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A Theory of Waldorf teacher Education
Part 1: learning dispositions

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ABSTRACT. This paper is the first of a series of three that explore aspects of Waldorf teacher education; the first looking at the nature of dispositions, the second focusing on study of Steiner's Foundations and artistic practice and the third drawing on empirical evidence, addressing learning-in-practice. It outlines a theory of teacher education that focuses on the learning of dispositions, values, beliefs, attitudes and skills and general pedagogical knowledge that underpin the practice of Waldorf pedagogy. It offers an account of how dispositions are learned and modified through transformative learning as transformation of the will. It describes the historical origins of Waldorf teacher education and its five core elements, studying Steiner's Foundations, transformative artistic exercises, learning general pedagogical knowledge (e.g. curriculum, teaching methods, child and youth development, learning theory, school management and leadership), self-development and learning-in-practice. The theory explains how foundational dispositions are learned in a seminar environment that subsequently change into sustainable professional dispositions through participation in practice and continuing professional development. The process of transformative learning in teacher education is elaborated, including the role of reflection and related to other theories, including theories of experiential and reflective learning, biographical learning and destiny learning.

ZUSAMMENFASSUNG. Dieser Aufsatz ist der erste von dreien, die die Aspekte der Waldorflehrerbildung untersuchen; der erste erläutert Lehrerdispositionen bzw. Kompetenzen, der zweite lenkt den Fokus auf das Studium von Steiners Menschenkunde und das künstlerisches Üben und der dritte untersucht mit Hilfe empirischer Studien das Lernen-in-der-Praxis. In diesem Artikel wird eine Theorie der Lehrerbildung entwickelt, die auf das Erlernen von Dispositionen, Werten, Haltungen und Fähigkeiten sowie allgemeinen pädagogischen Wissens, welches der Praxis der Waldorfpädagogik zugrunde liegen, basiert. Es bietet eine Erklärung an, wie Dispositionen durch transformative Bildung als Willensverwandlung gelernt werden können. Die historische Entwicklung der Waldorflehrerbildung wird kurz umrissen sowie deren fünf Kernelemente; das transformative Studium der Menschenkunde, umbildende Erfahrungen durch künstlerisches Üben, das Studium des allgemeinen pädagogischen Wissens (z.B. Lehrplan, Methodisch-Didaktisches, Kinder- und Jugendentwicklung, Lerntheorie, Schulverwaltung und Führung), Selbstentwicklung und das Lernen-in-der-Praxis. Die Theorie erläutert, wie im seminaristischen Kontext Basisdispositionen angelegt werden, die durch die Partizipation an der Praxis und Fortbildung zu nachhaltigen Professionsdispositionen werden. Die Vorgänge der transformativen Bildung im Kontext der Lehrerbildung werden erläutert und in Beziehung zu anderen Theorien, wie dem Lernen aus Erfahrung, reflexivem Lernen, biographischem Lernen und Schicksal Lernen, gebracht.

Keywords: Waldorf teacher education, dispositions, transformative learning

Introduction

It is widely recognized by teacher educators and researchers alike "that knowledge, skills and dispositions are essential qualities of effective teachers…yet these qualities…serve little purpose individually; they must be developed concurrently so as to ensure a holistic approach to teacher education" (Fonseca-Chacana, 2019, 268). She defines dispositions as "the cultivatable set of intellectual, intrapersonal and interpersonal attributes that enact teacher knowledge and skills to the service of a professional community, which includes students, student families and other educational professions" (ibid, 274). Dispositions matter to teachers because they "are the volitional elements that put knowledge and skills into action" (ibid). She adds that this definition aligns closely with Costa and Kallick's (2008) notion of Habits of Mind, a set of intelligent behaviours based on proclivities, values, attitudes, sensitivity to contextual cues, experience and the skills needed to apply these patterns effectively, that lead to productive actions.

The question this paper addresses is how dispositions are learned. Fonseca-Chacana suggests that in order to learn dispositions teachers must first become conscious of them and their pedagogical impact. Secondly, the target dispositions must be modelled by teacher educators who embody and enact them. Thirdly, an understanding of dispositions needs to be embedded across the whole teacher education curriculum so that it becomes a sense of being rather than a sense of knowing. These are undoubtedly important aspects. This paper supplements this approach by adding the dimension of transformative learning as self-formation or *Bildung* (Soetebeer, 2018, Koller, 2018) and draws on an iteration of Steiner's (1996) model of the transformation of the will.

This paper is the first of three that explore different aspects of Waldorf or Steiner teacher education (Waldorf and Steiner are used synonymously). This first paper addresses the overall concept and focuses on the nature and learning of dispositions. The second looks how dispositions are learned through study and artistic exercises and the third looks at learning-in-practice. In the absence of published research on Waldorf or Steiner teacher education, these papers draws on action research into practice at a German Waldorf teacher education seminar. This research has mainly reconstructed the lived experiences of participants of hermeneutic study methods, artistic practice and reflection work during internships, including reflective master theses. I draw on this data in the second and third papers. This paper begins with a brief outline of Waldorf teacher education theory followed by an overview of Waldorf teacher dispositions. This leads to a discussion of the nature of dispositions and how they may be learned and modified through transformative learning.

In this paper the female pronouns and forms are used throughout to refer to people of all genders. The term *teacher student* places the emphasis on the fact that the people involved are becoming teachers and primarily have the role of student. The term *novice teacher* marks a change of status in which the role of being a teacher is foregrounded. The transition between them is not an external one but a gradual shift of identity.

Background

As Dahlin (2017) has explained, Waldorf schools base their pedagogy on Steiner's account of the human being from the spiritual perspective called anthroposophy, which Steiner (1973) defines as a path of knowledge that leads to understandings of the spiritual dimension of the human being. There are over 200 Waldorf teacher education centres in around 60 countries[1] that base their education on this approach and they serve some 1,500 early years centres, 1,100 schools and around 500 special education schools and communities. These teacher education programmes vary widely in form from full-time Bachelor and Master degrees courses in 15 higher education institutions world-wide (Willmann and Weiss, 2019), to part-time and in-service courses and even online courses.

When Steiner founded the first Waldorf School he inducted the teachers into this new way of understanding human development from an anthroposophical perspective and then suggested how this can be applied in

1. https://www.freundewaldorf.de/fileadmin/user_upload/images/Waldorf_World_List

teaching and curriculum. This had of necessity to be a very short period of teacher education and induction (Zdrazil, 2019). Steiner followed this up with regular visits to the school and many meetings with teachers to adjust and fine-tune the approach, as well as developing understandings of the education in a number of full lectures courses in various locations in Europe (Lindenberg, 2013).

It becomes clear reading the transcripts of the meetings between Steiner and the teachers (Steiner, 2019) that during the years of his involvement there were problems of pedagogical quality, which is hardly surprising given the newness of the whole approach and the relative lack of training. Schiller (2000) summarizes the weaknesses (though there were naturally many strengths) as;

- lack of what Steiner called 'moral contact' to the pupils,
- too much abstract presenting by the teachers and the ineffective use of a Socratic method (ineffective because it assumes the pupils already know something about what they are supposedly learning for the first time),
- the teaching material was not always thought through or understood by the teacher, and was often unsuitable from the perspective of the learner,
- lack or artistic element in the teaching.

Following Steiner's death in 1925 the college of teachers in the Stuttgart school took over responsibility for teacher education. Bearing in mind the weaknesses that Steiner had drawn attention to, the school leaders (Stockmeyer and Boy) designed a teacher education course that began in May 1928 and which ran until the school was closed in 1938. These courses had a seminar phase with study and artistic exercises and a second year to which only some of the participants were selected and invited, involving short periods of observation in the school. This was ultimately restricted because so many teachers from elsewhere wished to visit the school and not all the teachers were either willing or deemed suitable to host them (Schiller, 2000).

After 1945, the Waldorf movement in Germany was immediately rebuilt and a teacher education seminar was soon established in Stuttgart, which was the precursor of the current Freie Hochschule in Stuttgart (Frielingsdorf, 2019). The main course was conceived as a two year programme with the first year in the seminar and the second year as assistant-teachers in a school. This model continues to be practiced in some teacher education seminars such as Kiel and Hamburg. Since it was (and remains) necessary for all teachers to have a state recognized qualification at degree level, the Stuttgart seminar always had the character of a supplementary post-qualification (Schiller, 2000). Soon introductory courses for students still studying at university were introduced, at the end of which students required a recommendation from the tutors to be accepted into the main course. These courses grew in popularity and attracted an ever growing circle of university students. At some universities self-organized groups of students came together to study anthroposophy and together with the *Hochschulwochen* (study weeks for university students) at the Stuttgart Seminar, this became a kind of rich breeding ground for a highly motivated generation of Waldorf teachers who strongly shaped the Waldorf movement in Germany in the 1970s and 80s.

The main teacher education programme in Stuttgart was based on three equally important pillars; the study of the Foundations, artistic exercises and an introduction to the curriculum and teaching methodology. The first theory of Waldorf teacher education was formulated by Gabert (1957) in an account of the value of artistic work. In 1961 there followed an account of the seminar work's (and the founding of a Pedagogical Research Institute), which highlighted the relevance of studying Steiner's Foundations (Weißert, 1961). As Götte (2006) notes however, it was probably the annual national teacher conferences that did most to inspire and motivate the growing Waldorf movement. In recent years the trend in Europe has been away from large scale conferences though international conferences still play an important role in disseminating Waldorf ideas, albeit with a strong European dominance of (still mainly male) key note speakers. The extent to which Waldorf teacher education and Waldorf education more generally adheres to the 'original model' is still rarely questioned (Boland, 2017, Rawson, 2021a)

Uhrmacher (1995) has analyzed the development of the Waldorf movement using Max Weber's notion of charismatic leaders in troubled times. Following the leader's death, the charismatic style of leadership is then perpetuated, though distributed among a talented core group of disciples. This was definitely the case in the Waldorf movement, as Göbel (2019) has illustrated. In as far as it is possible to generalize, the latest generation, however, sees a marked move away from charismatic leaders in the Waldorf movement and a shift towards managers and teacher educators no longer belong to the leadership of the movement as they once did. Likewise within the Waldorf discourse and despite the academicization (Schieren, 2016) of Waldorf teacher education and the significant increase in publications, critical literature from within the discourse is rare. Most Waldorf literature remains apologetic, elucidatory and avoids evaluation and re-appraisal.

Perhaps another aspect of the charisma analysis is the fact that Steiner's preferred mode of communication – he gave over 5,000 lectures (Gidley, 2011)- remains the dominant mode in Waldorf discourse. The lecture form is a particularly masculine form of communication involving one person speaking and the others listening for a long time. Etymologically the verb to lecture and the German word *Vortrag* both imply a lengthy 'reading'. The lecture is strong on rhetorical forms and the power of the spoken word, but weak on dialogue and argument, resembling a sermon in which key texts are explained to a passive audience. Even though a good lecture (or sermon) can be inspiring, it could not be described as a dialogic or participatory form of interaction. This may explain the relative demise of the form in recent years as more people expect greater participation and perhaps more dialogic and female forms of communication. Nevertheless, the lecture retains its central role in many Waldorf teacher education programmes, though what feedback is given tends to call for less frontal teaching. From the perspective of dispositions, one can question whether the lecture is transformative- at best it may make you think.

Kaiser (2020) has argued that Steiner's lectures should be treated as narrative and as such approached hermeneutically and that anthroposophy is best grasped in its performative character because it calls for its recipients to bring forth its reality performatively. Both of these radical perspectives assume that there will be multiple interpretations and that the act of producing these will require a thorough revision not only of identities but also the bringing forth of new meanings requiring new forms of expression, which cannot be anticipated in advance.

Following Kiersch (1978), Steiner had actually frequently thought about adult education within anthroposophy and played with the idea of a university for teachers and other professions. Indeed Kiersch has identified four different concepts for this in Steiner's work between 1888 and 1924. The High School (Hochschule means university or higher education) for Spiritual Science at the Goetheanum in Dornach was supposed to have had this role, but this intention was never fully realized. One possible reason for this is that those involved couldn't reconcile academic notions of higher education and research with notions of spiritual knowledge and research. This remains a challenge, though the current Waldorf teacher education institutions with academic status (i.e. they can award bachelor, master and even doctoral degrees) have generally found ways of combining both the academic with the spiritual perspectives, though perhaps not in ways that earlier anthroposophists imagined.

A theory of Waldorf teacher education

Hitherto, the only discussions of the theory of Waldorf teacher education I am aware of have been in German (e.g. Schiller, 2000, Soetebeer, 2018). This account builds on those. Most of teacher education programmes today are based on five general activities, though the methods of working with them and the institutional structures vary considerably. The general activities are;

1. Studying. Teacher students study Steiner's (1996) lectures to the teachers in the first Waldorf school and other education texts published under the series title of *Foundations of Waldorf Education* (abbreviated here to Foundations and used to refer to Steiner's educational theory). This body of work forms the basis for the pedagogical anthropology underpinning Waldorf education.

2. Artistic exercises. Traditionally these include music, water colour painting, drawing, clay modelling, eurythmy and speech formation, though other arts are used, including drama, improvisation and land art. The aim of these is to facilitate transformative learning (Jeuken & Lutzker, 2019, Soetebeer, 2018).
3. General pedagogical knowledge (Shulman, 1987). This includes curriculum, teaching methods, child/youth development and subject knowledge related to Waldorf education, as well as understanding of holistic leadership (Woods and Woods, 2008), school management and work with parents.
4. Self-development. Teacher students are encouraged to undertake personal, ethical and spiritual development.
5. Learning-in-practice. This involves internships in schools during the teacher education phase supported by scaffolded reflection. This subsequently becomes teacher learning (Kelly, 2006) once new teachers take up a teaching post. Waldorf teachers are expected plan, review and reflect on their practice daily and in regular weekly meetings of the college of teachers, which have the function of being a "living 'higher education' …- a permanent training academy" (Steiner, 2007, 184), in which teachers share their reflections on practice and develop a culture of pedagogical knowledge generation and capacity building. To this end some teacher education courses now also include courses practitioner research (Rawson, 2018).

These five fields of learning are designed to equip future teachers with the dispositions, beliefs and general knowledge they need. During this initial stage of teacher education teacher students learn basic teacher dispositions. In a second phase these dispositions are transformed into professional dispositions through learning in practice and continuing professional development.

Waldorf teacher dispositions

In order to appreciate what Waldorf teacher education has to achieve it is worth looking at what teacher have to be able to do. Following recent descriptions of Waldorf education (Rawson, 2021, Dahlin, 2017, Wiehl, 2015), Waldorf teachers require certain sets of dispositions, skills, attitudes and general pedagogical knowledge, some of which are specific to Waldorf schools but others that are probably needed by teachers in any kind of school. Teachers in Waldorf schools participate in a specific professional, pedagogical discourse that often includes certain beliefs and expectations about children and young people, about teaching, about the curriculum and about the role of the Waldorf teacher that influence the way they teach, their perceptions and judgements. It is thus important that these beliefs are the subject of critical reflection and not merely reproduced as 'the way we do things here'. The Steiner Waldorf Schools Fellowship in the UK recently reviewed expectations of teacher standards and published a paper outlining teacher dispositions, skills and knowledge, which we can use to summarize this complex set of expectations (Bransby & Rawson, 2020). Waldorf teachers can:

- engage with Steiner's Foundations in such a way that the teacher becomes disposed to observing and understanding their practice and their pupils from this perspective,
- have the dispositions, skilled artistry and knowledge to create powerful learning environments and to teach in ways that are health-creating and foster sense of coherence (Antonovsky, 1996) in their pupils and that support their appropriate socialization, qualification and development as persons (Biesta, 2013),
- understand and be able to use the generative principles of Waldorf pedagogy (Rawson, 2019c) to develop and assess practice in context, to create original lesson plans to suit the situation, rather than use standardized materials,
- enable students to develop learning dispositions such as resilience, creative playfulness, interest in the world, narrative empathy, democratic capabilities, ability for form judgements, ethical dispositions,
- take the spiritual dimension into account (Stoltz & Wiehl, 2020, Rawson, 2020 and 2021),

- act in sustainable, ecological ways as a model for children and young people and being able to bring this awareness in effective and holistic ways into their teaching,
- act in socially inclusive, non-discriminatory ways, being sensitive to and accepting of difference,
- develop dispositions to pedagogical tact (van Manen, 2008) and knowing-in-practice (Kelly, 2006),
- teach creatively with enthusiasm and be able to inspire pupils,
- be artistic, work with the imagination and have good narrative skills,
- develop authentic teacher identities that enable them to model being and learning for their pupils of being,
- work out of an ethic of care,
- be able to practice assessment for learning effectively,
- practice professional reflection, participate in ongoing teacher learning and self-development,
- research and develop their practice in a cooperative way and generate useful educational knowledge,
- work collegially in the interests of the education and pupils and practice holistic leadership to draw out the potential in each individual(Woods and Woods, 2008),
- retain and recreate their interest, vitality, health and creativity,
- be social responsibly and committed to democratic practices.

As one can see, this is an extensive range of dispositions, each of which would require fuller explanation. Over the past two decades many checklists of desirable competences that new teachers should have, have been drawn up and used as criteria for evaluation, though there has also been debate about how effective such lists of competences are. To the extent that Waldorf education is required to conform to such expectations, various attempts have been made to define the outcomes, such as the SWSF list above (see also Schieren, 2013). Oberski and McNally (2007) have summarized the benefits and limitations of the competence approach. They conclude that reducing and compartmentalizing skills and knowledge into parts defined as individual competences separated from the whole practice is practical for the purposes of evaluation, accountability and transparency, but it can be unhelpful in articulating that teaching is actually an integrated whole in flow. Korthagen (2017) also suggests that it is not competencies alone that ensure whether a teacher can do a good job, but the coherence of her core qualities, ideals, sense of identity and beliefs - in other words, on teacher dispositions.

As Oberski and McNally (2007, and McNally and Oberski, 2003) point out, however fine-grained the lists of teacher competences or dispositions are, they need to be seen holistically and therefore understood as integrated into the whole person in context, rather than fragmented into many separate parts that need to be learned and can be assessed. These authors argue for a Goethean approach, that, for example, understands the plant as a whole and not in terms of its separate parts. They argue that such lists may be useful for aspiring teachers in terms of self-assessment. Instead of a teacher education curriculum addressing the many dispositions separately, they argue for the development of key capacities and dispositions such as development the life of feeling, living thinking and imagination. In particular they recommend students learning what Goethe called 'exact sensorial imagination' (Bortoft, 1996),

> "…which essentially refers to an ability to form exact mental images of perceived phenomena, thereby enhancing an authentic imaginative faculty, which as it were mirrors the context in which one lives. This ability involves an engagement with one's feelings and one's thinking, so that what is felt becomes conscious, whilst that which is thought becomes infused with feeling. In this way thinking becomes alive, active and flowing."(Oberski and McNally, 2007, 942).

The schooling of imagination, feeling and living thinking can be achieved through artistic exercises though the "purpose of these activities is not to master those arts, but to develop the faculties of perception and imagination, in accordance with actual phenomena. The development of this faculty at the same time affects

the entire being, transforming as it were that which is external into something internal and authentic to each individual person“ (ibid, 942). In this paper I am suggesting that artistic exercises and hermeneutic study can achieve this schooling of dispositions and, in the third paper in this series, I would also add to this the need for cultivating the will through practical work and crafts.

The significance of teacher dispositions

As Korthagen (2017) notes, the theory-to-practice model of teacher education has been shown to be ineffective. Indeed some 20 years ago Darling-Hammond and Snyder (2000) agreed that "the major problem of teaching and teacher education is the problem of moving from intellectual understanding of theory to enactment in practice" (ibid, 388). Though mainstream education has moved more to practice-based teacher education, Korthagen (2017) suggests the theory-practice gap remains. Actual teacher behavior also depends on the actual teaching environment. Korthagen argues that these core qualities in the form of embodied 'gestalts' and 'schemas' trigger and direct teacher behavior and that many of the embodied systems that shape thinking, emotion and motivation are unconscious and not immediately accessible to rationality. Furthermore, neurology (e.g. Damasio, 2010) has shown that thoughts are often bound up with feelings and emotions and so non-rational factors play an important role in how teachers act. The third factor after cognition and affect, is motivation, in the form of what teachers want and need and thus basic psychological needs have a strong influence over beginning teachers (and perhaps other teachers too). This is what Korthagen calls the inconvenient truth about teacher education; namely that becoming a good teacher cannot be reduced to rational processes. Neither individual skills (e.g. at structuring lessons, choosing material and tasks, classroom management, use of media etc.) nor general pedagogical knowledge (e.g. of curriculum, teaching methods) can be combined to generate fruitful practice without beliefs and a situated understanding of the specific context.

The way teachers act is related to the beliefs, values and stances they have, as well as the narratives they use to interpret past experiences and shape current actions. These beliefs also include intentions and aspirations and are thus also future orientated and have a motivational effect (Biesta, et al, 2015). Beliefs are an aspect of teacher agency. Taking an ecological view of agency (Biesta and Tedder, 2007), people's skill and willingness to act has to do with their ability to recognize and respond to opportunities for action in the given situation. In this sense it is very close to the notion of biographical learning, which involves the recognition that a given situation affords (or constrains) opportunities for action and our ability to weave new experiences into a coherent narrative of our own lives that links past, present with future aspirations (Alheit, 2018). Agency is thus not something one has, but is something one enacts in context. Such action is strongly influenced by professional and life histories- it is iterative. Being able to read the actual situation and micro-manage their actions in shaping the learning situation are important teacher dispositions. The performance of competences thus depends on the context, including the learning climate in a class or the school culture. A learning culture (Hodkinson et al, 2008), which comprises what members of a community of practice do, believe, say and think, can limit or afford certain actions. Following Biesta et al, (2015) there is a close link between beliefs and agency because the motivation to act and the manner and direction of action relate to the values a person holds and the aspirations she has. Thus the values and beliefs held by Waldorf teachers dispose them to certain pedagogical actions, so it is important that the dispositions that shape their actions are those that match Waldorf practice.

One hindrance to accepting this perspective as a useful theoretical tool is an attachment to liberal humanist notions of sovereign agency of autonomous individuals (Charteris and Smardon, 2018), which I believe are also strongly entrenched in the Waldorf discourse. However, ecological and relational understandings of agency in which the ability to act is situated (context-for-action) and distributed across people, systems, artefacts, spaces and are dependent on past experience, orientated to the future and enacted in the present, challenge this view (Kelly, 2006). Indeed following Steiner's (1963) theory knowledge and ethics, the individual should act of insight rather than habit or sense of duty, this is an ethical individualism rather than individualism, as Hughes (2012) has argued. Given the significance afforded to relationships, rhythms and

carefully shaped (and coloured) spaces within Waldorf practice, softening this I-centred perspective should not be too difficult. The point being that teacher professional agency is a resource comprising cognitive, motivational and attitudinal resources and skills that "is continuously constructed and re-constructed depending on context, object of activity and prior experiences" (Toom et al, 2017). Novice teachers and teachers experience this as sense of professional agency. Since dispositions can be seen not only as attributes of the person, but rather as properties of a given school culture, the ability to teach in a Waldorf way can only be learned in a setting in which the Waldorf approach is lived in the whole school culture. This highlights how important the partnership between teacher education and schools has to be.

What are dispositions?

Following Dewey (1925, 1938), dispositions are embodied ways of being, perceiving and thinking that prompt people to act in certain ways, that belong to and shape the continuity of experience. In this sense dispositions can be understood as resources. Authentic experiences, which lead to dispositions, change and shape what a person can subsequently experience. In other words, they give direction to learning. Dewey (1922) refers to dispositions as the intrinsic motivation and organizer of intelligent behavior. However, a habit is not enough, because it is inflexible if the situation changes; it has to be a knowledgeable habit, so that when something unexpected occurs, the subject understands the conditions that make it possible for habit to function. This is the distinction between habit and knowledgeable habit; the latter being a far more relevant resource for a teacher (Nelsen 2014). Following Dewey (1916), content or propositional knowledge belongs to the past; it is finished and complete, but knowing as continuity of experience is the habitual ability to connect current experience to existing knowledge and to recognize the significance of this for possible future action. Knowledge has to have meaningful connections to our current experience and to the common experience of humankind. As Biesta (2020) points out, knowledge has to be transactional if it is be useful. Secondly, Dewey's main point is that new depositions only arise during the process of inquiry when novel situations challenge our existing habits of mind and require the development of new habits and resources. This implies that, as Nelsen (2014) points out, that;

> "… a spirit of inquiry infuses our programs, whereby students are invited and challenged to ask and answer live and pressing educational questions themselves and in concert with similarly motivated others…Without a process of inquiry that invites them critically to examine and even challenge our disposition choices, we risk creating contexts in which students do not develop intelligent dispositions; instead they may develop rigid ones that help them develop habits of conformity" (2014, 10).

Habits of conformity to Waldorf tradition may not be the way forward.

According to Bourdieu (1992, Bourdieu and Passeron, 1990) people are positioned within social space and embody a set of dispositions that make up their habitus, "which comprises a set of dispositions, or propensities towards particular values and behaviours" (Biesta, et al, 2011, 87). People are also disposed in varying degrees to learning and making judgements, though this can change over time (ibid). In their study of learning in the life course, Biesta, et al (2011) show that social positioning through gender, age, ethnicity and social class influences learning in complex ways, and that biographical history and place are important factors in this, though this is highly individual.

Another way that positioning affects learning is explained by the theory of situated learning put forward by Lave and Wenger, who suggest that "learning is not merely situated in practice- as if it were some independently reifiable process that just happened to be located somewhere; learning is an integral part of generative social practice in the lived-in world" (1991, 35). Thus learning is understood as changing participation in communities of practice and learning cultures (Hodkinson, et al, 2007). A culture in this sense is constituted by the dispositions actions, talk and interpretations of the participants who share a set of practices. This is not a one-way process; "cultures are produced, changed and reproduced by individuals, just as much as individuals are produced, changed and reproduced by cultures" (ibid, 419). Learning to be a teacher involves an interplay between the constraints and affordances of a given practice and its learning culture.

Not all dispositions are pedagogically positive. Kelly (2011) speaks of embodied, habitual, unconsidered, tacit teacher attitudes and behavior, that may lead them, for example, to privilege some students and position others negatively. This is often purposeful activity, though the teacher may not be unaware of what these purposes are and whether they reflect embodied personal experiences or external expectations. Kelly recommends reflective practices and in particular the use of artistic exercises that involve the exposure and non-verbal expression of embodied attitudes to bring such tacit expectations to consciousness and thus to overcome them, or replace by other expectations. Another fruitful approach is that of reflective art inquiry (Uhrmacher & Trousas, 2008), which uses various artistic activities to engage in processes of imaging, reframing and enacting to bring preconscious, unconscious and subconscious ontological knowledge to consciousness. This raises the question as to whether and how dispositions can be changed. Nelsen (2014) taking a Deweyian perspective argues that intelligent dispositions and habits, that is, those that can be applied in varied ways depending on the situation, are best learned when the teacher education setting embodies the values, beliefs and practices in varied ways and that students are asked to imagine different situations.

How are dispositions learned?

As we have noted above, Fronseca-Chacana (2019) argues that if dispositions, knowledge and skills are to flow together in practice, they have to be learned together. Following the social practice account of learning outlined above, dispositions are learned through participation in social practice in which participants learn identities, dispositions, habits, skills and situated pedagogical knowledge. The conventional assumption is that what is learned in a seminar as adult education can be transferred to school practice. However, the notion of transfer is contested and Packer (2001) and Lave make a strong case that transfer is "an impoverished idea for analyzing moving persons' knowledgeability in practice" (Lave 2011, 115) because it is dualistic and strips meaning away from human existence by confining it to the mind as an unchanged product. Knowledgeability is always part of situated, social, historical being and separating knowledge from the world it refers to is limiting. Furthermore, it is authoritarian to assume that neither learner nor knowledge are changed from one context to another. Rather, Lave argues, one should see knowledge and knower as co-constituting. The notion of transfer primarily legitimates the existence of institutional learning. The question is not whether transfer happens, but how effective it is and the epistemological assumptions made. Moon (2004) makes the point that transfer is enhanced by the proximity of the learning to the practice, and through the use of exact imagination to visualize practice situations and the use of reflection.

Dreier's (2008) approach of analyzing how people move across multiple contexts, weaving their experiences into coherent narrative of relations between persons, practices, artefacts and institutions, offers an alternative perspective. Instead of expecting knowledge to be transferred and applied in different contexts, we could fruitfully think of changing sets of relations, in which knowing has different meanings in different contexts. The person as knower is the one who 'transfers' from one situation to another, though this may be accompanied by changes in positioning and identity. Teacher education settings and schools are different communities of practice. Unless we locate teacher education exclusively in school (which limits the opportunities for study and artistic exercises), this problem has to be overcome in two ways, as Wenger (1998) suggests, by negotiating boundary crossings and by learning dispositions that, like seeds, germinate in practice. In the author's institution, the second of two years is spent in school, though with four 2 week blocks back in the seminar to reflect on practice by sharing and analyzing experiences- what Wenger refers to as reification, and imagining new practice. I will return to the role of imagination below.

There is another perspective on the learning of dispositions that may be of help and that is to draw on Steiner's (1996) account of the will. Philosophers such as Gilbert Ryle and Alasdair MacIntyre have linked the notions of dispositions and capacity with virtue and character, but only Sockett (1988) and Biesta (2012) have to my knowledge explicitly linked any of these to the will. Sockett associates the will with initiating and carrying out actions and getting things done and he sees these expressed in dispositions of endeavor (determination, persistence, perseverance and doggedness), heed (carefulness, concentration,

conscientiousness, vigilance and deliberation) and control (self-restraint, self-control, endurance, patience). In order to enable children to learn such dispositions, teachers themselves need to have learned them. Sockett advises that given the pluralism of social influences on children, teachers need "need a sensitive understanding…of 'where children are coming from,' not as cultural stereotypes but as individuals"(Sockett, 1988, 209). He emphasizes the important and positive role of difficulties and challenges in education and in cultivating the virtue of 'doing your best'. The relevant teacher disposition is being able to match the level of difficulty to each individual child's threshold. Thirdly, school cultures need to have common understandings of dispositions so that the children and learners do not encounter ambivalence in the values being fostered. Teachers need to be acting exemplars for dispositions so that children and young people can emulate them, which means, teachers acting carefully, with determination, able to concentrate, being honest and fair. Sockett concludes his discussion of the will with an appeal that educationalists look at the cultivation of the will in empirical detail, to avoid "banal accounts of character education, with its overtones of privilege and stereotype" (ibid. 213). To my knowledge this has not be done, not even in Waldorf education, which places the education of the will at the heart of its approach.

Biesta (2012) refers to the will as an active and agentic 'force' and the domain of action and initiative from which the self emerges through transformation. He explains the will as the primary location of interaction with the world, more than thinking or feeling, which is not to say that thinking and feeling need necessarily be detached from the world. Both domains can be fields of experience to the extent that the subjects opens herself to the world to *receive thought* and to *feel the world*, rather than reconstructing the world in mental images or responding subjectively with emotional sympathy or antipathy. In encountering the world, the will experiences resistance. This prompts either prompts the subject to impose her will on the world, dominating, colonizing and ultimately destroying it, or it prompts withdrawal from the world and the subject remains untouched and unchanged by the encounter, thus hindering the subject from coming into being. The middle way of the will is what Biesta calls a dialogic approach of engaging with the world, what Rumpf (2010) describes as a careful, respectful opening to phenomena in order to listen and hear what they have to say, to be receptive to other possible ways of being. Biesta gives the example of working with materials in crafts or art as a way of dialoguing with the world, what Graves et al (2020) call crafting-transforming materials as transforming the maker.

In his discussion of resonance as the connection between self and world and trend in modernity to control everything in the world, including ourselves, Rosa (2018) discusses the origins of alienation proposes a counter longing to engage with the reality of uncontrollability (*Unverfügbarkeit*, also translatable as unavailability, unattainability and inaccessible (Schiermer, 2020) in the real (as opposed to virtual) world. The quality of uncontrollability is experienced increasingly as a risk we cannot afford to take, hence our desire to minimize risk in all areas of life, and particularly in education, by standardizing inputs and controlling outcomes by measuring competences. At the same time, young people search for authentic experiences that they experience as relevant to their development as persons (Rawson, 2019). Rosa describes the situation of teachers who have to daily find a balance between the control-orientated demands of the curriculum and school authorities, the expectations of parents and the living resonance needs of the young people, which goes some way to explain why teachers belong to the highest risk groups of burnout. This has significant implications for teacher education. I suggest that one of the ways in which we can counter alienation and experience resonance is to engage with the material world through arts and especially through crafts, a process through which we transform matter and thereby transform ourselves (this is discussed in the second paper).

Kegan (2018) asks in relation to transformative learning, "what *form* transforms?". Steiner's answer is to posit an emergent, agentic subject that he refers to as *das Ich*, translated as the I. The I acts, experiences, learns, brings itself into being and gives itself a 'form' or architecture of abilities and dispositions and can then transforms this. Form is not be understood literally or materially, but rather as a set of dispositions that 'hang together'. The I comes to clearest expression in the activity of the will, which can also be referred to as volition, agency or conative faculties (Dahlin, 2017). Steiner's (1996) account of the will shows it to be the agentic centre of activity of the human being that manifests in all forms of movement and action. The will manifests

initially in instincts, habitual behaviour and in the sense organs by directing attention to and engaging with the various fields of perception. It also manifests in drives and desires that primarily have a bodily basis. Will is intentional activity and is also the activity in thinking, since recalling memories, constructing mental images and combining these into ideas requires will activity. The will, however, undergoes a transformation through the processes of socialization, learning and self-education and the individual develops aspirations, aims, intentions, ideals and intuitions, which may be described as processual thinking or engaged thinking in the moment. In Steiner's anthropology, the will streams into the human being from the world and becomes imagination and intuition in the mind. In the activity of the will, however, its direction of flow is from the human being into the world, thus embedding the person in the world through her actions, thus the I in the present is influencing the future because what I do today has consequences for tomorrow and hereafter. It is also linked to the future through motivation, intentions and ideals which as concepts with a strong will character.

Following Steiner (2011) the subject learns by making sense of her experiences and retaining the fruits of experience in embodied memory; repeated experiences reinforced by feelings and emotions become habits, procedural memory, performing skills and provides us with working sense of autobiographical bodily continuity (Damasio, 2010). Steiner links this process of embodying experience with the activity of the will and the organic life processes in the body. The process of meaning making and generating knowledge builds on this. The I does this actively by intuitively constructing mental images of the sense experiences- what Steiner (1963) calls a percept- and making sense of these by finding concepts that match the experience. These concepts can then be contextualized in wider contexts and thus leading to expanding understanding. The percepts are subjective in character, whilst concepts are of a more objective character since their validity lies in the self-referential nature of the phenomena themselves and can be accessed by anyone given the same (including cultural) preconditions (Barfield, 1988). In order to be comprehended and communicated, concepts are framed in language or other symbolic forms, much as Cassirer (1962) explains. This is the basis of Steiner's theory of knowledge, including his claim that there are no limits to knowledge, though the process as described here also operates at the mundane, everyday level of cognition, as Barfield (1988) has explained. Following Steiner's (2011) account, the living body retains selected memories of experiences, the I, as spiritual core, draws the forces from these embodied experiences to generate abilities, which are sustainable. In doing so the I transforms itself.

A taxonomy of teacher dispositions would include predispositions, habits, habitus, inclinations, tendencies, predilections, propensities, values, gestalts, beliefs, mindsets, motives, intentions (see Altan et al, 2017) and habits of mind (Costa and Kallick, 2014) that all have dispositional character that prompt behaviour. These are all aspects of the will. This approach also enables us to distinguish between different kinds of dispositions. At the basis are dispositions related to habitual movement, language (including gesture and body language), perception (that may be refined through practice), emotions, attitudes and mindsets, ways of thinking, values and beliefs, practical skills (e.g. using tools) and higher level dispositions such as knowledgeable complex skills (e.g. playing an instrument, teaching) and artistry, motives, intentions, aspirations and ideals, and intuitive action.

Transformative learning

I start by outlining a model of learning within Waldorf teacher education that draws on Rawson's (2019) general model of learning, and then discuss its theoretical background. Learning in teacher education involves the following activities:

1. The teacher student encounters rich new experiences through study (in thinking/feeling) or through artistic exercises (through sensory /feeling experience), which interrupt and the flow of consciousness and challenge her to engage with it.
2. Once the teacher student's attention moves on, the experience is 'forgotten', though it is retained in the unconscious where it may resonate with other experiences. Resonance (Rosa, 2019), which by its

the nature is uncontrollable (*unverfügbar*), is unhindered in the state of unconsciousness. Once our rational and irrational mind is temporarily absent, in sleep for example, embodied experiences are freer to associate with other levels of intentionality.

3. Later we recall, re-construct, share and try to make sense of the recalled experience.
4. This can lead to the formation and representation of concepts and to meaning making.
5. If the experience is deemed by the subject to be biographically or socially relevant, she makes an inner commitment to it and integrates it into her being, leading to new identities, beliefs and ways of seeing through expansive learning (i.e. pursuit of biographical interests). In resonance terms, experience that reduces or counters alienation and increases social or personal resonance (Rosa, 2019).
6. If the new concept or skill is regularly applied in practice or in contemplative activity, it can lead to the development of new dispositions and abilities. Thus foundational dispositions become professional dispositions and resources over time in practice.
7. The process can be enhanced through reflective practice, including journaling, narrative writing, community or reflective groups and biography work leading to greater consciousness and new abilities, or knowledgeable action with purpose.
8. New dispositions lead to changes in capacity and transformative learning.

In each of these activities an act of will is required, the learning does not just happen of its own accord, and especially not transformative learning. In all stages the will is active both in participation and in reifying the experiences made. Furthermore the process is carried out in a social setting, using common linguistic and conceptual resources, so that experiences are shared in dialogue and meaning making processes involve interaction.

This notion of transformative learning has been influenced by a number of different philosophical and epistemological approaches (Dewey, 1938, Lave and Wenger, 1991, Holzkamp, 1995, Wenger, 1998, Moon, 1999, 2004, Faulstich, 2013, Illeris, 2014, and Koller, 2018). Lave (1997) says that any theory of learning must explain its epistemological and ontological assumptions, show its telos or the aim of learning and explain the mechanisms by which learning occurs. The underlying theory of knowledge used in this account of teacher education is social constructionist in that knowing is understood as a productive and performative activity of meaning making requiring agency and that the process is located in a historical and cultural context and is fundamentally experiential. What is perhaps unusual is that the cultural context embraces the spiritual dimension that includes non-material deep structures of reality in which past, present and the potential future are embedded (Walach, 2017). Furthermore, learning involves changes in identities and relations and therefore ontological. It has much in common with *Bildung*, understood as reflexive self-formation in engagement with culture and nature leading to changes in the basic figuration of the subject's relationship to world and self (Koller, 2018). The mechanisms of learning have been outlined above and are the subject of the second paper.

Experiential learning is best known from scholars such as Dewey, Schön, Kolb, Eraut, Boud and Moon and goes hand in hand with reflection. Dewey's key insight is that learning involves participation in authentic situations that confront the learner with experiences that perturb her existing understandings, thus leading to an inquiring activity and the adjustment of what is known, leading to change in the whole person. As he puts it, "every genuine experience has an active side which changes in some degree the objective conditions under which experiences are had" (1938, 39), in other words learning has a telos or direction towards expertise and more comprehensive understanding. Habermas' (1987) theory of knowledge constitutive interests requires the learner/researcher to critically reflect on whether her knowledge interests are technical, interpretive or emancipatory. Moon (1999, 2004) integrates an experiential learning approach drawing on Dewey, Schön (1987) and Kolb (1984) with Habermas' critical perspective and van Manen's (1991) approach to developing pedagogical abilities, to produce a model of transformative learning that is built on stages of learning and representation of learning.

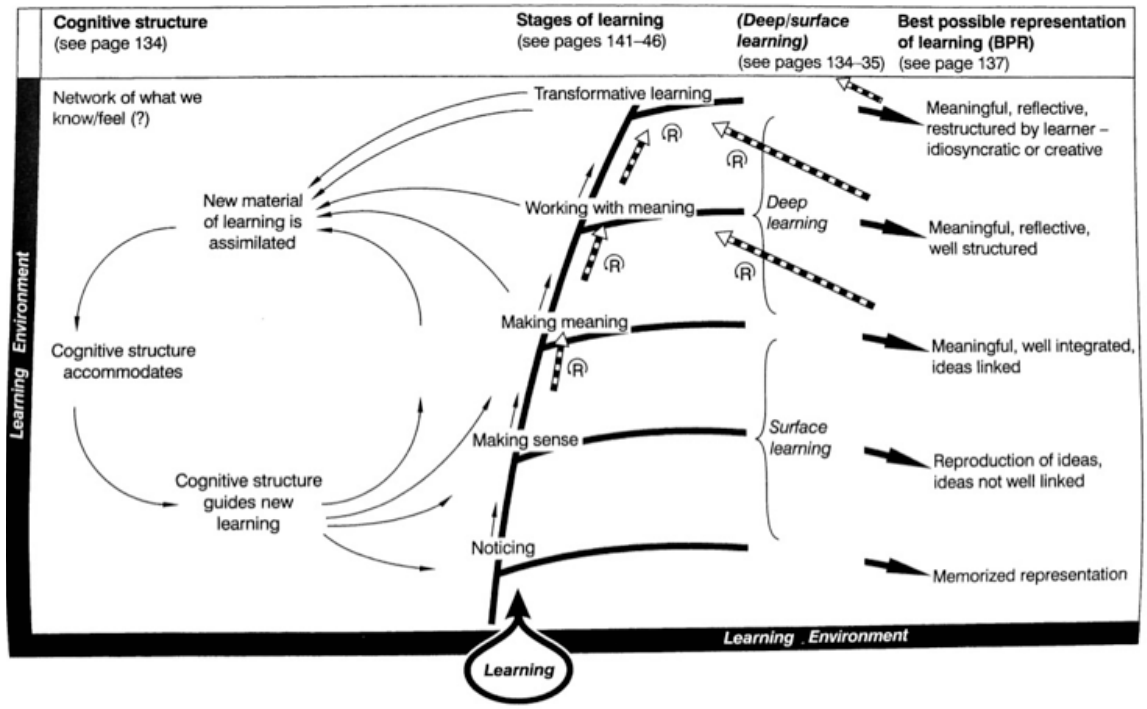

Figure 1 A map of learning and representation of learning and the role of reflection (R) (after Moon, 1999)

Moon's approach has influenced the approach in this paper significantly. We can compare stages of transformative learning in Waldorf teacher education with Moon's, as follows:

Stages of transformative learning (Rawson, 2020)	**Stages of transformative learning (Moon, 1999)**	**Surface/deep learning**	**Representation of learning**
encountering new experiences	noticing	surface	
forgetting, resonance		deep but unconscious	
recalling, sharing	making sense	surface	memorized simple reproduction of concepts, not well linked
constructing concepts	making meaning	deep	emergent meaningful ideas
applying, practicing, reflecting, developing abilities	working with meaning	deep	emerging well-integrated knowledgeable practice
new dispositions, identities, creative practice	transformative learning	deep	expertise

Figure 2 Comparison of stages of transformative learning outlined in this paper and Moon's (1999)

The theory of transformative learning is also closely associated with Mezirow's (1990, 2009) understanding that learning has to do with changes in meaning and identity in adult's lives. This approach emphasizes

individual experience, critical reflection, dialogue, awareness of context, authentic relationships and awareness of context. Though Mezirow's approach is often considered quite conceptual and cognitive, it in fact involves imagination, emotional involvement, creativity and artistic practices such as story-telling, role play and various forms of art and therefore has much to offer Waldorf teacher education.

This approach has also been complemented by the biographical turn, represented by Kohli (1988), Antikainen (1998) and Alheit (2018, Alheit and Dausien, 2000) and Biesta et al (2011), which emphasizes the role of narrative learning. Weaving all these approaches together are the themes of identity, positioning and re-positioning, signifying and re-signifying which place the question of adult learning into a context of social practices. This comes to expression in the work of Wenger (1998) in which learning is understood as participation across social practices involving meaning-making, identifying, practice, belonging and knowing. Learning theorists such as Faulstich (2013) have integrated pragmatic, phenomenological, subject-scientific (i.e. Holzkamp, 1995) approaches and biographical aspects into an overall view of adult learning that describes it a process involving the whole person, body and mind, in an ongoing quest to establish coherent and resilient identities across multiple locations and over biographical time. Koller (2016, 2018) has a similar approach but locates transformational learning more within hermeneutic, postmodern and performative frames that emphasize the bodily dimension and the formative processes of language as signifier and re-signifier of identities.

One of the main assumptions behind the Waldorf teacher education approach is that transformative learning can occur both through encountering the core ideas of Steiner's educational anthropology and through artistic exercises. Soetebeer (2018, 2019) has offered an account of transformative learning in Waldorf teacher education based on Friedrich Schiller's notion of an energy of active self-formation (*Selbsttätiger Bildungskraft*) and Goethe's notion of self-formation through transformative experiences (*umbildende Erfahrungen*). He relates this to Meyer-Drawe's (2012) embodied phenomenological approach, which states that learning and self-formation need to involve the body and its capacity for rich sensory experience. Cognitive knowledge alone is insufficient to transform the person, hence her critique of learning models that rely on measurable knowledge outcomes alone. Following Meyer-Drawe, bodily experience is not just the starting point for subsequent cognitive processing; experience is learning, though the experience has to involve *pathos mathei* or learning through suffering, perhaps better translated as learning prompted by intense multi-sensory experience rich in affect (as in catharsis through Ancient Greek drama), for which we are unprepared and unprotected. We must open ourselves and become vulnerable to new experience, allowing ourselves to be pushed to and beyond our existing limits. Learning, she says, is an encounter and involvement with the world in which we constantly risk re-structuring ourselves, the matter in hand and the relationship we have with it (2012, 214). New experiences that do not fit easily into existing schemas have a subversive effect and disrupt or destroy existing certainties and therefore it is not without risk of crisis, which argues strongly for creating a protective space and support for such transformative experiences (which is difficult to achieve in school practice). Meyer-Drawe uses an aesthetic example of a poem by Rilke (*Archaic Torso of Apollo*) to illustrate this effect, concluding that such encounters demand that the subject change herself.

The change needed may be radical, it may involve a de-construction of existing certainties, assumptions and identities. However, as Benedikter (2006) argues, the deconstruction of the subject that we associate with the post-modernists Derrida, Lyotard or Foucault, is, to use Foucault's (2016) phrase, also about the *re*-construction of self out of the empty space that opens up when we take away certainties. Thompson (2009) argues that self-formation (*Bildung*) can be like Adorno's understanding of aesthetics; in art our experience is partly socially mediated, but also partly transcendent because the bodily experience of shape, colour, movement, sound and so on cannot be reduced to existing concepts, because it contains something non-identical with self, that is, otherness. Otherness as we experience it, cannot be reduced to knowledge – at least during the experiencing - because concept and thing are not identical and there is always more that can be known, than can be represented. Thus aesthetics and experiences through art can open the subject to other forms of knowledge, including spiritual forms of knowledge (Walach, 2017).

Deconstruction and re-construction of false self and the re-signifying of our biographies is part of an ethic of self-care or self-education. Soetebeer (2018) argues that teacher education, rather than aiming for a destruction or deconstruction of the subject, calls for a *re-construction* of the subject through transformative experiences involving the self-formative activity of the subject in a process of becoming. This requires more than merely participating in the discourse; it involves actual performative contexts-of-action. The process of becoming a subject, what Biesta (2013) calls subjectification through encounters with the other, certainly involves shedding layers of habit, uprooting prejudices and digging among the older sediments and loosening them, but it can also involve encountering new sensory and imaginative experiences that enable the subject to re-construct herself at the level of dispositions and thus re-constitute, extend and expand her identity, knowledge and skills in relation to the pedagogical task. Soetebeer suggests that through such re-constituting experiences, a core of individuality can be recognized, shaped and articulated through a biographical narrative of actions; in effect saying "I am the one who links these various experiences into a coherent identity". The I, or core subject-ness, models and re-shapes a developmental space through this re-constructing activity, embedded as it is, in a social context of others. Citing Goethe's notion that each original encounter with the world leads to the growth of a new organ, Soetebeer (2018) sees the transformative process as one that enables new abilities to develop. I would suggest that this also applies to the development of new dispositions.

How can dispositions be changed?

A key question is whether and how people can change their dispositions, since not all dispositions that people have are suited to Waldorf practice. Dreier (2008) argues that because abilities are learned and developed as powers of personal agency in social practice developed through prior participation and activity in social practice, they can also be modified. Change and learning occur through changing participation across changing practices (Lave , 2011) when people deliberately modify their abilities and understandings by increasing their determination over their situation, which Dreier (2008) calls development. As we have seen, people position themselves and are positioned within social practices, thus shaping their dispositions. Taking a stance is a more personalized position and relates to the person's subjective perception of her biographical interests. Here Dreier connects to Holzkamp's (1995) theory of expansive learning, through which the subject anticipates and imagines possibilities in her environment for modifying her participation to enable her to adapt to new challenges or changing contexts, in ways that enable her to learn more, participate more effectively and enhance her well-being. The key to understanding learning as a deliberate and sustainable change in capacity, and thus in dispositions, is interest, which links the subject and the world in an intentional way. Both Dewey (1938) and Holzkamp (1995) emphasize that interest is not only cognitive but also bodily and biographic, that is, it relates to what has happened to us. Interest arises in situations that confront the learner with new opportunities for learning or offer resistance and interruption that has to be dealt with. Grotlüschen (2014) identifies two directions of subject interest; a pragmatic interest that maps potential future development and which has its origin in past experiences and, secondly, a habitus interest, in which the individual engages with her social situation with particular intentions related to the context. Thus a teacher student adopts her stance in relation to her expectations of becoming a Waldorf teacher (subject interest), whilst at the same time taking account of her social position and the expectations in that field (habitus interest).

When teacher students move from the seminar to the school they change their field of practice and they have to actively modify their participation by fitting in to the new situation quickly and appropriating the required identities and understandings. The development of teaching abilities belongs together with the person's command over her participation increases and dependence decreases. Therefore there is always a trajectory of participation in the new field of practice, which is given direction by the novice teacher's assessment and re-assessment of her situation. Again biographical reflection is essential to bring this process to fuller consciousness.

A person's biographical interest in changing her dispositions are at the heart of this perspective, which suggests that they cannot be easily altered by external agencies. The person must want to change, must

want to learn new dispositions and there must be an active will to engage with situations that may be uncomfortable, a will to leave secure positions behind. Without learning-resistance (Meyer-Drawe, 2012), the subject is trapped in her existing habits and merely reproduces existing embodied social structures and behaviours. Grotlüschen (2014) explains the need to encourage subjects to leave their pre-reflexive positions in order to address these. In the end, such change is a form of self-formation or rather *re*-formation, in the sense of Foucault's (2005) technologies of the self, or care of the self. As scholars such as Tennant (2018), Jarvis (2018), Alheit (2018) and Kegan (2018) all point out in different ways, learning has to be biographical, self-reflexive as well as critical. Transformative learning is not confined to the *self*. Even though it is self-referential it is also social because identity and learning have to be performed in ongoing engagement with a changing social context. The will may be an expression of individuality but the individuation process is always embedded in social, cultural and historical contexts (Holland and Lave, 2009). The structures that individuals have to engage with in changing are at the individual micro-level of the person's needs and relations, at the institutional level of discourse (i.e. engaging with Waldorf education) but also the whole is located in the macro-level conditions of post-modern and liquid modernity (Bauman, 2007).

The learning phase of meaning-making requires the individual to re-construct her knowledge and thus modify her identity. In Waldorf teacher education this means re-constructing Waldorf knowledge such as the Foundations and with this goes the development of Waldorf teacher identity. This, however, is not simply a matter adopting professional knowledge and methods because it requires a fundamental change in how we see the world and how we relate to children. Nor is this a process of simply accepting Steiner's idea but requires a hermeneutic process (described in the second paper) in which they have to work with them, form a personal relationship to them, position themselves. They have to take up a stance in relation to the generative principles of Waldorf education and then learn the dispositions needed to apply them in practice. This learning has to be done in relation to one's biographical interests. The work by Biesta et al (2011) on learning in the lifecourse highlights the significance of narrative in adult learning, through which identities can be figured, re-figured and re-signified. The author's experience has been that this process is one that requires structured and scaffolded reflection.

As van Houten and Pannitschka (2018) explain, this kind of learning is fundamentally a biographical process involving learning in and from the life course, which is why they refer to it as destiny learning. Van Houten's model, which has been cited by Biesta et al, 2011, is based on Steiner's notion of the transformation of the life processes into learning and development, which also informs the learning phases outlined in this paper, though with somewhat different application. The primary difference being that the approach in this paper emphasizes the processes of participation in social practices and the ecological perspective it takes on agency. Van Houten and Pannitschka's approach focuses on the integration of three learning pathways, the esoteric path of self-development, active learning in an adult education institution and destiny learning, which involves recognizing the unique signature and trajectory of one's biography, and each of these fields is structured along the principles of the seven life/learning processes. Mouawad (2013) has shown empirically how effective this perspective can be by applying van Houten's approach to destiny learning among teachers in a special education school in Lebanon, the longer term effects of which were observed some 6 years later in a study by Rawson (2018). The destiny learning approach and the model put forward in this article are not in disagreement since this paper interprets what actually happens in Waldorf teacher education and seeks to offer an theoretical explanation for current practice. Indeed these two approaches focus on different aspects of the process of transformative learning and are thus complementary. I fact it is the author's conviction that if the insights of destiny learning were to be applied systematically in Waldorf teacher education, it would only enhance the existing processes. Moon's model also implies that the processes are iterative and may be frequently repeated in loops. In all three models, the phase of practicing is without doubt the longest.

Stages of transformative learning in Waldorf teacher education outlined in this paper	Stages of transformative learning (Moon, 1999)	Stages of destiny learning (van Houten, 1999)
encountering new experiences	noticing	encountering, observing, taking in new content
Forgetting, resonating	(no equivalent)	(no equivalent)
		emotional warming, relating and connecting with destiny
recalling, sharing	making sense	digesting, assimilating, discovering meaning of destiny
constructing concepts	making meaning	individualizing, accepting our own destiny
applying, practicing, reflecting, developing abilities	working with meaning	practicing, exercising, growing new faculties
new dispositions, identities, creative practice	transformative learning	creating something new, bringing order to one's destiny

Figure 3 Comparison of the stages of transformative learning in this paper, Moon(1999) and van Houten (1999)

Conclusions

This paper has offered a theoretical account of Waldorf teacher education that reflects common current practice in many institutions. The explanation may be new and unfamiliar, but given the lack of formal theory hitherto, this attempt has to be understood as provisional and as a contribution to dialogue and research. It has made the case that dispositions can be understood as a transformation of the forces of the will and that this process can be supported by structuring learning into different processes spread over two phases, an initial phase located in a seminar situation and a second, in practice. The important point is that teacher education involves transformative learning. In the second paper, the author explores specifically how dispositions are developed in studying and in artistic exercises. The third paper looks at learning-in-practice. Two key areas are not addressed in these paper but are the subject of ongoing research; the role of teacher educators and school mentors and the role of practitioner research in teacher education.

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