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prepared to become

INASTE

International Network
for Academic Steiner
Teacher Education

the next generation of Waldorf Teachers

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The International Network for Academic Steiner Teacher Education

In 2019, celebrations are taking place around the globe to commemorate the 100-year anniversary of the opening of the first Waldorf school in Stuttgart, Germany. All over the world, the number of Waldorf schools is growing rapidly: at the beginning of the 21st century there were 850 schools in 57 countries (Werner 2001); today, in 2019, there are 1150 schools in 65 countries. As Waldorf schools work creatively to explore ways to further evolve to meet the needs of a new millennium, educational programs to prepare future Waldorf teachers are faced with the question of how best to meet the urgent and widespread demand for creative, resilient, responsible, perceptive, and open-minded individuals, who are well-prepared to become the next generation of Waldorf teachers.

From the outset of the Waldorf movement, the preparation to become a Waldorf teacher always involved Waldorf-specific teacher education. For many years, such programs offered their own certificates or diplomas that qualified graduates to teach at Waldorf schools. Within the past two decades, however, a steadily increasing number of programs worldwide have started offering accredited bachelor's and master's degrees in Waldorf Education, and some Waldorf-affiliated programs also offer doctorate degrees in Education.

INASTE has played an important role in this ongoing process of establishing Waldorf Teacher Education within an academic context. It developed out of a symposium, "European Networking of Steiner Teacher Education – a New Roadmap" initiated by the Zentrum für Kultur und Pädagogik in Vienna in 2007, which invited all the European institutes for Waldorf teacher education to take part in assessing their status quo and plans for future development. In the process of this and further symposiums (2008 in Vienna, 2009 at the Donau University Krems), it became clear that the transformations in the landscape of European higher education based on the Bologna Process meant both an opportunity and a challenge for Waldorf teacher education to redefine its own position within the realm of higher education. International collaboration among colleges, universities, and institutes offering programs to educate Waldorf teachers would help stimulate, inspire, and foster this process.

This initial network of 27 participants, the "Europäische Konferenz", formulated the intentions and goals for future cooperation. On an internal level, the network defined its aim of providing for regular communication among member institutes, stimulating the further development of study programs, exchanging research findings, and coordinating exchanges for both students and faculty among member institutes. On an external level, the network aim was - and is - to build an international, scientifically oriented platform that represents and supports member organizations with respect to issues of educational policy. Taking account of education science and general pedagogy, the network asserts the great potential that lies in the Waldorf approach, and aims to increasingly establish Waldorf education as an essential factor not only in European, but also in global education (see also: Willmann 2006).

In March 2010, the first formal structures and an agenda were created for the newly titled "Europäische Hochschulkonferenz für Waldorfpädagogik". In autumn of 2011, the name of the network was modified and

translated to "European Network for Academic Steiner Teacher Education", or ENASTE. After membership was extended to Universities in Israel, New Zealand, and Brazil, in 2017 the network finally became INASTE, the "International Network of Academic Steiner Teacher Education".

These changes in name over the course of the past decade reflect the consolidation of the cooperation between members of the network, which has allowed for an increasingly international and global orientation. Meetings of network members take place twice annually: once a year at the INASTE headquarters at the *Zentrum für Kultur und Pädagogik in Vienna*, and once a year at one of the other member institutes, allowing members to develop insight into the work of their INASTE colleagues. In 2011, collaboration among network members resulted in the publication of a compilation of essays on Waldorf Teacher Education (Willmann 2011). The network has also organized three large, international congresses in Vienna, aimed to establish Waldorf teacher education within the broader context of education science: in 2011 "2020: The Future of Teacher Education", in 2013 "The Educators View of the Human Being", and in 2015 "Transformations – Education in a Rapidly Changing World". A further congress, "Realizing Humanity: Perspectives in Education" will take place at the Diplomatic Academy in Vienna, on May 13-15, 2020.

The 100-year anniversary of the first Waldorf School in 2019 also means the 100-year anniversary of Waldorf teacher education. In honor of the occasion, INASTE members have collaborated to create this brochure to provide an overview of Waldorf Teacher Education within an academic context, as it takes place today at INASTE member institutes worldwide.

Carlo Willmann

INASTE, Co-founder and Chairman

Jennifer Kleinfurher-Irwin

INASTE, Coordination and Communication



INASTE members in Avignon, France, May 2019

From the left: Jarla Geerts, Willem Meesters, Tonnie Brounts, Wilfried Sommer, Gábor Kulcsár, Dirk Randoll, Katarzyna Cieplinska, Jost Schieren, Axel Föller-Mancini, Johannes Wagemann, Matthias Jeuken, Melanie Guerra, Peter Lutzker, Leonhard Weiss, Carlo Willmann, Ida Obermann, Dagny Ringheim, Caroline Bratt, Niclas Kohl, Jennifer Kleinfurher-Irwin

Aims and Intentions

1. INASTE is an independent worldwide network of academic and academically oriented institutions that offer Waldorf teacher education programs.
2. Member institutes of INASTE aim to provide a scientific, research-based and artistic approach to the study, development, and teaching of Waldorf pedagogy. They do so in the form of conferences, congresses, publications, and cooperation.
3. The theoretical foundation of Waldorf education – anthroposophy – is approached in a discursive, critical and productive manner, taking account of relevant thinking and research.
4. Teaching is viewed as an artistic process. A teacher's qualifications thus need to include not only knowledge of his or her field and methodological and diagnostic skills, but also specific observational and social skills. INASTE member institutes see art - both in general, and in the form of artistic practice - as an ideal instrument for helping to develop a professional teacher's personality.
5. The idea of the development of the free individual in a social context and based on democratic values is central to the educational approach.
6. Peaceful and responsible social coexistence and a sustainable, respectful treatment of the natural world also belong to the core value which INASTE members strive to embody in their work as educators.
7. INASTE member institutes reject any form of neglect, oppression, manipulation, or unequal treatment based on cultural, social, religious, or biological differences. Every human being has the right to education as the basis for the free development of his or her personality.

Waldorf Pedagogy and Educational Science

Waldorf schools are among the best-known and most commonly encountered institutions to arise from the progressive education movement. With the exception of Montessori schools, there is no other comparably significant alternative school movement in the world. Yet despite the successful and positive development of Waldorf schools, educational science has either barely taken account of the educational approach of Waldorf pedagogy, or - as in the case of German educational science - has often sharply criticized its theoretical foundations.

Anthroposophy, which is both the foundation and the inspirational basis for Waldorf pedagogy, can also be seen as the problem preventing a more widespread acceptance of Waldorf pedagogy from the point of view of educational science. A neutral, research-based and objective scientific analysis of Waldorf pedagogy has foundered, to date, in the face of the theoretical challenge posed by anthroposophy.

Turning Point: Empiricism

Even if, on the one hand, the theoretical foundations of Waldorf pedagogy are often questioned, refuted or ignored on the part of educational science, the practice of Waldorf schools has been the subject of extensive research within the past fifteen years. More than 100 empirical studies on Waldorf pedagogy have been carried out internationally, positioning Waldorf schools among the best-researched schools in the context of progressive education. In Germany, Heiner Ullrich collaborated with Werner Helsper on a comprehensive empirical study of the so-called “class teacher years” (grades 1-8). Ullrich’s students followed him by producing numerous empirical qualitative studies of Waldorf pedagogy. These are complemented by the more quantitatively oriented studies by Dirk Randoll, as well as further qualitative studies by Heiner Barz. Other large international empirical studies have taken place in Great Britain, Sweden, the USA and Switzerland. Overall, these studies of Waldorf pedagogy make for a good report card. On the basis of the measurement criteria for empirical education research, Waldorf schools have a competitive profile internationally. Former Waldorf students have an unusually strong sense of identification with their school, a high degree of satisfaction regarding their profession, a high level of social engagement, and are more likely than non-Waldorf peers with similar graduation levels to engage in professions which require autonomous thinking and creativity (such as teachers, doctors, engineers, and artists). Waldorf teachers, despite the fact that they are generally paid less and enjoy fewer amenities than public school teachers do, nonetheless strongly identify with their jobs, are highly motivated, and have a lesser risk of burn-out syndrome than is typical for teachers (Helsper 2007, Barz 2007, Randoll 2013, Liebenwein 2012).

Waldorf Pedagogy in an Academic Context

In addition to the increase in empirical research regarding Waldorf pedagogy, the past decade has also seen a pronounced change in Waldorf teacher education, which has, since 2007, become increasingly established in an academic context. In the course of academically oriented changes based on the Bologna Process, new BA and MA programs for Waldorf pedagogy have been developed and accredited. This development has furthered

the emergence of a new scientific and research-based culture within Waldorf institutions. The groundwork for this movement was laid in the 1980’s by the Teachers College in Stuttgart, which initiated a colloquium of educational scientists and Waldorf teachers, who, to this day, continue to regularly submit publications and initiate discussions that make Waldorf pedagogy more visible within the scientific community. Since 2010, the Alanus University in Alfter and the Rudolf Steiner University College in Oslo have collaborated to publish the scientific online journal “RoSE” (Research on Steiner Education), which is published biannually (www.rosejournal.com). The contributions are chosen on the basis of strict criteria in a peer-review process, and they are usually published both in German and in English. The INASTE network, which brings together representatives from all of these and further initiatives, belongs clearly within this context.

All the above-named publications, initiatives, research projects, and institutional developments demonstrate that Waldorf pedagogy is beginning a fundamentally new period of development in the 21st century. In its nearly 100-year history in the 20th century, it was focused on expansion through the establishment and further development of its pedagogical practice and the founding of new schools, while its pedagogical approach was affirmatively and often somewhat uncritically based on Rudolf Steiner’s work. With the beginning of the 21st century, a deep transformation has begun to take place, placing increasing relevance on scientific orientation and openness to research-based dialogue with general educational science, while continuing to cultivate the unique and distinguishing richness of a Waldorf approach.

Jost Schieren
Alfter, Germany

The Anthropology of Waldorf Pedagogy

Every approach to education is based on anthropological ideas and principles that are an *“inextricable part of our day to day actions”* (Meinberg, 1988, 10). One of the essential and sometimes controversially discussed characteristics of Waldorf pedagogy is that it explicitly addresses the understanding of the human being that underlies its pedagogical approach (Kranich, 1990; Ullrich, 2015; Schieren, 2016). As Rudolf Steiner, founder of Waldorf pedagogy, once formulated:

“Everything that needs to be taught and learned should be developed out of knowledge of the developing human being and his or her individual dispositions. True anthropology needs to be the foundation of education and of teaching.” (Steiner, 1915-1921/1982, p.37)

The thought that ideas regarding education need to be founded on a substantial understanding of the human being is one essential aspect of a pedagogical approach which focuses on the child at the center of all teaching and educational practice.

Anthropology as the Basis for Individualized Pedagogy

As Steiner described in the essay quoted above, educational practice that is guided by “the developing person and his or her individual dispositions” is fundamentally different from educational practice that is determined by societal demands. The wishes and interests of “the economy” or “the state” should not determine what and how teaching is carried out in school. Rather, the continual striving of teachers to determine the needs, developments, and undiscovered potential of their pupils should be the deciding factor as to what goes on in the classroom. This approach to education requires intensive work with anthropological questions and themes, to allow for a deep understanding of children. It is for this reason that such study is continually encouraged and cultivated, both in Waldorf teacher education and in faculty meetings in Waldorf schools.

Anthropology as Heuristic

In the teacher education institutes within the INASTE network, the anthropological foundations of Waldorf pedagogy are approached in a manner that takes account of, and bears reference to, contemporary scientific discourse. Anthropological and anthroposophical ideas and terminology are not approached as dogmatically held truths, but rather they are understood as a form of “heuristic”, meaning that they are practiced as a method of thinking about humankind which can incite new experiences, and thereby motivate deepened reflections on human experience (see also Rittelmeyer, 2001, p. 316).

Holistic Understanding of the Human Being

Waldorf pedagogy aims to cultivate an open, anti-reductionist understanding of the human being, consciously approaching topics from diverse viewpoints and perspectives. In the course of Steiner’s lectures about “The Study of Man”, he emphasized that the human being can be seen not only from a “physical” perspective, but also

from a “soul” and a “spiritual” point of view (Steiner, 2019/1996). These three different ways of understanding the world correspond with three levels of human existence. On a physical level, the human being has a body that complies with physical and biological laws. As a soul being, he or she has an individual inner life expressed in feelings, thoughts, and will impulses - which heredity and socialization alone cannot fully explain. As a spiritual being, a person has the potential to reach beyond the limits of subjectively constructed meaning, to experience concepts and ideas whose truth transcends individual subjectivity. The human being is thus approached and understood in terms of bodily existence, in terms of sociality and emotionality, and in terms of spirituality and the ability to achieve knowledge and - by extension - freedom.

Development in Community

The anthropology underlying Waldorf education places particular value on abilities of self-development and of self-transformation. Rudolf Steiner describes the basis for these abilities, among other places, in his main philosophical work, the “Philosophy of Freedom”. Here, the human being is described as striving both towards individual autonomy and also towards social responsibility. This dual striving is expressed in what Steiner defines as the “fundamental maxim” of free human beings, which is “to live in love towards our actions, and to let live in the understanding of the other person’s will” (Steiner, 1995, p. 90). Elsewhere, Steiner describes clear patterns of development in the human biography that happen in roughly defined periods of seven years. Yet even within these patterns, there is always variation resulting from differing dynamics in the interplay between individual and social impulses. This is why Waldorf pedagogy places particular emphasis on age-appropriate social spaces and the development of social relationships and community on the one hand, and on individually pursued projects on the other. Common practices in Waldorf schools, from the conscious promotion of a heterogeneous but close-knit class community and a stable relationship between the teacher and students over a period of up to eight years, to the comprehensive individual research projects typically carried out in eighth and twelfth grade, are examples of concrete applications inspired by this anthropological concept.

Leonhard Weiss
Vienna, Austria

Anthroposophy in Waldorf Teacher Education

Waldorf education and Waldorf teacher education are based on a broad range of fields of knowledge and experience. Teacher education programs thus incorporate numerous relevant topics from the humanities and natural sciences, including general pedagogy and educational science, psychology, neurology, the arts, and philosophy. A unique attribute of Waldorf teacher education programs is that they also incorporate the study of anthroposophy, which forms a basis for much of the pedagogical anthropology, the methodology, and the didactics of Waldorf schools. Anthroposophy, which was first developed by Rudolf Steiner, can be understood as a spiritual practice based on a holistic understanding of the human being. It is a path of knowledge directed toward the attainment of encompassing and objective insights into human nature, based on exact observation and a highly developed meditative practice. It aims to help people develop “consciousness of their own humanity” (Steiner 1923/1975, p.61). By addressing not just the physical, emotional, and intellectual dimensions of human experience, but also the spiritual, this consciousness ties the human being to the spiritual dimensions of nature and the wider cosmos. “Anthroposophy is a path of knowledge which aims to guide the spiritual in mankind to the spiritual in the universe” (Steiner 1924/2007, p.13).

Anthroposophy thus extends the realm of human knowledge to include a science of the spirit. At the same time, it has been the founding impulse for innumerable practical applications: biodynamic farming, social banking, organizational development, art, architecture, dance, theater, and medicine are some of the fields where anthroposophy has inspired fundamental innovations in approach and practice. Waldorf education is a further example, and probably the best known.

The close relationship between Waldorf pedagogy and anthroposophy has sometimes been the focus of criticism, in that anthroposophy is seen as an outdated view of the world (Ulrich, 2015). It is not so much the schools themselves that are criticized – their success in practice is hardly contested – but rather the “suspicious esotericism” and “dogmatism” of the underlying anthroposophical ideas.

What such critics fail to note is that Steiner himself warned of the risks of an unquestioning and belief-centered esotericism, and even more of any form of dogmatism. The foundations of anthroposophy lie in epistemology: the questioning of the limits of human knowledge, and the search for methods by which those limits can be extended. The notion of a “dogmatic anthroposophy” – in which beliefs are transferred without the experiential process by which knowledge is individualized – is thus self-contradictory. The very goal of anthroposophy is the extension and further development of human knowledge and human consciousness: the exact opposite of narrow-minded, unquestioning dogmatism.

In this context, it also becomes clear why Steiner vehemently warned against Waldorf schools becoming a kind of “Weltanschauungsschule”, a school that propagates a defined and pre-determined worldview (Steiner, 1923).

This stance has far-ranging and practical consequences for teacher education. First, a Waldorf teacher needs to have a broad base of knowledge in a wide variety of disciplines, so that knowledge and approaches understood in an anthroposophical context can be brought into fruitful dialogue with other disciplines and in other

intellectual contexts. Waldorf teacher education in an academic context also has the responsibility to engage in meaningful research-based examination of current Waldorf practices, thus creating a further basis for fruitful exchange with educational scientists in the context of ongoing educational research. Such dialogues have, in fact, increasingly demonstrated points of intersection and correlation in a variety of relevant fields, perhaps most notably in the case of recent neurobiological research.

A further important consequence for teacher education is that the approach to anthroposophy itself within teacher education programs needs to be as objective and as open-minded as the approach to any other discipline. Concepts such as seven-year patterns of development, the three-fold view of the human being, the role of the temperaments, or reincarnation and karma are approached as possible ways of understanding the human being and the world – ways which need to be questioned, discussed, continually reinterpreted and, above all, explored within the sphere of individual experience. They are heuristic models, upon which pedagogical perception can be practiced, sensitivity to social dynamics can be tuned, and impulses can be derived to inspire creative and innovative teaching. Experience has shown that through working with anthroposophical content, students of Waldorf pedagogy are able to develop qualities such as authenticity, mindfulness, creativity, and, in particular, capacities for astute perceptions of children’s development. These are abilities that are valuable for any educator, regardless of place or context. Working with anthroposophy in Waldorf teacher education programs is meaningful and valuable insofar as it helps to inspire and support teachers in the development of such qualities, and thus in extending and developing themselves.

Carlo Willmann
Vienna, Austria

Peter Lutzker
Stuttgart, Germany

Waldorf Pedagogy Around the Globe

As the centenary of Waldorf education is upon us, it is a good time to take stock and assess the development of the approach taken over the last hundred years. From its beginnings in Stuttgart, Germany, the Waldorf movement has steadily expanded and is now well represented on every inhabited continent and in an ever-growing range of cultural and geographic settings. From Central Park to Central Australia and from the Andes to the Himalaya, children are being educated in Waldorf schools and kindergartens. This expansion speaks to the continued relevance of Steiner's pedagogical insights and their continuing attraction to parents all over the world.

The growth of Waldorf pedagogy is clearly an educational success story. After phases of expansion in Western Europe, North America, South America and Eastern Europe, the current focus of growth is in Asia. The expansion of Steiner pedagogy is impressive yet at the same time it is not without difficulties; I wish to highlight a few of these here.

The notion of expansion includes that of a point or "center" to expand from. This raises questions of the relationship between the periphery and center. Is the center a focal point, a reference for growth? What is its influence, does it have "authority" or status, and (how) does this influence affect how Waldorf education adapts itself to new environments, situations, peoples, geographies and cultures? In short, how does Waldorf education travel? And with what does it travel? Does it move around the globe lightly, or does it take baggage with it?

Rudolf Steiner, the founder of Waldorf education, spoke of an "ideal curriculum" (1919/2000, p. 164), a universally valid spiritual archetype based on the needs of different age groups. Over decades, a commonly accepted curriculum has been developed from Steiner's indications. Steiner's intention was for teachers to work with the "ideal curriculum" in a creative manner and to explore it dynamically, so they can respond adaptively to the students being taught; he called this "reading the child" (1924/1997, p. 79). An implementation of a Waldorf curriculum without this adaptive process significantly narrows and constricts the nature of teachers' work. Added to this are the many Waldorf traditions that have arisen over the years. When traditions from one continent and culture are transferred to another, tensions can arise between what is being taught and the situation or context it is being taught in. Here, again, creativity is called for in the way traditions are adapted from one culture to another.

This process of seeking to localize Waldorf education within new settings is one that many teachers have been working on for years. Recent work by Rawson (2017) is noteworthy in that it seeks to theorize this adaptation process. However, there is not yet an established body of research to indicate, for instance, how minorities experience Waldorf schools, or what possible guidelines there might be for the adaptation of the curriculum.

Areas which need attention can include the teaching of history, the use of literature, which festivals to celebrate, the relationship to place, seasonal references and so on. If these are taught with a Western or European focus in non-Western settings, there is a possibility of colonial thinking being normalized or valorized, regardless of

good intentions. How might the curriculum look in countries which are not majority Christian, which are post-Christian, where European norms and traditions do not apply? How are diverse and local viewpoints to be made visible and acknowledged?

It is no longer just a question of Waldorf education moving from a "center" to the periphery. Over recent years, the periphery has come towards the center, and countries where Waldorf education has been longest established are themselves changing demographically as populations become progressively more diverse. This raises the question of how Waldorf educators need to respond to this transformation. The Intercultural Waldorf School in Mannheim is one answer to this question (Schmelzer, 2015).

As Waldorf education develops further, it needs to remain adaptive to all students and cultures, be these Indigenous, immigrant, or increasingly diverse. It needs to acknowledge and explore alternative histories, striving to be anti-discriminatory and anti-repressive while embodying a decolonial mind-set. In this way, I believe Waldorf education is working towards social justice and the renewal of society as Rudolf Steiner intended.

Neil Boland
Auckland, New Zealand

Action Research in Waldorf Education

The challenges that need to be overcome by people who work professionally in an educational setting are diverse. Be it kindergarten, school, or a social institution: educators work with young people who are involved in dynamic developmental processes. These pose challenges and require guidance: mental, emotional and volitional development is fragile, and subject to crises. The effectiveness of a teacher's response to an individual child can hardly be judged from outside the situation. For a teacher to productively explore the question of what worked, or what didn't work in a certain situation, he or she needs to develop an inner distance to the situation, taking into account not only the circumstances themselves, but also his or her role within them. This process of educational research, known as "educational action research", focuses not on broadly standardized studies or theories, but on discoveries arising from specific situations within educational practice which are systematically evaluated, analyzed, and set the broader context of education scientific discourse.

Action research is possible within all areas of educational practice. It is becoming increasingly established in early childhood education, in curative education, in social work, in youth work, as well as in other educational contexts. Regardless of pedagogical approach, didactics, or educational resources, education always takes place within the medium of goal-oriented communication. Action research has the advantage of looking not only at the outer factors influencing a teacher's approach, but also seeing how these play out within specific social interactions.

Educational action research has come to be understood as an important part of professionalization within teacher education (Soucoup-Altrichter, 2012). Educators work with people whose autonomy is not – or not yet – fully developed, and they are in a continuous process of seeking practical solutions in concrete situations. To avoid dichotomous detachment of educational practice from scientific theory, educational action research offers a fundamentally research-oriented approach in which teachers work with their accumulated professional knowledge and experience, and at the same time gradually develop distance to their own work, creating a space in which new theoretical insights can arise.

Educational Action Research in Waldorf Teacher Education

Waldorf education has always held the aim and intention that teachers maintain a consistent inquisitive, investigative, research-oriented approach to their work. Such an approach was taken by the founder of Waldorf pedagogy, Rudolf Steiner, and he recommended it to teachers of the first Waldorf school: their work as teachers should be imbued with continuously revived inquiry, aimed at developing a deepened humanistic understanding of any given situation. He challenged the thinker to always take him or herself – including personal traits and one-sided dispositions – into account. Steiner also emphasized the importance of self-education as a means to correct undue subjective influence in a pedagogic-therapeutic context.

The research-oriented approach characteristic of Waldorf education is not reduced to the activity of individual teachers. Its real profile emerges within collective processes: when teachers share their research in the faculty meeting, colleagues can become engaged in each other's questions and insights. Steiner expressed this

intention in faculty meetings which he led as a contribution to the development and consolidation of the first Waldorf school in Stuttgart: exact observations and notes taken on individual students were discussed in a way that pedagogical understanding and new paths for action could arise (Steiner 1919-22/1998). Such a casuistic orientation within teacher education was unique and unparalleled in 1920, but is now becoming increasingly and broadly established as best common practice (Wernet, 2006).

Learning processes always depend on individual conditions, opportunities, and personalities of students and teachers, as well as the particular situation of schools (or institutions). Because of this, "solutions" within developmental processes can never be standardized. In an educational context – somewhat similar to an artistic process – research processes require that an adequate and appropriate response be found to meet the individual and particular situation as it reveals itself. The impossibility of standardizing educational practice calls for a quasi-artistic habitus, which adapts to the uniqueness of each individual student and the particular intonation of the situation (see also: Foeller-Mancini 2016). When such an approach to understanding educational practice becomes a topic that is studied and fostered within (Waldorf) teacher education, theory and practice become interpenetrated in a new and productive way.

Axel Foeller-Mancini
Alfter, Germany

The Arts in Waldorf Teacher Education

Waldorf schools are filled with art. Children make their own textbooks, full of drawings and colorful, hand-written texts. Stories they hear in class are reflected in their watercolor paintings, feelings swimming across the page of color. Singing and flute music float from the classrooms, mingling in the hallways. In eurythmy class, poems or music inspire movement. Stone carving, woodwork, metalwork; orchestra practice, recitations, and theater plays... The question that visitors pose is: "How do they do all that, and still have time to learn?"

The role of art in Waldorf schools differs from the place it has as an "extra-curricular activity" in many other school systems. Waldorf schools aim to educate children holistically, not only in their cognitive/intellectual faculties, but also in the realm of their feelings and social abilities, as well as in their ability to implement their impulses in productive and fruitful actions. By involving the arts in classroom activities, teachers vastly enrich the pupil's experience of lesson content: in a fourth-grade geography class which has involved landscape painting, the sculpting of a topographic map, regional folk-songs and legends, and descriptions which vividly illustrate polarities within the landscape, pupils will come away with a far more intense experience of the geographical region than if they had focused on memorizing names on a map and lists of abstract features.

What is true in working with children is also true in the education of Waldorf teachers themselves. Art courses in teacher education programs are important for helping future teachers to develop the technical skills and artistic abilities they will need to work in different artistic mediums with children. Yet just as important – or perhaps even more so – are the rich experiences which students can have when working artistically in a Waldorf teacher education program, which further their personal development. These experiences hone skills of sensitive perception, of creative problem solving, and of self-motivated learning. They allow students to come in touch with their own creative potential – which will become their greatest resource for inspiration when working with children. Moreover, artistic experiences can be reflected upon, forming a rich basis from which to understand the human being in a full and comprehensive manner: an understanding which lays the groundwork for helping children to develop fully and comprehensively, to the greatest of their individual potentials.

Visual Arts in Waldorf Teacher Education

While drawing and painting play an important part in Waldorf teacher education, preparing for painting lessons and chalkboard drawings and helping to bring sensitivity and clarity into the student teacher's relationship with the world of color, Rudolf Steiner also put particular emphasis on sculptural modeling as an integral part of teacher education (Steiner 1924/1997, p. 57). He went as far as to say that "One should hold as a basic principle: a teacher who never learned sculptural modeling doesn't really understand anything about child development" (Steiner 2012/2004, p. 153). What made Steiner see sculptural modeling so important, and as so apt for helping to teach future teachers to reach beyond the content of what they needed to transmit, and to achieve a substantive grasp of child development?

Clay is the material most commonly used in modeling courses, so thinking about the quality of this medium can serve as an example to help formulate an answer to this question. When clay is fired in a kiln, it becomes

hard, solid, and brittle, as we know it in the form of ceramic plates and cups. Unfired, as found naturally in the earth, it can be mixed with water indeterminately, to the point of becoming fluid. The clay in an art studio is just the right midpoint between these two extremes: fluid enough to be easily moved from one form to the next, but firm enough to stay put in the form in which it is modeled. This quality of clay finds close correlation in the quality of living forms: living forms are solid, but in a fluid state of transformation over time.

Sculpture is a study of forms. Organic, living beings, be they plants, humans, or animals, all have a different relationship to form than do non-living materials. If an inorganic form is solid, it maintains its form unless acted upon; fluids take the form of the vessel holding them. In the case of organic beings, on the other hand, form changes over time, in a dynamic interplay between forces from within and forces acting from the outside over the course of the being's life span. When a plant, animal, or human being dies, the form dissolves. This simple fact reveals the intimacy of the relationship between life-giving forces and form: in living beings, form is a direct expression of life force, an interplay between fluid and solid. A study of organic forms, as they metamorphose over time, is perhaps the most direct way to reach an understanding of life forces.

Waldorf education is not about transmitting dry, lifeless knowledge content. It is about conveying content in a way which resonates with the life forces in the child: with the child's current state of development, with the child's fantasy and imagination, and with the kind of thinking that can grow, develop, and ripen with time into abilities and actions. By working with clay, future Waldorf teachers can learn to harness their own life forces: if they over-work the clay, it becomes dry, brittle, and the form may fall apart. Too little inner engagement leaves a limp and lifeless blob of material. The teacher-student needs to find his or her own uprightness, if the form is to stand upright; his or her own inner balance, if the form is to be balanced; and an inner sense of wholeness, if the parts are to work as an organic whole rather than an agglomeration of individual parts. What student teachers do, think, and feel works through their hands and becomes directly visible in their work, helping to develop an experiential understanding of the life forces that regulate patterns of development and transformation in living beings, including the development of the child.

Performing Arts in Waldorf Teacher Education

In breathing, grace may two-fold be.
We breathe air in, we set it free.
The in-breath binds, the out unwinds
And thus marvelously, life entwines.
So send thanks to God when you are pressed
And thank Him when He gives you a rest.

*Im Atemholen sind zweierlei Gnaden:
Die Luft einziehn, sich ihrer entladen.
Jenes bedrängt, dieses erfrischt:
So wunderbar ist das Leben gemischt.
Du danke Gott, wenn er dich preßt,
Und dank ihm, wenn er dich wieder entläßt.*

J. W. von Goethe

A group of students in a teacher education program stands in a circle, facing each other. It is eurythmy class, and they are working on a poem by Goethe, in which the poet describes the pendulum of breath, inhaled and exhaled in a steady rhythm that is echoed in the verse. The students are instructed to first move inward toward the center of the circle, then back to the circumference. Their rhythm corresponds to the pendulum of the

spoken words. First, the movements are disjointed. But with practice, the movement begins to flow, until the impression arises not of a group of individuals, but rather of a common circle, expanding and contracting in taut rhythm, without falter. It is the circle that is breathing; the students simply make that motion visible.

This first step of a eurythmy exercise can illustrate one of the central skill-building roles of performing arts coursework within Waldorf teacher education: practicing forming social processes. Be it simple exercises like this one, or far more elaborate processes - like the orchestra and theater performances which the students of Waldorf education will later, as teachers, guide in a school setting - the performing arts often involve the coordination of a group of people. The cooperation between members of the group needs to be formed and refined until the timing is just right. This quality of artistic performances can be carried over to classroom dynamics as well. Success, be it in the classroom or in the school play, is the magic moment when - to use the example above - “the circle begins to breathe”: the moment when the whole is greater than the sum of all the individual contributions.

In the second phase of the eurythmy exercise described above, the students work on the third and fourth lines of Goethe’s poem, where breath is compared with soul gestures of “distress” (or “binding”) and “release” (“unwinding”). It quickly becomes clear that the gestures of sadness, distress, and pain lead to contraction, and, therefore, corresponds to the contracting of the circle; joy and happiness release pressure, allowing for expansion. Students only succeed in differentiating their movement to express these lines artistically if they have both developed enough skills and a sufficient repertoire of movements to do so, and if they are also able to inwardly conjure an experience of the respective emotional gestures.

This second phase illustrates two further qualities that performing arts work help students to develop – and this holds true both for students of teacher education, as well as for pupils in schools. First: artistic expression cannot take place unless the artist has developed a set of skills with which to express himself. Such skills – be it playing a musical instrument, dancing, acting, or singing – require work to develop. The more practice a person has had building up such skills, the greater the richness in the vocabulary of artistic expression. Practicing an art form not only trains the will necessary to stick to the task, but also enables the joy of accomplishment when developed abilities allow for increasingly rich expression. Second: artistic work involves emotions. To work with feelings artistically, a person is challenged to be in touch with their emotions, and this can lead to skills (such as empathy and compassion) that are indispensable for a future teacher.

In the third phase that the students work on in the above example, the class takes on the final two lines of the poem. Here, Goethe challenges his readers/listeners not to let themselves be carried away by their emotions, but to work consciously with emotions and to see them from a higher perspective. Rather than simply giving oneself up to joy, and hoping that troubles be quickly forgotten, he suggests that both joy and bitterness can be embraced as necessary polarities marking the swing of a pendulum in a course of biographical development. Learning to maintain equanimity in emotional storms is part of growing up - and continues to be a challenge, even in adulthood. Expressing these lines of the poem in eurythmy requires a two-fold gesture: joy makes the heart expand, and one can forget oneself in happiness; but thankfulness for the joy brings a solid inner core of depth to the emotion. Under “distress” a person stiffens, contracts, or wants to hide within themselves, but a

gesture of thankfulness brings forth uprightness and grace in carrying one’s load. It usually requires a good bit of eurythmy practice to have the inner agility to express such seemingly disparate emotions simultaneously and yet distinctly.

The work on such a task can stand as an example of a further value which performing arts have in teacher education: that of encouraging self-education. A pupil in a Waldorf school should feel like they are seen and understood by their teacher, both in abilities and in shortcomings, and that they are both challenged and supported to develop to their highest potential. This calls for teachers who are conscious of their own strengths and weaknesses, and who take an active hand in working on their own self-development. Performing arts always place the artist at the center of artistic expression, be it in the artist’s breath and movement (in instrumental music), voice, intonation and modulation (recitation and singing), movement (dance) or all-around presence (acting). As such, working with the performing arts is an ideal way to become self-aware, and to take action in transforming or further developing existing dispositions, be it in on the level of body language and speech, on an inward emotional level, or on the level of conscious self-formation.

Jennifer Kleinfurher-Irwin
Vienna, Austria

Matthias Jeuken
Stuttgart, Germany

Waldorf Teacher Education for Kindergarten and Class Teachers

The educational programs for learning to become a Waldorf teacher involve both the ideas, methods and practice-based traditions of Steiner pedagogy, as well as knowledge and ideas from other theoretical and didactical sources.

The aim of Waldorf schools is to qualify, socialize, and strengthen the individuality of children and youth to the point where they, as adults, can relate to the world from a place of trust, independent judgment, dynamic knowledge, and personal initiative. This aim requires that teachers understand the basic needs of children in the course of their developmental path through pre-school, school and youth. Such knowledge forms the basis for a holistic pedagogy that aims to take into account the body, soul, and spirit of the human being.

In addition to respecting the individual, Steiner education is built on the idea that all activities connected with school should be organized with respect for the society and plurality of cultures in which the students live and participate in. Both socialization and the acquisition of knowledge and skills needed in society are necessary aspects of an education towards individual freedom. It is, after all, in community and in the context of contemporary culture and society that each individual develops his or her field of action, unfolding their potential to lead a life that integrates and provides space for personal capabilities, perspectives and convictions.

Waldorf Teacher Education for Kindergarten Teachers

Entering a Waldorf kindergarten or preschool means entering the world of the small child, a world of wonder and enthusiasm. Here children are immersed in a setting that encourages learning about the world in an inspiring and exploratory way. Children's consciousness, at this age, is still open and transcendental. Kindergarten teachers not only need to know this, but must also be able to encounter it in a responsive and mindful way. The teacher is the grown-up in his or her group of children, nursing little problems, maintaining a positive social dynamic among the children, and opening up possibilities to learn from the world, to learn cooperatively, and to learn for the sake of learning.

In Waldorf pedagogy, we see this period of a child's development as laying the groundwork for the rest of his or her life. Attitudes, social behavior, well-being, self-efficacy and self-consciousness can be encountered here in such a way that the children grow up to be able to explore the world and themselves in a rich and motivated manner. Their guide in this process – as the kindergarten teacher can be seen – provides them with nourishment and encouragement along the path.

Teacher education for Waldorf kindergarten teachers also involves work with the arts and with cultural heritage, which are used to guide the teaching students into the world of the small child. Conceptual approaches to developing language and math skills in an exploratory, activating way are important, though above all, a teacher must be able to empathize with the children, entering their ways of thinking and doing. Teachers must

not only accept children's mythical, transcendent, and imaginative way of being in touch with the world, but must also be able to live in and act from this place. Teachers need to be able to pick up children where they are, and allow them to follow their lead into a grown-up world.

In Waldorf kindergarten teacher education, students learn the art of creating rich and enriching days for the children. During their studies, they gain a deeper understanding of the nature of children's phases of development at each age level, as well as the mystery inherent in each individual child. Their professional knowledge expands and deepens in order to help them create enriching learning activities in kindergarten. Students also encounter a spiritual approach to the puzzles of human life, which deepens their understanding of the meaningfulness of various activities and the grandeur of children's play, learning and development.

A kindergarten teacher needs to devote attention to a broad range of topics, including physical surroundings, learning- and playing materials, crafts, physical health, as well as social, cognitive, and motoric education. He or she also needs to be able to work with parents and relatives of the children, to be able to talk about the ideas fundamental to the pedagogical approach of Waldorf education in an open and competent manner.

Waldorf kindergarten teacher education covers such theory, but also devotes great attention to practical applications, such as finger games, circle games, storytelling, cooking, gardening and free play. Management and organization are subjects covered in the programs, as are topics such as excursions, household work, nature experiences, ecology and sustainability: all important themes for the future of society. Internships in Kindergartens also play a critical role in helping future teachers to develop insights and abilities.

All these activities combined are meant to prepare for the rich and exciting profession of being a Waldorf kindergarten teacher: a profession where knowledge, compassion, generosity, and respect for nature are core values, and where the joy and imagination of early childhood provide warmth and inspiration for day-to-day work.

Waldorf Teacher Education for Class Teachers

From the very beginning, Waldorf education was a highly innovative pedagogy that courageously transcended previous and accustomed ways of thinking about education. It required that teachers learn completely new attitudes and approaches towards teaching. In this respect, it has remained consistent: Waldorf education has continued to be innovative and Waldorf teachers are still called upon to be creative in their approaches to teaching, courageous in their choice of methods, and open and willing to learn new things. They also need to address fundamental questions such as: „What is the purpose and the goal of education?“ or, „What is the nature of learning?“ At the heart of Waldorf education is a holistic view of the individual human being, in which individual development is seen as an organic process that unfolds over time, always needing to be viewed in an individual manner. How can Waldorf teacher education prepare teachers for these tasks?

Waldorf class teachers teach many subjects over the course of years, and thus need an encompassing background in subject methodology and didactics. They not only need knowledge of what they teach, but, in particular,

when and how it should be taught. They need a broad spectrum of approaches and methods that allow them to create living processes of learning for pupils of different ages. They need to awaken and encourage inner motivation and self-driven activity (without grades), and to help their pupils understand and connect to the world in a variety of ways (without a school textbook). A far-ranging knowledge of pedagogical anthropology is necessary in order to understand and support children and adolescents in their development. At the same time, developing capabilities of observation is also crucial; a teacher has to learn to perceive children in an objective, open and understanding manner.

Artistic practice is one of the most important elements of Waldorf pedagogy. Accordingly, many artistic subjects play crucial roles in Waldorf teacher education, including music, sculpting, painting, drawing, storytelling and drama. Not only does such coursework help future teachers to be able to support their pupil's artistic development, but it also helps the teacher himself to develop characteristics such as openness, creativity, flexibility and the willingness to explore new realms. These are characteristics that a teacher needs in order to create a sense of community and to help children develop not only as individuals, but also in their social capabilities – an important aim of Waldorf schools. Knowledge of psychology is not enough; practical experience in perceiving and supporting group processes is necessary in order to enable groups of pupils to work together productively. This can be experienced and practiced through artistic work and through group projects. It can also be further developed through internships in schools.

A final topic common to all the coursework in Waldorf teacher education is that of self-development. A teacher must learn to reflect on his or her own teaching, on his or her presence in lessons. He or she needs to be willing to actively pursue self-development: to continuously work to find ways to become more present, clearer, and more motivated, as well as to attain a deeper grasp of subject matter. Teachers who work to develop themselves, and who are open and willing to change themselves, provide the greatest motivation and the necessary conditions for their pupils to energetically strive to learn.

Katarzyna Cieplinska
Warsaw, Poland

Jarla Geerts
Leiden, Netherlands

Waldorf Teacher Education for High School Teachers

A day in a Waldorf school typically begins with a two-hour main lesson. These courses are organized in 2-4 week blocks dedicated – in high school (grades 9-13) – to subjects like math, biology, chemistry, geography, physics, language arts, history, and art history. In contrast to elementary school, where one class teacher covers all the main lesson subjects, high school teachers are specialized in the subject matter that they teach.

Teacher education programs for high school teachers in Waldorf schools generally require a college degree in at least one of the above-named subjects. Programs are, therefore, at a post-graduate level, and they build on an existing basis of subject-related knowledge and abilities. Most participants have no previous training in the field of education, and so coursework usually focuses on subject didactics and educational philosophy, along with artistic coursework as an element of personal development and school culture.


Subject didactics

According to Roth (2011, p. 255) the central question of any didactic activity is: “what do young people need to focus on in order to become educated and mature?” In Waldorf pedagogy, the question posed takes on a deeper layer of relevance: what subject matter will best meet the needs of the young person, in his or her specific phase of development, and on all levels of his or her being?

The following example can illustrate this idea. Young people going through puberty signal to their teacher that they want to experience life „to the fullest – right now and immediately!“. They want to understand the culture they are living in here and now; they want to become citizens of our times, with their own opinions and views of the world. A physics teacher in a Waldorf school will pick up on this and turn to technology: serial data transmission in telephones, for example (Sommer, 2010a). The central question for a teacher is how the powerful potential of young people, and their burning interest in contemporary culture, can be formed and rounded out through their encounter with the subject matter being taught.

Numerous teaching examples help student teachers to practice working on the general didactic conception of main lesson teaching. The most important thing here is that the learning process be a living process, following laws which can be observed as governing life processes. For example: on one day, a small piece of the world is unraveled before a class. The dynamic of the presentation lets students have strong experiences, so that all the pupils - irrespective of what they knew beforehand - are able to immerse themselves in the life of the subject matter. Then it is time to take a deep breath. A few short notes can be taken, a first statement can be made, and then there should be a break.

The break before the next phase of teaching - usually overnight, before the new lesson the following day – is an intentional and important part of the teaching process. It allows pupils to begin making their own sense out of what they experienced before, in the next step in the classroom, the laws governing what they experienced are sought out, made concrete and conscious. Immediacy of experience and reflective distance are like two strokes of the pendulum of life (Sommer, 2010b). Once understood deeply, this rhythm can be put into practice in many



different ways, from experiments to podium discussions, from group work to teacher-student conversations. Students of Waldorf pedagogy need to devote attention to both poles of the pendulum swing: the art of creating intense experiences of subject content, and the art of leaving some questions unanswered, allowing pupils to make their own discoveries.

Pedagogy

Waldorf pedagogy is based on a specific understanding of knowledge and of the human being. It is a central goal in Waldorf teacher education that this foundation be addressed, developed, and discussed, in dialogue with established concepts of educational science.

The theory of knowledge upon which Steiner's work is based (Steiner, 1886/2008), and the differentiated view of the human being which Steiner described (Steiner, 1910/1994) and elaborated on in the courses he gave for teachers before the founding of the first Waldorf school (Steiner, 1919/1996) are topics worked on within the course of teacher education programs. Students discuss and develop an understanding of Steiner's monistic approach, comparing it to dualistic views of the world, and considering both with regard to for example, epistemological foundations of phenomenological anthropology (Fuchs, 2008). Developmental psychology, with a concentration on youth pedagogy, is also an important topic.

Artistic practice

Artistic seminars in teacher education programs are not so much about sophisticated creative accomplishments, but rather about the opportunity for further education, through which student teachers are able to develop themselves as humans. A feeling for the rhythmic process of a lesson, consciousness of posture, gesture, and movement, and the ability to shape and form one's own emotions all play an important role in teaching, and these abilities (among others) can be developed through artistic work. Student evaluations of our courses support the idea that artistic work helps student teachers to develop consciousness in the realm of their feelings, allowing them to become richer and freer in their experiences.

Wilfried Sommer
Kassel, Germany



Academic Science and Research Practice in Waldorf Teacher Education

Waldorf teacher education is offered worldwide in a broad range of programs. Many of these are accredited, and maintain a high level of scientific rigor in their approach. This has not only to do with the discursive and self-reflective, trans-disciplinary approach taken in teaching the concepts and methodology of Waldorf education, but also in the research carried out by faculty members, which sometimes involves direct participation of student teachers.

Coursework in such programs involves not only an introduction to methods and contents related to school subjects, but also foundation studies in anthroposophy and comprehensive art practice. When specifically anthroposophical and Waldorf educational content is addressed, it is done in a way which takes account of established scientific methods and research results. In courses, this means not only referring to Rudolf Steiner's writings and corresponding secondary literature, but also contextualizing and reconstructing anthroposophical ideas and concepts in relation to the disciplines of natural sciences, philosophy, psychology, education, and social sciences as well as arts-based research approaches. When bridges can be built between different – and at first glance, seemingly incompatible – cognitive cultures, insights can arise that are not only valuable within a Waldorf cultural context, but are also enriching to more mainstream perspectives.

A contemporary approach to Waldorf teacher education demands that anthroposophical concepts (such as the "I") not be accepted as dogmatic contents of knowledge or even faith, but approached pheno-practically, i.e. by researching direct experiences and forms of mental activity. As such, concepts are used as working hypotheses for one's own observations and pedagogical interactions. Here, it is critical that lecturers focus on content that they are able to acquire through their own experience – according to scientific methodologies – and that they meaningfully set their own insights in relation to methods and research results from related academic disciplines.

Another central aspect of academic Waldorf teacher education is research and publication on themes relating to anthroposophy and Waldorf pedagogy. Here, three types of research can be roughly distinguished. The first type uses established methods of empirical research to examine educational practice in Waldorf Schools (e.g. Barz & Randoll 2007, Liebenwein 2012). The second type of research involves an examination of anthroposophy that takes critical viewpoints into consideration. Examples include Alanus University's "Expert Colloquia", in which critics of anthroposophy are invited to openly debate their arguments. Publications that address academic criticism of anthroposophy also fall into this category (e.g., Wagemann 2013). The third type of research focuses on topics and questions that are discussed in a broader academic context, demonstrating how methods and concepts deriving from anthroposophy cast new light on the subject matter.

Students can be involved in all three types of research, either in practice exercises, or – ideally – taking an active part in faculty research projects. This was the case, for example, in a research project in Mannheim that investigated perceptual reversals. Students were challenged to carry out a voluntary change of perception on

an image that could be perceived in two different ways, and to observe the mental activities that allowed them to do so. The results, which cast new light on the question of the relationship between mental and neuronal realms (the “mind-brain” problem) were presented in international publications, but also analyzed and discussed in coursework on Rudolf Steiner’s epistemology (Wagemann, Edelhäuser & Weger, 2018). Another research project, based on participatory observation, grounded theory, and methods of narrative interviews, involved students in planning joint recreational activities for people with and without disabilities. Students acquired research data, and transcribed, sequenced, paraphrased, and interpreted interviews made with the persons involved (Drechsler, 2019).

The involvement of students in research projects helps them develop an exploratory attitude in dealing with knowledge, as well as an awareness of themselves as exploratory beings seeking to understand the world. In both of the above examples, the human being is both researcher and the subject being researched. Active participation in such research leads to an understanding of human consciousness not simply as reflective, but as an active and participatory agent within a scientifically based exploration of the world.

Johannes Wagemann
Mannheim, Germany

Profiles of
INASTE
Member Institutes

Alanus University of Arts and Social Sciences Department of Education

Alfter, Germany

www.alanus.edu

Villestrasse 3
D-53347, Alfter

Contact information:

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Teaching language: German
Number of students: 367 (Nov. 2018)
Permanent faculty: 50
Guest faculty: 15-20

Study programs:

Full-time and part-time programs, 2-3 years

Exact degrees offered:

- Art-Education-Therapy (full time; Bachelor of Arts)
- Early Childhood Education (part time or full time; Bachelor of Arts)
- Philosophy, Arts, and Social Entrepreneurship (full time; Bachelor of Arts)
- Teaching Art (full time; Master of Education)
- Waldorf Education (part time; Master of Arts)
- Education (Practice-based Research) (part time; Master of Arts)
- Educational Action Research (part time; Master of Education)
- Curative Education (part time; Master of Arts)
- Waldorf Education (part-time certificate course)
- Doctoral program in Education (PhD)

Alanus University is a state-approved private University of Arts and Social Sciences comprised of six departments. The Department of Education is responsible for scientific and artistic training and research, and for providing professional qualifications in teaching, curative education and early childhood education. An interdisciplinary General Studies course is also offered, as well as other courses in artistic and educational fields, geared toward professional practice in schools, kindergartens, curative education, and other pedagogical areas. A central concern of these courses is the promotion of dialogue between Waldorf education and the various streams of modern education, both inside and outside of universities. The Department of Education has held the right to award PhD degrees in Education since 2010.

The Department is composed of six institutes on two campuses (Alfter and Mannheim), each with its own area of responsibility:

Alfter:

Institute of Education and Empirical Social Research
Institute of School Pedagogy and Teacher Training
Institute of Curative Education and Social Therapy
Institute of Early Childhood Education
Institute of Philosophy and Aesthetics

Mannheim:

Institute of Waldorf Education, Inclusion and Intercultural Communication



Alanus University of Arts and Social Sciences Institute for Waldorf Education, Inclusion and Interculturalism

Mannheim, Germany

www.institut-waldorf.de

Exerzierplatz 28
D-68167 Mannheim

Contact information:

+49 0621 4844010

Teaching language: German
Number of students: 460
Permanent faculty: 25
Guest faculty: 40+

Study programs:

Bachelor of Arts in Curative Education
(3 years, full-time)

Bachelor of Arts in Waldorf Education
(3 years, full-time)

Master of Arts in Waldorf Education
(2 years, full-time)

Various part-time programs
Certificate options

The Institute for Waldorf Education, Inclusion and Interculturality in Mannheim is a study centre of Alanus University and offers various B.A. and M.A. programs in educational and curative professional fields. Coursework is substantiated by practical training, comprehensive art exercises, and participation in current research projects of the lecturers. Research focuses primarily on Waldorf Education in dialogue with educational science; inclusion and curative education; intercultural and interreligious education; as well as philosophy, anthropology, consciousness studies, and aesthetics. Graduates of the study programs work mainly in Waldorf schools and anthroposophically oriented institutions for people with disabilities, but also in other educational and cultural contexts.



Auckland University of Technology

Auckland, New Zealand

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55 Wellesley Street East

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Dr. Neil Boland

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+64 9 921 9999 ext 7341

Teaching language: English

Number of students: 29,000

(in 2018, 940 in education, of which 100 are studying Steiner education to some degree)

Permanent faculty: 1,340

(26 in education, 1 dedicated Steiner faculty member)

Guest faculty: Varies

Study programs: Full-time and part-time program, 1–6 years

Exact degrees offered:

Qualifications with Steiner content:

- Postgraduate Certificate in Steiner Education
- Master of Education
- Master of Educational Leadership
- Master of Philosophy
- Doctor of Philosophy

AUT is a contemporary New Zealand university, founded in 2000. It is the second largest university in New Zealand and has the highest global research impact. The Times Higher Education World University Rankings 2019 ranks the university in the 301–350 band, among the best 1.2% of universities worldwide.

AUT is the most international university in Australasia, with 5,400 international students from 150 countries. One of its key goals is to foster diversity; this includes diversity of pedagogy and philosophical approach.

Steiner education has been taught at AUT since 2005, initially in the Bachelor of Education degree but now mainly at a postgraduate level. The Postgraduate Certificate in Steiner Education is heavily subscribed. Students include teachers and other professionals from all areas of education in New Zealand. The postgraduate certificate focuses on professional deepening and can be used as a stepping stone into research for higher degrees.

AUT's School of Education maintains a close relationship with Steiner Education Aotearoa New Zealand and has Memoranda of Understanding with a number of Steiner-focused institutions worldwide. Additional strengths of the School include Educational Futures, Educational Leadership, Kaupapa Māori Education and Educational Philosophy.



Center for Waldorf Education National Tsing Hua University Hsinchu City, Taiwan

waldorf.web.nthu.edu.tw

Center for Waldorf Education

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Taiwan

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hcherng@mail.nd.nthu.edu.tw

+886 (0)3 571 5131 ext. 76271 /76254 /76251

Teaching language: English

Number of students: 20 students in the Masters program

Faculty: professors of NHTU and adjunct professors from Freie Hochschule Stuttgart and Seminar für Waldorf-pädagogik Hamburg

Study programs:

Masters Program in Waldorf Education / 3 years

Exact degrees offered:

Master of Education

NTHU is a public university in Taiwan, founded in Beijing, China in 1911, and re-established in Hsinchu in 1956. The QS World University Rankings® 2019 ranks NTHU #163 among the universities worldwide.

The Center for Waldorf Education, established in 2012, aims to advance the research and development of Waldorf education, offering a variety of workshops and non-degree teacher preparation programs. The Center has also supported the development of more than a dozen public and private Waldorf or Waldorf-inspired schools in Taiwan through networking and resource sharing.

In 2019, NTHU established the first international Master's program in Waldorf Education in Asia. In cooperation with the Seminar für Waldorfpädagogik Hamburg and the Freie Hochschule Stuttgart in Germany, this program is designed to serve the needs of in-service Waldorf teachers who are interested in pursuing personal and professional development in a globalized and digitalized age.

David Yellin Academic College of Education Jerusalem Institute for Waldorf Education & Research

Jerusalem, Israel

www.dyellin.ac.il
www.dyellin.ac.il/bed/elementary_ed_waldorf
www.dyellin.ac.il/en/study_programs/bed
 7 Maagaal Beit Hmidrash
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Teaching language: Hebrew
 Number of students: 190

Study programs :
 Full-time and part-time programs
 24 months – 4 years

Exact degrees offered:

- Bachelor of Arts with a teaching diploma (B.Ed.) for teaching in Waldorf elementary schools
- Teaching diploma for teaching in secondary schools (7th to 12th grades) with a Waldorf approach (in collaboration with the Kerem institute, Jerusalem)

Since 1996, the teacher education program at David Yellin College has offered a program that allows those who are looking for a different approach to education to go on a unique journey along the path of an anthroposophically inspired pedagogy. The program combines Waldorf education and academic teacher education, and is intended both for people wishing to become teachers in Waldorf schools and for educators in non-Waldorf settings looking to deepen their approach to education. There are currently 27 Waldorf schools and 150 Waldorf kindergartens in Israel, and the number is growing, creating significant demand for well-educated teachers.

An important aim of our program is to maintain a continuous dialog with our colleagues, both within the Teachers College and beyond, in order to address the new challenges of the 21st century. In 2016, we founded The Jerusalem Institute for Waldorf Education & Research in order to establish a proper platform that will enable us to imagine new forms of Waldorf education that will meet today's challenges. The institute allows us to expand our activities and abilities into training and research in the context of both national and international collaboration.



European Council for Steiner, Waldorf Education (ECSWE)

Brussels, Belgium

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Language of communication: English
Number of countries represented in ECSWE: 28
Number of national associations: 26
Number of represented schools: 757
Number of pupils: 160.000

Regular meetings: 3 per year in different countries

Member in the working group "Schools of the European Commission":
 This working group is facilitated by the European Commission and brings together experts from national education ministries, relevant EU bodies, international organizations, social partners and civil society to further policy development through mutual learning and identification of good practices.

Member in European Networks:

Learning 4 Well-being, Lifelong Learning Platform, EUROCHILD, Alliance for Childhood

Our vision: Promoting education that enables all children to holistically unfold their unique potential throughout their lifelong personal and professional development.

Our mission: Supporting Steiner Waldorf education and promoting human-centered education in Europe. To implement our mission, we promote freedom in education and school autonomy. We believe that Steiner Waldorf education can best be realized when tailored to local needs. This is best achieved when certain conditions are met, which is why we promote:

- **Freedom of curriculum:** National associations and local schools should define and fully implement their own school curricula.
- **The freedom of parental choice** as described in Article 14, Charter of Fundamental Rights of the European Union, should be granted Europe-wide.
- **Full public funding** for independent non-profit schools should be granted Europe-wide to allow for parents' right of school choice to be implemented, irrespective of parent's financial means.
- **Pluralism in assessment** is a reality in Waldorf schools that should be state-recognized. Standardized and centralized tests should be increasingly replaced by individualized means of assessment.
- **Age-appropriate ICT and media pedagogy:** Our schools can provide their own ICT and media pedagogy, based on our development-oriented approach. Existing Waldorf media curricula should be accepted by the state.



Faculdade Rudolf Steiner, Rudolf Steiner College

São Paulo, Brazil

faculdaderudolfsteiner.edu.br

Rua Job Lane, 900
Alto da Boa Vista,
São Paulo, SP
cep: 04639-001 Brazil

Contact information:

Melanie Mangels Guerra
melanie.guerra@frs.edu.br
+ 55 11 5686-9863

Language: Portuguese

Number of students: 300

Permanent faculty: 10

Guest faculty: 60

Study programs:

- BA in Teacher Education (Qualifies to teach in any school in Brazil), .4 years
- Foundation course in Waldorf Education and Anthroposophy, 1 year
- MA in Kindergarten, Elementary School and High School for Waldorf Schools, 2 years
- MA in Singing Therapy, 3 Years
- MA in Waldorf Education (Continuing Education for Waldorf Teachers), .2 years
- MA in Arts, 3 years

Faculdade Rudolf Steiner was accredited by the Ministry of Education (MEC) – a federal agency that regulates educational institutions in Brazil – in 2017. The new programs started in 2018.

Certificate course in Pedagogy:

A 4-year course that meets the curriculum guidelines of pedagogy in Brazil and expands the education of the pedagogue, offering disciplines that enable the student a path of self-development and artistic enrichment.

Postgraduate and Specialization courses:

Waldorf-specific coursework covers the basics of anthroposophy, preparing the pedagogue for this specific line of work in early childhood, elementary school, and high school education. Various postgraduate courses are offered to further different aspects of Waldorf teacher's performance.

Research:

This department develops research and documentation related to Waldorf pedagogy. It positions the Waldorf movement as an active interlocutor in the Brazilian educational debate, presenting its invaluable work in the context of universally accepted parameters.

The accreditation of the Faculdade Rudolf Steiner is an important step for the education of teachers in our country. Waldorf Pedagogy has much to contribute to the Brazilian educational scene. The Faculdade Rudolf Steiner will allow greater access to this.



Freie Hochschule Stuttgart Stuttgart Seminar for Waldorf Pedagogy

Stuttgart, Germany

www.freie-hochschule-stuttgart.de

Haußmanstraße 44a
D-70188
Stuttgart

Contact information:

info@freie-hochschule-stuttgart.de
+49-711-2348913

Teaching language: German in the Bachelor's Program, either German or English in the post-graduate courses

Number of students: 460

Permanent faculty: 25

Guest faculty: 70

Study programs:

Full-time and part-time programs / Bachelors Program 3 years and Master's Program 1 ½ – 2 years

Exact degrees offered:

- Bachelor of Arts in Waldorf Education
- Master of Arts in Waldorf Education
- Bachelor of Arts in Eurythmy with a Foundation in Pedagogy
- Master of Eurythmy Pedagogy
- Teaching Certificate for Teachers at Waldorf Schools

The Freie Hochschule Stuttgart educates teachers for Waldorf schools in Germany and worldwide. Accredited academic degree programs are offered for all pedagogical fields connected to Steiner schools. This includes class and subject teachers as well as high school teachers. In cooperation with the Eurythmeum Stuttgart, the Freie Hochschule also offers accredited courses in eurythmy and eurythmy pedagogy. Located on the same premises as the first Waldorf School at Uhlandshöhe, and as part of a larger campus with a number of other anthroposophical institutions, the Freie Hochschule has been educating teachers since 1928. The modularization and accreditation of the program was a continuation of the effort to bring Waldorf pedagogy into current academic discourse and develop Waldorf education within the larger context of the educational, social and human sciences. The teaching and research activities of the faculty are focused on the further development of a pedagogy in which teaching is viewed as an art. Therein lies a responsibility to extend and enhance the prevalent scientific orientation in traditional teacher education by adopting a more creative and artistic approach, whose aim is to understand and address spiritual, cognitive and emotional processes in a more encompassing manner. In this context, Rudolf Steiner's anthroposophy plays a central role. A strong emphasis is placed on creating possibilities for personal development through the intensive practice of a broad range of artistic subjects, including speech formation, eurythmy, music, painting, and sculpture. Regular internships in Waldorf schools are also a crucial element in all programs. An on-going interdisciplinary discourse between anthroposophical, anthropological and artistic approaches is viewed as a basis for understanding pedagogical realities, and as a key to addressing them.

Goetheanum, Freie Hochschule für Geisteswissenschaft Pedagogical Section

Dornach, Switzerland

www.paedagogik-goetheanum.ch

Postfach
CH-4143
Dornach 1

Contact information:

Claus-Peter Röh, Florian Osswald
+41 (0) 61 706 43 15

Teaching language: German, English, Spanish

Number of participants: Collaboration with 250 full-time and part-time Waldorf teacher education programs worldwide

The Pedagogical Section is a department at the Goetheanum, an independent anthroposophical center of learning in Dornach, Switzerland, founded by Rudolf Steiner. Though students can study pedagogy and anthroposophy at the Goetheanum at conferences, courses over several weekends, and in year-long study programs, the Goetheanum does not offer a comprehensive or accredited teacher education program. Rather, the main aims of the Pedagogical Section are twofold: first, to research, develop, and set new impulses for education based on anthroposophy; and second, to serve as a point of intersection for cooperation and collaboration among anthroposophically-based schools and teacher education institutes worldwide.

Fields of activity:

- Researching and further developing anthroposophical pedagogy
- Cooperating with external research projects
- Establishing and developing contacts with representatives of general educational science
- Organizing conferences, seminars and colloquia
- Participating in inter-school collaborations
- Visiting schools, working with faculty, and offering lectures for faculty and parents
- Issuing publications (e.g. Journal and Newsletter of the Pedagogical Section)
- Cooperating internationally with national and international associations



Hogeschool Leiden, University of Applied Sciences Faculty of Education, Waldorf Education

Leiden, Netherlands

www.hsleiden.nl/vsp

www.hsleiden.nl/docent-dans-euritmie

www.hsleiden.nl/docent-muziek

www.hsleiden.nl/vaktherapie

Zernikedreef 11, 2333CK

Leiden

Netherlands

Contact information:

Jarla Geerts: geerts.j@hsleiden.nl

Daira Visch: intake.educatie@hsleiden.nl

Teaching language: Dutch, some courses in German

Number of students: 300

Permanent faculty: 30

Guest faculty: 15

Study programs:

Full and part-time programs 240 ECTS/2-4 years

Exact degrees offered:

Bachelor of Arts in Education

The program for Waldorf class teachers in Leiden, Netherlands is a fully accredited teacher education program, recognized by Waldorf schools as well as by the government and the accreditation organization of the Netherlands and Flanders (NVAO). The Hogeschool Leiden offers programs in Waldorf education, as well as in eurythmy, music, and art therapy. There are two departments devoted to research, one concentrating on Waldorf education (affiliated with the department of education), and the other on healthcare (affiliated with the department of healthcare).

Students come from all over Holland, but also from Belgium, Germany, and other countries. The teacher education programs can be characterized as open, student-centered learning places. They collaborate closely with both Waldorf schools (in the form of internships) and the association for Waldorf schools in Holland. Within the University of Applied Sciences, we work together with the other teacher education programs in an open, responsive way.

Graduates of the programs are qualified to teach both in Waldorf and in public schools, in the Netherlands and abroad.



Institut de Formation à la Pédagogie Steiner Didascalii Institute for Steiner-Waldorf Pedagogy

Sorgues/Avignon, France

www.didascalii.org

332g Chemin de la Traille
84700 Sorgues (near Avignon)

Contact information:

info@didascalii.org
+33 6 71 72 48 25
+33 4 90 61 97 93

Teaching language: French

Number of students: 55-70

Permanent faculty: 10

Guest faculty: 15

Study programs: Weekend Program over 3 years
(36 days/260 hours residential per year)

Exact degrees offered: Certificat de formation à la Pédagogie Steiner-Waldorf

Didascalii is one of two three-year Steiner-Waldorf pedagogy programs in France. Students from the program go on to work in Waldorf-related settings as kindergarten teachers, as a class and subject teachers in elementary schools, as high school teachers, or in other pedagogical situations. All classes take place at the Waldorf School of Sorgues near Avignon, a school with nearly 300 pupils. Several teachers at the seminar also teach at the school, but school and seminar are independent structures. At least one third of the classes in the program are arts classes (drawing, painting, eurythmy, theater, singing) and handwork; one third are classes devoted to the specific theme of the weekend, and one third are pedagogical practice courses and small study groups. The first year serves as a general introduction to Waldorf pedagogy. As of the second year, students specialize either in early childhood or childhood/adolescence. The program also involves two weeks per year of internships in Waldorf schools.

In order to teach in one of the 25 Waldorf schools in France - which are mostly private schools - one generally needs to have a baccalaureate and two years of further studies. Most students at Didascalii, ranging in age from 22 to about 60, already have a Bachelor or Master's degree. Many find their way into Waldorf schools during the course of their studies.

The program has an administrative status that allows some students to get financial support, but it does not (yet) have academic accreditation. In 2015-2016, Didascalii organized a one-year joint program with the University of Avignon, based on Waldorf pedagogy. The program was quite successful, but was closed down after one year for political reasons; the conditions for attaining status within the French academic landscape pose a significant challenge.



Lehrerseminar für Waldorfpädagogik Kassel Waldorf Teachers College Kassel Affiliate of Alanus University

Kassel, Germany

www.fachdidaktik.alanus.edu

www.lehrerseminar-forschung.de

Brabanter Str. 30
D-34131 Kassel

Contact information:

Carolin Ammer
fachdidaktik@alanus.edu
+49-561 2075680

Teaching language: German; International English Week and Refresher Course Week in English (before Easter)

Number of students: 230

Permanent faculty: 10

Guest faculty: 30-40

Study programs:

Full-time and part-time programs, 11 months - 2 years

Exact degrees offered:

- Master of Arts in cooperation with Alanus University
- Certificate for Teachers at Waldorf schools

The Teacher Training College in Kassel is closely affiliated with Alanus University of Arts and Social Sciences in Alfter/Bonn. It coordinates both courses and research in many fields of subject-specific methodology, in particular for German literature, history, biology, mathematics, physics, and social studies.

The profile of the teacher education programs in Kassel is reflected in the research projects of the college, which generally focus on subject-specific methodology. In addition to established approaches, focus is placed on the critical reflection of alternative educational concepts relevant to Waldorf education. This has resulted in a close collaboration with the Education Research Group within the Federation of Waldorf Schools.

The courses offered in Kassel are particularly suited for students who are preparing to teach in Waldorf middle and high schools. Courses can be attended either full or part-time for professional qualification as a Waldorf teacher. In addition, the College offers a wide range of refresher courses for in-service teachers.



Mills College, School of Education Waldorf Professional Development Certificate Program Oakland, CA, USA

catalog.mills.edu/graduate/programs/education/certificatein-waldorf-education/

Mills College, School of Education
5000 MacArthur Blvd, Oakland, CA 94613

Course offering location:

Community School for Creative Education
2111 International Blvd
Oakland
CA 94606
+1 510 686 4131

Teaching language: English
Number of students: 23
Guest faculty: 5+

Study programs:

Mills Waldorf Professional Development Certificate Program 2 two-week summer programs
5 Mills Education Graduate Credits are offered upon completion of each summer session.
Upon completion of the second summer session (total: 10 credits), students are awarded the Mills Waldorf Professional Development Certificate.

Mills College in Oakland California is a state-accredited private university, credentialed to offer California Teacher Certifications, MA's and PhD's. Since 2018, the College School of Education has partnered with Alanus University in Alfter, Germany, and with Oakland's Community School for Creative Education, a K-8 Oakland school and the country's first urban public Waldorf school, to offer the Mills Waldorf Professional Development Certificate Program. The Emergency Pedagogy Program run by Friends of Waldorf Education is a further founding and key partner. The goal of the Mills program is to build intercultural, equity-focused Waldorf professional development and research capacity. Graduates of the program work mainly in public, tuition-free, low-income communities, where the benefits of a Waldorf approach for promoting the social-emotional and academic development of students from disadvantaged backgrounds is becoming increasingly recognized.

Waldorflärarhögskolan (WLH) Waldorf University College Stockholm, Sweden

www.wlh.se

Marklandsbacken 11
S-16836 Bromma
Stockholm
Sweden

Contact information:

kansli@wlh.se
+46 (0)8 50585880

Teaching language: Swedish
Number of students: ca. 290
Permanent faculty: 11
Guest faculty: 30-40

Study programs:

- Program for Early Childhood Teachers, part-time, 5 years
- Program for After School Care/Extended School Teachers, part-time, 4 years
- Program for Class Teachers, part-time, 5 years
- Complementary program in Waldorf education for Subject Teachers, part-time, 2 years

Exact degrees offered:

- Certificate for Early Childhood Teachers at Waldorf kindergartens
- Certificate for After school Care/extended school Teachers at Waldorf schools
- Certificate for Class Teachers at Waldorf schools
- Certificate for Subject Teachers at Waldorf schools

WLH was established 1979. Today, it is the only institution for Waldorf early childhood teacher/teacher education in Sweden. A WLH diploma allows graduates of our programs to teach in Waldorf kindergartens and Waldorf schools.

WLH has been supervised by the Swedish Higher Education Authority (Universitetskanslersämbetet) since 2012, and the programs have been fully state funded since 2014.

WLH works systematically to increase the academic level of the programs, the institution, and co-workers, in accordance with our long-term goal of providing Waldorf teacher programs that lead to academic degrees. To this aim, WLH collaborated with Steinerhøyskolen in Norway and Snellmanhögskolan in Finland to initiate the network NORENSE (Nordic Research Network for Steiner Education) in 2008. The continuing work within NORENSE is financed primarily by the Waldorf school federations, and is led by a council with representatives from the institutions, federations, and external academies/universities.

In addition to the certificate programs, WLH also offers continuing professional development courses.



Waldorf Pedagógiai Intézet Institute of Waldorf Pedagogy

Solymár, Hungary

www.waldorf-kepzes.hu

József Attila utca 41
H - 2083
Solymár

Contact information:

waldorf-kepzes@t-online.hu
+36 26360145

Teaching language: Hungarian

Number of students: 200

Permanent faculty: 6

Guest faculty: 4

Study programs:

Full time:

- Class teacher for Waldorf education, 4 years
- Waldorf early childhood educator, 3 years

Part-time:

- Postgraduate course for Waldorf education, 3 years
- Subject teacher for horticulture, 2 years
- Subject teacher for handicrafts, 3 years
- Subject teacher for fine arts, 3 years

Exact degrees offered:

- Certificate for Educators / Teachers at Waldorf Kindergartens and Schools (Optional upgrade to a Bachelors degree offered in cooperation with ELTE Faculty of Primary and Pre-School Education)

The Waldorf Class Teacher Education Institute has been operating since 1991 in Solymár as the only four-year, full-time Waldorf teacher education program in Central Eastern Europe. The Institute works in cooperation with the Witten-Annen Institute for Waldorf Education in Germany, aiming to provide well-educated teachers for Hungarian Waldorf schools and to contribute to the renewal of public education.

The number of Waldorf schools in Hungary has steadily increased within the three decades since the political changeover. 8500 children are currently enrolled in the 55 kindergartens and 41 Waldorf schools in Hungary. The biggest challenge for the Institute for Waldorf Pedagogy is finding ways to better meet the increasing demand for teachers in Hungarian Waldorf schools and kindergartens.

In addition to theoretical knowledge – methodology, didactics, anthropology, a general view of humans and the world – the institute places great emphasis on artistic development, classroom observation, and teaching practice in Waldorf schools in order to prepare future teachers for their work. The majority of students in the part-time programs are already teaching in Waldorf schools, and complete their training parallel to their teaching jobs.

Through a collaboration with the University Eötvös Lóránd Tudományegyetem Tanító-és óvóképző Kar (ELTE), absolvents of the program can upgrade their Waldorf Teacher Certification to a Bachelors degree by adding one and a half years of University studies after finishing in Solymár.



Rudolf Steiner University College

Oslo, Norway

www.steinerhoyskolen.no

Professor Dahls gate 30, N-0260 Oslo, Norway

Contact information:

Dagny Ringheim
adm@steinerhoyskolen.no
+47 22540590

Teaching language:

- Kindergarten and class teacher education, Norwegian
- Master program in Waldorf education, English

Number of students: 250

Permanent faculty: 23

Guest faculty: 20

Study programs:

- B.Ed. in Waldorf Pedagogy, 3 years
- M.Ed. in Waldorf Primary and Lower Secondary School Education, in conjunction with Oslo Metropolitan University (start autumn 2019), 5 years
- B.Ed. in Waldorf Early Childhood Education, 3 years full time, 4 years part time
- B.Ed. in Anthroposophical Social and Therapeutic Pedagogy, 4 years part time
- M. Ed. of Educational Research and M. Ed. of Nature, Ecology and Sustainability in an international, experienced-based, 3 year part-time program.

The RSUC educational programs acknowledge dynamic relationships between the personal, cultural, environmental and spiritual. We regard ourselves as responsible for a world in need of change, and believe that the education of tomorrow must take an active part in developing ethically oriented knowledge, skills and life conditions. As such, RSUC programs are for educational 'activists' who want to be more effective in working with transformation within all pedagogical situations, seeking to influence our shared future.

Waldorf education builds on and is informed by Rudolf Steiner's educational ideas, as well as ideas, practices and research from the wide field of education in general. The RSUC recognizes this broad context and aims to contribute to a dialogue between Waldorf education and the wide spectre of contemporary educational ideas and practices.

Waldorf education is international, and students on our Master programme usually come from several countries and/or continents. This creates an atmosphere of shared academic enthusiasm, friendship, and a sense of global togetherness. All instruction and discussion is held in English, while written assignments and the master thesis may be submitted in Norwegian, Swedish, Danish, Finnish, German or English.

Graduates from RSUC have various work opportunities. There are 31 Waldorf Schools, 46 Waldorf Kindergartens and 10 Anthroposophical social and therapeutic institutions in Norway, in addition to over 2000 institutions worldwide.

RSUC graduates work in kindergartens, schools, colleges and universities, settings for social and therapeutic education, NGOs and independent organizations.



University of Warsaw Postgraduate Course for Independent Education at the Institute of Applied Social Sciences

Warsaw, Poland

www.isns.uw.edu.pl

ulica Nowy Świat 69
00-927 Warszawa

Contact information:

Edyta Gruza
e-mail: isns-z@isns.uw.edu.pl
tel. 22 55 20 176

Teaching language: Polish

Number of students: 50

Permanent faculty: 10

Guest faculty: 10-12

Study programs: 2 year, part-time program

Exact degrees offered: Diploma in Waldorf Education

Podyplomowe Studia Edukacji Niezależnej was founded in 1992 at the University of Warsaw. After the political changeover, it was one of the first opportunities in Poland to study alternative pedagogy. Since then, the program has offered a foundation in Waldorf pedagogy for class and kindergarten teachers.

The main task of the program is, on the one hand, to prepare teachers as practically as possible for working with children. On the other hand, the program also aims to provide students with a basis for understanding the anthropological and anthroposophical foundations of Waldorf pedagogy, which serve as a springboard for the development of pedagogical abilities.

The approach to Waldorf pedagogy is twofold. The theoretical foundations are presented in lectures and discussed in seminars, also in the context of current pedagogical discourse. This more intellectual approach is complemented by a practical approach through artistic activity, which not only develops abilities needed for teaching, but also contributes to the continual personal development of the teacher. Regular evaluations show that most future Waldorf teachers see this artistic coursework as having offered some of the most important experiences contributing to their professional development.

The program is offered in cooperation with the Association of Polish Waldorf Schools and Waldorf Kindergartens. Lecturers and teachers in the program are mostly experienced teachers from Polish Waldorf schools and kindergartens. The program also has a long tradition of contact with other institutions and cooperation with guest teachers from other countries



Zentrum für Kultur und Pädagogik Center for Culture and Pedagogy Affiliate of Alanus University

Vienna, Austria

www.kulturundpaedagogik.at

Tilgnerstrasse 3
A-1040 Vienna

Contact information:

Heidemarie Vogt
zentrum@kulturundpaedagogik.at
+43 (1) 504 84 83

Teaching language: German

Number of students: 75

Permanent faculty: 6

Guest faculty: 20

Study programs:

Part-time programs: 1/2/3 years

Exact degrees offered:

- Master of Arts in cooperation with Donau-Universität Krems
- Certificate for Teachers at Waldorf schools

The Zentrum für Kultur und Pädagogik was founded in 2001 as an institute for the education and further education of Waldorf teachers. Since 2007, it has offered a Master's program in Waldorf education in cooperation with the Donau University in Krems. In 2009, the Zentrum became an affiliated institute of the Alanus University for Art and Society in Alfter, Germany. The main purpose of the Zentrum is to offer a contemporary and forward-looking education which will provide engaged teachers for Waldorf schools, on the basis of Rudolf Steiner's pedagogy. This means working on new forms of understanding and a new consciousness of education, culture, and society. In addition to the Master's program, the Zentrum offers numerous further education seminars for Waldorf teachers to promote their regular further qualification and professionalization.

The Zentrum also aims to be a place where scientific discourse can take place. Both in teaching and in research, we support dialogue between Waldorf pedagogy and other pedagogical and scientific approaches, as well as between art, science, economics, and religion.

An important further intention of the Zentrum is to intensify international cooperation among Waldorf teacher education centers. This led to the founding of INASTE, of which the Zentrum continues to hold presidency.

Endnotes

The International Network for Academic Steiner Teacher Education

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Waldorf Pedagogy and Educational Science

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The Anthropology of Waldorf Pedagogy

Kranich, E. (1990). Anthropologie – das Fundament der pädagogischen Praxis [Anthropology: The foundation of educational practice]. In F. Bohnsack & E-M. Kranich (Eds.), *Erziehungswissenschaft und Waldorfpädagogik. Der Beginn eines notwendigen Dialogs* [Education studies and Waldorf education: The beginning of a necessary dialogue] (pp. 96-139). Weinheim, Germany / Basel, Switzerland: Beltz Verlag.
Meinberg, E. (1988). Das Menschenbild der modernen Erziehungswissenschaft [The image of the human being in contemporary education science]. Darmstadt, Germany: Wissenschaftliche Buchgesellschaft.
Rittelmeyer, C. (2001). Über den Umgang mit Rudolf Steiners Vorträgen und Schriften [On dealing with Rudolf Steiner’s lectures and writings]. In S. Leber (Ed.), *Waldorfschule heute. Einführung in die Lebensformen einer Pädagogik* [Waldorf today. Introduction to the ways a pedagogy is lived] (pp. 315-327). Stuttgart, Germany: Verlag Freies Geistesleben.
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Waldorf Pedagogy Around the Globe

Rawson, M. (2017). Some guidelines for developing a global Waldorf curriculum locally: A generative approach [Blog entry]. Retrieved May 22, 2019 from http://www.learningcommunitypartners.eu/wp-content/uploads/2017/10/Some-guidelines-for-developing-the-Waldorf-curriculum-locally-copy.pdf
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Action Research in Waldorf Education

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As Waldorf schools work creatively to explore ways to further evolve to meet the needs of a new millennium, educational programs for future Waldorf teachers are faced with the question of how best to meet the urgent and widespread demand for creative, resilient, responsible, perceptive, and open-minded individuals, who are prepared to become the next generation of Waldorf teachers.