

Sustainable teacher learning in Waldorf education: A socio-cultural perspective

Martyn P. Rawson

Freie Waldorfschule Elmshorn, Adenauer Damm 2, 25337 Elmshorn, Germany
info@waldorf-elmshorn.de

University of Plymouth, Drake Circus, Plymouth, PL4 8AA, England
graduateschool@plymouth.ac.uk

ABSTRACT. This article takes up a socio-cultural approach to teacher learning and applies this to frame a research agenda aimed at the renewal of sustainable teacher learning in Waldorf education. It revisits and critically reflects on Steiner's original model for teacher learning situated in a college of teachers using the method of *meditatively acquired knowledge of the human being* to generate intuitive knowledge. It interprets this model from the perspective of theories of understanding-in-practice and *enskilment* situated in communities of practice. It also identifies the need for teacher learning through action research. Drawing on Arthur Zajonc's *description of meditation as contemplative inquiry*, it explores how action research can be enhanced by contemplative practice. The validity of this approach depends on the quality of criticality and reflectivity exercised by the researchers. This article forms an introduction to a sequence of further studies.

ZUSAMMENFASSUNG. Dieser Artikel wendet eine soziokulturelle Analyse des Lehrerlernens an, um ein Forschungsprojekt zur nachhaltiger Erneuerung der internen Lehrerfortbildung in Waldorfeinrichtungen zu strukturieren. Er setzt sich mit Steiners ursprünglichem Model der Lehrerfortbildung in der Lehrerkonferenz unter Einbeziehung der Methode der meditativ erarbeiteten Menschenkunde kritisch auseinander. Das Model wird unter Berücksichtigung der Lerntheorie des "Verstehens-in-der Praxis" und der Befähigung (*enskilment*) Einzelner in einer Praxisgemeinschaft sowie des Prozesses der Bildung von Lehreridentität interpretiert. Die Notwendigkeit der Praxisforschung für das Lehrerlernen wird identifiziert und untersucht, unter welchen Bedingungen und in wiefern Arthur Zajoncs Beschreibung der Meditation als kontemplative Forschung die Praxisforschung bereichern kann. Die Validität dieses Ansatzes hängt von der Qualität der kritischen Reflexion und von der Positionalität der Forschern und Forscherinnen ab. Dieser Artikel stellt eine Einführung in die Thematik da, die in weiteren Arbeiten vertieft werden soll.

Keywords: Waldorf, teacher learning, socio-cultural approach to learning, meditation as contemplative practice

An introduction and declaration of intent

My background as a practicing teacher in Steiner or Waldorf schools (hereafter simply referred to as Waldorf) for over 30 years and as a Waldorf teacher educator, has led me to see teacher learning as a crucial challenge to the further development of this international educational movement. My current work revising the English language edition of the Waldorf curriculum (Rawson and Richter, 2000), which has been translated into at least 18 languages, is making me critically aware of the development of Waldorf education around the world.

In my view the new generation of Waldorf schools and teachers needs to find a way of re-creating this education out of their insight into the needs of their pupils in the social context they find themselves in, whilst taking a critical perspective on Waldorf traditions. Crucial to this endeavour is the question of sustainable teacher learning in the sense that it is self-generating, self-sufficient, enduring, is teacher driven and teacher led. Following Kelly (2006) I use the phrase *teacher learning* to describe the processes whereby teachers develop and sustain their professional expertise, create their professional identity and contribute to their professional community.

It is my view that creating such a sustainable teacher learning requires a new level of critical awareness and reflection of the complex body of knowledge and practices that makes up the Waldorf approach that has evolved over 90 years in its multiple applications in kindergartens, schools, teacher training seminars and other institutions around the world. I propose to refer to this simply as the “Waldorf culture”. Waldorf education is being offered in more than 60 countries (see the world list of schools on the website <http://www.waldorfschule.de>) and is growing rapidly with major new areas of development in Asia. In the process of becoming global it has spread from its origins in Europe, yet has barely begun to reflect critically on what this expansion means in terms of the transmission of ideas into different cultures and different settings. Here is an active and growing international community of practice (Lave and Wenger, 1991) with very little evidence of formal self-reflective activity either on its multi-cultural development or on its basic principles. Most Waldorf-related literature is apologetic in character (see also da Veiga, 2006; Rawson, 2010). At the same time there is little critical reading of Waldorf-related literature (Poulson and Wallace, 2004). There are only sporadic examples of internal research activity and relatively few examples of academic discourse between practitioners and educationalists. Da Veiga sees the reasons for this as being related to what he calls the “disrupted relationship between theory and practice” (2006, p. 18) within Waldorf education, and to the academic world’s reluctance to engage with the underlying philosophy of the education, Steiner’s anthroposophical spiritual science (ibid., p. 21).

The problem with Steiner

The reasons why this is a problem may be obvious but I will briefly outline some aspects that are relevant to my argument. The Waldorf movement is based on a philosophy that is not well-known outside its own circles. Anthroposophy is complex and even for insiders, not easily accessible (da Veiga, 2006) and it has had a very modest academic reception. As Sijmons (2008) recently pointed out, Steiner’s main philosophical work *A philosophy of freedom* (1963) is one of the best selling philosophical works of all time but has attracted practically no professional attention. Sijmons own work being one of the first modern attempts by a non-anthroposophist to assess its contribution. Steiner’s educational approach draws directly on this philosophy and on the results of Steiner’s spiritual scientific research. At the heart of this philosophy is the idea that spiritual realities can be experienced in the form of intuitive knowledge (Steiner, 1963 and 1996a). Thus Waldorf education cannot be taken seriously without considering its anthroposophical background, nor can it practice self-reflection unless it engages with the issue of its knowledge base and how this is generated.

In a post-modern age all knowledge is ambiguous and even scientific knowledge can be critically questioned (Gergen, 2009). Whilst each specialist branch of science has its own validity criteria, and both inside and outside the academy there is a general sense, based on tacit assumptions, of what is scientific. I suggest that in most academic circles the tacit assumption, if they consider the question at all, is that Anthroposophy is not science and therefore its “results” are probably deemed “untrue”, or at best speculative. Most people would agree that science should be evidence-based and factual. Any *spiritual science* is bound to be at odds with the predominantly materialistic paradigm of the scientific community and will also be suspected of not being evidence-based. Within the Waldorf community, however, I suggest that there is a widespread tacit assumption that the results of Steiner’s spiritual research are “true”. Since tacit assumptions are by nature vague one cannot press too closely to ask what “true” means. Nevertheless, in spite of this paradox, increasing numbers of well-educated people from all walks of life continue to choose this education, apparently irrespective of whether it is evidence-based or not. In a sense, what people believe is their own affair. However, if an education system wants to be public and make a social contribution it cannot be based on faith alone but on consciousness. This in a nutshell is why I see the need for a culture of critical reflection within the Waldorf community.

So was Steiner doing science or not? It depends on the definition of science. He was undoubtedly doing philosophy and in particular epistemology to answer the questions, how do we know what we think we know and can we know more than we think we can? He was centrally concerned with the question as to how we can go beyond the limits on knowing that Kant had set up by what can be known through the senses and reason. Steiner sought to enable human consciousness to be “the free reconstruction of reality and as such the self-realisation of the ‘I’”, as Sijmons (2008, p. 435; author’s translation) summarised Steiner’s philosophical project. Steiner was ahead of his time and often ahead of his own followers. In the philosophical judgement of Sijmons, Steiner’s innovative brand of Idealism looks more promising today than ever, “even after a century of pragmatic philosophy and post-modernism” (Sijmons, 2008, p. 434). Sijmons places him within the broad group of phenomenologists (2008, p. 435) yet judges his attempt to establish the “phenomenal existence of a spiritually-active ‘I’” (ibid., p. 435) as unique. Welburn (2004) has even

argued that Steiner had much in common with “the structuralist stream of [the] late twentieth century” and sees him as “making use of essentially the same approaches that have been developed in structural anthropology and sociology” (Welburn, 2004, p. 115). He even specifically mentions in this context Berger and Luckmann’s influential work *The Social Construction of Reality* (1966). However Welburn reflects that these authors deliberately left the epistemological issues that for Steiner were decisive, out of the picture. They had made the point that asking about how we know about social phenomena is like being asked to push the bus of sociological knowledge whilst riding in it (Berger and Luckmann, 1966, p. 25). Their focus was on a sociology of knowledge that attempted to deal with “the empirical variety of ‘knowledge’ in human societies, but also with the processes by which any body of ‘knowledge’ comes to be socially established as social reality (Berger and Luckmann, 1966, p. 15). Welburn and Steiner’s point would be that the origins of knowledge cannot be separated from its content and that we may construct social realities but we also need to know how that that knowledge is generated. Knowledge generation is not a separate issue. The differences between social constructionism and Anthroposophy are vital to identify but the similarities are also instructive and complementary. My core argument is that an issue such as teacher learning in Waldorf education could benefit from both approaches.

Welburn has made the case that Steiner should be seen as having offered a moral view of knowledge not as abstract objectivity but as a creative relationship between knower and known, that knowledge cannot be separated from the “locus of its emergence: the self in development” (2004, p. 96). In Steiner’s view the human being

...is not a passive onlooker in relation to evolution, merely repeating in mental pictures cosmic events taking place without his participation; he is the active co-creator of the world-process, and cognition is the most perfect link in the organism of the universe. (Steiner, 1963, p. 297-8)

Knowledge is in this view an expression of our creative engagement with the world and therefore also with society. From a social constructionist perspective the self (or aspects of the self) and bodies of knowledge are socially constructed but from an anthroposophical perspective the act of knowing is located in the individual. This emphasis on the role of the individual was later put into a social context by Steiner in his social theory in a way that relativises it. Steiner described the formative role of social ideas, realities and relationships in ways that recall social constructionist theory (Steiner, 1977). However, Steiner’s point was that new ideas and initiatives can and should arise through the individual embedded in a community that fosters, recognises and protects the individual and when the individual is able to selflessly serve the community through his or her initiative (Steiner, 1977, p.97). Steiner was convinced that “liberated spiritual life [in the individual], will, necessarily, develop social understanding” (ibid., p. 98). For Steiner spiritual life in this sense was essentially the activity of free thinking. His social ethic was most concisely summed up in his aphorism, “The healthy social life is found when in the mirror of each human soul the whole community finds its reflection, and when in the community the virtue of each one is living” (Steiner, 1979, p. 117).

For Steiner there are grades of knowledge and higher forms of knowledge can reveal themselves in the mind as a specialised form of thinking he called intuition (Steiner, 1963), which he later differentiated to also include images and imagination as well as inspiration (Steiner, 1996). Although Steiner disagreed with Bergson’s (1992) view of thinking as necessarily leading to abstraction and alienation from the world (see Sijmons, 2008, p. 386) their ideas on the nature of intuition as a form of knowledge in which our engagement with the world is intimate and mutually constitutive, show an interesting convergence (on Bergson’s idea of intuition, see also Lawlor, 2003). For Steiner, thinking was not a passive reflection of the world but co-creation (1963, p. 374-375 and 1996a, p. 77). Again here is a field of inquiry that must be left for later. Any consideration of the social construction of a body of knowledge such as what I have called the “Waldorf culture” involves a variety of types of knowledge including intuitive knowledge. Social knowing can also be intuitive. However I am in no doubt that the epistemological case for intuition needs to be more fully made.

These issues have tended to isolate Waldorf internal discourse from general academic discourse, including the ideas of the socio-cultural approach derived originally from Vygotsky (1978) that I draw on in this article. Secondly, and for reasons that I have tried to analyse elsewhere (Rawson, in press and 2008), the combination of high ideals, ambiguity regarding access to spiritual scientific research methods, and various historical developments have conspired to weaken teacher learning in Waldorf schools. My reading of the situation is that there has been a long-term uncritical reliance on Steiner’s works and those of his followers as a body of knowledge, which is used as a theoretical foundation for practice. Perhaps the metaphor of a quarry from which building material and resources are mined is more appropriate. The intensity with which this original source is quarried has necessarily lessened and the secondary and tertiary sources that make up the Waldorf culture are increasingly used, including the un-reflected re-cycling of ready-made materials and resources. This naturally leads to an instrumentalist approach (I use the term in the sense defined by Kelly, 2006, p. 516) in which strategies are applied, or even ignored, without critical reflection and accountability. This is clearly not sustainable, let alone conducive to quality development (see Rawson, in press). Furthermore access to ideas from beyond Waldorf theory is also limited because unless they too are “grown” from within, they also bring the risks of instrumentalist approaches, in which practices are adopted with neither reference to core principles nor evaluation of their effectiveness.

Possible solutions to the problem of teacher learning

In my view sustainable teacher learning is the key to educational quality and teacher learning requires above all, critical reflection of theory and practice. All else flows from that formula. This is true of any educational approach. Waldorf education adds another dimension to this challenge by virtue of its underlying anthroposophical assumption of working with the spiritual nature of the human being. This assumption requires specific forms of generating knowledge that go beyond those common to educational inquiry. This means that the knowledge base and practices of Waldorf education need to be founded on methods of inquiry that are valid within the current academic culture *as well as* anthroposophical methods of knowledge generation. Steiner's original model, which is discussed below in detail, foresaw individuals embedded in a college of teachers generating intuitive knowledge. This intuitive knowledge should inform the teaching, lesson planning and review, pupil study, curriculum research and development and the evaluation of teaching and learning. However in my view this model needs reviewing and enhancing to meet the demands of a sustainable teacher learning in the world today. This will involve teachers carrying out action research into a wide range of questions related to Waldorf practice and theory, not least because this demands a heightened level of critical awareness. Within the context of a scientific approach that also deals with qualitative data, I believe that a case can be made that intuition can be treated as a form of knowledge. The conditions under which methods of generating intuitive knowledge can be included into educational research will be discussed below.

This approach may seem heretical to some within the Waldorf community. I can live with that because my deep commitment to the aims of this education is matched by my passion to improve it. My interests are quite explicit and I write this as a Waldorf insider. However, I shall endeavour to ensure that this commitment will not invalidate the arguments I bring.

A research agenda

This paper forms an introduction to the themes of my overall research agenda, which is to investigate ways of enhancing teacher learning using contemplative practice and I am currently engaged in research projects with the colleagues in schools in a number of countries into these questions. A number of papers will follow exploring various specific aspects of my question that are touched on in this paper including an analysis of the historical context and epistemological framework of Steiner's ideas of teacher learning, a study of actual developments of Waldorf knowledge and practice in different cultures, a closer study of the nature of contemplative practice and the nature of intuitive knowledge, the integration of contemplative practice into action research in Waldorf schools, the relationship of the socio-cultural approach to Anthroposophy, as well as papers describing a number of empirical case studies currently being carried out in schools and with teachers. That is an outline of the mountain currently being climbed by the author. The reader is therefore warned that there will be further reference to topics that are not discussed here in depth but refer to forthcoming papers.

Revisiting Steiner's model of teacher learning

When Rudolf Steiner founded the Waldorf School in 1919 he introduced a new form of teacher learning. First he described the form and location for this work. These ideas were formulated in the Opening Address on the occasion of the preparatory course for the teachers of the first Waldorf School on the 20th August 1919 in Stuttgart. It is worth quoting this in full:

[W]e will organise the school not bureaucratically but collegially, and will administer it in a republican way. In a true teacher's republic we will not have the comfort of receiving directions from a Board of Education. Rather, we must bring to our work what gives us the possibility and the full responsibility for what we have to do. Each one of us must be completely responsible.

We can create a replacement for the supervision of the School Board as we form this preparatory course, and through the work, receive what unifies the school. We can achieve that sense of unity through this course if we work with diligence... we will practice teaching and critique it through discourse... (Steiner, 1996a, p. 30)

From this statement we gather that the teachers are to work as a college (collegially) taking full responsibility for the education without reference to higher authorities. The ideas presented in the preparatory course, i.e. the fundamental ideas of the anthroposophical approach to education, together with reflection of practice and discourse and the continuing work together are to create a sense of coherence and unity. As Gladstone (1997) has shown, Steiner made it clear later, that the weekly teachers' meetings were to be a *"living university for the College of Teachers – a permanent training academy"* (Steiner, 1972, p. 208).

The nature of this collegial working was characterised by Steiner before starting the preparatory course in August 1919 when he gave the future teachers a series of images for contemplation that show us something of his idea of how this community of practice was to be constituted (Steiner, 1996a, p. 45-48). Unlike the lectures, this part of the meeting was not stenographed at the time but was reconstructed many years later through the notes of those present. Indeed because of the esoteric nature of this

founding moment, for many years afterwards the texts were passed on orally to newly founded colleges of teachers. Since 1996 they have been available in the book recording the lectures (Steiner, 1996a). Schiller (2002, p. 20-38) among others has discussed these images in detail and they form a significant part of the self-understanding of such colleges. In brief one can say that the images refer to different aspects of intuitive knowledge that may be generated or evoked in such meetings. The individual is called on to generate creative ideas or imaginations (Steiner, 1996a, p. 47) through their inner work. The next level describes what each individual in the college gives to the others in terms of encouragement and inspiration through solidarity and community building and the third level gives the image of the college as a body generating and being illuminated by intuitive knowledge (ibid., p. 48). Whatever esoteric implications this has, the whole image is reminiscent of Lave and Wenger's (1991) idea of situated learning within a community of practice.

Furthermore one of the main activities of this "republican academy" as a community of practice, according to Gladstone's analysis of Steiner's comments (1997, p. 2-10) included ongoing joint study, reflection, research and evaluation. In this respect it is important to acknowledge that Waldorf education was not fully formed and complete from the start but was rather an emergent project that was worked on, reviewed and modified as long as Steiner was involved. Interestingly Steiner reassured the parents in a parents' evening in 1921 that

...in the time since we began our work, we have carefully reviewed from month to month how our principles are working with the children. In the years to come, some things will be carried out in line with different or more complete points of view. (Steiner, 1996b, p. 78).

This sounds very much like a statement of fact that evaluation research was to be a normal part of internal Waldorf collegial discourse, which my research suggests is not in fact the case (Rawson, in press).

Leaving aside the issues of school governance that arise from this model of the college of teachers (which I have discussed elsewhere, Rawson, in press) I turn now to the idea of generating intuitive knowledge that also belonged to the original model. Steiner suggested that teachers could practice methods of meditation aimed at generating intuitive knowledge, garnering creativity and in particular gaining insight to the spiritual nature of the developing human being and the spiritual dimension in life generally. This perception of the spiritual dimension is of course central to the whole Waldorf project and permeates all Steiner's writing and lectures on the subject. There are several aspects to this, as Steiner made clear, again in addressing parents at the Waldorf School:

All [school] instruction must be pervaded by a specific principle that can be attained only if the teachers themselves are fully involved in spiritual activity... The school must be self-administrating; teachers cannot be civil servants. ... The activity of teaching, if it is to be really independent, requires this direct connection to the sources of spiritual life... (Steiner, 1996b, p. 77-78)

Since the education is also to be based on a reading of the spiritual aspects of human development it has to be self-administrating since the teachers alone can research this. The nature of intuitive knowledge is such that it inspires the individual teacher. However the college was to provide a social space- the college meetings, in which joint ventures of inquiry such as the study of individuals pupils was also an important part of this process, both in terms of gaining knowledge about individuals but also in terms of teacher learning and fostering a unified educational approach (see Steiner, 2004, p. 93). As Steiner put it: "Such common interest and shared knowledge have a fructifying influence. The entire teaching-body, being thus united, will experience the whole school as a unity" (Steiner, 1996c, p. 165). Gladstone has collated other similar statements of Steiner's on this (1997, p. 8-10).

Thus one could say that activities such as the joint study of children by the teachers was a means of building a community of practice and this process should be enhanced through intuitive knowledge. How was this to be generated?

A year after founding the Waldorf School Steiner held a short course at the end of the summer holidays in 1920 for the teachers in which he added new perspectives to their reflection of their work (Steiner, 1983). On the 21st September 1920, having introduced some new and very challenging ideas about the creative forces at work within the human being Steiner commented that "ideas like these on spiritual scientific education are all aimed at a better understanding of man. And if you meditate on them such things are bound to have an effect on you" (1983, p. 31). He used the analogy of digestion, highlighting that meditation involves both conscious and unconscious levels of activity and suggesting a transformative effect on the teacher's ability to perceive the pupils. Repetition is clearly important since this cultivates ability;

...and if we keep returning to ideas like these, if only for five minutes a day, our whole inner life of soul will be brought into movement. We shall produce so many thoughts and feelings that they will just pour out of us. If you meditate on the study of developing human in the evening then next morning you will know in a flash - of course, you must now do this or that with Johnnie Smith...you will know what to do in any situation. (ibid., p. 31)

What Steiner is describing here as "meditative understanding and creative remembering" (ibid, p. 32) is a kind of intuitive knowledge that "springs forth from the life of spirit [...] teaching creatively out of the spirit" (ibid., p. 32). As we have seen intuition was considered by Steiner a special form of thinking (1963), described by Wilson (1979) in his notes on the translation of Steiner's book *The philosophy of freedom* as "the faculty and process of grasping concepts, in particular the immediate apprehension of a

thought without reasoning” (Wilson, 1979, p. xviii). As Wilson points out Steiner used the term in several different but related ways in the book including the immediate apprehension of spiritual reality.

It seems reasonable to assume that intuition has many grades of intensity from a suggestive feeling or hunch to clear insight. Indeed Steiner himself says referring to intuitive knowledge that, “the kind of thing experienced by a few individuals to a high degree, in a way that can shed light on the whole of life, must take place in miniature in the case of the teacher” (1983, p. 32). And this modest form of intuition can be acquired through a sequence of activities that came to be referred to as “meditatively acquired knowledge”, namely through study, meditative understanding and what he called creative remembering.

It is important to stress at this point that this form of meditation is certainly not the only way of generating intuitive knowledge or schooling intuitive faculties and no doubt many activities can contribute to this. Lutzker (2007), for example, has shown how improvisation and clowning can help teachers develop intuitive powers and Matthews (1998) has worked with teachers for years on developing imaginative abilities through creative writing. Whilst my focus here is on a particular form of meditation, I would see this as *part of* the ongoing development of intuitive faculties through various means.

The steps Steiner described may be interpreted as follows:

1. Studying, or “receiving or perceiving” (Steiner, 1983, p. 32) ideas about the nature of the human being from an anthroposophical perspective (what Steiner referred to in German as “Menschenkunde”). In this context he says one should internalise such ideas as those he had just described, though elsewhere he makes it clear that the term *Menschenkunde* is not restricted to the study of his works but rather to knowledge about the human being generally.
2. Meditating on and digesting what has been studied. This meditative focus is followed by a process of allowing it to dissolve into unconsciousness, or what we normally call forgetting. Steiner does not say precisely what the content of the meditation should be and practice shows that it can be difficult to focus on complex, multi-layered ideas such as those in the context of the suggestion. As I discuss below, it seems reasonable to assume that Steiner intended the meditator to form an image as a focus for the meditation. The process can lead to creative remembering. This may occur in the pedagogical situation or in lesson preparation (*ibid.*, p. 31) in the form of an insight. In discussing this aspect of Steiner’s method Kiersch has stressed that it is important to bear in mind that this is not “the normal remembering with the help of which concrete pedagogical actions can be logically based on anthroposophical insights. What is meant here is receiving something inwardly from the supersensible-spiritual realm of intuition, in the sense used in his book *Riddles of the soul*.” (Kiersch, 2008, p. 68; author’s translation)

It is interesting that in the lecture preceding this passage about meditation, Steiner spoke about the process of understanding as part of the learning process. He describes understanding as related more to our breathing than to our nerve-sense activity. He said “we can understand because we breathe” (Steiner, 1983, p. 28) because physical breathing causes a slight rhythmical alternation of conscious and less conscious states in which less conscious feelings engage with conscious thoughts and this leads to understanding (1983, p. 26). If we take understanding to mean a process in which knowledge becomes available to us as a basis for forming judgements or acting generally, then we are talking about a process that is not the outcome of purely rational thinking. The neurologist Damasio has described this process in even more detail, calling emotions such as a sense of well-being or anxiety as the semi-conscious experience of body states (1999) and feelings as interactive perceptions, “an interplay, a give and take” (Damasio, 2004, p. 144) between the “perception of a certain body state along with the perception of a certain mode of thinking and of thoughts of certain themes,” (*ibid.*, p. 86). In other words feelings have a thought content; perceptions and thoughts are always accompanied by feelings. Interestingly there is an increasing body of research on the way feelings and emotions influence our judgements and behaviour. Kast (2009) has recently published a fascinating summary of this research highlighting the role of intuition in every day life.

Making the implicit explicit: understanding in and of practice

In his book on *How we think* Dewey describes understanding as a form of implicit knowledge. He writes: “It is significant that one meaning of the term understood is something so thoroughly mastered, so completely agreed upon, as to be assumed; that is to say, taken as a matter of course without explicit statement” (Dewey, 1910, p. 214). Understanding has a quality of unconscious mastery that is in a sense intuitive and intuitive knowledge is by definition implicit because it is not reflected but in effect spontaneous knowing or acting.

Dewey’s idea is very helpful here because it leads directly onto what is missing in Steiner’s description, at least in this passage. For understanding or intuition or creative remembering to become part of a process of learning and even more so if this is to be part of a culture of inquiry, it needs to become explicit. Intuitive knowledge therefore needs to be made conscious and explicit. As Dewey himself put it, in the process of inquiry,

...the im-plicit is made ex-plicit; what was unconsciously assumed is exposed to the light of conscious day. Explicit thinking goes on within the limits of what is implied or understood...We have to turn upon some unconscious assumption and make it explicit. (Dewey, 1910, p. 214-215)

To have insight or to know something in an instant or few moments particularly whilst in action such as teaching or planning a lesson is a form of understanding-in-practice. It differs from understanding-of-practice, which implies a degree of reflection. Lave has likened learning-in-practice to apprenticeship, though she hastens to add that this is not a model to copy “but to think with” (Lave, 1997, p.19). Lave suggests that apprenticeship not only leads to professional mastery but to a sense of significance and meaning, in other words to *understanding* of practice, which she explains as a process that includes critically analysing the subject in relation to other aspects of the lifeworld, valuing practice and the process of learning and its relation to the learner’s life (Lave, 1997). Reflection, analysis and conscious meaning making involve a second stage of knowledge generation following the immediate activity and is part of another activity we call reflective practice (Schön, 1987).

Ingold (2000) has used the term *enskilment* to describe the activity of developing skilled practice, in “which learning is inseparable from doing, and in which both are embedded in the context of a practical engagement in the world – that is dwelling” (Ingold, 2000, p. 416). Dwelling in this sense involves the full integration of the practitioner into the whole environment, including nature and the tools, artefacts, techniques and sequences of activities and procedures that belong to the activity. One is literally going with the flow. To step outside of this flow is to detach oneself from the activity in order to reflect on it and this he argues contains the danger that we instrumentalise the world and our selves (ibid., p. 417) and empty both of meaning. One solution Ingold proposes is a second form of enskilment through skilled practice, namely rehearsal in the imagination (ibid, p. 417). As he points out imagining is an activity that requires rich experiential knowledge of the real world and is an activity in which the mental images are held within the “current of imaginative activity” (ibid., p. 418). Both imagination and practice are generative activities embodied within their respective intentional movements. Ingold then asks what the relationship is between rehearsal and practice, offering the answer, “one may in rehearsal go over the same movements as a preparation or pre-run for its practical enactment. But the enactment no more issues from the image than does the latter from an image for imagining” (ibid., p. 418). The implications of this for understanding contemplative practice using images in lesson preparation for example are profound.

Locations of shared intentionality

Lave and Wenger (1991) have pointed out that professional learning involves a deepening process of participation in communities of practice who share a common set of values and practices in a given setting (see also Wenger, 1990). According to this socio-cultural model of learning, learning is always situated in the given social context. This idea stems from Vygotsky (1987), generally considered the founder of the socio-cultural approach, who argued that knowledge is culturally and socially specific and is sustained by social processes and that knowledge and social action go together, as Burr summarises it (2007). This approach sees the relationship between the individual and society as being mutually constitutive. This point is important and distinguishes the socio-cultural approach from behaviourism, which sees the influence as primarily coming from society or the environment and shaping the individual. Tomasello has built on this idea to create major theories of the evolution of human cognition (1999), the evolution and learning of language (2005), the origins of human communication (2008), and cooperation (2009). All these major theories assume the generation of shared intentionality in human groups;

...in the sense that the whole notion of perspective presupposes some jointly focused entity that we know we share but are viewing from different angles. Importantly perspectival cognitive representations are not a format of human conceptualization given at birth, but are actually constructed by children as they participate in the process of cooperative communication – in the to and fro of various kinds of discourse... (Tomasello, 2008, p. 344)

Shared intentionality is a concept developed by Searle and expanded in his last work *Making the social world* (2010), a reflection on his influential *The construction of social reality* (1995). The notion of shared intentionality expresses a common ground of understanding, joint intentions, mutual knowledge and shared beliefs and in Searle’s view forms the basis of human civilization and societies. Its primary medium is language. Such collective mental phenomena are nevertheless derived from the mental activity of individuals (Searle, 2010, p.4). Shared intentionality is also constructed by people who engage with each other around shared goals, within a community of practice such as Waldorf education and at a more localised level such as a school. It is a quality that needs to be actively cultivated or co-constructed rather than simply assumed as being existent, hence the need for discourse to clarify and if possible harmonize different perspectives.

Furthermore, Wenger (1998) and Wenger, McDermott and Snyder (2002) have discussed how participants in communities of practice co-create also their own identities within such settings. This may involve multiple identities since we participate in multiple practices. Wells (2007) points out that the reality of a community of practice such as a school is that

...we form our identities by participating in the practices and discourses of many institutions and communities, appropriating their norms and values and, at the same time, transforming them in the light of those that we have appropriated from other communities. (Wells, 2007, p. 100)

Thus Wells makes the point that given this “multicultural” aspect of life, it is necessary for individuals to consciously form communities of practice specific to the situation, such as a school, or faculty within a school, through co-creating shared knowledge and shared practice, the basis of which is a shared intentionality.

For my question of teacher learning this has a number of significant implications. The individual teacher has to consciously reflect and relate to a number of identities. In relation to the broad and generalised set of values of the “Waldorf culture” I can say, “I am a (native English speaking) Waldorf teacher”, to which can be added further identities: “in Elmshorn in Germany and I currently teach in the High School, as well tutor teachers on the IMP [International Masters Program] and I am a father, grandfather, partner...etc.”. I engage with each of these communities of practice and so my identity evolves to the extent that I learn through this process. This is not only important for me as a person, it is a key message for the development of the international Waldorf movement. Teacher learning is situated in schools and schools are situated in social contexts and both of these levels relate, among other things, to a “Waldorf culture”. At each level identities are created that need to become conscious, so learning can occur in a sustainable way.

Kelly’s (2006) socio-cultural perspective on teacher learning builds on the notion of knowledge-in and -of practice situated in communities of practice. He concludes his paper with a series of recommendations, which are very helpful in the Waldorf context. Kelly summarises the factors that enhance sustainable teacher learning and makes some suggestions:

- Reflective practice in the sense of Schön (1987 and 1991) is essential.
- Collaborative forms of practice based teacher research in the tradition of Stenhouse (1995) and Elliott (1991) support this kind of teacher learning, as does the sharing of teacher knowledge generated through such research.
- Exploring opportunities for developing knowledge-in-practice through recognition of the situated and distributed nature of this kind of knowledge. Kelly makes the suggestion that teachers and pupils should learn alongside each other.
- The development of “robust reflective, discursive, collaborative teacher identities [...] which encourage teachers to be mindful of issues of identity and affordances and so be more deliberate in their actions and in the stances they take in their working lives” (Kelly, 2006, p. 517). Kelly suggests autobiographical writing as a way of learning about professional identities in relation to a teacher’s self-awareness.

These are all activities that could be situated in a college of teachers within a Waldorf school, as indeed was foreseen by Steiner, albeit using other terminology to describe it.

The problem of the socio-cultural perspective for Anthroposophy

A fuller discussion of the relationship between the socio-cultural or social constructionist views (Wells (2000) sees the terms as synonymous) and Anthroposophy is in preparation but here a few comments are necessary. Social constructionism is a very broad platform with some planks that offer good scientific reasoning whilst others appear to merely promote political correctness. The problem, as Boghossian’s (2007) recent powerful critique of relativism and constructivism made clear, is when it becomes a general theory of truth or knowledge. Boghossian accuses constructivism of having a fear of knowledge (Boghossian, 2007, p. 130) and points out that its relativism undermines the hugely empowering effects of social constructionist thinking, for example in feminism, in challenging racial prejudice, (ibid., p. 130) or, I would add, in cultural imperialism (Gergen, 2009). As Boghossian observes, “the intuitive view is that there is a way things are that is independent of human opinion, and that we are capable of arriving at belief about how things are that is objectively reasonable” regardless of our social or cultural perspective (2007, p. 131). However as Steiner put it, “everything necessary to explain and account for the world is within the reach of our thinking” (Steiner, 1963, p.296) but such thinking must go beyond social and cultural perspectives and strive towards levels of immediacy implicit in his notion of intuition. This leads us to some further problems.

From an anthroposophical point of view there are two core problems with the socio-cultural perspective, apart from materialistic assumptions common to most scientific discourse. As Gergen (2009) observed, “in the world-view of materialism, the spiritual world is marginalised” rather than its existence being refuted or disproven (Gergen, 2009, p. 20). An example of this is Searle’s (2010) materialistic assumptions in stating categorically that “both conscious and unconscious phenomena are caused by the neurobiological processes in the brain” though he admits that no one knows exactly how this occurs (Searle, 2010, p. 4). As a philosopher he does not discuss the biology of shared intentionality but he leaves no doubt that there is one.

One of the problems has been referred to above, namely the epistemological issue of knowledge creation and whether all knowledge is fundamentally socially constructed or whether the individual can emancipate him- or herself, through the help of education and self-education and generate new knowledge which then may contribute to social reality through language and discourse. However much one sees Darwin, Marx or de Beauvoir as products of their social context, it is undeniable that their ideas were in some sense *original* and in the long run changed social reality. This at least shows the potential for new ideas having an origin other than society itself.

The second and related problem is that social constructionism is generally considered to reject all forms of essentialism (Burr, 2007, p. 5) and given the fundamental anthroposophical assumption of spirit, in particular an individual spirit, the “I”, there appears to be an irreconcilable problem. However we need to explore the fact that Steiner (1963) also called the idea of seeking the “supersensible foundation of the thing-in-itself” an illusion (Steiner, 1963, p. 295). The truth is rather “a product of the human spirit, created by an activity which is free; this product would exist nowhere if we did not create it ourselves” (Steiner, 1963, p.297). We could replace the word *spirit* in this translation with mind and not get hung up on the causal question of mind and matter. We need perhaps to explore the possibility of the co-construction of social reality by *individual* minds, perhaps schooled by meditation, situated in a social setting and cultural context and see what opportunities that perspective offers for generating new knowledge and creating a basis for ethical activity. This would call for a kind of individuality who learns, develops, acquires skills and expertise, thinks, feels and relates, is the subject of identity and gender orientation, who socially constructs and is in turn socially constructed and crucially is the carrier of consciousness – in short, like Steiner’s notion of the “I” (Steiner, 1994a). Such an individual might learn to deconstruct all that and act out of insight, and having acted, be able to reflect on and be reflected within a community of practice. This would be a kind of *socio-individual constructionism*.

Contemplative practice

Meditation is both a way of schooling intuitive faculties and of deconstructing social narratives by observing how such narratives affect us. Gergen (2009) has noted that Buddhist thought has come to play an important part in “constructionist dialogues” and that meditation can help to suspend, deconstruct or dissolve the socially constructed categories that inform our thinking (e.g. success or failure) and behaviour (e.g. grasping or aversion) (Gergen, 2009, p. 26). Zajonc (2009) has made the case that with suitable inner preparation the practitioner can attain heightened levels of consciousness that can enhance our perceptual and cognitive abilities through meditation. In creating an inner space of stillness and focus the mind can become more receptive and clear. Zajonc calls this process the breathing in and out of attention or *cognitive breathing*.

[I]n meditation we move between focused and open attention ... after a period of vivid concentration on the content of meditation, the content is released ... Our attention opens. We are entirely present. An interior psychic space has been intently prepared and we remain in that space. (Zajonc, 2009, p. 39)

First the meditator focuses on a content, which may be an image, words or a symbol, and then empties the mind to create an inner space in which the activities and relationships rather than the outward forms of the idea being focussed on can reveal themselves. The pathway does not lead away from the world of the senses, the world of our observations and empirical experience but rather opens the mind to the inner complexity of life from within. “Meditation is a schooling for experiencing life from the inside” (Zajonc, 2009, p. 46). This is akin to Bergson’s (1991) idea of the image as a mediator between the intellect and reality or mind and matter. Likewise, this recalls Barfield’s (1973) notion of poetic diction as a means of regaining that state of participation in reality that, in his view, humanity has progressively lost in the course of cultural evolution (Barfield, 1988). Another area of study that sheds light on the cognitive nature of meditation is the dialogue between a neurologist and a Buddhist monk (and former scientist), which points to the similarity of cognitive processes between focused external perception and observation and meditation (Singer and Ricard, 2008, p. 61-62).

Meditation, as Zajonc describes it, is a process that shifts our awareness from external appearances to the process level of reality, to what Zajonc calls “the domain of activity and relationship – in which everything is relationship and movement, everything is shifting from potential to actual and back again. And agency/being stands behind it all” (Zajonc, 2009, p. 195). In meditating we open ourselves to processes and relationships underlying the world we perceive and in particular how these reveal themselves in their effect on us, which we can observe.

In the form of contemplative practice that I have developed and practiced with colleagues, which builds on both Steiner’s and Zajonc’s descriptions, there are essentially four core activities: inner preparation, the forming of an image, meditation (cognitive breathing) and reflection. I have described the process, including the induction into the theme and practical advice in detail elsewhere (Rawson, in press). This form of contemplative practice has been introduced in support of lesson planning, pupil study, working in the college of teachers and action research. As already mentioned above these are the subjects of ongoing empirical studies in connection with my professional doctorate. Here I will briefly focus on the application of contemplative practice in

relation to action research. As already stated above, I see the issues of *criticality*, e.g. in the sense used by Poulson and Wallace (2004) and Moon (2004) and *positionality* in the sense used by Herr and Anderson (2005, p. 25), as crucial to justifying the use of contemplative practice as part of research.

Criticality and reflectivity

A full discussion of the issues involved here is in preparation but an example can illustrate what this means in practice. In the context of advising Waldorf teachers who are carrying out research with the University of Plymouth's International Masters Programme I have attempted to address the question of criticality in working with Steiner and Steiner-related literature and in doing research in a Waldorf setting and have drawn up a list of guidelines for the students. The following table (slightly modified for this paper) summarises the guidelines I have drawn up (Rawson, 2010) and should be relatively self-explanatory.

Table 1. Guidelines for criticality, reflexivity and positionality for doing action research in a Waldorf setting (adapted from Rawson, in press).

Research activity	Description	Key literature
Criticality and literature including Steiner-related	The literature used should be identified in terms of its purpose and contextualised historically, assessed in terms of its claims and arguments, understood in terms of its underlying epistemological assumptions and the sources and references used should be evaluated.	Moon (2004) Poulson & Wallace (2004)
Reflexivity: reflects on your own pre-understanding, assumptions and expectations.	Gummerson calls this <i>pre-understanding</i> : i.e. "people's knowledge, insights and experience before they engage in a research project." The researcher should reflect on her own implicit and explicit assumptions and theories, particularly in relation to those presented by the body of Waldorf knowledge and practice including the literature (e.g. how do I relate to the ideas in the literature? does my experience confirm what the theory says or implies? Do I see things the same, similarly or differently?) Likewise one should be frank about expectations. Use a research journal and critical friend.	Pre-understanding: Gummerson (2000) Research journal: Altrichter & Posch (2007, p. 44) or McNiff and Whitehead (2010, p. 154) critical friend: Hopkins (2002, p. 14)

Positionality: what is my position?	The researcher should consider her relationship to her practice and how her role within her institution influences her attitudes towards Waldorf or anthroposophical ideas and towards other people such as colleagues and Waldorf “authorities”. What is your position in relation to the ethos of the institution you are working in if it claims a relationship to Steiner or Anthroposophy? It is important to observe the changing nature of this relationship in the course of your research (e.g. you may acquire a critical distance or begin to feel protective or defensive).	Herr & Anderson (2005)
Triangulation of sources and methods.	When choosing sources of literature and research methods it is important to choose several different approaches and then compare them.	Research Methods: Wellington (2006)
Using sources of intuitive knowledge (e.g. through meditation)	Knowledge gained through meditation or through anthroposophical methods such as pupil study should be acknowledged and reflected critically as any other source of knowledge.	
Forming theory	In basing your theory on anthroposophical interpretations be sure to formulate these fully in your own words. All concepts and terminology need to be explained. It is always important to ask, are there other possible (e.g. more parsimonious) ways of explaining this phenomenon? Beware of the over-selective use (“cherry-picking”) of other sources to support the anthroposophical interpretation.	Case studies: Bassey (2009, p. 14) Action theory: Altrichter & Posch (2007, p. 16) Living theory: McNir & Whitehead (2010, p. 252)
Discourse	Discourse with critical friends and fellow professionals within your community of practice is a key aspect of generating knowledge. It is also important however to be willing and able to enter into discourse with professionals outside of your community of practice.	Discourse and communicative validation: Wellington (2006, p. 31)

Another important aspect is the attitude of the researcher. Regarding the inner preparation of the researcher Steiner gave practical advice and described a series of preconditions for the spiritual researcher and described these in his book *How to know higher worlds* (1994b), which are equally relevant to the action researcher using contemplative practice. These include the following attitudes and practices:

- first observe the world keenly and then observe the thoughts and feelings that arise in one’s own mind (p. 47);
- form a clear mental image of what one experiences (p. 48);
- exercise quietness and gentle patience and not having preconceptions about outcomes (p. 92-96);
- eliminate prejudice and form no judgements about people on the basis of “outer characteristics of rank, sex, race” (p. 98);

- “quietly paying attention to all the delicate features of the soul life “ in others whilst maintaining complete stillness within one’s own soul (p. 99);
- Striving towards a healthy balance in all things, “all exaggerated, one-sided tendencies in ... judgement must be avoided... clear, calm thinking, stability of feeling” (p. 105-107);
- feeling oneself a part of humanity and sharing responsibility for all that occurs and seeking the problem in ourselves before seeking it in others (p. 108);
- cultivate the awareness that thoughts and feelings are as important as actions in social life (p. 109);
- developing a sense of gratitude towards all that occurs, to nature and to other people (p. 111);
- cultivating an attitude of quiet attentiveness and patient reflection, rather than “wilful personal judgement” (p. 115).

It is interesting to compare these qualities with advice given by a social scientist for practicing a hermeneutic approach to research. According to Kurt (2004, p. 255) the researcher should:

- practice open mindedness and be willing to learn;
- first explore and declare his or her own understanding and assumptions prior to beginning an analysis and critically question this;
- allow good time for the analysis;
- proceed carefully and try in one’s thinking to take the perspective of the other (see things through their eyes);
- go from the parts to the whole and from the whole to the parts;
- try to experience reality as possibility, use the imagination to create possible interpretations and always bear in mind that things could really be quite different;
- be self-critical of one’s own theory.

In the literature on action research we find similar sentiments regarding the inner attitude of the researcher (e.g. Zeni, 2001). As McNiff and Whitehead point out, “it is a salutary thought that every time we say or do something, we are potentially influencing someone else” (2010, p. 73). A common tenor is the recognition that the influence we exercise by focusing on other people in research calls for the utmost respect for others and above all a critical questioning of one’s own practices and attitudes.

The role of intuition in research

If contemplative practice can enhance our intuitive knowledge, and only empirical research can confirm this, then it can support all the activities related to teacher-based action research. It can be used to identify a research question, consider what methods of data collection may be appropriate and can obviously enhance observations. Furthermore in the process of data analysis and interpretation and theory building it can contribute to the insights that are a part of any action research process. Anyone who has experience with research will be aware how often insights and intuitive moments occur that are rarely referred to in any research report. Research like all other creative activities is full of creative moments as Rugg (1963) called them in his influential book *Imagination* in which he sought the secrets of creativity in education. Noddings and Shore (1984) have also researched the role of intuition in education. They make an interesting distinction between intuitive knowing and analytic knowing that is also relevant for the issue as to whether intuitive knowledge has a place in research. They point out that through an intuitive mode of knowing we gain immediate contact with our subject. Through an analytic mode a structure is imposed upon the subject and this is related to other structures, principles, concepts, thus distancing ourselves from them. Through intuition we are drawn into closer contact, we feel, are moved and are taken hold of by the subject. The outcome too is different:

Success in an analytic mode is realised in an answer: proof, a numerical result, a sustained hypothesis, a finished poem. Success in an intuitive mode is realised in seeing, creating a picture in our minds, understanding.... (Noddings and Shore, cited in Lutzker, 2007, p. 388)

This description of the intuitive mode echoes Steiner’s reminder to the teachers in the preparatory course in 1919, when he pointed out that the human being is not “simply an observer of the world. Rather the human being is the world stage upon which the great cosmic events play again and again” (Steiner, 1996a, p.77). For Steiner generating knowledge was an active engagement with the world that leaves observer and observed changed. Intuitive knowledge brings with it engagement and relationship. Welburn (2004) also takes up this point, highlighting the moral implications of intuitive knowledge, when he wrote:

[O]ur relation to the world is not completed in our acknowledgement of what is there, but is made by our very human presence into the basis of change, action. Knowledge does affect the situation it creates, for good or ill, and the knower is the one on the spot.” (Welburn, 2004, p. 51)

Intuitive knowledge is also action in the same way that practitioner research can be conscious action to change our practice, rather than merely dispassionately observing or analyzing it.

Embedding contemplative practice in action research

By way of summary I include a table showing the typical stages involved in action research, including contemplative practice. The steps in Steiner’s method of meditatively acquired knowledge are indicated in the third column. Obviously the sequence of steps is only approximate and will vary from situation to situation. This table is adapted from guidelines given to teachers in ongoing studies.

Table 2. A typical action research cycle enhanced by contemplative practice.

	Action research	Possible contemplative practice	Steps in Steiner’s method of meditatively acquired knowledge
1	Identifying and formulating research questions and research aims.	One can contemplate the overall situation to identify what is important to focus on.	
2	“Pre-understanding”: Reflecting on and analysing your starting position, your assumptions, previous knowledge and background information on the case in question.	This is an important part of the process in which we observe what thoughts, feelings and will impulses arise when we focus on the subject. We note what occurs to us before the actual research starts.	
3	Designing and planning your research.	It can be very helpful to contemplate the subject with the question “ what can I observe?”. Project design often calls for ingenuity and imaginative ideas as to how we can address the issue. Such ideas may simply occur to us as insight. These should be noted and considered.	
4	Clarifying ethical issues related to the research project.	Cultivating inner attitudes. The cultivation of feelings of responsibility, respect and wonder are crucial to research. This can be done through conscious exercise of these qualities.	
5	Critically surveying the literature	Finding the relevant literature is often a matter of intuition (or hunches). These can be reflected afterwards to see what led to these discoveries.	Study
6	Collecting data, e.g. through making observations etc	The actual collection of data obviously benefits from open-minded focus and alert interest whilst at the same time putting our own thoughts to one side to allow the phenomenon to reveal itself.	“Study” can also include observations and other qualitative forms of data.
7	Discourse with colleagues	The same occurs in discussion. Close attention, open-minded interest, withholding of judgements and our own opinions whilst speaking with and listening to a colleague enhance the quality of discussion.	

8	Picture forming: Initial data analysis to identify a salient or typical image	Intuition is required to identify an image or words that seem relevant and significant. The challenge is to allow such images to arise, use them as focus and then reflect on their relevance later.	
9	Contemplation of the data	This includes the meditative act itself; repeated contemplative focusing on the created image followed by dissolving the image.	Meditation/ forgetting
10	Self-observation: Recording and reflection of insights or intuitions arising in practice	Following contemplative practice (i.e. between meditation sessions) record your experiences in a journal.	Creative remembering
11	Critical reflection and data analysis	After a period of time (e.g. after a week) read through your journal and reflect on what significant thoughts, feelings or actions have occurred that seem relevant to your research. Notice and reflect on changes of attitude, relationships and concerns that arise in the course of the research project.	
12	Developing a theory of action	The theory can be concentrated into an image and used for contemplative focus, once it has been formulated.	
14	Further cycles of data collection and analysis	Repeat the above.	
15	Conclusions		
16	Presenting the outcomes and implementing actions		
17	Review of process and start of new research cycle	This too can be a focus for meditative contemplation, to observe how the solution or outcome "feels".	

Conclusions

I am aware that the ideas outlined in this paper are only a beginning and that a more thorough and differentiated inquiry would be needed and I have identified a number of specific themes. I believe I have established that Steiner's original model of teacher learning situated in a college of teachers using meditative practice to generate intuitive knowledge is still valid in the modern context and if lived, can enhance sustainability. However for this to be fully realised it will be necessary to add the dimension of reflectivity and criticality through methods typical to teacher research within communities of practice. This in itself will require recognition within the profession that change in this direction is needed. I hope that the projects I am currently participating in will be able to both justify the approach suggested here and show its benefits for more effective teacher learning.

References

- Altrichter, H. and Posch, P. (2007). *Lehrerinnen und Lehrer erforschen ihren Unterricht*. (4th ed). Bad Heilbrunn: Klinkhardt.
- Barfield, O. (1973). *Poetic diction. A study in meaning*. Middletown, CT: Wesleyan University Press.
- Barfield, O. (1988). *Saving the appearances. A study in idolatry*. Middletown, CT: Wesleyan University Press.
- Bassey, M. (2009). *Case study research in educational settings*. Maidenhead: Open University Press.
- Berger, P. and Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. London: Penguin Press.
- Bergman, H.S. (1963). Introduction: Rudolf Steiner as a philosopher. In R. Steiner, *The philosophy of spiritual activity*. West Nyak, NY: Rudolf Steiner Publications.
- Bergson, H. (1991). *Matter and memory*. New York: Zone Books.
- Bergson, H. (1992). *The creative mind*. New York: The Citadel Press.
- Boghossian, P. (2007) *Fear of knowledge: Against relativism and constructivism*. Oxford and New York: Clarendon Press/Oxford University Press.
- Burr, V. (2003). *Social constructionism*. (2nd. Edition). London and New York: Routledge.
- Da Veiga, M. (2006). Die Diskursfähigkeit der Waldorfpädagogik und ihre Bildungsphilosophischen Grundlagen. Ein Essay. In H.P. Bauer and P. Schneider (Eds.), *Waldorfpädagogik: Perspektiven eines wissenschaftlichen Dialoges*, Frankfurt am Main: Peter Lang.
- Damasio, A. (1999). *The feeling of what happens: Body, emotion and the making of consciousness*. London: Heinemann.
- Damasio, A. (2004). Looking for Spinoza: *Joy, sorrow and the feeling brain*. London: Vintage Random House.
- Dewey, J. (1910/2007). *How we think*. Cincinnati, OH: Standard Publishing.
- Elliott, J. (1991). *Action research for educational change*. Buckingham: Open University Press.
- Gergen, K.J. (2009). *An invitation to social construction*. (2nd. Edition). Los Angeles: CA: Sage.
- Gladstone, F. (1997). *Republican Academies, Rudolf Steiner on self-management, experiential study and self-education in the life of a college of teachers*. Forest Row, UK: Steiner Schools Fellowship Publications.
- Gummerson, E. (2000). *Qualitative methods in management research*, (2nd. Edition). Thousand Oaks, CA: Sage
- Herr, K. & Anderson, G.L. (2005). *The action research dissertation: A guide for students and faculty*. Thousand Oaks, CA: Sage
- Holm, K. (2004). Waldis unter Leistungsdruck. *Der Spiegel, Spiegel special #3/2004*.
- Hopkins, D. (2002). *A teacher's guide to classroom research*. Maidenhead, UK: Open University Press.
- Ingold, T. (2000). *The perception of the environment: Essays in livelihood, dwelling and skills*. London: Routledge.
- Kandel, E. (2006). *In search of memory: The emergence of a new science of mind*. New York: W.W. Norton & Company Inc.
- Kast, B. (2009) *Wie der Bauch dem Kopf beim Denken hilft: Die Kraft der Intuition*. (2nd edition). Frankfurt am Main: Fischer Taschenbuch Verlag.
- Kelly, P. (2006). What is teacher learning? A socio-cultural perspective. *Oxford Review of Education*, 32(4), 505-519.
- Kiersch, J. (2008). *Vom Land aufs Meer: Steiners Esoterik in veränderten Umfeld*. Stuttgart: Verlag Freies Geistesleben.
- Kurt, R. (2004) *Hermeneutik: Eine sozialwissenschaftliche Einführung*. Konstanz: UVK Verlagsgesellschaft, UTB.
- Lave, J. and Wenger, E. (1991). *Situated learning - legitimate peripheral participation*. Cambridge, UK: Cambridge University Press.
- Lave, J. (1997). The culture of acquisition and the practice of understanding. In D. Kirschner & J.A. Whitson. (Eds.), *Situated cognition: social, semiotic and psychological perspectives*. Mahwah, N.J.: Lawrence Erlbaum Associates
- Lawlor, L. (2003). *The challenge of Bergsonism. Phenomenology, ontology, ethics*. London: Continuum Press.
- Lutzker, P. (2007). *The art of foreign language teaching: improvisation and drama in teacher development and language learning*. Tübingen and Basel: Francke Verlag.
- Matthews, P. (1998) *Sing me the creation: a source book for poets and teachers, and for all who want develop a life of imagination*. Stroud, UK: Hawthorn Press.

- McNiff, J. & Whitehead, J. (2010). *You and your action research project*; (3rd edition). London and New York: Routledge.
- Moon, J. (2004). *A handbook of reflective and experiential learning*. London: Routledge Falmer.
- Noddings, N. & Shore, P.J. (1984). *Awakening the inner eye: intuition in education*. New York: Teachers College Press.
- Poulson, L. & Wallace, M. (Eds.). (2004) *Learning to read critically in teaching and learning*. London: Sage.
- Rawson, M. & Richter, T. (Eds.). (2000). *The educational tasks and content of the Steiner Waldorf curriculum*. Forest Row, UK: Steiner Schools Fellowship Publications.
- Rawson, M. (2008). Quality Development Through Action Research. Zusammenfassung einer empirischen Studie, *Erziehungskunst, April 2008*, 425.
- Rawson, M. (in press). *Sustainable educational development in Waldorf education*. Edinburgh: Floris books .
- Rawson, M. (2010, April). Using Steiner-related literature; a guide to criticality. In *University of Plymouth, IMP Bulletin, Vol. 1*. Retrieved from <http://www.ipf.net/MasterProgramm>.
- Rugg H, (1963). *Imagination*. New York: Harper & Row.
- Schachter, D. (1996) *Searching for memory: The brain, the mind and the past*. New York: Basic Books.
- Schieren, J. (2007). Methodische Aspekte anthroposophischer Forschung. In *Anthroposophie, Mitteilungen aus der anthroposophischen Arbeit in Deutschland*, Michaeli III/2007, Issue 241.
- Schiller, H. (2002). Schulverwaltung im Zeitalter der Bewusstseinsseele. In H. Schiller, (Ed.). *Innere Aspekte der Konferenzgestaltung*. Stuttgart: Verlag Freies Geistesleben.
- Schön, D. A. (1987). *Educating the reflective practitioner*. San Fransisco: Jossey-Bass.
- Schön, D. A. (Ed.). (1991). *The reflective turn: Case studies in and on educational practice*. New York: Teachers College Press (Columbia).
- Singer, W. & Ricard, M. (2008) *Hirnforschung und Meditation. Ein Dialog*. Frankfurt am Main: Suhrkamp.
- Searle, J.R. (1996). *The construction of social reality*. New York: Free Press.
- Searle, J. R. (2010) *Making the social world: The structure of human civilization*. Oxford, UK: Oxford University Press.
- Sijmons, J. (2008). *Phänomenologie und Idealismus: Struktur und Methode der Philosophie Rudolf Steiners*. Basel: Schwabe Verlag.
- Steiner, R. (1963). *The philosophy of spiritual activity and Truth and knowledge*. West Nyack: NY: Rudolf Steiner Publications Inc.
- Steiner. R. (1972). *A modern art of education*. London: Rudolf Steiner Press.
- Steiner, R. (1977) *Towards social renewal: Basic issues of the social question*. London: Rudolf Steiner Press.
- Steiner. R. (1983). Spiritual knowledge of man as the fount of educational art. Lecture held on 21st September 1920. In *Meditatively Acquired Knowledge of Man*. Dornach: study material in preparation for the World Conference of Waldorf School Teachers at the Goetheanum, April 4-9, 1983.
- Steiner, R. (1994a). *Theosophy: An introduction to the spiritual processes in human life*. Hudson, NY: Anthroposophic Press.
- Steiner, R. (1994b). *How to know higher worlds: A modern path of initiation*. Hudson, NY: Anthroposophic Press.
- Steiner, R. (1996a). *The foundations of human understanding*. Hudson, NY: Anthroposophic Press.
- Steiner, R. (1996b). *Rudolf Steiner in the Waldorf School: Lectures and addresses to children, parents and teachers*. Hudson, NY: Anthroposophic Press.
- Steiner, R. (1996c) *The child's changing consciousness*. Hudson, NY: Anthroposophic Press:
- Steiner, R. (2004). *The spiritual ground of education*. Great Barrington, MA: SteinerBooks.
- Stenhouse, L. (1985). *Research as a basis for teaching: Readings from the work of Lawrence Stenhouse*. J. Ruddock & J. Hopkins, (Eds.). London: Heinemann.
- Tomasello, M. (1999). *The cultural origins of human cognition*. Cambridge, MA: Harvard University Press.
- Tomasello, M. (2003). *Constructing a language: A usage-based theory of language acquisition*. Cambridge, MA: Harvard University Press.
- Tomasello, M. (2008). *The origins of human communication*. Cambridge MA: MIT Press.
- Tomasello, M. (2009). *Why we cooperate*. Boston, MA: A Boston Review Book, MIT Press.

- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.
- Welburn, A. (Ed.). (1997). *The mysteries: Rudolf Steiner's writings on spiritual initiation*. Edinburgh: Floris Books.
- Welburn, A. (2004). *Rudolf Steiner's philosophy and the crisis of contemporary thought*. Edinburgh: Floris Books.
- Wellington, J. (2006). *Educational research: contemporary issues and practical approaches*. London: Continuum.
- Wells, G. (1994). *Changing schools from within. Creating communities of inquiry*. Toronto: OISE Press.
- Wells, G. (2000). Dialogic inquiry in education: building on the legacy of Vygotsky. In C.D. Lee, C.D. & P. Smagorisky, (Eds.), *Vygotskian perspectives on literacy research*. New York: Cambridge University Press.
- Wells, G. (2007). Who we become depends on the company we keep and on what we do and say together. *International Journal of Educational Research*, 46(1- 2), 100-103.
- Wenger, E. (1998). *Communities of practice, learning, meaning and identity*. New York and Cambridge: Cambridge University Press.
- Wenger, E., McDermott, R. & Snyder, W.M. (2002). *Cultivating communities of practice*. Boston, MA: Harvard Business School Press.
- Wilson, M. (1979). Introduction. In R. Steiner. *The philosophy of freedom*. London: Rudolf Steiner Press.
- Zajonc, A. (2009). *Meditation as contemplative enquiry: When knowing becomes love*. Hudson, NY: Lindisfarne Press.
- Zeni, J. (2001). *Ethical issues in practitioner research*. New York: Teachers College Press.