

## **On the Question of Punishment**

### **Introduction**

In recent years, I have been visiting and supporting many Waldorf schools, Waldorf teachers and teacher teams. During these visits, the question of punishment repeatedly came to my mind, and I wondered whether we were in the right direction in this area.

Here are some examples:

Regularly telling children to stand behind their chairs – usually the same children; sending children out of the classroom; list the child's name on the blackboard, for either positive or negative reasons; using break times for performing a task; making a child write an apology to another child or a teacher for a negative act; the same but accompanied by a drawing; writing verses many times as punishment; leaving children in class after school hours; expulsion from school.

For many years, I had been a class teacher in both the Lower and the Upper School. These days I teach mostly college students, and occasionally Upper School adolescents, so I am writing this as a bit of an "outsider". This fact has its advantages, such as the ability to look at things from the outside, from a certain distance. It also has its drawbacks, such as a certain detachment from the lower school. My aim is not to criticize, but simply to re-examine the question of punishment and to stimulate discussion regarding its use in Waldorf schools.

When one examines the history of humanity from an Anthroposophical point of view, one can see that it leads man to increasing independence and freedom. From a life in tribal communities, with a clear code of behavior, religious laws and obvious relations among family, clan and nation, humanity moved – and keeps moving – to a life in more open and multi-faceted communities, with open moral laws and higher exposure to a wide range of beliefs, including atheism. The focus has shifted from society to the individual, with an emphasis on autonomy; from obeying orders and laws “from above”, to a personal search for what is right and moral for me as an individual.

The question of punishment in education is related to this gradual change of consciousness humanity experiences. In ancient cultures, it was obvious that a boy or

girl's "bad" behavior – one that ran contrary to the dictates of tradition or religion – should be punished. We can see evidence to this approach in the famous biblical verse, "Whoever spares the rod hates his son, but he who loves him is diligent to discipline him" (Proverbs 13, 24, ESV). In some countries, corporal punishment was – and still is – taken for granted. (If I am not mistaken, beating children is still legally permissible in 16 countries in the United States). Up to the beginning of the 20<sup>th</sup> century, I suppose we might have witnessed corporal punishment just about anywhere in the world where adults and children coexisted, both in everyday life and in education.

In the late 19<sup>th</sup> and especially during the 20<sup>th</sup> century, in the context of the rising human rights agenda, Child protection laws were enacted in most countries, as well as rules (by law or agreement) against corporal punishment. The discourse regarding punishment – its necessity, meaning and implications in the context of the fundamental questions of education – also began around this time.

In the broader context, I think this process should be seen as a transition from a culture of “vengeance and recompense” or “an eye for an eye”, in which a severe and painful punishment or reward for a negative act were taken for granted – to a culture of love and compassion, which gains more and more space in our time.

In the following, I shall bring some thoughts and quotes from the educational work of Janusz Korczak, Gandhi and Rudolf Steiner as inspiration for my thoughts, after which I shall return to discussing the question of punishment in Waldorf education.

### **Mohandas Karamchand Gandhi**

In two books: "An Autobiography or The Story Of My Experiments With Truth" (Gandhi, 1972), and "Satyagraha in South Africa" (Gandhi, 1968), Gandhi describes in several short chapters the "Tolstoy farm", which was founded and run by him and his partner and friend Hermann Kallenbach in South Africa at the beginning of the 20<sup>th</sup> century. During this period, Gandhi formulated his ideas and his worldview, and these were also his first attempts in the field of education. On the farm, next to other workers, there worked also boys and girls, who lived there at a boarding school, and for whom Gandhi and Kallenbach organised learning environment where they received lessons after work hours. Gandhi's basic approach to education was, first of all, one of teaching by personal example:

*It is possible for a teacher situated miles away to affect the spirit of the pupils by his way of living. ... I saw therefore that I must be an eternal object-lesson to the boys and girls living with me. They thus became my teachers...*

There are three events related to the question of discipline and punishment listed in Gandhi's above-mentioned books. In the first one, Gandhi describes how he had to beat an unruly boy, "a wild, unruly boy, inclined to lying and quarrelling". The boy behaved violently and when Gandhi tried to talk to him, the boy became violent towards him too. Gandhi describes how he took a ruler "and struck him on his arm. I was shaking when I hit him". Even though the boy became disciplined as a result of the incident, Gandhi regretted it all his life: "That day, I presented before him not the spirit, but the beast within me".

The second incident occurred when Gandhi heard about the "moral decline" of two of the residents of the Ashram in Phoenix, South Africa (a kind of agricultural settlement where Gandhi's family lived, which had been established before the Tolstoy farm). Although the book does not provide more details about this incident, we know that it related to an affair between the Gandhi's son, a boy of 16 or 17 at the time, and a married woman at the Ashram, who lived apart from her husband. The affair was discovered by Gandhi's friend, Kallenbach. Gandhi immediately returned to the ashram, where he decided to "take responsibility for the case", as an educator. "So I imposed upon myself a fast for seven days and a vow to have only one meal a day for a period of four months and a half.

He then describes how, following this decision, he felt relief in his heart. His anger toward the boy and the woman faded away, and instead there grew in him "a pure sense of compassion for them". "My penance pained everybody," he wrote, "but it cleared the atmosphere. Everyone came to realize what a terrible thing it was to be sinful, and the bond that bound me to the boys and girls became stronger and truer."

A third incident, described only in his book on South Africa (1968), took place around the same time, on the Tolstoy Farm. The details known to us are that certain boys bullied, insulted or possibly even sexually abused (we do not know for sure) two girls while they were bathing in a lake near the farm. After investigating the case, Gandhi convinced the girls to cut their own hair as a kind of penance for the deed. He was

convinced that it was the right thing to do, both during the act itself and at the time of writing the book.

To sum up Gandhi's educational message: teach by personal example; "self punishment" by the educator as an educational act in response to a pupil's negative act; "punishing" the injured party, as an act of penance.

### **Janusz Korczak (Henrik Goldschmidt)**

Korczak was an excellent example of a man who was a gifted educator. He did not value much of the existing educational research and scientific writings in the field of education in his time, and although he himself gave lectures at a teacher's seminar, he did not appreciate the knowledge he provided, and always sought to act from observation, experience and an innate educational sense. Likewise, his many writings are not well organized. Rather than conveying a clear ideological viewpoint, he presents many educational instances, contemplations, prose writings, and even poetry. Hence, it is not easy to derive a clear educational concept from his writings and from the reports told by people who worked with him, and learn from him.

At the same time, many scholars see forgiveness and compassion as one of the main tenets of his doctrine. Silverman argues that the main guideline of Korczak's educational work is the meaning of forgiveness: "We think compassion is the essence of the educational approach of Korczak, it echoes the way he described the teacher and his functions and its integrate the framework, methods and educational practice of him." (Silverman, 2012, p. 233). Korczak himself said: "Forgive completely, each and every case. To understand everything – means to forgive everything... the educator must always judge every trespass, failure and guilt ... – always with compassion" (Korczak, 1999).

I see an example of this approach in what Korczak called "The Book of rules" of the orphanage he ran together with Stefa Wilczyńska. The Book of Rules included a thousand rules that were created jointly by children and educators in the institution. Here is a quote from the introduction:

*A child who has sinned, there is no better way but to forgive him. If he did a bad thing, because he did not know, now he knows ... In the future he will be careful. If he sins because it is difficult for him not to sin, he will try harder. If he sinned because his friends had seduced him, he will not obey or follow them again. A child who has sinned, there is no better way than forgiving him and waiting until he improves his ways.*

*However, the court of law must protect the quiet children, so the aggressive and bothersome ones do not hurt them. We must protect the weak from the strong ones, we must protect the honest and hard-working ones, so that the careless and the lazy ones do not disturb them.*

*The court or law must ensure there is order, for a lack of order harms, first and foremost, the quiet and the honest ones. (Eden, 1950, p. 227. Translated from Hebrew).*

According to the Book of Rules, corporal punishment, isolation and deprivation of food were prohibited. If it happened that a guide got out of control and hit a child, he would have to write it down on the public board. The child also had the option of summoning the guide to trial. In his essay "Spring and the Child", Korczak wrote: "Punishing a child for being late, for example, while a late teacher does not get punished, is an outrage. And we commit thousands of such despicable acts". And elsewhere:

*How can we keep this framework from falling apart? This problem brings us closer to the question of punishment. First of all, one must not stretch the rope too far, for if the child does not get permission to leave the institute, he will sneak out despite the ban. And what then? Shall we then use punishment and oppressive means again?... Do not forget, that a child may make mistakes as well. For if he does not make mistakes in his childhood, he will not learn to fight his own passions and desires, and will grow up to be a morally passive person. This will happen due to a lack of opportunity to struggle – for he will not have practiced his moral powers.*

The essays published as "Humorous Pedagogy" (in: Poetic Prose, vol. 2, 1996) relate Korczak's conversations on Radio Warsaw in literary form. There he describes his encounter with a five years old boy in a holiday resort. The boy harassed Korczak, annoyed him, and became more and more violent at every interaction. Finally, during their last encounter, Korczak was sitting and reading in a clearing in the woods, and the child began to harass him and finally threw an acorn on him. At this point Korczak warned him that he would beat him if he continued. After a few more acorns, Korczak grabbed the boy, held him and asked: "Do you want to get hit on your right hand or on your left one?", "Leave me alone!" screamed the boy, and Korczak said to himself: "The blow must be well aimed and matter-of-fact". Then he hit him and released him from his grasp. At the end of the description, he wrote the following note:

*I am strongly and decisively opposed to corporal punishment.  
Lashes ... are never an educational tool. Anyone who strikes a child  
assumes the role of executive officer: never do so without prior  
warning and only as a necessary defense – and only once! With  
your hand, and without anger (and only if there is truly no other  
way).*

To sum up Korczak's educational message: forgiveness as a guiding principle in any educational situation; a set of rules created jointly with the children themselves, in order to create clarity and order; punishments only in order to maintain the general order and "to protect the weak and decent"; and finally, "corporal punishment is never an educational means" and if we use it, then "once, without anger."

### **Rudolf Steiner:**

Steiner saw authority as the guiding principle of educational work in the second period, between the ages of 6-7 to 13-14. Already in his first book on education (Steiner, 1965) he highlights the connection between the child's developmental stage and the importance of authority at this time. During these years, "the magic words are Discipleship and Authority. What the child sees directly in his educators, with inner perception, must become for him authority — not an authority compelled by force, but one that he accepts naturally without question. According to R. Steiner, it is through loving authority that the child can build his conscience, habits and inclinations. Moreover, an atmosphere of authority creates in the child, at these ages, forces of

reverence. These forces are the nourishment which the life body needs for proper and healthy growth. A child who had not developed an attitude of respect and reverence toward an adult figure during his second period of life, will suffer in this regard throughout his own adult life.

Steiner spoke about the importance of authority during elementary school in all his lectures on education. In the fifth lecture of a lecture series Steiner gave in 1923 (1975), he referred to the question of natural authority which is built between the teacher and the child during his early school years:

*For the child, the stars moved because the teacher knew the stars' movement. Things were good or evil, beautiful or ugly, and true or false because this was the teacher's assessment. Everything that came from the world had to find the child through the teacher, and this represented the only healthy relationship between teacher and child. (Steiner, 1996, p. 98).*

Later in this lecture, Steiner creates a surprising connection (which is also repeated in lectures and other conversations) between the ability as an adult to reach a correct, independent and liberated judgment regarding moral questions, and the experience of reverence and authority in childhood. Steiner emphasizes that this cannot be an external authority, devoid of connection and emotion, but rather, the teacher must build a delicate relationship of authority, which directs the child's feelings and emotions.

The issue of punishment arose several times in Steiner's conversations with the teachers of the first Waldorf school in Stuttgart, which he also officially directed. In one of those meetings the subject came up, when Steiner saw, on his way to school, two pupils who were being late, yet seemed to him to be walking calmly, entirely unperturbed by their lateness. He asked the teachers what they thought should be done. One teacher offered to punish them by instructing them to come earlier to school the next morning. To this Steiner (1998, p. 158) replied: "We must avoid under all circumstances giving them a punishment we cannot carry out. We may never place ourselves in a situation where we may have to relent in a disciplinary decision." Steiner suggests that the children who came late to school stay in class after school is over. He emphasized the importance of the relationship between the punishment and the deed itself.

The question of punishment arose again in another conversation with Steiner (1997, p. 95), in which he said that in his opinion, the question of giving punishment or not was a completely personal question. Sometimes there are children for whom punishments are good, and there are children for whom punishment should not be used, and then added:

*The manner of punishment, however, really depends on the teacher's temperament. We must remember that we are not dealing with carved wooden figures but with human beings. Teachers must consider their own nature, as well as the nature of the children. The important thing is not so much what we do, but how — that the only effective punishment is inflicted by a teacher with complete inner calm and deliberation. If a punishment arises from anger, it will be completely ineffective.*

Later, Steiner offers to wait one night between the deed and the punishment.

To summarize: Authority as a guiding principle in elementary school years, punishment only if it can be enforced, connection between the punishment and the deed, and the main thing: the educator's mental experience when punished, "absolute clarity, inner peace".

### **Punishment at the Waldorf school**

According to Webster dictionary, punishment is "any pain, suffering, or loss inflicted on a person because of a crime or offense". For the purpose of our discussion I would like to extend the concept of punishment to the concept of reward, which according to the dictionary is "something that is given in return for good or evil done or received or that is offered or given for some service or attainment". In the spiritual, anthroposophical sense, we are talking about the law of karma. Each person creates his own destiny on earth from the self-examination that she or he had passed in the soul and spiritual world between two lives. Thus, God becomes the high entity of the person, his or her "higher self", which with the help of higher beings reflects the course of the last life and determines the course of the coming life. This happens on two levels: first – in the physical design (physical body, life body and astral body), including the selection of the hereditary stream – parents, family and the national and cultural



environment in which it will come to earth; and secondly, in the shaping of destiny – the opportunities, the burdens/duties, the accidents, the illnesses, the encounters and everything the individual will meet, supposedly from the outside, on earth.

Karma – the reward which I have created for myself from the highest consciousness I am capable of attaining, in order to grow and evolve – walks alongside us at every step of our lives. In retrospect, we can see the wisdom entwined in our lives. Sometimes it hurts, sometimes it is frustrating, sometimes it is discouraging, but when fate strikes us from the outside, we can, after a while, see it in a positive and constructive way.

This fact is especially noticeable in the field of child care and education: when the small girl gets burned by fire, we do not tend to see it as a punishment, but simply as an adaptation to life in the physical world, as a lesson. It is the same when our child falls from a tree, gets stung by a bee, is offended by her friend develops a fever due to an illness. The physical world and the social environment in which our child was born influence her and force her to adapt herself accordingly. In the deepest sense, she herself caused the burn, she herself came in the form of a bee and sting, she herself let her own body fall down from the tree – this is the best way for a person to learn and become educated. Karma is the most efficient teacher, because we are educated through our own higher self, which teaches our lower self. And my own higher being is always right.

Now, when as an educator I punish a girl, I am actually putting myself in the place of this girl's higher being. I take her karma upon myself and try to direct and educate her from the vantage point of her own higher being. Let us recall that the higher being of every person is in fact his angel: a radiant, all-knowing being of light, immersed in cosmic wisdom and harmony, beyond time and space. This is where karma is set. For punishment to function properly, I must put myself in this place and act from this perspective.

It may sound scary, but in fact, as soon as we put ourselves in the position of an educator, consciously or unconsciously, we are already in this place. The deeper meaning of education is always an attempt to support the child in such a way, that it can develop in the best way possible and will be able to fulfill him/herself and all that is concealed in his or her being. To do this I must act not out of myself – my feelings, thoughts, needs and aspirations – but out of the girl herself, as it were. I must try to

connect to her higher being, to her deeper needs, to that which lies within her. It is not easy, and we fail hundreds and thousands of times, but it is the aim behind every educational act. This is also the case with regard to teaching and learning. Every story, every method, every lesson and main lesson period are, in their deepest sense, an attempt to act from out of the children themselves, from what their own higher self wants and needs at any particular time and instance. The process of punishment only makes this quality more open and personal.

It is this very quality to which Steiner referred, in my opinion, when he said, that that the most important thing is the teacher's mental experience during the act of punishment, namely, "clarity and inner peace". In other words, beyond the technique and the mental considerations of the punishment process, which we shall talk about later, the educator's mental experience, the inner place from which she gives the punishment is the most important. Does she give it out of anger, revenge, fatigue, nervousness – all related to her own soul? Or does she manage to immerse herself deeply in the girl's soul, and give the punishment from an intuition that this punishment will give the girl something that will truly help her grow and develop as a result.

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I would like to move now to a more practical level. To this end, I would like to discuss another concept – the concept of boundaries. I differentiate between punishment and boundary. To set a boundary to a child does not necessarily mean punishing him – even if it can come very close to punishment in many situations. Under a certain age, I do not allow my children to walk around the city alone, to sit without a safety belt in a vehicle, or to go to bed without brushing their teeth or too late. These are all boundaries. In the context of authority as an educational principle in the second period of life, I see great importance in setting boundaries for children in and out of school. These can be physical boundaries, such as clothing, eating habits, what specific parts of the classroom or school they are permitted or prohibited from staying in during specific parts of the school day, etc. They can also be soul boundaries, such as how to talk in class or other social codes. Even in the most open democratic education, there are limits and boundaries, because otherwise it is not possible to build a community.

Many times, the same action can serve as either a boundary or a punishment. What makes the action either, is the teacher's intention and the way they act. I can send a child

out of the classroom in such a way, that both of us will experience it as a punishment. I can, however, do the very same thing, but in a manner which will give us both the feeling that I am setting him a limit, not punishing him. Working with boundaries is part of our daily educational work. When I punish, I stand on an entirely different level, I am putting myself in the position of judge, enforcer and sovereign. This is an extreme use of my authority over children.

As I tried to show in the introduction, the practice of punishment stemmed from a worldview that was practiced in ancient cultures – one which embraced the "eye for an eye" principle, and a sovereign (father, commander, ruler, leader, king, emperor) who was considered a continuation of God on earth (in Catholic Christianity, to the present day, the pope is considered to be God's representative on earth), hence his obvious right to make all decisions. The direct continuation of that worldview, in scientific terms, is behaviorist psychology, which considers man to be nothing but a developed animal or a machine, and therefore we must relate only to his actions and behavior. The positive behaviors should be rewarded (by some praise, a high grade, a smiley and so on), whilst bad behaviors should be penalized (by a low grade, a reprimand, a warning, etc.). Hence the efficacy of this kind of "education": it is an appeal to the animal in the human, to the animal in the child. In the words of Gandhi, after beating the boy, "I presented before him that day not the spirit, but the beast in me". It is because in every one of us there also lives a beast, and this beast can be tamed, that this method is effective and "works".

I believe that, in Waldorf education, we do not want to work with the animals in us and in the children, and we do not want to work from an old worldview – from an attitude of vengeance and from a position of absolute sovereignty of the educators over the children. At least I personally do not want to work that way. I also believe that children who come to our schools and kindergartens, the parents who send their children to us, and equally the teachers who are coming to Waldorf Education and apply it, inevitably have a different worldview, more or less conscious – one which sees love instead of revenge, forgiveness instead of punishment, and discussion instead of absolute rule.

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I would like to ask, at this point: why do we actually punish children? To this question, I see two possible answers. One: we punish in order to educate them. I punish a girl in

order to educate her, to improve her behavior, to teach her the laws of society and culture. In this approach, I focus on the girl herself. I punish her in order to help her develop and grow. Two: we punish in order to create the "rules of the game", to allow life in the community, in order to "see and be seen", and for the purpose of educating the whole group or community within which we live. Here, I focus on society. I punish the individual in order to promote a social life. These two planes are supposedly detached from each other, and yet, at a second glance, they are very interconnected. Punishing children in a class setting, in front of the other children, but also simply when the others know about the punishment, creates an atmosphere, builds a community in certain ways. Conversely, community building – creating a class, a school and a living community – can in many ways affect the question of whether, how and why punishments are given.

In both options, I wonder whether punishments really help our two goals – to educate the individual child on the one hand, and to build a community on the other hand. My experience with punishments (as opposed to setting limits) is, that they tend to create an atmosphere of fear, dishonesty, concealment, complex relationships, insecurity and a lack of acceptance, sometimes even a violent mood. The act of punishment affects both me as an educator, the boy or girl I punished and the community of children around us. As an educator, I may get into a whirlwind of punishments, especially with some kids, which usually does not help the situation in the long run and creates distance between me and them. One punishment is followed by a second punishment, and before long, the child and me both stand on the slippery slope of falling into a loveless relationship, devoid of warmth. The child might become more disciplined, but it will be out of fear. It is not easy for the girl herself to accept me as representing her higher being, and she can see punishment as injustice and violence (mostly unconsciously). The future of our relationship is in jeopardy, and it is not easy to repair damage that undermines the child's trust in the educator. Also, children in the community who witness punishment tend to identify in many ways with the child who is being punished. Especially at young ages, by punishing one child we actually punish all the children in the class.

In my experience, punishment is also ineffective. It rarely achieves its goal, which is to educate children in the deepest and most meaningful sense and/or to create a community with moral rules and learning habits. My conclusion from all that has been said is that

every effort should be made to work without penalties and punishments. Limits – yes, punishment – No.

I know this sounds utopian and unrealistic to some readers. In our schools, we work with many children with special needs, sensitivities and anxieties. Many educators face tremendous discipline issues every day, and feel powerless. At the same time, I do not think that the use of force will solve the problem. It might be that we face a situation and a time which demands that we make some fundamental changes, both in the way we design our teaching and class management, and in the organizational aspect of our work. In any case, punishment, in my opinion, is not the solution.

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It can happen that we as educators are convinced that punishment will act as a developmental incentive for the child. Provided that punishment is administered with discretion, after giving much thought to the individual child, I see the following characteristics as significant:

- Delay between the act for which the punishment is given and the punishment itself, preferably postponing the punishment over night, so that both the child and I as an educator will have the chance of going through a process and see after a while (including a night's sleep) that the punishment is indeed necessary and supportive.
- A clear connection (also for the child) between the punishment and the act. A good example: for scratching into his desk during the lesson – punish by making the child sand, clean and paint the desk.
- An internal process undergone by the educator, in the spirit of Gandhi: I actually did the negative act and not the child, and therefore, I must atone for it. The child only fulfills outwardly that which I do inside me (both the negative act and the punishment). This is not an easy reversal, it is even a very difficult one, but it can have an extremely important effect on my intention.
- Talk with your child both before and after carrying out the punishment. I must show the child understanding, empathy and respect. The educator can and should talk to the children at some level at any age (in school), she must only choose the right language, pictures and the right intent.

- Humor never hurts, and sometimes makes all the difference.

As with other major issues in education, the question of punishment varies according to the age of children and their varying levels development. Under the age of 10-11, I would make every effort to avoid punishment as much as possible. With boundaries in the right places and with a good and healthy connection with the teacher, I see no room for punishment in those ages, certainly not punishments like taking time off from the break, listing names on the board, writing and drawing things that do not come from the children themselves, and so on.

From the age of 10-11, I would attempt to build together with the children classroom rules (Korczak's "Book of Rules"), which are a joint creation of educational work boundaries. In this Book of Rules, we can register any discipline problems that arise during the daily work of the class: lateness, harassment, violence, disturbances during the lesson itself, not doing their homework, etc., and the educational reward which would be appropriate for them. Even if children are not always mature enough to design rules of this kind, and I as the teacher greatly affect the resulting rule, it is still a most important feeling for children at this age, that they have designed and created this book themselves, and it is therefore theirs. As they grow up, they will be more mature as well as more capable of participating more actively in shaping those rules and regulations.

An educational response provided "objective" based on the "book of rules", especially if the children themselves were involved in its creation, is very simple and is usually viewed by the children as something natural and obvious. The Book of Rules cannot replace my job as an educator, however. There are still questions and problems that only I can resolve. But it can prevent me from putting myself in the role of an omnipotent sovereign and master of karma, at a time when it is no longer developmentally appropriate.

In fact, in my experience, the only period in which punishments can have an educational significance, is adolescence – and even then, it must be used very carefully, in light of everything what I have written above. Girls and boys between the ages 11-12 to 15-16 experience a period full of confusion, contradictions and extremes. The soul (astral body) is born as an independent entity, and is still very young and inexperienced. Among most adolescents, there is on the one hand a desire for independence and freedom to the point of rebellion, and on the other hand – a reliance on social norms

and peer group characteristics. There is a need for evaluation and feedback. This is also the only age at which I would give standard tests and give numerical scores (to those who want it), as well as the years in which we measure accurate results in athletics. For many teens, complying with the laws and rules, and getting outside feedback on not complying with them, can be a help in their development.

From the age of 16-17, grades 11-12, I do not see any justification for punishment. In those years, discussion is both the center of our educational work and its main tool. Everything must be done through it, and external punishment is not appropriate for young people at this age.

I hope this article encourages an open and positive discussion regarding the question of discipline and punishment in Waldorf schools.

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