



Steiner Education Australia

AUSTRALIAN STEINER CURRICULUM FRAMEWORK 2011

STEINER EDUCATIONAL FOUNDATIONS AND ACADEMIC ALIGNMENT WITH:

- 1) *The Melbourne Declaration on Educational Goals for Young Australians (Ministerial Council on education, employment, training and youth affairs, December 2008)*
- 2) *The Shape of the Australian Curriculum Version 2 (ACARA, December 2010)*

In 2010 Steiner Education Australia was invited to submit a Steiner curriculum framework for accreditation as a viable alternative to the Australian National Curriculum.

This document forms the primary part of SEA's submission to the Australian Curriculum, Assessment and Reporting Authority (ACARA) in the recognition process during 2011.

Contents

1.	Purpose	5
	Introduction to the goals and structure of this paper	
2.	Preamble	7
	Determining the form and purpose of the Australian Steiner curriculum	
	Executive Summary	7
3.	An Australian Steiner Curriculum	6
3.1	Introduction to the Steiner Educational Approach	
3.2	Rationale	12
3.2.1	Steiner education in the light of educational futures research	
3.2.2	Steiner strategies that address the changing educational context	
3.2.3	Further details of relating to the rationale	
3.3	Goals of Steiner education	17
3.3.1	Cognitive and moral development and socio-emotional learning	
3.3.2	Alignment of Steiner Educational Goals with the Melbourne Declaration	
3.3.3	A detailed analysis of the alignment	
4.	Development of the Australian Steiner Curriculum	22
4.1	Propositions shaping the Australian Steiner Curriculum	
4.2	Curriculum development process of the Australian Steiner Curriculum	
5.	Scope of the Australian Steiner Curriculum	25
5.1	The curriculum across the years of schooling	
5.1.1	Kindergarten to Year 3	
5.1.2	Years 4 – 6	
5.1.3	Years 8 – 9	
5.1.4	Years 9 – 10	
6.	Elements of the Australian Steiner Curriculum	30
6.1	Educational outcomes	30
6.1.1	Rationale of the Steiner curriculum methodology	30
6.1.2	Alignment of Steiner educational outcomes with the Australian curriculum	31
6.2	Curriculum content	31
6.2.1	Learning area skills, understandings and knowledge	
6.2.2	Deep knowledge	
6.2.3	General capabilities	
6.2.4	Cross-curriculum priorities	
6.2.5	Development of curriculum on a year-by-year or bands-of-school-years basis	
6.2.6	Achievement standards	
7.	Teaching, learning, assessing and reporting	35
8.	Implementation of the Australian Steiner Curriculum	35
9.	Quality assurance and review of the Australian Steiner Curriculum	35
10.	Overview of strategies used by Steiner Education to attain the Melbourne Goals	36
11.	Glossary	37
12.	References	42

1. Purpose

Introduction to the goals and structure of this paper

This paper responds to the ACARA publications relating to the Australian national curriculum with special focus on *The Shape of the Australian Curriculum Version 2.0* (December 2010).

The underlying intention of the paper is to clearly identify the strong agreement between the leading goals, principles and guidelines of the Australian national curriculum and those of the Steiner curriculum.

By aligning itself with *The Shape of the Australian Curriculum v2.0* this paper provides the *Steiner educational* background to support the submission and proposed implementation of the Steiner version¹ of the Foundation to Year 10 Australian Curriculum for English, Mathematics, Science and History. It also provides the context for the next stage of development of the Foundation to Year 12 curriculum and will promote ongoing discussion *in the Steiner education community* about the shape of *both* the Australian Curriculum *and the Steiner Australian Curriculum Framework* as a whole — what is desired and how this differs from current practice in states and territories (*The Shape of the Australian Curriculum v2.0*, Dec 2010, p.3. para1).

The paper supplies information on many different levels, from brief outlines and dot point summaries to longer and more detailed texts. Several attachments and a book of readings are included to facilitate this strategy and to offer further layers of detail and grounding for the educational perspectives and the academic alignments.

The more detailed texts include the following attachments:

1. SURVEY OF GRADUATE OUTCOMES
2. STEINER EPISTEMOLOGICAL AND PEDAGOGICAL PERSPECTIVES
(included in Book of Readings)
3. DISCUSSION PAPER: STEINER APPROACH TO CHILD DEVELOPMENT
 - a. Overview of the Steiner approach to childhood development
 - b. Kindergarten / Foundation position paper
 - c. Primary school position paper
 - d. High school position paper
4. DISCUSSION PAPER: STEINER APPROACH TO ICT INTEGRATION
5. A BOOK OF READINGS

The paper and the associated documents outline the many areas where Steiner education fully endorses the goals, principles and guidelines of the Australian national curriculum and also highlights the one main point of difference which arises from a Steiner perspective in the carrying out of the Australian national curriculum in its currently proposed form. The key area of divergence relates in particular to the Steiner principle of *age appropriate learning* and to the *staging of the curriculum*.

¹ Statements selected from *The Shape of the Australian Curriculum v2.0* (December, 2010) have been transcribed and adapted with the double intention firstly, of endorsing the national guidelines wherever possible by leaving the statements in their original form (or where this is not relevant the original words have been deleted); and secondly, of clarifying associated Steiner perspectives where appropriate, in which case the added words, phrases and sentences have been italicised.

2. Preamble

Determining the form and purpose of the Australian Steiner curriculum

At a national meeting on 22nd August 2009, the delegates of the RSSA (now SEA for Steiner Education Australia) passed a motion supporting the tabling of a Steiner curriculum framework to be submitted to the ACARA Board for examination, evaluation and acceptance as a viable alternative to the Australian national curriculum. The delegates who represent forty member schools from around Australia voiced their wish for the writers to strive towards the expression of the 'ideal curriculum'. The Steiner curriculum therefore serves the double purpose of *firstly*, obtaining recognition for the Steiner curriculum from the ACARA Board, and *secondly*, of focusing and facilitating curriculum research that *enables* Steiner teachers to share descriptions of curriculum content, achievement standards and assessment programs in a way that encapsulates a model Steiner curriculum into a working format. It is hoped that the one document will streamline national curriculum requirements with the core educational perspectives that inform Steiner education. Other objectives that the Steiner curriculum should fulfil include: support for new teachers, reflection for more experienced teachers, inspiration and insight for parents, clarity for the wider education community and a great opportunity for growth and development for Steiner education in Australia.

A draft process for the forming of the Australian Steiner curriculum framework (ASCF) was presented by the Executive of the SEA and accepted by the membership. It was decided that the project would be staged over 2009 and 2010 and a Project Manager, a research consultant, researchers, advisers and writers were appointed. The Executive of SEA and the ASCF team are committed to open consultation with the Steiner education profession in Australia and internationally in the development of the Steiner curriculum. This paper, *Australian Steiner Curriculum Framework: Educational foundations and academic alignment*, and the various supporting papers and documents, in draft form, have been widely circulated amongst member schools and further discussed at SEA meetings of the Executive and delegates. An extensive circle of advisers including international and Australian academic researchers have provided further input; the researchers have liaised with Steiner educators in Norway in relation to their submission of a Steiner national curriculum to Norwegian government authorities. The paper and associated documents provides a broad outline of the way in which Steiner educational goals and principles dialogue with those of the Australian national curriculum and identifies key points of convergence and divergence in relation to the staging of the curriculum.

In April 2009 work commenced on the writing of the Steiner subject curriculum papers for English, mathematics, the sciences and history. For each learning area the ASCF Project Manager recruited a team of writers that included members of the research team for continuity with the brief of writing the subject curriculum papers along the guidelines formed during the first writing stage (December 2009 – March 2010). Two additional writers were given the brief of focusing on the area of ICT in particular and of drawing up guidelines for the inclusion of ICT perspectives across curriculum areas.

The second stage of the ASCF extended from April to December 2010. During this period the curriculum writing team submitted drafts and templates to SEA member schools for comments and feedback. At this point ASCF timelines were adjusted as feedback from ACARA was prioritised to ensure optimum alignment before launching into the final stage of writing and editing the submission. In the current stage, January to June 2011, curriculum writers have been focused on editing and completing the curriculum documents to include templates and responses that are aligned with most recent ACARA publications, drawing up scope and sequence tables as well as tables identifying divergences and convergences and finalising the Attachment papers.

Executive Summary

A global orientation and respect for multiculturalism, indigenous inclusion and Asian literacy

Steiner education in Australia is part of a widely diverse and strongly active international movement that has an implicit global orientation. Respect for multiculturalism and differing linguistic, religious and racial groupings is embedded in the educational perspectives. In Australia curriculum content includes Indigenous and Asian material as aspects of cultural inclusion that are particularly relevant in our context.

Foundational support for socio-emotional learning

Holistic perspectives shape the physiological and psychological foundations of Steiner education. Cognitive, socio-emotionalⁱ and physical aspects of childhood growth are seen to be aligned with three main stages of development. A significant principle informing curriculum development therefore attends to the importance of age-appropriate learningⁱⁱ whereby certain optimal pointsⁱⁱⁱ for the introduction of subject content and learning activities are identified.

Encouragement of confidence and creativity

As creativity^{iv} is recognised to be a core characteristic of Steiner education, teaching methods are arts-based^v and artistic activities are assimilated into all lessons. Curriculum planning weaves together interdisciplinary strands, integrated subject themes, and multi-modal^{vi} teaching strategies. The careful and rhythmic balancing of the components of lessons, students' abilities and timetable structure forms another guiding principle. Teaching, however, is understood to be *both* an art and a science: the phenomenological methodology incorporates training in aesthetic awareness with traditional empirical-scientific methods of learning.

Deep knowledge strategies and the effective learning of literacy and numeracy skills

The 'Main Lesson'^{vii}, a key feature of the Steiner approach, is an intensive block lesson that takes up the first timetable slot each day and lasts for 3 to 4 weeks. It facilitates the integration of a wide range of activities (movement, music, speech, story, art, practical experiences) with formal academic work around a central theme taken from a Key Learning Area. Content and skills are reinforced in 'Practice Lessons'^{viii} later in the day. The sustained nature of the lesson and the daily rhythmical repetition (including 'morning circle'^{ix} time in younger classes) and practical application of learning assists the development of literacy and numeracy skills and offers ongoing deep learning^x opportunities.

A values rich curriculum oriented towards moral growth, social consciousness and citizenship

The curriculum is values rich and oriented towards the development of moral growth and social consciousness.^{xi} An attitude of reverence, tolerance and respect is encouraged as a basis for individual morality and ethics; an atmosphere of social harmony, inclusivity and co-operation is consciously cultivated. Daily learning experiences include ongoing interactive group activities and opportunities for teamwork and collaboration. Conflict resolution skills are built into the curriculum and include training (e.g. restorative practices). Sustainability and lifelong learning are highly valued and enacted in the lifestyle of the community.

The above outline reflects the strong alignment between the Australian national curriculum and the Steiner curriculum in relation to globalisation, multiculturalism, indigenous inclusion and Asian literacy, and the emphasis which is placed on moral values and active citizenship, deep knowledge strategies and the effective learning of literacy and numeracy skills.

As the educational philosophy and teaching methodology of Steiner pedagogy are closely intertwined the Steiner curriculum strives to maintain the authenticity of the educational approach and hopes to resolve the main point of difference with the Australian national curriculum which relates to the staging of the curriculum. Like other educators, Steiner teachers value their freedom to respond to the learning needs of their students in a way that draws on their deep knowledge, creativity and professional judgment and ongoing personal and professional development.

3. Australian Steiner Curriculum Framework

3.1 Introduction to the Steiner Educational Approach

A global education

Steiner education is an integrated and holistic education, designed to provide for the balanced development of human intellectual and cognitive faculties, artistic and imaginative capacities and practical life skills. Originally developed in Germany in the early 20th century by Rudolf Steiner (1861 – 1925), there are now some 1000 autonomous, non-systemic and non-denominational schools and around 1600 kindergartens in the world today. Steiner curriculum frameworks have been developed in many different local, national and international environments. Despite these widely differing contexts the underlying holistic and spiritual perspectives of the pedagogy ensure the maintenance of a core unifying element in the various curricula. Steiner school teachers, educators and curriculum researchers have developed the touchstone features of the Steiner curriculum in a way that facilitates its adaptation across different cultural, linguistic and racial groupings in every continent, in as many as sixty nations as diverse as China, India, Japan, Thailand, Indonesia, the Philippines, New Zealand, and in many countries in South America and Africa, the USA, United Kingdom, and the European Union (Rawson, 2010; <http://www.waldorfschule.de>).

Across the world Steiner schools (also known internationally as Waldorf^{xii} schools) comply with the requirements of the relevant government and education authorities of the country in which they are located. In most countries, Steiner schools are independent, but in some countries they are part of the State system and are fully funded, as in Sweden, New Zealand and Holland. In the United States, there are a number of public-funded ‘charter’ schools which have adopted Steiner educational principles and practice. The first fully funded Steiner school in the United Kingdom opened in 2007 (RSSA, 2008).

The contribution of Steiner education is recognised by national and international bodies. The United Nations Educational, Scientific and Cultural Organisation (UNESCO) acknowledge Steiner education’s strong humanitarian and non-discriminatory approach, which crosses racial and cultural divides. The involvement of Steiner schools in UNESCO’s Associated Project network was acclaimed for their contribution to educational projects in challenging social environments (UNESCO Executive Board, 18 April 2001). A further strong manifestation of the global nature of Steiner education is reflected in the wide support that the worldwide Steiner teacher conference held every four years in Switzerland attracts: in 2008 there were 1,100 delegates from over 66 countries (RSSA, 2008).

Holistic education

A visitor to almost any Steiner school around the world will notice some of the distinguishing qualities of the educational approach: the landscaped and ecologically sustainable gardens and buildings with organic architectural features; the natural fibres and handmade toys in the Kindergartens; the rich cultural and aesthetic nature of the environment; and the beautiful artworks on display. These outer representations are a true reflection of the educational perspectives which are embedded in the pedagogy.

Overall, the holistic^{xiii} nature of the education is an expression of the core values that inform the approach. The creativity which is a key feature of the education, the phenomenological methodology,^{xiv} and the developmental view of childhood, are manifestations of the holistic orientation. In keeping with other holistic approaches, education is understood to be the art of cultivating and integrating the physiological, psycho-emotional and ethical-spiritual dimensions of the developing child. The prime purpose of Steiner Education is to support and educate children such that their own innate and unique human qualities may come to greater fulfilment (SEA home web page, www.steinerroz.com). With the growth of holistic educational approaches, more attention is being paid to the concept of unity in diversity and to the relationship whereby each part of a whole forms a miniature (or *holographic*) version of the larger whole. The nurturing of each child’s individual potential is therefore valued within the ‘whole’

context of society and in relation to the ever wider local, national and global spheres of activity. Students are encouraged to find identity, meaning and purpose in life by forming connections with community, the natural world and with values such as compassion and peace (Ron Miller, 2000, 2006). Further manifestations of the holistic orientation include the nurturing of a sense of reverence for life, feelings of wonder and awe and a passionate love of learning (Gidley, 2009; Nielsen, 2004). Emphasis is placed on the principle of rhythm and balance in teaching.^{xv} The structure of the day relates learning modes to day-night rhythms (Glasby, 2008), and daily lessons, weekly and yearly timetables are rhythmically synchronised and patterned. To raise student awareness of the greater rhythms in nature, society and the world the seasons and cultural festivals are celebrated. Subjects are carefully integrated and intellectual, artistic and physical activities are interrelated to further foster holistic learning experiences. Teaching methods favour multi-modal arts learning, real life experiences, and 'lively sources of knowledge' that include gymnastics, dance-movement, and the dramatic arts. Inspired by the *Liberal Arts* tradition of learning the curriculum is comprehensive^{xvi} and multi-disciplinary by nature and values both breadth of scope and deep knowledge.

The nurturing of each child's individual potential is valued within the 'whole' context of society and in relation to the ever wider local, national and global spheres of activity... Manifestations of the holistic orientation include: a sense of reverence for life, feelings of wonder and awe, a passionate love of learning, rhythm and balance in teaching, multi-modal arts learning, a comprehensive and multi-disciplinary curriculum, deep knowledge strategies.

A Curriculum formed out of a developmental approach to pedagogy

The Steiner educational approach is aligned with humanist^{xvii} values that strive towards the inclusion of universal human elements in the curriculum. A core feature of the Steiner curriculum rests on the understanding that the course of growth of each child into adulthood recapitulates aspects of the developmental pathway of humanity through history (Steiner, 1996 [1923]; Gidley, 2009). This philosophical orientation provides a framework for integrating curriculum content from Kindergarten to Class Twelve and also informs the method by which the curriculum is delivered to different age groups.

Three main stages of childhood development are identified (Steiner, 1996 [1907]) that are based on observations and research relating to the physiological, socio-emotional and cognitive growth changes that take place in the life of the child.

Cognitive development is understood to encompass the imaginative capacity, and the active learning of skills is seen to include the broad spectrum of handcraft, physical co-ordination, information technology and the nurturing of inner attributes like sense observation, aesthetic awareness and strongly willed or concentrated thinking.^{xviii} A core aspect of the pedagogy aligns the areas of cognitive (thinking), emotional (feeling-affect) and physical/behavioural (willing) development^{xix} to the three main stages of childhood. While the faculties of 'thinking, feeling, willing' are present and active at every age there are optimum points when they can be strengthened and supported by the curriculum and the way in which it is delivered. The introduction of skills and knowledge is therefore based on a concept of child-readiness and age-appropriate education that relates to the following (approximate) stages:

1. **Preschool (0-7 years)** is characterised by children actively learning through imitation^{xx} and their own creative experience, in a safe, natural and loving environment. The child's imagination^{xxi} and sense of wonder is fostered, without intellectual abstraction^{xxii}, through stories, songs, creative play, interaction with nature and involvement in everyday human activity.
2. **Childhood (7-14 years)** is the optimal stage for nurturing imagination. Curriculum content, cognitive development and skill-building are approached through pictorial and imaginative presentation, embodying narrative, creative writing, the visual arts, music, drama and movement. This fostering of the feeling life^{xxiii} enables the students to live into and engage more fully with the academic material. The timing of curriculum content and lessons is carefully matched to meet the children's developmental and emotional needs.
3. **Adolescence (14-21 years)** is the period of transition from childhood to adulthood which is characterised by rigorous intellectual development. Students are ready to move into the adult domain where their conceptual capacity and ability for judgment becomes more refined and sophisticated.

Emphasis is on exploration of phenomena, logical analysis of ideas and the formulation of questions. The curriculum aims to foster courage, confidence and resilience; to support students in their striving to find their own authentic voice^{xxiv}, positive and affirming strategies are used. (*The principles of childhood development are further elaborated in Attachment 3*).

A comprehensive and integrated curriculum

The Main Lesson is an integrated, multi-modal block lesson which mostly takes place during the first allocated lesson for each day for approximately two hours.

As the lesson sequence continues for two to four weeks this intensive treatment of one subject area facilitates ongoing discussion and in-depth learning and understanding. Themes for lesson content are taken from the Key learning Areas of English, Mathematics, Science, Humanities, and the Creative Arts. Each Main Lesson is linked to the others across the particular year as well as to those from the same subject area in the preceding and following years in a way that springboards the next revisiting of the subject theme as students develop more critical abilities. The main lessons incorporate different learning styles and disciplines, with the aim of balancing cognitive, aesthetic and experiential learning and embedding values. Specialist subject lessons in the arts, languages and practical crafts, and Practice Lessons which build on literacy and numeracy skills and other aspects of the content and skills covered in the morning classes supplement the main lesson.

Teaching is recognised to be an art and a science

The style is most aptly demonstrated by the phenomenological approach which combines aesthetic awareness with a form of close empirical-scientific observation^{xxv} of the phenomenon under review (Hoffman, 2000, 2007; Glasby, 2001, 2005; Glasby, O’Flaherty & Millar, 2005). The method favours slow, quantitatively rigorous but qualitatively rich methods that deepen and contextualise the learning in a manner that is accessible to all students. A moral dimension is implicit in the approach: the students *know* and understand the content, but as their feelings have been touched by the learning process, they also *care* about the phenomenon under observation and are more likely to awaken to the ethical dimension of the learning experience. (*A description of the phenomenological methodology is further outlined in Section 5.3 & 5.4 below*).

Values, social consciousness and citizenship

Guided by the perspectives that Noddings (2003, 2008) emphasizes in her writings on the pedagogies of care and happiness, Steiner education promotes the practice of ‘looping’^{xxvi}, whereby ideally one teacher stays with the same class through the middle period of childhood (7 to 14 years). The continuing relationship between the child and the Class teacher, as well as the regular communications with parents, enables the teacher to continuously assess the child’s work in a discreet and accurate way, and to understand individual strengths and weaknesses. The teacher is able to monitor the child’s progress along a continuum, covering academic, developmental and social aspects. While standards based testing is followed, it finds its place within the approach emphasises formative assessment. rather than relying heavily on formal testing.

In the same way in which Steiner education not only teaches art but teaches through the arts, values education is embedded in the ethical perspectives of the curriculum (Lovat et al., 2009).

The Steiner approach is Christian centred but embraces all religious affiliations. While recognising the spiritual dimension of the child, Steiner education does not include instruction in religious creeds but draws instead on the diverse literary traditions associated with the world’s leading religions to inform the festival celebrations and the rich narrative elements of the curriculum.

The expression of social consciousness in the following varied facets of school life is worth noting:

Global perspectives	<p>The universal nature of human development and of world history provides the context for curriculum content.</p> <p>Students participate in projects to assist schools in developing nations.</p>
Asia literacy	Extensive networks are formed with schools in Asia and other countries.
Aboriginal perspectives	Relationships are fostered with Aboriginal and Torres Strait Islander communities and Aboriginal content is included in the curriculum
Inclusivity	Schooling is inclusive, non-selective and non-elitist.
Team work and collaboration	<p>Cooperation rather than competition is encouraged.</p> <p>Listening skills are developed through the strong use of <u>narrative strategies</u>^{xxvii} and modes.</p> <p>School management models favour <u>distributed leadership</u>^{xxviii} and collegiate working.</p> <p>Parents are actively involved in school activities.</p>
Social service	The curriculum includes farm and work experience, and social service programs.
Sustainability	<u>Sustainable living</u> ^{xxix} is a core value as expressed for example in health and nutritious food policies, the use of natural materials, and <u>biodynamic gardening</u> ^{xxx} programs.
Lifelong learning and professional development	<u>Lifelong learning</u> ^{xxxi} is embedded in the curriculum approach and enacted in the community lifestyle. Parents have the opportunity for active involvement in adult education programs. Teachers and educational administrators participate in regular study, artistic/dance movement/music workshops, in-service programs and conferences.

While the Steiner approach to curriculum and methodology is based on the above principles which consequently inform its distinctive pathway, Steiner education shares a destination in common with all educational approaches that strive to develop the potential of each child.

3.2 Rationale

Education plays a critical role in shaping the lives of the nation's future citizens. To play this role effectively, the intellectual, personal, social and educational needs of young Australians must be addressed at a time when ideas about the goals of education are changing and will continue to evolve (*The Shape of the Australian Curriculum v2.0*, Dec 2010, p.5. para 9).

If, through an artistic approach which appeals to the whole human being, we gradually unfold in our teaching what has become purely intellectual in the world, our pupils will grow into complete and integrated personalities, capable of developing real initiative (Steiner, *The Renewal of Education*, [1920] 1981, p.217).

3.2.1 Steiner education in the light of educational futures research

As the 1919 centennial date of the inception Steiner education draws closer, it is interesting to note that many educational theories and practices that are considered new and cutting edge in contemporary educational circles, are the foci of continued experimental action research in Steiner schools. Building on the foundations of experiential, phenomenological, and evidence-based research in the areas of imaginative education and socio-emotional pedagogy Steiner educators are now working alongside mainstream researchers in these and other related fields (Gidley, *Turning Tides*, 2008; Fundación Marcelino Botín, 2008).

Characteristic features of the changing educational landscape that resonate with key aspects of the Steiner educational approach include the increased attention that is being paid to creativity, complexity, flexibility, vitality,^{xxxii} and spiritual awareness; there is also an expanding interest in theories of holism/integrality^{xxxiii}, pluralism/multiculturalism^{xxxiv} and humanism (Gidley 2009; Slaughter, 2004).

Over the last twenty to thirty years, educational futures researchers have undertaken research to identify key components of a 21st century education that will better prepare young people for the complexities and uncertainties of the future. A contribution towards this endeavour was provided by the report of two Australian researchers Beare and Slaughter (1993) who listed a number of educational features which they recommend schools should incorporate to better prepare young people for the future. Gidley's (1998, 2002) research response to their report notes significantly that eight of the ten identified features form core aspects of Steiner education. Most of the Steiner students interviewed seemed undaunted by negative forecasts of the future in terms of their own will to do something to create their 'preferred future' (Gidley, Bateman et al., 2004; Gidley and Hampson, 2005; Dahlin, 2007).

Research reports indicate that Steiner graduates have a positive orientation towards the social and environmental issues and that they are well equipped to meet the future.

The Steiner educational approach identifies developmental change at work both on the level of psychological processes and in the manifestations of cultural life. Like Jean Piaget, Steiner (1909/1965) wrote substantially about the relationship between individual growth (ontogeny) and cultural development (phylogeny). He therefore saw evolution not only as a biological phenomenon, but as one occurring on the level of culture and consciousness as well (Mazzone, 1999; Gidley, 2007a, 2007b). These perspectives influenced his pedagogical views as he realised that children outlive and surpass their teachers as the bearers of responsibility for the future evolution of culture and society. The recent work of Ken Wilber (1996; 2000), Jean Gebser (1949/1985) and others substantiates much of Steiner's pioneering work (1926/1966; 1930/1983) on the evolution of culture and consciousness.^{xxxv} The main empirical and theoretical support comes from research in the area of adult developmental psychology which demonstrates that conceptual development continues to unfold beyond the formal stage into post-formal stages (Kohlberg, 1990; Sinnott, 1998; Hoare, 2006; Commons and Ross, 2008). Scientific grounding of the holistic qualities of the leading perspectives is found in the field of research in quantum physics. Karl Pribram, the neuroscientist and who working together with the quantum physics pioneer David Bohm, developed holonomic brain theory, comments on the nature of holism:

AUSTRALIAN STEINER CURRICULUM FRAMEWORK

The type of holism revealed by holography is kin to the holism of the holy, the healthy. The discovery of holography is thus a most important occurrence. For the first time in centuries scientific practice and theory have brought science and the spiritual disciplines into congruence (Pribram, 2006, p.44).

It is within the context of this developmental approach that Steiner education is situated as a curriculum suited to meet the needs of the 21st century. The intention of the underlying design of the curriculum is to incorporate relevant elements of the identified developmental stages of thinking and learning into the educational framework (Mazzone, 1993; Nielsen, 2004, Gidley, 2007, 2008, 2009). In meeting this objective the education encompasses a deep 'understanding and acknowledgment of the changing nature of young people as learners and the challenges and demands that will continue to shape their learning in the future' (*The Shape of the Australian Curriculum*, May 2009, p.6).

While it is not possible to predict the future, it is possible to identify core attributes that can effectively equip students to effectively negotiate 'whatever the future may bring.' Steiner education suggests that these capacities are informed in particular, by the qualities which characterise imagination (Nielsen, 2004; Gidley, 2009; Mitchell & Gerwin, 2007).

3.2.2 Steiner strategies that address the changing educational context

A	Drawing on significant changes during the last twenty years with implications for education <i>The Shape of the Australian Curriculum v2.0</i> (December 2010, p.5) presents the list transcribed below in the shaded sections. Comments that relate to the application of the change orientations in the Steiner educational context are written in the unshaded rows below each of the numbered points.
1	Global integration and international mobility have increased rapidly in the past decade. As a consequence, new and exciting opportunities for Australians are emerging. This heightens the need to nurture an appreciation of and respect for social, cultural and religious diversity, and a sense of global citizenship.
<p>The firm ethical foundation of Steiner education is directed towards achieving the above goal. As the curriculum places focal importance on universal human qualities, international and global perspectives are embedded in the content: the central main lesson curriculum for each year encompasses material from the major cultural periods that encompasses a rich study of the myths and legends of many countries (ages 6-11), a geographical survey and an historical review of cultural world history (ages 11-16). Other multicultural elements include the study of foreign languages (from age 6) and the celebration of diverse community festivals. The global nature of the Steiner education community means that the curriculum is adaptable to widely differing cultural contexts. Strong research networks support the international sharing of evidence based educational research. The first international refereed academic journal '<i>RoSE: Research on Steiner Education</i>' was launched in April 2010. Student development assistance projects, visits to countries like India, Borneo and East Timor, and exchange programs in 66 countries further facilitate cultural exchanges.</p>	
2	India, China and other Asian nations are growing and their influence on the world is increasing. Australians need to become 'Asia literate' by building strong relationships with Asia.
<p>Steiner educators support educational initiatives in developing nations, e.g. Asia, Africa. Leading researchers/teachers participate in annual international and Asia Pacific Steiner education conferences which expands dialogue on the integration of cultural and educational perspectives. The inclusion of Asian elements in the curriculum areas of ancient mythology, cultural history, geography, and the study of Asian languages from primary school onwards fosters 'Asia literacy'.</p>	

AUSTRALIAN STEINER CURRICULUM FRAMEWORK

3	<p>Globalisation and technological change are placing greater demands on education and skill development in Australia and the nature of jobs available to young Australians is changing faster than ever. Skilled jobs now dominate jobs growth and people with university or vocational education and training qualifications fare much better in the employment market than early school-leavers. To maximise their opportunities for healthy, productive and rewarding futures, Australia's young people must be encouraged not only to complete secondary education, but also to proceed into further training or education.</p>
<p>Surveys of Steiner graduates (see Attachment 3) indicate that most continue into university or vocational education and find rewarding employment (Ribeiro & Pereira, 2007; Woods, 2003). The Steiner approach proposes that the development of individual potential effectively leads to full adult participation in the economic and socio-political activities of the nation. The emphasis placed on instilling a love of learning and a sound work ethic maximises 'opportunities for healthy, productive and rewarding futures'. The broad curriculum is oriented towards assisting students to identify their 'vocational calling' and to equip them with skills to best meet their chosen career pathway. A significant part of the high school curriculum includes work, farm experience and social service programs which prepare students for work in the world.</p>	
4	<p>Complex environmental, social and economic pressures such as climate change that extend beyond national borders pose unprecedented challenges, requiring countries to work together in new ways. To meet these challenges, Australians must be able to comprehend and use scientific concepts and principles, and approach problem-solving in new and creative ways.</p>
<p>The Steiner approach proposes that grounding science education in holistic methodology contributes towards addressing the current 'complex environmental, social and economic pressures' that influence educational practice (Gidley, 2009; Hoffman, 2007; Lovat and Smith, 1995; Slaughter, 2004).). The imaginative orientation conceives of problem-solving and scientific conceptualising as significant aspects of a capacity for creative thinking that is not subject dependent (Eisner, 2009; Robinson, 2007; Egan, 2008). In science teaching hands-on activities and observation strategies are used as the basis for the later development of scientific concepts; students are not presented with ready-made concepts but are guided through a <u>phenomenological process of discovery learning</u>^{xxxvi} to build the concepts from their own observations and discussions. This approach provides a firm foundation for the gradual development of the ability to comprehend and use increasingly advanced scientific concepts and principles (Seamon & Zajonc, 1998; Hoffman, 2007; Glasby et al., 2005).</p>	
5	<p>Rapid and continuing advances in information and communication technologies (ICT) are changing the ways people share, use, develop and process information and technology, and young people need to be highly skilled in ICT. While schools already employ these technologies in learning, there is a need to increase their effectiveness significantly over the next decade.</p>
<p>The Steiner approach understands ICT literacy as the mature capacity to participate creatively, critically, and responsibly in making technological choices that serve democracy, ecological sustainability, and a just society. The earlier picture of ICT literacy focused mainly on skill and competence in using machines. The new definition focuses on teachers' and students' creativity, critical judgment, and ethical responsibility. In order for students to play active roles as creators and responsible users of technology, the full range of human capacities needs to be cultivated, not only technical skills. The importance of human interaction, artistic experience, and the fostering of imaginative capabilities is central to the pedagogy and ICT is integrated into the experiential approach of the curriculum. While Steiner education strongly supports the view that students need to be highly skilled in ICT by the time they graduate, the 'slow knowledge'^{xxxvii} approach brings an ethic of social responsibility and a deep understanding of the embedded skills in ICT that are first learnt on a concrete level.</p>	

Ministerial Council on Education, Employment, Training and Youth Affairs, *Melbourne Declaration on Educational Goals for Young Australians*, (December 2008, p.13), as cited in *The Shape of the Australian Curriculum v2.0*, (December 2010, p.5).

3.2.3 Further details relating to the Rationale

B In the section below statements selected from *The Shape of the Australian Curriculum v2.0* (2010, p.6) have been transcribed and adapted with the double intention firstly, of endorsing the national guidelines wherever possible by leaving the statements in their original form (or where this is not relevant the original words have been deleted); and secondly, of clarifying associated Steiner perspectives where appropriate, in which case the added words, phrases and sentences have been italicised.

The changing nature of young learners

Education must not only respond to these remarkable changes but also, as far as possible, anticipate the conditions in which young Australians will need to function as individuals, citizens and workers when they complete their schooling. These future conditions are distant and difficult to predict. It is expected that almost all young Australians who begin primary school in 2011 will continue their initial education until 2022. Many will go on to further education or training through to the mid-2020s and later. *Steiner education recognises that young people will need a wide and adaptive set of knowledge, skills and understandings to meet the changing expectations of society and to contribute to the creation of a more productive, sustainable and just society* (*The Shape of the Australian Curriculum v2.0*, 2010, p.6, para 11).

An Australian Curriculum in the 21st century needs to acknowledge the changing ways in which young people will learn and the challenges that will continue to shape their learning in the future. The curriculum is important in setting out what will be taught, what students need to learn and the expected quality of that learning (*The Shape of the Australian Curriculum v2.0*, 2010, p.6, para 12).

The Steiner curriculum will draw on original indications and current practitioner research to inform and critically reflect on the identified features of the stages of child development. Teachers will consider ways to apply guidelines arising out of contemporary educational research that resonate with, critique and further extend the pedagogy.

Cross-sectoral work towards a world-class education

The *Steiner* commitment to develop a national curriculum reflects a willingness of *Steiner educators in Australia* to work together, across geographical and school-sector boundaries, to provide a world-class education *that will be of benefit to the Australian Steiner school community and the Steiner community internationally*. Working nationally makes it possible to harness collective expertise and effort in the pursuit of this common goal. It also offers the potential of economies of scale and a substantial reduction in the duplication of time, energy and resources (*The Shape of the Australian Curriculum v2.0*, 2010, p.6, para 13).

In describing what young Australians educated in Steiner schools are currently learning the Australian Steiner curriculum will contribute towards a global education movement that will be further enhanced through a process of international collaborative research and a widening network of connections e.g. the Fundacion Botin, (<http://www.fundacionmbotin.org>) and the RoSE Journal (<http://www.rosejournal.com>).

Other international organisations include the following:

<http://www.ecswe.org/wren/index.html> - European Council for Steiner Waldorf Education, and WREN: Waldorf Research Educator's Network

www.steinerwaldorf.org - Steiner Waldorf Schools Fellowship, UK and Ireland. This site also has further links to the world-wide movement

www.allianceforchildhood.org.uk - The Alliance for Childhood, UK

www.allianceforchildhood.net - The Alliance for Childhood, US
www.iaswece.org - International Association for Steiner/Waldorf Early Childhood Education (IASWECE)
www.waldorfearlychildhood.org - Waldorf Early Childhood Association of North America (WECAN)
www.waldorflibrary.org - The Online Waldorf Library
www.rsarchive.org - The Rudolf Steiner Archive
www.waldorfanswers.org - Information about Steiner Waldorf education in addition to the above
www.waldorfresearchinstitute.org - The Research Institute for Waldorf Education
www.awsna.org - The Association of independent Waldorf schools and Waldorf teacher training institutes in North America
www.waldorf.net - Interesting site (in German, partly in English)

Inclusion of the histories and cultures of Aboriginal and Torres Strait Islander peoples

The Australian *Steiner* curriculum also means that all young Australians *educated in Steiner schools in Australia* can learn about the histories and cultures of Aboriginal and Torres Strait Islander peoples, of their contribution to Australia, and of the consequences of colonial settlement for Indigenous communities, past and present. For Aboriginal people and Torres Strait Islanders, the Australian *Steiner* Curriculum promotes the importance of pursuing excellence within education settings which respect and promote their cultural identity (*The Shape of the Australian Curriculum v2.0*, 2010, p.6, para 14).

'The aim ... (of Steiner education) ... will always be to develop the ability to take responsibility, to experience the inter-relationships of actions, to turn to the needs of the world and of the people around us. All these activities grow out of the abilities that have been acquired in artistic work and in the practice of crafts and technologies. The young adult can leave the school with a clear perception of what is around him or her, with enthusiasm... and with the will to work in the world to answer its needs.'

(Walter Hiller, 1994, UNESCO).

What potential does an individual have and what can be developed in him or her? When this is taken into account each new generation can bring forces of continuous renewal to the social order. In this social order there will then live all that the fully mature human beings in it cause it to be (Steiner, 1909/1969, p.250).

Steiner education strives to ennoble the mind and to fire the imagination, to fortify the will and to quicken the initiative for life; to sow such seeds as may produce new vision and discovery in the years to come: not to mould the mind, but to enable it to grow to new dimensions. Thus, it serves the present for the future and wakens the motivation for life-long education and self development (Francis Edmunds, Innovator in Rudolf Steiner Teacher Education, Emerson College, UK).

3.3 Goals of Steiner Education

3.3.1 Cognitive and moral development and socio-emotional learning

As noted above a core aspect of the pedagogy^{xxxviii} aligns the areas of cognitive, emotional and physical/behavioural development to the three main stages of childhood. The maxim 'Head, Heart and Hands,' is often used as a motto for Steiner education to capture the essence of this threefold alignment. The identification of the three faculties as important in the educational context actually predates Steiner's writing. His predecessor, Swiss pedagogue and educational reformer Johann Heinrich Pestalozzi (1746-1827) placed significant emphasis on balancing 'head, heart and hands' in schooling. In this way Pestalozzi and Steiner both reflect the classical roots of their philosophies for the threefold aspect was originally identified with the three Platonic virtues of Truth, Beauty and Goodness. As Steiner was also thoroughly schooled in Kant's philosophy (1724-1804), it is interesting to note a further resonance in the alignment of Kant's three critiques with the virtues: The critique of pure reason relates to the virtue of Truth and is aligned with Thinking and the Head; the critique of practical reason is concerned with questions of Ethics, Goodness, and the nature of the Will; and the critique of judgement as a treatise on Aesthetics and Beauty is associated with the Heart.

The three virtues of Truth, Beauty and Goodness (Wilber, 2000) are applied in Steiner education as leading motifs for the three unfolding stages (Steiner, 1923/1986; Childs, 1999; Haralambous, 2008, 2010). The motif for early childhood, when young children are very active in the limbs or 'willing' sphere, is Goodness. In their play children often enjoy imitating the activities of adults. However children also imitate the inner qualities of the adults who care for them and they unconsciously assimilate the moral values of their teachers and parents; they are nourished by 'authentic' environments where 'goodness' is consciously cultivated.

The very young, pre-school age child comes to know the world and others through physical, sensory activity. This is an immediate, participative way of knowing, by which the child through physical activity, and above all through imitation, emulation and play, comes to know and make the world its own (Steiner, 1996 [1907]).

Beauty is the motif for primary schooling and during this stage the arts play a particularly important role in the aesthetic education of the feeling faculty. In particular attention is paid to the beauty of colour, form and balance, tone, melody, harmony and movement which are expressive of heart qualities.

The primary task through these years is to educate and nourish the imaginative powers of the child. It is this vital picture-making capacity that gives life and insight to logical and conceptual thinking (Steiner, 1996 [1907]).

The third motif of Truth is most applicable in the high school when students are ready to engage in rigorous intellectual thinking and to integrate diverse inner and outer perceptions in a way that enables them to begin to discern truth in themselves.

Adolescents have the longing to discover that the world is founded on Truth. Thus education in these years is concerned primarily with training in thought. Knowledge is not intended to load the mind but to nourish and to stimulate the activity of thought (Steiner, 1996 [1907]).

The experiential and embodied learning^{xxxix} of Kindergarten and early primary schooling, which caters for the active inclinations (will element) of young children, forms the foundation for further developments in this area in the later primary period and the high school. In a similar way, the strong *imaginative elements*, directed at the feeling-affect^{xl} aspect of children in the middle period is *sustained and extended* as the adolescent's thinking comes into its own as a valid and 'truthful' pathway for the exploration of the cognitive realm through the thorough development of *analytical and logical thinking*. While the motto and motifs point towards the main area of development, clearly the three faculties work alongside each other as a whole and each undergo considerable growth and change throughout all the phases. For example, although the early childhood period is characterized by the strong active nature of young children, it is clear that significant development in the spheres of feeling and thinking also takes place at this time (Steiner, 1907/1996; Childs, 1999).

3.3.2 Alignment of Steiner Educational Goals with the Melbourne Declaration

From a Steiner perspective, the faculties of ‘thinking, feeling and willing’ are embedded in the way the educational goals for young Australians in the Melbourne Declaration (2008) have been formulated. The sphere of thinking, of cognitive skills and intellectual ability is implicit in the orientation towards the goal of ‘successful learners’; that of feeling and affect which is understood to include ‘managing emotional, mental, spiritual and physical well being’ is captured in the phrase ‘confident and creative individuals’; and lastly, willing^{xlii} or the domain of behaviour and action learning resonates with the educational striving towards ‘active and informed citizens’. The table below illustrates the noted alignments:

Melbourne Goals:		
Successful learners	Confident and creative individuals	Active and informed citizens
Key features of Steiner education:		
HEAD/TRUTH Thinking faculty	HEART/BEAUTY Feeling capacity	HANDS/GOODNESS Strength of Will (or ‘Willing’)
Cognitive development Intellectual aptitude	Socio-emotional learning Empathy ; socio-emotional intelligence	Ability to develop inner discipline; to act in a moral way Experiential learning Active skilfulness & Moral consciousness

3.3.3 A detailed analysis of the alignment

<p>The Melbourne Declaration commits ‘to supporting all young Australians to become successful learners, confident and creative individuals, and active and informed citizens’ (see Box 2) and to promoting equity and excellence in education (<i>The Shape of the Australian Curriculum v2.0, December 2010, p, 7, para 15</i>). The dot points as listed in Box 2 are transcribed in the shaded sections below. Comments that relate to the application of the goals in the Steiner educational context are written in the unshaded rows below each of the numbered points.</p>
Successful learners
develop their capacity to learn and play an active role in their own learning
The Steiner educational approach understands the central task of education to be that of supporting students to progressively learn to direct and take responsibility for their own learning process (Steiner, 1996 [1907]; 1995 [1924]).
have the essential skills in literacy and numeracy
A soundly structured program of literacy and numeracy teaching (see attachment 3b) ensures that these essential skills are taught in a systematic and sequential manner so that students become capable and enthusiastic writers and readers, proficient in mathematics, agile in problem solving and creative thinkers across cognitive fields. Literacy and numeracy skills are embedded in all lessons and given scope for reinforcement and integration through the main lesson curriculum. The teaching of numeracy moves in a carefully planned and structured way from the visual to the remembered, from the concrete to the conceptual. The active approach to learning includes <u>experiential</u> aspects: many of the rhythmic activities used at the beginning of the main lesson ² (e.g. skipping, games, recitation, singing, drumming, clapping) are oriented towards reinforcing numeracy skills. A firm foundation for literacy skills is laid through the dominant use of the narrative mode which emphasizes rich oral language experience through a curriculum steeped in myths, legends, oral storytelling, drama & poetry (Nielsen, 2004; Oberman, 2007; Woods, Ashley & Woods, 2005).
are creative and productive users of technology, especially ICT, as a foundation for success in all learning areas
A point of difference exists between the timing of ICT skills set out in the Australian curriculum and the Australian Steiner curriculum. Steiner education emphasises experiential learning and technologies of all types play a strong role in many activities. In early primary the approach promotes learning, at first, through bodily and sensory experience, imagination, adult example and the acquisition by degree of manual, social and intellectual skill. It is important, for example, that children learn to paint, draw, write, model skilfully before being taught how to paint on a computer. These creative technology skills that are introduced extensively in the primary school are in line with the new call for more ‘low impact’ and ‘soft technologies and skills’ in education as reflected in the government’s new Innovation Policy

² In the Primary school these activities are traditionally referred to as Morning Circle

<p>(Commonwealth of Australia 2009). During the later stages of schooling, integrating the use of computers with existing areas of learning is a creative endeavour that effectively equips students for the pursuit of innovative careers in ICT. In the high school skills learning is placed in the historical, social and ethical context of ICT in the world, thereby fostering deep knowledge and social responsibility. Refer to attachment 4 on ICT for further information and a discussion of the Steiner rationale.</p>
<p>are able to think deeply and logically, and obtain and evaluate evidence in a disciplined way as the result of studying fundamental disciplines</p>
<p>Steiner education follows the tradition of the <i>Liberal Arts comprehensive</i> curriculum which highly values the conventions of the fundamental disciplines (van Houten, 2003). <u>Holistic</u> strategies and the integrated and cyclical nature of the main lesson curriculum promote <u>deep learning</u> outcomes through the reiteration and elaboration of concepts over time. The <u>phenomenological</u> teaching methodology facilitates <u>discovery learning</u> (Bruner, 1960, 1986). Rather than providing students, as a first step in learning, with 'ready-made' or abstract theories and the exchange of 'stale ideas about the <i>already said</i>' (Lyotard, 2004), students are guided through a process of observation and theory formulation over time (Allison, 2008). Understanding arises from students connecting their own experiences and evaluation of evidence with the emergent ideas (Glasby, 2001, 2005). Research and students' self reporting indicate that these strategies effectively meet the goal listed above. See attachment 1 (review of graduate outcomes), attachments 2 and 3, and section 6 below for further discussion of the learning methods related to this goal.</p>
<p>are creative, innovative and resourceful, and are able to solve problems in ways that draw upon a range of learning areas and disciplines</p>
<p>The core characteristic of creativity defines the Steiner educational approach. Students are encouraged to form their own inner pictures and images as a key aspect of the development of thinking skills. <u>Arts-based</u> teaching methods facilitate the unfolding of creativity, innovation and resourcefulness in a way that contributes towards all stages and problem solving in all areas of learning (Steiner, 1907/1996; Schoorel, 2004; Eisner, 2009). Surveys of graduate outcomes report high levels of creativity in Steiner students (Gerwin & Mitchell, 2007). See Attachments 1 & 3 a – d</p>
<p>are able to plan activities independently, collaborate, work in teams and communicate ideas</p>
<p>The Steiner approach uses many strategies to achieve these goals, e.g. the morning main lesson opens with group activities (e.g. games, singing, clapping, skipping, poetry recitation) that foster team skills. Students are trained from Kindergarten onwards to carry out classroom and/or homework tasks habitually which encourages an independent work ethic. The rich narrative content is directed towards both communication skills and <u>socio-emotional</u> development through the inclusion of moral themes. Independent learning skills are fostered through the extensive use of projects which culminates in Year 12 when students undertake a major independent research study that includes a practical component, an extended oral presentation (to a public audience) and a long dissertation.</p>
<p>are able to make sense of their world and think about how things have become the way they are</p>
<p>The integrated curriculum aims to nurture the individuality of each student so as to help them to make sense of the relationship between their inner and outer worlds. The approach works towards the integration of cognitive and emotional, physical and psychological aspects of development. Emphasis is placed on physiological rhythms and processes which are understood to play a significant role in the development of faculties whereby students can express themselves and relate to the world and other people in a socially fruitful way (Rawson, 2000, p.8). Aspects of the approach that inform this goal include the embedded values, the scientific-<u>phenomenological methodology</u> and strategies which emphasise <u>rhythm</u>, <u>balance</u> and <u>arts-based learning</u>. See section 6.2.1 and 6.2.2 below for a description of the 3 steps of learning and other related strategies.</p>
<p>are motivated to reach their full potential</p>
<p>The Steiner educational approach aspires to help students to reach their full potential by supporting them to find a balance between <i>form and freedom</i>. The <u>deep knowledge</u> strategies that are used are relevant to this goal. For a fuller discussion of the values framework that underpins the educational objectives of self-fulfilment and moral development (Steiner, 1894/1964; Dahlin, 2007), see Attachment 2, and section 6 below for an outline of the related methods.</p>

Confident individuals
have a sense of self-worth, self-awareness and personal identity that enables them to manage their emotional, mental, spiritual and physical wellbeing
Strategies that support a positive sense of self identity and independent direction include the importance placed on the connection between inner and outer worlds, and the valuing of reverence, meaning, and relationships, e.g. teacher 'looping' provides a sense of security, constancy of attention, positive feedback and modelling of community (Dahlin, 2007).
have a sense of optimism about their lives and the future – are enterprising, show initiative and use their creative abilities
Gidley's study (1998) of Steiner students' views and visions of the future demonstrated that those educated in Steiner high schools are not disempowered by negative images of the future portrayed in the media, and that educational input can potentially facilitate a positive outlook. The students surveyed revealed a sense of optimism about their lives and empowerment in terms of their own will to do something to create their 'preferred future' (Gidley and Hampson 2005).
develop personal values and attributes such as honesty, resilience, empathy and respect for others
The moral philosophical framework of Steiner pedagogy nurtures emotional or heart intelligence; the educational methodology is holistic, experiential, integrated and steeped in values like honesty, resilience, empathy and respect for others that support wellbeing and happiness and socio-emotional learning (Gerwin & Mitchell, 2007; Masters, 2007)).
have the knowledge, skills, understanding and values to establish and maintain healthy, satisfying lives.
The <u>phenomenological</u> teaching methodology is oriented towards the integration of knowledge, skills, understanding and values in a way that helps students to maintain healthy lives.
have the confidence and capability to pursue university or post-secondary vocational qualifications leading to rewarding and productive employment
As the educational approach fosters a lifelong love of learning and deepening thought and understanding, many graduates take up tertiary study pathways and commit themselves to lifelong learning (Dahlin, 2007; Gerwin & Mitchell, 2007).
relate well to others and form and maintain healthy relationships
Educational researchers are becoming increasingly aware of the role of the arts in <u>socio-emotional</u> development (Clouder, 2008); clearly the capacity to be empathetic towards others is dependent on the ability <i>to imagine</i> oneself in the other's situation (Rogers, 1969). Apart from the beneficial effects of educating the creative capacity of children, Steiner educators use other strategies designed to promote the development of healthy social skills, e.g. games, team work, restorative practices, moral themes in literature content, etc. (See attachments 2 for more detailed information.)
are well prepared for their potential life roles as family, community and workforce members
Research data relating to Steiner graduate outcomes reflects that on leaving school students are well adjusted and are oriented towards family, community and 'service' to others. Students surveyed suggest that as 'the whole is greater than the sum of its parts so individual empowerment is tempered with <i>community empowerment</i> issues rather than individual egotism or power-seeking (Gidley 1998; Dahlin, 2007). (See the report in attachment 1.)
embrace opportunities, make rational and informed decisions about their own lives and accept responsibility for their own actions
The emphasis that is placed on integrating cognitive and <u>socio-emotional</u> faculties is designed to support students to be well balanced. In particular the sphere of <u>feelings and affect</u> is understood to influence the weighing up of judgments (Steiner, 1921/1993). <u>Aesthetic training</u> ^{xiii} therefore supports both cognitive (rational) development and strengthens the moral 'will forces' needed for responsible decision making (Steiner, 1964 [1894]). (See attachment 2.)
Active and informed citizens
act with moral & ethical integrity
Steiner pedagogy is grounded in values that support students to grow towards moral and ethical maturity (Steiner, 1964 [1894]; Mazzone, 1999; Clouder, 2008). The reiterative flow of learning across the thinking-feeling-willing continuum contributes to the integration of these elements in the inner self and builds connection and meaning with others and the world. The interweaving of skills-understanding-knowledge (as reflected in the curriculum design documents) plants seeds for later development of moral capacity (see Section 6 below). Research suggests that Steiner-educated students greatly value 'social equality, diversity, tolerance and community', a 'peaceful communicative

AUSTRALIAN STEINER CURRICULUM FRAMEWORK

world'; and see 'their own development as being central to creating better futures' (Gidley, 2002; Glasby, 2005; Dahlin, 2007). (See Attachments 1 and 2.)
appreciate Australia's social, cultural, linguistic and religious diversity and have an understanding of Australia's system of government, history and culture
The global nature of Steiner education entails its adaptation in diverse socio-cultural, linguistic and religious contexts. On-going curriculum development in Australia ensures that material relating to Australian government, history and culture is used when selecting material for narrative content and geographical and historical studies.
understand & acknowledge the value of indigenous cultures & possess the knowledge, skills & understanding to contribute to, and benefit from, reconciliation between indigenous and non-indigenous Australians
Indigenous content including myths and legends, nature stories, music, geography and history are incorporated into the curriculum. The indigenous view that human beings are the custodians of nature and the caretakers of the natural environment is one that resonates with Steiner philosophy. Many Steiner school communities have developed links with indigenous communities and actively promote reconciliation.
are committed to national values of democracy, equity and justice, and participate in Australia's civic life
Research of Steiner students' future visions reflects the high regard placed on: less homelessness, hunger and poverty; equity (no divisions of race/class/gender/culture); democracy (political freedom/land rights for indigenous peoples); a reduction in health problems and social pressures (Gidley, 2002; Dahlin, 2007). (See Attachments 1)
are able to relate to and communicate across cultures, especially the cultures and countries of Asia
The curriculum is structured to pace the student's gradual understanding of other cultures by moving from their own direct environment at a young age to that of the surrounding community, and then further afield to the local town/city context, followed by the furthest reaches of the national and international worlds. As Steiner education posits that the most effective way to enhance intercultural understanding is through the learning of foreign languages, many Steiner schools in Australia include Asian languages in the curriculum. Ongoing curriculum revision includes the integration of Asian studies and topics into many subject areas. The international nature of the Steiner community further encourages cross-cultural diversity and sharing; in Australia foreign students are attracted to Steiner schools by the increasingly global nature of curriculum development and research. The Steiner school movement in Asia is rapidly expanding which promotes increased communication networks and international school tours and projects.
work for the common good, in particular sustaining and improving natural and social environments
There is a close relationship between the active nurturing of the inner life and the care of the natural environment (Slaughter, 2004); the <u>ecology of the soul</u> ^{xiii} is closely related to that of nature. Steiner schools value 'community' and are naturally oriented towards the goals of <u>ecological literacy</u> ^{xiv} and sustainability: schools pay special attention to the aesthetics and harmony of the school environment as reflected in the beautiful <u>architectural designs</u> ^{xv} of the buildings and landscapes which accord with the organic forms of the surrounding natural environment. All materials used in the schools, from the toys and learning aids of Kindergarten to the equipment used in high school are chosen for their beauty and ecological sustainability as well as their function (Bradley, 2005).
are responsible global and local citizens.
The holistic nature of the <u>pedagogical</u> approach emphasises the importance of the whole field; the local and global situations are understood to be closely interrelated and strategies are designed with this goal in mind. Underpinning Steiner education's orientation towards the global future are the pedagogies of 'love, life, wisdom and voice' (Gidley, 2009) which are included as key elements of the curriculum design and the templates for content elaboration. Research reports identify that students educated in Steiner high schools have a 'strong sense of responsibility and engagement in relation to issues of global and local concern to them as citizens' (Gidley and Hampson, 2005; Dahlin, 2007). (See attachments 1 and 2, and section 6 below).
Shaded sections transcribed from: Ministerial Council on Education, Employment, Training and Youth Affairs, <i>Melbourne Declaration on Educational Goals for Young Australians</i> , December 2008, p.13.

4. Development of the Australian Steiner Curriculum

4.1 Propositions shaping the Australian Steiner Curriculum

The propositions informing the development of the national curriculum (ACARA publications, *The Shape of the Australian Curriculum*, v2.0, December 2010, p.9, para 16) are listed in the shaded section as an indication of their endorsement in the Australian Steiner curriculum; an accompanying comment is given below on the relevant application of each item in the context of the Steiner national curriculum in Australia.

The Australian Curriculum recognises the entitlement of each student to knowledge, understanding and skills that provide a foundation for successful and lifelong learning and participation in the Australian community.

In the Australian Steiner curriculum emphasis is placed on balancing an understanding of the past with a futures orientation and support for the unfolding biography of the individual student; participation in the Australian community is valued in the context of the global situation.

The Australian Curriculum is presented as a continuum that makes clear to teachers what is to be taught across the years of schooling. It makes clear to students what they should learn and the quality of learning expected of them as they progress through school.

The underlying intention of the Australian Steiner curriculum aims to provide a working document that is explicit about what is to be taught. Knowledge, understanding and skills are clearly identified in a specific and detailed manner so as to support teachers to implement the curriculum in the way that best meets the needs of the children in their care and their specific local/regional and socio-cultural context.

Each Learning Area is organised into Topics. These are content areas which can be taught as one or more integrated thematic morning blocks (Main Lessons) over 3-4 weeks, with connected review and practice lessons developing the content throughout the year.

While it is necessary for the Content Descriptions to be covered, teachers are able to use their professional judgment concerning the needs of their class: content can be recombined or reallocated into Main Lessons and practice lessons over the year.

The Australian Curriculum is based on the assumptions that each student can learn and the needs of every student are important. It enables high expectations to be set for each student as teachers account for the current levels of learning of individual students and the different rates at which students develop.

Steiner schools strive to provide an integrated, multi-cultural, mixed ability educational environment with equal chances for all: 'the rights of all children to the highest quality education is not only a social ideal but a social necessity' (Rudolf Steiner, 1997 [1919]). It is important that guidelines relating to the achievement of 'the highest quality education' should also facilitate the conscious fostering of a collaborative environment so that students can be supported to reach the target of their personal best standard at the most expedient rate of progress in an atmosphere of social harmony, team work and co-operative problem solving (Rawson, 2004).

The Australian Curriculum is aligned with the Early Years Learning Framework and builds on its key learning outcomes, namely: children have a strong sense of identity; children are connected with, and contribute to, their world; children have a strong sense of wellbeing; children are confident and involved learners; and children are effective communicators.

The Steiner national curriculum recognises the essential importance of building the primary and secondary curriculum on the firm foundation of the Kindergarten^{xlvi} phase. The areas of significant

AUSTRALIAN STEINER CURRICULUM FRAMEWORK

similarity and difference between the Early Years Learning Framework and aspects of Steiner education are further discussed in Attachment 3b and section 5.1.1 below.

The Australian Curriculum helps prepare all young Australians to become competent members of the community. It builds firm and meaningful foundation skills as well as providing the basis for developing expertise for the increasing number of students who move on to specialised advanced studies in academic disciplines, professions and technical trades.

The Australian Steiner Curriculum will continue to support young students to develop the foundational skills they need for successful tertiary pathways.

The primary audience for the Australian Curriculum is teachers. The curriculum is concise and expressed in plain language while preserving a complexity appropriate for professional practitioners. Consistency in terms of language and broad structure supports teachers in planning within and across learning areas.

As Steiner teachers are required to meet the standards of educational accountability at a national and state level as well as to implement the curriculum in a way that is aligned with Steiner's educational philosophy, the Steiner curriculum should ease the burden of constant cross-referencing by providing one working and 'enabling' document that serves both purposes. Despite the complex nature of Steiner's educational philosophy and some of the language and terminology, the Australian Steiner curriculum strives to ensure that core elements of the underpinning pedagogical approach are adequately clarified and that documents are written clearly in language that can be understood on a professional level.

The Australian Curriculum specifies what all young Australians should learn as they progress through schooling and is designed to be taught well within the overall teaching time and with the resources available to teachers and students. School authorities make decisions about the allocation of time and other resources.

Attention is paid to core strategies of the approach that support deep learning processes (e.g. the rhythm of the day and week, main lesson structure, multi-modal learning and artistic activities). The Australian Steiner curriculum should support the primary years teachers who are accountable for several learning areas and have the additional responsibility when 'looping' of moving with their class for a five to seven year period which greatly increases the amount of curriculum planning, implementation and evaluation they are required to undertake.

For some learning areas, the Australian Curriculum will be written with the expectation that they will be taught in each year of schooling from Foundation to Year 10. For other areas, the Australian Curriculum will describe an entitlement that students will have the opportunity to learn across Foundation to Year 8, as well as additional learning they may choose and/or schools may choose to provide in Years 9–10.

The time demands of the Australian Steiner curriculum on students should leave room for additional learning beyond the scope of the curriculum.

Jurisdictions, systems and schools will be able to implement the Australian Curriculum in ways that value teachers' professional knowledge, reflect local contexts and take into account individuals' family, cultural and community backgrounds. Schools and teachers determine pedagogical and other delivery considerations.

As Steiner teachers, like other educators, highly prize academic and cultural freedom it will be important for them to be able to implement the Australian curriculum in a way that 'values teachers' professional knowledge' and that leaves teachers free to 'decide how best to organise learning for students'. Ideally the curriculum should leave teachers unfettered in making professional decisions about the best course to follow to meet the educational and developmental needs of the students in their care. However 'as public institutions, schools have a responsibility to be accountable to pupils, parents and society at large' (Rawson, 2000). The curriculum should therefore encourage teachers to develop social responsibility and self-accountability, which includes noting the informed judgment of their peers and the views of parents and pupils (Rawson, 2000, p.4).

The Australian Curriculum is established on a strong evidence base, which is related to learning, pedagogy and what works in professional practice, and has been benchmarked against international curricula.

Steiner teachers meet together on a regular basis to study, research and share classroom learning experiences: as teacher reflexivity^{xlvii} and regular collegial study and research are defining features of the ethos of Steiner schools, the Australian Steiner curriculum is aligned with the above principles. Steiner Education Australia (SEA) recently initiated the development of an evidence-based database of research on Steiner pedagogy related to 'what works in professional practice' (Gidley, 2008) which has been extended into the international arena by the Pedagogical Research Institute of the German Waldorf School Association (*Padagogische Forschungsstelle*). The opportunity provided by the writing of the Australian Steiner curriculum framework further consolidates and strengthens evidenced based research networks and professional curriculum development in the Steiner school community on a local, national and international level.

4.2 Curriculum development process of the Australian Steiner Curriculum

The development process of the Australian Steiner Curriculum has been designed to generate broad discussion and consultation on the shape and design of the Steiner version of the Australian curriculum and closely follows the four interrelated phases that include curriculum framing, curriculum writing, implementation and curriculum evaluation and review as set out in *The Shape of the Australian Curriculum*, v2.0, Dec 2010, pp. 10-11, para 17-25). The Australian Steiner Curriculum Framework (ASCF) researchers under guidance from the Executive of Steiner Education Australia (SEA) and the appointed Project Manager have identified what activities are to occur within each of these phases, and the timelines for each curriculum development project have been detailed and circulated through the SEA network and webpages. Regular reports will continue to be compiled and distributed.

Let us strive after a real understanding of world evolution, let us seek after wisdom – and we shall find without fail that the child of wisdom will be love (Steiner, 1st January 1912).

School can be a happy and satisfying experience that provides a training or further development in awareness about our interactions with others. The goal for social and emotional learning/skills for life programmes is to give children the tools and understanding in order to enhance their resilience and develop their ability to cope capably with the ups and downs of life (Clouder, p.28).

The concepts of emotional intelligence, literacy and learning found great resonance recently. We stand on the brink of changes brought about by the vast amount of research conducted in the last few years regarding neurobiology, child development, human emotional capacities and learning processes (Clouder, p.30).

Steiner school graduates “possess the eye of discoverer, and the compassionate heart of the reformer which, when joined to a task, can change the planet” (Zajonc, UNESCO 1994).

5. Scope of the Australian Steiner Curriculum

5.1 The curriculum across the years of schooling

The Australian Steiner Curriculum supports the statements outlined in *The Shape of the Australian Curriculum*, v2.0, December 2010, p.11, para 24 to 27.

5.1.1 Kindergarten to Class 3

The Steiner approach identifies age 9 as a significant point in childhood development.³ As this threshold is usually reached during the course of Class 3, the Australian Steiner curriculum is designed to take this developmental perspective into account and the first stage of schooling is therefore identified as lasting from the Kindergarten to Class 3 and not Class 2 as used in the Australian Curriculum. The table below lists the developmental observations made in the Australian Curriculum that relate to the period Foundation Year to Year 2 and compares them with the Kindergarten to Class 3 in the Steiner approach. This stage of development in Steiner Education is recognised to progress more slowly than in the Australian Curriculum. The reasons for the divergence and slow knowledge approach are outlined in the child development papers (see Attachment 3b).

***The Shape of the Australian Curriculum*, v2.0, December 2010, p.11, para 28:
The Australian Curriculum recognises that:**

- Children have a natural curiosity about their world

ASCF: Children are encouraged to develop a sense of wonder, awe and reverence for nature, other people and the world around them. Their senses are recognised to be open to the world around them. Teaching strategies are designed to nurture and educate the senses, particularly those related to life, balance and movement.

- Their desire to make sense of the world provides a platform to construct and review their learning through interactions with others, experimentation, scaffolding, explicit teaching, practice and play in the classroom and beyond.

ASCF: In the Kindergarten, through the principle of imitation teachers guide children to learn about the world experientially by working alongside adults cooking, baking, cleaning, gardening etc. They also bring stories, a morning circle of movement and music around a theme and puppet plays. Children learn literacy skills that are modelled by their teacher. Towards the end of the stage, learning becomes more explicit and skills are reinforced in a routine, rhythmical and structured manner.

- This helps them make sense of a world that is outside their immediate experience, as they connect new knowledge with what they already know or believe.

ASCF: What they have discovered in the world becomes material for the imaginative pictures that inspire their play. As they progress through the stage children learn art and craft technologies: washing, dyeing, carding wool, spinning and knitting, creating felt toys and household/classroom items, simple bushcrafts, sanding and oiling wood. They joyfully interact with the natural environment and learn how to contribute through gardening; they observe and record weather and seasonal change, day and night sky. They feel connected to the people and environment around them and feel confident knowing that they are able to interact, learn and contribute to their environment and community.

- This also sometimes provides an opportunity to challenge what they know or believe.

³ From the age of nine children learn how to separate themselves from their experience in the world: they begin to use causal logic that introduces a new critical quality to their thinking; they begin to question the authority of their parents and the teacher.

ASCF: In self-directed play they construct their own learning optimally. Through experiential learning and interaction with the environment, children are inspired to ask both philosophical and practical questions, which extend their understanding of what they know.

The Australian Curriculum builds on the key learning outcomes as listed in the national Early Years Learning Framework. The section below highlights (in the italicised words) variations in emphasis in the Steiner approach to the key learning outcomes (*The Shape of the Australian Curriculum, v2.0*, December 2010, p.11, para 29):

Children have a strong sense of identity: They develop their identities through creative play by exploring *increasingly diverse roles and transformations of identities*; they work in groups with increased sensitivity and develop the capacity to reflect and harmonise their own actions in relation to others.

Children are connected with, and contribute to, their world: They use *extended play based scenarios* and *imitate the qualities of care, engagement, kindness and compassion in those around them*; *further into the stage they model the literacy skills of the teacher in a more conscious manner.*

Children have a strong sense of wellbeing: They engage in *increasingly rich and diverse sensory experiences in exploring the wider world*. They integrate *gross and fine motor skills, spatial awareness, sense of balance* and creative expression in joyful play, dance, creative movement and drama.

Children are confident and involved learners: They are empowered through play to discover learning. They imitate enthusiastically. *Their exploration of the world becomes more detailed and inquiry or goal oriented. The rich pictorial language of the narrative based strategies provides a firm foundation for skills that by the end of the stage are reinforced in a structured way.*

Children are effective communicators: They freely share play-based story scenarios, cooperative social play communication and imitate rich language patterns in verse and story. They experience *increased trust and security* in rhythms or patterns over time; they *use more creative real or imaginary technologies in play* to solve problems and enrich creative possibilities. *Play is highly valued as a strategy for reinforcing the learning of communication, social and emotional skills.*

In line with the Australian Curriculum, the Australian Steiner Curriculum is designed to accommodate the varied learning experiences and diverse backgrounds that children bring to school.

The Australian Curriculum for students between five and eight years of age (typically Foundation to Year 2) recognises (*The Shape of the Australian Curriculum, v2.0*, December 2010, p.11, para 30):

- gives priority to foundation knowledge, understanding and skills that all children are expected to develop to enhance their opportunities for continued learning.

The Steiner curriculum approach supports the view that during this stage of development children develop foundational knowledge, understanding and skills that enhance their opportunities for continued learning.

- the importance of communication, language and building relationships.

ASCF: The strong narrative and speech components and creative play address the children's literacy and social skills development. Children listen to stories on a daily basis, sing songs and rhymes and are able to recount the stories, first orally and then in written sentences. They work together to plan and construct their play in complex ways that build foundational social skills. They cooperate as a class in experiential learning.

- In these years, priority is given to literacy and numeracy development because these are the foundations on which further learning is built.

ASCF: Numeracy is reinforced through the use of experiential learning with concrete objects, diverse visual and narrative strategies and rhythmic movement of number patterns. Immersion in the fertile language experience of the narrative mode of instruction provides a firm base for the children to use to reinforce literacy skills in a structured manner.

- The foundation for literacy is built primarily in English and the foundation for numeracy primarily in mathematics.

ASCF: Literacy and numeracy skills are taught in an integrated way; subject curricula are interconnected during this stage. In Class 1-2 Main Lesson Books record visual/artistic representation and written work for all Learning Areas thereby integrating literacy in each Topic.

- However, both literacy and numeracy must be reinforced and strengthened through learning in other contexts including science, history, geography and technologies.

ASCF: Science is brought through narrative/descriptive oral teaching as well as experiential learning. The teaching of technologies is undertaken through handwork and craft with connected numeracy and literacy skills— all children learn to garden, cook, knit and sew; history and geography are introduced through the telling of stories drawn from classical folklore, legends and world mythologies and the celebration of multi-cultural festivals. Experiential and arts-based learning is reinforced in a structured way in the recording of observations and experiences in both oral and written forms

The Shape of the Australian Curriculum, v2.0, December 2010, p.11, para 31:
Priority is also given to:

- motor skills development, physical activity and the development of safe and healthy personal practices through the teaching of health and physical education.
- the opportunity to develop their sensory, cognitive and affective appreciation of the world around them through exploratory and creative learning.
- the opportunity to learn a language may also be available, subject to school and curriculum authority arrangements.

The Steiner approach emphasizes the significance of lively, energetic play and robust physical activities like building, gardening or crafts and the exploration of bushland and garden. Movement is highly valued and used as a strategy for learning number sequencing and geometric forms, music, speech, and enacting stories. The beauty of the natural environment and the classroom, including the architecture, fittings, toys, and food are all planned and designed to support and enrich the students' sensory awareness. Play is highly valued as the most effective way to encourage exploratory and creative learning; towards the end of the stage this learning is reinforced in a structured manner. Children begin to learn other languages from their Kindergarten year onwards through the singing of songs and rhymes and through games and stories.

Steiner teaching strategies in Classes One to Three

Teachers guide children in their encounter with external reality and help them to feel at home in the world. Strategies which assist teachers to meet this educational orientation include:

- rhythmical repetition to support the development of memory;
- helping children to build imaginative pictorial images;
- presenting universal concepts in picture form;
- using strong narrative content;
- focusing on art and music to engage their feelings;
- encouraging children to identify with the subject matter on an emotional level;
- providing opportunities for experiential learning;
- providing opportunities for speaking and recitation;
- valuing social, emotional and volitional learning^{xlviii} as well as cognitive development.

5.1.2 Classes Four to Six

Physically, as the growth of the limbs and the muscular system begins to develop rapidly towards the end of this stage student's movements often become awkward and they lose the natural gracefulness of the earlier period. Cognitively students move from imaginative consciousness and picture-styled thinking

towards a growing ability to use causal logic. They demonstrate an increasing interest in exploring, appreciating and understanding the nature of the real world around them. Curriculum design and content supports students of this age to integrate and increasingly differentiate the fruit of their imaginative inner lives with that of their investigation of the world around them. Their exploration is guided towards nurturing their immediate surroundings by gardening in the school grounds. Using phenomenological methods they closely observe, characterise and map their environment: plant life, the animal kingdom, the geography of the classroom, school and local community. Attention is paid to the holistic context of the observations which are undertaken as far as possible within their natural habitat (Steiner, 1986 [1922]). By Class Six the lessons become more sophisticated and include astronomy, geology and physics (warmth, optics, acoustics, electricity and magnetism). In this way students are given a first stage training in classic empirical methods of observation. At the same time, the arts-rich teaching strategies ensure that their earlier imaginative strengths continue to mature and develop as a valued way of knowing: conceptual content is clothed in imaginative language and content; narrative strategies promote oral speech work; the stories of ancient cultures encourage them to dream into the mythological stories of the past and inspire them to represent the world around them visually in images, and in words, movement, dance (eurythmy^{xlix}) and other artistic creations.

5.1.3 Classes Seven and Eight

From formal logic, traditional psychology adopted the idea of the concept as an abstract mental construct extremely remote from all the wealth of concrete reality (Vygotsky, 1997, vol 4, p. 53; cited by Egan and Gajdamaschko, p.17).

The following descriptors from the Australian Curriculum (v2.0, December 2010, p.11, para 32) are aligned with the Australian Steiner Curriculum (for further information see Attachment 3a, c & d):
They begin to understand and appreciate different points of view
They can concentrate on tasks for longer periods of time
Their thought processes become more logical and consistent
They gradually become more independent as learners
Students increasingly look for and value learning they perceive as relevant, consistent with personal goals, and/or leading to important outcomes
The transition from primary to secondary school coincides with a range of significant physical, cognitive, emotional and social changes.
Students often begin to question established conventions, practices and values.
Their interests extend well beyond their own communities and they develop concerns about wider issues.

Further comment: The following descriptor: “students are moving from concrete to abstract thinking” requires further explanation. The Steiner approach identifies a further transitional stage between that of concrete thinking and the abstract thinking that characterises formal operations. While it is recognised that students of this age are loosening their attachment to concrete reality and are more able to use causal logic, teaching strategies aim to use the emerging conceptual capacities in a way that harnesses them to a closer, deeper understanding of the nature of the real world around them.⁴ Students only form concepts in relation to embodied learning: what they are able to see and/or experience; scientific conceptual models are therefore not favoured. Teachers direct students towards observing on an experiential level the laws and principles at work in the natural world; students then reflect on what they have learnt and use this knowledge to form judgements and new questions. In this way teachers support students to find their own voice and to awaken a capacity for original thinking – they come to realise in a living way that their own process of knowing (brought about through the synthesis of their perceptions and thoughts) is aligned with the knowledge of others and that “thinking integrates world phenomena” (Steiner, 1964 [1894]).

5.1.4 Classes Nine and Ten

⁴ The difference relates to the epistemological underpinnings of the approach. Imagination is valued as a capacity that synthesises perception and cognition (Steiner, 1964/1894); as a form of “thought-imbued” perception (Warnock, 1976, p.196) that enables the thinker-observer to penetrate more deeply into the essence of the real world.

AUSTRALIAN STEINER CURRICULUM FRAMEWORK

Knowledge in our minds is a function of the organisation of our living organism; it is not some interchangeable code we can pick up like computer data (Egan and Gajdamaschko, p.23).

The following descriptors from the Australian Curriculum (v2.0, December 2010, p.11, para 35) are aligned with the Australian Steiner Curriculum (for further information see Attachment 3a, c & d):

The middle and upper secondary years of schooling can be seen as a period of transition to adulthood. Students have a clearer sense of their strengths, interests and goals. They begin to see themselves as active players in community life and are often concerned about major social and environmental issues and the ethical implications of human activity and knowledge.

Further comment on the Steiner approach:

Students develop greater clarity of thought and an increasing ability to form balanced judgments. They experience *real* selfhood for the first time; the acuteness of their new level of self-awareness and self-criticism often leads them to hide their new persona carefully and to use fashions as masks. As forces of growth penetrate the metabolic-limb system sexual development takes place. The accompanying hormonal changes introduce disequilibrium: as the will is not yet strong enough to direct their emotions this is the age of extremes and polarities: students swing between the past and the future; the old and the new; independence and group security. Strategies which teachers use to meet the developmental needs of this stage include (Rawson, 2000; Lievegoed, 2005; Mitchell & Clouder, eds, 2001):

- farm and work experience and service learning;
- teamwork; collaboration and conflict resolution;
- independent student research and self-motivated interest and study;
- the translation of theory into practice;
- 'hands-on' experience and technical expertise in the arts and technology;
- structured logical thinking and causal deductions;
- imaginative, creative and original thinking;
- understanding that the development of the arts and sciences reflect historical changes in cultural consciousness;
- understanding that artists and scientists express worldviews in their works.

The Australian Steiner Curriculum supports the statements outlined in *The Shape of the Australian Curriculum*, v2.0, December 2010, p.14 - 15, para 40 - 52.

6. Elements of the Australian Steiner Curriculum

6.1 Educational outcomes

The Australian Steiner Curriculum endorses the propositions set out in *The Shape of the Australian Curriculum*, v2.0 (December 2010, p.11, from para 53 to 76).

6.1.1 Rationale of the Australian Steiner curriculum methodology

This paper now moves away from the strategy of point-by-point response to *The Shape of the Australian Curriculum*, v2.0, (December 2010) and *aims to identify the way in which the Australian Steiner Curriculum strives to meet the goals and outcomes of the Melbourne Declaration*. As Steiner education is built on an overarching curriculum framework, the rationale of the curriculum includes an emphasis on pedagogical theory, and method and methodology: *how the educational goals and outcomes are met forms an integral part of the educational approach*. As outlined above Steiner education values the guiding propositions that are set out in *The Shape of the Australian Curriculum*, v2.0 (December 2010), however the methodology that is followed to meet these goals and outcomes is also highly prized. In particular Steiner methodology works towards the implementation of a curriculum (as outlined by the Australian Curriculum Coalition, *Letter to the Minister, Common View on the Australian Curriculum*, 22 Oct, 2010) that:

- includes and integrates general capabilities and cross curriculum perspectives;
- provides for both breadth and depth;
- while valuing the discipline traditions that support the main subject areas, also provides for interdisciplinary integration of curriculum content;
- encompasses an educational futures orientation, socio-emotional learning, moral/ethical development and creativity.

While the Steiner education movement has experience in trialling and researching the application of these values, Steiner educators are currently embarking on a new chapter of evidence based research which includes the testing of foundational tenets in the context of the Australian and global situation. The Australian curriculum initiative offers Steiner education a welcome opportunity for synergistic collaboration in relation to research which informs the principles embedded in the Melbourne Declaration.

Since its early period of development in the late 19th and early 20th century Steiner pedagogy continues to strive towards the building of a conceptual bridge to connect the fields of science, art and the humanities, morality and spirituality (1923/2004). The approach is therefore aligned with the movement that aims to meet the needs of the global world (Lovat & Smith, 1995; Lovat et al., 2009) where scientists increasingly are raising questions and addressing realities that take spiritual experience into account. Steiner educational philosophy resonates strongly with research in the areas of creativity, imaginative education (Egan, 2007; Nielsen, 2004), socio-emotional learning (Clouder, 2008), and with contemporary educational theories that emphasize care and happiness (Noddings, 1992, 2003), the role of the arts in learning (Eisner, 2003; 2008), the importance of spirituality (Glazer, 1999; de Sousa, 2009) and values education (Lovat et al., 2009). Gidley (2009) identifies four core values which she describes as the 'pedagogies of love, life, wisdom and voice.'¹ In her view these pedagogies best characterise the discussion of educational futures that are oriented towards the development of further stages of thinking and learning.

The table below illustrates the alignment between the national curriculum guidelines and their application in the context of the Australian Steiner curriculum. References taken from Gidley (2009) provide further academic grounding for the Steiner perspectives. The four main categories of the table (knowledge, understanding, skills and active and informed citizens) will be used in the curriculum design as templates for content description and elaboration. The categories of the table form a vital link between this paper and the Steiner subject curriculum papers.

6.1.2 Alignment of Steiner educational outcomes with the Australian curriculum

Australian curriculum guidelines	Steiner Curriculum guidelines	Principles of Steiner education
	HANDS	LIFE and VITALITY
SKILLS	SKILLS	Pedagogy of life
Translating theory into practical application.	Knowledge transformed into experience.	Process, discovery, movement, ecological awareness. Bringing learning to life imaginatively.
	HEART	LOVE and WARMTH
UNDERSTANDING	UNDERSTANDING	Pedagogy of love
Confident and creative individuals	Confident and creative individuals	Warmth, care, relationships, community, sense of belonging, reverence, connectedness.
	HEAD	LIGHT of WISDOM
KNOWLEDGE	KNOWLEDGE	Pedagogy of wisdom
Successful Learners	Powerful Learners	Multi-modal learning modes, multiple intelligences, versatility, creativity and complexity.
	MORAL CAPACITY	BALANCE and EMBODIED VOICE
ACTIVE and INFORMED CITIZENS	ACTIVE and INFORMED CITIZENS	Pedagogy of voice and language Students finding their own authentic voice, integration, balance through deep knowing.

6.2 Curriculum content

6.2.1 Learning area skills, understanding and knowledge

The Steiner approach values the following pedagogical principles:

- the importance of searching for the guiding *light of wisdom* in research related to the development of cognitive skills; the qualities of complexity, creativity, resilience/flexibility and multi-perspectivity are emphasised.
- the qualities of reverence, connectedness, belonging and caring relationships associated with *pedagogy of love* are highly valued.
- *'Imagination'*, as the signature feature of the educational approach, is understood to contribute towards *bringing learning to life*. The associated qualities of dynamic movement, discovery and integrality inform the teaching methods.
- the education strives towards a deep knowledge approach that uses balanced and integrated learning strategies. Students are encouraged to find their own authentic and embodied voice^{li}, and to become 'active and informed citizens' through the development of their *moral capacities*.

These pedagogical principles are embedded in the curriculum design elements as illustrated by the choice of categories for the templates. In order to lay stress on the futures perspective of the education and on the foundational nature of the orientation towards moral development, a fourth category has been placed beneath the three columns of the categories (used in the table above) to depict the further unfolding of *moral capacities* that come to fruition when Steiner graduates leave school and become 'active and informed citizens'. As the seeds that have been planted in the early years learning are nurtured through various stages of growth until they come to maturity in adulthood, the fourth row

represents the foundational grounding that is provided through the holistic and integrated nature of the curriculum and the attention that is paid to aligning the scope and sequence of lesson content with age appropriate learning.

SKILLS	UNDERSTANDING	KNOWLEDGE
Hands	Heart	Head
Active learning	Creative and confident individuals	Powerful learners
Bringing learning to life	Love, reverence, connectedness, caring relationships	Light of wisdom, creativity, flexibility, complexity
FUTURE MORAL CAPACITY: ACTIVE and INFORMED CITIZENS		

6.2.2 Deep knowledge

It is important to note that Steiner teachers often reverse the usual sequence of lesson structure: Whereas many teachers begin a class with the definition of a new concept, the Steiner method, *rooted in phenomenologyⁱⁱⁱ and Goethean science style of observationⁱⁱⁱⁱ* starts with a description of the outer qualities of the phenomenon or theory that is being introduced, moves into characterisation (of the less obvious aspects), and finally focuses on the ‘unveiling of the essence’ which informs the definition, conceptual theory or phenomenon. Active skills learning takes place first, understanding or the weighing up and evaluating of this experiential learning follows and cognitive awakening is recognised to be the final stage when students ‘discover’ the underlying conceptual perspectives (Bruner, 1986, 1990). Often this stage is characterised by the ‘aha moment’ or ‘light-bulb flash’ that accompanies insightful learning. Although the steps follow each other in a progressive sequence they each nevertheless still incorporate elements of the other two steps: while the skills stage aims to include active and hands-on experiences^{liv}, teachers direct the learning towards awakening the feeling life of students and igniting their intellectual curiosity during the first step as well.

Active skills learning → weighing up, evaluating & understanding → cognitive awakening

Step one: active skills learning – the descriptive phase

Teachers begin lessons with activities that include movement and experiential learning. Sometimes the skills are *quietly* subtle (like the active but still observation of the features of a plant in a botany lesson). In general the skills-related strategies are also directed towards more hidden *inner abilities*:

- a) The descriptive stage appeals to somatic and sense-rich perception (several senses are identified); and
- b) the nurturing of ‘aesthetic sensibility^{lv}’ whereby the emotional life is awakened, e.g. by telling a short anecdote to help the students warm to the topic at hand;
- c) students are encouraged to concentrate and to undertake ‘willed-thinking^{lvi}’, to put energy and willpower into directing their thinking and observation of phenomena, e.g. the teacher may pose a puzzle or ask an intriguing question that is not immediately answered.

Step two: understanding and characterisation

The second step strives to deepen the emotional and cognitive response through the use of teaching methods that encourage creativity. The ability for students to undertake thought experiments^{lvii} – to create inner pictures, images and/or mental concepts and to move them about in their minds is encouraged at this point and directed towards characterising the content. The intention is for the students to wrestle with the subject, for it to live inwardly and actively so that they can individualise it and make it their own. Understanding is seen to be related to the evaluation and the weighing up of evidence. In contrast to assumptions that understand judgment to be a solely cognitive process, the Steiner educational approach conceives of this capacity as a form of ‘emotional intelligence’ (Goleman, 1998; Gardner, 1996): the forming of judgments inevitably involves the feeling-affect aspects of awareness (Steiner, [1919]; 1951), the ‘tasting’ of experience. The appeal to cultivate imagination embraces many kinds of artistic and problem solving activities and several modalities are used at this stage such as experimentation, creative writing, speech, drama, movement, music, drawing, painting, modelling and sculpture.

Step three: cognitive awakening and concept formulation

Students are now ready to move more directly into the theoretical field and to take hold of the embedded concepts that are at first hidden in the content. They are now able to solve the puzzle or to grasp the

significance of the underlying perspectives in history, the theorem in mathematics, the model in science, or the deeper meaning of a piece of literature or a work of art.

Building a foundation for future moral capacity

Moving through the different steps promotes the development over time of a 'deep knowledge' ^{lviii} base. Teachers consciously work the rhythm of the three steps into the planning and review of classroom lessons. This way of teaching and learning enacts a type of hermeneutic phenomenology ^{lix}: there is a constant spiralling between the three steps, one cycle of 'plan/do - enact/experience – reflect/evaluate' leads into the next circle of movement. In some lessons and subject areas it is sometimes more appropriate to move through the steps in the more conventional manner where conceptual learning comes first: the teacher artistically improvises and selects the steps most suitable for the learning situation and then critically reviews them with awareness in an ongoing and scientifically reflective way. Emphasis is placed on cognitive skills and conceptual learning, as well as aesthetic training, and the 'life-ly' disciplining of the will through skills development. Students are offered the opportunity to become powerful learners – by actively engaging in the rich methodology of the three steps the learning process is enlivened; students are able to make the concepts mobile (to move them around in their minds), to grow or transform them, and to make them their own. While the cognitive development of students is closely tied to the inner disciplining of their 'will nature' ^{lx}, the constant appeal to their feeling life ^{lxi} through the inclusion of artistic elements in the curriculum ensures that learning encompasses the socio-emotional level as well (Clouder, 2008; Fundación Marcelino Botin, 2008; Noddings, 2003).

The underlying premise proposes that it is imperative for the moral development of students that a connection is established between thinking, feeling and willing: it is the co-ordinated and integrated development of faculties related to *head, heart and hands* that builds moral capacity.

This conscious interweaving assists students to become flexible in their thinking, emotionally resilient and skilled in their ability to act in the world.

SKILLS <i>Hands</i> Willing Active learning	UNDERSTANDING <i>Heart</i> Feeling Creative and confident individuals	KNOWLEDGE <i>Head</i> Thinking Powerful learners
LEARNING EXPERIENCES	MULTI-MODAL ARTISTIC ACTIVITIES	DEEP KNOWLEDGE
FUTURE MORAL CAPACITY: ACTIVE and INFORMED CITIZENS		

Steiner methodology contributes towards the building of student capacity for developing deep knowledge and in this way towards the attainment of high performance levels – as well as student involvement and enjoyment of the learning process. Whereas 'International comparisons of educational performance and engagement suggest that Australians are high performers, but that they do not particularly like the learning in which they perform well' (*The Shape of the Australian Curriculum*, 2009, p.11) surveys of Steiner graduates indicate that they not only perform well but that they enjoy their learning (Dahlin, 2007; Attachment 3).

Imagination is more important than knowledge. For knowledge is limited to all we now know and understand, while imagination embraces the entire world, and all there ever will be to know and understand. ... Logic will get you from A to B. Imagination will take you everywhere (Albert Einstein).

6.2.3 General capabilities

The Steiner national curriculum fully endorses the guidelines set out in *'The Shape of the Australian Curriculum'* paper (ACARA, May 2009, pp.11-13). The following general capabilities: 'Thinking skills; Creativity; Self-management; Teamwork; Intercultural understanding; Ethical behaviour; Social competence' are thoroughly integrated into teaching practices. Description of achievement standards for each year level and subject area include discussion relating to the general capabilities. Further detail in relation to the areas of *Literacy, Numeracy, and Information and communication technology (ICT)* in particular is provided in Attachments 2, & 4-6.

6.2.4 Cross-curriculum perspectives

The Australian Steiner curriculum strongly supports the inclusion of the cross-curriculum perspectives set out in *The Shape of the Australian Curriculum, v2.0* (December, 2010, p.20, para 73 - 74) and agrees that 'each of these perspectives will be represented in learning areas in ways appropriate to that area'. The curriculum documents are explicit on how the perspectives are to be dealt with in each learning area and how links can be made between learning areas. Description of achievement standards for each year level and subject area include discussion relating to the cross-curriculum perspectives.

6.2.5 Development of curriculum on a year-by-year or bands-of-school-years basis

In response to *The Shape of the Australian Curriculum, v2.0* (December, 2010, p. 21, para 75 - 76), the Australian Steiner curriculum notes that the foundation of Steiner education is built on underlying pedagogical theory as well as researched based evidence. The educational indications relate not only to the sequence of learning in English and mathematics but in science and history as well.

The greater flexibility provided by the description of skills by bands of years is helpful in the Steiner context and is more likely to yield points of similarity between the Australian Curriculum and the Steiner one.

6.6.6 Achievement standards

In response to *The Shape of the Australian Curriculum, v2.0* (December, 2010, pp. 21 - 22, para 77 – 83) the Australian Steiner curriculum supports the propositions as outlined and notes the following further guidelines which inform the Steiner curriculum in relation to achievement standards:

1. While 'achievement standards provide an expectation of the quality of learning students should typically demonstrate by a particular point in their schooling, that is, the extent of their knowledge, the depth of their understanding and the sophistication of their skills' (para 77), Steiner education also recognises that it may not be possible to demonstrate many valuable aspects of student learning that 'like buried seeds' may only become manifest many years later.
2. There are certain key points of divergence between the Australian curriculum and the Australian Steiner curriculum in the sequence of achievement standards, Kindergarten to Year 10, which 'provides teachers with a framework of growth and development in each of the learning areas' (para 78; see attachments 3 and 4 for further discussion on the noted divergences).
3. The development of achievement standards which 'take into account what is known from research about the development of student learning in the different learning areas' (para 81) includes reference to the pedagogical indications which inform Steiner education.
4. The child study^{lxii} forms a core characteristic of practitioner research in Steiner schools and provides the means for regular and ongoing research relating to students' achievement levels and ways to improve students' learning. (For further information see Attachments 2).
5. Practitioner research strives towards refining quantitative, qualitative and descriptive forms of reporting and a balancing of summative and formative types of assessment.
6. Ongoing curriculum research enables the sharing and comparison of achievement standards and content descriptions between schools, particularly as these relate to the different learning areas.
7. The assessment procedures that inform achievement standards rely on teacher observations and records of student work and activities (on physical-skills, socio-emotional and cognitive levels).

8. The assessment processes are, wherever possible, integrated into everyday classroom routines.
9. The atmosphere of social harmony and co-operation is not compromised: assessment processes are non-invasive and non-competitive.
10. Parents are consulted in relation to child studies and their input and observations are valued. Reporting to parents is regular, detailed and descriptive, qualitative reporting supplements quantitative forms. (For a detailed discussion of the assessment principles see Attachment 7).

7. Teaching, learning, assessing and reporting

In response to *The Shape of the Australian Curriculum*, v2.0 (December, 2010, pp.22 – 24, para 84 – 94) the Australian Steiner curriculum supports the propositions as outlined in principle but notes that in general testing regimes are not aligned to the educational approach. Teachers will carry out the testing required by NAPLAN and NAP in a manner that is as non-invasive and non-competitive as possible. Steiner education is committed to providing students and parents with regular high quality feedback about the learning that is taking place in the classroom.

8. Implementation of the Australian Steiner Curriculum

The ASCF team relies on the Board of ACARA for the release of information relating to this submission such as the National Curriculum subject papers and the curriculum design templates which inform the ASCF papers. The implementation of the Steiner curriculum is dependent on the guidelines and recognition process set out by the ACARA Board. Steiner Education Australia (SEA) will continue to play a pivotal role in overseeing the ASCF team, in consulting extensively with Steiner schools in Australia and in the negotiations with the ACARA Board.

SEA will work together with ACARA and state and territory education authorities to develop implementation plans. Steiner Education recognises that:

State and territory school and curriculum authorities are responsible for the implementation of the Australian Curriculum. At the national level, the Australian Institute for Teaching and School Leadership (AITSL) and Education Services Australia (ESA) will play a key role supporting state and territory authorities (*The Shape of the Australian Curriculum*, v2.0, December, 2010, p.25, para 101).

9. Quality assurance and review of the Australian Steiner Curriculum

The Australian Steiner Curriculum is subject to ongoing growth and review and follows the guidelines set out in *The Shape of the Australian Curriculum*, v2.0 (December 2010, p. 26, para 101 – 104) in relation to quality assurance and review.

An Overview of Strategies used by Steiner Education to attain the Melbourne Goals

GLOBAL PRINCIPLES

Successful Learners

SELF-MANAGEMENT & TEAMWORK

Students take responsibility for their own learning: Main Lesson curriculum ensures daily practice and integration of cognitive, emotional and physical abilities (of thinking, feeling and willing).

PROFICIENCY IN LITERACY, NUMERACY & ICT SKILLS

The curriculum provides a firm foundation, and a highly valued and value-rich vehicle for literacy, numeracy and ICT skills. Strong narrative teaching methods including oral speech work; rhythm and routine are built into the story-based framework and strategies.

THINKING SKILLS

The Phenomenological Approach uses ‘deep knowledge’ strategies for example experiential and embodied learning; appeal to sentient and emotional involvement; active observation and evaluation of evidence.

FUNDAMENTAL DISCIPLINES VALUED

While the curriculum is integrated and interdisciplinary, the conventions of the main disciplines are highly valued.

CREATIVE, INNOVATIVE & RESOURCEFUL LEARNERS

Students plan activities independently: They look after their possessions, undertake classroom chores as habitual tasks, and work independently. Technological skilfulness is promoted in gardening, arts and crafts.

EFFECTIVE COMMUNICATION SKILLS

Curriculum design and content aims to support students to find their place in the world: Rich narrative strategies promote oral and listening skills; the values rich content supports meaning and connection.

STUDENTS REACH FULL POTENTIAL

The unfolding of individual potential is a core element of the approach

HOLISTIC PRINCIPLES

Successful Learners

CREATIVITY

The wide ranging multi-modal and arts based strategies encourage creativity and support the growth of self-worth. Students are guided towards managing their own emotional, spiritual and physical well-being.

OPTIMISM

Outdoor adventure camps encourage confidence, openness to new and challenging experiences.

HONESTY, RESILIENCE, EMPATHY

Meaningful teacher-student relationships are established through teacher looping. Training in aesthetic sensibility and imagination promotes empathic relationships. Truth is the motif for high school learning.

TERTIARY STUDIES AND VOCATION

Students are guided to identify their chosen vocation; they follow tertiary education and/or vocational qualifications and studies show they find fulfilling vocations (see Attachment 1).

HEALTHY RELATIONSHIPS

Valuing of community is enacted in school community lifestyle: students participate in cultural and seasonal festivals and fairs; adults and teachers participate in lifelong learning, onsite workshops and PD programs.

RESPONSIBILITY

A positive work ethic is cultivated through daily tasks, rhythms and main lesson repetition. Love of learning is instilled; independent research skills are encouraged e.g. Year 12 extended individual research project

SOCIAL SKILLS

Active & Informed Citizens

ETHICAL BEHAVIOUR

Values rich curriculum/teaching methods; curriculum designed to build connections between self and world.

SOCIAL COMPETENCE

Daily rhythmic activities include team activities, games and group work; non-competitive orientation, cooperative learning and harmonious atmosphere encouraged; schools practice non-elitism and inclusivity.

INTERCULTURAL UNDERSTANDING

Respect for Australia’s government, history and diverse cultures embedded in curriculum content.

Value Indigenous cultures and work towards reconciliation

Narrative mode of teaching is richly endowed with intercultural, indigenous, Asian and Australian content. Relationships are fostered with indigenous communities.

Relate to Asian culture

Foreign language teaching begins in primary school, includes Asian languages.

COMMITMENT TO DEMOCRACY, EQUITY and JUSTICE

These values and civic responsibility are deeply respected; students, staff and parents participate in across school conflict resolution strategies.

SUSTAINABILITY: RESPONSIBLE LOCAL and GLOBAL CITIZENS

Sustainability is highly valued: biodynamic gardening, natural materials, ecological practices. When students develop their individual potential, society is enriched; values of peace and harmony are implicit in the holistic orientation.

Glossary

ⁱ Socio-emotional: A concept related to “well-rounded education” based on the premise that “a process of intellectual and academic training should go hand in hand with healthy physical, psychological and social growth in order to achieve a sufficient level of well-being, balance, and personal and social contentment” (Clouder, 2008).

ⁱⁱ Age-appropriate learning: is based on a developmental approach to educating children that suggests they will best respond to learning that matches their age and stage. The concept is related to that of age-readiness that suggests that children will learn more effectively when they are ready for the level of learning that is being introduced. The Steiner approach carries this argument further and proposes that if a learning level is introduced too early this can have a harmful effect on the child. Furthermore if the imaginative capacities are not educated in early childhood the opportunity is missed and this is more difficult to correct this later. By way of contrast, research shows that later literacy learning does not impede academic progress (Bjorkland and Green, 1995; see attachment 3b). *“If, however, the things we learn are to live and grow with us, we must learn them at the right age”* (Steiner, GA 342, p.67).

ⁱⁱⁱ Optimal points: refer to thresholds in development – stages when students reach a new level of ability and the timing is right to introduce more complex content and skills.

^{iv} Creativity: The ability to create new works; to be original. In Steiner education creativity is closely associated with Imagination (see endnote ^{iv} below) and with the arts-based (endnote v below) learning strategies, particularly in relation to creative responses – to respond to new material in an individual, artistic and original way – an assessment strategy that reflects the way in which a child has grasped and ‘digested’ learning content.

^v Arts-based strategies and teaching methods: Refers to both *teaching as an art* and the setting of artistic tasks for students to undertake. The art of teaching uses the language and tools of the discipline of art as a mode of teaching. In the Steiner context this means paying attention to rhythm, sensitivity to mood and atmosphere, being perceptive of the needs and responses of children, creating a beautiful classroom environment, structuring and delivering lesson material in an artistic and creative manner, etc.

^{vi} Multi-modal: Using several different mediums of instruction and setting tasks that require responses that employ different media. Mostly arts-based media are preferred but from Class 8 upwards multi-modal includes electronic, digital and film media.

^{vii} The Main Lesson: is an intensive block lesson that takes up the first timetable slot each day and lasts for 3 to 4 weeks. This enables the teacher and students to move deeply into a subject area. The three step learning method outlined in section 6 is particularly fruitful when used in a Main Lesson context which allows for daily review. (Note: the three steps do not necessarily refer to a 3 day rhythm).

^{viii} Practice Lessons: All other lessons that are not Main Lessons. These lessons take place usually in the timetable slots after the main lesson. They are used to practice and reinforce knowledge, skills and understanding introduced in the main lessons, as well as for other subject area lessons. Ideally the late morning and early afternoon are allocated to arts-based lessons and the later afternoon to games and sports, dancing, eurhythmy, etc.

^{ix} Morning circle: The term used in the Primary school for rhythmic activities and games that precede the main lesson.

^x Deep learning: Learning for meaning, understanding, complexity and originality. Related to “deep knowledge” – see note ^{lviii} below.

^{xi} Social consciousness: The term is related to socio-emotional learning (note i above); the development of social skills and in particular awareness and sensitivity to social issues and the needs and concerns of others.

^{xii} Waldorf: The first Steiner school was started for the children of the employees of the Waldorf – Astoria cigarette factory and the name has been retained in many Steiner schools particularly in Germany and Europe. Steiner schools are sometimes referred to as Steiner-Waldorf schools.

^{xiii} Holistic education: the art of cultivating and integrating the physiological, psycho-emotional and ethical-spiritual dimensions of the developing child.

^{xiv} Phenomenological methodology: A philosophical teaching method that draws on the “lived experience” (van Manen, 2007) of students; in Steiner schools teachers use a form of Goethean observation to guide the students to observe a phenomenon both objectively through close attention to the physical properties of the object or phenomenon (size, number, measurement) and subjectively by dreaming into the life and soul qualities –

by dreaming into the soul qualities (gesture, colour, shape, tone, relational aspects); a further stage integrates these observations and tries to discern the underlying conceptual content. See notes xxxvi, liii, and liv.

^{xv} Principle of rhythm and balance in teaching: an important part of the art of teaching. Rhythm is also valued because of its association with life-giving processes. Steiner emphasised the importance of *breathing* – a concept which is explained in Attachment 2.

^{xvi} Comprehensive: A curriculum principle that values the inclusion of a wide range of subjects and delays subject specialisation, in line with the Liberal Arts tradition. Note: the word in this context does not relate to the unstreamed intake of students for schools that are called comprehensive schools in some countries.

^{xvii} Humanist: Interest in the study, philosophy, or practice that focuses on human values and concerns.

^{xviii} Strongly *willed* or concentrated thinking: The Faculty of the Will in Steiner philosophy (1894/1964) refers to the full range of motivational behaviours from drives, instincts and desires to more refined moral impulses. Steiner education proposes that the three faculties need to be integrated; it is particularly important for will forces to influence and enliven thinking and for thinking to refine will impulses; the feeling faculty is understood to play a harmonising and mediating function. Steiner teachers aim to awaken children's thinking so that they learn to 'think for themselves' instead of reproducing factual content. See note xix and xlvii.

^{xix} Physical/behavioural (willing) development: (see note xviii above and xlvi below). Broadly speaking 'the Will' can also be understood to refer to the physical aspect of development because Steiner education suggests that the Will as a psychological function is associated physiologically with the metabolic-limb system (see attachment 3a). As skills learning inevitably uses the limb system, in this way 'the Will' is also related to skills learning and to physical activities. The use of the word 'behavioural' does not have the meaning that is applied in behavioural psychology.

^{xx} Imitation: Children learn mainly through imitation in the early years but the principle continues to apply until age 9. Babies and young children are characterised as being like 'one large sense organ' because they absorb their environment (like a sponge) and do not have a screening device to shut out harmful influences. What is taken in becomes formative in both a physiological and psychological sense (Schoorel, 2004; Lievegoed, 2005). (See attachments 2 and 3).

^{xxi} Imagination: is understood to be a capacity that can be developed through phenomenological (Goethean-style) observation (notes xiv and liv) and arts training. In adults Imagination is understood to develop artistic inspiration and spiritual insights; in children imagination refers to a capacity to be creative in play and learning and to form inner mental images (these do not have to be visual).

^{xxii} Intellectual abstraction: Steiner criticised intellectual thinking that becomes abstracted to the extent of losing connection with the concrete world (1894/1964). In Steiner pedagogy theory building is based on observations of the real world rather than the theorised or conceptualised world. In this regard his thinking is aligned with that of Vygotsky. "This dry, empty, grey abstraction inevitably strives to reduce content to zero because the more general, the more empty the concept becomes ..." (Vygotsky, 1997, vol 4, p.53; cited by Egan and Gajdamaschko, p.17).

^{xxiii} Fostering of the feeling life: The feeling faculty can be understood as the emotional component of the soul or self (see attachment 2). The verb *fostering* denotes the gesture of caring and nurturing that is needed for the development of aesthetic awareness, sentience, sensibility and the senses in general. See note xi, xlii, lv.

^{xxiv} Authentic voice: As used by Gidley, authentic voice relates to the capacity for students to express themselves, to practice speaking and to value silence; it is understood to represent maturity and fulfilment in relation to self-development. "In summary, an authentic pedagogical voice may balance the inauthenticity of "voice"-mail, "chat"-rooms and "talking" computers. Educators carry a developmental—even evolutionary—responsibility through our choice of words, our tone of voice, the timing of our silences, our authentic presence and how well we enable children to express theirs" (Gidley, 2009). See notes li, xxxii, xxxv.

^{xxv} Empirical-scientific observation: A traditional scientific approach that suggests that theories should be based on observations of the world rather than on intuition, faith, reasoning, or appeals to authority. The Oxford English Dictionary definition of scientific method is: "a method of procedure that has characterized natural science since the 17th century, consisting in systematic observation, measurement, and experiment, and the formulation, testing, and modification of hypotheses."

^{xxvi} Looping refers to the practice of one teacher staying with the same class for more than one year; in Steiner schools ideally teachers stay with their class through the middle period of childhood (7 to 14 years).

^{xxvii} Narrative strategies: Particularly in the primary school, main lessons draw on mythological content, teachers tell stories on a daily basis; students in turn practice retelling and then writing and illustrating the

stories. Narratives are the source of learning in the humanities, literacy and the natural sciences. See attachment 3c.

^{xxviii} Distributed leadership: "... *how* leadership practice is distributed among formal and informal leaders. ... it is emergent property of a group or network of individuals in which group members pool their expertise" (Harris, 2005 pp. 163-164; in Davies, 2005). Traditionally in Steiner schools a 'College of teachers' oversees educational administration, teacher research and professional development, child development and curriculum planning, implementation and review. "It is this width of interest which permeates the college meetings ...and gives them atmosphere ...a psychological mood prevails throughout and these college meetings then really become a school based on the study of a deep psychology (Steiner, *Human Values in Education*, p.100).

^{xxix} Sustainable living: is a lifestyle that attempts to reduce an individual's or society's use of the Earth's natural resources and his/her own resources. See note below for ecological literacy.

^{xxx} Biodynamic gardening: "Biodynamics is a regenerative agriculture, holistic in approach and practice, through which the farmer and gardener bring the substances and forces of nature into a quality and sustainable production." <http://www.biodynamics.net.au/>

^{xxxi} Lifelong learning: is the continuous building of skills and knowledge throughout the life of an individual. Steiner was an early exponent of the need for ongoing learning through life and from life.

^{xxxii} Complexity, flexibility, vitality: Complexity is one of the features identified by Gidley (2009) as characterising *postformal* styles of thinking. Gidley suggests that formal thinking limits the cultivation of other ways of knowing in several ways: "They educate for the past, for forms of consciousness that are becoming outmoded and are no longer adequate for the complexity of 21st century postmodern life on an ailing planet" (Gidley, 2007b; Giroux, 1999/2005; Miller, 1993; Morin, 2001; Orr, 1994). Flexibility and vitality are two further features that characterise Imagination: "By contrast, postformal pedagogies that foreground *conceptual imagination* can be forces for *conceptual vitality*. Educating with conceptual vitality allows concepts to breathe and grow with children, so they evolve to meet children's developmental potential. This lays foundations for flexible, complex, process-oriented thinking and a smooth transition to postformal–integral–planetary consciousness at the appropriate developmental moment (Gidley, 2009).

^{xxxiii} Integrality: (see note xxxii above). The term used by Jean Gebser (1985) to describe the new consciousness. Ken Wilber has adopted the term and popularised it. Integrality relates to wholeness and the need to adopt a global perspective. According to Gebser, awareness is characterised by "Origin" which is "ever-present" and integral. He introduced the concept of *presentiation* which means to make something present through transparency. An aspect of integral awareness is the presentiation, or "making present", of the various structures of awareness (Gebser, 1985, p.xxvii).

^{xxxiv} Pluralism/multiculturalism: Taking a wide range of viewpoints into account; listening to the 'voices' and points of view of people from all cultures. Two further characteristics cited by Gidley (2009) of the new type of consciousness, of postformal and imaginative styles of thinking (see notes xxxii and xxxiii above). An 'integral' view of the world is one that takes pluralism and multiculturalism into account. Integrality is also characterised by the word "aperspectival" which "conveys our attempt to deal with wholeness" (Gebser, 1985, p.3).

^{xxxv} Evolution of culture and consciousness: The view that humanity has evolved through various cultural periods that are characterised by different types of consciousness.

^{xxxvi} Phenomenological process of discovery learning: (See note liii below on Phenomenology and note xiv above on phenomenological methodology). The phenomenological methodology used in Steiner education is similar to that originally described by Jerome Bruner as discovery learning: "Discovery learning is an inquiry-based, constructivist learning theory that takes place in problem solving situations where the learner draws on his or her own past experience and existing knowledge to discover facts and relationships and new truths to be learned. Students interact with the world by exploring and manipulating objects, wrestling with questions and controversies, or performing experiments. As a result, students may be more likely to remember concepts and knowledge discovered on their own (in contrast to a transmissionist model). Models that are based upon discovery learning model include: guided discovery, problem-based learning, simulation-based learning, case-based learning, incidental learning, among others."

<http://www.learning-theories.com/discovery-learning-bruner.html> However the context and application of the method is more extensive and incorporates the particular emphasis that the Steiner approach places on Goethean-style observation (see note liv below).

^{xxxvii} Slow knowledge: The worldview inherent in slow knowledge (David Orr) suggests that "wisdom, not cleverness, is the proper aim of all true learning" and the 'getting of Wisdom' takes time. Orr identifies problems associated with "too much fast knowledge": careless application of knowledge; too much

irrelevant knowledge; the difficulty of assimilation, retrieval, and application; lack of compassion and good judgment; rising volume of errors caused by malfeasance and inappropriate knowledge.

<http://perspicaciousangel.wordpress.com/2008/11/18/david-orr-slow-knowledge/>

^{xxxviii} **Pedagogy:** is the art and science of teaching. The term generally refers to strategies of instruction, or a *style* of instruction; the “method and practice of teaching, especially as an academic subject or theoretical concept.” <http://oxforddictionaries.com> Steiner pedagogy is based on Rudolf Steiner’s philosophical worldview also known as anthroposophy (anthro – human; Sophia – love of wisdom = love of the wisdom of humanity).

^{xxxix} **Experiential and embodied learning:** Experiential learning is the process of making meaning from direct experience; it involves an immediate encounter with the phenomenon rather than merely thinking about it; it draws on participatory awareness and sense-based knowing. Experiential learning has been popularised by David Kolb who has drawn on constructivist theories and the work of John Dewey, Kurt Lewin and Jean Piaget. The Steiner approach differs from Kolb’s model instead of “abstract conceptualising” (the 4th process in his cycle) students are guided towards “discovering the essential nature and properties” and/or the “embedded concept” of the phenomenon.

Embodied learning: Using the bodily senses and bodily awareness as a source of knowledge/a way of knowing. Comparable to Egan’s concept of somatic understanding (1997) and Perls’ concept of felt sense (2004).

^{xl} **Feeling-affect:** see note xxiii, managing emotional, mental, spiritual and physical well being.

^{xli} **Willing** (or the domain of behaviour and action learning): see note xix above.

^{xlii} **Aesthetic training:** Training in the appreciation of the principles of beauty and art. (See note xxiii above and note Iv below). Steiner education is oriented towards educating the senses of students (12 senses are identified; see attachment 3) as a pathway towards developing creativity and imagination. The aim is to refine and extend the students’ abilities to perceive with their senses. The phenomenological observation methods as well as practise in the arts are used as aesthetic training. These methods also aim to educate the feelings or emotional intelligence of the students. Research indicates that in the rushed and noisy, technologically dominated contemporary world the human senses are degenerating: we are losing our ability to use our senses as the neural pathways in the brain are changing (Kniessle; see attachment 3c).

^{xliii} **Ecology of the soul:** The view that the ecology of natural systems (see footnote below) is related to human beings because we are an important part of the system. We need to change on an inner level if we are to change the behaviours that are threatening the ‘ecology of natural systems’. Wilber (2000) and Slaughter (2004) suggest the change relates to a revaluing of imagination.

^{xliv} **Ecological literacy:** A term coined by David W. Orr: the ability to understand the natural systems that make life on earth possible; understanding the principles of organisation of ecological communities and applying the principles to create sustainable human communities (see note xxix).

^{xlv} **Architectural designs:** Rudolf Steiner provided indications for many fields of study (other than education) including architecture, agriculture, medicine, and the arts (see footnote xlix below for eurythmy); many Steiner schools use Steiner inspired architecture for school buildings.

^{xlvi} **Kindergarten** – term used in place of the Foundation Year that is used in ACARA documents

^{xlvii} **Teacher reflexivity:** see note xxviii above for distributed leadership. Steiner indications for teacher research include meditative and reflective practices strongly aligned with current discourses of teacher reflexivity and action research. He observes that the teacher’s own spiritual practices (including self-reflection) and willingness to see students in relation to body, soul and spirit is a most essential aspect of teacher education.

^{xlviii} **Volitional learning:** Self-regulated and motivated learning. Many of the Steiner strategies are directed towards assisting the students to become self-motivated learners. See notes xviii and xix above. The arts-based and experiential modes are intended to heighten students’ motivational interest.

^{xlix} **Eurythmy:** an expressive art of movement created by Rudolf Steiner and Marie von Sivers that visually represents in the sounds and rhythms of speech and the tones and rhythms of music. It is a performance art that is also used for educational and curative purposes.

| Pedagogies of love, life, wisdom and voice: the new pedagogies which Gidley proposes best represent the confluence of postformal education theories and Steiner’s indications for “consciousness soul” and Steiner education. The four pedagogies are used as a foundational theory for the design of the curriculum templates. See Gidley, J. (2009). *Educating for Evolving Consciousness: Voicing the Emergency for Love, Life and Wisdom*.

li Authentic and embodied voice: see notes xxiv and xxxii to xxxv above. Here the term ‘authentic’ is associated with the term ‘embodied’ to emphasise and draw out the relationship between the concepts. The voice is authentic when it is embodied; the orientation in general strives to help students to establish their own relationship with knowledge content and to bring this to expression through their own ‘bodily’ or

vocal expression. The emphasis is also placed on “voice” – as speech is understood to be an essential part of the arts-based training and a way in which language and ‘the Word’ can be brought to life.

^{lii} Phenomenology: The study of lived experience. See notes xiv, liii, liv, and lix

^{liii} Goethean science style of observation: Characterised by practice and rigour, Goethean style observation requires quiet attentiveness. Like traditional scientific-empirical methods objectivity and accuracy are highly prized; unlike them subjectivity is also valued (and no epistemological conflict between them is perceived). Students are encouraged to develop sensual and emotional awareness as valid sources of knowledge and to pay attention to the connections and relations of the parts to the whole in the phenomena they are exploring. See Attachment 2, notes xiv, xxxvi, liv and Glasby.

^{liv} Hands-on experiences: A term that became popular in the 1960s and has been further developed in constructivist methodologies that build on the premise that children construct their own understandings of the world. “Hands-on” reinforces the nature of the experiential modes of learning – students learn by doing. In many instances students literally learn by using their hands: in arts and crafts lessons, when learning technological skills (woodwork, weaving, spinning, sewing, etc.), or when manipulating objects in natural science lessons (plants, rocks, insects, water, magnetic fields) and equipment (rulers, balances, test tubes, thermometers, telescopes). In the Steiner context hands-on learning implies a total learning experience that is experimental and structured. Students explore a phenomenon and/or plan a project, put it into motion, complete it and then explain it. The learning requires scaffolding to be provided by the teacher in the form of materials, environment and steps and method, so as to increase the students’ problem-solving abilities.

<http://www.ncrel.org/sdrs/areas/issues/content/cntareas/science/eric/eric-1.htm>

^{lv} Aesthetic sensibility: the quality of being able to appreciate and respond to complex emotional or aesthetic influences; sensitivity. <http://oxforddictionaries.com> The relationship between feelings and art is reinforced in this definition. See notes xi, xxiii and xlii above.

^{lvi} Willed-thinking: see notes xviii, xix, and xlviii above

^{lvii} Thought experiments: a mental exercise which explores the potential consequences of a hypothesis, theory or principle. Used in this context it conveys the importance of helping students to be able to move images and thoughts about in their minds – to be flexible and resilient in their image making and thinking.

^{lviii} Deep knowledge: “Knowledge is *deep* when it concerns the central ideas of a topic or discipline, which are judged to be crucial to it. Deep knowledge involves establishing relatively complex connections to those central concepts. Knowledge is *shallow, thin or superficial* when it is not connected with significant concepts or central ideas of a topic or discipline, and is dealt with only in an algorithmic or procedural fashion. Knowledge is also shallow when important, central ideas have been trivialised by the teacher or students, or when it is presented as non-problematic. This superficiality can be due, in part, to instructional strategies: for example when a teacher covers large numbers of fragmented ideas and bits of information that are unconnected to other knowledge.” (see note x above)

http://education.qld.gov.au/public_media/reports/curriculum-framework/productive-pedagogies/html/int-02.html

^{lix} Hermeneutic phenomenology: Hermeneutics is the study of the theory and practice of interpretation of written texts; as a methodology it resonates with the holistic nature of Steiner education – the hermeneutic circle refers to the method of understanding the text as a whole by referring to the individual parts and of understanding the parts by referring to the whole. Phenomenology is a philosophy that explores the nature of lived experience (van Manen, 2007). Rudolf Steiner was greatly influenced by his teacher Franz Brentano and by Goethe. Steiner described Goethe’s scientific method as a phenomenological – it is Steiner’s adaptation of Goethe’s method that is used as the basis for the teaching methodology. It is interesting to note that Husserl is recognised to be the founder of phenomenology – he too was a pupil of Franz Brentano and greatly influenced by him. See notes xiv, and liv

^{lx} Will nature: see notes xviii, xix, and xlviii above

^{lxi} Feeling life: see note xxiii, xi, xlii and lv

^{lxii} Child study: The practice in Steiner schools where a team of teachers will meet to review the progress and challenges of a particular student; they share observations, insights and possible strategies. The team often includes therapists, teachers, parents and the school doctor.

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