeate government policy in all spheres, and tertiary fees (in the form of the Higher Education Contribution Scheme or HECS) were introduced.

The process of merging Colleges with universities was not smooth and new universities were created by grouping CAEs.[10] Thus, teacher education became the full responsibility of Universities, and departments or schools of education usually became incorporated in the Arts faculties of universities. This is the *status quo* at the time of writing.

3. Administration and policy in mainstream Australian education

In Australia's federal system, schooling is largely a responsibility of the States and Territories, although there is space for some Commonwealth involvement in schooling brought about by additions to the constitution. As indicated above, up to the 1980s, the Commonwealth left education policy, and particularly curriculum policy, to the States.[11] In 1983 the newly elected Labour government, motivated by a belief that

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[9] Ian D. Brice, *The Development of Post-Secondary Education in South Australia*, Committee of Enquiry into Post-Secondary Education, South Australia, 1978, pp. 45

[10] Robert Brown, 'A View From Next Door: Teacher Education: Problems & Possibilities for Australia and New Zealand', Paper presented to the Conference of the New Zealand Council of Teacher Education, Dunedin, NZ, June, 1996, pp. 2-3

[11] Commonwealth involvement is through the 1946 addition of a 'benefit to students' clause in Section 51 of the Constitution, and the existence of Section 96 which allows the Commonwealth to make grants to the States for purposes that it thinks are important.

education was central to micro-economic reform, employed a 'corporate federalist approach to the development of national educational policy'.[12] The Australian Education Council (AEC),[13] coordinated the development of a national approach to education policy. The Education Ministers of the States and the Commonwealth Minister of Education reached agreement on Common and Agreed National Goals for Australian Schooling, National [Curriculum] Statements and Profiles, and Key Competencies.[14]

Up to this time most Waldorf teachers had received their Waldorf training 'on the job', or from overseas training centres, but a small number began training in 1984 at the newly opened Parsifal College in Sydney. However, the great majority of those who received a State training were part of the dramatic changes that took place in the reorganisation of the mainstream tertiary sector.

4. The 'Education Industry'

The consequences on education and teacher education of federal education reform in Australia from 1987 to 1992 had their basis in economic and industrial considerations. The term of office of the Minister of Education (John Dawkins) saw the explicit linking of education with training in the formation of a new federal Department of Employment, Education and Training (DEET).[15] The National Project on the Quality of Teaching and Learning (NPQTL) arose out of the award restructuring negotiations

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[12] Lingard, B. 'Corporate Federalism: The emerging approach to policy making for Australian schools' in Lingard, B., Knight, J. & Porter, P. (eds) *Schooling reform in hard times*, The Falmer Press, London, 1993

[13] Now the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA).

[14] Lingard, B., Porter, P., Bartlett, L. & Knight, R., 'Federal/State mediations in the Australian national education agenda: From AEC to MCEETYA 1987-1993' in *Australian Journal of Education*, Vol. 39, No. 1, 1995.

[15] John Knight, 'The Political Economy of the Teacher Education Industry, 1987-1992', in Cherry Collins (Ed), *Competencies: The Competencies Debate in Australian Education and Training*, Australian College of Education, Canberra, 1993, pp. 1-20

of the period up to 1991.[16] In 1993, the new Minister of Employment, Education and Training, K.C. Beazley, issued his Ministerial Statement, *Teaching Counts,*[17] in which, in addition to concentrating on the importance of teacher education, he endorsed the National Curriculum Statements and the introduction of Key Competencies into schools. Considerable debate followed these attempted reforms within educational circles, and Brown[18] characterised the polarised viewpoints as:

- education as a commodity versus an arbiter of individual growth and development
- deskilling versus professionalism
- behavioural competencies versus holistic outcomes
- training versus teacher education
- trivialised groups of competencies versus integrative professional education
- private interest versus public good

Alan Reid, a commentator on 'the national education agenda'[19] in an analysis of the then government's educational vision, argued that education had become framed in market terms, in which

> education is a consumption good, students and parents are consumers, and schools and teachers are producers. The key to market success is consumer demand and satisfaction, and this can only be achieved if the 'commodity' meets the needs and expectations of consumers. In education terms this involves teaching an appropriate curriculum, and 'value-adding' to students in a way that the market demands. Not to do this, so the theory goes, is to risk market failure. Thus it is the invisible hand of the market that exercises control over the producers.[20]

Reid's critique of government education policy is strongly biased against what he sees as the 'regulated market agenda', and there is clearly some affinity with Steiner's argument that education belongs to the 'cultural-spiritual' sphere of the social

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[16] *National Competency Framework for Beginning Teachers*, Australian Teaching Council, Commonwealth of Australia, 1996, p. 8.
[17] K.C. Beazley, *Teaching Counts. A Ministerial Statement*, AGPS, Canberra, 1993
[18] Robert Brown, op. cit. pp. 9-10
[19] Alan Reid, 'The national education agenda: Implications for leadership in Australian schools' in *South Australian Educational Leader*, Centre for the Study of Public Education, Vol. 8, No. 4, November 1997.
[20] ibid, p. 4

organism and policy should not be dictated by the economic sphere. The comments relating to parental choice on the type of education for their children, and notions of social responsibility (though framed differently by Steiner) are also consistent with the educational and social aims of Waldorf pedagogy.

5. Competency based training and teacher education

The National Project on the Quality of Teaching and Learning (NPQTL) comprised representatives from the Commonwealth, employing bodies (State and non-State), teacher unions, and the Australian Council of Trade Unions (ACTU), 'but substantially ignored higher education institutions or teacher educators.'[21] The NPQTL was to support the industrial processes of award restructuring and the professional and policy issues on the quality of teaching and learning. It was to link *education* and *training* and resolve tension between the industrial and professional aspects of teaching.[22]

The National Competency Framework for Beginning Teaching, (henceforth called the Framework) was developed by NPQTL as 'part of a broad strategy to improve the quality of teaching and learning in Australian schools. The Framework describes in generic terms what beginning teachers should know and be able to do.'[23] The purposes for which the Framework may be used are in four main areas:

- accurate and comprehensive understandings of the nature of the teaching profession;
- preservice, induction and inservice teacher education;
- assessment of the learning and work of student teachers and beginning teachers; &
- whole school development and improvement.[24]

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[21] McWilliam and Knight, op. cit., p. 98
[22]ibid, pp. 97-98
[23] Australian Teaching Council, *National Competency Framework for Beginning Teachers*, AGPS, Canberra, 1966a, p. 7
[24] ibid, pp.12-24

Through 1993 and in to 1995 the Framework was developed and validated through broad consultations and trialed in the field and thereby moved to finality, being launched March 1996, when associated seminars were held round Australia to introduce it to teachers and teacher-educators. The five areas of competence in the Framework are listed below. Each element is accompanied by a case-summary precis referring to the accompanying Case Study book.[25]

1. Using and developing professional knowledge and values
2. Communicating, interacting and working with students and others
3. Planning and managing the teaching and learning process
4. Monitoring and assessing student progress and learning outcomes
5. Reflecting, evaluating and planning for continuous improvement.

The Framework was intended to be used for setting standards as well as for national teacher registration. Mary Kelly, the Chair of the Australian Teaching Council (ATC), set out guidelines in a circular 'Using the Framework in Standard-Setting and National Registration', which states that: 'The Framework would:

- form the basis of pre-service course approval guidelines, including use in the practicum.
- form the basis of assessing the competence of the beginning teacher.
- underpin judgements about non-standard admissions to the register.

  Using the same Framework for all three tasks helps the teachers, especially the beginning teachers. Using the same Framework in all states and systems helps national consistency and mobility. The Framework is the 'glue' needed to hold together any national registration system.' [26]

Clearly, government policy and the requisite structures to support it are factors affecting the nature of teacher preparation, accreditation and ongoing training. This

[25] Australian Teaching Council, *Case Studies Illustrating National Competency Framework for Beginning Teaching*, AGPS, Canberra, 1966b

[26] Mary Kelly, 'Using the Framework in Standard-Setting and National Registration', Circular from Chair of the Australian Teaching Council, 23/5/96

section may be concluded by referring to the questions posed at the beginning of this chapter, and checking whether a clearer idea may be had of the supports and constraints on mainstream teacher education in Australia.

The government education bureaucracy's national reform attempt arises from assumptions which include the view that the social fabric is primarily economic, and that the purpose of schooling and schools is to serve the economy better by seeing their task as primarily grooming young people for the labour market.[27] However, given that not everyone in the tertiary education sector voted for the government or agrees with its policy, the question may arise as to whether there is a gap between what is government policy and what is being practised in teacher education courses.

[27] Cherry Collins, op. cit., p.6

Chapter 7: Section 2

Teacher Education in South Australian Universities

1. Teacher Education Options in Three South Australian Universities

Despite economy-related constraints, the various departments of education in universities across the nation prepare teachers, in both undergraduate and post graduate courses, for work in schools at Early Childhood, Primary, and Secondary levels, with considerable freedom in respect to the courses offered. This section will investigate the aims, structure and content of preparatory courses for teachers in the University of South Australia, Flinders University and the University of Adelaide.

(a) Undergraduate Courses[1]

All undergraduate courses, at both the University of South Australia and Flinders University are four-year full-time courses or equivalent part-time.

University of South Australia

(1) Bachelor of Early Childhood Education
(2) Bachelor of Education (Junior Primary and Primary)

Flinders University

(1) Bachelor of Education (Junior Primary/Primary)
(2) Bachelor of Education (Upper Primary/Lower Secondary
(3) Bachelor of Education (Secondary Science)

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[1] From Course leaflets (April 1998) available from the University of SA Education Office. Undergraduate Prospectus 1999 and leaflets from Flinders University Admissions Office.

(b) Post-graduate Courses[2]

University of South Australia

Bachelor of Education (Specialisation): 2 year program delivered intensively over an 18 month period, FT or PT equivalent. Prerequisite is a first degree or equivalent. Specialisation include:

- adult and vocational education
- early childhood education
- junior primary/primary education
- secondary education

The course aims to develop skilled and committed educational professionals, who have the teaching skills necessary to promote effective learning in a range of education settings: who have a critical awareness of the broader social, political and cultural contexts of education: and who have the capacity to contribute to, as well as adapt to, a rapidly changing educational agenda.

UniSA offers a range of other educationally directed postgraduate awards from Graduate Certificates in Education to Doctor of Philosophy.

Flinders University

The School of Education offers the following programs to assist students who have completed a degree in a discipline other than Education to embark on teaching and teaching oriented careers.

(1) Bachelor of Education (Junior Primary/Primary):
(2) Bachelor of Education (Upper Primary/Lower Secondary):
(3) Bachelor of Education (Special Education):
(4) Bachelor of Education (Secondary):

Each course requires two years of full-time study or equivalent part-time. The degrees consist of compulsory and (in certain courses) selected topics. To qualify for each degree, 72 units must be covered. Topics cover Professional Studies ~ Education Studies (24 units), Curriculum Studies (36 units), and Teaching Practicums (12 units). Applicants for the BEd (UP/LS) and the BEd (Secondary) must have undertaken study in two recognised teaching areas to major or minor level within their previous

[2] Postgraduate Study 1999, University of SA; Graduate Programs in Education, brochure (June 1988), Flinders University; Leaflets, and Course Handbook 1988, Department of Education, University of Adelaide.

undergraduate degree. Graduates are eligible for registration as teachers with the South Australian Teachers' Registration Board.

A BEd (Honours) degree may be offered to students based on academic merit, either in their undergraduate degree or in the first year of the BEd. These students will undertake a special program in educational research in second year. The School of Education at Flinders University also offers masters and doctoral degrees in education which can be studied full or part-time.

The University of Adelaide

The course content at the Graduate School in Education at the university of Adelaide will be presented with more detail than the others because it is a one-year course which covers a range of academic disciplines and is primarily concerned with the preparation of teachers for secondary schools. The program is also suitable for applicants intending to work with adult learners. The entry requirement for the Graduate Diploma is the satisfactory completion of an appropriate degree or its equivalent from a recognised higher education institution. The course normally requires one year of full-time study, or two to six years of part-time study.

(1) Graduate Diploma in Education

There are three subject areas in the course:

(a) Teaching Practice; guided teaching practice in schools or other educational establishments. Includes observation one week of five single days over a nine week period, a four-week block all in the same school and; a five week block in another secondary school.

(b) Educational Studies; professional studies subjects leading to the development of a broad understanding of the educational process.

- Student-Teacher Interaction in the Classroom
- Curriculum in Context
- Social and Cultural Context of Learning

- Australian Educational Issues (Two options from a range of offerings)
- Professional Studies (Technology in Education and Special Education)

(c) Curriculum and Methodology; develops knowledge and skills needed for teaching particular subjects. Students complete two or three curriculum and methodology areas selected from a range of subjects.

(2) Inservice Degrees

Prerequisites are a University degree plus Diploma in Education, or equivalent.

(A) Bachelor of Educational Studies: The course is equivalent to one-year of full-time study and aims to enable teachers to extend their specialist subject knowledge in depth or in breadth, and to extend their knowledge of related educational theory and practice.

(B) Master of Educational Studies: This course is equivalent to one-and-a-half years of full-time study, and is available to full and part-time students.

The Graduate School of Education also offers masters and doctoral degrees in education which can be studied full or part-time.

2. Observations

What is most obvious about the undergraduate courses at both UniSA and Flinders University is their length. Four years of full-time study for undergraduate BEd courses, and the two-year post graduate BEd awards, which, on top of a three year undergraduate degree means five years of tertiary study before qualifying to work in a classroom. Only the BEd (Specialisation) at UniSA can be 'fast-tracked' for completion in 18 months, and the Graduate Diploma in Education at the University of Adelaide enables graduates to qualify in one year. Whatever teaching award one chooses there is a minimum of four years pre-service training.

Accredited Waldorf teacher training courses in Australia, conducted by Parsifal College in Sydney in conjunction with Glenaeon Rudolf Steiner School, offer a two-year full-time Associate Diploma in Steiner Education. Graduates could be

employed after this two-year training in some States where there are no Teacher Registration requirements for completion of a minimum three or four-year training. However, in Victoria the Victorian Teacher Registration Board sets the minimum requirements for eligibility for registration as a teacher. Consequently, the Melbourne Rudolf Steiner Teacher Training Seminar (a provider of the Parsifal courses) prefers their graduates to have already completed mainstream teacher training, and to complete them if they have not, in order to become eligible for registration and employment.

Teacher registration is a mandatory requirement in Victoria, SA and Queensland therefore Steiner trained teachers seeking employment in any of those States will necessarily have completed a minimum of five and possibly six years higher education before entering the classroom (four years of mainstream and up to two years of Steiner training). As already outlined, this time-frame is consistent with most mainstream post-graduate teacher training courses.

Mainstream undergraduate BEd courses combine professional with general studies, and consist of both core subjects and electives. For example, UniSA provides wide-ranging choice within the *Professional Pathways Options* in their BEd (JP/P) award which includes languages other than English, physical education, the arts, teaching in the early years of schooling, teaching in the middle school, other specialisations and roles in the school curriculum, and training and development with adults.[3]

Up to 1996 the Department of Education at the University of Adelaide

offered, in its Master of Educational Studies award, a subject called 'Progressive Education: Theory and Practice', in which Rudolf Steiner was one of a range of

educationalists studied. Also up to 1996 UniSA (Magill) offered a Philosophy of Education (Secondary) course in which Steiner Education occupied one lecture/seminar. These courses are no longer offered. Currently in the BEd courses at UniSA, one of the *Professional Pathways Options* is the subject Introduction to Steiner Education and Waldorf Schools. This subject is a 4.5 point course which requires attendance at two-hour weekly classes for one semester and completion of a 4,500 word paper. It is available in the BEd (JP/P) as well as an elective in the Graduate BEd (Specialisation) awards. This UniSA option is the only course in South Australia, which offers a serious introduction to a non-mainstream educational philosophy.[4]

3. Professionalism and Competency Based Training

The content of the Bachelor of Early Childhood Education at UniSA has been selected for a closer study. The course leaflet provides a thorough statement of objectives, and states that: "the content of the course is based upon an agreed profile for a graduate of the award which covers knowledge, skills and attributes in the following areas:

- *social context*, eg understand current thinking about the dynamic nature of Australian society and its implications for the early childhood profession
- *professional context*, eg know the legal responsibilities of an early childhood educator and be aware of all relevant regulations governing work in the early childhood field
- *developmental context*, eg understand current thinking about the integrated nature of child development and its theoretical and methodological contexts
- *programming*, eg be able to identify the rationale for development of programs
- *curriculum areas*, eg be able to apply detailed knowledge about all curriculum areas to plan, implement and evaluate diverse and balanced programs appropriate for particular age groups/groupings between 0-8 years

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[3] UniSA Junior Primary and Primary information pamphlet.
[4] From an interview with Tom Stehlik, the lecturer conducting the course (3/12/98). This introductory course carries on a tradition begun in 1976 by P. Rubens and P. Fuss (See Chapter 5).

- *diversity*, eg be aware of and respond sensitively and equitably to the diversity of cultural, sub-cultural, social and family contexts of people in any setting in which they work
- *professional skills*, eg effectively monitor and evaluate their own professional effectiveness and respond to that evaluation
- *research/observation/evaluation/assessment*, eg understand research ideologies, processes and methods; to conduct a responsible research project of limited scope from conception to dissemination/application
- *relationship/communication*, eg communicate effectively, verbally and non-verbally, in the professional context, with colleagues, children, families, volunteers and other agencies using appropriate listening and oral skills, as well as print, graphic and electronic media
- *personal qualities*, eg understand current thinking about ethical issues in early childhood services and be prepared to work within ethical guidelines"[5]

The above profile for a graduate of the award, exemplifies the range and degree of professionalism that is expected of graduates in Early Childhood Education. The points listed closely reflect the national competency standards for teaching, which provide an explanation of what counts as competent teaching at the beginning of a teacher's career. Reference to the booklet called the *National Competency Framework for Beginning Teaching*, and its companion *Case Studies Illustrating National Competency Framework for Beginning Teaching,* will illustrate how closely connected the content of the course is to the Framework.

4. <u>Teacher Registration Requirements</u>

In South Australia one cannot be employed in any school sector without having first registered as a teacher with the Teachers' Registration Board (TRB). The Board is a statutory authority whose responsibilities to the public are dictated by Part 4 of the

[5] Bachelor of Early Childhood Education at the University of South Australia, de Lissa Institute of Early Childhood and Family Studies. Course leaflet April 1988.

Education Act 1972. Division 2 of Part 4 deals with Registration of teachers, and Section 61 of this part deals with qualifications for registration:

> **61**. (1) A person who proves to the satisfaction of the Board-
> (a) that he is a fit and proper person to be registered under this Part; and
> (b) that-
> (i) he holds prescribed qualifications and has had prescribed experiences as a teacher; or
> (ii) he has obtained qualifications and has had experience as a teacher adequate, in the opinion of the Board, for the purpose of registration, shall, upon payment of the prescribed fee, be registered as a teacher.[6]

The prescribed qualifications and experience for registration as a teacher are specified in Regulation 6(1) and (3) of the Education (Teacher Registration) Regulations 1996.

> **6**. (1) For the purposes of section 61(1)(b) (i) of the Act, the qualifications required for registration as a teacher are as follows:
> (a) an approved teacher education degree, diploma or other qualification awarded on satisfactory completion of a tertiary course of pre-service teacher education in pre-primary, primary or secondary education that-
> (i) is of at least three years' full-time duration or part-time equivalent duration; and
> (ii) includes a practical student teaching component; or
> (b) -
> (i) an approved non-teacher education degree, diploma or other qualification awarded on satisfactory completion of a tertiary course that is of at least three years' full-time duration or part-time equivalent duration; and
> (ii) an approved post-graduate degree, diploma or other qualification awarded on satisfactory completion of a tertiary course of pre-service teacher education in pre-primary, primary or secondary education that-
> (A) is of at least one year's full-time duration or part-time equivalent duration; and
> (B) includes a practical student teaching component.

Queensland is the only other State with a similar Board, and shares reciprocal rights with South Australia and New Zealand. Graduates of all teacher training courses in the universities described above are eligible to register as teachers with the TRB. Thus a Waldorf school in South Australia cannot employ a Waldorf trained teacher unless that teacher is able to satisfy the criteria for registration by the TRB as specified in the Regulations under the Education Act. However, a provisional registration may be

[6] Education Act 1972, Part 4, Section 61, p. 3

granted for which conditions and restrictions are specified in Section 61 (2), (3) and (4).

Having established the legal requirements for registration, it now remains to clarify how the TRB assesses teacher education courses in Universities, as well as courses being offered by an alternative provider, such as Parsifal College, or any other non-government accredited college. In other words, what is meant by the term ‘approved’ in relation to a degree, diploma or other qualification, in Regulation 6 (1)(b)(i) and (ii)? The definition is covered in Regulation 6(3).

> **6** (3) In this regulation-
> **‘approved’**, in relation to a degree, diploma or other qualification, means-
> (a) a degree, diploma or other qualification awarded by a tertiary education institution that is a member of the Australian Vice-Chancellor’s Committee; or
> (b) a degree, diploma or other qualification that was at any time nationally registered by the former Australian Council on Awards in Advanced Education or the former Australian Council on Tertiary Awards.

It is evident from this, and other regulations, that the Board does not have legislative power to approve or accredit any tertiary courses, however in Part 4, under Functions of the Board, Section 60(2) does give it a measure of influence.

> **60.** (2) In the exercise of its power under this Act, the Board shall confer and collaborate with the Tertiary Education Authority of South Australia and with other institutions providing tertiary education in this State with a view to ensuring that the students who desire to be trained for the teaching profession receive the requisite education and training for registration under this Part.

In being obligated to confer and collaborate with tertiary institutions the Board, through a representative on the Board appointed by the tertiary sector, participates with the universities during the course design process, for the purpose of ensuring recognition of any graduate who then seeks registration as a teacher, and may at this level influence the approval of the proposed teacher education course under consideration. Likewise, apart from the inclusion of a practical student teaching component as indicated in Regulation 6(1), the Board does not have the legislative

authority under the current Education Act to require the inclusion of specific subject content in teacher training courses.

This section has highlighted the range, qualifications, and length of teacher education courses available in universities in South Australia, and noted their emphasis on teacher professionalism, with its connection to Competency Based Training. It concluded with an analysis of the important role of the Teachers Registration Board of South Australia in administering relevant regulations under the Education Act. This section has provided a benchmark on which to compare mainstream awards with Waldorf teacher education courses, some of which have been outlined in previous chapters, and the legal obligations and requirements for seeking registration as a teacher in South Australia.

Chapter 7: Section 3

Mainstreaming Waldorf Teacher Education

1. <u>Waldorf units within university teacher training courses?</u>

Ambivalence exists amongst Waldorf teachers in Australia about whether the provision of Waldorf teacher training within university departments of education will benefit the Waldorf school movement. Having noted, in the previous section, the outlines of some undergraduate and postgraduate teacher training courses in South Australia, (and given that they are typical of the types of teacher training courses available in other universities around Australia), a comparison can be made between what is being offered in mainstream teacher training and the type of training which is available for Waldorf teachers. A wide range of attitudes were expressed by Waldorf teachers towards mainstream teacher education, and since 88% of the Waldorf teachers who responded to the survey have themselves received a State teacher training, it is interesting to note their ambivalence about the possibility of having Waldorf training within universities.

Reference will be made once again to the responses by current Waldorf teachers to questions in the Teacher Training Questionnaire. These questions were:

> *26) There seems to be a trend towards the inclusion of Steiner/Waldorf units in some mainstream university teacher training courses.*
> *(a) What benefits do you think this will have for the Waldorf school movement?*
> *(b) What dangers might this pose for the School movement?*

Question 26 was included in the questionnaire because, although anecdotal information about Waldorf teachers' ambivalence exists, there was no substantive

data about what teachers believed were the 'pros and cons'. The responses received to question 26(a) and 26(b) confirm the ambivalence. Though opinions differed widely, one teacher's response encapsulates what emerged as the general 'state of affairs' among Waldorf teachers:

> 'Don't know. I am somewhat ambivalent about it. Could dilute the philosophical basis. But on the other hand could lead to recognition of how powerful [the Waldorf school philosophy] is' (68).[1]

Further comments from teachers indicate the range of concerns. Altogether 24% expressed ambivalence, while 10% noted that 'it depends on the lecturer or tutor' (63, 14, 19, 24) for example, whether a constructive and accurate, as opposed to a cynical or superficial, appraisal of the educational philosophy would be given. 38% expressed the concern that 'academia could over intellectualise [the approach to Waldorf teaching]' (45), which could result in 'a watering down of the basic principles underpinning the practice of Waldorf teaching' (33), and this dilution of the aims of Waldorf education could result in its reduction 'to a type of recipe application of methods without grasping first principles.' (26)

Parallel to these concerns are responses which indicate that in general the trend towards inclusion of Waldorf/Steiner lectures or units within mainstream courses could bring benefits for the Waldorf school movement. 20% stated the hope that such courses might provide more teachers for Waldorf schools, or at least 'increase the "pool" of potential teachers.' (44, 43, 60) Some said it was 'hard to judge [even though] at face value it seems a good thing'. (23) Others could not see 'any benefits' (3) or saw 'very little benefit' (7) to the Waldorf school movement. However 62% of respondents believe that a higher profile would result from a wider

[1] The numbers in brackets following a quotation refer to particular respondents of the survey.

understanding and recognition of Waldorf education and this would be the most likely benefit. One specific and salutary benefit of teaching about Waldorf education outside of its own ground could be to ‘stimulate critical evaluation of Steiner approaches, [with the effect of] keeping teachers and schools from slipping into dogmatic practices’(24). A number of comments focused on the specific ‘danger’ of superficiality, such as expressed in the following:

> There is always the danger that some people may think they know enough about Anthroposophy and Steiner Education after a few units, to qualify them as Steiner school teachers. A general ‘watering down’ effect would be the outcome in some cases. However I do see the trend as generally a positive, heartening one. (8)

One respondent (2) thought it necessary to differentiate between two types of courses that might be offered. The first being the introductory type courses for students who want to familiarise themselves with Steiner’s educational philosophy and methods. These students may have no intention of working in a Waldorf school, but possibly aim to use appropriate practices in their teaching in other contexts, for example in conventional school classrooms. The second group of courses would be the actual Steiner teacher training courses for those who want to prepare themselves to teach in a Waldorf school. Obviously, according to the aim, the structure and content of the courses would need to be approached differently. The former, consisting of either a single (token?) lecture or, as in the case of the semester-long introductory course at UniSA (see Chapter 7, Section 2), would not be considered a Waldorf training but only an introductory ‘taste’ which could lead a few students to enrol in a more intensive training programme at an undergraduate or postgraduate level. Locations of these options in Australia have been outlined in Chapter 5. Overseas options appear in Chapter 4, Section 4.

2. Waldorf teacher education within a university context?

Q27: What would have to be added to existing teacher-training courses (in universities) to make graduates eligible to teach in a Steiner/Waldorf school?

A statement which gets to the core of the question was succinctly made by a teacher trainer: 'More basic Anthroposophy, much art, much practice teaching.' (28) This is borne out by the replies of teachers, 64% of whom mentioned the arts as essential additions to university teacher training courses. 54% stated that the study of Anthroposophy was essential. This is hardly surprising, and indeed would be expected.

In addition, the creation of a Waldorf teacher training 'ethos' was considered to be a most beneficial feature of a training course, and this would be more practically achievable in a private College. 'The best thing is to run an independent course' (6) wrote one teacher, meaning in a separate self-contained institution. A teacher-trainer commented that 'ideally it would need [its] own College on campus to let students experience the difference in environment, human relationships, etc.' (11). An example in which the attempt has been made to create a special Waldorf community atmosphere is the BA (Honours) in Steiner Education course conducted at the University of Plymouth, UK (outlined in Chapter 4, Section 4). The Waldorf training takes place mostly in a separate cottage on campus in which students have their kitchen/home room, artistic workshops and tutorial rooms. While the 'student common room' is a regular feature of most mainstream university faculties (especially for post-graduates) the Waldorf ethos, in this example, is further developed by the display of work which students produced in classes, such as paintings, sculptures, craft items, etc., and by staff and students preparing and celebrating seasonal/religious festivals. Such attempts to build small, close-knit, learning and research communities,

in which active and integrated involvement in study and social activities related to the course content and aims, provide a 'cultural oasis' within the wider cultural and academic activities in the university. The Steiner Education students at the Rolle School of Education at the University of Plymouth, like all enrolled students, use other university facilities, including attending other lectures, but have a 'home base' at the Steiner cottage. The comment of the aforementioned respondent (11) could be interpreted as a rehearsal of the value of the traditional university college model in which active membership of a particular college encourages feelings of belonging, loyalty, camaraderie, commitment and community.

Another teacher-trainer expressed his preferred option, which was 'rather than add something to a Uni course for teaching, my ideal would be for students to do an Orientation year, three years of a State [teacher] education course, and a final year in a course offered by an established Rudolf Steiner school. [This would mean] five years of training [but because] we are now taking younger entrants - some 18-21 years of age - with no formal study, I don't believe in most cases we can equip them for teaching with anything less.' (22) We have already discussed the fact that four or five years is becoming the standard minimum requirement in mainstream teacher training.

The idea of a final year within an established Waldorf school points to the third major concern for trainees, that of gaining practical experience in a school setting. 34% of respondents mentioned teaching practice as an essential element for training. This is not surprising, because it is a basic expectation and a requirement by all employers, and Registration Boards. Gaining teaching experience is possible in any school, but the Waldorf approach to teaching is best observed and practised in a Waldorf school and not elsewhere. One high school teacher and teacher trainer made clear his priorities when he suggested that essential to a university training would be

an 'in depth study of Anthroposophy and long term apprentice style practical sessions (at least half to three quarters of the course).' (7) The benefit of this practice would need to be weighed against its practicality.

These responses reflect a group of conditions which some teachers and teacher-trainers believe would have to be fulfilled if a university department of education wished to prepare graduates who would be eligible to work in a Waldorf school. 21% of respondents acknowledged that they could not comment on what should be added to existing university teacher training courses because they were insufficiently informed about the content of current courses. Most of these had trained in the 1970s and 1980s.

It appears that there are two major models to be considered;

- an <u>independent Waldorf teacher training college</u> whose award of successful achievement would be recognised by a university, and hence a Teacher Registration Board, or
- a <u>Waldorf teacher training annexe</u> on a university campus, from which students fulfilled Waldorf requirements while possibly also doing other conventional subjects.

In the survey of training courses around the world there appear several examples of the first model. In the USA Sunbridge College (Spring Valley NY) and Rudolf Steiner College, Fair Oaks, California are two examples where independent colleges conduct Waldorf training at undergraduate level and have negotiated agreements with universities for post graduate awards in Steiner education. In Witten-Annen in Germany, the *Institut für Waldorfpädagogik* conducts a fully accredited four-year Waldorf teacher training course (and has done so since 1994) yet, despite its thoroughness, it only qualifies graduates to teach in Waldorf schools.

With regard to the second model, two examples appear in which Waldorf teacher training courses are conducted within a department of education in a mainstream university. These have set a precedent for Waldorf and mainstream courses to be integrated within a university campus. The first is the previously mentioned BA (Hons) in Steiner Education at the University of Plymouth. This course is a three-level programme over three years (Certificate, Diploma, and Degree) and may be undertaken full or part-time, and a fourth year Post Graduate Certificate in Education is being negotiated. (See Chapter 4, Section 4),

The second, at the Department of Education of Antioch New England Graduate School, USA, offers a graduate program which provides the following options for training: [2]

- Waldorf Certificate; class teaching; early childhood.
- MEd in Elementary/Early Childhood and New Hampshire Certification
- MEd in Elementary/Early Childhood without New Hampshire Certification

The programme accepts applicants with an undergraduate degree who are already familiar with Anthroposophy[3], and is structured over two years when taken full-time. Those unable to study full-time can take the 'Summer Sequence' option, which leads to a Waldorf certificate, and consists of three consecutive July retreats with a full fifteen-week long practicum and independent study between the summers. Since July 1988, the option of a Master's of Education degree for Early Childhood or Elementary Teaching, has been offered through the Summer Sequence program.

Some salient points follow. The first semester of the Waldorf Concentration programme begins with a four-week intensive summer term, during which students

[2] Information from the Catalogue of The Department of Education at Antioch New England Graduate School, 40 Avon Street, Keene, New Hampshire 03431-3516, USA, 1997.

deepen their study of Anthroposophy in relation to Waldorf education. A major portion of the summer term consists of workshops in the arts: eurythmy, speech, music, painting and modelling. According to the prospectus, the focus is on the students' own artistic development and the path of inner growth. Later workshops focus on teaching the arts to children. The 'fall semester' begins with a comprehensive course in Waldorf curriculum, either Elementary or Early Childhood focus. Practice teaching (two 15 week 'internships') in both Waldorf and public schools begins at this time in parallel with the rest of the course. There is a range of electives. Some students taking the MEd Program also undertake a Master's Project.

In this graduate school programme we note that the key components which Australian teachers mentioned in the teacher training survey are incorporated in the course. These components include:

- 'Theoretical and Philosophical Foundations of Education' (encompassing Stages of Consciousness in Human Development, History and Philosophy of Waldorf Education, and Anthroposophy)
- 'Workshops in the Arts', and
- 'Supervised Elementary or Early Childhood Internships' (nearly four months of teaching practice per year).
- 'Curriculum and Instruction, Education and Social Policy' (including 'Children with Special Needs', and 'School Law'), and a range of
- Electives which students can select from the Waldorf programme or from other Antioch New England Graduate School departmental offerings.

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[3] This background requirement can be achieved in a Foundation Studies Program through the New England Waldorf Teacher Training Council, prior participation in a Foundation Year program at other institutes, attendance at special workshops and seminars, and through life learning in a Waldorf school.

No similar arrangement exists in Australia at this time. However, various introductory courses (usually options or electives) have been offered in the past[4] (Chapter 5) and are currently being offered[5] (Chapter 7, Section 2). A partnership arrangement exists between Parsifal College (and Melbourne Rudolf Steiner Teacher Training Seminar) and the University of New England, Armidale, whereby two years of anthroposophically based teacher training, followed by a further two years training at the University of New England, can lead to an undergraduate Bachelor in Steiner Education.[6]

Beginning in 1999 a two-year Graduate Diploma in Steiner Education will be offered at Parsifal College (Sydney) to students who have already completed a first degree. Although this award will not be conducted within a conventional university setting, the Graduate Diploma has been accredited by the Higher Education Board in New South Wales. (Chapter 5 Part 4(b) for details of this award).

[4] In 1975 a one term elective course called *Principles and Practice of Steiner (Waldorf) Education* was conducted at the Torrens College of Advanced Education (Underdale Campus), South Australia, by lecturers Paul Rubens and Patricia Fuss. In 1978 an additional year-long course with the same name was offered for inservice B. Ed. Students. With some breaks, these courses continued until the early 1990s.

[5] From 1997 a semester-long subject, in the *Professional Pathways Options*, called 'Introduction to Steiner Education and Waldorf Schools' was offered in the Bachelor of Education (Specialisation).

[6] Up to June 1997 the Bachelor of Steiner Education at UNE was not considered equivalent to a standard Bachelor of Education because it omitted to satisfy some requirements for mainstream teaching methodology. For one graduate this posed a registration problem in South Australia, though surprisingly not in Queensland. Negotiations for gaining equivalence are in progress.

Chapter 8

Waldorf Teacher Training in Australia
~ Looking Ahead ~

Section 1

Challenges facing Waldorf teachers today

1. <u>Introduction</u>

So far the focus has been on the past. Information about basic aspects of Waldorf teachers' training has been presented. In this chapter the focus turns towards the future The Teacher Training Questionnaire, used to gather data for this thesis, included five questions under the general heading 'Looking to the future'. Question 24 solicited information about what practising teachers experienced as their greatest challenges in schools. It has become fashionable, in keeping with the adoption of a positive outlook towards management, to speak in terms of 'meeting the challenge' rather than 'experiencing the problem', hence the word *challenge* will appear rather frequently in this section. Question 25 asked: 'In this light of these challenges, what skills and qualities training courses should be fostering in prospective teachers?' Question 28 was specifically directed to ascertaining the nature, source and preparation for coping with 'teacher stress'. The responses to these questions will be examined in this chapter.

2. Greatest challenges facing Waldorf teachers today

Question 24: On the basis of your school experiences, what do you think are the greatest challenges facing Steiner/Waldorf teachers today?

For the purposes of analysis, the responses to question 24 were grouped into six major categories which seemed to encompass the variety of 'challenges' mentioned. Respondents identified a range of challenges which they perceived their colleagues to be facing, or were themselves facing. The categories in which the challenges were framed are outlined immediately below and further details will follow later:

1) ***Children*****:** How to continue to preserve the 'forces of childhood' in our contemporary materialistic culture (including some formal schooling) which largely ignores, and in some areas seems to negate, spirituality, creativity and human integrity. 62% or responses referred to issues connected with children.
2) ***Curriculum*****:** How to provide a relevant curriculum for the modern child. 21% commented on this point.
3) ***Colleagues*****:** How to develop a healthy working-together with peers who value professionalism, accountability and empowerment of each other. 21% identified the need to strengthen skills for working with colleagues.
4) ***The school organisation*****:** How to effectively manage the educational, social and economic aspects of the school. 51% mentioned this area as a major challenge.
5) ***The philosophical basis*****:** How to deepen understanding of and commitment to Anthroposophy. 33% considered this area as fundamental to the healthy survival of Waldorf education.
6) ***Maintaining 'healthy' working conditions*****:** How to develop commitment to and maintain effective strategies for teachers' physical, emotional and spiritual health. 43% mentioned their concerns about teacher stress, 'burnout' and the support needed to maintain a balanced life.

In addition to the challenges in the major categories above, 16% of respondents identified the provision of both suitably qualified teachers and adequate on-going in-service training as a major challenge. It is useful to note what percentage of teachers

identified more than one challenge. For example, the majority of respondents identified challenges in three categories.

- 14% of teachers identified a challenge in only one category
- 27% identified challenges in two categories
- 40% identified challenges in three categories
- 17% identified challenges in four categories
- 2% identified challenges in five categories
- no-one identified challenges in all six categories

A general picture of the concerns of teachers will be found in the selection of comments taken from the Teacher Training Questionnaire and grouped below.

1) ***Children:***

There was a, largely implicit, assumption that children are different today from even twenty years ago; that the nature of childhood is different; and that certain conditions in society ~ for example in technological developments in information technology ~ are influencing children's development in a way that was hardly possible one or two generations ago. Hence, one of the greatest challenges facing Steiner/Waldorf teachers is 'working with children today.' (1) Teachers from Early Childhood, Primary and High School settings commented on new challenges in meeting the needs of 'the changing nature of children in relation to the changing nature of society', (39) and 'keeping up with the changes of today's world, and to find meaningful connections in guiding the growing children to understand themselves in the world, and to develop their abilities to cope with life in a creative way.' (5) Waldorf teachers' (especially Early Childhood teachers) great challenge is to develop an 'Understanding [of] modern children and providing the healing they need.' (11)

The idea that conditions of modern life are unbalanced and therefore unhealthy for all, but especially for children, has led to the belief that the task of [Waldorf] education is to provide a counter-balance to the more destructive aspects of Western, materialistic, fragmented and alienated society thereby bringing about healing of children's 'soul life'.[1] This societal condition elicited the following response from one teacher. 'I think one of our big challenges as Steiner teachers is to be modern, to be aware of what is happening in the outer world and the effect this has on children, and find ways of helping to heal, especially preventative measures to protect young children.' (12) 'The need to help children with learning difficulties appears to be increasing.' (68) 'Working with damaged children ~ new behaviours manifesting in children ~ outside the scope of present remedial/curative experiences of teachers. (21) 'The effects of TV and media' (43) as well as the too early 'exposure to TV, computers and computer games.' (32) Coping with 'children damaged by TV [and] the multi-media manipulation of young children.' (55) 'The increasing numbers of students with either learning difficulties or behaviour problems.' (53) The question posed by Waldorf teachers to Waldorf teachers is 'how to protect childhood today' (16) while also meeting technology 'without being perceived as Luddites.' (51) While the aspirations 'to bring healing' appear idealistic and even utopian, they are not an expression of yearning for 'the good old days' or a Rousseauian 'back-to-nature' education, but a contemporary educational response to what are perceived to be the more destructive elements of modern life on children's growth and learning.

2) Curriculum:

Given that the Waldorf curriculum is inextricably related to child development, and because children are perceived to be changing, then the curriculum must also be

[1] Refer to Steiner's comments on this point in Chapter 2, Section 2.

adapted to the present needs of children. Incorporating the belief in reincarnation and concern about the stresses on children which seem to be accelerating certain aspects of their growth, a widely held view among Waldorf teachers is that ‘children entering earth today are awakened in their feeling life too early, so how do teachers today provide a relevant curriculum to meet the modern child whose task at the end of the century is so challenging?’ (16)

Respondents write that teachers are also being challenged to ‘reinvent the curriculum in the light of contemporary times and issues’, (59) to ‘keeping [the curriculum] alive - creative, flexible. It is an excellent education in theory but has to be delivered by good “Steiner” teachers. [The challenge is] keeping it modern; many parents can feel it is outdated - ie. all right for 1920s Germany!’ (48)

In addition to the changing needs of children, there is also the issue of changing requirements of government education policy, especially in ‘national curriculum and [basic skills] testing.’ (69) One teacher expressed the belief that it was necessary to resist pressures to ‘formalise the curriculum due to professional intellectualisation [by] inspectors, society pressures, [or] overly academic colleagues.’ (64) Another said that one of the challenges facing Waldorf teachers would be how to deal with ‘the push for minimum national standards of literacy and numeracy at early ages (eg. grade 3 tests).’ (32) These regulations are seen by some Waldorf teachers as a further expression of the profound misunderstanding of child development. This reinforces the view that such policy changes are motivated by other than children’s educational needs.

3) *Colleagues:*

Many of the points already covered in Chapter 3, Section 3, where teachers review their training and identify areas in which they were inadequately prepared (notably, decision making skills, conflict management and human relations), reappear in the responses grouped into this category as challenges being faced in the workplace. Challenges like 'working in a collegial fashion successfully', (22) 'operating collaboratively to conduct a Waldorf school', (30) 'dealing with relationships with colleagues', (10) 'finding organic forms for administrative and collegial tasks…finding time to observe each other and give feedback'. (60) 'Working in College', (24) 'dealing with colleagues', (27) 'working as a College - equal decision making rights with unequal colleagues?' (66) and finally 'to work effectively with colleagues in managing our schools. Currently a weak area in many schools.' (51)

4) The school organisation:

This category includes organisation and management in the areas of educational administration, the management of social relations between the school and parent community, the wider community, and government bodies, as well as the book-keeping and other financial arrangements between them. For some the wider management task is 'to help bring community to a fragmented society', (16) for others a challenge to 'developing a true sense of community', (21) including 'meeting and respecting parents while still retaining leadership of the teaching enterprise'. (61) Supporting the formation of support networks for 'split families, conflict within the school, too many unreasonable expectations of teachers', (43) 'creating a sense of community' (28), and striving 'to "enfold" our community - culturally, so that children can grow and develop.' (36)

5) The philosophical basis:

'The greatest challenges are to be able to meet the modern world in a healthy way and to include it in the teaching and the development of the curriculum for the future, not to rely on "packages" or on what Steiner said in 1919 only. Also to really understand and be able to communicate the basis of Waldorf education, not only Anthroposophy but why things are done'. (54) 'To "reinterpret" Steiner's indications, and work done by others, to suit local situations and times'. (36) In addition finding 'time for ongoing inner development and study of Anthroposophy' (16) is one of the challenges noted by a third of the respondents to the questionnaire. To 'find time for spiritual development', (38) 'deepening our relationship to Anthroposophy and meditation', (27) 'finding the time to deepen work through private study and meditation - [and getting] a firm grounding in why we do what we do'. (56) Such comments express both a deep yearning for spiritual development and the frustration and struggle to accomplish it. Inner development seems to grow over many years, but the challenge is finding effective ways 'to assist that growth [as well as allowing the] time required for consolidation of the experience?' (63)

6) Maintaining 'healthy' working conditions

Connected to the previous category is the challenge to stay healthy in the work-place by taking care of one's physical, emotional and spiritual needs. One respondent expressed the ideal of many Waldorf teachers when he described the challenge as being 'able to be on top of one's teaching, carry and work for the vision of the school, carry on a meditative life and remain well and joyful'. (26) The fundamental challenge is to remain a committed anthroposophist while trying to satisfy the other demands of

life, or in the words of one teacher 'finding the time and energy for self development and a balanced life'. (61)

Where this does not happen, and it rarely happens satisfactorily for anyone all of the time, a range of symptoms start to manifest. Teachers identified 'danger of burnout', (20, 33, 35, 38) 'stress and overload', (39) which is also expressed as wearing 'too many hats', (68) 'spreading oneself too thin', (57) 'over stretching the capacity to give', (47) not enough 'time for self and family', (23) and inability 'to cope with the sheer work load'. (44) It appears that for many teachers (43% who specified or alluded to this issue as a challenge), the risk or fear of being unable 'to keep going, staying fresh, sustaining commitment, workload, etc.'(25) is at times real and threatening, and as such has become a basic issue of occupational health in many Waldorf schools.

3. Corroborating research

An adjunct and comparison to this study is the research by the Association of Waldorf Schools in North America (AWSNA) of Waldorf teacher-training alumni.[2] One of the open-ended questions in that survey asked *What are the 'burning issues' and questions you currently face as a Waldorf teacher?* The following lists the top seven, what have been called in the present study 'challenges'.

- teacher burnout (low pay/much work) 33%
- communication with parents 18%
- communication with colleagues 12%
- remedial needs 16%
- Are we becoming an elite?
  (too European and expensive, narrow ideas, etc. 11%

[2] Research by the Teacher Education Committee of the Association: Questionnaire of Waldorf teacher-training alumni in Canada and the United States of America. See Conclusion in Chapter 6, Section 3 for more details of this study.

- teacher development (inner, mentoring, etc.) 9%
- professional management and leadership 4%

Interestingly, but not surprisingly, the responses of many Australian teachers are very similar, particularly those relating to the top four points. That 'teacher burnout' was identified by American teachers as a 'burning issue' suggests that this may be a problem in Waldorf schools everywhere. For example, in Great Britain the schools vacancy list circulated by the Steiner Schools Fellowship in May 1995 showed that '16 class-teacher posts unfilled out of 25 Waldorf schools. Similar figures appeared on the vacancy list dated April 1996...During the academic year 1995-96, no fewer than 8 class teachers left their classes through failure or burn out. This phenomenon has been in evidence for a few years.'[3]

Given that 43% of Australian Waldorf teachers identified the maintenance of 'healthy' working conditions as a major challenge, and that specific factors contributing to teacher stress were identified, an analysis of the sources of stress will be made.

5. Sources of stress

Question 28 in the Teacher Training Questionnaire stated:

It is often commented that the greatest stress in Steiner/Waldorf schools is experienced, not as a result of the teaching but, in administration, and in maintaining collegial and parent/teacher relations. Do you agree? (Does this view tally with your own, and the experience of your colleagues?)

The overwhelming response to the major question of agreement was affirmative;

- 78% said YES
- 9% said Yes and No
- 9% said NO, and
- 4% made no comment

[3] Brien Masters, *An Appraisal of Steinerian Theory and Waldorf Practice:,* op. cit. p. 222

The following examples should give some flavour to the figures.

> Agree. There's such a plethora of different expectations from within and between the groups - admin, teachers, parents, students - which have a difficult to define and individually interpreted ethos in common. (45)

> [I agree] mostly. Less meetings for teachers; teachers to concentrate on parent-teacher relations; and forming programmes to meet specific needs of individual children. Massive developmental/behavioural difficulties today; eg. retained reflexes, poor motor skills, poor and short attention spans, emotional problems due to abuse, or insecurities from broken homes, etc. etc. (59)

> Yes I do - although if we imagined a 'perfect' school organisation such that those things were no longer a stress, I think teachers would then identify teaching as stressful. (49)

> Yes, to a degree. People being 'so busy' is often cited as the reason for poor communication and poor process. We need to address this as it causes much distress. (56)

> Yes but it is in the right involvement with this area that one also finds great renewal and strength. My College colleagues (most of them) would agree I think. (26)

> Yes I would agree to some degree depending a lot on the stage of development of the school. These areas may also provide great support. (35)

> In principle, yes - but teaching can be stressful too - a) because of children with special needs (esp. social difficulties), and - b) because of the amount of preparation needed (partly because of an over-inflated sense of self-importance as a Waldorf teacher and the striving for 'perfection'). (13)

> Yes and no. The teaching is stressful too. We teach far too many lessons per week, and it's a difficult task to hold a class for 8 years in primary school. Likewise, the demands of teaching a high-school main-lesson programme are extremely demanding. But I and my colleagues find the non-teaching aspects as stressful. (69)

> This is partly true, but also expecting to teach all day then hold meetings late afternoon or evening is also draining. Teacher-parent relations are also very demanding - I've found monthly class meetings essential. (41)

> The underlying cause of stress in Waldorf schools, to me, seems to be the friction in interpersonal relationships (as in all other human organisations) with parents, colleagues and children. (21)

> Conflict is the greatest stress - [dealing with] it takes so much time and energy. Teaching on the other hand nourishes and sustains one. (19)

> Not entirely, all contribute. (67)

> I have often heard it said, but it is not my experience ~ I enjoy both aspects and they are both hard work (all the time). (55)

> No. The stress is putting it all together. Any one or two areas are manageable. The stress is generated by the lack of resources ~ human, physical and spiritual. (30)

While the assertion, proposed by the question, that the greatest stress is experienced in the administrative and human relations spheres (rather than from teaching), has been agreed to by nearly eighty percent of the respondents, it should be noted that some have challenged its definitiveness by adding riders and provisos. What is evident from the responses is that the work demand in Waldorf schools is high and this affects stress levels accordingly. The major factors influencing teachers' ability to deal with them are the individual teacher's coping skills (meditative preparation, human relations training, life experience in the school setting) and the school's resource base. With regard to the latter, whether a school is newly founded or well established does not make much difference to the demand for teachers to deal with human relations, but it does make a difference to the availability of resources (reference material, copying facilities, science and art materials, etc) and availability of potential collegial support (mentoring advice, administrative assistance, remedial support, etc).

So far the six major groups of challenges facing Waldorf teachers in Australia have been reported. These were compared with similar factors identified by Waldorf teachers in North America. The issue of stress or 'teacher burnout' was highlighted and found to be associated in large part with inadequate preparation in administrative skills and social skills training.

6. Further corroborative research

A Dutch study on career prospects for primary school teachers at Rudolf Steiner schools[4] supports the experiences of Australian and American teachers. The study surveyed Steiner teachers entering and leaving the teaching profession between 1986

[4] A condensed translation of a research report *Career prospects for primary school teachers at Rudolf Steiner schools*, by M.L.M. Schiphorst of van de Blunt, organisation and policy consultants, consulting for the Vrij Pedagogisch Centrum (VPC) [Rudolf Steiner Educational Centre] Driebergen, Netherlands, March 1996

and 1993 and collected quantitative data from thirty Dutch Waldorf schools. In addition a qualitative study, based on interviews of 11 experienced Waldorf teachers (who had each taught an average of more than 15 years), sought underlying reasons and motivations for becoming teachers in a Rudolf Steiner school, and how, based on their experiences and perceptions, their attitudes to work developed or changed over the years.

Much of the research findings, although of value to the Waldorf movement, are not pertinent to this study. However two items are noteworthy. One is the relatively small number of formally trained teachers ~ in 1986, 14% of teachers employed in The Netherlands had received a training from the Rudolf Steiner Teacher Training College, but this increased to only 20% in 1994. The other is the report's conclusions regarding work conditions leading to 'teacher burn-out'. Sections from this part of the report will be quoted in full because they relate closely to similar conditions in Australia and highlight the need for an approach to teacher education which prepares teachers for the kind of challenges likely to be .encountered in the work-place. The numbers on the left of the text refer to the listed item in the report. Some less relevant points of the report (items 1, 2, 7, 8) have been omitted.

> 3. If a new teacher comes to a school where an open, inquiring atmosphere exists, the first few years are in general very instructive, make one enthusiastic and are enriching. Unexpected qualities in oneself emerge.
>
> 4. The teachers are appealed to from all sides. The pressure of work builds up and is quickly experienced as very heavy. Hardly any forces exist in the school organism which can hold back this effect. There is a strong social community of children, the parents, fellow teachers and the board of governors, they all have a tendency to ask more and more from the teacher. The teacher will have to define his limits himself. Private matters, hobbies and/or individual development will have to be integrated into the school activities, or else there will be no time for them.
>
> 5. Through the years one tends as a teacher to build up an ideal picture of the Rudolf Steiner teaching profession which one can almost never attain. This idealism can deteriorate into an undermining force. Teachers then experience a failure in themselves. The ideal picture is not abandoned, the Rudolf Steiner school pedagogy is described by all as very valuable and important.

6. Many teachers who are still teaching at a school have lost their great ideals, worry about the watering down and evaporation of the anthroposophical background and tend to concentrate totally on what is going on in their own classroom. Most teachers indicated that they carry out the class-related activities with great pleasure and that they derive their motivation from them, however, the many responsibilities which have to be borne in this respect were also mentioned.

8.A feeling of loneliness, being out on your own is characteristic for the teachers who realised they were getting into difficulty. There is not a safe atmosphere or space within the school culture to discuss one's own needs, or one does not want to burden fellow teachers with this because they also have problems.

9. If one gets into a conflict, one has the feeling that it gets very personal. If a teacher supports a colleague, the first teacher is also attacked personally. With respect to thinking, a lack of freedom and pressure to conform are experienced. Individualism and non-commitment are encountered in what one does and a great deal of inequality is found in the social sphere. One ends up as a casualty, disappointed in one's fellow teachers.

10. The teachers who are not directly involved in a conflict all experienced an inability to come up with solutions. The school as an organisation has very little ability to solve problems. Little is expected from external support, in general the experiences gained here are even worse.[5]

The report concludes with the statement that 'we have reached the conclusion that at the moment the teaching profession offers very few (career) prospects; in contrast there is a continual threat of burning out.'[6]

[5] ibid, pp. 19-21
[6] ibid, p. 21

Chapter 8: Section 2

Employment prospects for Waldorf teachers

In a questionnaire to Waldorf teacher training graduates in North America[1] (previously cited), alumni were asked to tick the factors which most influenced their decision to embark on Waldorf teacher training.

- 70% of the 485 respondents chose ‘a thirst for spiritual growth'
- 55% noted ‘study of anthroposophy’
- 39% noted ‘a need for career change’
- 31% noted ‘dissatisfaction with teaching’
- 29% ticked ‘friends in Waldorf schools’
- 28% noted their ‘experience as a Waldorf parent’

It is worthwhile noting that the two most important factors for choosing to embark on a career as a Waldorf teacher relate to issues of personal development, especially spiritual development. Professional factors, such as career change and dissatisfaction with the conventional approach. to teaching, rank lower. This raises the question as to whether or not teachers are more willing to accept the various ‘challenges’ in their work environment because their personal/spiritual needs are being satisfied?

When asked what they believed to be the obstacles which most prevented individuals from undertaking a Waldorf teacher training, the following options were ticked:

- 69% were family commitments
- 66% were money (tuition)
- 47% were geographical considerations
- 38% were other financial responsibilities

- 34% were job/career responsibilities
- 32% identified 'time'

While there are no comparable statistics for Australia, anecdotal evidence suggests that similar factors limit the enrolment of students in the existing Waldorf training courses. Financial, family and geographical considerations are certainly the most commonly cited obstacles.

Nevertheless, employment prospects for Waldorf teachers in Australia, in the short to medium term, appear promising. There is an ongoing need for teachers in existing schools, and new schools are being founded every few years. The historical survey in Chapter 5 has shown the positive developments in Waldorf teacher training in Australia (and this reflects similar developments world-wide). While current formal training courses are not supplying the manifest demand for trained Waldorf teachers, there is considerable scope for in-service training of those who are employed. Section 1 of this chapter has provided a rather sombre perspective of the challenges and stresses being faced by Waldorf teachers in Australia and around the world. This perspective has highlighted serious areas of concern which teacher training centres and schools may wish to address.

A more optimistic perspective can also be taken, one which focuses on the fulfilling aspects of Waldorf teaching and contains stories which tell of teachers' experiences of great satisfaction and pleasure, feelings of being of service, having a sense of achievement, of making a tangible contribution to children's growth (not just covering the curriculum) and a sense of professional responsibility, independence and creativity. In some cases teachers have experienced what they perceive to be a rare feeling of congruence between inner spiritual striving and the outer demands of the

[1] Research by AWSNA op. cit.

work. In a rather monastic sense, perhaps not unlike the dedication of some religious teaching-orders, the work is experienced as a vocation. One interviewee said that he could accept the limitations and stresses of the workplace because:

> [T]he sort of person that I am personally striving to become, that I want to develop towards, parallels the job description of what is required of me to be an effective and successful Waldorf teacher. I feel that I have found my calling, a vocational setting where my spirituality, self-development goals and professional skills and qualities are congruent. While this might change in the future, it is so in this phase of my life, and when I compare it with some of my friends' work situations, I feel very privileged. (B)

The above comment, regarding the personal value of the work 'in this phase of [his] life', should alert the teacher trainer/employer to the need to 'factor in' the particular phase of the student's/employee's biography, especially noting how teachers' personal and professional needs change depending on their age and life experience. For example, a young teacher's energy, enthusiasm, commitment and personal responsibilities will very likely be different to those of an older teacher with life experience but also possibly more financial, home and family responsibilities.

Recall the AWSNA alumni questionnaire cited at the beginning of this section, which identified the motives for wishing to become a Waldorf teacher and the obstacles that might prevent it. Personal development and financial limitations and responsibilities figure prominently in the responses. They further indicate that life-stage developments have a direct relevance to teachers' ongoing training as well as their levels of stress. In this respect attention should be given to the questions of biographical development posed by teachers, and what can be deduced from them about the need for (career) counselling and in-service training.[2]

More needs to be done to improve not only the training of teachers, both pre and in-service, but also the working conditions in Waldorf schools. Experienced

[2] This question was asked by the consultants in the research on behalf of the VPC (Rudolf Steiner Educational Centre) in the Netherlands study cited previously, Chapter 8, Section 1.

Waldorf teachers themselves have identified the need for additional skill development, such as in human relations, to be fundamentally important. While each student, in pre-service training, will require the development of different skills and qualities, a general course, containing the core areas of Waldorf pedagogy ~ mainly, Child development, Curriculum development and Methodology, skill development in the Arts, and Teaching practice ~ would need to be extended to include areas of training which hitherto either have been taken for granted, not considered to lie within the province of a pre-service teacher training course, or else only cursorily covered. Refer back to Chapter 3, Section 4 where the topic of 'The "fully-equipped" Waldorf Teacher ~ An ideal training' is examined in some detail.

In the Teacher Training Questionnaire, teachers expressed their opinion that there is an obvious need for the standard core areas of training to be supplemented by additional units incorporating skill development in human relations and organisational management (Chapter 6, Section 3). Supplementary units, such as those suggested below, can readily be offered as in-service courses. Professional development, towards maintaining professional efficiency and occupational mental health, might include the following:

- Strategies for efficiency in work preparation (eg. getting to the essentials)
- strategies for being effective in meetings (eg. keeping to the point)
- strategies for effective decision making
- strategies for managing and resolving conflict
- strategies for managing stress (inner and outer)
- strategies for giving and receiving professional feedback and support

Professional pre and in-service training courses which lead to learning to become more cooperative colleagues might include skill development in the following areas:

- listening/speaking

- group roles and group working
- conversation, discussion, debate (knowing the difference)
- decision making
- achieving consensus
- dealing with personal power (moral use of power)
- learning to delegate
- learning to mediate
- accepting responsibility
- learning to say ‘no’

These skills are basic for maintaining sound human relations, and as such are applicable for every day use with children, parents and colleagues.

Chapter 9

The Road Ahead: Refashioning Australian Waldorf Teacher Education for the Twenty-first Century[1]

1. Setting an Agenda for Reform

Drawing on what has been developed in the previous chapters, the following is an attempt to sketch out the main features of a progressive policy formulation for Waldorf teacher education in Australia as we move into the twenty-first century. To do so it seems pertinent to ask the following questions:

- On what principles should it be founded?
- What form would a progressive reforming Waldorf teacher education policy take?
- How would it be developed?

These are the questions which I believe need to be asked by those involved in providing Waldorf teacher training, both at the 'grass roots' level in each individual training institution, as well as by those interested in formulating Waldorf teacher education policy from a theoretical perspective. Given the relative smallness of the Waldorf movement in Australia, there has hardly ever been a distinction between those who do the work and those who make the policy. Indeed the enterprise of training Waldorf teachers has been imbued, from the beginning, with the idea of 'praxis' (doing it, reviewing it, doing it better, reviewing it, etc), though not necessarily articulated in that way. Waldorf teacher training has been largely

[1] Acknowledgment is made to J. Knight, E. Williams and L. Bartlett for their chapter, 'The Road Ahead*:* Refashioning Australian Teacher Education for the Twenty-first Century', in [same authors as Eds] *Unfinished Business: Reshaping the Teacher Education Industry for the 1990s*, UCQ Press, 1993, pp.139-153. The title (minus the 'Waldorf') as well as the content were indeed apposite for this chapter.

conducted by practising Waldorf teachers who, over time, 'fell' into the role of teaching others because there was no one else to do it. But who are these people, and what forum is there for dialogue on these questions?

Whereas Waldorf schools in Australia have had an Association to support and represent member schools for twenty years, no such body exists for Waldorf teacher education institutions. Given the developments in teacher education that have taken place in the last decade, there is a strong case to support the formation of an association of individuals and groups involved in training Waldorf teachers.

2. A Steiner -Waldorf Teacher Education Association?

The idea of an Association has been voiced in informal conversations for some years, but because the training of Waldorf teachers in Australia has always been conducted on a relatively small scale, and at independent venues with their own approaches, a formal Association that might be expected to set standards or oversee the various training courses seemed premature and unnecessarily bureaucratic. Apart from the 'Orientation Course in Anthroposophy' (which later became the present Parsifal College), there were very few adult education courses, having their basis in Anthroposophy, available in Australia. (Chapter 5 gives an overview). However, by the mid-1990s there were at least nine centres comprising organisations of different sizes, providing a range of introductory courses in Anthroposophy and the arts (three in Victoria, one each in WA, SA, Tasmania, ACT, NSW and QLD). Five of these included teacher education. It seemed appropriate that some kind of dialogue between them should be encouraged, even if only, in the first instance, to clarify what each is doing and share their successes.

A meeting to 'test the water' with regard to the desirability of forming an association of the various groups involved in teacher education took place during a National Conference of Waldorf Teachers in Canberra, July 1996.[2] Although the formation of a Rudolf Steiner based adult (teacher) education association was considered to be desirable, no conclusive resolution was reached other than to 'keep the issue alive'. The issue did indeed remain alive and at a Rudolf Steiner Schools Association (RSSA) meeting in March 1998[3], a discussion paper was presented containing (along with a range of other proposals to do with the organisation of the Waldorf school movement), a proposal recommending the formation of a teacher training association. The emphasis of the proposal in the discussion paper had shifted away from an association of providers of adult education courses in general and had focused more specifically on Waldorf teacher education. The discussion paper recommended the formation of what it called the 'Rudolf Steiner Teachers Training Association' as a way to unite the forces of the various practitioners in the Waldorf teacher training profession.

The discussions provoked by the paper were lively, and increased members' recognition of the desirability of a national organisation. The proposals in the discussion paper were to be taken back to the delegates' own localities for further consideration with colleagues and a considered response was to be prepared. While a teacher training association did not concern the majority of delegates, all members of

[2] The meeting to discuss forming an Association for RS Adult (Teacher) Education was called by the writer and was attended by Rosemary Gentle (Glenaeon Steiner School and Teacher Training), Norma Blackwood (Parsifal College), and Helen Cock (Melbourne RS Teacher Training Seminar) and Alduino Mazzone.

[3] Karl Kaltenbach and Alduino Mazzone, 'The Anthroposophical Society and the Rudolf Steiner/Waldorf School Movement: A Long Term View', a discussion paper developed by the writers on behalf of the Council and the Education Section of the Anthroposophical Society in Australia, March 1998, p. 10

the executive committee of the RSSA have been, and continue to be, involved in teacher education. A response by a member of the Executive, was scheduled for the subsequent RSSA meeting in September 1998, and appeared on its agenda. However, this was deferred to a later meeting due to lack of time. Despite many supportive comments on the proposed reforms, the formation of a Waldorf teacher education association had yet to be discussed at a national level at the time of writing this thesis.

An Association, such as was being proposed in the discussion paper, already loosely existed *de facto*. For example, meetings between several parties in Sydney and Melbourne, mostly in connection with accreditation of the teacher training courses offered by Parsifal College and Glenaeon Steiner School, Sydney, and the Rudolf Steiner Teacher Training Seminar in Melbourne (MRSTTS), had been ongoing for several years leading up to the MRSTTS becoming a course provider for Parsifal College. However, negotiations between the parties in this joint venture, which in part also included the University of New England, Armidale, had been specifically concerned with reaching agreement on how existing courses could be amended to satisfy government accreditation criteria, and on practical issues of service provision.

There are key individuals in the MRSTTS/Parsifal College partnership, who, along with some others in the Waldorf school movement in Australia, have extensive experience as Waldorf teachers and teacher educators. To ensure that the value of Steiner's educational philosophy, and the integrity of the Waldorf school movement, are maintained it is essential that these Australian pioneer Waldorf teacher educators, as well as other qualified colleagues, collectively take a further step in developing Waldorf teacher education. The formation of an umbrella organisation, such as an Association of Steiner Waldorf Teacher Education would provide a policy forum in which professional colleagues could:

- discuss core aims of Waldorf teacher education,
- define the essential components of a teacher training curriculum,
- agree on assessment, certification, and accreditation of courses, and
- set out key components for in-service training.

Research conducted for this thesis has revealed strengths and weaknesses in the training received by existing Waldorf teachers, and has highlighted areas that need to be included in future pre-service training courses. Two notable examples are teacher need for meditative training, and collegial need for interpersonal, organisational and management skills. The desirability of expanding the scope of Waldorf teacher education needs to be accepted. Australian training institutions, which want to stay apace with the rest of the Waldorf teacher training world in reforming the nature and content of their courses, will find themselves in good company. For example, the chairman of the European Council of Steiner Waldorf Schools has noted that Waldorf Teacher Training Seminars are radically re-thinking the way they work and their approach to students of the present generation.[4] Chapter 4 Section 4 of this thesis has given a number of examples of innovative practices, in various Waldorf teacher training centres around the world.

With these considerations in mind refer to the questions at the beginning of this chapter. The challenge for an association of Steiner-Waldorf teacher educators would be to develop a progressive and reforming Waldorf teacher education policy for the twenty-first century. What would such a policy be? On what principles should it be founded? And how would it be developed?

[4] Circular/letter advising of the organisation of the fifth "Symposium on Questions of Teacher Training" (also known as International Waldorf Teacher Education Conference), from Christopher Clouder, the Chairperson of the European Council of Steiner Waldorf Schools, and Jon McAlice, representative of the Pedagogical Section at the Goetheanum, Dornach Switzerland, February 1999.

3. Towards Formulating Waldorf Teacher Education Policy

The following are some areas which require discussion and consideration, and ultimately could lead to the formulation of policy. They neither constitute a detailed description nor do they imply adopting a standard that might ignore changing circumstances of the future.

1) Considerations About the *Status Quo*

To be more than merely symbolic, Waldorf teacher education policy needs to take due account of the existing situation of Australian teacher training institutions or course providers. In keeping with the principles of the Threefold Social Order, the threefold status of Waldorf teacher education in Australia needs to be considered, and these considerations should include the dimension of economic resources and needs as well as the social-political, and cultural-spiritual dimensions ~ that is, the legal constitutional forms and the strength of the anthroposophical basis of the existing Waldorf teacher training organisations. Future development is predicated on feelings of confidence in the integrity and viability of each of these dimensions.

Another aspect to take into account is the tension that naturally arises in the provision of training programmes, especially when budgetary responsibilities are set against educational objectives. Limited budgets tend to curtail creative expression. However, unlike the path taken or forced upon most university Faculties of Education, Waldorf institutions cannot, in principle, accept narrowly instrumental and 'human capital' approaches to teacher education, nor the managerialist and economic rationalist assumptions currently associated with them. It is to be hoped that Waldorf teacher training institutions will never have to become concerned about anything more

than human-sized organisational structures and budgets. An Association for Steiner-Waldorf Teacher Education should argue for working towards principled goals, while bearing in mind the limits dictated by their size and their resources.

2) Communication, Dialogue, and Cooperation

To be effective, a progressive Waldorf teacher education policy needs, in part, to grow out of an on-going dialogue between the various parties who have an interest in it, in an attempt to create a common ground or broad consensus. Insisting on dialogue acknowledges the need to attend to the range of voices which seek to be heard, and the diversity of interests of the various groups involved. Waldorf teacher educators in Australia are mostly practising teachers, or closely associated with Waldorf schools, therefore they cannot be accused of being remote from the voices of the various parties. The voices include Waldorf teachers in the classrooms, Colleges of Teachers, school administrators, and the communities of interest in which teachers have to operate, including school parent associations, as well as the Association of Rudolf Steiner Schools in Australia (RSSA). The latter Association has represented the needs of Waldorf schools in Australia in a range of areas, and key figures in the RSSA are prominent contributors to teacher education provision.

Input from many sources does not mean that every view about what constitutes a progressive Waldorf teacher education, however uninformed, should be accepted uncritically. Nor should the policy group capitulate to unworkable demands, for example, for, abolishing preservice education, only school-based preservice training, the return of apprenticeship models or the like. But it does mean that teachers' views need to be taken seriously, and that the actual changes in conditions of Waldorf teachers' work are acknowledged. Where training courses are thought to have been

impractical, over-theoretical or irrelevant to teachers' work, or the opposite (more likely), too narrowly focused or having an inadequate theoretical basis, these should be considered and addressed. The Waldorf teachers' review of their training, found in Chapter 6 Section 3, highlighted some of the gaps in training.

However, as professional teacher educators, and in most cases working Waldorf teachers, the policy group will have their own areas of expertise, obligations and professional commitments, and these should also be acknowledged.

3) Well Rounded Professionalism

Teacher education is in the fullest sense a process of personal and professional development. A progressive Waldorf teacher education policy will need to take the notion of teacher professionalism very seriously indeed. Such a policy will stress the desirability of systematic professional development by the practitioners themselves. There is also a clear need for self-evaluation and mutual evaluation and feedback, of teacher training curricula and standards. Training institutions should set the standard for this and model evaluation and feedback practices for their students so that this essential feature of teacher professionalism can be carried over into schools.

Truly effective teaching in Waldorf schools in the coming decades will:

- demand an expert knowledge base
- specialised skills, and
- intellectual strength, as well as
- artistic roundness,
- collegiality
- a deep love of children and
- a commitment to their healthy development.

Waldorf teacher education has always maintained that teacher professionalism goes beyond a narrow focus on skills, techniques and competencies. However, it is important to overcome the tendency to both mystify the nature of Waldorf teachers' work (alluding to the spiritual or 'imponderable' elements), and to deny the importance of the development of skills. Competence and skills cannot be separated from values, but the importance of the conceptual and theoretical frameworks which inform and infuse Waldorf practice should be clearly asserted in teacher training courses.

4) Consideration for the Social Sphere of the Threefold Social Order

Central to the purpose of a progressive Waldorf teacher education is the commitment to foster a more democratic and better-educated Australia, without the nationalistic insinuations connected with that aim. Waldorf educators committed to ethical individualism[5] are, by definition, also committed to social responsibility, and would affirm notions of equity and social justice in striving towards a social democratic society, within the broader context of the principles of the Threefold Social Order[6] ~ the 'Rights Sphere' of which is concerned almost exclusively with social justice.

A major gap, identified by the Teacher Training Questionnaire, was the lack of training in the skills required to develop effective collegial and parent-teacher relations. Questions which training centres, and the policy group, need to raise are to do with the degree of emphasis given, in Waldorf teacher training courses, to cooperative work, teaming, collegiality, conflict management, negotiation and community consultation. What are the legitimate experiences to be expected of, or fostered during, teaching practice in this regard?

[5] See Chapter 2, Section 3
[6] See Chapter 2 Section 4

Mainstream teacher education courses usually include in their programmes units introducing students to the social issues of equity, equal opportunity, legal obligations, etc. Can training courses claim to have effectively explored issues of equity and social justice if graduates don't practise them in the school communities in which they work? Can training courses even get away with the claim, 'We taught them, but they didn't learn it'? If social justice issues have not been covered in the training, in what way have the practices in the training courses themselves been complicit in this? It is unlikely that this field is a total non-issue in Waldorf schools, despite the high value placed on human integrity by anthroposophy, incidents of discrimination, sexual abuse, harassment, sexism, etc., take place in Waldorf school communities, and trainee teachers need to have clarified their personal values about them as well as discussed their legal responsibilities as teachers.

Another area to be considered is the training of teachers to work with minorities or disadvantaged groups. How can Waldorf teacher training courses be shaped to assist people, such as aboriginal Australians, to help children in their own communities by introducing appropriate Waldorf methods in indigenous schools? For Waldorf education to be of benefit to all members of the Australian community, a 'good' education must be synonymous with a 'just' education.

5) Diversity and Flexibility

Existing practitioners in Waldorf teacher training institutions, as well as those interested in developing a progressive Waldorf teacher education policy, would no doubt continue to encourage diversity in methods of provision, and flexibility in content and structure. This situation has existed in Australian Waldorf teacher training

from earliest times and, with respect to attitude at least, there is probably not a great deal to change.

The teacher training centres and policy writers should resist any attempts to standardise or centralise Waldorf teacher education, calling, rather for more not less variety of approach. To meet changing circumstances and needs, such as responding to Federal Department of Education policy expectations (eg. National Statements and Profiles), training courses need to have the freedom and the capacity to adjust their courses rapidly (certainly to be able to provide in-service training courses within six months). This might, for example, involve co-opting smaller groups of Waldorf teacher educators to work on the planning and implementing of specific projects for limited and defined periods of time. Such work could take place in an appropriate variety of settings - ranging from a university, other educational institutions, business/industry, ethnic enclaves, settings with unemployed youth, the inner city, aboriginal settlements, towns, or even slums. It could be undertaken in a diverse range of forms, extending far beyond the old mix of lectures, tutorials, reading, and the practicum.

As an overseeing professional body the proposed Association would need to establish very broad, rather than narrowly prescriptive, parameters for Waldorf teacher education courses. It could promote creativity and effectiveness by encouraging, supporting or carrying out pilot studies on a range of courses, and follow through by coordinating funded studies of their outcomes. This type of research should provide a better basis for decision making about future directions.

This highlights the need within the movement to identify and harness people's particular expertise and talents, and make the best use of these people in pre-service

and inservice courses or programmes The utilisation of the resources of Waldorf teachers on sabbatical could be pursued more vigorously in this regard.

6) <u>Making the Teaching Practicum More Practical</u>

The key point to be made about teacher training in general, but teaching practice in particular, is that there is a clear need for more demanding and consistent procedures for <u>assessing</u> trainee teachers and junior teachers.

In the survey, teachers expressed a positive regard for, and acknowledged the tremendous value of, their teaching practicum. However, side by side with the positive valuations are increasing dilemmas associated with practice teaching. One paradox is that students are training to improve the quality of their teaching in some situations where the quality of the modelling is considered (often by the students themselves) to be suspect. Of course negative learning, where trainees come away with the resolve that what they observed was definitely *not* what they would do when they had their own class, is one of a number of outcomes of a practicum, but it is not necessarily the most desirable way to learn.

Not all supervising teachers are ‘master teachers’ who, in addition to having expertise in subject content, are also enthusiastic, lively and imaginative, and have extensive experience to offer trainees. Supervision would involve

- briefing the trainee beforehand on lesson requirements
- giving input on what constitutes an appropriate and balanced delivery of lesson content
- sharing practical classroom management techniques and strategies for behaviour management (usually referred to as ‘tricks of the trade’), and
- giving detailed feedback after their teaching efforts.

Some respondents to the Teacher Training Questionnaire commented that, overall in training, they did not have enough teaching practice, or had too much observation and not enough teaching or were not given enough responsibility. One of the consequences of the use of Main Lesson blocks by Class teachers, has been that many teachers are reluctant to 'hand over' their classes to a novice, because much depends on the careful preparation of curriculum content, and much time can be lost if trainees 'make a mess of it'. Some trainees experience this attitude as a lack of confidence in them, and become disheartened, believing that they will 'never be good enough'.

Some observers have sensed a certain level of over-protection of school students and a feeling of 'preciousness' with regard to other adults being present in a classroom, especially with the junior primary classes. This is understandable from a class teacher's perspective, but for the purposes of teacher training it is essential that trainees have the opportunity to try, to fail and then try again. This is not to blame supervising teachers who, given the pressure of competing roles (for example, clerk, manager, counsellor, teacher) do not have enough time to devote to the instruction of teacher trainees.

The issue of trainee supervision and mentoring requires more attention while trainees are doing teaching practice,and also after graduation. In the former case, more needs to be done by teacher training centres in seeking out good mentors, cultivating cooperation with class teachers, and conducting workshops to teach some of them about best ways to help trainees. In the latter case, consideration should be given to providing graduates with follow-up support over longer periods ~ for example by conducting de-briefing meetings and 'work-shopping' options for dealing with problem areas in teaching. This could occur a few times throughout the first year of their employment, irrespective of whether the school itself provides such support.

One of the roles of teacher training courses is to inject new ideas and practices into schools through their graduates. Given that Waldorf schools are relatively few in number, especially those that are well established, there is a good case for teacher trainees to be given the opportunity to observe innovative practices in a range of other educational settings, such as a State or conventional private school, or in another alternative school. There are also innovative approaches being used in 'sub-school' annexes of some mainstream schools. While trainees would not be learning about Waldorf practice in these settings, they could experience such things as teaming, autonomous learning, group work, community participation, and collaborative policy-making. It may take time ~ these sites would have to be investigated for their suitability ~ and much negotiation, to find places that would be willing to take groups of Waldorf trainees for visits of a day, or for a week, or a longer practicum. Learning about, and seeing other approaches in operation, could be invaluable for injecting some practices which complement those used in Waldorf schools, and would at the least give trainees a view of some of the more innovative practices being tried by other concerned educators.

7) Broadening and Renewing Professional Education

Both the wider educational world and the Waldorf movement know the truism that teacher education requires more than a pre-service component. The paradox of presenting 'theory' about a 'practice' of which students have as yet had no proper experience is well known to teacher educators in general. There is a growing acceptance that the nature and content of initial and continuing professional education should be very different.

The Waldorf school movement is relatively young and still growing. Bear in mind that currently the majority of the approximately fifty Waldorf schools in Australia are less than 15 years old. Waldorf teacher training courses, though not producing enough graduates to satisfy demand, has remained flexible enough to adapt to the changing requirements of schools. However, as the movement as a whole becomes more established, alternative strategies need to be devised to encourage on-going professional development. 'Life-long education' must not simply remain a catch-cry, but must be taken more seriously that it is.

For example, the yearly national Steiner-Waldorf teachers' conferences sponsored by the Rudolf Steiner Schools Association, have focused on particular, often topical, themes and provided an invaluable service, especially to new teachers. While there is no 'hard evidence', such as accurate figures, the phenomenon of increasing complacency, especially of many teachers in established schools, is well known.[7] The writer has observed on many occasions that only a half dozen, or less, teachers from the larger schools (where staff numbers exceed 50), regularly attended national conferences. Why is this so? Is it acceptable that staff in more established institutions can be complacent about their professional development? What incentives are offered by schools to encourage their participation? Are expectations for active involvement in ongoing professional development clearly stated as part of employment contracts?

[7] Anecdotal evidence in Australia indicates that attendance at National Teachers' Conferences by Waldorf teachers from established Waldorf schools, is poor. According to Brien Masters the situation is the same in Great Britain (*An Appraisal of Steinerian Theory and Waldorf Praxis: How do they Compare?* Unpublished PhD Thesis, University of Surrey, February 1997, p. 223). This is also the case for attendance by Waldorf teachers at Anthroposophical Society lectures and conferences. Evidently interest and participation (if at all) is at its peak in the founding years, but gradually wanes as schools become well established.

There are implications for teacher training institutions too. Some teachers who have done Steiner education courses do not take up full-time work, but assume various positions, such as assistants in Kindergartens or teacher aides of various kinds. Many new teachers in specialist areas, such as music, crafts, and foreign languages, and those doing relief work have not undergone a formal Waldorf training and need to have an orientation in Waldorf pedagogy as a way of upgrading their qualifications and meeting the work with more understanding. Waldorf schools, as some already do, could require the new teachers to undertake such training courses, or could employ these teachers on the condition that they undergo retraining. Also, most Waldorf trained teachers, in their basic training, only touched upon a range of non-academic curriculum areas, and many have expressed in the survey the need to develop these further. The provision of specific courses, units or modules to satisfy such specialists needs of Waldorf teachers, is essential.

It can no longer be presumed that full-time employment, as a class teacher (with a six to eight-year tenure[8]) will automatically follow after graduation from a Waldorf teacher training course. However, a range of other employment positions could be available. Therefore, both preservice electives and postgraduate courses need to be made available in response to quite specific employment situations, such as, temporary relieving, or supply teaching, remedial teaching, teaching composite classes, or specialist subjects. These could be made available through summer schools and the like. An implication of this would be that the destination of graduates must be understood to be potentially more diverse than full-time preschool, full-time primary-school class teachers, or secondary specialist teachers.

[8] In Australia, some States have six years in the primary school, others have seven. Primary education in most Waldorf schools around the world, including some in Australia, is for eight years.

The standard duty of a class teacher is to teach the same group of students for from six to eight years, which means keeping up with the changing needs of children's development and the increasing complexity of the curriculum (Chapter 4 Section 3). Given the increasing numbers of Waldorf teachers who do not sustain a six, seven or eight year commitment, it may become necessary to consider teacher training-courses for specific age groups, for example, children from six to nine years old, then nine to twelve, and twelve to fifteen. The shorter time commitment, coupled with the opportunity to work with children in age groups more congenial to the teacher (despite the often heard injunction that a good Waldorf teacher 'should be able to work with all age groups'), would provide more children with the benefit of the continuity of relationship with one teacher. From a staff welfare point-of-view it is valid to raise the question of whether a three or four-year continuity is more acceptable than a six to eight-year continuity, if it avoids the loss of teachers to the movement due to teacher burnout?[9] Such a question needs to be considered by the Waldorf school movement because its resolution would have an impact on Waldorf teacher training.

8) 'Really Useful Knowledge' and Personal Development

Most people embarking on a career in Waldorf education do so with a clear desire to deepen their understanding of human nature and develop a closer relationship with their own spirituality through the teachings of Rudolf Steiner. Foundation studies in Anthroposophy and the arts are usually experienced as personally meaningful and

relevant, even life changing. Waldorf teacher education provides 'really useful knowledge' in relation to child and curriculum development. However, 'relevance'

[9] Having recognised the very different abilities of teachers to work with children of different age groups, conventional teacher training courses in some university Departments of Education, already

and ‘meaning’ are necessary but not sufficient conditions for really useful knowledge because ‘really useful knowledge’ begins with personal experience and the way in which that experience is forged.

Within the Steiner-Waldorf tradition, meditative training, along with classroom practice, often provides the strongest basis of personal experience. When teachers have won for themselves the fruits of meditation and classroom practice, then they will have gained ‘really useful knowledge’ at a non-intellectual level. Despite the fact that the teacher training survey revealed that meditative training was inadequately covered or totally omitted in most Waldorf teacher training courses, guidance on meditative practice, is available in books by Steiner and other leading authors in Waldorf education (see also various training options in Chap. 3 Section 4).

Individual teacher training institutions interested in supporting a progressive Waldorf teacher education policy need to address this important aspect of a Waldorf teacher’s work because an active meditative life is fundamental for teachers’ self empowerment, an empowerment resulting from personal satisfaction and effective and practical application of ‘really useful knowledge’ to create better working practices, and success for students, teacher and school. Given the gap in meditative training, identified in the survey by practising teachers, there is a clear role to be played by teacher training centres in providing in-service training in this area.

Professional training involves inner changes, and self-development is something that naturally ‘happens’ to trainees as a result of that training. Participation in eurythmy classes, doing painting and sculpting workshops, or learning about Reincarnation and Karma, for example, brings about ongoing challenges to trainees to

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offer specific courses in Junior Primary, Primary and Junior Secondary teaching. Some of these are noted in Chapter 7, Section 2.

re-examine themselves, simply as a result of the personal response to their struggles, successes or feelings of failure. Adequate individual and group support is therefore essential. Individual counselling services need to be available. A counsellor (not necessarily full-time) should be seen as an essential member of staff. Where this is not feasible, suitable sources for receiving pastoral care need to be identified in the Waldorf school or anthroposophical movements. If needed, an obvious option is referral to sympathetic counsellors or therapists in he wider community.

Notwithstanding their initial training, the majority of teachers have learned how to teach by continuing to do so on a daily basis for the length of their classroom working life. There is a role for Waldorf teacher training centres to cater for the needs of practising teachers, to deepen their understanding of Steiner's indications regarding 'how' teaching should be carried out. When Steiner enjoined teachers to *make your own fairy tale*, or in painting *start from the colours*, or repeatedly *make contact with the pupils* (to mention only three), what did he mean? How did he mean it to be carried out? Intensive advanced courses, in holiday periods, which refocus and deepen understanding of the first principles of Waldorf teaching, could be offered. This is to counter the tendency of teachers, usually as a result of feeling overburdened, to depend on pre-digested 'how to' content and method guides to teaching what is thought to be 'a-strictly-to-be-adhered-to Waldorf curriculum.'[10] This deepening of understanding is often closely related to the outcomes of meditative training.

9) Beyond Minimum Standards of Competence

Chapter 7 Section 1 has described the emphasis in mainstream teacher education on providing competency based skills. The best of competency based training

[10] Masters, op. cit., pp. 266-7

emphasises excellence and teacher professionalism on the assumption that these will provide jobs for new teachers. The need for competent teachers cannot be denied, but a progressive policy for Waldorf teacher education would have a goal defined in terms of a type of excellence and teacher professionalism that encompasses the realms of imagination, inspiration, intuition, creativity, and enthusiasm, rather than terms of mere standard of competence skills.

In the Waldorf school movement a lifelong education is seen not only as a professional necessity, but as a way of life. The achievement of these worthy goals, in order that they do not remain in the realm of wishful thinking, or become merely empty slogans, will require active promotion during initial training and regular follow-up in conferences and other in-service programmes.

4. Summary and Conclusion

Doubtless there are other aspects that teacher training centres would wish to include in setting an agenda for reform, but the writer believes that the nine areas discussed above are fundamentally important and should certainly be considered by a policy group wishing to develop a progressive Waldorf teacher education policy for Australia in the twenty-first century.

The formation of an Association for Steiner Waldorf Teacher Education has been considered as the most appropriate organisation to formulate such a policy. However, this is not to imply that the ‘real work’ is done somewhere else other than in the existing training centres themselves. The situation in Australia with regard to the provision of Waldorf teacher education has nothing to do with a dilemma of top-down versus bottom-up reform because the leaders or senior Waldorf teacher educators and

those at the ‘grass roots’ are the same people, and there is no bureaucracy separating them unlike the mainstream teacher ‘education industry’.

The writer believes that educational courses which will enable the development of teachers as richly and broadly educated professionals must be supported by the Waldorf school movement. As the wave of economic rationalism passes, such programmes will be increasingly demanded by the wider community. Waldorf teacher educators need to develop a policy which sensitively embraces the current Australian context with its unique cultural, political, and economic conditions. The importance of dialogue in its formulation has been stressed, and the need for transparency in its practices has been implied. A progressive Waldorf teacher education policy has also been viewed in the context of Steiner’s broader Social Theory, but in a ‘rights sphere’ that is socially democratic, valuing and practising the principles of equity and social justice.

The need for much greater diversity of teacher education courses and much more flexibility in their development and provision has been supported, as well as the importance of a curriculum which centres on ‘really useful knowledge’. Attention has been drawn to the need to give increased prominence to teachers’ meditative life by a more thorough preparation in their initial training. For teacher trainers, on the one hand there is need for greater prominence to be given to self-evaluation and mutual evaluation and feedback of teacher training curricula and standards. On the other there is a need for more demanding and consistent procedures for assessing trainee teachers and junior teachers. Amongst these assessment procedures, Waldorf teacher educators need to maintain discussion on ways of preparing teachers with a deep commitment, both to children and to providing an education which fosters freedom of the human spirit, against notions of minimum standards of competence.

The application of Waldorf educational philosophy and methods has been beneficial for a significant number of people, students and teachers alike. Whether Waldorf education will claim its rightful reputation as being a radical (in the best sense) and vibrant force in the Australian educational community, or Waldorf schools will be seen as sectarian enclaves of quaint but harmless eccentrics, will depend to a great extent upon the quality of the education and training of new Waldorf teachers, and of the nature of ongoing inservice training for the existing work-force. Setting an agenda for refashioning Australian Waldorf teacher education along the lines proposed above must surely give direction to the kind of road the Waldorf school movement will take in the twenty-first century.

Chapter 10

Conclusion

The conclusion of the subject of the thesis has already been made in Chapter 9. This final chapter brings to a final conclusion the research process, and reflects on what was learned along the way by the writer.

1. <u>The Primary Research Question</u>

'What are the implications for teacher education of Rudolf Steiner's educational theory and its practice in Waldorf schools?' This was the primary research question of this study. The thesis began with an optimistic attempt to find some answers, but the process of the search revealed, as quests invariably seem to do, that the primary question contained within it many more questions. The answers that were gleaned along the way should be of interest to several audiences, such as:

(1) *Waldorf school teachers*, who, having received training in Waldorf teaching, might find it instructive to reflect on the kind of training they did receive, and review it in the light of their practical experience as well as from a more theoretical perspective.

(2) *the community of Waldorf teacher educators in Australia*, who, faced by the pressing demand for more trained Waldorf teachers, on the one side, and the chronic shortage of financial and human resources on the other, should welcome an independent study which provides:

- a historical survey of the development of Australian Waldorf teacher education,

- objective feedback and data on the training status of the Waldorf work-force (including teachers' views on the strengths and weaknesses of their training),
- an overview of theoretical aspects of Waldorf teacher education (such as what might constitute an ideal training),
- some guidelines towards the formulation of a progressive policy on teacher education, which would take Waldorf teacher preparation into the twenty-first century.

(3) *the community of Waldorf teacher educators world-wide*, who, by and large, know very little about Australian Waldorf teacher education. This study provides a view of the Australian scene in the global context, and should help to connect the common aspirations of Australian and overseas Waldorf teacher educators. It may perhaps, prove comforting to discover that the challenges being faced by Australians are similar to those they faced in the part or are currently facing.

(4) *the wider educational community*, especially academics, research students, and teachers interested in learning more about Steiner's progressive educational philosophy and the implications of his educational theory for teacher education.

This study has been a first attempt to explore this little known by-water in what otherwise is a wet land of literature on teacher education. There is a descending order of availability of literature on the topic beginning with Progressive Education, to Waldorf Education, and least of all, Waldorf Teacher Education. Hopefully this study has been a seed planted on the banks of the by-water.

However, as a study it is only a beginning and therefore suffers from the limitations often experienced by inexperienced hikers who discover along the way, often too late, that they have forgotten something vital. In this case, to continue with the analogy of the hiker, the knap-sack was too small to be able to carry comfortably all the samples found along the way. Five of the nine Chapters could easily have become a

thesis in their own right. Consequently a perceived lack of space curtailed inclinations to further develop certain sections. For example, insufficient justice was done to the explanations of some key ideas underpinning Steiner's educational thought.

Likewise, the writer experienced the personal limitation of not being a reader of German. This fact limited access to source material written in German, which is considerable. Apart from not being able to read Steiner's work in the original form, the use of other resource material, by German speaking Waldorf writers was limited to a few documents kindly translated by German colleagues. Explanations in Chapter 3, on the historical aspects of the initial teacher training course conducted by Steiner, and Section 4 part 2 of Chapter 4, would have benefited by further input from German texts.

Much more could have been written about the unique features of Waldorf training courses listed in Section 4 of Chapter 4. Interesting developments in South Africa, North America, the Scandinavian region and Eastern Europe could not be pursued in detail. Nor was there mention of the Waldorf teacher training efforts in Ecuador and Brazil.

The Survey of Australian Waldorf teachers was not ideal. What would have been more desirable is a larger sample of randomly selected Waldorf teachers. As was pointed out in Chapter 6 Section 1 however, high response rates and strictly random samples are probably unachievable among Waldorf teachers! Respondents in the categories of Early Childhood, Primary, High school, and Teacher Training, provided invaluable data, but some of the questions in the questionnaire proved to be ambiguous, and extra information (such as date of birth) could have been sought. Follow up interviews were used to remedy weaknesses of some parts of the questionnaire. However, the prime aim of the survey was to capture as broad a range of views and

observations concerning Waldorf teacher training as possible: it is considered that this was achieved.

4. Further Research

There is scope for further research on aspects of Waldorf education and Waldorf teacher education in the following areas.

1) ***Research concerning historical and cultural developments,*** comprising studies of developments in Waldorf teacher education in other countries, and the training courses in countries which have not been approached in this study, such as Eastern Europe and South America. Also, there are very small but growing developments in Waldorf education in India, S. E. Asia, the Philippines and Japan. Up to and including recent times prospective teachers from these countries received their training in Europe or USA. Research is needed on the approaches being used or required to prepare Waldorf teachers in non-Western cultures. Attempts have already begun in South Africa and these should be studied and the results published. Similarly, research on the approaches being applied to prepare Waldorf teachers to work in non-Christian settings is needed. Are there any unique features of the training for Waldorf teachers working in predominantly Jewish, Islamic, Hindu, Buddhist, or other settings?

2) ***Research concerning the development of specific training institutions:*** How have teacher training institutions adapted their curricula and course structures to the needs of their environments? To what extent have Eurocentric curricula and methods been transformed? What have been the 'evolutionary' steps in the transformation? What modifications have been made to course structures, course content and assessment procedure, for example, in order to gain accreditation of their awards. There are a

number of Waldorf teacher training centres in Australia, and a deeper study of one of them would be a fruitful topic of research.

3) ***Research concerning motives for becoming Waldorf teachers, and remaining in the Waldorf school movement, or leaving it:*** Why do Australians choose to become teachers in Waldorf schools? What factors contribute to them remaining in the movement? Or if they do not remain in the movement, what are the factors influencing resignations, dismissals, transfers, or retirement? What is the incidence of maternity leave, stress leave, and illness? How wide is the range of working conditions, including salaries, work load, holidays, sick leave, superannuation, professional development, study leave, and sabbatical leave. Is there a relative difference between kindergarten teachers, primary class teachers, high school teachers, and specialists (such as art, craft, eurythmy, sport, and administrative staff)? There are anecdotal claims that employment conditions (with regard to income, work load, stress, resources, assistants, facilities) are not as good in Waldorf schools as compared to State schools? On the other side claims are also made that the degree of enthusiasm, the cultural richness, positive attitudes and commitment to children, are higher than in other schools. How valid are these claims?

4) ***Research concerning the degree of implementation, in teacher training institutions and Waldorf schools, of Steiner's Threefold Social Order ideals.*** Steiner's Social Theory occupies a whole section in Chapter Two, and the results of the Teacher Training Questionnaire (conducted as part of the research component of this thesis) indicate that teachers were, to varying degrees, familiar with it. There is scope for research on the extent to which the principles of Threefold Social Organisation, implicit in the Social Theory, are being studied and applied in the work-place? Is

there a gap, and if so how wide is the gap between the theoretical possibilities and the practical realities at the teacher training college or school level? What aspects of Threefold theory have Waldorf institutions tried to implement in the past, and what is the current status in this area? Do they have a 'vision' for developing this important aspect of Waldorf philosophy? How would they foresee its implementation?

5) ***Research concerning selectivity of content used by teacher training institutions for the preparation of teachers.*** For example, given that the *Konferenzen* were published in English only in the mid to late 1980s, to what extent have the insights gained by the 'praxis' or 'reflective practice' method implicitly and explicitly used in the *Konferenzen* (Steiner's conferences with the college of teachers at the first Waldorf school in Stuttgart), been incorporated in English speaking Waldorf teacher training courses today? Additionally, to what extent are original texts and indications by Steiner, apart from the *Study of Man* lecture series, being studied in teacher training seminars?

6) ***Research concerning best practice in 'teacher renewal',*** including meditative or other methods used to assist or help prepare teachers to maintain their equanimity and renew their enthusiasm and inspiration out of the spiritual well-spring of anthroposophical spiritual science and contemporary spirituality.

7) ***Research concerning the use of electronic communication systems*** for conducting Distance Education type Waldorf teacher education courses. Given the high value placed on human to human contact in Waldorf education, what are the advantages and disadvantages of using telephones, faxes, Email, Internet and similar technology? What would be required to counterbalance the effects of isolation resulting from this form of study?