Teacher Training in the Spirit of Waldorf Education combined with Academic Teacher Training: Principles, Practice, and Questions

Introduction

At age twenty-three Lior decided to undergo training as an elementary school teacher. She had experienced numerous difficulties and struggles at school and more than anything she wanted to help young children achieve a different, nurturing, constructive, and encouraging school experience, different from what she herself had experienced. She thought Waldorf Education studies at The David Yellin College of Education in Jerusalem would be suitable for her since it combines Waldorf Education studies with a recognized BA, which would enable her to work in a Ministry of Education framework in state schools with proper working conditions.

Toward the end of her first year Lior was no longer so sure about her decision. Her initial enthusiasm and resolve had all but deserted her. In a personal conversation she mentioned the tremendous difficulty of combining Waldorf Education studies with academic studies. She couldn't see how she would be able to combine the two. 'On the one hand,' she said, 'they want me to be a researcher, to read articles, summarize, analyze, critique, and judge, while on the other they want me to sing, play an instrument, dance, paint, and sculpt. Here they want me to bring everything to a point, an answer, an unequivocal statement; there they want philosophical discussions, in-depth conversations, and mutual listening. On the academic side I've got a huge workload, I always need to prepare, sit exams, revise; on the Waldorf side everything is a process, there's time and space. In the academic courses you've got to internalize knowledge, facts, data; in the Waldorf courses everything's open, "airy", spiritual.' Lior contends that the teachers in both programs are good and she greatly appreciates them, but 'This is about two completely different tunes and I don't know how I can combine them.'

To examine the relationships and challenges of training that combines Waldorf Education with academic studies I shall attempt to describe them from several perspectives: the philosophy underlying this educational approach, the characteristics of the training itself, the

characteristics of the students who undergo the training, and the complex relationship between the College's academic aspect and the Waldorf program.

The principles of Waldorf Education

The educational approach known as "Waldorf Education" or "Anthroposophic Education" has flourished in Israel in recent years. At the time of writing, summer 2015, there are over one hundred kindergartens, twenty-one elementary schools, five high schools, and six teacher training institutions working in the spirit of Waldorf Education in Israel.[1] Additionally, there are a number of public schools in different locations in Israel which incorporate methodic elements derived from this educational approach.

Waldorf Education is primarily based on the books, lectures, and studies of Rudolf Steiner, founder of this educational approach, and also on a period of several years in which he was principal of the first school (Steiner, 1975). Steiner founded an educational approach that in his lifetime became a large educational movement which included Waldorf schools in various cities in Germany, Switzerland, England, and the United States (Dietrich, 2006). At present, the Waldorf Education Movement is considered to be the largest independent school movement in the world, with thousands of kindergartens and more than one thousand schools in all five continents (Zander, 2007). Its educational method can be characterized by the following principles:

Applying developmental thinking

Waldorf Education is based upon developmental psychology derived from the spiritual studies of Rudolf Steiner (Steiner, 1965). Underlying it is a division of childhood into three six- to seven-year periods (from birth to age 6-7; from age 6-7 to age 13-14; from age 13-14 to age 20-21), and the educational efforts in each period are focused on nurturing different qualities such as activity, senses, play, and movement in the first; art and aesthetics, storytelling and work on emotions in the second; abstract thinking, handwork in workshops and various crafts, and community involvement in the third (Steiner, 1965; Edmunds, 2004). However, developmental thinking does not end there; it permeates the entire educational

[1] For information on Waldorf Education institutions in Israel, see www.waldorf.co.il

practice in Waldorf schools. Thus, for example, the curricula and teaching methods are adapted to the chronological age and characteristics of each and every class, the way the pupils are accompanied and the discourse with them vary in accordance with their age, and even art teaching places emphasis on different forms at each and every age (Richter, 2006, p. 24).

A holistic view of the child and educational processes

In his educational writings Steiner repeatedly wrote about education and teaching from within the whole person (Steiner, 1983). This is a holistic, multifaceted view of teaching processes, education, and the accompaniment of children. This holistic view is manifested in numerous characteristics of Waldorf schools (Easton, 1997), such as the balance between theoretical, artistic, and physical spheres in the teaching schedule, so that each child, for instance, can experience handwork, artistic creation, and theoretical study in the course of every school day; so that by the end of their schooling each child experiences all the fields of learning and is educated through many and varied fields of endeavor and learning, without electives and without specialization (in high school too); integration of all age groups, insofar as this is possible, from kindergarten age to the end of twelfth grade on the same campus, and the integration of children with special needs into the school as an essential part of the human educational landscape that every student should encounter.

The importance of the artistic experience in every teaching and educational process

The phrase "the art of education" recurs in Steiner's educational lectures and writings. He addressed, from different directions, the crucial role of art and artistic processes in the school. Among other things he spoke about the ability of art to empower and nurture emotions (Steiner, 1978), its ability to reinforce willpower and practice (Steiner, 1977, p. 103), its balancing and curative influence (Steiner, 1983, p. 138), and its latent potential as a methodic means (Steiner, 1987, Chap. 2). Waldorf schools employ art as one of the most significant tools in positioning art as an important field of study in its own right, in using artistic means as a significant methodic tool in each and every field, and as an aesthetic approach to the school setting (Steiner, 1965; Edmunds, 2004).

Joint administration: A republic of teachers

In his opening address at the first teacher training course he held in the newly established first school, Steiner emphasized that he intended to establish a school founded on joint administration (Steiner, 1980, p. 205). At staff meetings and seminars he held with the teachers at the first Waldorf school (Steiner, 1975), he drilled them over and over on forms of joint administration: all decisions were made by either consensus or a vote, educational and administrative issues were always brought before the teaching staff for decisions, and different teachers assumed administrative responsibilities in one field or another. Since then, in numerous places the world over the Waldorf Educational Movement has positioned this ideal of "republican administration" at the center of its educational work. This, of course, has different expressions in different countries, but it can currently be found in virtually every anthroposophy-inspired educational practice (Leber, 1991). I shall demonstrate how this is manifested in teacher training later in this article.

Teacher training in the spirit of Waldorf Education

Teacher training in the spirit of Waldorf Education was also born of the principles noted above (Gabert, 1961; Barz, 2013, Part C). Ultimately, educators working in a Waldorf school must apply these principles in their personality, their teaching methods, and their attitude toward the children they work with. Hence we can speak about the following training characteristics:

Emphasis on inner development

The question of the developing person is central in teacher training: 'Everything hinges on developing the emotions' (Steiner, 2010, p. 31). Emphasis is first of all placed on developing the educator's personality. The approach is a simple one: a teacher standing before his pupils first and foremost brings himself, his personality and his inner skills, and these influence the children more than anything else. Krishnamurti, who in many respects was connected to Steiner, said, 'Thus education, in the true sense, is the understanding of oneself, for it is within each one of us that the whole of existence is gathered' (Krishnamurti, 1987, p. 14). How, then, can we pave a way for students to develop inner strengths? How can they embark

on a path of inner development? These are questions that face teacher training in the spirit of Waldorf Education. The following are a few examples:

Self-contemplation and self-knowledge are practiced in the first year as part of a course devoted to human biography. The study of biography was researched in depth by Steiner and his successors, and is currently used in numerous places as an anthroposophy-inspired therapy tool (Lievegoed, 2003). In this course, the students, under the close supervision of a skilled instructor, present their life story. The life story presented to the group serves as a means for the student to attain self-knowledge and work on various psychological elements. In the subsequent years the students continue engaging with biographical questions while delving into myths and legends which from a certain perspective constitute a sort of archetypical life story (Campbell, 2008) in which each of us can find his place. This is done by writing and dramatizing personal poems and stories, and the artistic adaptation of life stories employing artistic media such as music, painting, sculpture, and so forth.

A course on the teacher's inner path is usually added in the second or third year of training. In it various techniques of contemplation, meditation, and concentration exercises are studied, which are part of the anthroposophic corpus of knowledge (Steiner, 1947, 1972). For example, a contemplation exercise done in the evening on the course of the day in which I try and see myself, without judgment, as if from a high observation point, from the end of the day back to the start in a backward direction (Steiner, 1947, Chap. 1). The students do the exercise at home every day and share their experiences in class, consult, and help one another under the teacher's guidance. On this point it is important to note that every spiritual-meditative exercise in an anthroposophic setting, and all the more so in teacher training, is given to the judgment and decision of the person himself. Anthroposophy has no binding spiritual path, a framework of categorical rules and dictates, or binding external rules whatsoever. Freedom and autonomy are the first principle of this approach (Steiner, 1964). Hence, in this respect everything in the training framework takes the form of a recommendation and is optional. Students are not compelled to do one exercise or another, rather they are presented with possibilities and work is done with those students who wish to do so.

The graduate group art project, a presentation by all members of the group, is held at the end of the third year and provides another excellent opportunity for inner developmental work. The project is led by the students themselves with guidance and assistance provided by a number of teachers. While the actual outcome is important, namely a presentation to all the students in the program, the teachers, friends and family, the work process itself is no less important. Among other things it presents motifs for observing the social relationships between the members of the group, how they contend with the difficulties experienced by each member of the group, and develop inner strengths, inner authority, independent thinking, and creative powers.

Developing artistic skills

Earlier we noted the important role played by art in a Waldorf school. Clearly, teachers in this educational approach must possess sharp artistic senses and work on them as much as possible. First and foremost they must be "artists in education and teaching" (Gabert, 1961, Chap. 2).

This element in teacher training is manifested in intensive artistic work in a wide range of arts throughout all the years of training. The artistic fields occupy at least one third of all teacher training hours (Ibid; see also Barz, 2013, Part C): in music, poetry, sculpture, drawing and painting, drama, eurythmy (an expressive movement art originated by Steiner, 1984), and in various combinations these arts serve to develop and nurture the artistic senses, sensitivity, a sense of balance and harmony, contemplation ability, self-knowledge, and many additional gifts that artistic endeavor can bestow (Eisner, 2002). It is important to note that this is not about professional artistic training to become a painter, a musician, or a sculptor, but rather development of the inner senses on which the teacher builds his work in a Waldorf school. According to Gabert (1961, p. 25), everything hinges on the question of how the artistic talents that are latent in every human being are nurtured and gain inner development.

Art, therefore, occupies a significant place in teacher training in several aspects: First, as already mentioned, it serves to develop inner skills and abilities in the student's personality (see, for example, Eisner, 2002, 2005); second, it serves as a powerful means of social group building (see below); and third, it provides future educators with artistic and practical tools

for working with pupils in various aspects of the artistic-methodic processes practiced in a Waldorf school.

Reading and studying anthroposophical writings

Steiner called the spiritual and psychological philosophy underlying Waldorf Education, "the study of man" (Ger. *Menschenkunde*). He repeatedly encouraged his teachers to study, delve into, and think about this "study of man". He saw a clear essential and ideological connection between the spiritual-conceptual content into which the teacher delves and thinks about and the educational practice, and he tried to reinforce and encourage this connection. At one of the teacher training courses he taught, Steiner (1983, p. 51) tells his students that the observations proposed by anthroposophical pedagogy 'have as their aim a more intimate knowledge of the human being. When you mediate on them, you cannot halt their continued effect within yourself…' He continues with reference to their training to become educators: 'When you engage in the study of man, as we have done, you experience it consciously to start with, but if you mediate upon it afterward, an inner process of digestion goes on in your soul and spirit, and that is what makes you an educator and teacher…' And then reinforces his message: 'You simply face the children as their teacher in an entirely different way if you have experienced what results from a genuine, anthroposophical study of man.'

Therefore, educators working in Waldorf kindergartens and schools should first and foremost draw their inspiration from what Steiner called "the study of man" – the spiritual-educational philosophy underlying the spiritual foundations of this educational approach. This, of course, is given significant expression in teacher training, where emphasis is placed on in-depth study of the writings of Steiner and his successors (see, for example, Richter, 2006), and on an attempt to draw spiritual inspiration from them for each and every detail of the educational practice.

In the course of their intensive four-year training that includes various means and a variety of learning processes, the students delve deeply into the writings and lectures of Steiner and his successors. Learning is spiral so that in the first year they learn the foundations of the anthroposophical approach (Steiner, 2008), and in the following years they go on to more detailed and advanced writings. The method of learning is no less important than the content. This is not rationalistic study of dry knowledge, and certainly not a scientific and qualitative

examination of what each student has learned. Emphasis is placed on active, dialogical study, often in pairs or small groups, combined with writing papers and projects, all of which is directed at the inner aspect of the learning process. In many cases the anthroposophical writings engage with existential questions and contemplation on the spiritual aspect of human life. By their very nature these contents guide the learner to raise inner questions, and engender the desire to share, listen, and talk about them.

Mentoring toward observation of children

One of the skills expected from a teacher at a Waldorf school is the ability to observe children and "read" them as it were: to understand their requests and needs, to hear what they would want to say if they were able to speak from the inner center of their being (Gabert, 1961, Chap. 2). An example of the importance of this in the ongoing work of a Waldorf school can be taken from the methodic aspect: there are no textbooks in a Waldorf school and no single correct way of teaching a particular subject (Richter, 2006). From a methodic standpoint, all the learning content (Waldorf schools in Israel teach more or less the same curriculum as the state schools) is taught in accordance with the pupils and class. Hence the teacher tries to gain a sense of how he should teach a particular content in view of his observation of the children sitting in his class and their needs, individual and collective alike. In other words, teaching methods in a Waldorf school grow and develop from the teacher's connection with his pupils and his ability to observe and understand their innermost needs (Richter & Rawson, 2012).

Consequently, observation of the children is also one of the salient points of teacher training in the spirit of Waldorf Education. As part of the various courses, and in fact each year anew in slightly different form, the students are required to observe children of different ages and record and study their observations. Among other things the observations focus on:

- The child's physical-external appearance: size, height, body proportions, skin, hair, and eye color, dress, etc.
- The child's movement: how he sits, stands, walks, runs, and so forth.
- Physiological qualities such as expressing emotions and inner experiences.
- The cognitive and learning aspect: learning abilities, talents, learning disabilities.
- The child's social behavior.

It is worthy of note that this is not about judgmental observation, expressing an opinion, or classification and categorization, but pure observation employing a Goethean method (Bortoft, 1996), which serves for the inner deepening of the observer and creating an inner impression in order to better understand the child and learn his being. The method for observing pupils in Waldorf schools (Wiechert, 2012) is also practiced in teacher training:

Stage One: Each student's observation of a specific child, including impressions and remarks.

Stage Two: A group discussion on the observations in which each student reads his notes and receives feedback.

Stage Three: A joint attempt on one subject of observation to better understand the child, examine his needs, and see how he can be helped in one respect or another.

Work on observation of children continues beyond teacher training and constitutes one of the fields of study and practice for the teaching staff in Waldorf schools as well. This work is methodically practiced at staff meetings and serves as a method for learning about children, classes, educational problems, and challenges associated with children in many schools (Wiechert, 2012).

Developing toward listening, discourse, and social skills

As we have seen, Waldorf schools are jointly administered by an administrative team that usually includes all the senior educators and teachers working there (Steiner, 1980; Leber, 1991). This type of administration, in which there is no hierarchy, in which every teacher is also an administrator, and thus discourse and mutual understanding are at the center of the administration processes (Ibid.), requires mentoring in the course of teacher training and, of course, in the school itself (Rawson, 2010). Among other things this refers to the development of abilities such as listening, conversation skills, sensitivity to the other, teamwork, self-knowledge, and so forth. Work and practice on these abilities is manifested in teacher training in the following spheres:

- In theoretical lessons greater emphasis is placed on conversation and circle work rather than on frontal lectures. There is work on texts in groups or pairs, and various group assignments. In addition to imparting knowledge the lecturers place emphasis on

encouraging the students to listen and discourse, to share their thoughts and experiences. Many lessons are directed toward theoretical projects undertaken by groups of students which require practice of the abovementioned abilities.

- Art lessons are directed toward artistic projects such as plays, exhibitions, a combination of different art forms around a particular theme, and so forth. In these projects the students are required to work intensively as a team in many and varied spheres of art and handwork.
- In the relevant lessons students learn the principles of joint administration in the work of a Waldorf school and practice them in small assignments associated with teacher training. In these assignments the students assume joint responsibility for various aspects of their training, for example: preparing festivals, organizing end-of-year parties, designing and decorating the classroom, assuming responsibility for absent students, contact lists, and occasionally giving lessons and conducting discussions.
- Insofar as this is possible and depending on the ability of the schools participating in the teacher training program, the students take part in the work of the staff of the school at which they are doing their practical work. They take part in weekly staff meetings and sometimes in meetings of smaller groups of teachers who are responsible for a particular sphere of activity in the school.

Characterizing the students, acceptance conditions, evaluation, and feedback

The students who attend The David Yellin College of Education in Jerusalem come from a variety of backgrounds: women and men, religious and secular, Jews and Arabs (and among the Arab students there are both Muslims and Christians); they come from many geographical areas and are of different ages (with the majority in their twenties). Additionally, some have no academic training (about 80%), some have partial training, and some hold an academic degree in a field other than education. Therefore, from a human standpoint the group is very varied. Every year 50-60 students begin their training, with some 80% completing it.

The vast majority of students come to the College especially for Waldorf training. In many cases they are young people in their twenties who have spent a considerable amount of time

seeing the world, and in Waldorf training they find an answer to their spiritual search. A large number of students have had spiritual experiences of one kind or another, and spiritual questions, concepts, and practices are not new to them. A particular group that is connected to Jewish tradition and various forms of Jewish religion will seek to enrich its Jewish-religious worldview and subsequently Jewish-traditional education from perspectives, values, and methods drawn from the world of Waldorf Education (a growing trend in Israel in recent years, both in the religious-Zionist and ultra-Orthodox streams).[2] Similarly, some of the Muslim and/or Christian students internalize and learn Waldorf Education principles and methods and adapt them to their schools and communities of origin.

Acceptance conditions are identical with those of The David Yellin College, with the addition of a personal interview with the heads of the program. In the interview we ascertain the candidates' motivation to study in the program, review their personal background, answer questions, clarify their connection with education and teaching, and try to verify their suitability for study in the Waldorf program.

Evaluation and feedback processes in the Waldorf program combine the accepted evaluation at the College, which is primarily based on examinations and papers that are evaluated numerically, with accepted evaluation processes in Waldorf Education. These evaluation processes include the following elements:

- A periodic personal conversation with the group's pedagogical counselor whose role is to hold a dialogue with the students about their progress, and help them through personal crises throughout their training.
- Group discussions on various subjects associated both with the personal and developmental aspects of each student, as well as the group aspect. These discussions are moderated by the group's counselor.
- A diverse variety of artistic projects in the various fields of art. These include personal work such as composing a song or musical piece, writing a story or a poem, sculpture, painting and drawing, as well as group projects such as a play, an exhibit, choral singing, and so forth.

[2] See the January 2015 *Adam-Olam* magazine that is devoted to this question (in Hebrew).

- Monitoring the student's work in the field starting from the second year. Each student accompanies a Waldorf school class throughout the school year (or alternatively, two classes, one in each semester). In the first stage the students' assignments are to observe the pupils and class work, and later to teach parts of the main lesson (in Waldorf schools most subjects are learned in concentrated learning periods, so that every day over a period of 3-4 weeks there is one two-hour lesson) (Easton, 1997; Edmunds, 2004), or subject lessons in various fields. In the next stage they teach learning periods in the various classes on their own. This monitoring includes observing the student's work in the classroom, a dialogue with the homeroom teacher or the teacher of the subject the student is teaching, and a dialogue with the student on his teaching experiences.

Waldorf Education syllabus at The David Yellin College of Education in Jerusalem

	Year 1	Year 2	Year 3	Year 4	Total	Grand total
(a) Training: Theoretical and general education studies						
Philosophy of education	1	1	1	1	4	
Sociology of education	1	1			2	
Varying teaching methods and integration of children with special needs into a heterogeneous class			1	1	2	
The place of art as an educational and methodic tool in a Waldorf school	1	1	1	1	4	
Teaching the discipline			2		2	
Qualitative research approaches in education	1				1	
Quantitative research	1				1	
Educational research				2	2	
Practical experience in Waldorf schools	1	2	3		6	
Practical disciplinary experience (in a field of knowledge chosen by the student)		3	3		6	
Total training studies					**30**	
(b) Specialization studies						
Main specialization (the field of knowledge the student chooses to expand – Bible, language, history, literature, and so forth)	8	8	8	2	26	
Studies in the spirit of Waldorf Education						
Rudolf Steiner's educational-developmental approach	2	2	2	2	8	
Myths and legends and their role in Waldorf Education		2			2	
The perception of the evolution of human consciousness as a basis for Waldorf Education			2		2	
Biography and human development studies	2				2	
Jewish festivals and the Jewish calendar				1	1	
Total					**15**	
Interdisciplinary studies: Art as shaping human development						
Movement and eurythmy	1	1	1	1	4	
Drama, speech formation, and theater	1	1	1		3	
Music, singing, and recorder	1	1	1		3	
Sculpture, painting, and drawing	1	1	1		3	
Handicrafts as a formative tool		1	1		2	
Total					**15**	
Foundation and enrichment studies						
Hebrew language	2				2	
English to exemption standard	2				2	
Computer literacy (after passing an exemption exam)		1			1	
Israeli (Jewish) culture				1	1	
Civics and democracy			1		1	
Diversity and variety in Israeli society		1			1	
Israeli society (Waldorf)	1				1	
Total					**9**	
Security and safety	1					
First aid				1		
Road safety			1			
Total degree hours					**98**	

Teacher training in the spirit of Waldorf Education and academe

The connection between Waldorf Education and the academic world is not self-evident, and in most countries there is virtually no discourse and substantive connection between them (Volker, 2012). Whereas in some European countries Waldorf teacher training has gained recognition as an independent academic institution, the combination of training in the spirit of Waldorf Education within an academic institution is, to the best of my knowledge, extremely rare and currently exists only in Vienna.[3] Hence the Waldorf Education program in The David Yellin College of Education in Jerusalem which provides full, recognized training and certification to work in Waldorf schools is unique in the international context as well.

As we have seen in the Introduction, Lior, a student at the end of her first year in the Waldorf program, found it difficult to combine the requirements and qualities of academic training and those of the Waldorf program. And indeed, it is not an easy combination to make and it poses considerable difficulties and challenges for many teachers and students alike. To examine this challenge, I shall now present the commonalities of the two approaches and what distinguishes each of them.

Commonalities of the two approaches

Important to both approaches is the students' in-depth study of central issues in the philosophy of education, educational thought, and the history and sociology of education. The students' exposure to educational ideas, educational issues and philosophical dilemmas provides the future teachers with a perspective, expands their knowledge, and can nurture a humanistic and value-oriented mindset, a mindset that in the view of many scholars is important for teaching and educating (Aloni, 2007, Introduction and Chap. 4).

In both academic and Waldorf Education teacher training considerable emphasis is placed on the student's fieldwork, on monitored classroom work, and on teaching the fields of knowledge the student studies at the College.

Both approaches also ascribe importance to the social aspect and to group and class work. Similar to other teacher training colleges in Israel, at The David Yellin College of Education

[3] A combined M.Ed. program with the University of Donau – http://www.kulturnundpaedogogik.at

the students study in one core group (unlike university studies), and studies are attended by various social processes.

Accompanying the students both in their learning and teaching processes and practical experience in the field is also a common factor. In teacher training colleges in Israel it is customary to work in a relatively small group of 20-30 students which is accompanied by a pedagogic counselor. The counselor has two weekly hours with his class and he also monitors the students in their practical classroom work. In many cases this is not only purely professional guidance but also personal guidance that includes the student's personal life and endeavors to see him as a developing human being in as many spheres as possible. As we have seen, quality is of vital importance in training in the spirit of Waldorf Education, but can also be found in many of the state-run teacher training colleges.

Differences between the two approaches

Whereas in teacher training in the spirit of Waldorf Education emphasis is placed on the student's inner developmental and even personal aspects, in academic training it is placed on the scientific aspect, on accumulation of knowledge and acquisition of academic research tools. These are, therefore, two aims that are not necessarily contradictory, but considering the limited time resources at the College's disposal there is a potential for tension and conflict. The Waldorf Education approach sees the value in academic training and familiarity with the world of education and its concepts, but it does not view them as skills and values that can enrich teaching itself. Steiner, a scientist by training who had the utmost respect for scientific tools and the scientific approach, said on several occasions that a teacher's training in a Waldorf school should not be based on scientific concepts, but on art, humanistic values, study of spiritual writings, and observation of children (Steiner, 1983, Lecture 4). Consequently, tension exists between the two approaches, in discussions on the syllabus and the different emphases of the training, between the College administration and heads of the Waldorf program. This tension also exists among the students. They can disparage academic knowledge and a scientific approach on the one hand, or view the Waldorf approach as something spiritual and lacking substance on the other. This tension may also be created among the lecturers of the two approaches. From the perspective of several years' experience it seems to me that understanding and discourse, particularly between the lecturers, and a

situation whereby one side respects and recognizes the other's approach can facilitate a connection between the two disciplines among the students, and the motivation and respect they bring to their various classes.

Another subject that might lead to misunderstandings is the students' subject training in their chosen field of knowledge. In teacher training colleges in Israel students usually undergo general training for a specific age (elementary school, high school, or kindergarten) while undergoing subject training in a specific field of knowledge: mathematics, nature and science, literature, Bible, and so forth. Almost one third of all training hours are devoted to this subject training and the practical experience associated with it. In teacher training in the spirit of Waldorf Education emphasis is placed on general humanistic as well as artistic and developmental training, with no specialization in a specific field of knowledge. The premise underlying this approach is that the teacher can supplement the fields of knowledge associated with the elementary school himself, and that it is more important to invest in general and developmental training (Gabert, 1961; Barz, 2013, Part C). The large number of hours that students in the Waldorf program have to invest in the subject field – at the expense of hours they could utilize for more general and Waldorf-oriented studies (as in private Waldorf teacher training programs that are not associated with an academic institution) – can create tension and difficulties in the connection between the two types of training. It can also engender an atmosphere of discord and lack of motivation in the students toward the subject field they have to study since it does not correspond with Waldorf studies and is often taught differently in Waldorf schools (a good example of this is the sciences, a subject in which there is a substantial difference in content and the way it is taught in regular schools compared with Waldorf schools). Here, too, teachers can exert considerable influence on their students, and much depends on the significance they attribute to the acquisition of subject teaching for future teachers in Waldorf schools (even if the subject is sometimes taught differently to the way it is taught in Waldorf Education).

The emphasis on the various fields of art can also be a source of misunderstandings and disagreements. The College allows the training program in the spirit of Waldorf Education to devote about one third of teaching hours to the various artistic fields. This poses challenges on several levels: first, the College has to employ lecturers (artists) who have undergone art training in the spirit of Waldorf Education, which is sometimes essentially

different from conventional art training (Howard, 1998); second, a schedule and priorities have to be implemented that are completely different from those of the College – in contrast with a student studying in another College program, the student in the Waldorf program takes a smaller number of theoretical courses in order to allow broad and intensive art studies; and third, in at least some of the fields of art (eurythmy, music, painting) the students can work in only relatively small groups, and this means additional resources. On this point I do not see tension or a special challenge to students in the Waldorf program since art studies in addition to the other fields of knowledge "ventilate" the school day and are well liked by the vast majority of students. In any event they do not run counter to the regular degree studies. The challenge lies in developing a College administration that allows students to take art studies instead of many theoretical courses.

Another bone of contention is student evaluation. The accepted evaluation in academic studies is expressed in a numerical grade on an examination – which tests to what extent the student has internalized, processed, and has succeeded in expressing a specific amount of knowledge at a given moment – or on a paper that tests a specific combination of processed previous knowledge, gathering knowledge from various sources, and creative and academic writing ability. In any event, these capabilities are expressed numerically. Although the accepted evaluation in Waldorf Education can include examinations and papers, it is directed far more to dialogue, discourse, artistic creation in a range of media (which are very difficult to express numerically), and to the teamwork of a number of students on a specific project (Gabert, 1961; Barz, 2013, Part C). Additionally, the evaluation agent is not necessarily the lecturer, and the aspiration is for the student to evaluate himself and receive feedback and assistance on self-evaluation processes from his colleagues and teachers. Waldorf Education training programs that are not associated with an academic college do not give a numerical grade but rather develop dialogical evaluation tools: group discussions, lecturer-student talks, self-evaluation and verbal feedback, and written evaluation in the form of a text characterizing the work or project and which addresses both its strengths and weaknesses (Ibid.). Whereas a large part of this alternative evaluation is conducted in the Waldorf training program at The David Yellin College, a numerical grade must still be given for each course as well.

The dry, defined numerical grade often constitutes a source of frustration and disappointment for the students. They expect the lecturers in the Waldorf fields (particularly in the arts) to give them a personal, individual, and qualitative evaluation. They are unable to connect the numerical grade with Waldorf learning methods. Frustration sometimes characterizes the lecturers' work too since it is difficult for them to evaluate artistic, quality, and dialogical work with exact numbers. Over the years one solution that has been found is an additional evaluation in the spirit of Waldorf Education and in the form of a written certificate given to the students (and on occasion to the lecturers by the students) at the end of each year. In this regard the Waldorf program compromises with the accepted form of evaluation and is compelled to accept numerical grades as a final expression of evaluation. This is not an easy compromise and at times it runs counter to the mindset and conscience of lecturers and students alike.

Summary

We have reviewed the teacher training program in the spirit of Waldorf Education which is incorporated into The David Yellin College of Education in Jerusalem. To understand this teacher training we have provided background to the main principles of Waldorf Education, the characteristics of teacher training in the spirit of Waldorf Education, and details on acceptance conditions, monitoring students in the course of their training, and their evaluation, and we have discussed the complex relations between teacher training for a Waldorf school and academic training.

The review clearly shows the potential and advantages of this sort of combined training – Waldorf and academic – and also its possible shortfalls and disadvantages. The advantages lie in the possibility of optimally combining the qualities and opportunities that academic study can provide coupled with the inherent qualities of Waldorf Education. As we have seen, each type of training has a different orientation, and the combination and balance between their qualities can create a situation of "the best of both worlds". For example, this is the only Waldorf Education training program in Israel in which the students receive methodic and in-depth teaching in a specific field of knowledge (the sciences, Jewish history, mathematics, language, or literature) in addition to general education studies. The training program provides the lecturers with a proper place of work and all the accepted social

benefits for teachers. Additionally, the training program provides a certificate for work in Waldorf schools as well as a B.Ed. and a teaching certificate which enables work in any state school in Israel.

The disadvantages are also associated with the combination of the two approaches: first, the danger that studies in each approach – academic on the one hand and Waldorf Education on the other – will not be sufficiently in-depth due to an attempt to work according to the two approaches. In the end, Lior could have chosen to study in a private Waldorf training program and then she would have studied only the Waldorf approach, perhaps with a larger number of hours, and more importantly, she could have perhaps devoted more time to the arts or anthroposophical studies. On the other hand, she could have chosen a regular teacher training program without Waldorf Education studies, and then she would almost certainly have delved deeper into academic research. Second, it is difficult to combine the two approaches and in the course of her training Lior will have to find within herself the ability to do so. After all, they are two ideologically different approaches and it is not easy to combine them into a whole inner training process.

Both the advantages and the disadvantages are linked to combining and integrating two approaches. On the one hand they can be mutually enriching and reinforce each other's capabilities and qualities, but they can also weaken one another and lead to superficial and deficient learning of both approaches. Consequently, the question facing a training program of this kind is how to reinforce, enrich, and enhance the two different approaches and qualities: academic knowledge abilities on the one hand, and the qualities of Waldorf Education and all it implies, on the other.

My experience shows that the key lies in the discourse that takes place between the College administration and its representatives and the heads of the Waldorf program, and the teachers in both approaches. When this discourse is open, sincere, and conducted with goodwill and a willingness to listen and for joint creativity, the students gain the advantages of both approaches. But when the discourse is undermined and gives rise to questions of trust, suspicion, and seclusion, there is a danger that both approaches will be weakened and the students will undergo only partial and deficient training in both.

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