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Living Divided No More: An Exploration of Authenticity in Philosophically Inspired Schools

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This study explores school authenticity (SA) by conducting research at three philosophically inspired schools. The study investigates consciousness to identity, integrity to that identity, and ascertains characteristics of authenticity across settings through an investigation of the school's congruence between the philosophy and the school ecology. Two frameworks are utilized to explore school congruence. The first framework addresses establishment of identity--the school's attention to and congruence between the philosophy and their identified core educational principles. The second investigates integrity by exploring adherence to identity--in other words, the school's attention to and congruence between educational principles and the school ecology. I explore SA through observation, interviews, and document review, utilizing educational connoisseurship and criticism as the qualitative method.

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Chapter One: Introduction and Overview

A myriad of comprehensive questions live in the field of education, two of which are vital to establishing a school environment that delivers its intentions. What is the purpose of education? How is this purpose accomplished within the realities of limited human and financial resources? No one answer exists for either of these questions. Instead, each of us—either as individuals or as part of a community—must answer these questions for ourselves. This study investigates three school settings where these questions live, where the individuals in the schools consciously strive to answer these questions for themselves and their communities. The study utilizes a set of frameworks to explore each school's relationship between the foundational philosophy, the school principles, and the school practices along with any corresponding characteristics of authenticity.

Rationale for the Study

Teachers, academics, parents, politicians, students, and citizens have different, often unexamined, answers to questions about the purpose of education and how to achieve this purpose. Tremendous concerns abound about the state of education in the U.S. and around the world (Darling-Hammond, 2010; Eisner, 2005; Noddings, 2005; Pope, 2001; Ravitch, 2010; Tyack & Cuban, 1995). The entire scope of topics and spectrum of opinions plays out on the battleground of educational policy (Abeles, 2014; Darling-Hammond, 2010; Duncan, 2014; Eisner, 2005; Gates, 2014; Noddings, 2005;

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Pope, 2001; Ravitch, 2010; Tyack & Cuban, 1995). Educators, politicians, and parents engage in heated discussions, holding differing opinions on the purpose of education, how a school's policies and practices can reflect a particular purpose, and how one can assess appropriate and/or effective implementation.

These questions of purpose, and other educational topics, receive significant attention in the U.S. Educators express concern about high-stakes testing (Darling-Hammond, 2010; Ravitch, 2010) and the cultivation of superficial values rather than substantive learning (Abeles, 2014; Pope, 2001). Politicians and academics debate over how to best prepare children for a global economy (Duncan, 2014; Gates, 2014) and even the purpose of education (Eisner, 2005; Noddings, 2005). Some educators advocate for standardized student and teacher accountability (Mike Johnston, 2010; Phelps, 2005), while others support broader based forms of assessment (Duncan & Murnane, 2014; Kohn, 2000; McCaffrey & Rand Education, 2003). Researchers highlight the many challenges of school reform (Eisner, 2005; Tyack & Cuban, 1995). Various respected and prominent leaders in the field examine the educational challenges and problems mentioned above (Darling-Hammond, 2010; Pope, 2001; Ravitch, 2010; Tyack & Cuban, 1995). Each one articulates how these debated school practices denigrate the educational experience for children.

Through the examination of the opening questions—what is the purpose of education and how is this purpose accomplished?—the possibility exists for addressing some of the ailments in the U.S. educational system. Prominent scholars and academics research these questions in a substantive way—delving into their deeper meanings and

implications (Darling-Hammond, 2010; Eisner, 2005; Noddings, 2005; Pope, 2001; Ravitch, 2010; Tyack & Cuban, 1995). Consider first the purpose of education, sometimes referred to as the aim of education (Dewey, 1966; Noddings, 2005). Leaders in the field of education articulate their beliefs on the purpose of education, including happiness and care of the student (Noddings, 2005), preparation for participation in a democratic society (Dewey, 1966), and "societal progress" (Tyack & Cuban, 1995, p. 39). Although these aims can be condensed to sound bites and programs can be implemented superficially, these scholars describe what they believe to be the aim of education with great depth. For two decades Noddings wrote numerous articles and books on the topic of care (1995, 2002, 2003, 2005, 2012, 2013). As with other scholars who discuss aims and purpose (Dewey, 1966, Eisner, 2005), Noddings delves into the subject matter with great depth. Beyond the aim of care as a purpose of education, Noddings articulates how this aim can influence everything from intentions to curriculum, pedagogy, and evaluations (2005). Many scholars also address the second question of how this purpose is accomplished (Darling-Hammond, 2010; Pope, 2001; Ravitch, 2005). They research thoroughly the dangers that exist when educational settings execute their purposes poorly (Darling-Hammond, 2010; Pope, 2001; Ravitch, 2005). Several explore alternative options to address the many deficiencies in the public system in the U.S. (Darling-Hammond, 2010; Ravitch, 2005). What are these leading scholars saying about the purpose of education and how this purpose can be accomplished?

Eisner (2005) approaches the question of purpose, or aims, through an assessment of U.S. educational reforms. He describes the many challenges of school reform, stating that most reforms address existing problems. He methodically demonstrates the strength of developing the school ecology from a whole systems perspective. When reforms address existing problems, policy makers forget the impact on other areas of the school and the reform fails (Eisner, 2005). School leaders must consider intentions to be key to the whole systems perspective. These intentions, described by Eisner (2005), include both the general aims of schools and the specific aims in the curriculum. In a direct challenge to the current educational model, Eisner states, "the conventional intentions schools serve are not necessarily the most important ones" (2005, p. 145). He summarizes by emphasizing the importance of articulating educational values that serve both students and the society in which they live (Eisner, 2005).

Noddings' emphasis is care and happiness in education (2003, 2005, 2013). Recently Noddings wrote, "The primary aim of all education must be nurturance of the ethical ideal" (2013, p. 6). She further elaborates on the importance of nurturing and how caring must be the impetus for all aspects of a school. For Noddings, the purpose of a school must be infused in the whole educational program of a school.

Tyack and Cuban's book *Tinkering Toward Utopia: A Century of Public School Reform* (1995) is an historical work that highlights the struggle the U.S. educational system has had in maintaining a consistent, supported purpose. They highlight that each generation of change, based on a backlash of issues with the previous generation's practices, results in little forward progress.

> Cycles of reform . . . result . . . from the conflicts of values. . . . The rhetoric of reform has reflected the tensions between democratic politics, with its insistence on access and equality, and the structuring of opportunity in a competitive market economy. (Tyack & Cuban, 1995, p. 59)

This pendulum-like sideways motion hinders forward momentum, preventing substantial and lasting transformation. Tyack and Cuban conclude their research by emphasizing the importance of finding a common ground and a common purpose that will form the foundation of future education policies and practices; a direction that cultivates an educational system that serves both children and society (Tyack & Cuban, 1995).

Tyack and Cuban (1995) propose a broad-based philosophical response to transform the U.S. educational system and to address the kinds of problems highlighted by the other researchers. Parker Palmer (1998) describes this eloquently and succinctly when he says that "to live divided no more is less a strategy for attacking other people's beliefs than an uprising of the elemental need for one's own beliefs to govern and guide one's life" (p. 168). Palmer, along with Tyack and Cuban, Noddings (2005), and Eisner (2005), all highlight in various ways the importance of purpose in education, the topic of the first question asked in this study.

The following scholars present their research and findings on the topic of the second question—how is this purpose implemented? Ravitch (2010), the architect behind No Child Left Behind (NCLB), presents findings on the ineffectiveness of many current U.S. educational practices. She demonstrates the challenges the U.S. has in implementing its aims in education. She shares her nearly 180 degree reversal of opinion about NCLB in her recent book *The Death and Life of the Great American School System: How Testing and Choice Are Undermining Education*. In the book, Ravitch

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highlights the many problems with high-stakes testing, from rampant cheating to teaching

to the test. She states that school districts spend significant funds adopting cookie cutter

programs with no evidence of success. She also uncovers widespread manipulation of

standardized test scores to protect funding, and identifies many weaknesses in adopting a

business model in education. Ravitch points out that a business pay-for-school-

performance model for school funding undermines the idea of public education because

of the loss of equal funding available to all students. As she describes, when schools

receive funding based on their success or failure, a pattern emerges that increases

financial resources for schools in higher socio-economic districts. At the same time it

reduces funding in lower socio-economic districts, often exasperating already dire

situations in the poorer neighborhoods. Ravitch clearly illustrates many of the problems

associated with bringing a business model of standards and accountability into education

and how our current educational policies do not fulfill the purpose of education in the

U.S.

Linda Darling-Hammond, committed to understanding how to best implement

practices that are consistent with the purpose of education, advocates for transformation

in schools. She calls for a transition away from high-stakes testing and a business model

of education. In one of her more recent books, *The Flat World and Education: How

America's Commitment to Equity Will Determine Our Future*, Hammond (2010)

highlights specific states within the U.S. that she believes have made positive strides in

education policy and those states that have done a poor job. She also identifies three

countries that have scored well on international tests, and demonstrates how their

comprehensive approaches to education policy—which emphasize quality teacher preparation, implementation of practices based on research, and limit the standardization of education—have made a positive impact on education for children in these countries. Hammond reveals a significant theme: the places where children succeed in education are those places where the whole process of education is considered, from the curriculum to the quality of teachers.

In the book *Doing School: How We Are Creating a Generation of Stressed-Out, Materialistic, and Miseducated Students*, Stanford education professor Denise Pope (2001) highlights a particular set of problems in high school education that also demonstrate the inability of some schools to have practices that fulfill their purpose. Pope's study follows five students from middle-upper class public high schools and documents the phenomenon of "doing school" (p. 4). The students in her study take advanced placement and honors classes, take leading roles in student government, participate in community and school activities, and play on school sports teams. Pope demonstrates that despite their involvement in school, all five students feel that they are expected to work the system, rather than learn, in order to get ahead. Pope's research highlights an educational culture that cultivates the acquisition of titles and accolades at any cost with no value placed on substance or actual learning. In short, Pope uncovers a lack of consistency between the purpose and practices of school.

Consensus exists among eminent educational scholars that concerns of purpose and practice are significant problems in U.S. public education today (Darling-Hammond, 2010; Eisner, 2005; Noddings, 2005; Pope, 2001; Ravitch, 2010; Tyack & Cuban, 1995).

These educators highlight the fragmented approaches taken in the U.S. in addressing educational concerns, from standardization and unrealistic accountability to educational practices that do not value substance. They focus attention on the reality that decisions about a school's policies and practices are often developed and assessed on shifting values and are doomed to fail (Tyack & Cuban, 1995). They are in agreement that our current educational system does not work, and each scholar focuses on specific deficits in our current educational system; places where the system lacks consistency with its purpose. Their proposed solutions include finding a shared purpose for education—an idea rarely acknowledged as important—and developing corresponding practices that effectively fulfill the aim (Eisner, 2005; Noddings, 2005; Tyack & Cuban, 1995).

Significance of the Study

This study focuses on the clarion call made by respected researchers and academics in answering prominent questions in education: What is the purpose of education? How is this purpose fulfilled? Are there schools trying to address these questions that have overwhelmed us for so long? Are there schools that have a profoundly based purpose that informs the practices of the school? One category of schools that does consciously attend to these questions are what I call philosophically inspired schools—schools that have a philosophical foundation upon which their purpose and practices are based. I expand the scope of these questions to more fully explore them in each school setting. Rather than just consider the purpose of the school I explore how each one develops a more robust sense of their identity from the foundational philosophy.

And to understand how they fulfill this purpose, I study the extent to which the schools have consistency between this identity and the intended practices of the school.

In addition, this study explores characteristics of authenticity that manifest in these schools. Just as Parker Palmer (1998) explores the significance of individuals who live an "undivided life" (p. 173), I explore the significance of schools that live "divided no more" (p. 173). Palmer (1998) emphasizes the importance of establishing identity for an individual, and this research studies schools that focus on the importance of having a foundational identity that actively inform their intended practices. David Hansen (2007), editor of *Ethical Visions of Education: Philosophies in Practice*, states, "an educational philosophy provides the educator with an articulated sense of values, with a moral compass, and with an abiding engine of ideas to employ" (p. 9). Extrapolating on Hansen's (2007) idea of a philosophy being a source of values for one educator, I describe a group of educators in a school who make a commitment to work from an agreed-upon philosophy, creating what I refer to as a philosophically inspired school. Thus, in this research I investigate schools with foundations that are based on well-articulated, well-documented philosophies; I study each school's process of establishing identity and integrity in order to identify particular, as well as universal, characteristics of authenticity.

Before proceeding further I will clarify identity, integrity, and authenticity for the purposes of this study. Each can have a complex meaning that varies depending on its use in reference to individuals, organizations, or some other entity. My research builds

on the work of Parker Palmer (1998), so I begin with his definitions of identity and integrity, and then discuss how he has influenced my definition of authenticity.

Identity, integrity, and authenticity.

In defining identity, Palmer (1998) speaks of an "evolving nexus" (p.13) built upon a combination of each individual's biological footprint and their actual experiences. According to Palmer, identity involves a journey represented by the path taken so far, and the place where one currently "[converges] in the irreducible mystery of being human" (p.13). I utilize Palmer's (2011) concept that politics can represent the identity of the people to demonstrate that the individuals in the school or program work to establish the organizational identity. Building directly from Palmer's "evolving nexus," I define school identity as a process represented by the work of faculty and staff establishing the school's core educational principles from its foundational identity. In a school setting, an "evolving nexus" (Palmer, p. 13) includes the depth of a foundational identity (see Appendix A1) and the extent of penetration of this foundational identity into the core educational principles (see Appendix A2). The depth of the foundational identity stems from the concept behind the onion theory (Altman & Taylor, 1973; Dilts, 1990; Korthagen, 2004), which posits that seeking foundational depth, akin to peeling an onion, helps identify and make visible deeper core values and beliefs. The development of a school's core educational principles and the degree to which they are developed from the foundation demonstrates the extent of penetration of the foundational identity.

Integrity, as defined by Palmer (1998), refers to "whatever wholeness I am able to find within that nexus" (p. 13). In other words, integrity represents the activity of finding

congruence between fundamental beliefs and values and life experiences, with the thoughts, words, and actions an individual initiates in response to life. The greater the consistency in these activities, the more an individual can experience integrity, or "wholeness and life" (Palmer, 1998, p.13). In extrapolating this concept to a school, I define integrity as a process (see Appendix B1) that highlights the degree of congruence between core educational principles and the whole school ecology (Eisner, 2005). Eisner (2005) conceptualizes whole school ecology as having five components: school intentions, structure, curriculum, pedagogy, and evaluation. Following Palmer, I define school integrity as a process that brings "wholeness and life" (p.13).

Palmer (1998) also strongly influences my conceptualization of authenticity, declaring that individuals nurture authenticity when they work on their identity and integrity. "Authority comes as I reclaim my identity and integrity. . . . Then teaching can come from the depths of my own truth—and the truth that is within my students has a chance to respond in kind" (p.33). While Palmer explicitly refers to the quality of inner authority, he implicitly refers to authentic educational experiences, or characteristics of authenticity. Palmer's concepts of authority, and the processes of establishing identity and integrity, informs authenticity as a conceptual framework that will guide this study (see Appendix C1). For now I define authenticity as the nexus where school identity and integrity meet.

Research Questions

In this study I explore characteristics of school authenticity by conducting research at three schools with life philosophies as their foundational identity. I explore

the extent to which each school establishes their identity, their consistency to this identity in their intended school ecology, and any evidence of characteristics of authenticity. More specifically, in exploring identity I investigate each school's identity process: how their foundational identities have informed their core educational principles. To explore the process of integrity, I examine how each school's core educational principles have informed their intended school ecology. I then seek to understand characteristics of authenticity. The focus of this study identifies areas of congruence or incongruence between school intentions and the intended school ecology, and to understand how congruence may be beneficial to school faculty and staff primarily, as well as other individuals in the school community, such as students and parents. My research questions are as follows:

1. To what extent and where do school administration, faculty, and staff engage in conscious discussion on topics that address the school identity process? In other words, how effectively do administration, faculty, and staff at each school attend to establishing core educational principles from the foundational life philosophy?

2. To what extent and where do school administration, faculty, and staff make conscious decisions about the school ecology that are informed by the school identity? In other words, how effectively do administration, faculty, and staff at each school attend to developing the school ecology from the core educational principles?

3. What characteristics of authenticity exist across all school settings?

The following provides a detailed description of how I research each of my questions:

1. To what extent and where do school administration, faculty, and staff engage in conscious discussion on topics that address the school identity process? In other words, how effectively do administration, faculty, and staff at each school attend to establishing core educational principles from the foundational life philosophy?

Using data from observations, interviews, and document reviews, I identify and describe the following:

    a. The life philosophy the school administration, faculty, and staff have identified as their foundational identity.

    b. The core educational principles of the school.

    c. The process by which school administration, faculty, and staff come to the core educational principles from the foundational identity.

    d. Evidence of congruence and/or incongruence between the life philosophy and the core educational principles

Through this first research question, I seek to understand how each school perceives its foundational identity—whether the school considers it a philosophy, religion, or something else. Additionally, I examine how the school defines its core educational principles—for example, the school may identify them as core principles, values, beliefs, or some other combination of elements.

2. To what extent and where do school administration, faculty, and staff make conscious decisions about the school ecology that are informed by the school identity? In other words, how effectively do administration, faculty, and staff at each school attend to developing the school ecology from the core educational principles?

Using data from observations, interviews, and document reviews, I plan to describe the school ecology (Eisner, 1998) by identifying the relationship between the core educational principles and the intentional, structural, curricular, pedagogical, and evaluative aspects of the school. I investigate how administration, faculty, and staff at each school establish the school ecology, how it came to be, and how it has evolved. I also identify where congruence and/or incongruence exists in the ecology of the school.

3. What characteristics of authenticity exist across settings?

Using data from observations, interviews, and document reviews, I identify any specific evidence of characteristics of authenticity and examine whether any commonalities exist among all schools. I analyze the data collected for questions one and two with the intention of determining if specific characteristics exist for schools when their identity and integrity are in alignment.

Overview of Methodology

In order to research school identity, school integrity, and characteristics of authenticity, I have chosen to use a qualitative research methodology, specifically educational connoisseurship and criticism (a.k.a. educational criticism) (Eisner, 1998). This methodology allows me to study philosophically inspired schools, identify characteristics of authenticity, and highlight ways any school or educational environment can capitalize on exploring their identity and developing a school ecology consistent with their foundational identity/life philosophy.

Choice of method.

There are multiple ways research of philosophically inspired schools could be undertaken. My primary aim is to articulate the characteristics of authenticity and describe a process through which any school can strengthen opportunities to manifest characteristics of authenticity. I easily made the decision to approach the problem from a qualitative perspective. Considering the nature of the study, the emphasis on philosophy, and the wholeness of these types of school models, I naturally chose a qualitative approach (Creswell, 2013; Eisner, 1998). Affirming the use of educational criticism over the most common approaches of qualitative research took deeper reflection.

Phenomenology initially appears appropriate because the research focuses on a study of three philosophically inspired schools and I am interested in studying the phenomenon of authenticity. However, the phenomenological approach focuses primarily on the experiences of individuals and in this study, I am studying schools. Using a narrative approach often involves one story and would limit the exploration of multiple schools. Grounded theory, a method used to develop a theory from the research, may have been appropriate had I not already established the framework for authenticity. Of the major qualitative research methods, both ethnography and multiple case study (Creswell, 2013) have the potential to be good methods. However, since this research focuses on a very specific aspect of school culture—the characteristics of authenticity—and does not seek to understand the entire "culture-sharing group" (Creswell, 2013, p. 90) of the school, I chose not to use ethnography. Compelling, in a multiple case study the researcher focuses on a specific problem, examines several cases, engages in extensive research, and incorporates a "holistic analysis of the entire case" during data analysis

(Creswell, 2013, p. 100). In this sense, my research embodies a multiple case study that uses educational criticism to guide me through the research process. While there are possibilities of using some of these qualitative research methods, I describe why educational criticism suits my specific needs.

There are many compelling reasons why I have chosen to use educational criticism in this study. Eisner (1998) recognizes the researcher as a connoisseur—a person able "to make fine-grained discriminations among complex and subtle qualities" (p. 63) and present a criticism. Eisner's definition of educational criticism, "connoisseurship with a public face" (p. 85), addresses the missing component of an ethnography: it allows me, as the researcher, to identify a particular component of a culture—philosophically inspired schools—and to study the evolution of authenticity in-depth. Eisner's (1998) clear justification of "transactional orientation to the process of knowing" (p. 60) speaks to educational connoisseurship and criticism as a method that builds upon the expertise of those in the field (1998). The recognition of the transactional nature of research encourages the combination of my insights on authenticity with the insights of faculty and staff at philosophy inspired schools, rather than working from the premise that I come to the situation without knowledge. This acceptance, along with the rigor of the method, establishes educational criticism as the most appropriate method for this study.

Participants.

Through my experience in Waldorf[1] education and my practice of Nichiren Buddhism I know of schools that are philosophically inspired. I chose a purposeful criterion sampling (Creswell, 2013) of three schools that are based on a life philosophy, but that have developed core educational principles and a school ecology specific to their geographic location and student body. While there may be schools with similar philosophies, core educational principles, or school ecologies, the three sites I have chosen are unique from each other in the latter two categories.

The lens I am working with, building off of the lineage briefly described in the literature review, expresses that principles can be derived from a philosophy. These principles are identified because they are deemed the most important or relevant values or beliefs of the philosophy in the particular setting. In contrast, truths or absolutes are spawned from an ideology, thus deeming other principles—even from the same philosophy—to be false or lesser than. I will draw an example from my work in Waldorf education in the United States. Some individuals view Steiner's indication of the importance of freedom of the teacher as a key concept—a principle—that demonstrates the need for the independent school movement. They hold that principle more important than Steiner's emphasis on access to a Waldorf education for all students, and thus see the charter movement inspired by Waldorf education as a threat or lesser than model. Others view both principles as relevant and important in the United States and advocate for a dual stream movement with schools and associations working in collaboration. I

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[1] Waldorf is a registered service mark of the Association of Waldorf Schools of North America (AWSNA).

call this latter example a philosophically inspired model; the former I call ideological. While I could not have articulated the differences in this way before I began the research, I had an undefined differentiation before I began, and this informed my purposeful criterion sampling.

Data collection.

Data collection methods included interviews, observations, and document review. I utilized all three methods of data collection in order to identify the intended core educational principles, intended school ecology, and characteristics of authenticity. I conducted interviews with faculty and administrative staff in each of the settings in order to understand their processes of identity and integrity and any characteristics of authenticity. Observations were made in classrooms, as well as faculty and administrative meetings, in order to gain a deeper understanding of the school intentions, the intended school ecology, and characteristics of authenticity. Finally, document review included materials such as: unidentified student work; handbooks; and literature shared with the public. All of these data provided insight into the school's intentions and how these intentions are reflected in the intended school ecology.

Data analysis.

After each site visit, the interviews were transcribed and I coded the data I collected through an iterative process. After all of the visits and coding were completed, I reviewed the content of each process for consistencies or inconsistencies across sites. I intended to employ Eisner's five dimensional structure (1998) for educational connoisseurship to analyze the intentions, structure, curricular, pedagogical, and

evaluative aspects, using his four dimensional structure (1998) for educational criticism—description, interpretation, evaluation, and thematics. While they are identified here as separate facets of the research methodology, Eisner (1998) articulates that the dimensions are not discrete entities, and that the researcher's expertise guides how each facet will be presented in the study. I presented the connoisseurship and research of the first two questions through the descriptive and interpretive aspects of the criticism in Chapter 4, while the evaluation and thematics aspects addressed the later two research questions in Chapter 5. The evaluative portion assessed the level of congruence between the identity and integrity processes in each site—further answering questions one and two, while also beginning to address research question number three. The thematics portion of Chapter 5 fully addresses research question three by establishing evidence for characteristics of authenticity. The final component of Chapter 5 also addresses the implications of this research in the broader field of education. I present further details of the analysis structure in Chapter 3.

Conclusion

This study explores three significant educational concepts: school identity, school integrity, and characteristics of authenticity. Together, these three concepts collectively form a framework for schools to assess the value of having congruence between their philosophical foundations, core educational principles, and school ecology. Additionally, this study describes characteristics of authenticity found in schools that demonstrate congruence between identity and integrity.

The framework I use to assess each school's identity and integrity aligns the school's philosophy with their core educational principles and their school ecology. The models are then explored for characteristics of authenticity. While Palmer's (1998) ideas significantly inform this study and the possible characteristics of authenticity, benefits exist in further exploration of discerning the value of philosophically inspired schools and fully unpacking the intentions and practices of different school models. The concept of authenticity can help frame discussions on how education can transform and improve in the future. This research of schools with strong philosophical foundations investigates whether the schools cultivate characteristics of authenticity.

Countless individuals (Dewey, 1966; Eisner, 2005; Noddings, 2005) have made contributions to improve education. These contributions have come from different philosophical and theoretical perspectives. The strengths of many of educational models have been discussed in academic research and evaluated, from care theory to ecologically minded educators to adventure education (Ingman, 2013; Kramer, 2010; Moroye; 2007), and yet we still do not have a methodical approach for determining how to improve schools. Exploring characteristics of authenticity, which I describe as the meeting of identity and integrity, provides a framework to help address this gap in the field of education. Schools can utilize the framework emerging from this study as a guide to build their school ecology starting with their foundational ideals, which will inform their core educational principles. This emergent framework can help schools improve their chances of experiencing greater authenticity.

Chapter 2: Literature Review

In this chapter I explore the literature on authenticity, identity, and integrity, concluding with an examination of philosophically inspired schools. The purpose of this literature review is to elucidate the explorations of these significant ideas and traits in education, and to identify how this research fills a gap in the literature on school authenticity, identity, and integrity.

I begin by providing the definitions of authenticity, identity, and integrity that I use for the research, and through the course of the chapter I demonstrate how these definitions come from the literature. The literature review is divided into four broad sections: development of the modern notion of authenticity; research on authenticity, identity, and integrity in education; a summary of characteristics of authenticity; and literature on philosophically inspired schools. The first section, modern authenticity, provides a history of how the concept of authenticity developed. Rather than including an exhaustive review on this topic, I provide a high level overview of the major trends. I explore some historical and current philosophical interpretations of authenticity, identifying nuances between these varying perspectives and ways these ideas have been applied in cultural settings—the primary context in which the concept has been applied beyond the individual. In addition, recognizing that education primarily falls into the cultural realm of society, as opposed to secondarily within the economic or political realm, it makes sense to explicate the ways in which authenticity is taken up in culture.

This modern notion of authenticity essentially represents the working definition of authenticity that I use in my study. It is offered as a primer to the reader in understanding my theoretical framework, as identity and integrity are frequently embedded in this definition. The second section, authenticity, identity, and integrity in education, provides a comprehensive articulation of extant research on these ideas in educational settings. The third section, characteristics of authenticity, includes research on the characteristics of authenticity, and the fourth section provides a review of the literature on philosophically inspired schools. I conclude with a summary of my research intentions as a demonstration of a gap in the existing literature.

Definitions

To understand the research undertaken, it is important to review my definitions of identity, integrity, and authenticity. My characterization of identity is based on the idea of conscious self-definition of one's values and beliefs. In the context of a school or program, identity refers to the process of transforming a school's foundational identity into core educational principles (see Appendix A1, A2). My definition of integrity is based on the idea of congruence between one's principles and one's actions. In the context of a school or program, integrity refers to the process of establishing the school ecology from the core educational principles (see Appendix B1). My definition of authenticity is based on the nexus of knowing oneself (identity) and being true to oneself (integrity). In the context of a school or program, authenticity refers to the nexus where identity and integrity meet (see Appendix C1).

Modern Authenticity

According to Socrates, "The unexamined life is not worth living" (Socrates as cited in Roth, 2005). In the title of one of his paintings, Gauguin (1897-8) asked, "Where Do We Come From? What Are We? Where Are We Going?" (see Appendix D1). And youth from the Rosa and Raymond Parks Institute for Self-Development[2] Pathways to Freedom program used to introduce themselves in the following manner: "Hello, my name is [Mary], and I am a proud member of Pathways to Freedom, where our theme is 'where we have we been and where are we going?'" (M. Chambers, personal communication, August 1996).   From ancient times to today's self-inquiry, humanity yearns to understand life and its purpose: to understand what it means to be human and to be authentic.

Modern conceptions of identity, integrity, authenticity, the self, and the meaning of life are frequently intertwined. These existential concerns are experienced today through a particular lens—a modern consciousness—that has been developing since the enlightenment and romantic eras that began in the late 17th century (Lindholm, 2008; Taylor, 1991; Trilling, 1972). The philosophical ideas of Descartes were the starting point for the Age of Reason; a period of time that promoted rational thinking, instrumental reasoning, and disengagement of the human subject (Taylor, 1991). The writings of Rousseau, which spawned the Romantic Era, exemplify a counter-narrative to reason through the emphasis on inner morality (Lindholm, 2008; Taylor, 1991). These

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[2] The institute's mission is "to motivate youth ages 11-17 to reach their highest potential through training in life skills . . . and to develop character by modeling the Rosa Parks' philosophy of 'Quiet Strength,' pride, dignity and courage." (Rosa & Raymond Parks, 2014)

two competing lineages inform modern conceptions of authenticity and associated topics, such as identity and integrity (Lindholm, 2008; Taylor, 1991). As the Middle Ages ended and the modern era began, the old societal structures were razed; individuals were no longer born into class, positions, or occupations primarily by birth. The foundational beliefs inherent in the feudal system were no longer valid and new questions arose. Individuals began to wonder about the meaning of life. Through inquiry into the meaning of life, questions of identity and integrity intertwined with questions of authenticity: How can an individual navigate and reconcile the conflicting forces of reason and morality? How can one have a meaningful life? How can one be true to oneself? There are hundreds of questions to ask when trying to understand what it means to live an authentic and meaningful life. In the midst of this whirlwind of opinions and beliefs, some major thinkers on the subject have helped inform and articulate modern concepts and nuances of authenticity.

One of the critical understandings revealed through a review of the research is the multitude of overlapping definitions for authenticity, identity, and integrity (Guigon, 2004; Lindholm, 2008; Taylor, 1991). While scholars have expressed these concepts in a variety of language, a common theme is that characteristics of authenticity are developed through the understanding of one's identity and living in a way consistent with this identity—having integrity. One can say that characteristics of authenticity can be cultivated through the meeting of identity and integrity. Taylor (1991) describes authenticity as the development of the inner voice of morality in combination with the

unique way each person has of being human. Guigon's expression of authenticity as the meeting of identity and integrity is as follows:

> The ideal of authenticity has two components. First, the project of becoming authentic asks us to get in touch with the real self we have within, a task that is achieved primarily through introspection, self-reflection or meditation. Only if we can candidly appraise ourselves and achieve genuine self-knowledge can we begin to realize our capacity for authentic existence. Second this ideal calls on us to express that unique constellation of inner traits in our actions in the external world – to actually *be* what we *are* in our ways of being present in our relationships, careers, and practical activities. The assumption is that it is only by expressing our true selves that we can achieve self-realization and self-fulfillment as authentic human beings. (2004, p. 6)

And Lindholm presents his expressions of authentic people and the authentic collective. He portrays authentic people as those who are true to their roots, whose "lives are a direct and immediate expression of their essence" (2008, p. 6); and the authentic collective refers to those who have a shared biological heritage that can be traced and who behave in an appropriate, culturally expected manner. These varying descriptions of authenticity have two aspects in common: the first component is an inner act of identity—of understanding the self; the second is an outer expression of integrity—that demonstrates actions congruent with this inner identity. Through these multiple representations, authenticity as the meeting of identity and integrity is demonstrated in the literature.

History of authenticity.

The common historical perspective on modern notions of authenticity frequently reference René Descartes (1596-1650), founder of the Age of Reason, as the starting point of our current understanding of authenticity (Lindholm, 2008; Taylor, 1991). With the transition from the Middle Ages to the Age of Enlightenment came the birth of a new

way of thinking and perceiving oneself. With the collapse of the European feudal system, the existing social order's paradigm fell apart. This led to a new way of living that included the transition from rural to urban settings—upsetting the sense of belonging, and creating ambiguous societal expectations and uncertain ways of sustaining oneself and one's family (Lindholm, 2008; Taylor, 1991; Trilling, 1972). Certainty was a quality that could no longer be counted on in any aspect of life, and individuals and society as a whole sought ways of navigating an unknown world. Thus, the concept of sincerity as a virtue—a quality that could provide assurance, comfort, and stability—became prominent (Lindholm, 2008). During this era capitalism and wage labor also played a role in questioning one's identity, a key component of authenticity (Lindholm, 2008). As manual workers were employed based on a competitive labor environment, they were no longer fulfilling a role based on birth or class; instead it was a role that served to increase the wealth of a few at the expense of many. The sometimes antagonistic relationship between boss and employee cultivated an inner alienation or questioning within workers who began to wonder about the meaning of their work, their lives, and their identities.

From this doubting came the birth of the Romantic Era, whose establishment is generally attributed to Jean-Jacques Rousseau (1712-1788) (Taylor, 1991). The pendulum that swung from the Age of Reason to the Age of Romanticism is one that can be characterized as a counter movement against empiricism, scientific rationalism, reason, analysis, and individualism towards feeling, personal morality, aestheticism, and love of nature—yet also ensconced in individualism (Lindholm, 2008; Taylor, 1991).

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This transformation brought a new twist to authenticity that shifted ownership of its meaning from society to the individual. Instead of an absolute concept of authenticity defined by society—the good worker, the good spouse, the good citizen—an individual concept of authenticity evolved that was relative to one's own feelings. In very modern times, these two perspectives can be characterized in extreme scenarios: on the scientific trajectory, the citizen lives purely on the basis of a perceived societal expectation of what is right, and on the romantic trajectory, the citizen lives purely on the basis of personal feelings, wishes, and desires (Lindholm, 2008; Taylor, 1991). But I'm getting ahead of myself.

Philosopher Martin Heidegger (1889-1976) is frequently cited in literature on authenticity, especially in texts that focus on individual authenticity and identity (Baugh, 1988; McGovern, 1998; Rosenberg, 2010). Heidegger considers the concept of authenticity in terms of an individual's notion of identity; therefore, he would fall in the Romantic region. Heidegger's (Baugh, 1988) complex conception of identity is wrapped up with thoughts on authenticity and inauthenticity. He acknowledges the impact of the reality of the external world on an individual's belief about their identity, yet any compromise on this belief renders the individual inauthentic. "Heidegger's account receives priority because it was 'most instrumental in making this question of human authenticity prominent within and without of philosophical circles (p. 4)'" (Braman as cited in Rosenberg, 2010, p. 359). "For Heidegger, authenticity is rooted in the appropriation of one's historicity and temporality, of one's own being-unto-death" (Rosenberg, 2010, p. 359). The Romantic notion of "authenticity requires taking full

responsibility for our life, choices and actions. Therefore, the anxiety or 'angst' which results from our realisation of our own inescapable freedom is an integral part of authentic living" (Yacobi, 2014). While there are many more nuanced differences in beliefs around authenticity, for the purposes of this research I focus on the broader perspectives described above to demonstrate how the scientific and romantic notions of authenticity prevailed into the early to mid 20th century.

Current perspectives of authenticity began to emerge in the late 20th century (Guignon, 2004; Lindholm, 2008; Palmer, 1998; Taylor, 1989, 1991; Trilling, 1972). Broadly speaking, this current paradigm can be described as one in which the starting point is the individual's sense of being authentic, which can only be established in the context of the society in which they live. In other words, there are the extremes of an absolute ideal of societal identity—as established in the Age of Reason—and of an absolute ideal of personal identity—as established in the Romantic Era. And now a middle place has been articulated by current scholars on authenticity, which balances the individual's actual identity within the context of society—a description I characterize as a relative individual identity (Guignon, 2004; Lindholm, 2008; Taylor, 1989, 1991; Trilling, 1972).

This rendering of modern identity is illuminated in a variety of ways by leading philosophers, anthropologists, and researchers on authenticity (Guignon, 2004; Lindholm, 2008; Taylor, 1991). Notable is the work of the Canadian philosopher, Charles Taylor (1991), who brings a balance between the two streams of the Age of Reason and the Romantic Era that developed from Descartes and Rousseau, respectively. Rather than

authenticity being an extreme, "Taylor accentuates the deep facticity of our lives and shows that our identity is 'always constructed linguistically, socially, and historically'" (as cited in Braman, 2008, p. 34). Further, Taylor states "we are 'engaged agents' who find ourselves within 'a lived 'background' of past value judgments'" (as cited in Braman, 2008, p. 37).

In *The Ethics of Authenticity,* Charles Taylor (1991) addresses the meaning, significance, and implications of authenticity. In his exploration, Taylor delves into the nuances of authenticity from a modern consciousness that has been developing since the enlightenment and romantic eras began in the late 17th century. Taylor's work responds to both the Age of Reason perspective of authenticity and the romantic concept of authenticity. He identifies the weaknesses of both views, providing a compelling definition that takes both ideas into account.

Taylor (1991) identifies three worries of modernity: individualism, the primacy of instrumental reason, and their combined impact on political life. Acknowledging the value of individualism as the mechanism by which humans can make free choices for their lives, Taylor also points to the emptiness it leaves. He describes that this freedom has come at the expense of discarding "older moral horizons" (Taylor, 1991, p. 3), representing a time when individuals saw themselves as part of a larger whole that had meaning. Societies no longer have set structures that inform a person's place in the social order. Taylor tells us that our lives have been "flattened and narrowed, and that this is connected to an abnormal and regrettable self-absorption" (p. 4). The primacy of instrumental reason, Taylor's second worry, refers to the industrial age mentality of

"maximum efficiency, the best cost-output ration" (p. 5) as the measure of success.

Acknowledging the value of this newfound capacity, Taylor also points to the inherent

danger. While reason is liberating, there is also a fear that efficiency will come at the

expense of effectiveness and will dehumanize earthly beings through their treatment as

raw materials for the sake of consumer products and material gain (Taylor, 1991). The

third worry addresses the combined impact of individualism and reason on political life.

Taylor describes this in the following way: as industrialization increases, our choices

decrease because the only way to survive is within the societal construct, forcing us to

make choices incongruent with our moral values. Additionally, Taylor articulates the

worry of a "mild and paternalistic" (p. 9) government that marginalizes the individual's

ability to participate, despite its democratic tenets. Taylor describes the problem that

exists because of these three worries, and his self-proclaimed controversial beliefs. In a

nutshell, he identifies the problem as a divisive culture in which there are "boosters" (p.

22) and "knockers" (p. 22) of our industrial age who hold fast to the belief that

authenticity is solely up to the individual (Taylor, 1991). Bernard Lonergan, a Canadian

Jesuit priest and philosopher, has many views about authenticity that are consistent with

Taylor (Rosenberg, 2010). In particular, Lonergan shares the idea that "human existence

and human understanding are a historically dynamic and complex relationship between

the person and the culture" (Braman, 2008, p. 74). Braman (2008) considers Lonergan's

delve into authenticity more robust than Taylor's (Rosenberg, 2010) because in addition

to emphasizing the relationship between the human being and society in the context of

identity, Lonergan delves deeply into the importance of self-transcendence in considering authenticity.

To briefly summarize, the notion of modern authenticity has followed a path from the Middle Ages to the Age of Reason to the Romantic Era to today. The initial development of the concept occurred through the transition from the Middle Ages to the Age of Reason—when the concept of authenticity emerged as an absolute ideal based on external societal values. The next phase of understanding occurred in the evolution from the Age of Reason to the Romantic Era—when authenticity meant the absolute ideal as established by each individual. The current perspective used in this study was fostered after the Romantic Era—and is characterized as the individual's sense of authenticity within the context of society.

Authenticity in culture.

In addition to the broad changes in the concept of modern authenticity, there are nuanced meanings of the notion. Charles Lindholm's (2008) anthropological and cultural examination of authenticity provides a window into many of these nuances. He explores the authentic individual, delving into the meaning of authenticity for individuals and societies in relation to specific fields, including art, music, travel, capitalism, and religion. In doing so he affords a view of many of these nuanced meanings.

One nuance is the distinction of authenticity established by history versus essence (Lindholm, 2008). In the historical basis, authenticity is validated through what is considered concrete evidence—proven by paperwork, authorities in the field, or scientific investigation (Lindholm, 2008). Artwork may have verifiable documentation that it is

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truly the masterpiece of an eminent artist. A trusted musical scholar may substantiate a

newly discovered musical score thought to be the work of a famous historical composer.

Or DNA tests may prove an individual is descendant from an historical figure. The

alternate distinction, that authenticity can be established by its essence, is affirmed

through intangible means—the look and feel of something, personal opinions, or intuitive

practices (Lindholm, 2008). Artwork may have the quintessence of a masterpiece. A

musical lover may recognize the historical qualities in a newer musical composition. Or

an individual may have characteristics of a particular ethnic group and feel a strong

affinity to it. These nuanced meanings of authenticity—based on history versus

essence—highlight one of the distinctions that exist within modern authenticity: how is

someone or something authenticated?

A second nuance is the difference between natural and artificial developments of

authenticity (Lindholm, 2008). To demonstrate this difference Lindholm (2008) provides

examples from collective authenticity, one manifestation being national identity and how

authenticity is demonstrated in cuisine, dance, and religion. Natural developments of

national identity—food, music, art, etc.—develop organically over time through the

geography and the capacity of the people (Lindholm, 2008). There are commonly

recognized authentic foods, music, and trades in cultures; these are the entities that have

progressed organically. Artificial advancement of cultural authenticity is recognized

through the establishment of a meaningful relationship between a particular entity and a

nation or culture (Lindholm, 2008). One example is the recognition of the gibnut, a

jungle rodent, as an authentic national dish in Belize. In the early 1980s Queen Elizabeth

visited Belize and was served gibnut, a native but low-class dish. The British press sensationalized that the Queen had been served a rat and raised the ire of the Belizean people. To defend their honor the citizens of Belize adopted the gibnut as an authentic national dish (Lindholm, 2008). A second example of artificially developed authenticity is the case of the Rumba in Cuba. Prior to the Castro regime takeover the government branded the dance as crude and sexually provocative, and it was rarely performed. After the revolution, Cubans resurrected the dance as a demonstration of the nation's true roots and its practice and popularity skyrocketed (Lindholm, 2008). These examples underscore a second nuance of authenticity—is something authentic because it developed organically or naturally? These distinctions have relevance for research on authenticity. Finally, to conclude this picture of modern authenticity, it is relevant to look at the philosophical perspective of authenticity as demonstrated in education.

This history of modern authenticity provides a picture of the gradual transformation of the concept over the past 300+ years. From Descartes to Rousseau the notion comes into being through extremes and continues to metamorphose. The strand advanced for this study is situated in the work of Taylor (1991), Lindholm (2008), and Parker (1998). With this foundation established, the literature review proceeds to conceptual and empirical research of the topics in education.

Authenticity in Education

This segment focuses on seminal literature of school authenticity, including both conceptual and empirical research. Just as philosophers and scholars identified in the previous sections have adopted a multitude of overlapping definitions for authenticity,

identity, and integrity (Guigon, 2004; Lindholm, 2008; Taylor, 1991), so too is the case

for academics studying this field (Brookfield, 2006; Cranton & Carusetta, 2004; Dirkx,

2006; Hunt, 2006; Palmer, 1998). While the definitions vary, the research supports a

common theme—characteristics of authenticity are nurtured when identity and integrity

meet. Palmer (1998) articulates processes of identity and integrity in reference to good

teaching that comes from the true self. He describes both as processes, the former inner,

the latter outer, that allow us to "reclaim our belief in the power of inwardness to

transform our work and our lives" (Palmer, p. 20). Consistent with this view, Dirkx's

(2006) research emphasizes the importance of self-knowledge as a keystone in authentic

teaching. Offering a slight variation, Brookfield (2006) defines authenticity through the

eyes of the students, declaring it "is the perception that the teacher is being open and

honest in her attempts to help students learn" (p. 56). In a very succinct way, Hunt

(2006) suggests,

> Authenticity can usefully be thought of not as 'honesty' but as coherence. This
> coherence or congruence needs to be internal, of course (does what I am doing
> match what I believe?). But it is also important that it be external (to what extent
> is what I am doing consistent with—that is, it acknowledges and respects but does
> not compromise with—the mores, structures, and constraints of the situation I'm
> in?). (p. 52)

One final example of the variations and similarities in the uses of authenticity,

identity, and integrity in education comes from the work of Cranton & Carusetta (2004).

Their use of the terms is consistent with other scholars: "when we bring our sense of self

into our teaching [we] work toward becoming authentic" (Cranton & Carusetta, p. 6). As

represented in a multitude of forms, the education literature expresses authenticity as the

meeting of identity and integrity. This interpretation is important as it clarifies the scope

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of this literature review—a review of school authenticity. I provide a demonstration of the prevailing understanding of this primary literature domain to highlight the sphere in which this study makes a contribution.

Teacher authenticity.

One of the most intensively researched domains of school authenticity is in the realm of the teacher. This body of scholarly work declares the importance of the teacher understanding herself, believing in herself, and being committed to her self-development (Dirkx, 2006; Hunt, 2006; Korthagen, 2013; Palmer, 1998). It also expresses the challenge of exploring personal identity (Beauchamp & Thomas, 2009; Gee, 2000; Beijaard, Meijer, & Verloop 2004; Lasky, 2005). In large part this research brings to the forefront that organizational values and structures are often out of alignment with the individual's values, or that the school structures are generally not conducive to the practices identified as being authentic teacher or student practices (Dirkx, 2006; Hunt, 2006; Korthagen, 2013; Palmer, 1998).

At the heart of much research on teacher identity lies the idea of living an undivided life that can lead to the transformation of the system—a school, classroom, or department—through the transformation of the individual (Korthagen, 2013; Palmer, 1998). One commonly referenced expression of this is the meeting of identity and integrity (Dirkx, 2006; Hunt, 2006; Palmer, 1998, 2011; Palmer, Zajonc, & Scribner, 2010). This activity is described in a multitude of ways, but can be characterized as multiple, on-going processes of the teacher understanding her identity as a human being in society (Dirkx, 2006). These processes help her find ways of navigating life and life

circumstances in order to be true to her authentic identity within the society in which she

lives (Hunt, 2006). These processes are iterative and continuous; the teacher does not

attain an identity or achieve a static integrity (Dirkx, 2006). Instead she continually

works to explore and uncover her identity in relation to the changing realities of life

while working towards actions that are consistent with the values of her identity (Hunt,

2006). One way this idea can be depicted is through a lemniscate, a continuous figure

that represents the mutually dependent processes of the teacher understanding her identity

and having the integrity to be true to herself.

Palmer's (1998) definitions of teacher identity and integrity are critical and

consistent with or inspire scholarly research on this topic (Korthagen, 2013; Lindquist,

2013). His conceptualizations of teacher identity and integrity have relevance beyond the

individual and can be applied to schools or other organizations. In his unfolding of

identity and integrity, Palmer states:

> By *identity* I mean an evolving nexus where all the forces that constitute my life converge in the mystery of self: my genetic make up, the nature of the man and woman who gave me life, the culture in which I was raised, people who have sustained me and people who have done me harm, the good and ill I have done to others and to myself, the experience of love and suffering—and much more. In the midst of that complex field, identity is a moving intersection of the inner and outer forces that make me who I am, converging in the irreducible mystery of being human.

> By *integrity* I mean whatever wholeness I am able to find within that nexus as its vectors form and re-form the pattern of my life. Integrity requires that I discern what is integral to my selfhood, what fits and what does not—and that I choose life-giving ways of relating to the forces that converge within me: Do I welcome them or fear them, embrace them or reject them, move with them or against them? By choosing integrity, I become more whole, but wholeness does not mean perfection. It means becoming more real by acknowledging the whole of who I am. (p. 13)

While Palmer (1998) frequently uses the terms identity and integrity, he does not reference authenticity as often. Rather than indicating one term for the meeting of identity and integrity, Palmer describes the concept as living "divided no more" (p.163) or as living "an undivided life" (p. 167). Palmer's eloquent statement, "to decide to live divided no more is less a strategy for attacking other people's beliefs than an uprising of the elemental need for one's own beliefs to govern and guide one's life" (p. 168) beautifully summarizes the modern concept of individual authenticity. In the quest to understand characteristics of teacher authenticity through the exploration of identity and integrity, Palmer (1998) offers a structure by which these concepts can be explored beyond the individual teacher and into a school setting.

A second aspect of teacher authenticity, identity, and integrity is the importance of this activity for the benefit of the student. (Brookfield, 2006; Danielewicz, 2001). Explored through the lens of students, Brookfield (2006) indicates this intention can be fulfilled through "two general clusters of preferred teacher characteristics. . . . credibility and authenticity" (Brookfield, p. 56). Credibility, as defined by students, refers to the belief that they will gain something of value from the teacher whereas authenticity, again as defined by students, addresses the teacher's earnestness in helping students. Interestingly, Brookfield (2006) demonstrates that it is the combination of both credibility and authenticity that contribute maximally to the intention of serving the student. One without the other cultivates some value—learning in the case of credibility and enjoyment with authenticity—but not the true intention of engaged student learning.

Specifically, the indicators of authenticity in the context described above are: congruence, full disclosure, responsiveness, and personhood (Brookfield, 2006). Congruence refers to the consistency between a teacher's words and actions. Brookfield (2006) articulates the importance of sincere self-reflection in this realm, as teachers may inadvertently ignore their own inconsistencies. He suggests a simple tool—the Critical Incident Questionnaire—be employed to get input from students that facilitate a teacher's recognition of incongruence. The second element—full disclosure—refers to the teacher's clarity of expectations for students. Findings indicate that even when students are unhappy with expectations, they value clarity to the extent that it overshadows their potential dislike of the assignments (Brookfield, 2006). Responsiveness, the third indicator of authenticity, addresses a quality of flexibility on the part of the teacher because it pertains to the interest and enthusiasm of the teacher in helping the student learn (Grimmett & Neufeld, 1994). This symbol does not infer capitulation to student's wishes, but rather an honoring of their being by ensuring lessons meet their needs. The final indicator, personhood, is demonstrated through the student's perception of the teacher as a full human being, with a life outside of school. Rather than a disclosure of personal problems to students, personhood is embodied through empathy with student experiences both in and out of the classroom (Brookfield, 2006). Together congruence, full disclosure, responsiveness, and personhood demonstrate teacher authenticity to student learning.

A third lens for understanding teacher authenticity is through the consideration of authentic teaching (Cranton & Carusetta, 2004; Kornelsen, 2006). Cranton and Carusetta

(2005) identify five categories of authenticity—self, other, relationship, context, and critical reflection—and their associated properties. The categories overlap with those identified earlier in this section and bring attention to the variations of a common idea. Self has aspects of congruence and personhood, as its properties include consistency between values and actions and the idea of bringing oneself into the classroom (Cranton, 2001). It is described as a possession of "understanding of oneself both as a teacher and as a person" (Cranton & Carusetta, 2004, p. 13). Other incorporates awareness of those involved in educational settings, especially students. Recognition and expression of appreciation for students, colleagues, and parents are considered properties of the category other, which has many similarities to the idea of responsiveness. Relationship, possibly a combination of responsiveness and personhood, is defined as care and empathy for the student or others with whom a teacher works (Cranton, 2001). The category context most closely aligns with credibility that was referenced in relation to teacher authenticity for the benefit of the student. It incorporates both an understanding of the course material and other aspects of place—the classroom environment and school norms (Lin, 2006). This category emphasizes the relationship between sentient and insentient entities. Critical reflection is, in a sense, an expansion of responsiveness. Rather than only considering how to improve the meeting of the student, it is a broader expectation of self-reflection, a core component of Palmer's (1998) meeting of identity and integrity (Dirkx, 2006). These five considerations for enhancing teacher authenticity contribute to a fuller understanding of teacher authenticity, identity, and integrity.

These three ways of viewing teacher authenticity—for living an undivided life, for the benefit of student learning, and for enhancing authentic teaching—provide a lens for one of the many aspects of school authenticity.

Student authenticity.

The most relevant research on this topic is reflected in the literature on core reflection. It views the individual in a dynamic way that places emphasis on his self-perception and his ability to be in the world in a manner consistent with this growing sense of self (Korthagen, 2013). Core reflection builds off of Csikszentmihalyi's (1990) concept of flow by comparing it to the kind of challenging but enjoyable school activity where students "experience a special sensation which shows itself in a phenomenon called 'shining eyes'" (Korthagen, 2013, p. 25). One quality of this flow (Csikszentmihalyi, 1990) is rapid learning by the person experiencing the flow. Flow is an inner experience and core reflection is a process meant to optimize the possibility of the individual accessing this state. Through the modification of an adopted onion model Korthagen (2013) describes layers that either impede or support flow. Working towards the center of the onion, the layers increasingly reflect the core qualities of the individual. Core Reflection then, is a process that supports the individual gaining a deeper understanding of their core qualities and how they can manifest them to a greater degree in their thinking, feeling, and wanting (Korthagen, 2013). Modifying the traditional core reflection process in an appropriate manner for students, researchers have implemented studies with students that use aspects of the model (Attema-Noordewier, Korthagen, & Zwart, 2013; Ruit & Korthagen, 2013; Ossebaard, Korthagen, Oost, Stavenga-De Jong,

& Vasalos, 2013). In one case the study provided students the opportunity to "consciously use their personal qualities" (Ruit & Korthagen, 2013, p. 131) with the results demonstrating that "students are capable of recognizing their own core qualities and in linking these with their actions after a relatively short intervention by their teachers" (Ruit & Korthagen, 2013, p. 131). In another, teachers disclosed that the students had improved attitudes and working and communication skills (Attema-Noordewier, Korthagen, & Zwart, 2013), while the findings of a third study showed a decrease in procrastination (the purpose of the research) through increased self-reflection (Ossebaard, Korthagen, Oost, Stavenga-De Jong, & Vasalos, 2013). These studies on core reflection demonstrate the primary literature on student authenticity.

Curricular, pedagogical, and assessment authenticity.

Born from the concern over failing schools, some academics and educators have focused on authentic teaching, learning, and assessment (Darling-Hammond, 1993; Hart, 1994; Newmann, 1991; Newmann, Marks, & Gamoran, 1996; Newmann & Wehlage, 1993; O'Malley & Pierce, 1996; Palm, 2008; Splitter, 2009; van Lier, 1996). In the context of authenticity, the source of the school failure is relevant as intentions have significant bearing within the field. Some scholars point to the inability of schools to educate students in a manner that compensates for socio-economic disparity, and more broadly, to properly prepare students for the complexities of life (Newmann, 1991; Newmann, Marks, & Gamoran, 1996; Newmann & Wehlage,1993). Others advocate for attention to the meaning of authenticity for the student as the focus to address school failure (Splitter, 2009). In both scenarios the role of authenticity begins with the end in

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mind: assessment (Newmann, 1991; Newmann, Marks, & Gamoran, 1996; Newmann & Wehlage, 1993; Splitter, 2009). In summary, researchers articulate practices of authenticity in curriculum, pedagogy, and assessment by starting with clear expectations of student outcomes.

A comprehensive picture advocated for by several scholars is informed by the educational issue that "even those who succeed in school and score well on conventional tests have not been educated to cope successfully with the demands of personal, vocation, and civic life in contemporary society" (Newmann, 1991, p. 459). With this educational problem in mind, Newmann (1991) articulates that authentic academic achievement should engender the following three qualities: the ability of the student to express his knowledge authentically, the ability of the student to engage in disciplined inquiry, and the ability to have "aesthetic, utilitarian, or personal value apart from [its] value in documenting the competence of the learner" (Newmann, 1991, p. 460). The first criterion—construction of knowledge—refers to the need in adult life for the capacity to produce rather than regurgitate knowledge. Traditionally school environments focus on rote learning; in contrast authentic academic achievement needs to cultivate the capacity to produce original work and ideas (Newmann, 1991; Newmann, Marks, & Gamoran, 1996). The second feature—disciplined inquiry—emphasizes the need for cognitive competencies. These capabilities include the ability to build on prior knowledge, to develop in-depth understanding, and to engage in elaborated communication—content-specific dialogue (Newmann, Marks, & Gamoran, 1996). The final distinction of authentic academic achievement may be considered the most crucial—value beyond

school. This third criterion addresses the importance of an expectation having worth

outside of the school value of "documenting the competence of the learner (Newmann,

1991, p. 460). These three authentic academic achievements are the basis for authenticity

in curriculum and pedagogy.

Newmann, Marks, & Gamoran (1996) identify specific classroom instruction,

assessment tasks, and authentic academic performance that are developed from the three

general criteria. Newmann & Wehlage (1993) outline five standards of classroom

instruction. Used as the basis for researching the practical manifestations of authenticity

in education (Lindquist, 2013), these five standards are: higher order thinking, depth of

knowledge, connectedness to the world beyond the classroom, substantive conversation,

and social support for student achievement (Newmann & Wehlage, 1993). The

assessment tasks are numerous, including the mastery of the processes needed to evaluate

complex information; the ability to consider alternatives ideas, solutions, strategies, etc.;

the demonstration of deep content knowledge and use of corresponding processes; the

capacity to document understandings in an appropriate written form; the aptitude to

extrapolate related concepts to real-world situations; and the skillful presentation of their

understanding to a broader audience (Newmann, Marks, & Gamoran, 1996). The final

aspect developed from the authentic academic achievement criteria is the authentic

academic experience. This experience is demonstrated through the ability to: analyze the

discipline content, extrapolate on disciplinary content, and produce elaborate written

communication (Newmann, Marks, & Gamoran, 1996). This complex picture of the

relationship between desired student outcomes and the resulting practices demonstrates

the process of starting with the end in mind and moving backwards to the establishment of practices that are congruent with intentions.

Another stream of authentic assessment is also informed by the understanding of what capacities students will need to develop in order to become capable adults (Darling-Hammond, 1993; Wiggins, 1989, 2011). According to Wiggins (1989) authentic tests have four traits in common: they simulate real-life experiences, they have clear expectations of achievement, they help the student develop the capacity to self-assess, and they require the student to publicly demonstrate genuine mastery (Darling-Hammond, 1993; Wiggins, 1989). The first and last traits are congruent with the assessment tasks identified by Newmann, Marks, & Gamoran (1996). As is clear by the multitude of layers in the various forms of authentic assessment, implementing this form of authenticity is not simplistic (Wiggins, 1989).

Wiggins (1989) clarifies some reasons curricular, pedagogical, and assessment authenticity are shunned in education. At the heart of the matter is that we in the U.S. are "so enamored of efficient testing that we have overlooked feasible in-class alternatives to such impersonal testing" (Wiggins, 1989, p. 709). This plays out in multiple ways. The attachment to objective tests is informed by the belief that teacher-created tests are unreliable due to human subjective judgment (Wiggins, 1989). Wiggins counters this with research that demonstrates a high degree of inter-rater reliability when there is a proper assessment process in place. He also declares that the attachment to the bell-shaped curve standardized test design is actually a "lack of will to invest the necessary time and money" (1989, p. 710). The reliance on these tests exaggerates socio-economic

inequities—the school practice of tracking is often based on the results of standardized

tests (Wiggins, 1989). This research exemplifies the view that attachment to convenience

comes at a high price.

Understanding the literature on school authenticity provides grounding in the

relevant research for this study. It demonstrates both an interest in the topic and the

depth and breadth of analysis achieved to this point. It exposes the crevices that have

been filled and those to be filled. Beyond the realms of teacher, student, curricular,

pedagogical, and assessment authenticity, this research will focus on school authenticity.

Characteristics of Authenticity

The literature that expresses characteristics of authenticity is examined next in

order to inform the potential findings of this study. As stated previously, the literature

emphasizes that authenticity as a quest is frequently pursued because an individual's

beliefs and values are inconsistent with those of society or the school in which the

individual lives (Dirkx, 2006; Hunt, 2006; Korthagen, 2013; Palmer, 1998). Lindholm

(2008) addresses the significance of authenticity to the individual when he states that "a

desire for authenticity can lead people to extremes of self-sacrifice and risk; the loss of

authenticity can be a source of grief and despair" (p. 1). With regard to the significance

of authenticity to society he states "authenticity gathers people together in collectives that

are felt to be real, essential, and vital, providing participants with meaning, unity, and a

surpassing sense of belonging" (p. 1). He also states that authenticity is "exalted and

ordinary, [and] is taken for granted as an absolute value in contemporary life" (p. 1).

Other identified characteristics of authenticity include: sincere, natural, original, and real,

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but with a higher, more spiritual claim (Guignon, 2004; Lindholm, 2008; Taylor, 1991).

Humans are considered authentic if they are true to their roots, if those roots are known

and verified, and if their lives are a direct and immediate expression of their essence

(Lindholm, 2008). This body of knowledge on the characteristics of authenticity is

consistent with the intentions and characteristics of authenticity in educational literature.

Palmer's (1998) four stages of development of a movement for educational

reform succinctly inform characteristics of authenticity. These stages are based on the

meeting of identity and integrity and are expressed by Palmer (1998) in the following

way:

Stage 1: Live Divided No More

Stage 2: Community of Congruence

Stage 3: Going Public

Stage 4: The Heart's Reward

Palmer's (1998) Stage 1, Live Divided No More, focuses on understanding

oneself. It describes the first stage of the meeting of identity and integrity—specifically

when an individual feels they must act from within. "People come to a juncture where

they must choose between allowing selfhood to die or claiming the identity and integrity

from which good living . . . comes" (1998, p. 167). Palmer's (1998) Stage 2, Community

of Congruence, focuses on being in community with supportive and like-minded people.

This is important because we live in a culture that diminishes the value of living an

undivided life—being connected to others with similar values can offer mutual

reassurance (Palmer, 1998). Palmer's (1998) Stage 3, Going Public, focuses on living a

more expansive public life and developing the ability to engage in the world. This engagement is initiated with the impulse to transform perceived ills or injustices in a movement—to affect social change (Palmer, 1998). Palmer's (1998) Stage 4, The Heart's Reward, focuses on the manifestation of change in the movement. The quality of this stage is striving and benefits include continuous improvement and the altering of perceived abuses in or of the movement (Palmer, 1998). These four stages—living divided no more, communities of congruence, going public, and the heart's reward— provide insights into possible characteristics of school authenticity.

Palmer's rewards, combined with ideas from other researchers (Guignon, 2004; Lindholm, 2008; Taylor, 1991) shed light on characteristics of authenticity that can be considered for philosophically inspired schools. These characteristics of authenticity are of a movement whose identity and integrity meet. Although much of this literature is in reference to the individual, it can help inform characteristics of authenticity that may be found in a school whose identity and integrity meet.

Philosophically Inspired Schools

So why is it relevant to conduct this research on characteristics of authenticity at what I call philosophically inspired schools? This category is pertinent because of concepts related to ideology, religion, alienation, and existentialism as examined by scholars interested in the lineage of Marx, Althusser, Foucault, and Sartre (Chitty & McIvor, 2009; Daigle, 2006; Martin, 2013; Sayers, 2011). While nuances and variations of their ideas abound, in essence the questions center on the relationship between a set of ideas and beliefs—either explicit or implicit—and the political, social, and economic

structure of a particular society. Do beliefs inform societal structures, or vice versa, or

both? Regardless of the answer, scholars acknowledge that there is a relationship and

that when the values and beliefs are not transparent about congruence or lack of

congruence with societal structures, then the ability to transform unhealthy structures or

practices is hindered (Martin, 2013; Sayers, 2011; Sayers, 2007). It is for this reason that

the focus of this research is on philosophically inspired schools and the reason that

organizational authenticity is not explored as a framework for the research. While the

topic and the associated research explore authenticity in organizations, organizational

authenticity is based on foundational identities with less depth and has less relevance for

philosophically inspired schools[3]. With an explicit foundation of great depth there is the

potential for more explicit discussion on educational principles and for more conscious

action in forming the school ecology. With more consciousness and attentiveness to

beliefs and structure, the possibility of alignment between them may be higher in

philosophically inspired schools.

I am proposing that philosophically inspired schools intuitively pay attention to

this meeting of principles—identity and school ecology— and integrity, as their school

practices are inspired by a life philosophy. This makes these schools a compelling source

for data on characteristics of authenticity. Both anthroposophy and Nichiren Buddhism

have spawned philosophically inspired schools: Waldorf schools and Soka schools,

respectively. Both models have schools throughout the world, and although schools

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[3] See Chapter 3, the section entitled *School Identity Framework*, for a further exploration
of foundational identities.

within each system are based on the same basic philosophical tenets, they can vary greatly.

In the early 20th century, Rudolf Steiner established anthroposophy, the foundational identity of the worldwide Waldorf education movement (Oelkers, 2001). Although they have the same founding philosophy, schools might work independently or in associations in developing those principles they believe to be most relevant for their specific settings. In the United States, for example, the members of the Association of Waldorf Schools of North America (AWSNA), comprised of independent Waldorf schools on the continent, identified a set of shared principles to which all members adhere (Association of Waldorf Schools of North America, 2014). In addition, the Alliance for Public Waldorf Education, an association of charter schools in the U.S., works with principles of public Waldorf education. The Alliance identified a similar but unique set of principles to which its member schools aspire (Alliance for Public Waldorf Education, 2014). Steiner also established spiritual science, synonymous with anthroposophy. One of the three sites studied in this research identifies spiritual science rather than anthroposophy, as its foundation. This school does not refer to itself as a Waldorf school. The interpretation of Nichiren Buddhism in this study refers to the philosophy of humanism as understood and articulated by Daisaku Ikeda, founder of all Soka schools and president of the lay religious organization of Nichiren Buddhist practitioners, the Soka Gakkai International (SGI). A detailed account of relevant concepts and values that may inform the identity processes and integrity practices of the

schools in this study can be found in the Appendices (see Appendix F1 and Appendix F2). A concise account of each model is offered below.

Anthroposophy and spiritual science as educational foundations.

Rudolf Steiner presented well over 100 lectures (Rudolf Steiner Archive, 2013) on how anthroposophy and spiritual science can inform educational practices (Hansen, 2007). For this reason, an account of key anthroposophical concepts that are important in Waldorf education is robust. In addition to the multitude of resources from Steiner and Waldorf enthusiasts over the past 100 years, over 4,000 lectures and books of Steiner's are available now in English (Rudolf Steiner Archive, 2013). Covering many topics, together they represent the sum total of anthroposophy. Steiner describes anthroposophy in the following way: "Anthroposophy is a way of knowledge which leads the Spirit in man to the Spirit in the Universe" (Frankl-Lundborg, 1977, p. 3). Frankl-Lundborg also characterized it in other words:

> [T]hree aspects are to be understood by the word Anthroposophy:
>
> The exact scientific method of research into the supersensible world founded by Rudolf Steiner (1861-1925).
>
> The results of this research. These are also known as 'Spiritual Science' and are the necessary complement to Natural Science. They are the science of the supersensible constitution of man, of the spiritual beings in nature and in the cosmos, and they are also the extension of historical and other sciences, e.g., a scientific answer to the question: who was and is the Christ?
>
> The application of the results gained through Spiritual Science in the practical life of the individual or of the community, for example, in education, medicine, curative education, pharmacy, agriculture, sociology, as well as the diverse branches of the arts. (Frankl-Lundborg, 1977, p. 9)

Anthroposophy[4] is an understanding of the supersensible world, just as the natural sciences are an explanation of the sensible world.

Waldorf education was founded by the philosopher Rudolf Steiner and is guided by his ideas of child development as articulated in his philosophy, anthroposophy (Steiner, 1997a; Steiner, 1988). Waldorf education is often called a developmental education, an education that honors the physical, emotional/soul, and intellectual developmental stages children go through by utilizing a curriculum, pedagogical practices, and assessment methods that are best suited for children at each stage of development (Steiner, 1988). Steiner believed in bringing curriculum to students at a time and in a way best suited for each developmental stage. By attending to specific developmental stages, education can work with the natural interests of the child, and therefore cultivate the child's lifelong love of learning. Beyond cultivating a lifelong love of learning, Waldorf education strives to cultivate inner freedom and life capacities; capacities such as independence, creativity, imagination, confidence, initiative, and hope (Association of Waldorf Schools of North America, 2014).

Beyond Waldorf education, other educational and therapeutic endeavors have been established based on Steiner's teachings. The worldwide Camphill movement, with over 100 communities in 20 countries, was developed by Dr. Karl Koenig, a student of Steiner (Camphill Special School, 2015). This is a curative-based program and life style whose goal is described as follows:

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[4] For the remainder of this section I use anthroposophy to refer to both it and spiritual science, based on the definition provided.

Camphill communities provide opportunities for children, young people and adults with learning disabilities, mental health problems and other special needs to live, learn and work together with others in an atmosphere of mutual respect and equality. … Camphill community life is based on … the teaching of the philosopher Rudolf Steiner (1861-1925). . . . In addition to caring for each other, those who make their lives at our Camphill centres care for the land and the environment around them by following organic and biodynamic principles in their gardens and on their farms, recycling and using environmentally-friendly products and services whenever possible. (Camphill Worldwide, 2015)

Beyond this movement there are others. A therapeutic-based education is active at the Kingdom of Nature School—further description of this program will be provided in Chapters 3, 4, and 5.

Outside of the Waldorf or anthroposophical community, little research was done on Waldorf education until the 1990s. One of the first external studies was done by Bruce Uhrmacher (1991). This research has a comprehensive literature review of information and research on Waldorf education up until that point. A more recent academic study, conducted by Liz Beaven (2011), also includes a comprehensive literature review. In essence these two studies serve as bookends for summaries from the beginning to the current academic literature on Waldorf education. As Beaven (2011) succinctly states, the literature can be categorized into several groupings: "foundational works by Rudolf Steiner, interpretations and explanations of these works, explorations of various aspects of Waldorf education, and empirical studies of Waldorf education by academic researchers from within and outside the Waldorf network" (p. 13). These studies, and the literature they reference, focus specifically on Waldorf education. The focus of this research is not Waldorf schools but philosophically inspired education—and the process of moving from philosophy to principles to practices in a school. For this reason, I reference these studies for readers interested in learning more about research on

Waldorf education, but do not extend this chapter to include a literature review specifically on this topic.

Nichiren Buddhism as an educational foundation.

In order to understand Soka education, it is important to understand something about Nichiren Buddhism, as expressed by Daisaku Ikeda. Buddhism was established by the historical figure Siddhartha Gautama, or as Nichiren Buddhists refer to him, Shakyamuni. He is believed to have lived around 500 BCE in India. Through the course of his life he came to understand what he referred to as the four sufferings: birth, old age, sickness, and death, and established teachings to overcome these sufferings. The teachings spread throughout the world in the last 2,500 years and have developed various meanings and interpretations over time (Soka Gakkai International, 2014).

Nichiren Daishonin, a 13th century Japanese Buddhism monk, identified the most important teaching of Shakyamuni's as the Lotus Sutra, or Myoho Renge Kyo in Chinese. Through hundreds of letters to disciples Nichiren established his school of Buddhism, with the recitation of Nam-Myoho-Renge-Kyo[5] as the heart of the practice. The school has had periods of development and decline over time, with Daisaku Ikeda taking leadership of the lay practitioners in Japan in 1962 (Soka Gakkai International, 2014).

Soka education is based on the philosophy of humanism (Ikeda, 2001). This philosophy, based on Ikeda's understanding of Nichiren Buddhism, expounds the belief that every human being has unlimited potential and the ability to develop an unshakeable

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[5] Nam is a Sanskit term meaning devotion.

state of life and absolute happiness (Ikeda, 2001). Daisaku Ikeda—Buddhist humanist,

philosopher, author, and life mentor—established Soka schools beginning in the 1970s in

Japan, various locations in Asia, and the United States (Daisaku Ikeda Website

Committee, 2014). Soka, which means value creating, utilizes Ikeda's lens of humanistic

philosophy as the basis for the vision, mission, and goals of the schools, using its ideals

as an influencing factor in school practices, governance structure, and pedagogy (Ikeda,

2001). There are not necessarily uniform practices across the schools, as each adopts

local practices and customs informed by the general foundational philosophy of

Buddhism. The key tenet of the Buddhist philosophy is to help each individual become

absolutely happy; therefore, Soka education's intention is to help each student become

fundamentally happy. An important note in relation to the Soka schools is that they are

not religious schools. Their stated intention is to helped students become absolutely

happy, in the deepest sense, and to help students contribute to a peaceful and humane

world. While these values are consistent with Nichiren Buddhism, the Soka schools do

not teach religion. Rather than teaching religion, the qualities and capacities they strive

to cultivate in students may be consistent with the values of many people, thus opening

the schools to students of any religious background.

As explained in the brief overview of anthroposophy and Waldorf education,

because this research is not about a specific model or type of education but the process of

a philosophy being the basis for establishing the school ecology of an educational

program, I do not extend the chapter to include a comprehensive literature review of

Nichiren Buddhism and Soka education. However, for those readers interested in such

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studies, an excellent source for research on Soka education is offered by the Ikeda Center for Peace, Learning, and Dialogue (Ikeda Center for Peace, Learning, and Dialogue, 2014). It summarizes the research into the following main categories: starting points, applications of Soka education, educational ideas of the three founding presidents of the SGI, Toda's educational ideas, comparisons of Soka education to other models, and applications of Soka education in disciplines and classrooms. Again, the Waldorf and Soka education literature is not fully explored here because this research is about specific schools and programs, inspired by a philosophy, actualizing the principles into their school ecology.

The Need for a New Lens

In this literature review I defined authenticity, identity, and integrity, and then covered relevant areas of research. As described, my definitions are informed from modern conceptions of authenticity in general and education in particular. In addition to providing the history of authenticity and how our modern understanding evolved, I also provided an overview of other relevant literature that will inform my research. There is compelling research on authenticity for teachers and students, in curricular, pedagogical, and evaluative realms; however there is a gap in knowledge and literature on characteristics of school authenticity. One more step is needed in the evolution of authenticity in educational contexts: an evolution that consciously combines identity and integrity in school settings. Specifically, I explore the gap in the literature on characteristics of authenticity that are cultivated when a school's foundational identity, core educational principles, and school ecology are in alignment.

Chapter 3: Methodology

In this chapter, I describe the methodology for the study. First I describe Eisner's

(1998) qualitative research method, educational connoisseurship and criticism, and why it

is appropriate for this study. I then articulate the research questions and describe my

study design; the chapter concludes with study limitations and an introduction to me, the

researcher.

Educational Connoisseurship and Criticism

Educational connoisseurship and criticism, or educational criticism, is a

qualitative research method developed by Elliot Eisner (1998). It has two components:

connoisseurship and criticism. Connoisseurship, the art of appreciation, refers to the

ability of an educational expert to discern a situation. Criticism, the art of disclosure,

refers to the ability of the researcher to articulate their findings to the lay reader (Eisner,

1998). Connoisseurship speaks to the private, inner experience of appreciation while

criticism refers to the public articulation of what is seen (Eisner, 1998).

Eisner (1998) eloquently describes his conceptualization of connoisseurship in

educational contexts:

> What I believe we need to do with respect to educational evaluation is . . . to
> enhance whatever artistry the teacher can achieve. Theory plays a role in the
> cultivation of artistry, but its role is not prescriptive, it is diagnostic. Good theory
> in education, as in art, helps us to see more; it helps us think about more of the
> qualities that constitute a set of phenomena. Theory does not replace intelligence
> and perception and action, it provides some of the windows through which
> intelligence can look out into the world. Thus one of the functions that theory

might serve in educational evaluation is in the cultivation of *educational connoisseurship*. (p. 40)

In referring to his intentions of criticism, he states:

> To the extent that criticism is effective, it should illuminate qualities of teaching and learning that would otherwise go unseen. . . . Thus, educational criticism provides educational policy and the more narrowly defined aspects of educational decision making with a wider, more complex base of knowledge upon which to deliberate. (Eisner, 2005, p. 46)

In essence, Eisner (1998) identifies a qualitative research method that honors the insight of the educational researcher and provides a methodology for transforming the personal understanding—connoisseurship—into insights that are accessible and informative via public criticism, which can serve as a resource in educational policy. Eisner (1998) identifies that its primary aim "is the expansion of perception and the enlargement of understanding" (p. 113). This study is intended to be a "recipe to enhance" (Eisner, 2005, p. 40) the artistry of congruence between school identity and integrity by explicating a process that can strengthen the possibility for characteristics of authenticity.

Credibility.

Credibility in educational criticism comes from structural corroboration, consensual validation, and referential adequacy (Eisner, 1998). Like triangulation, structural corroboration refers to a "confluence of evidence that breeds credibility" (Eisner, 1998, p.110); evidence that collectively and convincingly supports the interpretation and evaluation of data. Eisner contends that qualitative research is less reliable than quantitative research; therefore, it is important that researchers who utilize educational criticism collect multiple types of data and be attentive to "disconfirming evidence and contradictory interpretations or appraisals" (Eisner, 1998, p. 111) to ensure

structural corroboration. Using multiple types of data "is one way to foster credibility" (Eisner, 1998, p. 110).

Consensual validation provides clear evidence that a researcher's interpretations are accurate, as agreed upon by "appropriate others" (Eisner, 1998, p. 112). The "appropriate others" may not come to a consensus, but they acknowledge the validity of the researcher's findings that takes into account internal coherence, structural corroboration, and other research with similar results. In essence, the reader must be convinced by the researcher's presentation of evidence. Eisner acknowledges that educational critics have different persuasions, and that this is one role of consensual validation—the allowance for different perspectives that can be corroborated through evidence.

The third and most important criterion for credibility in educational criticism is referential adequacy, the ability of the researcher to enlighten and open the eyes of the reader (Eisner, 1998). Using thick description, the critic brings the research setting to life for the reader—the chaotic or calm classrooms, the heated or invigorating faculty meetings, and the dull or productive administrative meetings. "This world is not only made vivid, it is interpreted and appraised" (Eisner, 1998, p. 114). Referential adequacy will only be fulfilled if the reader is able to see what they "would have missed without the critic's observations" (Eisner, 1998, p. 114). Together, the three components of structural corroboration, consensual validation, and referential adequacy ensure the credibility of educational criticism. This credibility is assured through the thorough executive of Eisner's four dimensions of educational criticism (1998).

Four dimensions of educational criticism.

The four major dimensions of educational criticism are: description, interpretation, evaluation, and thematics (Eisner, 1998). While these four dimensions are identified here as separate facets of the research method, Eisner (1998) articulates that the dimensions are not discrete entities, and that the researcher's expertise guides how each facet is presented in the study.

The first aspect, description, is an expertly crafted narrative of what the researcher perceives through her observations, interviews, and document reviews. The description does not include everything, however, it includes the relevant essence of the phenomenon based on the connoisseur's expertise (Eisner, 1998). The description gives the reader a window, even a foothold, into the research setting. For the purposes of this study, the descriptive dimension will be presented for each of the three sites and will include vignettes from the time spent at each school environment. An important task will be to convey more than the content of the interviews and observations; it will be to convey the researcher's experience, as well as the mood and the environment. As Eisner suggests, the description encompasses a portrayal of all aspects of the school ecology (Eisner, 1998). In this research, I use description to portray elements of identity and integrity, including the multiple aspects of the school ecology.

The interpretation dimension provides an elucidation of the description—the data. "To interpret is to place in context, to explain, to unwrap, to explicate" (Eisner, 1998, p. 97). Fulfilling the task of this second dimension almost always involves sense-making over multiple occurrences; it involves seeing patterns. It is important to be attentive to

the data and avoid self-selecting interpretations that only corroborate the proposed theories (Eisner, 1998). While the description for this research will focus on all aspects of the school ecology, the interpretation will illuminate the school identity by clarifying how the school, either explicitly or implicitly, translates the life philosophy into their educational principles. The interpretation dimension for this study is primarily explored through the representation of the school ecology through a particular art form. It will be presented hand in hand with the descriptive dimension to elucidate the school's identity and/or integrity processes.

The third dimension, evaluation, requires researcher judgment of whether what is observed is miseducational, noneducational, or educational (Eisner, 1998). Additionally, a "personally referenced evaluation" (p. 102) is distinguished as the most valuable (Eisner, 1998). This evaluation assesses the topic of the research against itself or its own criteria, rather than a standard set of criteria (Eisner, 1998). In this study, I will use the evaluation component of educational criticism to assess whether there is or isn't consciousness of the identity and integrity processes of the school.

The final dimension of educational criticism is thematics (Eisner, 1998). Eisner describes this dimension as "identifying the recurring messages that pervade the situation about which the critic writes . . . the dominant features of the situation" (p. 104). In other words, the thematic dimension is meant to identify patterns that the researcher finds among the various settings of the study. In this study the "dominant features" (Eisner, 1998, p. 104) refers to the common characteristics of authenticity. Thus, in the thematics

dimension I highlight the characteristics of authenticity that are evident across settings, in addition to the associated benefits or hindrances that exist.

Research Questions

In this study I will investigate three philosophically inspired schools to understand how the life philosophy on which they are based informs their identity and integrity. I look for congruence or incongruence in identity and integrity. I then research any evidence of consistent characteristics of authenticity, both positive and negative, across sites. My research questions are as follows:

1. To what extent do school administration, faculty, and staff engage in conscious discussion on topics that address the school identity process? In other words, how effectively do administration, faculty, and staff at each school attend to establishing core educational principles from the foundational life philosophy?

2. To what extent do school administration, faculty, and staff make conscious decisions about the school ecology that are informed by the school identity? In other words, how effectively do administration, faculty, and staff at each school attend to developing the school ecology from the core educational principles?

3. What characteristics of authenticity exist across all school settings?

Study Design

Participants.

To explore characteristics of authenticity in educational settings I sought to identify unique school settings that have consciously worked with a life philosophy as their foundational identity. Through my personal practice of Nichiren Buddhism I was

aware of Soka education based on the principles of humanism. Through my work in Waldorf education I was aware of Waldorf schools based on anthroposophy. This knowledge allowed me to use criterion sampling to identify specific philosophically inspired schools (Creswell, 2013). I utilized convenience sampling to narrow down the possibilities to English language only schools or programs (Creswell, 2013). And to address the concern that the potential sites may be too similar in their intentions, structure, curriculum, pedagogy, or evaluative realms, I utilized purposeful maximum variation to identify three unique settings—on different continents, catering to different ages, with different intentions and subsequent realms of school ecology (Creswell, 2013; Eisner, 2005).

The three philosophically inspired program sites for the research study offered unique settings. One is based upon the Soka model, another from the Waldorf education model, and the third is its own model based on spiritual science. The one Soka school where I conducted research for this study is in Asia and is an English language undergraduate program at a university. The other two schools are based on anthroposophy and spiritual science, but they are on different continents and cater to differing ages, their student bodies are significantly different, they have unique identities from each other, and they have correspondingly unique school ecologies. My research at the spiritual science based program was at a school located in Europe for young adults, 16-25, who are on the autism spectrum or have special needs. The research at the Waldorf school took place at a K-12 independent school in the United States.

Asian Soka school. The Soka program where I conducted the research is at a University in Asia with an English language program. The school, the University for the Creation of Value[6] (UCV), is a private liberal arts university located in Japan. It was founded in the early 1970s and has grown to eight undergraduate departments and four graduate schools with an enrollment of just over 8,000 students. Approximately 6% of students at the University are enrolled as graduate students. The president of the Soka Gakkai International[7], Daisaku Ikeda, founded the University and the approximate dozen Soka schools that exist in Japan, Malaysia, Hong Kong, Singapore, Brazil, South Korea, and the United States (Daisaku Ikeda Website Committee, 2014). The University recently established a new department—an undergraduate program in international studies—conducted completely in English. I focused my research on this program, in its second year of operation and led by an American dean—the first foreign and first female dean at the University.

American Waldorf school. The Waldorf school, City Waldorf School (CWS), where I conducted research is an independent K-12 school in the United States, in a city with a population of less than 1,000,000. The school, which was founded in the early 1970s, is located in a well-to-do urban neighborhood not far from one of the city's private liberal arts colleges. The school, with approximately 300 students, is an accredited member of the Association of Waldorf Schools of North America. The school recently

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[6] All school and individual names are pseudonyms.

[7] The Soka Gakkai International (SGI) is an international lay Buddhist organization with 12 million members in over 190 countries and territories (Soka Gakkai International, 2015).

moved to a new campus at the site of a former public school, and they now have a much

larger facility with a full gym and an outdoor field.

European spiritual science based school. The third school where I conducted

research, which is based on Steiner's spiritual science, has five sites, each serving a

slightly different student-age population—from age 7 to adult—but with a common focus

on serving the needs of individuals with significant learning disabilities. The school, the

Kingdoms of Nature School, was opened in the early 1980s and is inspired by the

teachings of Rudolf Steiner and two other leading thinkers and social activists of the

1800s. The primary site of my research, Smithy Bog, is the main campus in a rural area

of the United Kingdom. It serves students aged 16-25 and offers both day and residential

programs. Each program focuses on the animal, plant, and mineral kingdoms, meaning

that the sites incorporate activities that include animal husbandry (animal kingdom),

agricultural (plant kingdom), and glass and metalwork (mineral kingdom). Many of the

students being served by the school are identified as being on the autism spectrum.

Data collection.

The study's data collection methods included observation, interviews, and

document review. In addition to conducting interviews and engaging in observations at

the site, I reviewed documents before, during, and after each site visit. I immersed

myself for the equivalent of three weeks at each setting. I observed in teacher-led

instructional settings—including indoor and outdoor classroom environments, office and

faculty settings, and various school meetings that included administrative staff and

faculty. I focused my interviews on faculty and staff. The document reviews include

each school's public material, including: brochures, handbooks, and websites; and internal documents including handbooks, self-study or accreditation material, and meeting minutes. I conducted comprehensive research through the use of these three types of data.

All data collection methods were collected and stored according to University of Denver IRB protocol and any site-specific protocol. At the end of each day, week, and site visit of data collection I organized the data in a manner that met all IRB protocol while being conducive to the task of data coding and presentation of data in Chapters 4 and 5.

Interviews. I conducted semi-structured interviews for this research (Creswell, 2013) with a minimum of 50% of the number of full time equivalent employees—in a private setting. I chose this percentage to balance a viable number of interviews while also working to ensure a broad enough spectrum of participants to get intentions that represented the program overall rather than just a few participants. The interviews took place over the course of my time at each research location to allow me to observe in between interviews. At both University for the Creative of Value and City Waldorf School I was provided with a list of department or school names, roles, and email contacts. I then emailed individuals directly, requesting voluntary, anonymous, and confidential participation. At Kingdoms of Nature School, the interviews were scheduled in advance to accommodate tight schedules. During these interviews I was attentive to the IRB protocol to ensure voluntary participation by offering to sit for the interview period without engaging in the interview, to honor the confidentiality, anonymity, and

voluntary IRB and ethical expectations. Participants included individuals in key

leadership positions, faculty, and staff, and interviewees with a range of experience from

a few days to many decades. Since the research was focused on the characteristics of

authenticity as experienced by administration, faculty, and staff, the interviewees were all

faculty and staff.

I conducted between 15-26 interviews at each school during my site visits and I

requested permission to audio record during each interview. Following IRB protocol,

participation in an interview was voluntary, confidential, and anonymous. At the

University I conducted 15 interviews, representing 80% of the staff and 65% of the

faculty. Of the faculty, there was a cross section of brand new faculty, faculty who had

been at the University since the founding of the program, and faculty who had been at the

University for several decades. Thirty-six percent of the faculty interviewees were

practitioners of Nichiren Buddhism, 100% of the staff interviewees were practitioners.

Most notable was that while the Japanese faculty made up nearly 50% of the faculty, less

than 10% of my faculty interviewees were Japanese. While I would have liked to have

had a more representative nationality sampling, the data I did collect was valuable, and

the choices to not participate also provided some data for interpretation. At City Waldorf

School I conducted 26 interviews, just over 50% of the full time equivalent number of

faculty and staff. The school employs 43 full time employees and 24 part time

employees, for a total of 51.6 full time equivalents. The interviewees included 53% of

the administrative staff, 45% of the early childhood faculty, 48% of the grades lead and

support faculty, and 40% of the high school faculty[8]. Nearly all of the interviewees were

full time and there was a strong representation from individuals in key lead positions of

the school—whether administrative or faculty, at all grade levels. Individuals ranged

from one year of experience at the school to individuals who had been at the school since

its founding. At both the University and City Waldorf School, establishing the program

boundaries was obvious, based on the nature of the setting. This proved to be more

difficult at Kingdoms school, which encompasses multiple campuses and employs

hundreds of individuals. In order to establish a viable scope for the research, I worked

with Kingdoms school staff in advance of the data collection. Collectively we

determined that my research would be limited to one location, and that the boundaries of

the research would be the Smithy Bog Land Trust (SBLT), the part of the organization

responsible for the mission and values. The Land Trust has 17 employees, with 10

individuals focused on the mission and values. The others support the organization

through financial, legal, or administrative expertise. I conducted a total of 19 interviews,

9 of them with the Land Trust, who are responsible for the research and training of the

mission and values. The other interviews were with individuals representative of the

touchstones of the student experience: admissions, counselors, and coaches. Six of the

remaining 10 interviewees self-identified as having a strong connection with the

foundational philosophy and were able to speak about intentions in more depth. Through

this make-up of interviewees I was able to hear from more than 50% of those responsible,

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[8] These percentages are based on the number of individuals participating in the
interviews, rather than percentages based on full time equivalents, which would have
been more difficult to calculate.

organizationally, for the mission and values living in the normative environment and pedagogical program, while also hearing some perspective from those dealing directly with students. The broader number of interviewees offered important insights into the intentions of each of the programs.

These interviews helped me explore answers to the research questions, informing both the identity and integrity processes along with characteristics of authenticity. I created interview protocols I used to conduct each interview, and recorded the appropriate information—place, interviewee, etc. for each transcription (see Appendix E1). The interview protocol was informed by the research questions, with the assumption that faculty and staff at philosophically inspired schools had at least an intuitive understanding of the concepts of identity, integrity, and authenticity as described in this study. I found that some interviewees did not recognize the nuance of educational principles as establishing identity and practices as establishing integrity, so I had to provide additional clarity sometimes. Asking interviewees to describe how their own activities in the school were informed by the philosophy helped address this lack of distinction.

Interview transcriptions were literal to the fullest extent possible. In instances where direct quotes from interviews are used in this research I employed ellipses to indicate omission of text and brackets to indicate pauses, laughter, or other relevant contextual clues. Interviewee mannerisms such as yeah, hmm, and repetition were generally included in the first few sentences, and then eliminated for ease of reading unless they conveyed a particular mood important to express. Italicized words represent

emphasis on the part of the speaker. Direct quotes were used when an interviewee's words and sentiments were the best or a representative expression of an idea or point being conveyed.

Observations. I spent the equivalent of three weeks at each site. At each location, I lived on or near campus and immersed myself in the community. I observed student experiences (classrooms and student activities) and faculty and administrative meetings. I conducted non-participant observations in settings with students, faculty, and staff, and very limited participant observation in faculty and administrative settings (Creswell, 2013). At each setting I worked with school leadership to establish appropriate communication expectations with faculty and staff and, as needed, students. I fulfilled these expectations in a legal and ethical manner according to the University of Denver IRB protocol, on site IRB protocol, and my own values. This allowed me to respond to individual queries about my presence while I was on site in a way appropriate to all parties involved. Through non-participant observation of student settings, I witnessed demonstrations of congruence or incongruence between the school's educational principles and their practices. This was especially informative to the descriptive, evaluative, and thematic components of this educational criticism research. As a potential participant observer in faculty and administrative settings, I was open to participation at the request of the group. Unless invited I did not participate in any of the discussions that I attended; my default attendance was as a non-participant observer. There were only two or three occasions when I was a participant observer. Being present in these meetings offered me the opportunity to gain insight into the school's intentions,

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any unarticulated intentions in practice, and the school's consistency between these intentions and their intended practices. Prior to visiting each site, I requested student and faculty schedules so that I could plan how to spend each day and when to observe various settings. Since the observations helped answer my research questions, primarily informing my understanding of each school's intended integrity processes—how the core educational principles inform the intended school ecology—and characteristics of authenticity, I identified observation opportunities that provided insight into each aspect of intended school ecology. The observations provided great insight into the intended structural and pedagogical aspects of the school ecology, among other aspects.

The observations were recorded through various means. I took written notes during observations. Anticipating a preference for no note taking in the presence of students at some of the sites, I had supplies for taking audio and written notes available for documentation immediately following these experiences. After each observation where I did not take notes during the observation, I audio recorded my overall thoughts and any points that seem salient. Depending on the location and preferences of the individuals at the sites, I recorded my field notes on paper or digitally, on a laptop. I planned to utilize a traditional observation protocol (see Appendix E2) that would allow me to categorize specific observations as congruent or incongruent between the school's intentions and Eisner's intentional, structural, curricular, pedagogical, and evaluative realms (Eisner, 2005). At the first research site I quickly identified that Eisner's ecology (2005) is not the framework for integrity to their educational principles so I forwent the traditional observation protocol. Since Eisner's structure of the school ecology did not

always apply, I utilized the descriptive and interpretative sections of Chapter 4 to present the specific ecology I observed at each setting.

Document review. I conducted document review before, during, and after each of my three site visits. Document review included school promotion material, such as websites, brochures, and other literature; administrative; and program documentation. Administrative and program documentation included material such as handbooks, unidentifiable student work, and program descriptions. The document review provided insight into my research questions and my interest in understanding both the identity and intended integrity processes and characteristics of authenticity. For the identity process, I reviewed material that addresses the philosophy and the educational principles that form the school's identity—the mission and/or philosophy statements, accreditation paperwork, and school association membership information[9]. For the integrity process, I reviewed material for indications of the intentions of various program aspects, or not, in the school ecology—school handbooks, student records, and program descriptions.

Data analysis.

There are three frameworks to the study that I planned to work with to analyze the concept of school authenticity. The first framework—the school identity framework—demonstrates why I focused on philosophically inspired schools. It describes how the depth of the foundational identity can provide a more robust meaning behind the identity and intended integrity of a school. This framework is built on Altman and Taylor's (1973) social penetration research. The second framework—school integrity

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[9] For example, any stated philosophical principles of Associations for which the sites are members.

framework—is based on Eisner's (2005) ecology of school reform. And the third framework—characteristics of authenticity framework—utilizes research on authenticity as its basis.

    School identity framework. To understand the process of establishing school identity, I analyzed the data utilizing a framework of understanding the school's core educational principles as developed from its foundational identity. I used variations of the idea of the onion model (see Appendix A1) to establish the concept of foundational identity (Altman & Taylor, 1973; Dilts, 1990; Korthagen, 2004). Altman and Taylor (1973) contend that human relationships deepen between individuals as interpersonal communication transitions from a more superficial state to one with more intimacy, one with more depth and breadth. Sometimes referred to as the onion model, social penetration research establishes that there are striations, layers, or complexities that can unfold and deepen a relationship, and that this is similar to the intensity of removing the layers of onions as one gets closer to the core (Altman & Taylor, 1973). In the Core Reflection approach, the onion model represents the idea of aligning an individual's inner beliefs and outer actions (Korthagen, 2004). This also reflects the importance of a greater depth of understanding of oneself in order to have behaviors consistent with these values. In this study, I used the onion theory to establish the significance of a life philosophy as a foundational identity. Understanding a school's foundational identity is the basis for recognizing a school's identity, as deeper foundational identities create the possibility for a deeper connection between beliefs and educational principles.

A school's foundational identity can vary with regard to depth; for example, foundational identities based on constructivist and pragmatist educational philosophies represent greater depth than an educational mission statement that does not have philosophical foundations. Moving from the broadest to the narrowest, I systemized a school's foundational identity as follows: life philosophy, educational philosophy, educational theory or curriculum, pedagogy theory or objectives, and then mission statement and vision. Historically, many leading thinkers and educators have addressed education from the various levels of foundational identity without articulating a value ranking of foundation types. At the philosophical level, a few of the key historical figures include Buddha, Confucius, Plato, and Locke. From these philosophers and others, a few educational models have been established. More specifically, there is a significant range of literature on educational philosophies (Dewey, 1934; Schwab, 1978), educational theories (Eisner, 2005; Noddings, 2005), curriculum or pedagogical theories (Ingman, 2013; Moroye, 2007; Tyler, 1949), and other theories and ideas for improving education (Ayers, 2001; Banks, 1994). The topic of foundational identities as living values in schools could use more exploration. Progressive schools, based on John Dewey's ideas, have been in existence—in greater and smaller numbers—in recent decades. Montessori schools, based on the educational philosophy of Maria Montessori, have been in existence since she founded them over 100 years ago. A few of the major theories that have influenced education in important, but less all-school encompassing ways include: behaviorism, the theory of multiple intelligences, and Piaget's model of developmental stages. Curriculum theories, such as arts-integrated education, and those

who are advocates for objectives based education, such as Ralph Tyler (1949) have also had an impact of educational practices. And it is schools based on a specific mission, vision, or goal—likely the largest foundational identity category—that have had the most impact on school ecology. These schools vary from STEM and STEAM schools to KIPP and college prep schools. While there are countless other educators, theories, and school models, I believe they would fall within a range on this spectrum of foundational levels. There is no existing taxonomy, classification, striation, or hierarchical systemization for developing, measuring, or ranking the depth of a school's foundational identity. My goal at this point is not to strive for an exact agreement on the order, but to establish that the greater the depth and breadth of the foundation, the greater the potential for this foundation to penetrate the school identity.

By considering the concept of foundational identity inspired by the onion model (Altman & Taylor, 1973; Korthagen, 2004), I established a framework I used to describe each school's process of identity development (see Appendix A2). As Palmer (1998) suggests, it is important to understand identity as an iterative process that encompasses understanding one's beliefs, navigating the realities of life and one's experiences, and then living an undivided life. Palmer's process of identity development also incorporates integrity; however, I created two separate processes to account for the differences between individual identity development and organizational identity development. Although the process of identity development happens internally within an individual, when multiple individuals are involved, the processes are more complicated. These

differences necessitated more explicit processes for establishing school principles (identity) and practices (integrity).

　　　　School integrity framework.　Integrity is the term I used to identify congruence between educational principles (established in the identity development process) and intended school practices, or the intended school ecology. I proposed a framework to analyze the data based on Eisner's (2005) ecology of school reform to establish a way of assessing the extent of congruence between educational principles and school practices. Although I found that this framework did not apply very well, or at all, in the various settings, it is helpful to have an understanding of the concept. Eisner identifies the importance of having congruent practices across all five dimensions of school— intentions, structure, curricular, pedagogical, and evaluative—in order for reform to be effective (Eisner, 2005).

　　　　Eisner (2005) states that the first realm, intentions, establishes direction and priority for the other areas of the school. He further clarifies that the intentional realm of school ecology refers to the aims or purpose on both a broad and specific level. For example, this realm includes the intentions of the school overall, or the intentions of a specific discipline, or a lesson plan. In the second realm, the structural realm, Eisner refers to how the disciplines, the day, and the individuals are organized. Eisner is not advocating for a specific structure, but simply states that the various structures that comprise a school need to be considered. The disciplines, or subject areas, can be addressed in many ways: in set "periods," extended blocks, stand-alone or interdisciplinary subjects, integrated with the arts, or in a myriad of ways. Similarly, the

day can be structured in "periods;" "double-periods" on a daily, weekly, or monthly

schedule; or in other less traditional formats. Finally, Eisner speaks of the dual nature of

administration versus classroom teachers. He suggests that these realms can and may be

adjusted, depending on the foundation or school reform (Eisner, 2005).

In addressing the curricular dimension, Eisner (2005) refers to the content, the

methods used to bring the content, and the organization of the content. The pedagogical

realm refers to the operational curriculum; the practices. Eisner identifies the need to

provide continued training for teachers, research opportunities, and other professional

development experiences in order to understand how to effectively implement the

curriculum. Finally, Eisner addresses the evaluative realm. As in the other four realms,

Eisner casts a wide net in his meaning of evaluation. While he includes evaluation of

students, he also addresses evaluation of teachers and curriculum. Eisner advocates for

deep consideration of evaluations, particularly in response to the common utilization of

high-stakes standardized tests**.** Eisner's ecology of school reform is the intended

framework for establishing a whole picture of the school: the school ecology (see

Appendix B1). In practice this intended framework did not apply for all of the research

settings. One setting in particular relies primarily on the school community, on people, to

ensure congruence in practice with the educational principles. This additional framework

is described and explored in further detail in Chapters 4 and 5.

Understanding a school's intended ecology is the basis for recognizing its

integrity, as it highlights congruence or incongruence between the educational principles

and the intended school practices. This study considers all five realms of school ecology,

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as applicable, and the specific school ecology as is uniquely established at each setting. As Nietzsche says, "the more affects we allow to speak about one thing, the more eyes, different eyes, we can use to observe one thing, the more complete will our 'concept' of this thing, our 'objectivity' be." (Lindholm, 2008, p. 2).

In trying to both understand and demonstrate whether or not integrity exists, I found it most helpful to incorporate interview excerpts and many observations in the descriptive aspect of this research. The rationale was not to propose operational integrity, but rather to provide examples of intentional integrity as described in interviews, meeting observations, and document reviews. I chose to conduct interviews with a broad representation of faculty rather than multiple in depth interviews with fewer faculty. I did not always have enough time to go into depth in the interviews when asking for examples of integrity. While the breadth allowed me to explore faculty-wide intentions, it was more difficult to go into depth. This was confirmed by faculty, some of whom approached me several days after an interview expressing that additional thoughts and examples came to them after the interview was over.

Characteristics of authenticity framework. This framework established the concept of authenticity as a relative term, one that describes an active process of establishing identity and integrity consciously in a school. By looking for characteristics of authenticity across school settings and philosophies, the premise was that there are potentially universal characteristics that are possible or likely to manifest because the school is authentic, regardless of the philosophical inspiration. Therefore, it was important to research what, if any, characteristics of authenticity are prevalent in

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authentic school settings, whether they manifest as positive or negative characteristics. Rather than start from scratch, I used the literature to articulate some believed positive and negative aspects in advance and look for evidence in my data analysis. As identified in Chapter 2, this framework was based on existing literature on characteristics of authenticity. This framework represented characteristics of authenticity in individuals and groups in various settings—the cultural, political, and economic sphere. These characteristics are a jumping off point for analyzing data; however, I recognized that other characteristics might emerge during data analysis. Through the research I looked for evidence of known characteristics of authenticity, as well as other previously unidentified characteristics that represent authentic school settings.

Working with Palmer's (1998) stages of development, and incorporating existing literature, I used this framework to identity whether these characteristics of authenticity exist, or not, in the settings that are identified in this study. Any obvious disadvantages or detrimental impacts of negative qualities were noted in the research findings. Based on the literature some notable critiques of narcissism come from Christopher Lasch and Theodor Adorno (Braman, 2008). I also explored other characteristics that are not documented here.

Overall data analysis. Here I expand upon the chronological data analysis process described in Chapter 1. During my time at each site I constantly lived with the data. At each site I was surprised by the interview data—by some of the identified principles and the consistency of responses. I naturally thought about comments from one interview during other interviews or during administrative or class observations. I

allowed these thoughts to ruminate throughout my visits. I also began to write vignettes, in addition to my notes, to remember what I observed and experienced. After I completed each site visit, I began to review my interviews and observation notes and collate the vignettes in an order that I think represents the setting's identity and integrity. After all of the interviews at a particular site were transcribed, I coded the data I collected through an iterative process. In my review of the transcriptions I was attentive to any false or inaccurate understandings that I may have attributed to the data through my internal processing. I found that the more intuitive processing of data is completely congruent with the literal data coding. I began to identify what I believed to be characteristics of authenticity specific to each site. As the data collection continued from one setting to the next, I added, modified, combined, or removed characteristics of authenticity so that what remained was an accurate representation of themes. I conducted a comprehensive review of the data, similar to what is described above, several times after all of the site visits and data analysis were complete.

As stated above, to analyze the intended school ecology, I began the research with the framework of Eisner's five dimensional structure (1998) for educational connoisseurship in mind. I intended to analyze the intentions, structure, curricular, pedagogical, and evaluative aspects, using his four dimensional structure (1998) for educational criticism—description, interpretation, evaluation, and thematics—to demonstrate congruence or incongruence with the identified principles established from the foundational identity. Early at my first data collection site I realized that the five dimensional structure was not representative of this location's school ecology. I

discarded this perspective of a school ecology and observed to see what would emerge. What emerged at each location is presented through a particular artistic form in the descriptive and interpretive aspects presented in Chapter 4. While the four educational criticism dimensions are identified here as separate facets of the research methodology, Eisner (1998) articulates that they are not discrete entities, and that the researcher's expertise guides how each facet will be presented in the study. The connoisseurship and research of the first two questions is presented in the analysis through the descriptive and interpretive aspects of the criticism in Chapter 4, while the evaluation and thematics aspects address the later two research questions in Chapter 5. The evaluative portion assesses the level of congruence between the identity and integrity processes in each site, while also beginning to address research question number three. The thematics portion of the Chapter 5 fully addresses research question three by establishing evidence for characteristics of authenticity. The final component of Chapter 5 also addresses the implications of this research in the broader field of education. Further details of how the analysis is structured are described in Chapter 3.

Limitations of the Study

There are various boundaries and limitations of this study, from a research and researcher perspective. In this section, I address the boundaries and limitations of the research from a conceptual perspective. Researcher bias is presented in the section below entitled "About the Researcher."

From a research perspective, the boundaries of the study are important to articulate and are sometimes limitations. One boundary is that this study focuses on two

educational models that inform three schools, both models having a life philosophy as an 'identity' foundation. Research on additional models, including those based on educational philosophies or theories, would provide further understanding of characteristics of authenticity in school settings. Another boundary is my focus on intended and operational programs[10]. Further studies on the received program would also deepen the understanding of characteristics of authenticity in school settings. A final boundary is that all three of my research settings are independent, non-profit school environments. This boundary was intentionally created to maximize the understanding of characteristics of authenticity. The independent settings maximize the possibility of establishing a school ecology established through decisions made by the school, rather than external bodies, such as school boards or districts, because these external requirements may result in comprises to the school's identity or integrity. No doubt each setting has to prioritize what they are able to offer, but knowing that each school set its own priorities helps to better assess identity, integrity, and characteristics of authenticity. In addition to these boundaries, there are limitations for this particular research.

One limitation of the study is time. To answer the first question in the most robust manner—how the educational principles are established—would require a full year or more, full-time, at each site. In particular, it would be answered even more fully if the research were conducted at the inception of the program. While I was not able to

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[10] The terms intended, operational, and received are typically used to describe types of curriculum. I expand these terms to programs based Eisner's (2005) idea of the ecology of a school or program.

conduct the research in either manner described above, I am able to understand how and to what extent the administration, faculty, and staff established the core principles.

A second limitation of this study is language. The primary sources for both life philosophies are from non-English speakers. Steiner's work was originally presented in German and is only available in English as a translation, some of which was done nearly 100 years ago. I utilize the most recent English translation available for the purposes of this research. This may influence the interpretation, but it also offers the most accurate picture of how Steiner's teachings are being used by schools. Nichiren and Ikeda's work was and is originally available in Japanese and is only available in English as a translation. Again, the most recent English translations are used to provide the best insight into how these teachings are being interpreted by schools.

A third limitation is that each site is on a different continent and the cultural influences may not be completely transparent. Two of the schools are on culturally Western continents, offer programs in English, are in English speaking countries, and stem from the same life philosophy. These similarities will help temper the cultural influence. The third site is in Japan; an Eastern country yet one of the most westernized of Eastern nations. The philosophy on which the Soka school is based, while ancient, has established a very wide appeal, as evidenced by the incredibly diverse population of practitioners—including individuals across the spectrum of age, nationality, gender, race, gender-identity, sexual preference, or any other categorization we humans can create.

A fourth major limitation is that each site represents a different level of education. One site offers academic programs for grades preK-12, another for adolescents and

young adults, and the third is an undergraduate program. This study focuses on the

intended and operational aspects of each program, which should reduce the impact of this

particular limitation.

Despite the identified boundaries and limitations, the study can provide great

insight into how any school can by clear about their identity, have as much integrity as

possible, and thus benefit from characteristics of authenticity.

About the Researcher

In my late 20s, I went through what I call an existential identity crisis.   I realized

that my inner values and outer actions were not congruent. It was a painful and treasured

time in my human development when I consciously worked to become true to myself. I

disliked my work, did not respect many of my colleagues, and treated people with

disdain. I often cried on my way to and from work. I felt miserable and ashamed of my

behavior. A former boss, whom I respected deeply, taught me about Nichiren Buddhism.

As I began chanting I saw the lack of congruence between the inner picture of who I

wanted to be and my outer conduct—and I felt empowered to be able to bring these

aspects of myself into alignment. Part of this process involved honesty with my

parents—letting them know about my Buddhist practice despite my fear that I would

disappoint them. While the endeavor of self-transformation is truly a life-long activity, in

time I felt confident about who I was and how I could propel my life forward while living

my life based on my values. This was and continues to be a challenging exercise; the

rewards far outweigh the struggles of perseverance. If nothing else, my efforts are worth

the inner peace of living a life where identity and integrity meet, as Parker Palmer (1998) describes.

My ability to make progress on this path of self-development was enriched by my practice of Nichiren Buddhism. It provided a foundation, a life philosophy, on which I viewed the world, and a foundation for my identity. This identity is not that I am a Buddhist (although I am); first and foremost I am a human being with a unique mission to contribute to the world. In other words, the philosophy helped inform my principles, which in turn helped inform my identity. In turn, as I live, have thoughts, speak, and take action in the world, I can assess if these actions are congruent with values I hold, and thus assess my own integrity. My hope is that I am an authentic human being, that my identity and integrity meet.

I have expressed that my identity is very much informed by nearly 20 years of actively practicing Nichiren Buddhism. One aspect of how I take action in the world is through my work in Waldorf education. I was a class teacher at a Waldorf school for eight years, looping with and teaching the same group of children from grades one through eight. I also worked in admissions at two Waldorf schools and currently work as the Executive Director of Membership for the Association of Waldorf Schools of North America. As part of my responsibilities, I work with Waldorf colleagues from across the continent in clarifying the identity and integrity of Waldorf schools in North America. Collectively we work with educational principles to which all Association member schools hold themselves accountable, along with a self-study/peer review process addressing integrity. It may be clear to the reader that my work informs my research

interests and that my research interests inform my work. And yet how can this passion be transformed from bias into something that creates value in the world of education?

My interest in this research came as a result of the impact of my journey of self-development and the value it created in my life. A core component of this self-development has been having a framework for my growth, a grounded philosophy upon which my beliefs have developed, and a way of living that allows my beliefs to inform my intentions and how I engage with the world. As I immersed myself in the field of education I began to consider the multitude of problems and challenges in education and wondered if a similar framework could be applied in order to cultivate a school environment that could best fulfill its intentions and stay true to its principles.

As I became more involved in Nichiren Buddhism and Waldorf education, I wondered how they were alike and how they differed. For my Masters thesis I explored whether the process Steiner used to establish education—from a view of the evolution of the cosmos to the evolution of the earth to the evolution of the human being—could be replicated as a way to establish a Soka curriculum. As I researched this topic I realized one day that this same process would not apply in trying to understand what Soka education could look like. I recall my heading dropping forward, my chin resting on my chest, and thinking 'I need to get my PhD to answer my question'. This was in February of 2004. In the ensuing several years I searched for a doctorate program that I thought would help me answer the questions that I could not quite formulate. Then I entered the University of Denver PhD program in Curriculum and Instruction. I study, investigate, and try to unpack what I am truly trying to understand. As this process continues I can

see that while I am answering the questions I sought answers for, new questions continue to emerge.

Chapter Four: Descriptions and Interpretations of Philosophically Inspired Schools

In this chapter I provide both descriptive and interpretive aspects of philosophically inspired schools or programs. I intend to provide a rich and vivid description that offers the reader both a tangible and a visceral understanding or experience of each setting. The interpretive aspects are also offered here because of the nature of the research. The focus on philosophically inspired educational settings may result in seemingly mundane activities actually having deep significance for the participants. In order to present the essence of an event, both the descriptive and interpretive aspects are presented together.

These two aspects are addressed through the lens of the first two research questions, which ask how effectively administration, faculty, and staff attend to the establishment of the identity and integrity of the school. Prior to any data collection, I had imagined a very linear format for this chapter—a presentation of these components for each site by identity and then integrity—but the artificiality of this approach became evident early in the data collection phase of this research. Each school program does have educational principles that have been established through an identity process and each program does have practices that align with these educational principles. However, the manner in which schools establish principles and define school ecology varies. The result is that the relevance of Eisner's school ecology framework differs in each setting. I lived with the question of how to present this for months, and only when I began to

imagine a more uniquely representative framework for each site did the presentation of these aspects begin to form. Consistent with the modern notion of authenticity—which has as its foundation the concept of an entity establishing both its own identity and its manner of expressing integrity to this identity—this research adopts a distinctive way of expressing integrity to the identity of each school or program.

As declared in Chapter 3, I utilize the descriptive and interpretive components of educational criticism to answer my research questions 1 and 2. In hindsight I realize that questions of a philosophical nature get addressed not in the course of a few days or weeks, but over long periods of time—especially with programs already established. To experience focused attention on my first two questions would have required observations during the establishment of a philosophically inspired school rather than during its implementation. While some sites did discuss philosophical questions in meetings, rather than provide thick descriptions of meetings or interviews where identity and integrity are discussed, I use thick descriptions and interpretations to provide exemplars of identity and integrity at each location. Surprisingly to me, the emphasis on identity versus integrity varied significantly from site to site. Nevertheless, through my observations, interviews, and data collection I found rich data to address the questions on identity and integrity.

I spent three weeks at each of the sites. The first, the University for the Creation of Value, resides in Tokyo prefecture. The focus of the research at the University, the Worldwide Humanities Faculty (WHF), offers an English language program newly established several years ago. It accepts approximately 90 students each year in this

cohort based program, and at the time of my visit they were in the midst of the first

semester courses for the second class of students. The second, the City Waldorf School,

resides in the United States in a city with a population under 1,000,000. The school, over

40 years old, has a preK-12 grade program. The total enrollment exceeds 300 students

and my visit coincided with the beginning of the school year. The third site, the

Kingdoms of Nature School, resides in a rural area of the United Kingdom. My research

focused on the Smithy Bog program, with a student population of approximately 65

students. Each site has a unique identity and a unique manner in which it establishes

integrity. The following narrative offers descriptions and interpretations of my research

at each school.

Weaving a Tapestry at the University for the Creation of Value

> Each of us is working on our tapestry of life. We have been weaving this tapestry
> for hundreds of lifetimes. In weaving, the warp is made up of the threads that are
> lengthwise and represents the strength of the final product. The weft is made up
> of the threads that add the beauty of the final product, the tapestry. (Brantly, 2002,
> p. 181)

Tapestry, or weaving, an art form that has existed for millennia, thrives across

many cultures. Historically artists wove with natural fibers—wool, cotton, silk—but

today some also use synthetic fibers. They can depict anything the artist wishes to

convey, can be used as wall hangings or carpets, and may be functional—for warmth—or

decorative. The warp, the vertical lines, are the ones that hold the tension or the form of

the tapestry. The weft lines are horizontal, and create the picture. In the case of the

Faculty, the warp lines are the educational principles that have been established by the

University; they represent the outcome of the identity process. The weft lines represent

how various entities bring these principles to life; in other words, they represent the University's process of having integrity to the program's identity.

The faculty and staff connected with the program participate in weaving the tapestry based upon the identified educational principles of the University. These can be described within the context of care—care for the student, care for the world, and care for each other. They represent the warp—the strength of the tapestry. The weft—the beauty—is found in the behavior of the human beings and their integrity to the core educational principles through their intentions and actions. Like the warp of a tapestry completely covered by the weft, the educational principles provide strength and form while the individuals and the University deliver the beauty.

A weaver constructs a tapestry as she passes the shuttle through the shed[11]. Thus row-by-row the artist creates the tapestry. One can discover the artist's intention by observing as she constructs each row; another way involves revealing the various colors in the artwork and expressing their contribution to the piece overall. I use this latter method to describe the tapestry at the University. In other words, I present the establishment of the Faculty ecology through a presentation of each person's contribution to live the educational principles.

The loom.

The University for the Creation of Value resides on the outskirts of Tokyo, the largest city in the world. In Tokyo a passenger can ride the bus or train for two hours and literally only see cityscape, so the vast and serene campus offers quite a treasure. The

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[11] The space created by moving every other warp forward and the remaining ones move back.

University encompasses approximately 200 acres outside of the hustle and bustle of its

home city[12]. Large by Japanese standards, the campus size exceeds that of the Tokyo

Disneyland grounds. The city bus system offers the easiest access to the campus and

each of the three gated campus entrances house a bus stop. Despite my exhaustion and

jet lag from my plane, train, and automobile journey, I am struck by the beauty and

lushness of landscaping. Although I have missed the blossoming of the cherry trees, I

arrive in time to see the double blooming cherry trees in blossom. I'm not sure exactly

what this means, but the rows of pink and white blossoming trees, with pink carpets of

fallen blossoms surrounding them, are exquisite. Other features stand out to my

American eye—the extensive recycling options[13], the occasional absolutely ginormous

building, and the rows of students who stand cheering on the road, waving hand-crafted

posters.[14] I absorb this much on my first day on campus.

I set out on foot several times during my visit to explore the campus. Roughly

rectangular shaped, I notice the main gate positioned as if it at the bottom end of a

portrait-oriented property. When facing the front entrance, the art museum established by

the University Founder stands majestically on my left, across the street from the campus

property. I see two narrow roads on the campus, visible at the front entrance—one

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[12] By U.S. standards the city seems fairly large and thriving, however once one is familiar
with the Japanese public transportation system, it becomes obvious that a six-tracked
train station is relatively small.

[13] There are at least six different trash or recycling options, whose categories are not
exactly apparent to me, even with accompanying graphics.

[14] It is the beginning of the school year in Japan, so the student campus groups, which are
very strong at UCV, cheer and encourage students to join their groups.

leading onto campus, the other off—separated by a tree-lined median. On either side loom large concrete and stone buildings for the various Faculties[15], the Women's College, and the main 3,000-seat auditorium. Columns adorn the auditorium entrance, which sits back from the road beyond a square with a large fountain. Just past the auditorium a large area of natural growth forces pedestrians and cars to bear left past the building housing the original campus bookstore, a Subway restaurant, and several other student services. The road and sidewalk then bare right to another unfolding of Faculty buildings. These next grouping of buildings are not laid out as linearly. In the back half set of buildings I find International Commons and Premier Citadel. Newly completed and unbelievably large, International Commons serves as home to the Faculty, small and large classrooms, several dining options, study space, a small convenience store, and other student amenities within its twelve stories and two wings. The fairly small Faculty program accepts about 90 students per class. From the upper floor of Dean Julia's office I can see the west (back) half of the campus.

From this vantage point I can see the footbridge that crosses to the left to the gym, athletic field, and student athlete housing. Straight back rises Premier Citadel, and to the right stands the baseball diamond. The natural growth area that I bypassed to get to International Commons remains invisible from this vantage point. On another day I traverse this part of campus. The beautifully scenic area encompasses a lotus pond, water fowl, and lush greenery of all kinds. The tall trees create a canopy that offers shade and a sense of protection and the small bamboo grove seems exotic to me. Paths lead to some

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[15] At UCV they use the British terms of Faculty, which is equivalent to the U.S. term of Department.

student dorms and other small campus buildings. The several times I find myself traversing this part of campus I rarely see anyone and come to experience it as a real reprieve from the hustle and bustle so dominant in Tokyo. At the back of the campus are a few more Faculty buildings and the guest housing for visiting faculty and guests. From the guest housing building, where I stay, a side road leads to the third gate/bus stop. The road descends down a small hill and the landscaping of flowering bush after flowering bush covers the inner embankment. Each day as I walk to and fro my housing I am struck by the growing number of dark and light pink blossoms that burst from the lush green bushes. I never tire of the sight and each time I walk by the view takes my breath away.

The specific focus of the research—the Worldwide Humanities Faculty (FWH)—begins its second year during my visit. In this bachelor's degree program approximately 90 students enter each year as a cohort. The four-year program includes the following coursework schedule: a first semester focusing on English proficiency and cross-cultural courses, a second year including study abroad at one of five universities in an English speaking country, a following year focusing on enhancing interdisciplinary study, a final year and a half incorporating research and inquiry into greater specialization. Professors conduct the vast majority of courses in English and other than selecting a specialization of history and culture, international relations and politics, or economics and business, students choose few elective courses. The faculty, staff, and students at the University hold this program in high regard.

The warp.

The fruits of the identity process are the three primary educational principles of care for the student, care for the world, and care for each other. When asked about the program's core educational principles derived from the philosophy, faculty and staff consistently emphasize the impulse to be student-centered as the primary principle held by both the University and the program. Through the engaging dialogue that took place during the interviews, it became evident that this phrase, while commonly and consistently shared among colleagues, did not do justice to the intention. Discussing the deeper meaning of student-centered, one faculty member mentioned Nel Noddings' idea of care, and I immediately recognized that the depth behind Noddings' concept of care represents the depth meant by faculty and staff when they use the phrase 'student-centered'. Professors most commonly described the second principle, care for the world, as the goal of global citizenship. The term has multiple meanings and the lens may be global, economic, multicultural, or peace-focused (Fujikane, 2003; Snider, Reysen, & Katzarska-Miller, 2013), depending on the setting. Evident in many ways, the University weaves the latter meaning of the term. Apparent through the language and behavior of all whom I encounter, the third principle, caring for others, corresponds to the Buddhist concept of respecting the dignity of life. The following descriptive and interpretive aspects demonstrate some structural, curricular, pedagogical, and evaluative integrity, but highlight the emphasis on the individual's integrity to the program's identity (see Appendix G1).

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The Founder cares.

One demonstration of integrity to the educational principles can be understood through the Founder. The University was founded by Daisaku Ikeda based on the principles of humanistic education. The four-year, secular, liberal arts university calls Japan home. From all outward appearances the connection to Buddhism exists through the Founder who serves as president of the lay Buddhist organization the Soka Gakkai International (SGI). One way the University expresses the distinction between itself as an educational institution versus a faith center exists in the way individuals refer to Ikeda. On campus the staff and faculty refer to him as the Founder. This contrasts from the manner in which a Japanese Soka Gakkai[16] member would refer to him—Ikeda Sensei— or an American SGI-USA member would refer to him—President Ikeda. Individuals consciously choose either Founder or Dr. Ikeda. SGI member faculty and staff very conscientiously use the term founder, especially in the presence of non-Buddhist faculty members.

However, upon closer examination, a strong undercurrent exists of the principles of humanism based on Buddhism, Nichiren Buddhism specifically, at the University. Ikeda dedicates his life to the happiness and revolution of each person through the spread of Nichiren Buddhism and his time to activities devoted to peace, culture, and education. Minus explicit Buddhist references, his speeches and addresses to the University community members are consistent with humanism as understood in Nichiren Buddhism.

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[16] The Soka Gakkai is a Japanese Buddhist organization. Daisaku Ikeda was the third president of this organization and is the current president of the umbrella organization— the Soka Gakkai International (SGI).

Virtually all staff and students, and some faculty members, are members of the SGI. This means that even without the explicit faith references community members easily absorb his educational guidance as faith encouragement and experience University endeavors as faith activities, or at least experience them through the lens of faith.

However, the University describes its foundational identity as that of humanistic education rather than the Buddhist philosophy of humanism. They have sound reason—both Ikeda and the Soka Gakkai[17] organization have been criticized and maligned throughout Japan (Gamble & Watanabe, 2004; Lewis, 2004/2005; McLaughlin, 2009). The University demonstrates great sensitivity towards respecting the privacy and freedom of religious choice and practice of faculty members. Acknowledging the influence of Nichiren Buddhism helps one best understand the commitment to care—for students, the world, and others.

A student mentor.

Motoko, an alumni staff member, reminisces fondly about her first encounter with the Founder, when she attended the opening ceremony as a new undergraduate student.

> The first encounter I had with Sensei was… sitting in the auditorium [at the opening ceremony]. I was so happy because it was my first encounter. He was really far on the stage, and I could just see like a tiny figure. . . . And the first thing he said was . . . 'Are you . . . treating your parents with appreciation?' . . . That really struck me because I have always been struggling with [that] relationship. That was the last thing on my mind and yet that's the first thing he

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[17] The Japanese component of the international organization SGI.

said. Everybody was saying, 'Yes I'm doing it,' but I was like . . . [she put her hand up tentatively] and I felt really embarrassed because I couldn't [raise my hand] proudly. . . . So I felt like, why did he say that? But I feel that if you can't appreciate someone who is closest to you then how can you appreciate everyone? . . . I felt that if you don't have a sense of appreciation then you're not going to have a good character. So I really reflected upon it but it was still difficult. But meeting the students . . . they really cherished their parents and family members and that gave me a lot of motivation. They really changed my perspective because I thought once I'm an adult, 'bye-bye' [to her parent]. But no, that's not it! . . . During the commencement ceremony, because of the scores I got, I was fortunate enough to receive the DaVinci award during my [graduation] ceremony. Because of that I … was in one of the front rows so I could see . . . very clearly. Again he asked [are you treating your parents with appreciation?]. And this time I said 'YES!'. My father was sitting on the third tier and he saw me. And he saw me with my hand and was like are you sure about that? [laughter].

This staff member's response demonstrates several ways in which the foundational philosophy deepened the sense of care she experienced from the Founder as a student. As she highlighted this was her first encounter with the Founder, and her excitement and description accords with the way a faith practitioner might describe their first time meeting or seeing Ikeda in person. Despite being president of the Soka Gakkai for over 50 years, with 12 million practitioners not everyone has had an in person encounter with Ikeda. One non-Faculty professor member I met spoke of meeting the

Founder over 100 times, and still remembered her first encounter with him. So an SGI

member's first time meeting Ikeda is a significant experience, as are subsequent

meetings. Motoko shares that the Founder's words in both the opening and graduation

ceremonies addressed the idea of appreciation, specifically appreciation of one's parents.

In Nichiren Buddhism, Nichiren refers to this concept as filial piety and addresses it in

several of his writings, frequently in his letters to the Ikegami brothers. These brothers

were followers of the Daishonin and lived in Japan during a time when obeying one's

father and heredity meant everything. The Ikegami brothers became followers of

Nichiren, in direct opposition to their father. Their father threatened to disown the older

of the brothers, which tested the faith of both sons. The older son had his livelihood at

stake, his inheritance, while the younger son had the full inheritance to gain, which would

never have been a possibility in any other circumstance. Throughout the brothers' ordeal,

Nichiren encourages both of them to maintain their faith practice and build a strong

relationship with their father. It took over 20 years, but the brothers were able to do so.

They maintained their faith, did not lose their inheritance, and eventually their father

became a practitioner also. For Motoko, understanding this faith context gave deep

significance to the Founder's encouragement to have appreciation for her parents. In one

sense the Founder demonstrates the same care for the students as Nichiren had for his

followers[18].

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[18] This footnote serves the first of multiple instances where I provide background on a principle by referring to ideas in Nichiren Buddhism. When Dean Julia reviewed the descriptive and interpretive aspects of the UCV write up she questioned whether this detail was distracting. I chose to keep these clarifications in because this offers a window for the non-practitioner to get a glimpse of what the experience might be for someone

Motoko's encounters and encouragement from the Founder, Ikeda Sensei, demonstrated what Ikeda meant by being student centered. It also served as motivation for her as a staff member to care for the students, and echoed the sentiments of other faculty and staff.   Professor Sueda described one interaction with the Founder when he was a student in the following way:

> He said 'I protect you no matter what . . . You are not kids anymore, you are ladies and gentlemen and I will treat you that way. I will protect you.' The students were so moved. Ever since then I wanted to raise . . . students. [The Founder also said] 'let your junior students reach the unreachable goals. Try to help your juniors.' That is something that I always try to remember. That's his philosophy. Helping others will actually help yourself. Not to sacrifice yourself. But help and make other people happier will make you happier. I try to teach and raise students so that they can enjoy life by flourishing themselves. Develop their talents 100%. That's . . . my goal. My philosophy I learned from him, President Ikeda, Nichiren Buddhism, the Lotus Sutra.

Motoko, Sueda, and many of their colleagues vividly described their experiences with the Founder when they were students that exemplify Ikeda's care for the students. And this care expands beyond the student body, to the faculty and staff, and to the world.

The Founder as a Buddhist philosopher, peacebuilder, and educator.

The Founder speaks and writes extensively on global citizenship. He has served as the president of first the Soka Gakkai and the Soka Gakkai International since the early

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who does practice Nichiren Buddhisman, an etic perspective brought through the use of the educational criticism methodology.

1960s. He has travelled around the world and met with political, economic, environmental, and cultural leaders. He founded several cultural and research institutions: the Min-On Concert Association, the Tokyo Fuji Art Museum, the Boston Research Center for the 21st Century in 1993[19], and the Toda Institute for Global Peace and Policy Research. Ikeda's proposals to the United Nations, including his yearly peace proposals for the past 30 years, were recently published in *A Forum for Peace: Daisaku Ikeda's Proposals to the UN*. Through these many and varied means he has engaged in life as a global citizen.

Over the many decades of his presidency of the Soka Gakkai and the Soka Gakkai International, he has written articles and given lectures that reflect a specific lens of caring for the world. Fairly recently he wrote several articles about individuals with whom he engaged in dialogue, entitled Portrait of Global Citizens. Each paper focuses on a different citizen of the world who has made a difference, including Nelson Mandela, Wangari Maathai, and Fang Zhaoling, to name a few. These individuals have something in common—they have acted peacefully to improve the lives of the disenfranchised and poor, often at great risk to their own safety or the safety of their family members. These writings highlight a handful of the hundreds of dialogues Ikeda has held with world citizens and world leaders, all held in the spirit of transforming society for the happiness of the individual. Published dialogues, numbering 27 in English, include conversations with leaders in a range of fields from Vincent Harding to Mikhail Gorbachev to Hazel

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[19] Renamed The Ikeda Center for Peace, Learning, and Dialogue in 2009.

Handerson. Ikeda will soon release a dialogue with Ved Nanda. Common themes in the

titles include life, peace, humanity, and hope. In 2015,

> the published editions of his complete works reached 150 volumes, an
> unprecedented accomplishment by a single individual in recorded history. These
> volumes are a comprehensive collection of the SGI president's published works in
> Japanese, including his essays, university lectures, articles, dialogues with world
> leaders, poetry, songs, treatises on Buddhist philosophy and proposals for the
> advancement of peace, education and environmental protection. (World Tribune,
> 2015)

Other demonstrations of Ikeda as a proponent of 'peacebuilding' global citizens

are abundant. After the 1992 Los Angeles riots that stemmed from the outcome of the

Rodney King trial, Ikeda penned a poem to SGI-USA members.

My treasured friends.
There is no question that
your multiracial nation, America,
represents humanity's future.
Your land holds secret stores
Of unbounded possibility, transforming
The energy of different cultures
Into the unity of construction,
The flames of conflict
Into the light of solidarity,
The eroding rivulets of mistrust
Into a great broad flow of confidence…

When neighbors distance themselves
From neighbors, continue your
Uncompromising quest
For your truer roots
In the deepest regions of your lives.
See out the primordial 'roots' of humankind…

If one reaches back to these fundamental roots,
All become friends and comrades…

Now is the time for you to realize
That through relations
Mutually inspiring and harmonious,
The 'greater self' is awakened to dynamic action,

The bonds of life are restored and healed.
And blossoms in delightful multitude
Exude the unique fragrance
Of each person, of each ethnicity,
In precise accord with the principle of
'cherry, plum, pear and damson'
(Ikeda, 2000, pp. 37-43).

The entire poem, published in a book of Ikeda's poetry, further articulates the importance of each individual and each culture bringing something unique and important to the world in a way that allows for a sharing rather than a dominance.

These specific views of global citizenship and care for the world take center stage for some faculty and staff, in their understanding of the University mission. Staff member Yoshi conveys his favorite remark from the Founder, that:

This University is established for the people who are not able to go to university. . . . That's the main principle. So it's very clear that, who do we work for? Because [at] some . . . universities students attend [them] because they want to get high salary work, they want to get good income, promotion, that kind of thing, but here the underlining philosophy . . . stress[es] the importance of the sense of mission. To work for the people. That's very strong. And that really relates to the highest seat of learning for humanistic education in that sense.

And Dean Julia demonstrates how some "University offerings are very intentionally … aligned to promote, to further expand understanding of these founding principles. Either through the Founder's dialogues [or the] the Founder's writings". Ikeda's extensive dialogues, writings, lectures, poetry, and his engagement with and in the world serve as the backdrop for the University's motto to cultivate world citizens.

A life mentor.

To say that the Founder cares only about the students would be a gross understatement. A fundamental tenet of Nichiren Buddhism posits the dignity of life and respect for the dignity of all life. In my own experiences of participating in faith activities—a prior trip to Japan, conferences at a Buddhist retreat facility in Florida, and other more regional festivals—I have received gifts from the Founder. These gifts have included meals, snacks, and mementos, and generally always come with a message of appreciation and good wishes. My experiences are consistent with those of other practitioners. Because of these experiences I began my data collection with every expectation that the Founder demonstrates his care for the faculty and staff as much as he does for students. I was not disappointed.

Dean Julia calls a small, by American standards, three-bedroom apartment her home. She uses one room as her bedroom, one as a prayer room, and one for guests. Despite having given away virtually all of her belongings before moving to Japan, she has many mementos on her walls and shelves. I gaze at one painting on her combined living-and-dining room wall as I watch her cook out of the corner of my eye through the kitchen pass through. The painting clearly depicts a scene of Julia meeting the Founder—I have never seen such a depiction. Julia shared that a friend had it commissioned, unbeknownst to her. The friend would ask Julia about the meeting occasionally—what was she wearing that day, what the weather was like that day, etc. Then, a few months later, the friend presented the precious gift to Julia. I came to learn that Julia has also received many messages and gifts from the Founder.

Over the past two years I have been very fortunate to receive messages of encouragement from Sensei. In my first six months I received a message every month, usually in response to some event. For example in July there was a short article about my arrival in the [Soka Gakkai newspaper] - and he sent me a message. In August there was another article - and another message. In September my father passed away - he sent a message. In November [my son] had been visiting for Thanksgiving. The day he left I saw him off at the airport and then boarded the Shinkasen for a business trip. The next morning I received a message from him at the venue where I was presenting. In July of 2014 I volunteered to do byakuren[20]. . . . The next day on campus [I received] a message that Sensei sent, thanking me for taking time to do byakuren. Every time he sent me a message, it always seemed to come when I needed it the most. I also have been fortunate to meet [a top leader] on a number of occasions. Each time he sees me he always tells me that Sensei is sending me daimoku[21]. This year I have received several messages from Sensei. In January when [my son] was returning [home], we were at the airport and my phone rang. It was Sensei's office with a message for [us]. Most recently I went to [a] meeting . . . and when I arrived I received a message from Sensei. When Sensei visits campus he usually takes photographs. On two occasions I have received photos from Sensei. For New Years [my son] and I

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[20] Volunteer behind the scenes support at faith events.

[21] Prayers. To send daimoku means a person is chanting Nam Myoho Renge Kyo, repeatedly, for another person.

visited the Daiseido[22]. A few days later Sensei sent me a clock and his book of photographs. With those gifts he sent a personal message.

Julia's ability to recollect the personal interactions, gifts, and messages from the Founder, her life mentor, are consistent with the clarity of recall from other faculty and staff members who are Soka Gakkai International members. While the frequency of interaction varies a palpable sense of significance embodies each one of them. Professor Sueda and several staff members easily recalled poignant moments with the Founder, whether they were personal encounters or recollections from his speeches at the opening or closing ceremonies they attended as students. One interviewee recalled an inspiration from Ikeda from many decades earlier, "he made a speech about the establishment of this University when I was a high school student and I was so moved… that's why I … entered this University." This sense of significance demonstrates how care for the student, care for the world, and care for others are educational principles, and how the Founder exhibits integrity to these principles.

The Dean cares.

A second demonstration of integrity to the educational principles can be understood through the Dean. Dean Julia's laughter is as contagious as her smile. Her long, wavy, salt-and-pepper colored hair flows over her shoulders as frequently as she sweeps it up in a high bun. Her earth-toned tunics cover leggings and often have a special flair that she herself has added—a unique shaped hem, sparkling trim, or some

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[22] International Headquarters

other distinctive design. Her bold jewelry always matches impeccably. She embodies elegance, warmth, and vivaciousness.

Dean Julia, invited to be the Dean for the Faculty, had only two days to consider the offer. She holds a faith perspective of the concurrence between the offer and the approach of her own self-imposed deadline to find a new job that would allow her to contribute to kosen-rufu[23]. The offer came at a time when she was wrapping up work for a leading civil-rights activist, and her extensive experience in implementing educational policy on behalf of the Governor in her home state—among other qualifications—likely made her an excellent candidate. Equally significant were her three decades as an active practitioner of Nichiren Buddhism, her experience as a trustee at the sister University, and her many leadership roles within the SGI-USA. Dean Julia declares that the fruits of these latter activities nurtured her capacity to care—for students, the world, and others.

A fierce protector and nurturer.

Dean Julia's spirit and support of the students convey the inspiration she gains from the Founder, and how seriously she works to make the Faculty a student-centered program. On the day of a 'Food for Thought' gathering[24] Dean Julia anticipatorily enters the newest cafeteria from the south, the one in Royal Hall. This vantage point offers a limited view of the seating and none of her students lie in our line of sight. Passing the tray drop off area to the right, the full landscape of seating and students become visible. On the east end of the room, by a portable partition and the last indoor seating, a group of

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[23] Loosely translated as world peace by SGI members

[24] A small meeting she holds with all first year WHF students, over a meal, with approximately 10 students at a time.

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about eight students stands around a long rectangular table that seats 12. A few are looking in Julia's direction and upon seeing her excitedly wave in greeting. Upon recognizing her students, Dean Julia's expression matches the students' eagerness. Despite her tardiness she passes the food line to immediately receive and welcome them. She exudes care for the students: her beeline to greet them, her full smile and glistening eyes, and her warmth in receiving them.

Dean Julia encourages the students to pick up their meals. The students huddle in small groups, chatting excitedly, as they line up at one of the various dining hall stations. Unlike the other campus cafeterias, this one does not use a food ticket machine for selection and prepayment of the student's order, but rather students line up at the preferred meal station to pick up their selected dishes. Each of the Faculty students has been given a 'Food for Thought' meal ticket, a specially made coupon that they turn in to the cashier in lieu of payment. The first of their kind, these vouchers were designed so that the cost of the meal would be covered out of Dean Julia's program budget, a line item she had to fight to get approved. Julia was well aware of both the tight financial constraints for many students and the new challenge of providing their own meals[25] for those students who were not living at home. Both the meal vouchers and the 'Food for Thought' gatherings are unique—Dean Julia established the latter in order to be able to meet informally with the 90 students in the Faculty program. Once the budget for the gatherings was approved, Julia's staff scheduled them so that Julia could meet in small groups—from five to ten—for lunch or dinner with the students within the first 6 weeks

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[25] There are no meal plans as UCV and the students who live on or near campus usually prepare their own food.

of the school year. Without these gatherings Julia's engagement with the incoming

students would be very limited—so she felt their existence was essential for her to get to

know her newest students.

Having gathered their meals and themselves back at the table, the students wait

patiently for all of their classmates, Dean Julia and her colleague, and me to be seated.

Dean Julia uses this time to confirm that all students expected have arrived. She does so

by referencing two sheets of paper—one with the list of students who have signed up for

this particular meal, and another with each of their pictures and name. On a few

occasions students are missing from the gathering. She asks those in attendance if they

know the classmates who are absent and if they can try to call those not present to ensure

everyone's safety. Once accounted for, the students all readily listen as Dean Julia shares

the informal nature of the gathering, the opportunity it provides her in getting to know

them better and them getting to know her, and the chance for them to ask her questions.

Only then does Julia realize the students haven't started eating and she encourages them

to eat. The students unhesitatingly engage in the Japanese custom before meals—putting

their hands together and saying "itadakimasu"[26] and then they all begin to eat.

Dean Julia begins each gathering with a common first request—that each student

share their name, where they are from, a hobby, and why they chose the Faculty—always

asking for a volunteer to start. In one of the sessions a young woman shares that she

chose the program because of her father. She had wanted to get the kind of degree that

would allow her to get a good job and make a lot of money, but her father had

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[26] Literally "I humbly receive"

encouraged her beyond that goal. He shared that although those things are important, becoming a great human being who can contribute to society offers the best reason to pick a university. Therefore, he encouraged her to apply for this program at the University. More than one student shared that Dean Julia was the reason they chose this Faculty. They had heard her speak or briefly met her at an Open Campus event the prior year. The students who shared this sentiment did not express embarrassment or self-consciousness in front of their peers despite sharing such a personal motivation for attending the Faculty. Students were both interested and non-judgmental of whatever reasons their classmates shared. This behavior was consistent with other observations. In general the students did not demonstrate a jaded attitude and had a palpable idealism.

Throughout the meetings Dean Julia's empathy was evident. As she listened attentively to each student she always had at least one question for each one, demonstrating her interest in what they said. When a student shared that their hobby was music, Julia would ask what their favorite kind of music was, or who their favorite artist was. She also repeatedly assured the students that this was an informal gathering—she reiterated "relax, relax" frequently and was quick to laugh or bring a light-hearted thought. A common challenge for the students was the English language requirement of the program[27]. Dean Julia expressed true empathy for the students. In several of the sessions she shared her own struggles with learning new languages. She grew up in the United States, but English was her second language, as she spoke Spanish at home.

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[27] The vast majority of the classes the students take are conducted in English.

The first time I travelled abroad I was 17 years old. I went to Brazil to study

abroad. . . . I learned Portuguese during that summer and then I studied

Portuguese for three years at the university. My fourth year in the university I

studied Italian. And now I'm studying the most difficult language. *Most* difficult

language. I'm studying Japanese, right? [laughter]. So I need your help.

[laughter].

Outside of the 'Food for Thought' gatherings Julia disclosed to me that while she

was learning Japanese partly because she was living in Japan, it was equally to be able to

identify with the struggles her students were experiencing.

Her nurturing nature was unmistakable throughout her student interactions. With

each of the groups she shared her strong sense of connection with the students. In a

heartfelt manner she shared,

But now, meeting all of you, I feel like you're the reason I'm here. *You're the*

reason I'm here. It's like I needed to meet you so that I could support you in

trying to discover what is that dream [you have]. And how can I support you and

prepare you with all of the other professors? How can I help prepare you to take

steps towards that dream? So, that's why I'm here. I'm here because of you.

Somehow you pulled me [laughter]. Even though we didn't know each other yet.

Yeah?

This idea, of being pulled to Japan by the lives of the student, is steeped in

Buddhist philosophy. In one particular portion of the historical Buddha's teaching called

the Lotus Sutra—recited twice daily by practitioners—Shakyamuni[28] describes a group of

practitioners[29] who emerge from the earth and have promised to propagate the teaching of

respect for all life in the future. Practitioners refer to this metaphor when speaking of the

feeling that they have a karmic connection, a commitment to work together for peace

beyond one lifetime. So, in essence, Dean Julia conveys they have a connection as

Bodhisattvas of the Earth and that her role in the Faculty fulfills this long ago agreement

they made together. This one aspect of being a global leader has great meaning to Dean

Julia. She and the students meet together at this time because they made an agreement

together in the past to help transform society to one that respects the dignity of life.

The students clearly felt comfortable asking intimate questions, a testament of the

environment created by both Dean Julia and the students themselves. One courageous

student expressed her lack of self-confidence and asked how she could overcome this.

Dean Julia looked directly at the student:

Hmmmm[30]. Twenty-five years ago I came [to Japan] on a training course…

where the Founder goes every August, so I was there with him. Yah? And I was

able to speak to a Women's division leader[31] and I said the same thing to her. I

was maybe 30 years old and I said 'I don't have confidence. . . . I don't think I

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[28] Often referred to as Siddhartha or Guatama Buddha, SGI members refer to him as
Shakaymani

[29] Bodhisattvas of the Earth

[30] Dean Julia often made this slow, continuous sound when she was thinking deeply.

[31] Of the Soka Gakkai. Dean Julia occasionally described her involvement in faith
activities with students without explicating stating them as such. Yet because of the
language she used the students knew she was referring to Soka Gakkai activities.

should be on this training trip because they only selected ten people from the United States.' Only *ten*, and *I* was selected. And I thought, 'Ahhhh I'm not smart enough, my faith is not strong enough. They've picked the wrong person.' That's what I thought. Right? So when I spoke to this Women's division leader . . . my self-confidence was very low. With everyone else . . . she was really gentle and very nice so I felt comfortable asking a question and I thought she would be gentle and nice. But she wasn't. She was really strict, really strict with me. And she said, 'Every time you question yourself, you're wasting time. You are here with the Founder for three days. Do not waste one moment.' That was very hard for me to hear. Because I didn't believe I should be the one chosen. Just like each one of you. You were chosen to be here. . . . You were chosen. So do not question that at all. You were meant to be here. We make no mistakes. So because of that then you have to have the confidence to not waste time. And every moment, *every moment* I want you to create a golden memory. . . . You don't have to have confidence right now in yourself because *I* have confidence in you. And whenever you feel like 'I don't have confidence' come see me. And I'm going to remind you I did not make a mistake. Each one of you is supposed to be here because each one of you has an amazing mission. *An amazing responsibility*. My job is to support you so that you will have that victory. . . . And I have tissue for everybody [laughter]. Please share [laughter].

From the time she asked the question, the young woman had glistening eyes. Midway through Dean Julia's over four-minute impassioned response the glistening had

become tears from the student, several other young women, and myself. By the end, there was barely a dry eye in the house, hence Dean Julia's tissue comment.

This encouragement has a faith component too. Like Julia, I had received similar encouragement early in my Buddhist practice. The feelings churning when someone expresses confidence in you that you yourself do not hold are still palpable for me today, twenty years later. These feelings were stirred in me when Dean Julia encouraged her student. While one can never truly know another's heart, the shared tears, smile, and laughter at that meal can give one a glimpse.

The parents also expressed appreciation of the Dean's care for the students. I learned of this when Motoko described her experience of welcoming the students returning from their year abroad a few days earlier. She and Dean Julia took the three-hour round trip bus ride to the airport to greet the students. Julia herself expressed much excitement at seeing them after such a long period of time and of being amazed at the progress they made. Julia and Motoko arrived at the airport with a large sign reading— Welcome Back Worldwide Humanities Faculty Students, We Missed You—to greet the students. Motoko further described, "We met so many parents and they were so touched by the poster because they didn't prepare anything. To see the dean holding the poster for the students, they were so touched. They were like can we take pictures?" In these ways the parents, staff, and students themselves experienced Julia's care for the students. When asked about the most important principles of the University, staff member Koji summed up the sentiment I heard from many faculty and staff, "I think—well honestly, [Julia's] presence, that's a huge benefit for [the program]. She always says, please

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cherish each student, so that's the same principle as [our University]. That's the main, the most important principle that we have".

Raising global leaders.

In a conversation with the Dean she expresses to me that even beyond global citizenship, she holds importance to global leadership. She works with this idea in her program work with the students. Professor Berk reinforces this focus on global leadership and offers his thoughts on what it means to be a global leader;

> I think the knowledge and skills and attitudes you need to develop to become a global leader would help also for you to become a global citizen and vice versa. But, I think if you want to be a global leader in addition to successfully accomplishing your own goals you need to understand how to inspire other individuals who are on your team. So I think there are additional skills that you need to develop if you want to be a global leader.

If one's behavior serves as the best way to teach a concept, Dean Julia wins an award for teaching about being a global leader.

This semester Dean Julia does not have to teach any courses, but she wants to, so she does. Her first year students' classes focus on strengthening their English skills, cultural awareness, and some courses on Soka education. Her courses for this Faculty will not be taught until the Fall, when the second year students return from their study abroad. So the class she teaches now serves as an elective course for any University students with a certain English proficiency. The subject, humanistic education, has two texts as its basis—both are dialogues the Founder has engaged in with various world

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leaders. When I enter the room, one student sits quietly at a desk. She greets me with a

warm smile and question of whether I am the visiting guest researcher. Other students

gradually enter, chattering in both English and Japanese. They all stop to wave their ID

in front of the electronic check-in box that records student attendance. By the time ¾ of

the students have arrived Dean Julia enters the room. Her long salt-and-pepper hair flows

down despite the lateness of the day—often she pulls it up by this time of the day because

of the heat and humidity. Her dark eyes are rarely without a sparkle, her smile frequently

turns to a deep belly laugh. The students are visibly pleased to see her, greeting her with

a volley of hellos. The format of the class, similar to a small American-style seminar,

includes student presentations, small group work, and full class discussion. The two

students presenting display nervousness—they giggle, glance at each other, and display

hesitation in their presentations. This presents a new experience for most Japanese

students, where student listen rather than lead or participate. In this way Dean Julia

cultivates leadership—by giving the students an opportunity to lead—in an environment

that does not necessarily emphasize experience over content.

Powerfully, Dean Julia demonstrates passion for emphasizing global leadership

above and beyond global citizenship. She conveys her desire to help each student in her

program become a leader in whatever field or endeavor they identify as their mission, and

to help them become leaders who embody humanism. In class Dean Julia also asks the

students to articulate the difference between what it means to be a global citizen and what

it means to be a global leader. They take time to ponder the question, providing

thoughtful answers. They all clearly express the citizenship and leadership aspects from

a humanistic rather than economic frame of reference. Dean Julia's colleagues also see

her commitment to the students in their roles as future global leaders. Professor

Christopher shares that she, "is taking a great task in … reporting … to everybody how

the students are doing [while abroad]. . . . It's a very personal perspective . . . on the

individual [level] much more than . . . other universities".

A week later Julia and I go on a short weekend trip. She busily works, preparing

a quote for an upcoming publication from the Founder, one of the latest of his many

dialogues with distinguished global citizens. This English language dialogue between the

Founder and University of Denver professor Ved Nanda will soon be published. She

reads the dialogue quietly on the Shinkansen (bullet train), barely rocking, as the fast

moving train speeds through the countryside. She looks up excitedly, sharing that they

mention her in the dialogue[32]. Despite her many accomplishments, her humble

disposition becomes apparent through this expression of excitement. And her sincerity

towards cultivating global citizens, and further global leaders, matches her humility.

Caring for colleagues.

Dean Julia invites me to her apartment for dinner. Other guests include one of the

long-term faculty members, a new faculty member who just moved to Japan, and another

visiting researcher. When I enter her eighth floor apartment I add my shoes to the

growing collection at the door. The aroma of rice, beans, chicken, and Mexican spices

wafts through the air. I feel at home, not like the foreigner I was a moment ago walking

through the alien city. Although I am early, several others have arrived already and I can

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[32] A recent issue of Living Buddhism included a photo of Ikeda and Nanda meeting in 1996, with Dean Julia in the background.

hear engaging conversation and laughter coming from the kitchen and living room. Only

the newest faculty member, the real guest of honor for the dinner, has yet to arrive. Julia

shared with me earlier in the week that she would like to welcome him. She knows this

move to Japan from abroad will be a new experience for him so she wants him to feel

welcome. They have worked together before—he has flown in twice prior to participate

in faculty workshops and team building as the new program was being developed, even

though his start date had not yet arrived. In a later conversation with this new faculty

member, Professor Berk shares his experience with this type of invitation, one consistent

with humanistic centered practices, "this is the third university I have been working at

and the dean in the first university I worked at, he invited me over to his place for dinner,

but that school also had the [emphasis on] global citizenship". During dinner, several of

us have a glass of wine and when everyone gathers in the living-dining room the five of

us fill the table and the space. Julia immediately begins with warm-hearted conversation

that engages everyone and that mimics her 'Food for Thought' conversations. And just

like those student meals, no false pretense or insincerity exists in the questions and

dialogue that engages us until we must leave or miss the last bus back to campus.

Through an unexpected turn in the conversation the newest faculty member gets outed as

the jewel in the eyes of his parents, revealing that his sisters—understandingly

begrudgingly—were expected to wait on him. This princely treatment he experienced

comes back again and again in the form of good-hearted teasing, although the

conversation changes topics a multitude of times. I both experience and observe the

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genuine warm-heartedness, care, and compassion of Dean Julia throughout the evening, and again with her faculty and staff on a variety of occasions.

Dean Julia also has a special relationship with her staff, although they do not directly report to her. In their interviews and through their behavior they clearly demonstrate devotion to her. Several mention that her behavior inspires them and that Dean Julia's commitment to the students increases their commitment—to students, fellow staff colleagues, and faculty members. Motoko, in particular, has a very close relationship with Dean Julia. In her interview she expresses the impact Dean Julia has had on her own capacity to care for others, even after having been at the University for five years already:

> My encounter with her, that's the biggest discovery. Like through her I got to learn about Sensei's heart the most… she will speak with each and every [person] and greet and talk to them. [At] open campus she will talk with the parents and the prospective students. And give her business cards to everyone. And she will always think about what's best for the students. And she acts on it, so it's really a privilege to be able to work with her. And I could really feel Sensei's spirit and that she is really actualizing the principle of the student comes first.

In these multitude of ways Dean Julia demonstrates care—for the students, for the world, for others.

The staff care.

A third demonstration of integrity to the educational principles can be understood through the staff. The five program staff members are all young, at least under 40,

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several probably close to or under 30. Consistent with the Japanese public ethos, the staff work in a deceptively quiet collective area, despite the number of individuals who work in the same space. Upwards of several dozen University staff members work in the central area of the newest building on campus, International Commons. Their office space occupies much of the west side of the main floor atrium, and generally opens at 9:30 a.m., closing at 5:00 p.m. After hours the rolling security shutters are rolled down. During office hours the glass windows and doors that separate the office from the atrium offer visibility into the space. Critical in keeping the staff space quiet, the glass separation keeps the students' muffled voices from disturbing the area. Most of the time no issue exists because students rarely gather in the atrium. Only during the 15 minute transition between the set periods do hundreds of students crowd the escalators to move from one level to the other. Given the number of students, the din concentrates during the transition. Once the office space opens, glass doors automatically slide apart, allowing one to enter the space. The central area, rectangular in shape, houses several round tables and chairs placed in the center of the space, along with wide pillars riddled with posters and information—everything from study abroad to upcoming concerts, primarily in Japanese. On either side of the central space are open work areas for staff. There are shoulder high cubicles in groups of six to eight along the length of the space to the right, with a chest high counter separating the central space from the staff work space. Every 15 feet openings disconnect the long counters, allowing staff to enter their work space at intervals. On the left open staff seating runs half the length of the room. Just

beyond this space reside several small conference rooms. The five program staff sit together midway down the right side.

Disciples.[33]

The staff consistently strives to care for students with the same spirit as the Founder, their mentor. On several occasions the staff members—who are also Nichiren Buddhist practitioners and alumni of the University or her sister school—would sometimes naturally revert to the term Sensei when speaking of the Founder although they were very careful to use the term founder in any public setting. One time a staff member was translating a public presentation for me and I mentioned a Buddhist concept by name. The staff member stopped to look at me and explicitly asked if I meant the concept in the context of Buddhism. The staff member had to know to what I was referring, in fact they did know what I was referring to. The act of stopping to clarify highlights the extent to which the two worlds have been separated. This compartmentalization of faith (Buddhist practice) and humanistic education (the foundational identity) presents an interesting juxtaposition. The significance of the strong connection between the staff members and their personal connections with the Soka Gakkai is that their commitment to the students can be observed through a faith lens, rather than as a more superficial corporate mission. The staff's dual relationship with Ikeda—as a faith leader and founder of their alma mater—strengthens their already meaningful connection with him. In an interview with staff member Akemi, she shares:

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[33] Mentor-Disciple is a very common theme in Nichiren Buddhism. It is used in a very different manner than the idea of the 12 disciples of Jesus in that there is no concept of an external deity in Nichiren Buddhism. While Nichiren and Ikeda may be considered mentors, they are not higher than or above their disciples. They are not God-like.

I try to be nice and helpful with the students . . . I always think about the student first. I mean I have a commitment for the student first. Because the Founder always does that. So I will follow the Founder's actions. And so I try to be nice and try to be more helpful for them.

She also shared, "I love the students. They're really good and … they inspire me a lot and they are so motivated". Akemi's connection with the students, while likely motivated by intrinsic care for others, demonstrates consistency with several faith practices. First, the idea of having Ikeda as one's mentor. One description of a genuine mentor follows:

What criteria distinguish a genuine mentor in Buddhism? First is the fundamental orientation or motivation of the teacher—the ideal to which that person has dedicated their life. The highest, most noble ideal is the commitment to enable all people, without exception, to overcome suffering and become happy. Furthermore, a genuine teacher is one whose own efforts to seek truth and develop wisdom are continual throughout their lives. This attitude could be contrasted with that of a teacher who believes they have learned all they need to know and need only dispense their knowledge in a one-sided manner. That kind of teacher is also likely to try to boost their standing by obscuring the truth and turning knowledge into a privilege, rather than making it freely available to all.

The ultimate desire of a genuine mentor is to be surpassed by their disciples. This open-ended process of growth and succession is what allows a living tradition to develop and adapt to changing times. In the Lotus Sutra, it is

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signified by the fact that the Bodhisattvas of the Earth are even more splendid in

appearance than their mentor, Shakyamuni. (Soka Gakkai International, 2015)

In this respect Akemi's comment that the Founder cares for students, so she will too,

conveys the mentor-disciple relationship she has with Ikeda.

Additionally, a basic tenet of Nichiren Buddhism comprises practice for the

happiness of oneself and others. Fundamental to the practice is the idea of praying for

the happiness of others, and thus caring for the students at one's place of employment

aligns with this fundamental practice.

Akemi also shares her interaction with a student the prior year—a student who

was struggling with English[34]. Akemi spent several hours offering personal

encouragement to the student who was discouraged because of her language struggles.

She came to our office and [was] crying. And I had two hours to talk with her . . .

I talk[ed] with her because I want[ed] to help her. . . . She [was] really emotional

at that time but I [didn't] want her to give up. . . . I [didn't] know what [was] the

best [decision for her] at the time. But I really want[ed] to help . . . because she is

very important.

When asked about the importance of the student, Akemi shares:

Because she came here. To the University for the Creation of Value. . . . Because

maybe she can go to another university or another school, but she decided to

come to the University for the Creation of Value… and [the] Founder . . . always

[says] thank you. You know [the] Founder always [says] to student[s] thank you

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[34] The WHF program is conducted in English, and the students the prior year were
encouraged to conduct all interactions, both in and out of class, in English.

very much for coming to our University. Because you know our University is just a young and small university. Private[35]. And especially in Japan there [are] . . . rumors [about] the University for the Creation of Value and the Soka Gakkai [being] very closely related. So, but they decided to come [the] University for the Creation of Value. And they graduated. . . . With the name University for the Creation of Value, that's really courageous. I also feel the same way [as the] Founder. I [am] really thankful [to] the students [who] come to our University.

Consistent with several Buddhist ideas this explanation, of a staff member not just willing, but wanting, to take several hours out of her day to encourage a student, includes recognizing that each person must take full responsibility for their own life and comprehending the importance of never giving up. The staff member describes that she does not "know what is the best way at the time", meaning she did not feel it was right for her to decide for the student the best course of action. Only the student can know the best course for her life—to stay in the program or not. But the staff member did not want the student to be discouraged. One writing from Nichiren, entitled 'Letter to Niike', emphasizes this concept from a Buddhist perspective. In this writing, Nichiren inscribes, "The journey from Kamakura to Kyoto takes twelve days. If you travel for eleven but stop with only one day remaining, how can you admire the moon over the capital?" (WND I:145, p. 1026). While the outward appearance of one staff member encouraging one student may not appear significant, from a faith perspective, the content of the dialogue was of extreme significance and demonstrated the extent of staff care for the

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[35] Unlike in the US, in Japan public university are more prestigious.

students. The shared bond of being an alumnus from the same or the sister University, along with a shared faith practice, and the fact that the staff members are young, all lend a supportive, student-centered support system for the undergraduates.

On the few occasions I need to enter the office, I am consistently surprised by the quiet. On one occasion I notice that Akemi helps a student. The student stands on the center side of the counter and Akemi on the work space side. As I approach the counter space another program staff member, Yoshi, approaches the counter to help me. As with all Faculty departments at the University, staff members do not report to the Dean, but to other staff. These staff members, all five of whom are at least bilingual, also support the international students. This sometimes creates a dilemma for the staff, who may be caught between the needs of their supervisors and the needs of the faculty for the department they support. The four staff with whom I spoke alluded to this challenge, although it was not brought as a complaint. They simply expressed that part of their responsibilities included navigating the various needs of their many constituents— supervisors, faculty members, and students. Without exception, all of the staff I interviewed self-identified the students as their first priority. This was evident in their actions, and the actions of all staff I observed, during my stay on the campus. Each time I entered the office, any students at counters were being helped. There were never lines and students never had to wait for a staff member to approach. On the occasion when Akemi was helping a student as I approached the counter I observed her active engagement in helping the student while also acknowledging me by asking the student if

he had met me yet, and then she introduced us. This generosity of spirit provides a glimpse into the care the staff have for the students.

For what purpose should one cultivate wisdom?

I had multiple encounters with staff that demonstrate their deep understanding of global citizenship. Both Yoshi and Akemi speak early in the interview of two statues on campus. Yoshi aligns the quotes on the statue with the founding principles, sharing, "There are two guidelines … the Founder gave at the very beginning at the University. . . . 'For what purpose do you cultivate your wisdom? May you remember this'. . . . And . . . 'Only labor and devotion to life gives life its worth'". Like Yoshi, Akemi validates the value of global citizenship in the following manner:

> There are lots of important principles at [the University]. . . . Do you know the
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> bronze statues [on campus]? [They have] a famous guideline. 'For what purpose
>
> should one cultivate wisdom? May you always ask yourself this question.' And
>
> also, 'Only labor and devotion to one's mission in life give life its worth.' I think
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> they are the most important principles for our University. Because as a student . .
>
> . I always ask myself, 'For what purpose, for what purpose?' So I think and I
>
> believe that the students, and the faculty members, and also the students, not
>
> always, but sometimes they ask themselves, 'For what purpose should I, or should
>
> we, cultivate our wisdom?' . . . I think it's really important . . . It's really special.
>
> . . . When I was a student . . . I answered at that time . . . it's for my mother and
>
> father. . . . But now my answer [has] change[d]. . . . That question always
>
> broadens my view because 'for what purpose' is a really deep question. So

sometimes I think about world peace and maybe my work is really a small thing, and maybe it's not that important, but maybe it [is related to] world peace and somehow [I] affect the world in a good way. So, I think the question is based on that. . . . Those statues are very important because they were given by the Founder, in the very beginning of the University.

In this description of two campus statues that adorn the Faculty of Education building, Akemi highlights how they demonstrate the importance of contributing to world peace. This contribution can be made by anyone—and they are a global citizen by doing so—regardless of the seemingly large or small role they may play in a particular place.

Yearning for colleagueship.

One day I enter the office with a few minutes to spare and sit in a quiet space until my next appointment. Immediately Akemi comes over to greet me and asks if I needed anything. During our interview I later ask her why she came up to me. She giggles and responds that she came "Because I wanted to talk to you. And I wanted to say hello." Her colleague Yoshi expresses a yearning for more open discussion among the faculty, staff, and students. He expresses that this impulse came from his care for not just the students, but the faculty and his fellow staff colleagues.

One staff member, Motoko, is frequently at Dean Julia's side. She arrives at the end of the morning chanting meeting ready to translate for Dean Julia each day. She continues the translation, this time with fellow faculty, as a small group of us meander from Nakazawa Hall to International Commons. Oft times the conversation leads to personal conversations. The small group of us, all Gakkai members, share faith stories or

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events, and this sparks someone's memory of an upcoming activity for all of us to attend.

One Friday the conversation turns to the weekend plans. Dean Julia, Motoko, a visiting

researcher Angela, and another faculty member, Horiuchi Sensei, are all planning to visit

a nearby city to see a new Buddhist center that recently opened. Delighted at being

invited to join them, I awake early Saturday to catch the bus to the train station with

Angela, where we meet others in the group. We spend the whole day together—taking

the train to the port city and receiving a private tour, heading to Chinatown for lunch,

then heading to our final destination to shop. I had left at 8 a.m. and did not return home

until about 8 p.m.

All day I wondered if Motoko had been obligated to spend her day off translating

for Dean Julia. But it became clear through their interactions and their interviews that

they have mutual respect for each other and enjoy spending time together. Motoko

speaks of Julia in her interview, describing several of Julia's qualities as inspirational:

"Julia's encouraging words" and "seeing how she… treats [and] interacts with the

students". On the day of my departure Dean Julia drops me at the bus stop to the airport

on her way to have a belated Mother's Day tea with Motoko. While I am sad to depart I

feel comfort in the colleagueship and friendship, the care, that exists between many of the

faculty and staff. In these examples I see the staff commitment to the students, the world,

and others.

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The students care[36].

A fourth demonstration of integrity to the educational principles is understood through the students. Approximately 80 of the over 90 first year students of the Faculty come from throughout Japan. The remaining students are international, an intention of the program. Most come from far enough away to necessitate living on campus, although some commute daily with as much as a four-hour round trip train ride. To be admitted they have to demonstrate a particular level of English aptitude on a standard language proficiency test. Beyond the ten international students, a number of slots are reserved for graduates from the two Japanese Soka high schools; the rest are admitted based on test scores. All of the students are called pioneers by Dean Julia because of the infancy of the program. The second year students have been studying English abroad for the year, at one of four universities in three English-speaking countries. The first two groups return during my time at the University; the remaining two will be back in the coming months. At least one third of the faculty members interviewed speak to the striving and eagerness of the students. Several have been teaching in Japan for 15–20 years and have worked at other universities. The faculty observe that the students hold an earnestness and commitment to contribute to the world in a humanistic manner, and recognize the uniqueness of this student enthusiasm in Japan.

Building a close-knit family.

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[36] For this research I felt it was important to paraphrase rather than quote students since I was not interviewing them and only have permission for non-participant observation in their presence. When appropriate I incorporate quotes from faculty and staff to these descriptions and interpretations.

The students demonstrate a respect for each other in the way they support honest questions around self, identity, and confidence. When students arrive late for class the other students always express concern and collaborate to reach their missing classmate. The alumni, staff, and long-time faculty share personal or observed experiences that demonstrate the care students hold for each other. One interviewee recounted his experience being in the first class and the camaraderie and close-knit community the students built with each other. He describes how the students worked together, many times pulling all-nighters, on articles and school festivals. The students care for each other and work hard to help each other succeed.

Professors speak of the junior/senior support system in a culture with growing instances of bullying. While it continues to increase in Japan, no evidence of this behavior exists at the University. In fact, a culture thrives of seniors, older students, supporting juniors, younger students. Professor Dennis describes how the seniors mentor their juniors on the baseball team, a quite successful structure at the school and especially significant because of the popularity of baseball in Japan. The older students actually conduct the practices and training and do so in a supportive way, rather than a destructive manner like much of the hazing one hears about in American universities. Dennis states, "You see the upper level students helping the younger, and it is a wonderful thing to behold. It's really very positive . . . because . . . of the positive background they have, and the humanism".

Staff member Motoko speaks of her first experience visiting the campus as a potential student and the kindness with which she was treated.

I visited [here] because my father met one of the professors [in the foreign country where I grew up] . . . and my dad was like, you know, you have to go to [the University for the Creation of Value]. . . . I was really concerned [because of] the Japanese language barrier[37]. . . . But I thought why not visit the University to meet with [the] Professor? . . . So I visited here with two of my aunts and as you can see the campus is really big. It's two times bigger than Tokyo Disneyland. . . . And I got lost and I couldn't find the faculty of engineering building and I randomly asked a student, . . . I said, 'Excuse me, do you know where the faculty of engineering building is?' . . . And then she was *so* kind. She responded with such a big smile . . . and then she said, 'This is . . . the direction to the faculty of engineering building. I'm so sorry, I would love to take you there but I have class right now so I can't go with you, but I'm really sorry. I really hope you have a nice day.' I was like, 'My goodness, how wonderful this student is.' It just made me think a lot about why she is so kind to me. And so I was walking around the campus and I just saw laughter and smiles. The students just seemed so bright, so bright and cheerful and shining. Glowing actually. . . . So I was really amazed and I just kept thinking, 'Why, why, why?'

During the 'Food for Thought' meals I observe a similar kindness. The students cry and laugh together as stories, questions, and concerns are shared. They make a space for deeply personal sentiments—depression, school worries, family struggles—whenever they come up, even with classmates who do not know each other well. They share in

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[37] Motoko did not grow up in Japan and so did not speak the language.

their classmates' successes without holding grudges, and they constantly offer a helping hand, whether offering a tissue for a classmate, moving a chair, or helping find a lost belonging. They express genuine interest in their classmates through active listening—there are rarely side conversations and never glances at cell phones when students speak. Through these various ways students demonstrate care for each other.

Finding their mission.

How does one know that the students contribute to the principle of global citizenship? Through the thoughts they share with Dean Julia. While I observe several classes, my greatest insight into the students came through the 'Food for Thought' meals. During these times the students engage in the most conversation about themselves and their thoughts as opposed to course content. While the sincerity of the students can be questioned, the claim that they are trying to impress the Dean can be countered with the recognition that sometimes they share criticism of their own thoughts or actions. On several occasions they express sincerity on the part of their parents but not themselves, their own lack of self-confidence, and their own superficial desires and wishes. Precisely because of their openness about these perceived character weaknesses, altruistic sentiments can be taken at face value. In several 'Food for Thought' sessions I attend, students express either their own, or their parents, interest in making a difference in the world, or in other words the Buddhist equivalent of a global citizen. As students share this experience, others nod in understanding and agreement. This is not an unusual sentiment.

In Dean Julia's class there are also several conversations on personal mission statements, the concept of heroism, and the meaning of happiness. The brief conversation on heroism leads to some insightful and nuanced dialogue on types of leadership, the role of power, and ethics. In a short time these young students are able to identify compelling questions on topics such as leading by example versus leading by fear, soft power versus hard power, and what it means to be a hero. Although the Founder does not necessarily speak much about heroes, he has offered extensive encouragement to SGI members on leadership on the exact topics the students mention. His encouragement is based on the premise that "A great human revolution in just a single individual will help achieve a change in the destiny of a nation, and, further, will enable a change in the destiny of all humankind" (Ikeda, 2004, p. viii). Discussing the qualities of a hero or a leader is synonymous to discussing qualities that each individual, each student, should strive to develop for the express purpose of transforming the world. In this way the discussion in Dean Julia's class demonstrates the students' interest in being global citizens, in making a difference in the world.

Caring for others.

Observation of the student's behavior does demonstrate care for others. The students consistently greet me warmly, are remarkably appreciative of small gifts I bring them (postcards from Colorado and tea bags from Celestial Seasonings), and show time and again their care for others in my limited interactions with them.

Dean Julia's class described above is the first I observe. I arrive for this General Education class on the Founder's speeches a few minutes early. The classroom looks

remarkably like a smaller version of the newer classrooms one might find at a university

in the United States—new, somewhat sterile but clean, populated with portable desks and

chairs that allow for easy reconfigurations, and a Smartboard. The format—reminiscent

of a higher education/Western corporate training style classroom—incorporates

discussion, student-led presentation and discussion, and a short presentation from the

instructor.

The content of the discussion strikes me as unique. The student-led discussion

covers the most recent chapter from *The Art of True Relations*, which was assigned for

homework. In the book the authors, Sarah Wider and Daisaku Ikeda,

> Celebrate the great spiritual and literary figures, East and West, who have inspired
> their own work as educators, poets, and peace builders, including both the
> men and the women of the American Renaissance. . . . Ultimately . . . [it] . . . is a
> tribute to the bonds that give life meaning. (Ikeda Center for Peace, Learning, and
> Dialogue, 2014)

Wider served as a former president of the Ralph Waldo Emerson Society and a professor

at Colgate University; Ikeda was the Founder of the University. The students discuss the

idea of happiness, quickly identifying a deeper meaning of happiness not based on a

shallow, materialistic happiness. When asked how to create happiness using only one or

a few words they state the following: struggle, teacher, education, free choice, smile,

compassion, hope, encouragement, human relationship, strength of mind, wisdom, give

and take spirit. Further class components include discussions of one's life motto, the

meaning of being a hero, and the meaning of leadership. This General Education class

ties directly to the philosophy and demonstrates the student's commitment of caring for

others. The concept of happiness for oneself and for others embodies one of the most

fundamental values in Nichiren Buddhism. This and the belief that every human being

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has unlimited potential are the two concepts that generally come up when explaining Buddhism to a guest. With this backdrop for the class, the dialogue which the students engage in has deep meaning despite their not knowing each other well. The word *happiness* itself has a deep meaning for them and demonstrates their understanding of its importance as a human quality. In these ways, the students demonstrate care for each other, care for the world, and care for others.

The faculty care.

A fifth demonstration of integrity to the educational principles can be understood through the faculty. This demonstration of integrity to the principles, while not as strong as the prior areas, still offers an important and worthy area to articulate. Congruence is presented through the stories of current faculty and staff who used to be students at the University and through personal values and pedagogical practices that are aligned with this ideal of care for the student.

The University- and faculty-created program represents a unique offering for multiple reasons. The program receives federal funding because of its global citizenship focus. Additionally, students spend one year abroad in an English-speaking country, studying at one of four universities, to improve their English. This year abroad begins after just one semester at the University. While students must demonstrate a certain English proficiency through examinations as part of the enrollment requirement, many still struggle to speak, read, and write fluently, especially with a native English speaker. Addressing this student struggle demonstrates one way in which the faculty demonstrate their care for students.

Student-centered practices.

After interviewing Don, I have the opportunity to observe in his English skills class. Don, a long time faculty member, taught English and English skills classes to students throughout the University until a few years ago when he joined the Faculty at the inception of the program. A self-identified non-Buddhist he shares that while he does not necessarily know about the religion, he does feel that care for the student represents one of the University's main themes, and that this drew him to the University many years back. He, like several faculty members, describes the students as unique and that this also draws him to the University. At the end of class, as the students are chatting with friends and neighbors and collecting their belongings, one student approaches Don. After a brief, focused exchange, Don lifts his head and calls out to the students to wait. He speaks loudly, above the din of their collective conversations and repeatedly asks for their attention. He has just learned from one of their classmates that a short essay, written in English, must be turned in the next week. In the essay the students describe which of the four placements they wish to request for their year abroad. For this reason, the essay impacts a significant portion of their lives for the next year or so. He lets them know the assignment he gave them for the next class will be moved back a week, and instead for homework they should write the essay and bring a draft to him by the next class.

The very next day I am having an informal conversation with another faculty member, who mentions that Don expressed chagrin to him because of his outburst in front of me the prior day in class. It takes me a moment to know what outburst Don meant. I finally realize Don was concerned about his behavior at the end of the class. I

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think back with more introspection on my interview with Don and the observation of his class. In the interview Don conveys his concern for the students. He worries about their current English speaking and writing skills and the insufficiency of one semester of preparation before studying abroad for a year. He feels some of the students do not yet have enough expertise to write essays in English. He describes that students aren't aware of paragraph structures and the concept of an opening sentence, three supporting sentences, and a closing sentence structure. As I sit and listen I can't help but think about when I taught my class how to write essays in the 6th grade. Is it possible they really don't know how to write a paragraph? Is it because school in Japan is so competitive and is so test-driven? A few days later I observe one of the English culture classes. The students are learning about high and low context cultures. I find myself repeatedly drawn into the content and have to constantly remind myself to observe the students. But again and again I think of my own experience happening right then—of coming from a low context culture and conducting data collection in a high context culture. There are so many nuances and layers of each interaction, and seemingly straightforward and logical requests are mired in deep significance that require delicacy to avoid causing someone to lose face. I also wonder if the concept of coming from a high context culture offers some insight into why the students are not familiar with essay writing. For one thing, the idea itself seems rather Western, or low culture context driven. An essay is meant to be a convincing story—a logical explanation of why something is true, what something means, or of a sequence of events (for example). In a high context culture, logic is not

presented as I want d, therefore a, b, and c must happen. That logic makes sense in a very low context culture.

Regardless of why some students need more English proficiency, as Don believes, his care is evident. During the interview, much of the time he expresses his concern and what he tries to do to support the students to fill the gap and properly prepare them for their year overseas. And by his own admission, he feels distressed when the students are asked to do what he feels they are not ready to do. No doubt he has more than one choice. He can ignore his concern, he can express frustration about it, or he can do something to help the students. Because he cares, he does something to help. He unhesitatingly adjusts his syllabus and provides a supportive environment to help the students. Don's colleagues, in their interviews, also express this care. Vivian shares, "there's more to the student than just their cognitive abilities… and taking that into account and supporting them" is critical. Vivian and many of her colleagues describe specific pedagogical practices that incorporate interactive engagement on the part of the students, and they consciously do this, recognizing that this is atypical in Japan and a foreign experience for most of the students. But the faculty implement these types of pedagogical practices in an effort to be consistent with the principle of care for the student. This care also inspires the behavior of some faculty members. Sueda communicates the following in his interview:

> I'm not trying to change the others, I'm trying to change myself so that I can be a
> good example, a role model to other people, other students and enjoy life, of
> course. Unless you enjoy life, unless you enjoy your teaching or researching how

can you inspire other people? I try to enjoy my life, my research, my education, and instruction.

These are just a few of the accounts of how the professors express care for the student as a principle that drives both personal behavior and pedagogical practices.

Others are also able to articulate how faculty care for students. Professor Blue describes his son's attendance at an Open Campus event;

Just the interactions between the faculty and the students and the orientation that they give. And the resources, and the way in which the professor interacted with my son, shows the philosophy at work. Because it's care for the student, care for the child. It's helping the child to tap into their own creativity to development.

Staff member Motoko shares her experience as a prospective student, visiting the campus;

And then I met with the professor and he really encouraged me. . . . He asked me, 'What's your dream?' and I told him . . . and he was like, 'this is the department for you.' So I was . . . really encouraged by him as well. How passionate he was, how kind he was.

This care the faculty express for the students also spills into care for others and the world.

The meaning of global citizenship.

The faculty, like the Founder, Dean Julia, the staff, and the students, speak about global citizenship in their interviews. The longer-term faculty speak about this idea in the most depth, and consistently describe a particular lens of global citizenship as care for the world rather than a focus on economic development or nationalistic power. Professor

Dennis identifies a specific speech given by the Founder in 1996 at Columbia University as the naissance of how he works with the idea of global citizenship. In this speech the Founder states:

> I am confident that the following are essential elements of global citizenship:
>
> - The wisdom to perceive the interconnectedness of all life and living.
>
> - The courage not to fear or deny difference, but to respect and strive to understand people of different cultures and to grow from encounters with them.
>
> - The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places. . . .
>
> Buddhism calls a person who embodies these qualities of wisdom, courage and compassion, who strives without cease for the happiness of others, a bodhisattva. . . .
>
> In this sense, it could be said that the bodhisattva provides an ancient precedent and modern exemplar of the global citizen. (Ikeda, 2001, pp. 112-114)

Through the interviews it becomes evident that the idea of global citizenship, commonly and consistently referenced by interviewees, serves as a vehicle for the faculty to express their care for the world—through their nurturing of students to become global citizens.

While faculty have various conceptions of global citizenship, and express the desire to have more conversations with each other on this topic, they all have a humanistic lens of the concept. One of the newer faculty members expresses:

> I think the global aspect comes because of globalization with the world shrinking.
> You cannot exist within your cocoon and only know and care about your own
> cultural values; you have to be open to other ideas and other cultures. Even if you
> don't accept those values, understand that you have to coexist.

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Along those same lines, Professor Blue describes a global citizen as someone who can "interact fruitfully amongst different kinds of cultures, different kinds of places". Professor Nandini voices that, "how we are constructing our future generations and their mind[s] . . . really depends on whether you will care for economy or you will care for better relationships with others. It is not tiny things. It's a substantial difference actually". Several faculty members express the interdisciplinary and multi-cultural components of the program as critical curricular avenues for emphasizing global citizenship. Professor Dennis explicitly expresses that the students have come to pursue becoming global citizens, a characteristic that Professor Natalie expresses as being socially conscious, "Even if [the University] doesn't explicitly say they want to develop people for others I see it because they are socially conscious so it's like you have to be aware of other people". Both descriptions support the faculty enthusiasm for working with colleagues and students who want to make a difference, who care for the world. These examples highlight the faculty care for students, the world, and others.

The University cares.

A final demonstration of integrity to the educational principles can be understood through the University. It is not so easy to describe how an inanimate entity, in this case a university, cares. This demonstration of care must come through institutional policies and practices, the activities most consistent with Eisner's concept of structure as one aspect of a school's ecology. I share one of my morning experiences that was part of my daily routine during my three-week visit that exhibits care for the student through a particular practice made available to faculty and staff. This practice, a one hour and

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thirty minute meeting consisting primarily of chanting, followed by brief faith

encouragement, is available to interested faculty and staff each morning during regular

school days. A large room dedicated to this purpose has support staff to ensure it runs

smoothly. High-level administrative leaders attend on a daily basis, and I observe a

palpable sense of camaraderie among some participants. I experience all of these aspects

during my daily participation in this University-hosted faith meeting.

Structural caring.

It is hot. Again. And humid. Showering offers temporary relief, but it is

impossible to get completely dry. I miss the dry climate of Colorado. I get dressed for

the day, knowing that I will not be physically comfortable again until I can change into

my pajamas in the evening. And my hair will be a complete wreck all day with the frizz

that comes with the humidity. I leave what I affectionately refer to as my submarine

apartment in the guest housing for visiting faculty members. The metal door and the way

it is cut out of the wall with an edge all the way around—rather than being flush with the

floor or ceiling—give the housing the feel of a submarine.

I walk down the hill. On my left the beautiful bushes with brightly colored

blossoms are beginning to bloom; on my right I hear the whirr of two lanes of side street

rush hour traffic. At the bottom, using the cross walk, I traverse the asphalt that leads to

one of the back entrances to the campus. Continuing on a walking path surrounded by

vegetation, I cut to the left when I reach the parking lot closest to Nakazawa Hall.

Walking through the lot and down a set of narrow concrete steps I arrive at the walking

path that leads from International Commons to Nakazawa Hall. I hear shouts coming

from a set of second story windows. I surmise that the indecipherable Japanese shouting

comes from the baseball team as they work out, for I have seen them walking by my

accommodations on several mornings. On several mornings I have seen the team

walking in the direction of Nakazawa Hall in their uniforms. I recall what I hear from

one interview—that the senior students do most of the training of junior students, and that

they do so out of a sense of responsibility and with care rather than out of obligation and

with manipulation. I sit outside on a stone bench at the far end of the Hall as I listen to

the students.

   At 7:00 a.m. I wait for Dean Julia, Horiuchi Sensei, and a colleague of theirs,

Iwakuni, to arrive. Dean Julia has told me that while the morning chanting session opens

to interested staff and faculty beginning at 7:00 a.m., she doesn't usually arrive until 7:10

a.m. I later learn that Dean Julia and Iwakuni take the first bus in from downtown,

arriving just after 7 a.m. Horiuchi Sensei picks them up at the front of the campus, about

a 10 minute walk from Nakazawa Hall, after her long drive in from the city center. The

three women are chatting away as they round the high shrubs and come into view. They

cross the narrow street that goes through campus and head in my direction. "Ohayou

gozaimus[38]" we all greet each other. On the first day Dean Julia introduces me, after that

we greet each other warmly on the subsequent mornings. Dean Julia, learning Japanese,

knows several phrases, just enough to communicate basic ideas—especially with the

shared understanding of University life and Soka Gakkai activities. I later learn that

Horiuchi has been studying English for the past year, so that she can communicate better

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[38] Good morning!

with Dean Julia. We continue talking as we walk up the two flights of concrete steps on the outside of Nakazawa Hall, fighting over who will open the door for whom as we approach the east entrance. Generally Horiuchi and Iwakuni win; years of Japanese cultural training of servitude trump American individualism any day.

Inside we take off our shoes and step up onto the carpeted floor, carrying our shoes from the tile entryway to the side room with five or six long rows of shoe racks. Passing along the full length of the racks we arrive at the entrance to the Gohonzon[39] room. Again we Americans lose the door race and must be content with expressing our appreciation with deep bows as we enter into the room. Even before stepping in two unique experiences drown my senses. The scent of wet straw—the tatami mats—fills my nostrils, and the sound of chanting permeates my ears. Both are familiar—the former reminds me of family beach time, the latter of countless memories of faith activities. The room measures approximately 10 tatami mats wide—60'—and 30 tatami mats deep— 90'. Along the opposite wall, the front of the room, a stage with a large Japanese style Butsudan[40], sits already open, the Gohonzon visible. On the front of the stage are three white plastic plaques with Japanese writing. The one on the far right lists the names of the students getting ready to take the equivalent of the bar exam. The other two contain faith-related quotes. On the floor in front of the stage an empty chair rests near a large

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[39] The Gohonzon is the object of worship in Nichiren Buddhism representing the Buddhahood that exists in each person; so a Gohonzon room is a prayer room

[40] A cabinet to hold the Gohonzon. Japanese style means it is painted with black lacquer and has gold flourishings

Japanese Buddhist singing bowl[41] on a stand, a microphone in a stand, and a long narrow table with large candles and a small clock. In the back to our left are a smattering of chairs with a handful of men in suits sitting in them and chanting.

In the front center, behind the chair, a young Japanese man in black dress slacks and a crisp white collared dress shirt sits in seiza. His hands are pressed together in front of his chest; the three tassels from his beads are visible on the back of his right hand. Iwakuni walks to the front of the room, sits in seiza to the right of the young man, and immediately starts chanting 'Nam Myoho Renge Kyo'[42]. On my first visit, a gentleman in the back left of the room stands and brings a chair for me, placing it next to Dean Julia's, about one third of the way from the front, on the right side. Dean Julia tells me, but it's obvious—women are on the right, men on the left. Over the course of the next 45 minutes, and on the subsequent days, stocking footed staff members trickle in and find their place to chant. The rows and columns are always lined up; the men tend to sit in five columns, the women in four. The men are wearing dress pants and white collared shirts, sometimes with a jacket that they fold to their side; the women are in skirts or dresses, with stockings or socks. Only once in the three weeks do I notice a female in pants. By 8:25 a.m., when the chanting ends, there are approximately 125-150 individuals chanting. About two thirds of them are men. There are smatterings of individuals in chairs around the room, but the vast majority of participants sit on the floor in seiza.

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[41] Similar to a Tibetan signing bowl, but black

[42] The primary chant of Nichiren Buddhists, it means devotion to the belief in everyone's Buddha nature.

The one hour and thirty minute gathering follows a similar pattern each day.

Chanting begins at 7:00 a.m. Just before 8:00 a.m. the second highest-ranking staff

member enters from the back and sits in a chair to the left and several feet behind the

center chair with the bell. Then the highest-ranking staff member enters from a side

entrance in the front of the room to sit in the lead position at the chair with the

microphone and bell. Approximately five minutes prior to this a young man sits in a

chair to the left and back several rows, also with a microphone. His roll in a chanting

meeting is called fuku-doshi—the individual who sets the pace and keeps the group in

unison when chanting. At 8:00 a.m. exactly the leader rings the bell and the chanting

stops—and the group transitions to the first of the twice-daily ritual of gongyo for

Nichiren Buddhist practitioners. This ritual involves reciting two verse sections of *The*

Lotus Sutra from a Chinese translation considered the highest teaching of the historical

Buddha, according to practitioners of Nichiren Buddhism. The recitation takes

approximately five minutes, and then all gathered continue to chant 'Nam Myoho Renge

Kyo' until 8:25 a.m.   At this time the leader rings the bell and the group follows the

appropriate protocol for closing the prayers. As soon as the chanting comes to a close,

one individual quickly stands and reads an encouraging quote from the daily Japanese

newspaper published by the Soka Gakkai that focuses on Soka Gakkai and SGI activities.

In addition to Iwakuni, seated to the left of Dean Julia, Motoko sits just behind Dean

Julia, and quietly translates for her. On one of the days I participate, a young woman

shares a faith experience; each of the other days a leader offers faith encouragement.

This encouragement may be highlighting encouragement from Ikeda or updates on Soka

Gakkai activities. Several times there are references to students, with encouragement for the staff to pray for the success, happiness, or good fortune of the students.

I am invited to join these morning gatherings by Dean Julia, who learned of them from a colleague shortly after she began working at the University. Based on the numbers in attendance and the expected dress codes of staff and faculty, I would venture to say that about two thirds of the full staff attend these morning gatherings. I only saw one of Dean Julia's staff members there each day, the young staff member who translated for her, but it is very possible that others were there and that I did not notice them. Again, based on observed dress code and age, I would estimate that only a dozen or two—at the very most—of the attendees are faculty. Earlier I spoke of the University's commitment to care for the students. In addition to the behavior of faculty and staff, this daily faith practice, at their work site, highlights the University's commitment to the students. One professor who self-identifies as a practitioner states the following, "To do good research your inner peace is important. And I really think it comes from chanting and appreciation to the universal law and other people and the Founder and yes. All of the surrounding people". The plaque at the front of the room, the encouragement to care for students, and the time dedicated to prayer all demonstrate how the Nichiren Buddhist focus on the happiness of each person represents the heart of the daily activities at the University.

Cultivating world citizens.

The University has a strong emphasis on global citizenship. This is evident in the foundational statements of the University and various program aspects. As stated in the

school literature, the three founding principles focus on humanistic education, cultural renaissance, and peace. The school's mission describes the meaning of global citizenship through the lens of benefitting humanity. It articulates the intention of inspiring students to develop themselves in order to work for humanity. As in Ikeda's speech on global citizenship described previously, the University defines a global citizen as a person of wisdom, courage, and compassion. The University strives to be the birthplace of citizens who wish to work for a peaceful world. Finally, the quotes on the statues mentioned by Yoshi and Akemi are also presented on the University website. These quotes, along with Makiguchi's ideas of humanitarian competition as the ideal form of competition between countries, are identified as the basis for peace as the third founding principle of the University (Tsunesaburo Makiguchi Website, 2014). These three founding principles clearly articulate the intentions of the University, and demonstrate congruence with a philosophy of humanism, more specifically the Buddhist principles of humanism.

In addition to specific faculties—economics, engineering, etc.— two others programs directly align with the idea of global citizenship. The equivalent of an honors program, the World Citizen Program (WCP) was launched in 2010. The University launched the program based on its first principle of global citizenship. The program focuses on a humanistic lens of world issues for those students interested in working on an international scale. Professor Natalie describes elements of the program as follows:

> There's a two-year intensive program which [is] very competitive… I think it's succeeding in a way for developing global citizens because they're more aware. Some of the graduates are in… more development-oriented jobs… Some of the

students expressed interest in working for the U.N. I think it's more because of

that humanistic factor.

The University places great emphasis on this limited admittance program.

The second program is the new Worldwide Humanities Faculty, the focus of this research. The program has four guidelines. The first three address an emphasis on liberal arts, interdisciplinary studies, and English language proficiency. The fourth demonstrates the intention of care for the world, and highlights an emphasis on developing students into global leaders who can contribute to the success of nations. In addition to the English proficiency, cross-cultural understanding, and the three-fold interdisciplinary and liberal arts courses, all students take courses on humanistic education and Soka education in the program. Several faculty share that the program structure demonstrates integrity to the principle of global citizenship in several ways. Professor Nandini describes the importance of an early program component, study abroad, in the following manner, "We are sending our students abroad… You can talk or you can dream many things but when you go in … person … these I think is a thousand times better". These two programs, WCP and the Faculty, highlight the idea of care for the world on the part of the University.

The University also sponsors many international visitors and hosts various exhibits. In the three-week window I was there, several related events took place. The Princess of Thailand was warmly welcomed by students, faculty, and staff, and received an award during her visit. It was my first night on campus, and a harbinger of something special taking place was the red carpet laid out in front of Premier Citadel. Dean Julia

and I were gazing out of her west-facing window from an upper floor of International

Commons. "I've never seen a red carpet to welcome a dignitary in my two years here",

she shared. "I've been told not to wear red when I welcome her". Dean Julia, along with

several deans, will be inside the Citadel to greet the Princess and be a part of the welcome

and award ceremony. When my appointment with Dean Julia ends I head towards the

Citadel, on my way to the Guest Housing where I stay. The wind blows and the staff

have difficulty keeping the red carpet clean and in place. They cover it with clear plastic

and various weights to keep it from blowing away. What appears to be the University

drum-line, in their red uniforms, stand to the side and practice their welcome song. A

long line of students and staff line up two to three people deep on the west side of the red

carpet. The welcome lines run the full length from the road to the door of the building—

a distance of approximately 30 feet. They young women wear pastel skirt suits; the

young men are in white shirts with ties and dark suits. I am standing a good 20 or 30 feet

to the east of the gathering, but am probably more noticeable because I am a foreigner

and I am alone. Several program staff members recognize me and invite me to stand in

the welcome line. We wait for about an hour for the princess to arrive. The welcome

party practices welcoming the princess in English, "Welcome to the University for the

Creation of Value". Without notice—unless something was said in Japanese that I could

not understand—five or six black sedans pull up. Several individuals quickly step out of

the first vehicles—I recognize two—the son of the Founder and also the University

President. Very quickly, and without the regal presence that I anticipated, the princess

steps from her car. The two gentlemen greet her and they quickly walk the length of the

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red carpet. She is nearly inside by the time the drum-line plays their song and the reception party welcomes her with their much-practiced greeting. It is all quite anti-climatic. Later I have the opportunity to speak with Dean Julia about the ceremony in which she participated. She also expresses surprise at the ordinariness of the experience, and yet the preparations held such excitement.

Other University-sponsored activities demonstrate a commitment to global citizenship. Faculty and staff have multiple opportunities to meet, hear, and speak with international visitors. A visiting researcher from Malaysia made a presentation of her research, and I was invited to speak first to students, then faculty on my work in Waldorf Education and my research as part of a series of educational presentations. I was both delighted and surprised to see a 3' x 2' poster with my picture and announcement of my student lecture in two elevators during my second week on campus. One poster was in the elevator I took on my way to give my presentation. I had every intention of bringing it home, but alas, Japanese efficiency, the poster was gone on my way down the elevator, after the lecture.

In the same building as this lecture—the education building—the University displays an exhibit highlighting a dialogue between the Founder and the esteemed scholar, Arnold Toynbee. The exhibit, part of a rotation that highlighted several of Ikeda's dialogues, included photos, artifacts, and documents, along with audio and visual recordings of their meetings. This particular exhibit includes a continuously running video with several dozen seats in the main lobby of the Faculty of Education Building, and dedicates one room to a collection of artifacts that demonstrates the shared efforts of

the two men. In 2014 over three dozen distinguished international guests, including

presidents of universities from throughout Asia, several ambassadors, and one Nobel

Peace Prize winner, visited the University.

The Founder established an art museum just off the main campus entrance, where

students are given a special rate. The museum, while relatively small, hosts world-class

exhibits and has its own credible collection. During my second week on campus I had

the opportunity to visit the museum. Like many businesses in Japan, I had to purchase

my entry ticket from a machine, then hand the ticket to a person at the entrance. Up the

escalator I went through a handful of rooms containing their permanent exhibits. The

small rooms held mostly Western art from the 15th-20th century, although there were

various Eastern art collections. What captured my attention for the hour I had was the

special exhibit on Robert Capa. The exhibit spanned four galleries and was there for one

month. Based on the exhibit schedule, there are world-class art collections at the

museum. In these many and varied ways the University itself demonstrates how the

principle of care for the world lives in the school structure and curriculum. Through

these examples, the University demonstrates its commitment to care for the students, the

world, and others.

The above descriptions and interpretations depict a tapestry that represents the

weaving of identity and integrity at the University. The University demonstrates the

warp of the tapestry through the various principles of care—care for the students, care for

the world, and care for others. The individuals convey the weft of the tapestry—the

Founder, Dean Julia, the staff, faculty, and students—and the University itself. I present

the description and interpretation through the actions of the individuals and the

University, actions equivalent to the colors on a tapestry. But in reality the identity and

integrity are built and established in a similar manner to the creation of a tapestry. In

other words, each row, or weft, in the tapestry consists of multiple colors tamped down

before the next row begins. Likewise, the individuals, along with the University itself,

work together daily to enhance integrity with the principles of care. In this way the

University weaves a tapestry through the sincere care of the Founder, the Dean, the staff,

the students, the faculty, and the University itself.

Creating a Felted Mural at City Waldorf School

> The wool fibers that tangle and progressively transform into felt fabric represent the interwoven relationships that bind us together and shape our lives. … The colors, fabrics, textures and decorations added represent the details, emotions and experiences that make us unique (Smelt, 2015).

Humans have engaged in the craft of felting for thousands of years. Like

tapestries, originally created for warmth, the origin of felted murals began in function

rather than artistry. One common legend credits St. Christopher, the patron Saint of

travellers, with discovering felt. "Early Christians tucked the sheep's fleece they found

caught on the bushes into their sandals to cushion their feet. At a later stage in their

journeys they found the loose fleece had transformed itself into felt shoes" (International

Feltmakers Association, 2015). And the art of felted yurt making also began long ago for

the Mongolians. The Mongolians laid layers of wool on top of each other, applying

agitation, warmth, and moisture in a specific manner. The final stage involved the rolled

wool being dragged by horses or camels across the steppe for hours (Ulaantaij Mongolian

Yurts, 2008). As expressed through the making of sandals and yurts, the felting process

involves applying moisture, warmth, and agitation to wool in such a way that the barbed fibers of the wool are activated and become entangled with each other, creating a bond. In this way wool of various colors can be laid near each other and with the moisture, warmth, and agitation they adhere to create a padded cushion, a wall hanging, or a lining for shoes. While the craft of felting still serves a function, I use the primary activity of felting—agitation—to demonstrate how City Waldorf School works to align their educational principles with their school ecology. While agitation frequently has a negative connotation in our culture, the activity expresses something positive in this case. In the context of felting, agitation represents a process that describes the building of relationships. Pieces of wool are briskly rubbed against each other, causing them adhere to each other, creating a particular result—padding for shoes, warm clothing, protective housing material, or a beautiful wall-hanging. Without this agitation there would be no strength. In other words, finding how to express a principle or value in a particular setting involves a process of brisk stirring and rubbing that creates a strong product. In this way, City school strives for a strong school ecology through individuals taking up the principles and working to put them into practice, within community agreements.

Utilizing the craft of felting to express the identity and integrity of a Waldorf school may seem obvious, but I had also considered veil painting. Veil painting denotes a method of painting with natural watercolor pigments used in many Waldorf schools. The watercolors are applied in abstract shapes and sizes to the paper. When the layer dries, the artist wets the paper again and paints another layer. This continues for many layers, with the artist having no preconceived notion of the outcome. The effect, because

of the specific materials, results in an ethereal and often pastel colored scene, sometimes abstract and sometimes specific. But while deeply embodying the spiritual foundation of Waldorf education, City school is not an ethereal school. Rather it has a sturdiness that gives one the sense of being grounded rather than delicate. The school stands on a firm yet flexible basis and meets the changing needs of the students, the faculty and staff, parents, and board members without losing its sense of identity. Because of these qualities, I draw upon the art of felting to describe and interpret the identity and integrity processes at City school.

One artist describes wet felting as her preferred technique because of its "greater flexibility in design considerations, structural integrity and the ability it gives to finesse the fibers into a sculptural shape" (Giles, 2008, p. 53). In felting, the artist must first start with a strong foundation. It can be a thick layer of wool, felt, or even silk—all of which are sturdy and have varying degrees of flexibility. Fibers of varying color and thickness are then layered over the foundation in a sequence and layout that serve as building blocks towards the artist's design. The artist applies agitation to these fibers, along with moisture and warmth, in order for the materials to bond and adhere together, thus creating the felted artwork. In traditional felting, such as the making of yurts, the moisture and warmth came from the sweat and heat of the animal while the agitation came from the animal's movement as it ran with the rolled up material on its back. Today the felting of a knitted object can happen when run through a washing machine cycle, which provides the agitation, moisture, and warmth. The felting can also happen through hot water, a sponge, and human pressure. The agitation may come from needles—as in needle

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felting, a washboard—for scrubbing the fibers, or simple shaking—cupping one's hands together with a ball of wet wool between the palms. Artists use the extended process to engage in felt making.

The school's educational principles have a similar function as the foundation of a felted art object. They are the backdrop upon which a piece of art will be created. Unlike the warp of a tapestry, this foundation is visible. The school demonstrates its ecology— the governance structure, pedagogical practices, and curriculum, among other aspects— through the design of the fiber strands placed on top of the foundation. And their forming to the foundation—and thus the creation of the art object—happens through agitation, the interaction of the human beings with each other and their interaction with the whole school ecology as it adheres to the principles. While the weaving action of the individuals with the principles describes the creation of a tapestry at the University, the human implementation of the school ecology describes the creation of the felting design at the City Waldorf School (see Appendix G2).

The art studio.

Flanking a residential neighborhood, the City school's new location[43] rests approximately one mile down a heavily-travelled, fast-moving street from a private university. The campus spans several acres and includes a large school building with a basement, a relatively large parking lot, and a fenced in field along the south side of the campus. The east side of the campus includes an early childhood playground with a sandbox, small wooden hut, and a smattering of objects for the students to play with,

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[43] The current site is the school's third location and was a former religious school. CWS moved to the site a year prior to my data collection.

including logs, boards, and stones. Like virtually any school in the United States, all of

the doors are locked from the outside during the school day and the school funnels all

foot traffic through the main entrance adjacent to the parking lot. The first felted mural

greets families, colleagues, and visitors at the main double doors, the second on the wall

to the left after passing through the second set of double doors and into the interior of the

building. Immediately to the right lies Festival Hall. The neutral-colored industrial loop

pile carpet, a bit dingy in a few places, remains a remnant of the prior owner, as are the

painted flame-licked water fountains[44] and metal lockers. The general layout of the

building—sprawling, angular, but not necessarily geometric—and the sparsely adorned

hallways do not yet convey the school's heart warmth that was so immediately evident in

the prior building. Despite these less than aesthetic aspects of the school, there are many

visual signs that this serves as home to a Waldorf school. In addition to the dozen or so

felted murals found throughout the school, the colleagues ensoul the hallways, the

offices, and the classroom spaces. Based on what I see done with the space so far I

believe that in short order the school's heart forces will be visibly vibrant throughout the

whole campus.

In the central hub of the interior rests a large welcome desk, an enclosed office

with two large open window spaces for greeting those who enter the building. From this

gathering space I can access the early childhood wing, the high school wing, or the

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[44] The school consciously chose not to paint over the design despite their lack of
congruence with the mood of a Waldorf school as the spouse of an employee painted the
water fountains.

graders[45] wing. The early childhood wing resides on the west side of the building, by the parking lot, and on the opposite side of the building from their playground. The three mixed-age kindergarten classrooms are down a dead end hallway, and walking down the short passage of this wing I have a visceral experience of transformation—of going back in time and into a protected, nurturing space.

From the entrance of this wing, rather than turning right towards the welcome desk I head left towards the high school wing. This split-level interim space serves miscellaneous classes—eurythmy, Spanish, handwork, gym, and music. The graders and high school students alike utilize the classrooms. Continuing beyond this patchwork portion of the building I enter the middle of the high school wing, the northeast portion of the school building. The main office, nestled in this wing, serves as home to various directors and coordinators—of administration, enrollment, business, etc. It embodies a traditional public school setting more than any other area, although the intimate[46] interaction between and amongst faculty, staff, and students serves to counteract this initial impression.

Leaving the high school, I pass the welcome desk and head towards the graders wing. The classrooms for grades one through four are on the main floor, while the upper grades classrooms are downstairs. This southeast portion of the building has direct access to the southern fenced in field, which serves as the playground for these students. On both floors the classrooms are flush with the east side of the building, allowing sun in

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[45] In a Waldorf school, graders refers to grades 1-8.

[46] I considered using the word personal, but intimate—in the family sense—is the most accurate description. Intimate meaning warm, respectful, and nurturing.

the morning, even for the basement classrooms. Rather than window wells, an embankment of large stones slopes down from the sidewalk, providing maximum natural light to the downstairs classrooms. The opening between the floors, enclosed by a railing, attracts my interest. This opening, a gap between the wall and hall railing, exists along the wall running between the first and second grade classrooms. I imagine that the first grade student's indoor slippers must fall down into the upper grade hallway frequently, but I do not witness it actually happening. Double decker half lockers, where the students can store their belongings, line the inner wall of this wing. None of the lockers have locks, even in the high school, an indication of the sense of community and the tangible feeling of safety. On the other side of the lockers lies Festival Hall. This building serves as the home for the educational activities of the City Waldorf School.

The school epitomizes a typical independent Waldorf school in North America in many ways. Like nearly 40 other Waldorf schools, it offers programing for pre-kindergarten through grade 12. The early childhood classes are movement based, where the teacher strives to be worthy of imitation. The methods used in the grades classes employ imagination and experience before concept, and the teachers of the high schoolers strive to inspire idealism and critical thinking in the students. From first through twelfth grade, students learn in blocks of three to five weeks for the first two hours of each day in a period called main lesson. These blocks are used primarily to introduce core academics—math, language arts, science, and the humanities. Subject classes are taught in three one hour periods that span the remainder of the day and courses include two foreign languages, handwork, games/gym, eurythmy, singing,

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orchestra, band, gardening, painting, clay modeling, and other classes which vary during the year and by grade. Each subject class will be held from one to four times per week, depending on the topic and grade. All students generally take the same classes—with variations for either band or orchestra, for example. On occasion there are tracked classes in the high school, but essentially all students receive an education that supports their intellectual, artistic, physical, and social development. Like many Waldorf schools, they self-administer and the faculty have responsibility for the pedagogical program. This manifests in an organizational structure where the administrator takes primary responsibility for the business of the school and a designated group of the faculty and staff share responsibility for the pedagogical programs and decision-making. The philosophical foundation informs this unique ecology.

The mural backdrop.

The school literature and interviewee responses consistently identify anthroposophy as the philosophical foundation for the school's identity. Through the interviews, I identified six anthroposophically based principles living in the school. In the interviews, most faculty and staff expressed one or more of them through the course of the interview and I was pleasantly surprised when the new administrator mentioned all of them in her interview. These six principles are: valuing human relationships, recognizing the social mission as the purpose of education, honoring the spiritual aspect of humanity, respecting freedom in teaching, leading collaboratively, and basing the educational program[47] on an anthroposophical understanding of child development.

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[47] The educational program refers to the curriculum, pedagogy, and assessment methods.

Through the school literature I identified that the school describes its ecology through three realms. These realms align with the five aspects of Eisner's school ecology and are described as follows. The school aligns with Eisner's intentional aspect of a school ecology through its intention to fulfill the social mission of Waldorf education—to help raise young people to become free-thinking individuals who have the desire to serve humanity. The school aligns with Eisner's structural aspect of school ecology through its commitment to structural integrity in the school organization. And the school aligns with Eisner's pedagogical, curricular, and evaluative components through their commitment to a comprehensive educational program. Through these three ecological realms, the City school implements activities derived from its six principles.

Like the University tapestry, I will present the felted mural through the lens of the self-identified school ecology. Within each aspect of the school ecology I highlight demonstrations of integrity to the principles. Rather than explore every way in which the principles are reflected in the school ecology, I focus on presenting a description for each one of the principles that characterizes one manifestation of it. I chose this approach with the expectation that as the reader works through the descriptions some of the interwoven nature of the principles will naturally become evident. Indirectly these narratives answer my first two research questions, however I respond to them more explicitly in Chapter 5. While these descriptions and interpretations highlight congruence, the summary responses in Chapter 5 will also point out places of inconsistency or areas where more conscious work can strengthen integrity. The ways in which the principles live are so connected and integrated that they function as a single foundation of a felted art project,

and the living aspects of the school ecology are what create the scene in the felted mural. The following vignettes describe the school ecology and how the individuals within the school work with these aspects and the foundational principles to massage, or agitate, them into a coherent and unique experience.

The social mission.

I begin by bringing a picture of the school intentions and how the school's social mission reflects the principles of the value of human relationships and the purpose of Waldorf education. The school's social mission focuses on regeneration, renewal, and sustainability, and emphasizes the important role of healing that Waldorf education can offer to the world. From the individual's care for the self to their capacities that can be used to create healing to nurture community, and to serve humanity, City school defines the social mission of Waldorf education as one that cultivates renewal and revitalization in a healthy and sustainable manner. These ideas are characterized by several interviewees. Mary, the outgoing Director of Administration, stated, "when the healing social life is found in the individual in the community that's sort of a foundation stone, [a] meditation for this school". And Ruth, the Director of Admissions, highlighted the "huge emphasis [on the] community life of the classroom". One longtime faculty member stated, "I see the new colleagues streaming into our school—thank you spiritual world! — … have a more awakened and refined sense of social life". These declarations of a focus on community as a basis for health in the school and social renewal as the purpose of education are tied to Steiner's idea of the social mission of Waldorf education (Steiner, 1985a; 1985b). The following examples show one

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demonstration of how the principles of human relationships and the purpose of Waldorf education are expressed through the school's intentions.

Cultivating community.

When faculty and staff were asked what principles were most important at the school, the importance of human relationships was identified in many interviews. In my first several interviews it was cited first and I was surprised—partially because I anticipated comments about the pedagogy to be mentioned first, and partially because some Waldorf schools have challenges with collegial relationships. So I was pleasantly surprised by these initial contacts with the school and the repeated emphasis on the importance of healthy human relationships. The characterizations of the importance of human relationships came from colleagues in many different positions. Susann, the founder and a current high school teacher, shared the importance "that one recognizes in the other no matter where the other works in the school, a human being with whom, to whom, one has to show interest. *Who are you*?". One of the grades teachers, Irma, who has a background in public education stated, "this has so much more soul and there's more of a community with [and] among the teachers". Peggy, the business administrator, spoke of it in the following way:

> That's one of the reasons we study in the college, we keep talking about hearing the other, seeing the other. Because I think it's such a hard thing as a human being to see—to look at something and … see it in the exact same way. Or understand how other people see it. I think that's the striving within the faculty to understand how other people see it.

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This value of the human being can be viewed through the Rose ceremony, held on the opening day of school, a ceremony held in different forms at Waldorf schools around the world.

I arrive on the first day of school. I am not a student, parent, or colleague at the school, yet I feel the anticipation. In the weeks preceding this day the hallways and classrooms were in a state of transition. Rooms were emptied, the contents strewn in various states of disarray in the hallway. Then the piles gradually dwindled and the classroom walls steadily filled up. Furniture was straightened and desks and lockers were labeled with handmade watercolor-painted nametags. All things are in order or tucked away because *the* day has arrived.

As I drive towards the campus, I see the parking lot nearly full and the surrounding streets are filled with cars parallel parked on both sides. Two casual but neatly dressed faculty are outside directing cars, ensuring that no one parks illegally, that children and parents are safe crossing the streets, and that neighbors have full access to their driveways. As I pull into one of the empty parking spaces, surprised that there are any open—much less the dozen or so I have to choose from—I can see and hear grade school children frolicking on the playground on the south side of the property. While the school has accepted over 60 new students to their approximate 350 overall student body, most of the children on this playground know each other. Many of the new students are elsewhere—entering the early childhood program, the first graders are in the smaller east side playground, and the high schoolers are already inside. Thus, despite this being the first day of school, an air of familiarity permeates the environment. Games are in full

swing, rules already agreed upon, excited conversation between students takes place as they likely share summer happenings, and parents greet each other with warm hugs and pats on the back.

Inside the faculty and staff greet me, each other, and families who have come inside to drop off paperwork and find their way. I immediately dismiss my prior wondering on the aesthetic of lockers in a Waldorf school, especially in the lower grades where wooden cubbies are the norm, when I realize these will be the neatest hallways I have ever encountered in a Waldorf school. What with indoor and outdoor shoes, expectations of layers of clothing for the two-to-three times daily recess, robust and healthy snacks and lunches, students often have many non-traditional school supplies which take up more space than the missing plethora of textbooks[48]. I pass the lower grade school hallway and head to the staging area for rising first-graders and their families.

I sense an excited, but nervous, energy. A tinge of apprehension conveys a mood of mystery or unfamiliarity, a trepidation not palpable elsewhere on the campus. Feeling a bit of an outsider, I step back inside the building and peer down the high school hallway. I am surprised that there aren't more students meandering about, knowing they have returned from their two-day high school back-to-school retreat. I assume that at least the twelfth graders will be participating in the rose ceremony. Wondering where they are, I head towards Festival Hall to see if the ceremony will start soon.

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[48] Waldorf schools usually have student-made textbooks called main lesson books rather than published textbooks. These will be described in more detail later.

The tradition of a Waldorf rose ceremony, not to be confused with the *Bachelor* television show rose ceremony, dates back to the first school in Stuttgart (Steiner, 1998; Waldorf Publications, 2015). The intention—to welcome the student body back to school—places a special emphasis on welcoming the incoming first grade class. The first school was established for grades 1-8, so the tradition comprises of the 8th grade students receiving the 1st grade students with a red rose at the beginning of the year, and of the 1st grade students sending off the 8th grade students with a red rose at the end of the year. Schools that have expanded to include grades 9-12 have made various adjustments to include the older students in the ceremony. The exact components incorporated into the ceremony vary from school to school, from year to year, but often include the following elements: a greeting to the whole student body by a school leader, an introduction of new faculty and staff to the community, a story told by the first grade teacher, the welcoming of each first grader by name—with a rose—by an upper grader[49], a picture or vignette of the upcoming year's curriculum by each class teacher, and/or a song by the faculty and staff. The ceremony can be long and the faculty charged with hosting this event[50] often struggle to find the right balance of welcome, inclusion, and ceremony length.

Traces of the gym are ever present, although the faculty and staff have gone to great lengths to transform the space into Festival Hall. A large felted mural, identifying the space as The Winter Family Festival Hall, hangs prominently to the left of the stage, high enough to be visible even for short attendees, like myself, sitting in the back. Dark

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[49] Either an 8th grader or a 12th grader.

[50] Often the 1st, 8th, and 12th grade teachers prepare this ceremony as one of the several events each faculty or staff may be asked to prepare and hold with intention.

royal blue curtains are hung across the designated back of the room and behind the stage, in order to frame the space. Two sections of 10 rows, about 20 chairs deep on either side, surround a center aisle with a red carpet. The first rows are designated as reserved for the grade school, starting with grade 2, working back towards grade 7. A piano, then more rows of chairs situated diagonally to face the stage, flanks the right side of the stage. On the left of the stage, chairs positioned perpendicular to and facing the center stage, mirror the piano. With the exception of the chairs on house left the layout is as one would expect. Even I, having attended over a dozen opening rose ceremonies, am perplexed by this section of chairs. Festival Hall gradually fills with faculty and staff and high school students. The high school students and faculty fill the house right seats, the 8th graders stand in the back with a smattering of other adults, and the 12th graders stand on the left wall. Grades students begin to enter, finding their way to the proper rows. The 7th graders fill the rows, walking along the length of the chairs so that the first student fills the last seat, and so on. Then the 6th graders do the same for the row in front of the 7th graders and so on. Soon everyone except the first graders and their parents fill the hall. Finally they enter and, escorted, sit in front, at house left. In this way they face the stage and yet can be seen by the rest of the audience. The entire procession takes about 10 minutes.

The pianist begins playing, an unidentified man walks on stage, and with two or three sshhh's the audience quiets down. He briefly welcomes everyone and then quickly turns the stage over to the new Administrative Director, Linda Leonhardi. Linda expresses her joy at being in this new role and being able to welcome the students, which

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she and her colleagues have been looking forward to and preparing for all summer. After

quick introductions of the half dozen new faculty members Linda passes over the master

of ceremony responsibilities to the 8th grade teacher, Dianna. With the whooping and

hollering characteristic of City school, but that one might expect to find at little league

baseball game rather than at a reverent Waldorf ceremony, the audience warmly and

enthusiastically cheers Dianna as she hurriedly walks on stage. She signals the students

to take their appropriate places, which leads to a slight hullabaloo as two obviously pre-

designated students from each class in grades two through eight gather in the center aisle

where the red carpet rests. With some ducking, squeezing, and briefly rehearsed activity,

these students line up in twos, with the two oldest/tallest closest to the stage. The two

lines of students face each other, palms connected and raised to create an ever-increasing

archway. The twelfth graders then quickly walk under the archway one by one and take

a seat in the chairs on stage. In the meantime, the parents and upcoming first graders

have been invited to stand and walk to the wall on house left. When all are settled into

their places, Dianna requests that the audience hold their applause until all names are

called and she immediately speaks the name of a first grader. This first student huddles

in the arms of her father, legs wrapped tightly around his waist, head burrowed into his

chest. Her upper body gently heaves as tears roll down her cheeks. As the father begins

to walk along the back of the audience, in order to enter the student archway, an eighth

grader greets them. The first grader is clearly not ready to walk on her own, so the father

ducks with his daughter in his arms and treads the red carpet under the arms of the

graders and followed by the eighth grader. While I cannot fully see the exit from the

archway I can tell that a twelfth grader has greeted the first grader with a red rose. The first grader takes the rose and sits in the last chair in the front row. She sits on her father's lap, with the eighth grader nearby. The process continues, with each first grader being called, the student met by an eighth grader who guides them through the archway, to be handed a red rose by a twelfth grader, and invited to sit in the first row. With the exception of one or two other first graders, most make the procession without either parent. A few virtually, or literally, push their parents away with a hand motion or look. These instances elicit soft laughter from the audience and I overhear one faculty member remark, "Well she sure is ready"! I notice several parents with tissues brought up to their eyes and noses, and hear the occasional sniff. I myself feel the pull on my heartstrings. After the final first grader walks the red carpet, the eighth grader teacher welcomes the new first grade teacher, who walks under the archway and receives a rose from the eighth grade teacher. A warm applause and some more of the whooping and hollering indicates the welcome afforded the first graders. All of the students are invited to rise and the students recite a commonly spoken verse by Rudolf Steiner. Then grade by grade, the youngest first, the students are led by their teachers to their classrooms to carry on with the remainder of the first day of school. The rose ceremony provided a palpable experience of being welcomed into a caring community in a manner that was both reverent and light-filled. While it was short, not much more than 20 minutes, the essential activities were incorporated. I later learned the faculty consciously chose not to include the other common elements of a rose ceremony because they wanted the focus to be on welcoming the first graders. In this way they made the ceremony their own,

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infused it with the life and light of the faculty and staff, and established a specific mood to launch the new school year.

I am one of the last out of Festival Hall. It has been close to 10 minutes since the first graders left, and yet I see several parents lingering in the hallway outside the classroom, periodically peeking into the room through the window of the closed door. I sit with the handwork teacher, Carol, as she spins yarn at a bench at the crossroads of the school reception area, the high school hallway, and the graders hallway. On one wall hangs a display cabinet of student work, a display case of items sold at the school store is on another, and a small round table with chairs serves as a gathering place for a handful of parents. The bench at which Carol spins sits across from this round table. After another 10 minutes or so the parents have all left.

At the end of the day I sit on the same bench with my notebook and pen, trying to be nonchalant. Parents excitedly pick up their children; siblings greet each other after the first day of school. There are a few tears, but mostly smiles. One first grader, hand in hand with her mother, looks ahead and says wistfully, "I love my eighth grader". Central and supportive to the broader intention of education, the school nurtures the capacity to cultivate human relationships.

Taming, for freedom, the dragon within.

The broader purpose of education at City school includes having an impact on the social renewal of society. The school states on its website that some ways that this social renewal can manifest include the sustainability of human kind, service to others, and working in community. An oft-quoted purpose of Waldorf education, attributed to Marie

Steiner, states "Our highest endeavor must be to develop free human beings who are able of themselves to impart purpose and direction to their lives" (Steiner, 2010, p.1). Several staff spoke of this central mission, with a particular lens, in their interviews. Cate, the office manager, shared,

> We are about social renewal. We're about putting people out there in the world that are going to change the world. That's really fundamentally where I like to come from in this school. We're not just a school; we're actually working on changing the world. I think most Waldorf schools would say the same thing.

Her office colleague, Peggy, spoke in a similar vein,

> I think that I'm working at a place with a social mission. And the social mission is to create students that will go out and make contributions to the greater world in a different way, and so I think you have to resonate with that social mission to work here. Because you wouldn't work here—you don't work here for the pay, you don't work here for the hours. You work here because you believe in what it does. And so I guess that's my answer. It's not exactly, I believe in our waste diversion plan and environmental stewardship, so that's why I work here. It's more that I believe in the overall social mission and in those things you can encompass some of these values that we have.

As with the other principles, this principle can be seen in various aspects of the school ecology. One way to see this principle is through the community life of the festivals. The intention of many festivals serves this purpose. Long time faculty member, Candyce, spoke of the festivals in the context of the purpose of Waldorf education,

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What is it that early childhood offers to help the human individual move toward true freedom? [It] is security in the body, . . . helping the ego to find its way into incarnation in that body so that it becomes the director, the driver of the chariot, not what is dragged along by the impulses of the body. . . . What we're doing in helping the children find their security and their health and their foundational senses through all of our practical activities, through all of the movement work in circle time, through the outside play, through—again, this is very subtle—through the experiences of the festival life which takes you through the incarnation of the earth each year and through time. Through all of those things, every single thing that we do in early childhood is dedicated to accomplishing that first step of 'Where is my place in space? Where do I live in my body? How much of it do I inhabit? How much control?' Again, is my ego being able to take hold so that I can not have to be distracted by the needs of what it's pulling me to do all the time and I can begin to pay attention to the bigger world. . . . So the other thing that I'm really interested in . . . is this developmental picture and the awakening of consciousness, not only physicality. That with this intention of helping the child, which is the ultimate goal, of becoming a fully developed and free, freely willing individual, that all of the pictures that are brought through the curriculum meet those, just so spot on, in wherever the child is in emotional, social, cognitive development.

Another early childhood teacher's thoughts on the festivals resonated with the ideas that Candyce shared,

I love that we do these festivals of the harvest, which is bright and outside and informal and then the quieter ones like the winter spiral and there's not a lot of explaining because as a school and our studies of festivals and Steiner's understanding we can live it and bring it. Just live it and bring it. I know that happens in our kindergarten rooms. I think it happens across the board at the [City] Waldorf School in our kindergartens. We tend to live it and we don't have to speak about it. We can just give more mainstream bridging of it to our families who then get it too and honor it.

I present this role of the festivals as serving the principle of the purpose of education through the Michaelmas festival held in late September.

Rain and lightning during the night do not bode well for the upcoming scheduled Michaelmas festival. I confirm the planned activities are ago and excitedly head to the school. I arrive after school is well underway but even from a block away I can tell it is not a typical day. Students and adults mingle in the parking lot and there are orange cones marking certain spaces. As I pull into my spot I can more easily discern the happenings—middle school students are washing cars under the supervision of several adults, and the cones mark where to get in line for a free car wash. The school community begins today's Michaelmas celebration with service projects for the school. I am not clear of the activities of each class, but I am told all of the graders and high school students are making a contribution. In addition to some middle school students washing cars I observe other members of those classes weeding the stony area visible through the graders windows, and I am told the sixth graders are working in the community garden

several blocks away. As I survey a mixture of second, third, and fifth graders playing on the field adjacent to their wing I watch Mr. Foot supervise four second graders making apple cider in a hand press. Three boys work together to turn the wheel that causes the apples to be pressed. Then the students take turns spinning the handle. Although I am not sure of the different processes affected by the wheel versus the handle, I sense the boys have got the whole thing worked out. Other second graders deliver large mason jars half full of cider to each of the classes and the various administrative offices. The third and fifth grade teachers supervise the students on the field. They are spread out all over the play area. Some are playing with red rubber balls, others running and playing tag, and still others are fully engaged in games of unknown origin (to me). Occasionally I see high schoolers walk in and out of the side gate heading to the adjacent field where the activities later in the day will take place. Class by class the students are called back inside. They are lively and engaged with each other but still attentive to their teachers, who all greet me by name. As they head indoors to eat lunch I experience a relaxed yet anticipatory atmosphere. The early morning weather has completely transformed. The skies are blue, blue, blue; the sun bright and the temperature quite warm.

The students eat their lunches—some classes inside, some outside. And now the exciting part of the day arrives—field games for the graders, hosted by the high schoolers. The graders meet on the playground, sitting in concentric semi-circles, the youngest students closest to the front. Two teachers with small megaphones get the attention of the students who quickly quiet down. There are a few instructions and then the students are invited to stand and they sing a Michaelmas song together. Generally all

of the students participate, even the middle schoolers. I notice one seventh grader

singing, surrounded by classmates just listening and watching. One student gets the

attention of his singing classmate, pointing out a younger student standing in the row in

front of them. I am not sure what he asks his classmate to observe, but I notice that the

middle schooler continues singing and is in no way shy or embarrassed by participating

in the singing, nor is he mocked or chastised for engaging in the community song. The

students are then led, youngest first, off the school property, across two crosswalks, and

onto a community field adjacent to the school property. As I follow the students, Ruth,

the Director of Enrollment, points out to the Director of Administration, Mary, that some

students are too rambunctious as they head to the field. I look in the direction she refers

to and while the students are lively, they are on the path and staying within the cross walk

lines, and their behavior seems reasonable to me, considering the circumstances. As we

walk through the gate onto the sidewalk, a crying third grader stands to our left,

unmoving. Mary stops and comforts the student. They take hands and head over to the

field together. As we cross the adjacent field where the games will take place I see seven

stations—each with a small yard sign, one or two high school teachers, and a group of

high school students. In one corner stands a canopy with the school name and logo,

under which a table with several large water jugs and small cups rests in the shade. A

first aid kit sits on the edge of the table. Upon closer inspection I notice each yard sign

has the school name and the activity number and name. The first graders are gathered

around activity one, the second graders at activity two, and so on. The classes are already

at the activities by the time I arrive so I am unclear whether the teachers led the students

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or vice versa. The activities are games of skill, chance, balance, teamwork, strength. By the behavior of the students they are also loads of fun. The games, in number order, are three-way tug-of-war, suitcase relay, tootsie roll push, balance beam pillow fight, potato sack races, donut tree, and square balance. The grades are assigned to activities for 10-15 minutes and then move as a class to the next activity. Some games take longer than others and allow for opportunities such as rest breaks in the shade or a water break under the school canopy.

As I watch I notice several things in particular. The same student who was crying earlier is hesitant to participate. Mary and his teacher warmly encourage him—first by participating in the balance beam pillow fight with each other—next by inviting him to play against them. The adults happily engage with students. The high schoolers who lead the games verbally encourage the students to play well together. A few younger students who are climbing a nearby tree, waiting for their turn, are encouraged to be careful by the high school student supervising the game. The high schoolers happily engage with the graders. The potato sack relay race elicits the most cheering. Various relay races go on during that activity and the students cheer on their classmates. Students engage with each other. Throughout the time I watch the games I notice support and cooperation, laughter and enthusiasm, a general loosening of form and yet a true sense of togetherness.

I also experience the depth with which the faculty study the foundational concepts of the education as a lens for understanding children. One faculty member stands and

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talks to me at the donut tree. Donuts are tied on a string[51] and hang from a tree. Students stand under or at a donut with their hands behind their backs and try to eat the donut. The task looks difficult. With no leverage to hold the donut in place it quickly swings out of harms way, so to speak, and remains unbitten. Mark, the high school drama teacher, describes the four temperaments and how one can get a glimpse of the student's temperament by the way they try to approach eating the donut. The phlegmatics have the best luck with their patience. The cholerics struggle because they try to just attack. Melancholics sit below the donuts and cry because they can't get it and the sanguines are happy no matter what. While the teacher speaks only partially seriously, this language demonstrates shared ways faculty have for observing students and trying to meet their needs. As I head back to the school campus I reflect on what I saw. I feel like I am part of a large family. Children can be children—they can tumble and fall, slide and roll, giggle, fall into and on top of each other—and the faculty and staff not only accept, but welcome, this behavior. The way the students interact feels a bit like puppies playing together. The school holds the intention to cultivate students who know how to be of service to others, have personal responsibility and integrity, and work in partnership— many of the building blocks to bringing about social renewal, their stated purpose. Through the intention of the social mission of education, the school has integrity to their principles of human relationships and the purpose of education.

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[51] Mary indicated this activity is a big deal at the school. As in most Waldorf schools, the school serves healthy, organic food and expects parents to do the same.

Structural integrity.

Through the ecological component of structural integrity, the City school demonstrates integrity with the principles of honoring the spiritual aspect of life, respecting freedom in teaching, and leading collaboratively. Structural integrity, as defined in school literature, includes common mainstream values of transparency and professionalism, consensus decision-making, and collaboration. Based on the underlying principles, the school implements the public statement of values. The three principles I present in the context of structural integrity are honoring the spiritual aspect of life, respecting freedom in teaching, and leading collaboratively. The descriptions below incorporate a City school lens of each of the principles. First I provide a brief overview of Steiner's thoughts on each of these principles. Regarding honoring the spiritual aspect of life, Steiner presents a very specific view of its existence and its role. An important component for the school includes the spiritual aspect of the world, beyond the material, and its roles to support the development of human beings—both the adult and the child (Steiner, 1960; 1997b). Teachers can work with this wisdom in support of the education of the child through their activities and through the structure of the organization. The structure can also support respecting freedom in teaching, which Steiner identifies as critical in order to educate towards freedom. In practice this refers to the individual teacher having freedom, and the collective of teachers having the responsibility to guide the implementation of the pedagogy (Steiner, 1998; Trostli, 2014). Finally, Steiner offers a particular organization structure to support not just faculty led pedagogy, but the importance of a collaborative nature for this leadership model, expressing that this body

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can be a vessel for the spiritual world to support the school's intentions (Trostli, 2014).

There are multiple ways to offer how these three principles are living in the school

ecology; below I present it through structural integrity.

Spirit before matter.

"Seek the real practical life,
But seek it in a way that does not blind you
To the Spirit working in it.
Seek the Spirit,
But not with spiritual lust, not out of spiritual egoism,
But seek it so that you can apply it selflessly
In practical life in the material world.
Apply the ancient words:
'The spirit is never without matter; matter never without
spirit' in such a way that you say to yourselves:
We will do all things in the material world in the light of the spirit
That it may enkindle warmth for our practical deeds."
Steiner, R. 2008, p. 2

Several interviewees expressed the importance of Steiner's spiritual perspective

of the world and humanity as an important school principle. Nick, the high school

counselor, shared, "that openness to a material world and a spiritual world I would say is

one of the real beauties of this school… I do think that's an important component for

people, the spiritual" aspect of humanity. His colleague, Lawrence, a high school

teacher, spoke that "anthroposophy really is this … striving that has [as] its goal to

reconnect us with the spiritual life and the life of spiritual community in a sense where

it's actually palpable and that we can work together in a way with wisdom with the

children". One of several understandings of how this principle applies to a school exists

through the idea that spirit guides the development of matter (Steiner, 1997b). For this

reason, the preparatory work of faculty and staff, both individually and collectively, is of

great importance to the experience of the students. This impulse guides the intention of the before school meetings.

One week before school begins the school holds two half days of before school meetings. These meetings are common in Waldorf schools and may include an anthroposophically inspired educational study, back to school business, and other miscellaneous topics. The City school's meetings, held for three hours on two consecutive days, are held in Festival Hall. A circle of 35 gray metal chairs, which grows to 40, then 45, serves as the meeting location. In the center stands a blue vase with flowers. Carol, the handwork teacher, spontaneously pulls two pastel colored silks from her bag and takes several minutes to arrange them beautifully around the vase. City school employs 43 full-time and 24 part-time employees, for a total of 51.6 full-time equivalents. Of the approximately 45 who attend all or portions of the meeting some are full-time, some part-time, some administrative, and some faculty. I am not fully clear on missing attendees, but I sense accommodations are being made for those who are not able to be present. Meeting attendees arrive mostly in casual clothing—shorts and flip-flops with some typical Waldorf linen or silk clothing. The standouts are the colleague in hot pink sparkly Birkenstocks and Carol, the handwork teacher, in her kelly-green Bermuda shorts. Although there are several colleagues in their 20s and 30s, the mostly middle-aged faculty do not represent a diverse racial group, although several have European accents. A few people greet me. They know me either from participating in an early interview or through my work with the Association of Waldorf Schools of North

America. Ten minutes into the scheduled start time of the meeting a critical mass of

colleagues have arrived and are sitting quietly, ready for the meeting to start.

The eurythmy teacher opens the meeting by explaining the eurythmy Hallelujah

exercise and then leads the group through the movements. This exercise, the first

eurythmy ever done,

> calls forth deep reverence and awe whenever sung or spoken. Rudolf Steiner then
> added the meaning of this mighty word: 'I purify myself of everything which
> hinders me from beholding the Highest'. Ever since [that gesture was first
> performed] the word Hallelujah has been done in eurythmy all over the world
> wherever people come together. (Tschannen, 2008, p.1)

All of the colleagues gathered for the meeting participate with the exception of two—one

who arrived late and who likely did not want to disrupt the activity—and the other a

faculty member who chose to simply watch. After everyone sits a colleague reads the

first panel of the foundation stone[52].

―― Human Soul! ――
You live within the limbs
Which bear you through the world of space
Into the spirits' ocean being:

Practice spirit-recalling
In depths of soul,
Where in the wielding
World-Creator-Being
Your own I
Comes to being
In the I of God;

―― And you will truly live――
In human world-all being.

For the Father-Spirit of the heights holds sway
In depths of worlds, begetting life.

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[52] A verse Steiner gave at the refounding of the anthroposophical society in 1923.

Spirits of Strength:
Seraphim,
Cherubim,
Thrones

Let ring forth from the heights
What in the depths is echoed,
—— Speaking: ——
Ex Deo nascimur:
Out of the Godhead we are born.

– – –< This is heard by the spirits of the elements >– – –
– – –< In east, west, north, south: >– – –
—— Humans, may they hear it! ——
Rudolf Steiner, 1923

After the opening eurythmy exercise and verse, which are common activities when starting a meeting at a Waldorf school, we do quick self-introductions. The chair offers no reminder or request about cell phone or computer usage. During the course of the meeting I observe only one individual briefly using a cell phone, otherwise no other electronic devices are visible or audible. The culture—to engage as humans—dominates. The chair introduces the new Director of Development and the cheer whoo-whoo can be heard from various places in the room. It is the first of many times I hear this shout out at City school, and a bit irreverent for the mood often experienced in a Waldorf school. As a result this cheer brings a smile to my face. It conveys a sense of joy and maybe even whimsicalness—a school mood many colleagues express appreciation for in the interviews I conducted. The new Director of Administration, Linda, welcomes everyone and expresses her appreciation for everyone's support. "I can't believe I'm here!" She speaks about her application and hiring process that took place the prior Spring, sharing, "I have the overwhelming experience that this is my school". She elaborates, stating that

she felt called to apply despite feeling vulnerable and concludes by sharing, "Thank you everybody for your confidence and support!" Resounding applause and more whoo-whooing echo throughout the room. The next 45 minutes are spent reviewing highlights from the employee handbook, the employment contracts, and other legal and administrative topics. Jon, the sixth grade teacher, facilitates the meeting and asks the group "Let's take a what? A break!" Laughter follows and faculty and staff begin to stand, check cell phones, talk in small groups, and step out of the room to attend to other quick items. During the break the woodworking teacher approaches Carol and asks her how many stools she will need. While not explicitly stated the conversation serves as evidence that the woodworking teacher plans to have the students make stools and that these stools will be used in the handwork classroom. Students learn many traditional skills in Waldorf schools—knitting, sewing, woodworking, to name a few. Many times the students keep what they make, or make gifts specifically for their parents or teachers. And sometimes the students offer the fruits of their labor as gifts to the school.

Jon claps and calls the group to order after a 15-minute break, seemingly longer than he had anticipated. Only about three-quarters of the colleagues have returned from break—many administrative staff members have gone to their offices. The next 30 minutes are spent sharing. Each person shares one image from the summer, as briefly as possible. Most share something from summer travels, professional development, or an experience in nature, the last being the most common theme. About halfway through the circle one colleague provides an especially long image. Everyone listens attentively and when he finishes, Jon again reminds everyone that the sharing should be one brief image.

Next on the agenda colleagues present an update from the summer professional

development that took place at the school. This served as the second of a three-part

professional development presented by the chair of the Pedagogical Section Council[53] for

North America, the school's anthroposophical doctor[54], and a prominent academic who

supports Waldorf education. Several colleagues speak extemporaneously,

enthusiastically sharing about the wonderful professional development opportunity. Next

members of the College of Teachers[55] report on the study they will be hosting this year, a

study of Schiller's *On the Aesthetic Education of Man*. The college invites all colleagues

to this study, which begins after school on Wednesdays, just before the college meeting.

The college members who share about this study do so with enthusiasm and genuine

interest in the work. The meeting concludes with the eurythmy Hallelujah, an

unexpected 45 minutes early. Jon invites his colleagues to engage in conversation with

each other with this extra time. The opening and closing eurythmy exercise, the

recitation of a verse, along with the mood and atmosphere, all demonstrate one simple

way honoring the spiritual aspect of life informs the structural integrity, a principle

expressed by many colleagues.

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[53] The body, within the Anthroposophical Society, that guides those who make a commitment to actively deepen their understanding of Waldorf pedagogy.

[54] An anthroposophical doctor is an allopathically trained doctor who engages in additional medical training based on Steiner's insights. Being a school doctor means this doctor will sometimes be hired by the school to offer professional development or collaborate with the school and parents for student support.

[55] The name of the body that holds responsibility for the spiritual and pedagogical well-being of the school. It is comprised of faculty and staff with a willingness to take up this extra, and important, work.

These activities also demonstrate some ways members of the school community, as individuals and as a collective, have worked with the organizational structure and the recognition of the spiritual aspect of life to infuse the one with the other—how they have applied agitation to help the form manifest from the principle, in a way appropriate for this school, this setting. In other words, they have worked so that the spiritual life of the community informs the structural integrity. This infrastructure and work behind the scenes is less visible in the description, and more evident in the interviews with faculty and staff. Jon, a college member who facilitates the faculty meetings, addresses the challenge of having depth of meaning in the busyness of school life, "that's a tricky question of how you … work … in a way where everyone who's participating in the meeting is holding this deeper picture of the school and the students … effectively … as well as [balancing] the amount of time you have for meetings". He expresses that the dialogue that takes place in meetings represents one manifestation of the spiritual aspect of life. "I do find that we often have meetings where the exact phrase is spoken 'Well what is the intent?' So I think that is something that is pretty consciously held. What's the intent? So how does this serve that?" Candyce, a long time teacher who works in a support role now, exclaimed, "to have the touchstone of being able to dip in, to be reminded of the gloriousness of human existence and the spiritual possibilities for each one of us … that stands behind what we're trying to do, makes it all possible!" These articulations of honoring spiritual intentions represents the significance of the eurythmy activity, the verse, and the general mood of the meeting and makes visible the way Jon

and his peers work—applying agitation, warmth, and moisture—to infuse the back to school meetings with this principle.

Faculty led pedagogy.

The idea that those in the classroom on a regular basis should be the ones to make the pedagogical decisions—as opposed to a principal or headmaster—represents one expression of Steiner's idea of respecting freedom in teaching. To be a part of this decision-making model takes time and an active willingness to take up the work with sincerity. The weekly faculty meeting serves as one component of the organizational structure that supports this principle. Every Waldorf school I have ever had contact with holds employee meetings once a week after school for several hours. Some schools schedule an early dismissal to accommodate the meetings but most hold them in the afternoons after school. Schools generally refer to the meetings as faculty meetings, although they are called pedagogical meetings at City school, and most schools expect—whether implicitly or explicitly stated—for all full-time/salaried faculty members to attend. Often the administrator attends, with varying expectations of attendance for other administrative staff and part-time faculty. The length and order of agenda items vary, but often include the following elements: pedagogical, anthroposophical or child study, artistic activity, and school business.

On the third week of school I attend my first pedagogical meeting. I head down the stairs and enter the faculty room, across from the parent council room and directly below the early childhood wing. Arriving 15 minutes early, I am pleasantly surprised[56] to

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[56] See prior footnote.

find a small pile of candy at each seat. Perusing my choices I settle down in front of the peanut butter cup surrounded by candy corn. I survey the room. On one wall are four desks adorned with four desktop computers, all password protected. Clearly these are meant as faculty workstations, confirmed later when I see faculty working at them during non-teaching periods. The other three walls are adorned with bookshelves of varying heights. There are Steiner books on a range of topics, including but not limited to child development and education, and rows and rows of resource books for teachers. These resources are not textbooks, but Steiner, anthroposophical, and mainstream volumes and books on the content of subjects taught. In all there are 12 bookshelves. On the front wall hangs a chalkboard that, among other items, has form drawings of a particular form in a series of metamorphic changes. Eight small folding tables that each accommodate three people are formed into an ellipse in the middle space, making space for 24 individuals. No indication of hierarchy exists in this form, where each person can see the other. A colleague has arranged a flower display in the center of the ellipse. Gradually the faculty and staff enter the space.

There are soft oooh's and aaah's of delight as they eye the candy. Murmurings and questioning of who brought the candy abound. Finally the seventh grade teacher, Cynthia, exclaims, "beautification means different things to different people"! Apparently there are various agreements in holding and conducting the meeting that at a minimum include responsibility for beautification and preparation of the meeting space. The faculty and staff fill the seats and a few settle into the chairs outside of the ellipse. Carol, the handwork teacher, sits on the periphery to wind yarn; I am unclear why the

other two faculty members choose an outside chair when there are enough spaces in the primary seating arrangement. I wonder if their decision indicates something.

At 3:24 p.m. Jon, the sixth grade teacher, begins the meeting by offering thanks to the faculty member who provided the beautification. The meeting starts four minutes late, but everyone sits and quiets down quickly. The first agenda item begins with little introduction, a sign of familiarity and agreed understanding of the meeting form. The topic—'Looking Back'. The faculty first address the All Community Meeting held the night before. The group spontaneously erupts in applause, a clear sign that they collectively feel the meeting was a success. A solid 10 minutes are then spent sharing thoughts on the specifics of the event. They articulate a shared sentiment that the new format, which included a more informal social component that gave parents the opportunity to learn about school committees they can join, was a positive addition. The faculty also acknowledge the importance of the content in the parent presentations, and that the class meetings at the end helped draw in attendance from more families. The major point of discussion—even contention, one could say—centers on the length of the presentations at the heart of the event. That portion of the agenda had taken one hour, although it had only been scheduled for 30 minutes. Various comments and ideas on how to address this discrepancy are offered by at least half of the faculty and staff in attendance at the pedagogical meeting. To wrap up this conversation one person suggests that a handful of folks gather outside of the meeting to take the many thoughts into account and improve the agenda for next year. When no one volunteers, Linda, the administrative director, says she will take this to the administrative staff to address at

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their next meeting. Any additional thoughts can be brought to her by Tuesday afternoon.

As this topic concludes, the group's focus transitions to Larry, the industrial arts high

school teacher. He has lined up his candy corn one after the other into a long line. He

pushes the first in the line, leading to a cascade down of the subsequent candy corn.

Another spontaneous burst erupts, this time of laughter.

As the meeting moves to the next agenda item, 'Looking Forward', one faculty

member asks for a volunteer to cover a colleague's recess duties next week. Apparently

there are several recess duties assigned to a colleague who needs help covering these

supervisions and so other faculty members volunteer to cover those slots for a week,

twice, at some point during the school year. A few minutes of conversation brings this

request to a conclusion. Anne Clair, the first grade teacher, who has already covered the

duties for one week, says, "Good, I'll have my two out of the way. Hmmm, I mean, I'll

be delighted!" More laughter ensues. A few other topics come up during the 'Looking

Forward' segment of the pedagogical meeting—Michaelmas, Halloween, and a request

from a local eurythmy troupe to offer several performances to the school. Each subject

takes several minutes of consideration, with the conclusion of the first two items being

deferred to the groups responsible for the events. These groups are asked to bring the

topics back once details have been worked out so that the entire faculty and staff are clear

on how these festivals will be celebrated. At one point Sarah, the third grade teacher, has

offered to shovel sand in preparation for Michaelmas. When reminded that she will be

baking apple crisp for the festival she responds with a quizzical look, stating, "no one

told me". Her colleague teasingly retorts that the decision was made in the prior faculty

meeting and that Sarah doesn't know because, "you weren't here"! More laughter. The faculty express no sense of anger that Sarah had missed the prior faculty meeting, just shared empathy for a colleague who is volunteered for a task when they are not present to say no. While unstated in this meeting, Sarah's colleagues know that she likes to cook and that the third grade curriculum includes lots of cooking, so all recognize the reasonableness of assigning her this task for Michaelmas. And Sarah's good-natured acceptance of the task serves as an indication that she holds no grudge towards the task of baking the apple crisp. The other items are concluded after thorough conversation.

At 3:50 p.m. Jon, serving as meeting facilitator, describes the next activity. They are going to spend the next 10 minutes doing a listening exercise that they learned this summer at their in-service training. The activity involves breaking into small groups of four. One person takes one minute to share a story of being surprised, one person keeps time, one listens and repeats the story back as close to verbatim as possible, and one person listens for the sentiment or undercurrent of what is being said and shares that. I listen in on the group nearest me. They enthusiastically begin and stay engaged throughout the activity. After all four have completed sharing, a fifth colleague, Arlene, the fifth grade teacher, joins the group. She had stepped out of the meeting during this activity, so she assigned herself to this group upon her return. Arlene characterizes what happened at her parent meeting the night before, sharing that parents addressed each other in a confrontational manner. She expresses surprise that parents have expectations for the students that they themselves cannot meet. As the small group engages in discussion with Arlene they draw in elements of the listening exercise as a means to

understand what took place. Arlene expresses the intention of incorporating this exercise in her next parent meeting. She expresses gratitude that after the meeting concluded the night before, two parents sent emails to the class parents expressing a similar sentiment that she held. In this way the parents were demonstrating that they are holding each other accountable to establishing a real community that can be a model for the students. Ultimately the faculty activity takes the next 30 minutes, but all are engaged.

The final 30 minutes of the meeting are spent on a class study, as Anne Clair enthusiastically describes the first grade students to her colleagues. Her class numbers 23 strong, with 13 girls and 10 boys. She takes the time to describe each student in detail— the student's physical features, their family circumstances, the child's character and engagement in school, and a short vignette or two about the first few weeks of class. Anne Clair clearly loves her students—she uses the phrase *so sweet* about virtually every child, her voice and mannerisms are animated as she describes events that have happened in class, and she joyfully shares comments the children have shared with her. Anne Clair has notes in front of her, but speaks openly and freely with nary a glance at what she has prepared. Sharing about one student Anne Clair describes how the first grader excitedly raises both her hands when she wants to speak. Anne Clair offers an enthusiastic rendition of her student with both arms in the air, hands waving for attention. She describes how another bright student enjoys puns that the other students don't yet understand. "What do you take a pig to the hospital in?" this student asked the class. "A hambulance!" she shared, although no one but the student and Anne Clair understood. She describes another student in the following way, "he is a prince but has a darker side I

am trying to understand. . . . He has been sent home once already". I hear no negative or disparaging tone in her voice. Just love. She continues, "He is smart, sharp. But if there's something he doesn't want to do he goes from 0 to 60 in a flash and punches others and jumps fences". Anne Clair concludes the child study apologizing for taking longer than scheduled and for her overuse of sweet. Her colleagues respond with appreciation for her thoroughness and sincerity. No doubt everyone looks forward to going home—it is almost 5:00 p.m. and the prior night had been a late night—although the relaxed and friendly atmosphere remains. The meeting concludes quickly with everyone following Jon's lead and standing behind their chair. He recites a verse from Rudolf Steiner. The meeting adjourns and the group clears out in a matter of minutes, at 4:50 p.m. Through this active and conscientious work, the faculty are taking the responsibility of carrying pedagogical tasks in order to have freedom in teaching.

Several topics demonstrated the back and forth communication between committees and the full faculty—the parent event, the Michaelmas festival, Halloween, and recess duties. While small groups are empowered to carry work forward, the full faculty have the opportunity to provide input, or direction if they wish, while having the flexibility to consciously empower designated committees to act on their behalf. In his interview Jon voices that recently there has "been some consciousness around the need to [have] more items that are going to the full faculty". He, and others, also spoke of the importance of child and class studies being brought to the full faculty. "For the students we regularly have child studies where the faculty member will choose a student … to take a closer look at and bring to the entire faculty to, for us all to try to hold a deeper

understanding and picture of that child".   Senora Maria, the Spanish teacher, explains

that one year on the senior trip the students asked what the teachers do in the pedagogical

meetings. When she shares the concept of the child study, she describes the students'

reaction, saying they start having "light bulbs . . . coming off in their brains. . . . They do

know that we're doing something in there. And they're curious about it, and they feel

held about it. They feel like we're holding them. They don't know exactly what it is".

While the principle of freedom in teaching can manifest in many ways and have various

impacts, that the students feel held is one outcome for which the teachers hope. The

work of colleagues in preparing for the meeting—agenda setting, room arrangements,

discussion of events, preparations for the child study—demonstrates each persons

work—agitation, warmth, and moisture—towards creating the felted mural.

The circle of collaborative spiritual leadership.

The establishment of the college of teachers and the responsibilities this body

holds represents another structural integrity component of the school ecology. This next

narrative will describe and interpret how the college of teachers expresses the principle of

leading collaboratively. Collaborative leadership expresses the principle that many

faculty and staff describe in their interviews as the school's model for decision-making.

Ruth, the college chair and Director of Enrollment, spoke specifically of consensus

decision making, in both the college of teachers and at the pedagogical meetings. Sarah,

the third grade teacher, recognizes there are challenges but feels the school demonstrates

commitment to this model, "we do recognize [that] sometimes the best decision is not

one that everybody can agree on[57]. . . . But wherever possible we try to rule by consensus and I would say most of the time we do". Because pedagogical decisions are made by the college and faculty, and these decisions are made via consensus, this demonstrates the intention to work out of collaborative leadership.

The college of teachers functions as the pedagogical leadership body, a body frequently found in more established Waldorf schools. The responsibility and opportunity for membership in colleges will vary from school to school, but generally speaking they are comprised of faculty and administrators who are committed to working out of anthroposophy for their personal development and wish to use this impulse to help support, strengthen, and guide the school's spiritual intentions and pedagogical practices. Another way to think of this is to consider the traditional dual responsibilities of a principal or headmaster—business administration and pedagogical responsibilities. In a Waldorf school, an administrator often handles the business administration and college of teachers collectively takes responsibility for the pedagogical responsibilities. Generally, schools designate a college chairperson or co-chairs, and more and more schools are establishing a full time role of pedagogical administrator. This person or chairperson does not always make decisions, but facilitates the college of teachers coming to a collective decision. According to the City school website, the college intention includes taking up both the spiritual and practical pedagogical aspects of the school. There are 16 employees of the school, both faculty and administrative staff, who are listed as members of the college. I observed two college of teachers meetings whose agendas included

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[57] She is referring to the practice of mandating an individual or small group to take the input and make a decision, as described in the pedagogical meeting.

specific pedagogical discussions and the conclusion of months of work in updating the

mandate for the college which outlines not only the work of the college, but the

agreements and commitments the individuals make when they decide to join the college.

The work on the mandate was a self-imposed activity for the college because of a recent

shake-up in the group. In the prior school year there was a conflict between several

members of the college, which a few individuals spoke about in interviews. Those who

did refer to the conflict are members of the college but were not the ones at odds with

each other. I did not hear specifics of the situation or any names involved; the

interviewees primarily characterized the difficulty as an issue of how colleagues

addressed differences of opinions. The situation came to a head when those involved

with the conflict chose to leave the college and the disagreements remained unresolved.

Several, if not many, of the remaining college members felt this unwillingness to

reconcile was and is a significant problem. This situation led them to work on updating

the college mandate—they wanted to be clear about the responsibility of the college and

the agreed upon expectations of membership. The newly approved agreements include

expectations of regular attendance, an active willingness to work in a collaborative

manner, and an agreement to resolve conflicts. At the time of my first observation of a

college meeting I was only marginally aware of this recent challenge.

Despite exhaustion at the end of the first day of school, colleagues plan to attend

the college meeting because it is Wednesday. I arrive early and help Jon, the sixth grade

teacher, set up the desks and chairs in the high school math room into a circle. Before the

college meeting begins there will be a study open to all faculty and staff, led by the

college. The study material comes from Schiller's *On the Aesthetic Education of Man*, as announced at the before school meetings. Gradually teachers and staff enter the room. Dianna, the eighth grade teacher, offers a sincere thank you to Mark, the high school drama teacher, for his tremendous support during the Rose Ceremony. Dianna had been on stage calling each of the first graders up during the ceremony and Mark had shepherded many of the high schoolers and other students during the event. At 3:30 p.m., at the beginning of the scheduled study, one college member reads a panel of the foundation stone, the same verse used at the before school meeting. Approximately a dozen colleagues have gathered for the study, with a few arriving after the recitation of the verse. The usual compliment of mugs and Nalgene bottles are in use; two study participants have Starbucks cups, and I am surprised to see two drinking diet sodas[58]. The attendees represent all aspects of the faculty and staff—administrative staff, class and high school teachers, subject teachers, a remedial support teacher, and a kindergarten teacher. The colleagues take turns reading the letter being studied this week and then conversation ensues. While four or five participants dominate the conversation, during the 30+ minutes of dialogue everyone participates. Questions and comments arise regarding similar content brought by Steiner, around what universal concepts exist in the reading, in how the archetypal form can be felt in the rose ceremony, and various other thoughts. One colleague is struck by the impulse that education is a social education, and that the way Waldorf education brings science phenomenologically helps students develop empathy because it allows the subject to speak. Several build on this idea and

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[58] Being a holistic education attention is often devoted to ensuring that food offered to employees and students is healthy.

the colleagues pursue further exploration of the science curriculum and how it cultivates important social qualities. Several other topics from the reading are discussed, including how the model of creating harmony can be used as a basis for decision-making and resolving disagreements. At 4:15 p.m. the discussion comes to a close and some shifting takes place as non-college members depart and the circle of chairs is reformed for a closer-knit group.

The college approves the minutes from the prior meeting as the first order of business, and then a discussion immediately launches on the college mandate. The conversation this week focuses on expectations of attendance—can a colleague step off for a period of time, and if they do so, do they have access to the minutes? Essentially the question centers on whether they are privy to the confidential discussions of the college. The concerns are privacy, commitment, and possibilities of judgment by a colleague only observing from afar, but not actively engaging with the group. Since Waldorf colleagues commonly use a collaborative, consensus-based, decision-making model, questions of attendance are critical. Often topics take multiple meetings to come to a collective decision, and colleagues are expected to actively participate and be open to the best solution that arises during the course of the meeting. Different than a vote, consensus decision-making depends on openness and dialogue. But mandating attendance can be perceived as infringement of personal freedom—also a strong value in Waldorf education. Ultimately this conversation on meeting attendance represents working through agreements that balance form—a way of working together that has certain expectations of individuals—and freedom—an important anthroposophical value.

Another scene on the felted mural comes to life through agitation, warmth, and moisture—in the form of conversation. After about 20 minutes the discussion wraps up for the day, followed by a short break. A few individuals, myself included, check email on phones. Just as in the before school meetings no one mentions appropriate or inappropriate meeting behavior, but the norm clearly demonstrates that all technology is put away, with the exception of the note-taker, who uses a computer.

As the group comes back together after the break, several housekeeping items relevant to the beginning of a school year are discussed. They next discuss committee membership. They are identifying where there are gaps in certain committees and who on the college can fill them. While not said in the meeting, it is clear as they go through membership on each committee that as the guiding pedagogical body, members of the college are expected to take active roles in committees with tasks designated by the college of teachers. When the time comes for a decision to be made Ruth, the Director of Enrollment and the college chairperson, asks for thumbs up for approval. She has a timed agenda that she follows but I sense by the way she follows the conversation and looks at the clock and the agenda, that she also uses her judgment to extend or shorten designated times. When she asks for thumbs up on a proposal, she knows everyone who has something to contribute has had a chance to speak and the group is ready for a decision. Ruth affirms my understanding when the meeting comes to a close and she informs everyone that a few agenda items will need to be tabled until the next meeting. The final discussion centers on college representation on the board. The members want to be able to maintain the agreed upon three-person college presence on the board. They

all agree on the importance of maintaining the pedagogical freedom of the college because it provides opportunities for frequent communication between the board that makes legal and financial decisions and the college that makes pedagogical decisions. A potential conflict of interest exists for one faculty member because of this person's personal relationship with a board member, so the college members discuss a new representative to avoid any perception of wrongdoing or inappropriateness. The meeting has gone over, although only with the express permission of the group. They agree upon one ten-minute extension, and when they consider another five-minute extension a faculty member informs the group she must leave. A bit of tension lives in the room but I also recognize that the day and time—5:40 p.m. on the first day of school—play a factor. Exhaustion permeates the room. As the meeting finally comes to a close at 5:55 p.m., the administrator, Linda, asks her colleagues to please hold one family in the school in their thoughts. Just the prior day they witnessed the death a teenage neighbor who took her own life. The school parents tried to save her life but she died in their arms. It is a somber moment but poignant when I think of the striving of this group of dedicated faculty and staff.

I observe demonstrations of the principle of collaborative leadership through these many examples, and even in a single meeting. In his interview, Jon expresses the openness of the college, stating "I think in the governance structure there's a real mindfulness of working from a social … manner that is largely governed by the teachers as a collective" and "the college always has a study before their meetings that is open to everyone, it's not just for [the] college". Ruth acknowledges the welcoming but

voluntary gesture—"some of the staff never stays for study in the pedagogical meetings. Some people come when they can. Others of us wouldn't dream of missing the study". In describing the collaborative nature of the work of the college, Ruth shares that "consensus decision-making is a community process and so our commitment and agreement to work through consensus takes us to that place". She also speaks of the work on the college mandate and the consensus model, stating,

> what I love about this work we've done on the mandate is we're bringing consciousness to it so that we're saying 'if this happens we have to go through a process and we're open to what that process may look like but that process may involve the whole group'. And as a college member, by signing the mandate you're agreeing that you're willing to work through that… I would say … the college works on consensus, the boards works through consensus, committees work through consensus. There are certainly places where I, in my position, I have to make a thousand decisions everyday and I have the freedom to do that. But I also have a very strong sense based on my mandate for my committee work where I need to be getting input from others. And I've been here long enough that I have a good sense of, if it's a little fuzzy for me I go and I ask.

Through the application of agitation, warmth, and moisture, the faculty and staff on the college of teachers build the felted mural, demonstrating the principle of collaborative leadership.

Comprehensive educational program.

City school describes their pedagogical program through the lens of truth, beauty, and goodness, and the principle that informs how the pedagogical program will develop is that Steiner's understanding of child development informs the curriculum, pedagogical practices, and assessment methods. One lens of how truth, beauty, and goodness informs the pedagogical practices comes from high school teacher Lawrence,

> I see that working in the kindergartens and the earliest of grades where the world is good. . . . And then everything must be done in beauty one through eight. . . . To keep everything beautiful is really important and of course, the truth. In the high school we now are going to deconstruct what we learned with development appropriateness, with the intellect. So it's this, the world is good and continues no matter how things get. We can't say that the world is not good because even in our world situations the goodness is there. . . . Let's look at what the [world has] given us in our bodies and everything around. In the law of physics, how things work, everything has a beauty and then later we can bring our intellect to bear on that and say for instance biosciences to say well, look how incredibly complicated this is. It helps the child to recognize there is a plan, there is such obvious creation here by the artists of the hierarchies.

Through the principle of a particular view of child development, the school has established a curriculum, developed pedagogical practices, and identified appropriate assessment methods for nurturing the development of truth, beauty, and goodness in the child. These pedagogical practices are probably the hallmark of what Waldorf education

is most known for, and even Steiner detractors can find the methods attractive. However, based on the many principles behind the practices, for City school these practices are not reduced to methods. Rather, faculty work with the principles to tease out the appropriate ways to implement the pedagogical program based on the specific circumstances in which they find themselves—through agitation, warmth, and moisture.

The curricular, pedagogical, and assessment components of the school ecology demonstrate how the principle of understanding child development informs the educational program. The following are descriptions and interpretations from each of the main phases of child development: early childhood, elementary, and adolescence.

The beauty of Mother Holle. The beauty that infuses the early childhood program is deep, full, and rich. It provides a glimpse of how a particular lens of child development informs the entire early childhood program. Steiner provided indications for the early childhood, which the faculty spoke of explicitly in interviews. Wendy, a lead early childhood teacher, shared:

> What am I hoping they imitate? Goodness, truth and beauty, really. Those three things. And I think that the room itself also has to shine with that so if I have materials that aren't real, that because the young child's so very extremely sensitive, that is already an untruth. . . . So I try very hard to make everything as beautiful as possible using the finest materials and the cleanest and making it so pretty, . . . showing the care that we give our environment. And that they would also do that because they are learning through that about care for themselves as well. And care for others. So that's something else I hope to imitate. So when I

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correct, when I need to help a child [laughs] I don't ever say 'you', I say 'we'. 'We need to use kind words'. . . .

How we go through the day? I try to make it a breath, so something that we do together as a community, as a class. For instance, circle time and then we would do something like breathe out and have snack and play. And then we come back together and then in-breathe for a story, a play, a puppet show where we're together as a community. Then we breathe out and go outside. So there's this in-breathing and out-breathing and it's really like having a healthy respiratory system you know, that the child needs to breathe. And they are just learning to breathe, right? Steiner says in the Study of Man. And part of that breath is how one leads them through, guides them through the day. So that's the day, the room, and how I try to be. Our activities are purposeful and worthy. So what do human beings need to live? They need to have bread. And what do we do to have bread? Well we have to grind. . . . It would be great if we could see the grain grow and get it but we do grind the grain and make it. And often what we do is make extra loaves and wrap them in pretty tissue and bring them around to the office 'cause they don't get that. So the giving of bread, it's almost a preamble to the St. Francis stories in the second grade. All of this . . . baking bread, working with beautiful color, with painting, preparing for seasonal activities which is the bigger breath, the year.

So what would we do in the fall? We would go out and pick raspberries at an organic farm and make it into jam, many many jars of jam. And when we have

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our Michaelmas festival we would serve that with our beautiful bread to the parents. So we're taking from Mother Earth, we're preparing for ourselves but we're preparing for others. The year goes on with these breathing in breaths toward the winter and then breathing out after and into the spring. Through festivals, which I think also are a huge part of Waldorf early childhood, we are citizens of the earth and we are citizens of the heavens. And the seasonal festivals should reflect that with a homeopathic drop. Not a lot, just a homeopathic versus condensed drop, through experience.

These ideas were visible in the early childhood classrooms I visited.

Upon entering Ms. Wendy's mixed age kindergarten, I notice three boys swinging in the sky chairs and hammock that hang below the handcrafted wooden loft to my left. Ms. Wendy and her assistant, Ms. Beatrice, are busy in the kitchen area directly across from me. Two little girls are folding and color-coding the cloth napkins on the circular, plush, light-blue carpet in the center of the room. To my right stands an exquisite three-tiered nature table with low, wide, naturally shaped wooden shelves, held together in the center by a vertical log. A silk cloth covers each level—the bottom brown, the middle blue, and the top yellow. I wonder if the colors represent the earth, the sky, and the heavens. On top are smaller, handcrafted woolen figures, corn husk, and pumpkin dolls. The middle shelf is adorned with shells—starfish, conch shells, and other large shells. The bottom shelf has a large crystal and several pine cones. A rainbow silk canopy envelopes the whole space. As I walk towards the kitchen area, I can see the parking lot and some neighborhood homes through the window framed by greens and tiny white

lights. At the same time Ms. Beatrice gathers some supplies and taking them to the two

wooden tables used for snack; she continues with the snack preparation for later in the

morning. The two tables seem small, but are large enough to seat the 19 children in the

class, along with Ms. Wendy, Ms. Beatrice, and myself. I watch Ms. Wendy from the

kitchen and then notice the metal, star shaped lamp hanging from the ceiling in between

the two spaces. There are two other floor lamps that contribute to the warm atmosphere.

The rose colored walls are lazured[59] and various paintings and wool felted murals are on

the wall. Some depict scenes from fairly tales, others mother and child. All in all, this

serves as both an archetype of a Waldorf early childhood classroom and the unique

creation of Ms. Wendy.

Over the next 30 minutes one child after another enters the room. They come in

with their parents, and sometimes a younger sibling. Almost always they make a beeline

for Ms. Wendy or Ms. Beatrice for a welcome hug. After hugging and kissing their

families goodbye they join their classmates. Some spin in the chairs, others color with

block and stick beeswax crayons, several help prepare snacks, and still others help with

cleaning. The teacher offers barely a word of instruction. The little ones make noise, but

the feeling is one of calm and cozy. A few children get drinks of water from the water

cooler, using the blue or red-flecked enamel mug with their name and a small picture

lovingly drawn on it. None pay attention to the small fish tank that flanks the left side of

the window by the tables or the bookshelf that flanks the right side. Several students

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[59] Lazuring is a painting technique used on walls in many Waldorf schools. It involves
layering natural pigment watercolor paints on top of each other in a specific swirling style
method. The result is meant to bring a mood of breath and movement.

begin to finger knit at the urging of Ms. Wendy; one of the older children offers to help a younger student who has forgotten how. Ms. Wendy sings a song that conveys that it will be one child's birthday tomorrow. This serves as a segue for her to ask for help in making the cake that they will eat together the next day. As this seemingly informal morning continues several students line up for finger-knitting help from Ms. Beatrice, with one of the younger students sitting contentedly on her lap. Both Ms. Wendy and Ms. Beatrice are relaxed in their morning routine with the children. They are both wearing clothing made from natural material. Ms. Beatrice adorns herself in a white blouse with a flowing light turquoise skirt and Mary Janes. A peach printed apron covers her front. Ms. Wendy looks stylish in a deep turquoise wool sweater, black knee length skirt, and black leather sandals.

Ms. Wendy sings when the time comes to put everything away. In a very unhurried atmosphere all of the children gradually join in and participate in the clean up. Those who were dropped off at the first chance have had one hour to play. Others arrive in the midst of cleaning. From the perspective of a grades teacher I consider this transition the beginning of the formal part of the day. But I know enough to recognize that for the early childhood teachers every aspect of their day serves a purpose for these wee ones. Ms. Beatrice leads the littlest children to the hallway to begin getting ready for a walk. Ms. Wendy gives each older child a task—to put out the placemats, to serve the teacups, to set out silverware—until the tables are completely set. As they finish their tasks they join their classmates in the hall to get ready to go outside. The children do not experience panic or worry or rush despite all of the activity. When they are all

appropriately dressed Ms. Wendy sings a song about a train, the children join in, and each child takes the hand of a classmate so that they are a train of pairs. A few of the pairs are teacher-directed or teacher established, to the chagrin of one or two students. But I only notice because of a look, a sigh, or a barely audible complaint. One student remembers to bring baby carrots for the rabbits they might see on the walk. It is a crisp fall day and the children walk around the graders playground joyfully. As they approach the opposite side of the building Ms. Wendy stops them all and gives instructions on running to the gate. They must stay behind her until she tells them to go ahead. They revel in the run. There are a few waves to friends as they pass the other early childhood classes on the playground. I see one tongue sticking out in the direction of a boy in the sandbox and stifle a laugh. The children head back to the classroom and prepare for eurythmy.

Ms. Wendy and Ms. Beatrice work together for the transition from the walk to eurythmy. Ms. Cristina arrives and engages in a beautiful lesson, about 15 minutes long, that includes songs and stories with gestures and activity. The children stomp their feet and tap their heels and toes. They act out the story of apple picking, standing on their tippy toes, reaching and stretching with their arms. They curl into small balls like the apples in the basket. Their arms and hands and fingers cross and then stretch wide. Ms. Wendy and Ms. Beatrice join in and occasionally guide a student. As with every aspect of this morning, there are very few explicit directions; song and leading by example serve as direction for nearly all activities. The teachers are striving to be worthy of imitation. As the students say goodbye to Ms. Cristina, they lay quietly on the floor. Ms. Beatrice

begins getting the food ready, while Ms. Wendy rubs the children's backs and allows them to wash up for snack.

Gathered at the table for snack, the children sing two blessings, thanking the earth and sun and rain for the blessing of the food. Ms. Wendy sits at the head of one table, Ms. Beatrice at the opposite head of the other table. Older children sit across from them. At each end rests a covered bowl of creamy rice[60], a small platter with sliced cucumbers, baby carrots, and dip, and a small cup of hand cut cheese sticks. The person in charge at my end of the table is one of the older students, sitting across the table from Ms. Wendy. She knows exactly what to do. She takes a bowl and asks if I would like a momma, poppa, or baby bear spoonful of rice. Would I like cucumbers, carrots, and dip? Would I like cheese sticks[61]? The head of our end of the table methodically assembles the plate for each person, based on their likes. Ms. Wendy encourages me to have seconds and thirds, telling me that many children love to have seconds and thirds. We eat quietly for the length of the large sand-timer, twice, then the children are allowed to converse with each other as they finish their snack. As they finish eating they are excused individually and clean up their own plate and bowl. The jobs to clean up the serving dishes, sweep, and put away napkins and placemats are clearly based on regular assignments.

Those without an assignment play freely, this time engaging with some toys that were not used in the morning—large wood blocks, crates, miniature wooden kitchen supplies, along with the popular morning activities of swinging and finger-knitting. It

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[60] Creamy because it has butter, milk, and soy sauce.

[61] I am served 2 slices of cucumber, 2 baby carrots, and 2 cheese sticks.

takes some time and several reminders to have some of the kitchen assignments

completed. While still completely in control, this is the most raucous I have seen the

children. At one point a slipper flies off of a child's foot and lands on the nature table,

spilling water on the silks and making a waterfall. Ms. Beatrice cleans it with the help of

the student whose slipper caused the spill. During the cleanup Ms. Beatrice rushes the

student to get clothes, the most harried I see either teacher, but which is not really harried

at all. Ms. Wendy calls one student over to help with a task. He has been getting wild

and she wants to calm him a bit. He seems disappointed by this redirecting, but follows

her direction and then fairly quickly becomes engaged with the new activity. Once the

children clean up from snack Ms. Wendy sets up a station at one of the tables to peel and

core apples for applesauce. Children freely line up to crank the apple corer, which slices

the apple and creates a ribbon of the apple peel. The children are allowed to eat the apple

peel and line up time and time again. Several boys stay in one corner playing with crates,

but most of the children come and go as the line lengthens and shortens. This goes on for

over 30 minutes. The children keep getting back in line, and always seem surprised that

the peel unfurls into a ribbon. Once Ms. Wendy puts the applesauce on the stove and

gets the cores cleaned up she cues the children with song that it will be time to clean up

in "three shakes of a lambs tail," then "two shakes", then "one shake", and then the time

comes to clean up. They gradually gather around her and she gives them each a task. In

about 10 minutes time the children have put everything away and they are gathered in a

circle of chairs around the carpet, where Ms. Wendy sits in her rocking chair. She tells

the story of Mother Holle. A few children fidget here and there, but they are engaged for

the length of the story. As the story finishes she invites each one to stand on their chair.

She makes her way around the circle, thanking each student for a wonderful day, then

helps them off the chair as they gather their things to go outside and play. For many of

the students the outdoor play also indicates the end of their day, although some stay for

lunch, rest, and play. After all my years in Waldorf Education I am still amazed how the

early childhood teachers maintain a warm and nurturing atmosphere while accomplishing

so much—cleaning, cooking, eating, story-telling, playing, learning. This epitomizes the

beauty that the school articulates as part of its comprehensive educational program.

The goodness of Paul Plus, Max Multiply, Dominique Divide, and Miguel Minus.

Despite goodness recognized as the appropriate impulse for the elementary age

students, beauty and truth are not forgotten. Several faculty speak of the idea, including

the eighth grade teacher, Dianna, in discussing the challenging of bringing these concepts

through their recent move,

> Working out of beauty, creating beauty, bringing spirit through beauty [even] into
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> the hallways [is important]. . . . I would say beauty is a huge foundational
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> principle of Waldorf and where things kind of derive from. . . . We have got to
>
> step back and bring spirit and beauty back into our . . . intention.

The second grade teacher, Mr. Foot, addresses how the developmental view informs the

practice,

> I'm just really thankful that we have a philosophy to begin with. I think a lot of
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> that stems out of our picture of the human being and what it means to be on the

earth at this time and what are these kind of predictable patterns of development and shifts that take place around the same age and what meets those particular ages. I guess I've been in it long enough that it would seem so weird to not have a curriculum that meets a certain age range. Like to teach the world wars in third grade would feel really weird to me because that's not where their consciousness is and that's not how they think.

Cynthia, the eighth grade teacher, also comments on developmentally inspired practices,

One of the things I do . . . is I keep a classroom rhythm that is consistent actually for eight years. The way we start our day and the way we finish our day is the same from first grade through eighth grade. Now of course the content of that is very different but I think it's kept us together through the tough times as well as the day-to-day things and they know what to expect. The more I know about the developing human being, the more I know about the particular child, I think there's nothing more important than consistency.

Sharing the direct relationship between the principles and practices, the sixth grade teacher Jon expresses the following,

It's [based on] interest . . . this working from a foundation of anthroposophy in terms of the pedagogy and the curriculum. I think we do work with that and ask questions but at the same time there's also tradition that's in this school. There's also tradition that's in the Waldorf movement and being able to tease apart you know, what's really from the foundation of anthroposophy and what's a tradition that's been upheld, teasing that apart is kind of constant work. We just spent

some time having an internal mini-conference where one of the keynotes that we brought in was really emphasizing a little bit more daring in that regard. To be more adventurous and courageous in looking at new forms that spring out of the same basic philosophy. . . . You . . . don't want to be just doing what everyone else has done . . . you wanna have things be fresh, so how to do that responsibly is a big question. . . . I think that I do tend to try to bring new things and ask. For example I think most teachers in the past have done a math class when I'm gonna go garden [laughs]. Gardening in the sixth grade is not really a tradition in the school but I personally thought it more worthwhile, but I'm also of the inclination that I'm not just gonna strike out on my own without informing anyone of my intentions. So I run it by some colleagues, say, 'this is what I'm thinking. Do you think this reasonable?' I've been doing that over the summer with those that have been around. And usually I get warm reception or I get a question of 'Have you considered this?' . . . And it's interesting 'cause sometimes even though I think I've made some decisions I thought were pedagogically great and then after I did it I thought 'Hmm, maybe the tradition was better' [laughs] but my colleagues let me do what [laughs] I set out to do because they saw the intention, the underlying intention was true even if they didn't practically agree. People will disagree. If they do and if I feel like that disagreement is really strong enough and I feel like I can see where they're coming from. [It] gives me pause [and] I'll . . . acquiesce. It's a conversation. Cause I know that what I do, I'm not an

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island, so what I do affects everyone else. So the next teacher that teaches sixth

grade, there's parents that compare what have you done.

These interviews address some of the nuances I heard throughout the conversations—

working from a shared understanding of child development, yet having the freedom to

meet the children in front of you while maintaining an awareness of the whole

community. As stated above, there are specific methods appropriate for the elementary

grades, based on Steiner's concept of child development. Evidence exists that this

principle is in practice, and that teachers are implementing it as Steiner called for—as

indications rather than mandates. There are multiple aspects of the principle visible in

one of the lessons I observed.

If not already obvious, by the time I enter the second grade classroom I know I

am in a Waldorf school. The telltale signs are everywhere. A three-tiered nature table

made of tree ring slabs and adorned with pastel silks is immediately visible on the right.

In the center a vertically placed log holds the table together. Each tier has different items

from nature—the top shelf holds artistically placed twigs, a honeycomb rests on the

second shelf, and various sized stones are scattered on the bottom shelf. A blackboard

with a vibrant chalk drawing of St. George taming the dragon, an exquisite drawing of

four gnomes mining underground, and carefully hand printed upper and lower case letters

adorns the front wall. On the sidewall closest to the door I see another blackboard with

the weekly schedule and the current month beautifully printed in colored chalk. Above

the two boards, student watercolor paintings are hung by clothespins on a string hung

across both walls. The two-person wooden desks and individual wooden chairs are

aligned in three curved rows that face the front chalkboard and have cursive-written nametags hand-printed on watercolor painted paper. Along the back wall rests a sink where the second grade assistant cuts watermelon to have ready for snack mid main lesson. Also along the back wall stands a tall, wide wooden rack with open shelves that stores main lesson work by students. There are several wooden cabinets with containers of fat colored pencils and horsehair watercolor paint brushes of various thickness. Windows span the remaining sidewall with 30 wooden pegs spaced out below the window. An orange hand cloth and a blue-handled mug dangles on each peg. There are other signs scattered throughout the room that this serves as the second grade classroom in a Waldorf school. Several felted wall hangings are on the walls, one of St. Frances. Dolce readers are lined up on a back shelf near a fish tank. The numbers up to 100 are printed neatly on the front board, 10 numbers per row, 10 rows, so that patterns are obvious. A framed picture of the class when they were in grade one hangs on the front wall near the teacher's desk, tucked into the corner facing the wall. I suspect the teacher does not spend much time there. The walls are lazured. The room is exquisite.

The young, bearded Kyle—Mr. Foot to the second graders—makes a few last minute classroom adjustments as the students mingle in the hallway. He spaces out several short stumps by the nature table in front of the door to serve as stepping stones. Then he places a balance beam in the path after the last stump, and finally moves the chairs from behind each of the central double desks in the three rows and places them on top of the desk. This creates a mini obstacle course that leads from the stumps to the balance beam to a tunnel under the center desks. He returns to the door and begins to

greet each student. Mr. Foot reaches down and shakes the hand of each student. As he

holds their hand he greets the child by name and in turn the student greets Mr. Foot.

After a brief exchange Mr. Foot permits the child to enter the classroom and begin the

obstacle course. A few students do not cross the balance beam heal to toe so Mr. Foot

calls out to them softly to redo this portion of the obstacle course. As they finish the

maze the assistant helps them get a cup of water and sends them to their seat. The

students are typical second graders—some go directly to their seats, one group led by a

rambunctious boy huddles around a book he holds, and still others engage in

conversations with one or two other classmates. When the last child has been greeted and

completes the obstacle course Mr. Foot reminds the students to work on a drawing from

the story of St. George they recently heard. The welcome takes less than ten minutes yet

with nary a word to the whole group much has been accomplished. For the drawings, the

students use large 12” x 18” white paper—a common size for lower grade main lesson

books. The students are using both block and stick natural beeswax crayons that are

stored in a purple velvet holder with a ribbon to keep the holder together when the

crayons are not being used. When the crayons are being used the strip of cloth lays flat

and students can pull out the needed crayon from its individual pocket. Mr. Foot walks

around the room as students draw, offering a few individual and group suggestions. After

10 minutes the students are told to put their supplies away and are reminded that their

drawing goes in the back on the shelf just above their nametag. Mr. Foot assists students

with this task, walking amongst and between them in his striped short-sleeve shirt, khaki

slacks, sneakers, and belt buckle that spells LOVE in sign language. When Mr. Foots

observes they are close to being done he returns to the front of the classroom and chimes

one note on his glockenspiel[62]. As the students finish putting the supplies away, in

silence now, I notice that at least half are wearing shorts, t-shirts, and sneakers. A few

sport patterns—tie-dye, stripes, and one leopard design. There are no signs of clothing

with consumer advertising or media-inspired characters, typical in a Waldorf school. A

few students turn back to look at me as I sit in the back corner, one smiles at me several

times and waves. After several minutes all supplies are put away, students are back at

their seats, the room is silent, and Mr. Foot rings a note on the glockenspiel one more

time. The students stand and begin to recite a verse with which I am not familiar. I am

surprised they are not reciting the morning verse, spoken at Waldorf schools throughout

the world, but then some unspoken communication transpires between a few students and

Mr. Foot, and Mr. Foot interrupts the students mid sentence to apologize for starting with

the wrong verse. The students then recite *The Sun with Loving Light*, written by Rudolf

Steiner for students in grades one through four to begin their day. After verse Mr. Foot

greets the class, who in turn greet him. He greets the assistant, the students greet the

assistant, and the assistant greets the students. Mr. Foot wishes me good morning, and

the students follow his lead. Then I wish the second graders a good morning. The

students unquestioningly accept my presence. There are a few second grade

shenanigans—stepping on toes, whispering—but nothing malicious or disruptive. On

occasion, when this happens, the assistant quietly walks behind these students and the

behavior stops. Other times Mr. Foot glances in the direction of the silly behavior or

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[62] xylophone

subtly gestures with his hands to those students. Mr. Foot calls little to no attention to the

behavior and nothing about the way he addresses it is demeaning to the students involved

or disruptive to the class momentum. For the next 15 minutes a variety of morning

activities take place. The students play recorder by following Mr. Foot's playing, they

sing along with him as he plays songs on his guitar, and they recite verses with

movements that involve clapping, tapping, crossing arms, and other movements. Mr.

Foot then takes about 10 minutes to review his presentation from the day before and ask

students to respond to questions about this math content, place value. The class has a

short snack break—the watermelon the assistant cut up before class started. The students

then verbally practice some place value math problems, and then work in small groups

with bags of jewels to count them and work more with place value. Each of the small

groups shares how many jewels they have, or writes the number on the board. Mr. Foot

works with a story involving Paul Plus, Max Multiply, Dominique Divide, and Miguel

Minus to describe place value. Based on Steiner's developmental concepts, I work with

the assumption that Mr. Foot used a variation of the story last year to introduce the

concepts of addition, subtraction, multiplication, and division. Based on my knowledge

of Waldorf education I can also assume that these characters were brought up in such a

way that the story establishes a relationship between their activity in the story and the

concept being introduced. For example, Paul Plus' character is represented pictorially

with a plus symbol (+) and naturally develops from a drawing of him. Also, his behavior

represents the concept of addition in that he adds jewels to the basket, rather than taking

them away, as Miguel Minus does. Mr. Foot builds on these ideas to explain place value

through the story, then the activity, and then he teaches the students how to represent these concepts in writing. Later, when students are working on their bookwork, I overhear Mr. Foot tell his assistant that he wishes he had drawn the pictorial representation in a slightly different form on the board as this would have facilitated the transition to the writing of place value. The final activity of main lesson before the students eat the snacks they brought from home involves the bookwork mentioned above. The students receive large blank paper again and are invited to get out their crayons and draw the scene of the gnomes gathering the jewels in the mine. Mr. Foot guides the drawing up to a point and then gives the students freedom. He reminds them to leave room for the numbers, or to use the borders they drew under his direction, because they are the most important part of this drawing. When time runs out for this bookwork Mr. Foot handles the transitions in the same way he handled all of the other transitions—with a calm reverence for and patience with the students. He sings on his guitar and as more and more students finish putting their things away they sit calmly at their desks and join in the singing. Mr. Foot calls the students by rows—each row is assigned an animal name so sometimes he calls them by using the animal's gesture—allowing them to get their snack and sit back at their desks to eat. The students talk in small groups from their desk. While a constant din of chatter and the occasional burst of laughter buzzes in the background, I hear no shouting or yelling. Students who are finished with their snack roll up their placements and put them in their desks, tidy up the trash and close up their lunchboxes, and then raise their hands to be dismissed for recess. The final few students receive a reminder from Mr. Foot about appropriate behavior in class in a warm but firm

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tone. These last few students rush out to the hall where their classmates wait patiently.

Finally Mr. Foot leads them to the playground as the students tumble over each other in

their excitement to get outside. A morning of beauty and goodness, uniquely crafted by

Mr. Foot and inspired by the indications of Steiner, has been added to the felted mural—

through the agitation, warmth, and moisture brought by Mr. Foot.

The truth of medieval history. In addition to the use of beauty and goodness in

providing a comprehensive educational program, truth serves as the basis for the high

school. Several high school teachers speak of the developmental approach to the

curriculum and methods. Nick, the high school counselor, identifies several aspects he

appreciates because of the developmental nature of the curriculum,

> The advantage is [I get to] go in-depth in one area and really learn how to study
>
> history and appreciate sources and such and see it as a story that's just fascinating.
>
> . . . Some of the teacher trainings [talk] about movement and so in my Civil War
>
> class I used to just get on the floor and lie on the floor to show them how a slave
>
> was transported. I had a eurythmy teacher come and I took to whole class to the
>
> eurythmy room and had them all lay on the floor and I explained what it was like
>
> on the slave ship. And [I] explained that there might be another bunk ahead of
>
> [them] and they wouldn't have bathroom breaks or anything like that.

Terra, the high school science teacher, expresses tremendous appreciation for the freedom she has, within the social agreements that include working from the developmental indications of Steiner.

> I think a huge [principle] is sensitivity to the developmental appropriateness of whatever it is we're doing. I was told 'these are the classes you teach: zoology, immunology, organic chemistry'. That's it! I was given no other thing so I just have made them up completely from scratch. . . . So for me it was like, okay, when do we do the cell? So certainly in Waldorf education there's a point in the process, it'd be the junior year where it makes sense to do that, but I pretty much make up how I do that. . . . I think they definitely trust me and trust my training and trust my work with anthroposophy to imagine. And they also see the results. . . . We do have our program. We do. We worked through that. It took us a couple of years.

As Terra and Nick describe, teachers work out of anthroposophy to bring the curriculum, and within shared agreements, but ultimately have freedom to help establish the felted mural that represents City Waldorf School.

Through the lens of the principle of a developmental curriculum, I describe integrity in one of the eleventh grade classes I observe. I sit in the classroom as the times approaches 9:00 a.m. on this Tuesday morning. The students' first class of the day ends and they are now headed to their current main lesson block[63], medieval history for the

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[63] A main lesson block is a daily two-hour class taught in blocks of three to five weeks in length. Teachers present core curriculum—math, language arts, social studies, and science—with specialty classes brought in one-hour increments throughout the day.

eleventh graders. This will be the first full week of school and yet the students seem to have fallen into a familiar rhythm already. Several students are barefoot, one in socks, as they pad back and forth between their seats in the classroom and their lockers in the hallway. The students appear less sophisticated and worldly than I imagine eleventh graders might wish to be perceived. They dress casually, in clothing ranging from shorts to jeans to slacks, with just one young woman wearing a mini-skirt. Half of the female students wear no make-up at all, only one wears heavy make up. The teacher, the German[64] Mrs. Susann Wilhelm and one of the school founders, passes papers back to students before the official start of class. She stops for a moment to address most of the students in a calm and respectful manner. To one student she declares, "You always find the shortest way" to complete your work. The student agrees, acknowledging that many teachers tell her this. To which Mrs. Wilhelm responds, "But you always have everything in it". When the papers have been distributed Mrs. Wilhelm stands in the doorway, the threshold between the class and the hallway, and begins to count down from five. I am surprised she utilizes this age-old parent and teacher technique to let students know how much time remains, but then I realize there are no bells to mark the beginning and end of class so teachers are responsible for making students aware of time. During the count down Mrs. Wilhelm uses a firm but non-threatening and courteous tone. One student takes over the last few numbers of the countdown in a loud voice. The students settle down and are essentially quiet by the time Mrs. Wilhelm closes the door and arrives

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[64] It is not uncommon in Waldorf schools to have a disproportionate number of Germans because the birth of anthroposophy happened in Germany.

at the front of the class. The students respect the teacher's indications of transitions and are ready when the familiar signs are provided.

In the front of the room Mrs. Wilhelm follows up with a few final homework assignment conversations, one more student arrives to class, and time is spent confirming student presentations that will happen later in the month. I am introduced to the students and then at approximately 9:10 a.m. Mrs. Wilhelm formally begins class by wishing the students good morning, a greeting they return. She begins, or rather continues, the conversation prior to greeting by thanking the students for completing the assignments. She explains that this helps her get a sense for what they understood from her presentation and where there are gaps. The next 15 minutes are spent going over gaps in the students' understanding of the prior lesson. Four of the students are using computers, the others have some kind of notebook and writing utensil. One of the 21 students rests her chin on her hands, which are folded on the desk. The others are sitting up and I hear only a rare, brief side conversation. One of the aspects Mrs. Wilhelm is concerned the students have missed is the importance of time and space, for she says, "we are humans and can [use it] to orient ourselves . . . as you grow up and become adults [it will help you] know how to move into the world". She then spends time leading the students through a process of understanding what was happening during the Middle Ages exactly where they live versus the same time period in the Middle East, the topic of their studies. She also walks them through a process of understanding that while they live with much space and little time, the historical period and location they are studying was the opposite, little space and lots of time. The students are attentive and participate when asked

questions, generally raising hands rather than calling out. Other than an occasional sound from the students the most noise comes from the street traffic, quite audible and loud when a truck roars by because the windows are open. The teacher periodically opens another window as the sun gets higher, working to keep the temperature in the classroom comfortable while keeping the street noise to a minimum. Mrs. Wilhelm goes over additional content she feels she needs to clarify with the students until about 9:35 a.m. She expresses no sense of urgency or cramming, and the calm demeanor of the teacher pervades the mood of the students too.

She then takes the next 40 minutes to review aspects of life in the Middle East during the Medieval Ages. Through a combination of oral reminders from Mrs. Wilhelm, student responses and conversation, and student independent written review, the class discusses life for the Bedouins, covering everything from the geographic climate in that location, appropriate clothing, food, and social and cultural life. Based on the types of questions asked and the students' patterns of alternating looking at the teacher and their notes, this portion of the class appears to focus on a review of prior material Mrs. Wilhelm has presented. During the review Mrs. Wilhelm brings the concept of freedom in this day's lesson for the first time. She reminds the students that one meaning of Islam is to surrender, and discusses the idea of surrendering one's will to God, or Allah. She then speaks of "freedom for responsibility, not from responsibility", asking the students what they think this means. When there are no immediate responses she indicates they should take out paper to write on and "write some thoughts about this". Neither her demeanor nor her voice convey frustration. Rather she conveys a sense of importance—

that the students have something significant to consider—and Mrs. Wilhelm wants to give them the time and space to explore this nuanced question about freedom. They do not groan, slam books, or display any outward defiance. If anything, the quiet and casual manner in which the students take up the impromptu assignment may demonstrate that they have not yet picked up on the importance of this topic. Mrs. Wilhelm gives them approximately 10 minutes to complete the task and then she collects the student work. She then gives the students a break. Without specifying when they should be back she reminds them not to assemble in the hallway.

At 10:15 a.m. Mrs. Wilhelm moves into the new content in her lesson. She shares a story rather than lectures. Typical of a Waldorf school, no textbooks are visible in the room—during the course of the block each student will create their own, called a main lesson book. In the beginning, when Mrs. Wilhelm indicates that the students should begin taking notes, there are a smattering of groans throughout the room. Mrs. Wilhelm ignores these and begins the lesson. She interacts with students, asking them questions or talking through a concept with them. She masterfully moves back and forth in time, presenting what happens after Mohammed's death and then explaining how those historical events are relevant today. While she presents the substance of her presentation at a high level, the material consists of the same understanding of the tensions in the Middle East as described by The Council on Foreign Relations, an independent think tank of U.S. Middle East and International scholars (Council on Foreign Relations, 2014). Where her presentation likely differs is the thread she comes back to time and again—

freedom—exploring the question she had asked them to consider and write about during the review.

When she talks about freedom she is clearly referring to Steiner's concept of freedom rather than the American ideal. In her line of questioning, Mrs. Wilhelm asks the students to explore her earlier question about freedom for responsibility versus freedom from responsibility in the context of Islam. Then she asks the students to express what it means to be a follower versus an individual human being. Several students quickly raise their hands. They share their comments, then more students offer their thoughts. In the 10-minute conversation approximately one half of the students express an opinion. The first response: "to be your own person takes a lot more will power" is followed by supporting comments, including that it takes inner strength, self-respect, an assessment of one's own morals, and a belief in what you're actually doing if you are to be an individual human being. Mrs. Wilhelm speaks of the famous line from the poem *The Road Not Taken* by Robert Frost, referencing the final lines, "Two roads diverged in a wood, and I—I took the one less traveled by, And that has made all the difference" (Frost, 1916). She asks the students, "What strength is needed if you have to be alone"? She extrapolates, acknowledging that while the students in this class may not have life and death decisions to make, what might it be like for a peer their age who lives with the reality of being alone and having gangs as an only option for family? The students ponder quietly. Main lesson concludes with an assignment for the students to write a) a few words on the development of the Shia and Sunni schism that developed immediately after Mohammed's death, b) the student's thoughts on what it means to

stand independent today, and c) whether it was possible to stand independently in the Middle Ages. There is the slightest murmuring in the room. Mrs. Wilhelm stands very quietly in front of the class, patiently but determinedly, for the students to quiet down again. There are a few questions. When asked how long the write up should be, Mrs. Wilhelm says, "If you have to tell me a lot, tell me a lot". The final words for the morning main lesson affirm the upcoming student presentations. As students gather their belongings to meander to their next class, fours of the students collect around their teacher. They are still having their questions answered as I head to my next appointment.

Mrs. Wilhelm presents this lesson within the principle of a developmentally-based curriculum. As mentioned earlier in the description and interpretation components, I focus on one principle within each vignette. However, I take the time here to present how these principles blend and infuse with each other and the many aspects of the school ecology, demonstrating that the colors on a felted mural are not contained like the threads of a tapestry. There are multiple ways in which Steiner's respect for freedom in teaching and the school's commitment to social renewal are evident in the lesson. In *The Philosophy of Freedom* (1996), Steiner clarifies the task of the individual is to be a human being who can stand upright in their own beliefs and also contribute to the betterment of society, in ways that society has not yet fathomed, based on ethical individualism informing social and political life. This directly connects with the school's focus on social renewal and its explanation that one of the goals of Waldorf education is to help students develop personal responsibility, integrity, and courage. Mrs. Wilhelm worked with these ideas on multiple levels. She explicitly brought the concept to the

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students in the context of their studies, asking them to consider what it means. She did this in a direct manner because the students are in high school. They are adolescents and, from an anthroposophical perspective, are ready to grapple with these kinds of moral and ethical questions. This is quite different than similar content brought to the students in the sixth grade. While the middle schoolers also study the Middle Ages, the content they hear has a different intention. When the students are younger, the teachers work with the perspective to first ground the children in a sense of awe and wonder in the world around them. Thus when they hear the story of Mohammed from the class teacher in the middle school, the teacher presents the history, the humanity, and the goodness. When the content comes again when the students are older, they are ready to explore both the gifts and the trials brought during this historical time. So when and how Mrs. Wilhelm brings the question of freedom to her eleventh grade class, she brings it in what Waldorf educators call a developmentally-appropriate manner.

She also gives the students an initial opportunity of freedom. The manner and length expected in their homework assignment, while simple, leaves great variability among the students, not to mention the uniqueness of each of the main lesson books. In essence, the students have a blank page in which to express what they have learned. The ability to express what they have learned and what they believe in their own manner is cultivated from grade one, when main lesson books begin.

Finally, Mrs. Wilhelm has freedom herself. While she fulfills her responsibility of bringing Medieval History during this block with the eleventh graders, her colleagues offer her freedom in what she teaches, how she teaches, what she asks the students to do,

and how she assesses them—within the agreed-upon school principles that are based on an understanding of anthroposophy. In these varied manners, the students see and experience inner freedom. This approach is based on Steiner's indications of a developmental curriculum—one that brings truth to meet the adolescent.

Through interviews, observations, and document review I find six principles: valuing human relationships, recognizing the social mission of education, honoring the spiritual aspect of humanity, respect for freedom in teaching, leading collaboratively, and the phases of child development as the basis for pedagogical practices. I find these principles in the intended school ecology through the intention of the social mission of education, the structural integrity of the governance, and the comprehensive educational program. The principles are brought to life in the school ecology through the development of a felted mural. The faculty and staff at City Waldorf School develop the felted mural through the massaging, teasing out, and agitation of the principles with their hands, hearts, and minds into specific aspects of the school ecology.

Performing a Drama at Kingdoms of Nature School.

> This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.
> Farewell, my blessing season this in thee!
> (Hamlet, Act 1, scene 3, 78–82)

Like weaving and felting, the performing arts—specifically theatre—are ancient. In the East, drama and artistic performances date back to 6000 BC, in the West they date to 600 BC. In the West, drama thrived in Ancient Greece and then disappeared during the dark ages, gradually emerging and growing during the Medieval and Renaissance periods. Today theatre thrives throughout the world—in all cultures and in countless

forms. The common threads are the elements of a story being presented to an audience. While the first two artistic metaphors create a tangible object, what became evident early at my third site visit is that the school, it's organizational structure, and its intention with staff and students focus on transformation. In addition, the organization has made a recent change in its structure, and roles and responsibilities for individuals and groups are in a state of flux. For these reasons, I deemed a more dynamic artistic representation as more appropriate. The tapestry being created at the University represents the actions of the individuals with the principles and the felting design being created at City school demonstrates the human implementation of the school ecology. At Kingdoms school the staging of a theatrical play best represents how it establishes integrity in relation to its principles. (see Appendix G3).

In a drama there are various elements that are important for the production. The categorization of these elements varies from source to source—for purposes of this research, the focus will be on the elements of the direction, production, and coaching. Understanding these elements sheds light on integrity in the school ecology as informed by the identity and the school's principles. The direction, carried by the director, focuses on the creative components of the play. In this case the founder, Eoin, can be likened to the director for the important role he plays in many aspects of the school ecology. The role of production, carried by the producers, ensures the infrastructure is in place for the play to happen—including finances, the theatre, ticket sales, and other such needs. The Smithy Bog Land Trust, described below, holds this responsibility. The coaching refers to the guidance—instruction, support, and environment—that would be offered to the

actors in the play. The coaches, the practical crafts teachers, guide this work—with help from support staff and counselors. In the upcoming descriptive and interpretive narrative for the Kingdoms school, I will present the relationship between the principles and school ecology by expressing the principles as the dramatic elements and the school ecology through the direction, production, and coaching of a play. This narrative will inform the response to research questions one and two.

The theatre.

Kingdoms school has five sites throughout the UK. While working with consistent principles, the specific programs and practical arts offered are unique to each site, based on the geography. In the rural, agricultural region of Smithy Bog, where I conducted the majority of my research, lives a strong history of practical arts and crafts. Smithy Bog is nestled in a long, thin, verdant valley on 140 acres. The main house, at the base of the valley, has business offices and a café. A brief southerly walk past the apothecary, a pond, Smithy Bog market, a few small gardens, and the open air forge takes you to the next set of traditional buildings housing tutoring rooms, staff training offices, and several craft classrooms for students. A long meandering walk leads you to the top of the valley—past the woodlands workshop—to the Research Headquarters and a series of barns and structures that support the biodynamic agricultural activities. I have a visceral experience when I retrace my steps, descending from the top of the valley back to the bottom—I feel as if I am going into a fog in my thought processes—and what was clear in my thinking a short time earlier is now muddy, or boggy, confusion. This experiential shift continues throughout my time at Smithy Bog.

Perhaps the marshy, spongy earth at the base of the valley contributes to this feeling, the fog in my mind, but I find it difficult to articulate the essence and experience of Smithy Bog. It does not lend itself to a more literal description, like those offered for the other two research sites. It appears as a slightly disheveled or overgrown hobbit village, or maybe a hobbit village version of Dagobah[65]. The overcast sky hangs low, the air is damp, the earth is muddy, and a kelly-green moss patchily covers the earth, trees, and the wooden fence posts and railings along the fields. On the rare cloudless blue sky day, the rays of the sun cast beams of gold through the tree limbs and the nearby cottage windows glisten. An amber hazy glow hangs in the distance over the green fields and moss-covered stones. The place has an exquisite natural beauty, the archetype of an old English village, and an aspect of timelessness settles in when one enters the lower valley.

This lower valley functions as home to two large buildings, former mills, that serve primarily as business offices—although they also house a gallery, a catering canteen, and a student- and tutor-run café that sells meals made from the food grown and cared for on the Smithy Bog farm, called Morris Farm. North of the main building, at the very edge of the property, are workshops for working with textiles, printing and papermaking, soap making, and stonework. In addition to several Hobbit Quonset huts used for tutors working with students on living skills, there are about a dozen structures of various sizes and shapes for more practical arts, the heart of the Smithy Bog program. There are the squared off ponds of the fishery, the round, thatched-roof green woodworking workshop, the iron-age forge, the grass-covered garden sheds, and the

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[65] The planet on which Luke Skywalker trained to become a Jedi Knight under the tutelage of Yoda.

pottery studio. The lower valley of Smithy Bog serves as the home to these offices and buildings.

The remaining property houses woodland and agricultural activities. A walk up towards the top of the narrow valley leads to the woodland shelter area. A large, round, sod covered wooden building is about two-thirds of the way up the valley, and is used for more green woodworking, forest management, and charcoal making. The final walk to the top of the valley, which includes meandering up the wide, mud-laden path, leads to Morris Farm—a biodynamic farm with horticulture, animal husbandry, a smokery, and the Morris Farm grocery store. This also serves as the location of Research Headquarters, the building for conducting research on the methods and practices carried out at Smithy Bog. There are several barns for the 15 cattle and two bulls, three sturdy horses, nearly a dozen pigs, and a field of 20 or so breeding sheep. There are several pastures and several agricultural fields in various states of dormancy and activity. All told, the 140 acres of Smithy Bog have a decidedly sleepy sense about them that belies the transformative experiences that staff and students alike undergo.

The heart of the educational program at Smithy Bog involves engagement with practical crafts. Staff work with students to identify a course load that may include activities such as biodynamic agriculture, farming, animal husbandry, weaving, felting, blacksmithing, fish farming, catering, green woodworking, woodland management, or office work, among many other skills. Generally students have three sessions each day that last two hours, allowing them to learn up to 15 different crafts if they have a different activity for each session. Students receive additional support offered in the form of

various therapeutic means—eurythmy, anthroposophical medicine, and other therapies. Students can remain at Smithy Bog for up to three years, depending on the government assessment of need. Organizationally there are multiple trusts under the Kingdoms school auspices. The Land Trust employs those who hold the mission and values of the organization and the land, and the methodology is the realm of Smithy Bog Trust. The Trust employs tutors and staff who work with students and the Trust assumes responsibility to actively implement the program. Both the Land Trust and the Trust are guided by the principles identified by the founder.

The dramatic elements.

The primary principles are derived from the work of three individuals, with the primary focus on Rudolf Steiner's spiritual science. The school founder, Eoin Winslow, makes a distinction between anthroposophy and spiritual science, stating that his inspiration comes from the latter rather than the former. The other two inspirations are British citizens of the 19th century whose influences are evident in the principles and the school ecology. The school identifies three principles related to the why, how, and what of the pedagogical program. The principles I describe as the dramatic elements or identity are broader and apply to the whole organization. I will elucidate them in more detail as part of the description of directing the theatre, but name them here: geographical insights inform the school ecology, students are contributing members of society, the emphasis on the continued development of each community member, transformational and reciprocal relationships are the basis of teaching, the image of the human being is the basis of learning—the three planes of space, the 12 senses, and the seven life process—

and the importance of the critic for renewal. These principles inform the school ecology in a unique way. The principles I identify are similar to the organizations with the following differences—I added the second principle that I state and I modified the fifth, in addition to rewording all of their principles. I reworded the principles at this site to help protect the identity of the organization with the unfortunate consequence that the wording of the principles in this study are a modification of very consciously worded principles. The second principle—students are contributing members of society—is not spelled out as a primary principle yet I observe that for both intentions and actions this principle informs the program. And I reword the fifth principle—the image of the human being—to establish the philosophical foundation as part of the identity and the pedagogical program informed by this principle as integrity to the principle, as these distinctions are not identifiable in the school's stated principles. Like the University, the principles are established by the founder, however the likeness stops there. The director holds the intentional component of the school ecology, who directs the theatre. The producers of the play hold the structural aspects of the school ecology. The curricular and pedagogical components of the school ecology are implemented by the coaches. And the critics—the researchers—who inform improvement, carry out the assessment component of the school ecology. In this way the production of a dramatic play describes the identity and integrity at Kingdoms school. The following account describes how the various aspects of the school ecology represent intentions derived from the principles.

Directing the theatre.

A key function in the production of a play is that of the direction. The work can be carried out by one or multiple people—in this situation the founder, Eoin, fulfills the function—and this work traditionally encompasses establishing key parameters or bearings for the production. Eoin has been functioning in this role since the inception of the school—for over 30 years—and is in a multi-year process of transitioning out of this capacity. Through the combination of his position as founder and his longevity as the organization's leader, the direction—the principles—he has established to guide the organization are firmly in place. However, because of his impending departure, the manner in which this work will be covered in the future is not yet fully established or implemented. As might be the case with many directors, his impact on the organization is influenced by who he is as a person and how others perceive him. I had met Eoin several times before visiting the school. Each of the encounters was work-related—I attended a Waldorf association regional conference where he was the keynote speaker and I saw him when we were both attending meetings at the same Waldorf school. When I first heard him speak at the conference my initial impression included being inspired, fascinated, and mystified by Eoin. I was looking forward to interviewing him as part of the research and was given the opportunity on my first full day in the UK. My initial impression of Eoin held steady during and after my research.

Cuppa tea.

On my first full day in the UK I intend to adjust to the time change. I inadvertently thwart my plan when I wake at 11:30 a.m., hours and hours after my home

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morning routine. I get dressed and while I am at the cottage and have Internet I confirm

for the millionth time the directions to the campus. The campus rests less than a mile

from my housing and I will be walking to the campus most days. Since it is Sunday, I

will conduct a practice run and stay for lunch at the café on the property. Internet

reviews of the café are positive—they serve delicious food at very reasonable prices. On

my way to the campus I walk through town—but because of the rain very few shops are

open and my detour is short. The walk seems long until I suddenly arrive at the café and

then it is not so long. The moderate temperature, about 50° F, holds steady through the

trip, but with the rain and clouds the damp chill gets into my bones and makes me feel

like I can never be warm and dry.

I enter the café on the third floor of the main mill building, through a door and

two steep sets of stairs, since I enter from the basement. Once inside, if I ignore the

British accents and some of the main dishes, I could be at almost any independent coffee

shop in the States—there are wooden floors; an assortment of mismatched wooden tables,

chairs, and stools; the requisite cushioned window well; and a Christmas tree with small

flashing white lights traditionally decorated—with beeswax candles, and hand crafted,

felted, origami stars and snowflakes. Other familiar surroundings include the chalkboard

menu with lunch and drink options and the notice of locally produced and prepared food.

Glass counters display various bottled drinks, juice boxes, and quiche. The counter,

crowded, always displays three, four, or five dessert choices, all homemade. For all of

these reasons the café feels like a familiar place.

There are a total of six indoor tables and chairs, another table with a smattering of newspapers, and three honeycomb shaped picnic tables with attached benches on the outdoor patio. Each inner table has a small glass or pottery jar of fresh holly and sugar packets and wooden holders with laminated campus maps, event fliers, and other similar material. The outdoor patio overlooks a pond and the lower valley, but the cold and wet keep me inside for the most part, this time of year. One wall is plastered with posters of upcoming school and local events. Other walls display student drawings—watercolor, black and white, and various other mediums. On the back wall, behind the Christmas tree, there are banners of school programs, the vision and values. A few weeks after I arrive I also notice holiday lights—a string of small lavender lights are hung below the counter to wait for food, small white lights are wrapped around the stair rail, and small colored lights surround the till.

Today I observe in the café, but on other days I write. In some cases, based on age or manner, I can identify tutors from students. But sometimes those identifiers do not suffice. When I arrive I order a cuppa tea with milk, as I was taught the adage 'when in Rome do as the Romans do'. While the café hours are from 10 a.m. - 4 p.m., lunch is strictly served from 12:30 p.m. - 2 p.m. The staff maintain a scurry of activity involving food preparation, making lattes, and cleaning dishes. They offer friendly and quick service, and I do not experience any hierarchical interaction between staff members. When I visit during the week, there are times the café gets crowded and the line accumulates but steady activity keeps the line from growing too long. The dishes vary, from fresh, local trout from the fishery to a variety of quiches, lentils and soups. On this

day I try the potato and cheese pie, which quickly becomes my favorite. The creamy warmth serves as excellent comfort food. And there are three freshly made side salads that come with this entrée—and the others as I later learn.

As I eat, observe, and read, Eoin walks into the café. While he waits in line I approach him and introduce myself, unsure if he has associated my face with my name. He remembers me and I invite him to join me if he has time. As we sit and talk he asks about my trip, accommodations, and the activities scheduled for my visit. He tells me a bit about the school and then he departs for an appointment. We agree to a more specific conversation during our evening dinner.

Directing the intentions.

Our evening appointment begins at 7:30 p.m., later than I normally eat dinner. The winter darkness comes early and the added dampness and chill give the feel of the middle of the night. A taxi takes me to a neighboring town inn with two restaurants— one fancy and one a tavern. Upon my arrival I indicate I am there to meet an Eoin Winslow for dinner. I am immediately informed that Mr. Winslow has not yet arrived and I am escorted to a table in the tavern. The tavern meets my preconceived notions— heavy wooden tables and chairs fill the room, dark wooden beams line the ceiling, and pints of beer abound. After 10 minutes or so the head waiter informs me that Mr. Winslow is waiting for me in the dining room of the restaurant and invites me to follow him to his table. Eoin and I greet each other for the second time in the same day. Throughout dinner the various wait staff always refer to Eoin as Mr. Winslow and engage in conversation that demonstrates familiarity. They are aware of his preferences and are

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always accommodating and deferential. My first day of seeing Eoin in his home, in the UK, aligns with my first impressions of him from our meetings in the U.S. On the several occasions I see him engage with his employees, the deferential behavior of the restaurant staff was never visible, but I always wondered if it was living invisibly. Regardless of the perception his staff have of him, the principles that he has established as the direction for this production are firmly ensconced.

Through the dinner conversation with Eoin, interviews that take place over the next several weeks, and my review of the employee handbook and the school website, I cull that the principles are established by Eoin functioning as the director of a play—and that some principles are more explicit than others. In one form or another, all of the principles are identified in the employee handbook, and those that focus on the pedagogical program are referenced on the website. Evidence of Eoin's ownership abound. In one interview, Andreas describes the pedagogical program as Eoin's "fields [of practice]". Forest spoke of several pedagogical practices being established by Eoin, "I don't know the background to [Eoin] coming up with this [pedagogical practice], [but] I know it was kind of his piece that he came up with". In another interview Chip describes his pull to work at the school, which was based more on Eoin's influence, saying "you feel it as soon as you walk in … I thought, this is a guy who really knows it". Chip describes the influence Eoin has in a broader sense. I also heard interviewees indicate that different individuals would identify different principles as most important in the organization because each is free to do so. Denise, not alone in this view, states very explicitly when I ask what her colleagues would say are the most important principles, "I

think that would be quite varied because we all come from different perspectives". And yet certain principles clearly guide the school ecology. So while individuals may identify certain principles as most important, faculty and staff defer to Eoin's big picture view.

There is evidence of this influence in the direction and transformation of the school, and in the primary principles that form its identity. I experience and observe, read about in the employee handbook, and hear in many interviews one of the principles—geographical insights inform the school ecology. In the handbook, the organization connects the concept with Zeitgeist and has several applications—including the care and attention to buildings and spaces, and an ecological understanding of the past, present, and future to inform what can manifest now. For example, the two mills at the bottom of the Smithy Bog valley were essentially derelict at the time that Eoin's family came into ownership of the property. When Eoin began to develop the activities, he conducted a spirit of the place audit using Goethean method of research, as he has done for each new site that has become a part of the school. At Smithy Bog the history included understanding how the valley and surrounding area was formed all the way up to the more recent economic collapse of the mills in the region. The specific practical crafts at each of the sites is evidence of the role of geography—biodynamic agriculture, trout farming, and blacksmithing are some activities at Smithy Bog, while other sites have copper or cutlery making because of the unique spirit of the place. Thus the geography very explicitly informs the specific practical crafts.

The geographical insights are also considered in a broader context—in an ecological manner. For this reason, the crafts—like agriculture and fish farming—use

sustainable rather than conventional methods. The employee handbook refers to biodynamic ecology and the concept of seed to table. The program emphasizes the process as much as possible so that students have some of the following experiences—plant seeds, make tools, nurture plants, harvest crops, prepare the food, eat at the table; or fell a tree, cut the branches, make pieces, make a chair, sit at the table; or sheer a sheep, process the wool, make plant dye, card, spin, weave, create placemat. In these ways, among others, the geographical insights have the intention of an ecological or sustainable set of practices.

There is evidence, in several ways, of the second intention that students are contributing members of society. Students do not only learn crafts, but they are given the opportunity to get qualifications—government-recognized credentials in a specific skill. Eoin, along with several interviewees, speaks of this principle from several perspectives. Eoin expresses an intention that students are only at the school for a short period of time—up to three years—and they need to develop skills so they can contribute to society in the fullest manner possible. He makes a distinction between this approach and that of the Camphill movement that structures itself as a self-sustaining community. When individuals with needs move to a Camphill, they do so for life. At this school they will move on and into society. Several staff who are self-identified students of spiritual science indicate that they feel the effort towards qualifications result in sacrifices to the program, while several staff who are self-identified non-students of spiritual science hold the opposite opinion. With the exception of Andreas, these views fall along party lines. Andreas holds to Steiner's emphasis on engaging with and in society. Specific practices

based on Steiner's image of the human being should be adapted to meet societal needs and expectations and this places greater importance on qualifications than strictly implemented pedagogical practices. Whether a compromise or not, placing emphasis on external qualifications so that students can contribute to a greater degree in society does have an influence on the pedagogical practices.

The next two principles established by Eoin refer to all individuals—whether administrative staff, teaching staff, or students. The first of the two includes the intention that adults and students are on a path of self-discovery, self-enrichment, and self-growth. And the second is that the coach and student relationship is transformational and reciprocal between the two. Eoin posits that the traditional concept of apprenticeship in the crafts is no longer valid, and instead these relationships involve mutual learning and emphasize how the craft teaches a person transferable life skills. These two principles are afforded approximately 10% of the employee handbook and Eoin and many interviewees spoke of them as important principles. The greatest controversy surrounding these two principles results from the language used to describe the terms, but generally speaking they are embraced by all—the director, the producers, and the coaches.

In a certain way, the image of the human being as guiding the pedagogical program might be the most straightforward and most challenging of principles to address. It is easy to focus on the actual pedagogical program as the foundation of a school. It is possible to concentrate attention on the practical crafts and add more crafts with the intention of expanding or improving the program. In the not too distant past, the school

had a computer-focused practical skills qualification, however once Eoin and others

learned of this they felt it was inconsistent with the founding philosophy and cancelled

the program. So knowing that practical crafts are a key component of the method is not

enough. For the specific student population served at the school, Eoin identifies three of

Steiner's ways of looking at the human being as important in informing the pedagogical

program. These three views are the three planes of space, the 12 senses, and the seven

life processes. So knowing the importance of working in the three planes of space,

working with the 12 senses, and working with the seven life processes is critical in

developing and implementing the pedagogical program. The practical crafts are one

implementation of these views of the human being, rather than the principle itself. The

pedagogical program is defined in the employee handbook as including practical crafts

and therapeutic education. These three ways of looking at the human being are what

inform the pedagogical program and study of these Steiner concepts. These, combined

with research of the implemented practices, are what inspire continued transformation of

the pedagogical program.

The final principle—the importance of the critic for renewal—is informed very

much from spiritual science. Steiner emphasizes the value of developing capacities to

understand the supersensible world and provides exercises (Steiner, 1960) to help

practitioners cultivate these skills. In the same vein, Eoin wants staff—coaches and

producers—to engage in research on the practices at the school in order to make

improvements. This intention has been built into the organizational structure in multiple

ways through the course of the school's development. In the past there was a connection

with an external research institute, however currently a center has been built on campus

to support this principle. This center works with a European university to offer a

Master's degree in the educational approach at the school. Several interviewees mention

that they had completed the master's degree and offered to share their research results

with me—their master's thesis. The employee handbook, which offers more of a guide to

the practices, developed from one thesis. I am also informed of a change in the structure

and role of the counselors based on the work of an employee's thesis. I have not been

able to ask Eoin why he makes a distinction between anthroposophy and spiritual science,

but I wonder if this emphasis on research informs his rationale. The prominence given to

research has a powerful connection to spiritual science.

These principles, established by the director Eoin, live throughout the school.

They manifest throughout the school ecology. The producer's primary role ensures that

the infrastructure supports these principles, and the coach's primary role involves

implementing the pedagogy. All—Eoin, the producers, and the coaches—are called upon

to conduct research to continually transform and improve what happens at the school.

Producing the play.

In addition to research, the function of the producers facilitates the availability of

sufficient and appropriate resources for the production. The Land Trust fills this

function, comprised of 17 individuals whose duties include managing the finances for the

properties, directing research, coordinating training, and overseeing accreditation, along

with collectively holding the mission and values for the organization. Although the

organization is in transition as Eoin's departure approaches, the current structure upholds

the role of director as the holder of the principles and the role of the producers as the

organizational facilitators of these principles. With its focus on the mission and values, I

conduct interviews with the Land Trust staff who oversee training and research, review

the employee handbook, employee research, and training schedules, and engage in

several community activities. Through this research, an understanding of how the

producers intend to inform the school ecology based on the principles becomes evident.

A walk through Smithy Bog.

In my final week at Smithy Bog, I participate in a second guided walk through of

the entire campus. My first walk was guided by Chip; this one will be guided by Denise.

Both are part of the Smithy Bog Land Trust and are responsible for training on the

mission and values of the organization. Denise lives locally and has a decades-long

connection to Smithy Bog through the organization's collaborative work in the

community, in addition to her current part-time employment. The trainers have

established a 24-week, one hour per week, training program for new coaches and staff.

The program is thorough and includes an introduction to the trust and its mission and

values, along with a review of the employee handbook that explains the school's

identified principles. The weekly sessions vary in format from presentation to discussion

to introspection to eating, and include suggested interim assignments such as journaling

and research on the covered topics. At the conclusion, participants are invited to write

personal narratives on their relationship to the organization's stated principles. The

guided walks I experience with Chip and then Denise are an experience of the first of the

24 sessions in the program training.

The two experiences are quite different in both mood and content. This represents what several interviewees describe—that while a shared foundation exists, room for personal perspectives also exists. Patty, in human relations, illustrates the point in the following manner,

> I always use the example of McDonald's, which is a very very strong value and image, but there is no personal discretion in that. You do it in the McDonald's Way. Whereas [Smithy Bog] for me is half and half. It's your own individual view done within the concept or the lens of a certain view. So it's done within [the Smithy Bog] lens, but it's your own personal take on that.

This theme recurs during my visit, the crux of the challenge involves ensuring the right balance between shared principles and personal freedom. Another layer to the challenge includes being able to distinguish a principle from dogma—a concept to work with versus an absolute truth. I listen and observe and try to discriminate one from the other during my visit.

Denise and I meet in town, less than a mile from the northern tip of the property which rests at the bottom of the valley. Beginning outside of the bakery Denise describes the history of the area, focusing on the economic booms and busts that are informed by the geography of the land and the social and cultural norms of the times. The weaving of this history continues as we step onto and walk through the property, and Denise shares how it informs both the organization's values and the pedagogical program. When we initially reach the property, Denise suggests that we walk along the eastern path of the campus, as I have walked the main path many times in the past weeks. This dirt trail

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takes us up the side of the valley through a not so thick forested area, giving us an expansive perspective of the campus. Along the way, especially as we look over the valley, Denise points out the location of many of the practical crafts studios and how they were established based on historical activities in the area. One of the histories I find especially compelling comes from that of the wool processing. Just prior to the industrial revolution, this area was home to countless home spinners. Wool would be brought in and distributed to spinners in the community who would return the spools of wool thread. Today the school has multiple practical crafts based on this heritage. Sheep are raised on the land at the top of the valley. They are sheared onsite and the fleece is washed, picked, carded, and then either spun for weaving or used for felting. At different points in the history of the school some of these steps have been outsourced, but the care for the sheep and the weaving and felting are mainstays of the program. Denise provides the historical context for many of the practical crafts as we continue on the eastern trail through the lower valley—the blacksmithing, fish farming, green woodworking, and many other crafts. Just past the second mill we cross back to the western path that takes us through some privately owned property as we climb up to the top of the southern valley. We pass two coaches clearing shrub and rolling logs in one of the ten woodland sections. After a steep climb through more woodlands we arrive at one of several vast open spaces. This one houses the woodland management program, the second the biodynamic farm. All told, Denise and I take about two hours to walk the several miles from town to the top of the property as I learn how the geographical insights inform the practical crafts. The walk Denise and I have taken differs from the one I took with Chip.

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Again, this is consistent with the statement from many interviewees that they have freedom to work with principles, and this flexibility is part of the intended training on geographical insights as a principle.

The holiday party.

Another intention the producers are responsible for is supporting students as they become contributing members of society. This has the most powerful impact on the program for the coaches who must provide tailored training beyond the practical crafts and assess the abilities of students in a specific way. For the producers, the role comprises supporting community activities for students, whether sponsored by the students, coaches, or producers. One such example is the student holiday party supported by the student council. This event gives students the opportunity to take the lead in a community function, learn organization skills, and create a community. I learn about the event through a flier posted at the café, and plan to attend the event that will be held in the gallery.

The gallery dwells in the basement of the most northerly mill at Smith Bog, directly below the café housed on the third floor of the building. The Christmas Faire takes place in the gallery on my first Saturday in town, so I am not surprised when I find out last minute that it will also be the host location for the student holiday party. Chip and I descend the steps from the main floor of the mill. We see the backs of a crowd of standing students who are all facing two individuals. One sits on a stool playing the guitar, the other stands in front of a microphone and sings *Imagine* by John Lennon. The crowd, adorned in street clothes, wear antler ears, Santa hats, colored wax paper crowns,

and holiday sweaters, and join in for the chorus. Not everyone wears Christmas-y clothing, however I don't put the expected attire into context until a week later. For several days prior to the event I had seen signs reminding students to wear formal apparel, so I am surprised by what I perceive as street clothes. However, in comparison to clothes worn to sweep cow poop, sheer sheep, and blow bellows, I can see why street clothes are considered formal. I also notice several individuals with sweaters and hats dressed as elves. I wave to several students I recognize—Jenny in her Santa hat—and Jimmy from the farm. Both return my smile and wave with equal enthusiasm. Jimmy, along with several classmates, wears a marker to identify himself as a member of the student council—one of about a dozen students. While the number goes up and down, all in all there are roughly 50-70 students, staff, and family in attendance.

The entertainment continues, emceed by a student. Next up we are treated to a rendition of Abba's *Dancing Queen*, followed by the four Admin Angels who offer a rendition of the poem '*Twas the Night Before Christmas*. As the entertainment continues, I take a few more moments to take in the surroundings. In the back of the hall several tables have been set up, staffed by student council members. One set of offerings includes knick-knacks, the other drinks and desserts, all fundraisers. The gallery has large, rounded wooden doors. I wonder if they needed to be large enough to allow entry for a 2-horse carriage, because they seem that big. Above the doors I see an exquisite semi-circular stained-glass window with multi-colored pie-shaped triangles. It has a sturdiness to its beauty. Inside the gallery felted hangings shaped like curved cathedral windows abound. They have holiday themes and hang just above eye level for me, and

below the greens gently draped around the room. There are also small gold holiday lights

that ring the room. The joyful mood remains evident through the muted conversations

and laughter that have a natural ebb and flow in volume. A respectful softening of the

conversation occurs during the singing, along with joining in of known choruses, and

applause after each performance. There are some hugs as groups come and go, and scant

evidence that this is a school for students with special needs who often have nowhere else

to go. The oft-repeated adage that I have heard from staff about the transformations in

independence they have seen in students comes to the fore in this moment.

Development and transformation.

The producers, the Land Trust staff, are also responsible for supporting the

continued development of each community member and the community as a whole, and

to cultivate transformational, reciprocal relationships between coaches and students.

Through interviews I hear evidence that coaches and staff recognize these as shared

principles. Several members speak in detail about the language of the principles and how

they work with nuanced variations of the principles as a means to fully embrace them.

Chip shares, "I think the self is always dependent on the other. … I would prefer the term

self-cultivation, you actually cultivate yourself. … Self-cultivation is more of a process".

The school applies a nuanced implementation in the school ecology, this being one of

many reasons that I selected the dramatic arts to describe the identity and integrity

processes. In the preparation of a theatrical performance there are many individuals who

work on many levels at the same time. While funds are being procured stagehands are

preparing a set and actors are being coached. Similarly, the Land Trust conducts training

on the school principles for organizational leaders, coaches, counselors, and support staff while at the same time inviting them to work on personal development for themselves and as models for students, to teach students practical crafts, and to conduct research. They even coordinate coach and staff gatherings like the holiday party held the evening of the last day of the term. A component of disruptiveness or disorderliness pervades this multi-tasking. Many interviewees express confusion because of competing priorities in constrained time limits. In a play, whether a set is ready or not, the production runs. In the same way whether or not coaches receive satisfactory training on the importance of geographical insights, they work with students to teach the practical arts. Some interviewees characterize this feeling as one of unease. In this sense, the preparation for a play, which involves so much interdependence, offers insight into the organization.

Producing a vision and values for leaders.

Training in understanding the pedagogical program based upon the image of the human being is intended for both the Land Trust staff who carry the mission and values and the Trust coaches and other staff who work with students. The training varies by role and there are both planned series and one-time offerings—some expected, some optional. When I arrive, concentrated training for key organization leaders has been going on all year, organized by both Eoin and the Land Trust. This training represents one way that the producers intend for the image of the human being principle to be living in the leaders across the multiple sites. I am fortunate to be able to attend one of the trainings during my research collection.

I await the taxi driver who will be driving Eoin and myself to the home of a colleague closer to the train station. I am grateful for the lift, as I anticipate the ride will be costly. We are meeting several other colleagues from Smithy Bog at the train station that will take us to one of the sister colleges. This train departs several stations away from the closest train station to Smithy Bog. Because of the rural location of the Smithy Bog station, no early morning stops will get us to the sister college in time for the meetings. As suspected, the taxi ride is not cheap. We transition to Charlotte's car for another 20-minute ride before arriving at the train station. We have a 15-minute wait before our direct train departs for our destination. There are approximately five of us on this train, and there are others coming from each of the colleges, for a total of an anticipated 24 attendees. In reality there are about 12-15 leaders in attendance. The number goes up and down as the day progresses. Preparations for a trustees meeting the next day and other work conflicts interfere with participation. This is third in a series of monthly leader's meetings, held at each of the colleges. This gives an opportunity for shared training, collaboration, and experience at each one of the unique colleges.

I am given a quick overview of the college layout and work before we begin. The setting for this college is quite different than Smith Bog. Based in the city, the layout essentially encompasses a square of multi-story buildings designed for traditional craftwork for the region. An outdoor open space in the center functions as a gathering place for conversation. The three floors of space around the central area are a combination of offices, life and therapeutic skills rooms, and crafts workshops. Adjacent to the front entrance of the college, the school runs a café and gallery. The café, like the

one at Smithy Bog, offers coffee, tea, snacks, and lunch, with the food sourced from the biodynamic farms connected with each of the colleges. The location of the school farm, which rests a short 20-minute drive from the main campus, means students are shuttled to and from the sites as needed. The feel is quite different from Smithy Bog—much more focused and defined and placed in the 21st century Western world—as opposed to the timelessness of the original site.

A round, copper-roofed room functions as the home base for the day's events. I overhear someone acknowledge that this room had been consciously designated for a specific purpose and was not supposed to be used for anything else, although it had been commandeered once or twice. I sensed, but could not confirm, that this meeting was somehow also a compromise to the intentions. Windows overlook the central atrium area; the blackboard and two rows of chairs form concentric semi-circles and are used to orient the front of the room. I am surprised that the chairs are not arranged in a circle. The layout has undertones of hierarchy rather than collaboration, or possibly represents a scuffle between the two. Hierarchy holds some influence today but it is unclear what the future holds.

The meeting begins and the first hour includes comments from Eoin and the work of the local therapeutic care team. The staff eurythmist, Lisa, who has been developing this specific activity for the past six years, leads the therapeutic work, part of the many fields of practice. The child study has been adapted to the specific needs of the students and the circumstances at this location. Lisa goes into depth speaking of the elements of the child study—the intentions and mood of the support staff who engage in the process,

the confidentiality, the care and respect for the student, and the lens of child development

from Steiner utilized as the basis for the study. She emphasizes multiple times that the

particular form of the child study has transformed multiple times over the years and

serves as one aspect of support for the student. Eoin interjects several times, expressing

tremendous gratitude for the work done and reminding all in attendance that the practical

work is the primary means of transformation for the student and the therapeutic work is

in support of this. I read this as a bit of reframing Lisa's belief that the therapeutic work

is either primary or equal to the practical crafts, but do not sense any under current of

discomfort in the room despite these various and potentially conflicting comments. I

wonder if differing views are valued or are able to be expressed either without fear or

with confidence—a question that resurfaces more than once during my time in the U.K.

Lisa provides an overview of various Steiner concepts and spends the most time on the

fourfold body—the physical, etheric, astral, and ego bodies—and when and how they

typically manifest and what insight this might provide of the student. These child studies

at the Smithy Bog sister school are beginning to happen at initial student intake and as the

student transitions out of the school. After a short break, the local staff conduct a child

study for a current student at the college. At the end of the child study we break for

lunch.

After lunch the focus covers both administrative and pedagogical matters. Topics

range from government expectations to the importance of each of the fields of practice to

activities that support these practices. There are more in-depth discussions on the unique

view of health represented by the Greek goddess Hygeia and the alignment between the

school's approach to student support and growth and the government's focus on education, health, and care as important components of working with students with special needs. Eoin invites Lisa to work with several other college leaders to work towards cross-college implementation of the child study framework she has established with the local team. A review of the child study elicits comments from more than half of the staff. There are questions on the appropriateness or not for staff who do not know the student to sit in on the study. But the overall mood is one of appreciation for the impulse as it offers an opportunity to engage with colleagues in support of a student. In particular, there is a sense that it creates a way for staff to understand the foundational principles more deeply and it serves as a vessel for something new to emerge, again in support of the student. As the conversation descends into the practical matters of how to implement something like this cross-college, the current day's training comes a close.

Research infrastructure.

I find the emphasis on research compelling, especially for a program of this nature. The way in which the school intends to infuse the school ecology with research has transformed over time. In the recent past there was a relationship with a local institute that offered a Master's Degree in the practical crafts pedagogy utilized at the school. Today this emphasis is demonstrated through two primary instruments—a joint Master's program through a Norwegian university and a new research center housed at the top of the property, next to the biodynamic farm. In both instances the critics are intended to function in a capacity similar to the connoisseur as described in Eisner's educational criticism. The researcher—whether a Master's student or research center

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employee—is expected to use their expertise to understand the organization's intentions and practices, conduct practice led research, and provide insight into improving the school activities. Andreas, the coordinator at the research center, "came to help establish a research culture" at the center. He continues, explaining that the concept is to help "a practitioner-based organization become a culture of actual researchers . . . an organization that can carry its own renewal within itself". Like the critical capacities in Eisner's connoisseurship, Andreas believes connecting this research with mainstream academic research is important: "how can [the research] be placed in the ongoing academic discourse… and not hide itself away but [be] enriched by critical perspectives?". Four interviewees spoke of the research they conducted as part of one of these Master's programs, or of additional higher education degrees sought in relation to their work. I received three theses from interviewees who wished to share them with me and read in the employee handbook that much of the material on the principles and pedagogy in the manual was derived from the work of one thesis. In addition, the school recently reorganized the role of the counselors at Smithy Bog based on the research findings of one Master's research project. Sherrie, the researcher and a student coordinator, confirms this shift, "we went through organizational change last year and the role of the [student coordinator] was seen to be too extensive. It was unmanageable". Producers and coaches alike create and implement change based on research. There are several other theses on the research center's website. The principle of the importance of the critic for renewal informs the partnership with a university.

It also informs a newly established aspect of the Land Trust—the school's research center. The center, built at the top of the valley and adjacent to the farm, has a green, four-petaled roof with two opposite petals dipping down and two curving up. Inside, a small dome-covered center atrium is bordered by columns with alternating conference rooms and smaller administrative spaces on the perimeter. The three conference rooms are used for training, lectures, and discussions; the four smaller rooms are a library, offices, and a kitchen. During my visit several staff training seminars are conducted, as well as several brainstorming sessions on the relationship between the research center, the Land Trust, and the Trust practical crafts and student support services. Several colleagues express their imagination of the organization structure—that the research center functions as the head of the organization, the Land Trust as the heart, and the Trust student activities as the hands. In other words, they represent the thinking, feeling, and willing components, respectively, of the organization. These colleagues also share their perception of organization change—that as a practical crafts, will-based educational program—the organization itself functions this way. While an organizational structure exists, the exact interaction and interplay between entities gets worked out through the doing of the activities. As functions are fulfilled adjustments are made to the organizational structure, even allowed for or expected, and the organization establishes a more comprehensive configuration. This work all demonstrates how the school ecology holds a focus on research.

The two ways in which research lives as part of the school ecology are unique in relation to many anthroposophical educational endeavors in respect to conducting

research at all, and further to the extent of conducted research. The focus on research is one of the compelling reasons that this organization states it identifies with spiritual science rather than anthroposophy.

> At the heart of the Anthroposophical Society is the School for Spiritual Science. . . . The School . . . is organized into departments . . . for the purpose of conducting spiritual-scientific research within various professional fields. (Anthroposophical Society of America, 2015b)

Coaching the actors.

The coaches focus on supporting the students—the actors—and on offering them the best educational program—building the sets for them to engage in the drama. They work with the principles—geographical insights, students as contributing members of society, continued development of each community member, the transformational and reciprocal relationships, the image of the human being as the basis for the pedagogical program, and the importance of practitioner research. The first four, having also been explored in more detail in the interpretation and evaluation of the direction and production of the play, are presented, although the fifth principle—the image of the human being—is explored in the greatest depth, as this principle translates into the unique educational program and the signature program of Smithy Bog. The final principle—the role of the critic—was explored in the prior section on the production of the play. The following description and interpretation explores how the coaches support the actors.

The first four principles.

The coaches work to support the students in many ways. As described in Chapter 3, most of my interviews were with producers, but even in the few interviews with

coaches I learned about their intentions. From these interviews I learned how the experiences of the coaches, working with the geographical insights, continue to inform the educational offerings and the transformation of the practical crafts offered at Smithy Bog. Hunter, a Woodlands coach, describes how his understanding of the geography over the last several decades has helped to guide the development of "the woodlands program, the green woodwork [program], . . . and knife-making" programs. He is "taking those elements into a wilderness landscape" by offering a wilderness program focused on skills specific to the local landscape. Hendricks, one of the farm coaches, describes how the newly established bee-keeping program was established. A study group formed to focus on Steiner's biodynamic agriculture ideas to strengthen the farm work, which is a key unifying component of the educational program. Hendricks shares, "we decided that we were going to study [Steiner's] bee lectures. We met once a week in the evening for a couple of hours and sat together and discussed the chapters". From this group, coaches worked together to establish the bee-keeping program, now a part of the educational offerings at Smithy Bog. A third coach expresses a wish for this principle to be living even more strongly. He, and several colleagues, describe some of the life skills training options that students have as options—office skills, the shop, the bakery—that do not call upon the students to engage the practical work of the farm. Trey states that the students "can be in this organization and just work on computers, which doesn't seem to be practical skills at all. … How much are we walking the talk?" I observe attention to the other principles, in addition to the principle of geographical insights.

The principle that students are understood to be contributing members of society

is evident in my observations as much or more than in the interviews. And, I find it

difficult to separate out the demonstration of this principle between the director,

producers, and the coaches. At my dinner with Eoin early in my visit, he made a casual

and humorous remark of the shared acknowledgement of the difficulty in telling the

difference between staff, coaches, and students at Smithy Bog. He chuckled as he said it.

At the time I wondered if this was more a commentary on the employees or the students.

By the end of my visit, based on my observation of student behavior and the respectful

manner in which the coaches and staff spoke to and of students, I was convinced it was a

commentary on the growth of the students. Two staff spoke tenderly of the awe they felt

when they observed students speaking at graduation. Lynn, who works in admissions,

describes her observations in this way,

> We have a presentation day in July, which for me is a milestone. The [students
>
> have] been here a year. So there was one year a student that came in . . . [and]
>
> when he came for his assessment I couldn't get him out of the cottage. He [had] .
>
> . . limited speech, limited interaction and after that, every time I saw him I'd get a
>
> little bit more conversation. On presentation day he got on the stage and spoke. I
>
> mean, when you see something like that, it's just phenomenal. Or you see
>
> [students] in session and you see them working with the tools and you see the
>
> [coach] interacting with them in a way that's so different to [other] schools.
>
> Allowing the student to find their own pace and discover themselves. It's really
>
> quite incredible. It's very special. It's really very special.

This principle of being contributing members of society is demonstrated through the respect that coaches and staff demonstrate in their descriptions of and relationships with the students.

The principles of the continued development of each community member and the transformational and reciprocal relationships are apparent in the interviews. The coaches continue to engage in inner development, some independently deepen their understanding of spiritual science, and some pursue another spiritual path for self-development. Although the employee handbook focuses on the student's capacity to grow in this area, the efforts to cultivate an environment of research also serves as a living example for the students. Forest, one of the farm managers, addresses this clearly, sharing Steiner's concept of the teacher as an example, the "interesting piece for me is actually how we have to change ourselves to work with [the students]". Denise, a Land Trust staff member, describes how these principles live more by example than conscious language— a sentiment shared by several of her colleagues:

> the [coaches] embody [these principles] and then they might through reflexive practice speak [them]. . . . You can see that the farm manager. . . . He embodies the [principles] because he wholly understands his relation to the student and the earth. So there's no disconnect because he's with them. . . . That is particularly important in the fish curriculum because the students help milk the fish, collect the eggs, watch them grow, put them into the water, feed them, learn how to respect them, to kill them for food, take them to smoke for you to sell them. So

they're involved in the whole process of life and death actually in a very

symbiotic way.

Chip, also a Land Trust staff member, speaks of ways these principles can be

strengthened,

We need to find mechanisms to actually explore this through things like self-

reflective practice in groups. We do do that a bit. So you're reflecting upon the

practice. The way it could be developed [more] is through this understanding of

what dependency means. . . . Dependency upon the community and each other

and your environment is the grist of the mill, actually. The dependency is the

strength.

Lisa, a member of the therapeutic support staff, indicates that her Master's research has a

connection to these principles and describes her findings to me. She discovered that

many of her research interviewees, all of whom were connected with Smithy Bog, felt the

program successful because "it's about transformation. How that can happen. . . . One of

the themes that came up for all of the interviews . . . is they had never seen people

transform like our students". The coaches demonstrate congruence to the first four

principles, but their most significant role involves implementing an educational program

developed from a particular image of the human being.

Image of the human being.

The critical principle—the image of the human being—is at the heart of the

Smithy Bog educational program—which manifests as the practical crafts, therapeutic

support, and life skills program. The coaches, support staff, and counselors work

collaboratively to build the appropriate stages for the students. In addition to the

expertise each of the coaches has in their own field, the educational teams work together

on a variety of levels. There are group meetings to coordinate student support, daily

notifications of staffing and student changes for the day, and trainings attended together.

These primary activities of the student program are practical skills, therapeutic education,

holistic support and care, and holistic medicine. To varying degrees these components

are identified and informed by the understanding of the human being and the three planes

of space, the 12 senses, and the seven life processes as described by Steiner. The

following narratives of my experiences observing and participating in a handful of crafts

highlight some of the ways in which the image of the human being serves as the principle

behind the pedagogical program.

A brief introduction to the three concepts, as described in the employee handbook

and in interviews, is helpful before delving into some of the program experiences. The

employee handbook describes the concept of focus, grasp, and step as brought by Karl

König, the founder of the Camphill movement. This work, inspired by the concept of the

three planes of space, refers to the frontal, horizontal, and sagittal planes. Lily, a member

of the Land Trust, clarifies the connection between the three planes of space and the

practical crafts, especially the green woodworking program,

> [G]reen woodwork is from a curriculum point of view, what it offers our students
>
> is . . . this whole realm of working in the planes of space and using your
>
> hand/eye/foot coordination, using all of your body. Most of the other craftwork,

you tend to use other, the top half or the bottom half, but the green woodwork really brings the whole in.

As the employee handbook emphasizes, the practical crafts are significant then, not just because of the physical skills the students learn, but because the activities themselves help the students gain entry into their bodies, a pathway to the ego experience. The 12 senses, as described by Steiner and the Smithy Blog employee handbook, are—touch, life, movement, balance, smell, taste, sight, warmth, hearing, word, thought, and I. The first four are considered the foundation senses, and as Andreas describes to me, are senses that the Smithy Bog students have had little opportunity to develop. The practical crafts give students the opportunity to develop them so that the middle and higher senses have a framework upon which they can be strengthened. The seven life processes, described in the employee handbook, are breathing, warming, nourishing, secreting, maintaining, growing, and reproducing. These life processes are the basis of the therapeutic support services offered at Smithy Bog. The handbook articulates the school's position that it is through the therapeutic services based on the seven life processes that students, in time, develop the attributes of an independent and self-reliant person. Each of these three concepts that are a part of the image of the human being, as articulated by Steiner, inspire the Smithy Bog focus on practical crafts, biodynamic ecology, and the therapeutic support services. The following narratives offer descriptions and interpretations of the practical crafts and biodynamic ecology that are inspired by Steiner's image of the human being.

The animal kingdom: The poop on Morris Farm.

Yes, that's right. The poop. Not the scoop. Although I did scoop the poop on Morris Farm. I grew up a suburban girl. I've been to the city more than I've been to farms, but I have to say I'm definitely suburban through and through. Planting a garden, which I like to do but do not get to very often, is not the same thing. Because of this lack of familiarity with a real farm, I try to take in the whole scene when I show up to take a shift with Shep, the farm manager and a tutor, and Jimmy, a third year student. It's not really possible, because on a farm the immediate needs dominate. I observe the barns—horses, cows, and bulls included—piles of hay, corners of old equipment—that may or may not be working—and the extensive mud. There are other aspects of the farm—both visible and invisible—that I just do not yet notice, although I cannot avoid the wet animal smells that permeate—both indoors and outdoors. My escort, Andreas[66], and I enter the small office in the horse barn and are told to put on wellies. I have hiking boots on, but later when I am sloshing cow and then pig poop around to shovel it into the compost piles, I am grateful I am wearing the wellies. We slip on the knee-high waterproof boots and following Andreas' lead, I leave my brown wool cape in the shop as we follow Shep and Jimmy to our first stop, the cows.

Jimmy opens the door to the pen and shoos the cows into the covered barn. I am surprised by his casual confidence as he gently slaps and brushes them away from the feeder. He later shares that he loves working on the farm and that he has always wanted to be a farmer. As a third year student he has chosen to work on the farm two full days a

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[66] Although I complete safeguarding training upon arrival, because of the student body I must be escorted when in the vicinity of students, for their protection and mine.

week and before graduation will receive credentials to be a farm worker. I see in Jimmy what Bill, one of the school leaders, says about students gaining confidence,

> Being a work-based curriculum helps the students to understand and build confidence about being able to achieve and form relationships with those they work with in a way where they haven't been able to do so previously because the actual work that they did disenfranchised them. [It] therefore gave them an insecurity which then was a kind of viral leading out to lack of ability to develop relationships and a confidence in oneself. So you oftentimes see students who [are] very insecure, angry, or whatever, come in and after the first five months of being here are completely changed. Because out of the work and out of the craft that they're able to form relationships not only to their tutors but their peers.

Jimmy opens the doors to the cement-floored feeding pen and Shep, Andreas, Jimmy, and I alternately reach for the wheelbarrow, shovel, rake, and industrial size floor squeegees. The squeegees are used to slosh the muck—trampled hay and poop—into piles that are then raked and shoveled into the wheelbarrows. Andreas and Shep take turns dumping the contents onto the compost piles. Shep explains that the compost will be kept for about a year before it turns into the precious humus. We finish cleaning up the cow pens and fill the feed bin with fresh hay. Jimmy closes the gate as he leaves and we meander over to feed the sheep.

The sheep are on a sloping pasture west of the barns, towards the inner landscape of the Smithy Bog property. There are twenty breeding ewes and one ram. The ram has bright green powder on his front fleece that makes it easy to tell with whom he has

mated. Shep lifts up the back leg of the ram—much to the chagrin of the ram—and has

Jimmy brush his hand against the powder to see if it is still leaving a mark, or if the ram

needs more. The sheep come bounding up the pasture to feed from the full trough. Long

and narrow, with room enough for all, it still takes time for all of the sheep to make their

way to the trough. A few get pushed out of the way as they try to squeeze in between one

another. Shep notices the water pooled in the bottom of the trough as the sheep are not

eating the feed from that area, so he uses his hand as a sieve to empty the water. In the

quarter of an hour that we spend with the sheep I think I have learned more about them

then I ever knew before.

We go back to the main barn to get feed for the pigs. They eat biodynamically

grown beans that are soaked and preferably have begun to sprout. As I walk behind the

buckets I catch a slight waft of fermentation. Later, when feeding the pigs I notice it

again and work with the assumption that the slight fermentation is something the pigs

enjoy. There are three pens, one housing a pregnant sow immediately next to a pen with

three pigs from her prior litter, and an adjacent pen with about eight additional pigs.

They are big. And muddy. And their poop smells. Shep had warned me on the way over

to the pens that this would be the smelliest job. I asked him if he had warmed me up with

the cow poop; both he and Jimmy smile. We clean their pens in a manner similar to the

cleaning of the pens for the cows, then give them fresh straw for bedding, and fill their

troughs with the soaked beans mixed with oats. They are as happy as can be, grunting

and squealing and shoving to get to the fresh food. By 11:00 a.m. we have been working

for about two hours and I am ready for teatime.

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We walk back to the main barns, wash our hands, and gather with other tutors and students. Gradually a pot of coffee and a pot of tea come out, along with slices of homemade bread with thin layers of butter. A box of biscuits is laid out and there are nearly a half a dozen jars of various flavors of jam and jelly. It seems so civilized, especially considering the setting. Approximately a dozen individuals have gathered—a combination of students, support workers, and tutors. They mingle, joke, and enjoy each other's company. Some students curse, a behavior I have noticed prior to this experience, and the tutors and support workers carry on. The reaction—or non-reaction—to the foul language is consistent with my own response when colleagues or friends curse. Essentially I don't notice it or pay attention to it. I don't know that the staff look at the student's language in the same way I do with my friends, but the lack of response results in the curse words having no charge. Andreas and I finish our tea, change into our hiking boots, and tromp back to the research center.

Animal like plant kingdom: Sheep to sheer to shape to share.

Like the school view that the ecology of a biodynamic farm helps inform what they call the seed to table perspective, various other endeavors at Smithy Bog follow that model. The practical craft of felting utilizes the shorn and cleaned wool from local sheep and beyond in order to provide students with the opportunity to create practical items from this material—and in some cases the products are shared. The items range from slippers to hats to toys, and the students choose to keep them or give them to family and friends.

Situated by the farm and above the weaving workshop, I am escorted by Chip to the felting workshop. In the mudroom we are warmly welcomed by tutor Nettie, who also firmly declares we need to take off our boots. Upon entering the workshop she welcomes me with a cuppa tea and quickly explains the morning schedule changes by walking me through the daily handout of student, tutor, and support staff changes for today. The first session will be with one student and her support staff, who will be joined by a second student and support staff for the second session. We send Chip off with assurance that I will make my way back to the Research Headquarters before lunch.

Before engaging in the work, I wonder about the relevance of qualifications and whether there are any for the handwork crafts. This question is answered towards the end of my visit when John, a member of the Land Trust, speaks to the practical and philosophical decision making that goes into determining which crafts will be included at Smithy Bog,

> Most of the qualifications here are within the subject area that the student is doing the activity in. So they could get a glass cutting qualification. It would prepare them for glass cutting. But there is no glass cutting industry anymore. . . . The idea is [that by] doing the glass cutting they develop as a human being along Steiner's model. The idea is, if we train the staff correctly, when a student enters their workspace they can recognize some of the problems that the student has and do the relevant activities within that workspace for that student to meet their developmental needs along Steiner's model.

I mull over which planes of space, which of the 12 senses, or which of the seven life processes are engaged in handwork.

The small workshop comprised of two rooms has three distinctive spaces. To the left I notice a small work sink, to the right a tall work table with eight high stools, and around the corner a small kitchen sink for preparing morning tea and snacks. It elicits the mood of a small, felting version of Pinocchio's workshop: wood, shelves, baskets, unwashed fleece, carded wool, and plastic bags of pastel-colored merino wool. While there are bits and pieces of wool and fleece on the floor and table, the workshop remains remarkably ordered.

I sit on a small fleece-covered stool and begin work on my project right away. I am not exactly sure what it will be—I think a felt-covered ball. I am rolling undyed wool into a compact fist-sized ball when the student and support staff scheduled for session one arrive. Nettie introduces me to Jenny and Elizabeth. Jenny, the student, is very outgoing, shakes my hand, and immediately begins peppering me with questions about America, what I am making, and a range of other questions. As Nettie encourages Jenny to continue work on an incomplete project, Elizabeth gets to work separating some recently dyed wool to make it easier for students to use it in future projects. Jenny works on a felted Santa hat and, although chatty, has motivation to finish it by the end of her second felting session today so that she can wear it to the student holiday party the next day. She is at the phase where she has to vigorously rub the hat while turned inside out with a net as a layer in between the hat and the tool for agitation. Nettie pours hot water and soap on the project and she and Elizabeth repeatedly remind Jenny to keep up the

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vigorous motion. When Nettie first told Jenny she needed 'a net', Jenny immediately began calling the cloth 'Annette'. This remained a running joke throughout class. While all of this goes on I await my next instructions.

When Nettie has a moment she instructs me to get some warm soapy water and demonstrates how I should apply my background ball color to the fist of wool I have created. After I have sufficiently padded, rolled, and bounced the object in between my palms—with clear instructions not to squish from Nettie and clear instructions to squish from Jenny—I lay the pink-, orange-, and red-felted ball on the radiator to dry. I now join the others at the table, sitting on a stool by Elizabeth, and help her tease wool. Elizabeth compliments Jenny on her warm welcome and engagement with me, calling out how in the past she has shrunk away from visitors and that guests have even been a source of agitation and discomfort for her. The two exchange light-hearted and warm conversation with a bit of teasing clearly called out as teasing and followed by hugs. Jenny continues to make progress on her hat. When the time comes to wash out the soap and invert the hat the red felting becomes visible. A joyous moment is shared and the others remind Jenny of when she questioned why the red wool was on the inside of the hat. Nettie works on patching and massaging loose spots in the felting process while Jenny and Elizabeth work on pompoms. Jenny creates a pink, lavender, and blue merino wool pompom, which adorns the top of her dried Santa hat. The pompom adds just the right amount of weight to the tip of the hat to turn it from a pointy dunce cap to a Santa hat with a bent tip, pompom resting by Jenny's cheek.

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During the process of completing Jenny's hat Ryan and his support arrive. He has long dark hair intentionally covering his face in a manner seemingly meant to look disheveled. Earbuds dangles around his neck and he carries his phone in his hand. He engages less than Jenny and avoids doing work, suggesting his skin condition makes it unwise for him to get his hands wet. They discuss what project he can complete in his two-hour session since this is the last class until after the holidays are over and it does not seem to make sense to start something now. After deciding on making a felted ball like mine, Ryan's staff support, Lindsay, and Nettie make accommodations, and Lindsay does the work involving water. I am now given the opportunity to needle felt as I apply wisps of indigo dyed wool over the orangey ball into a spiral and star shape. When I finish my task I wish all a good afternoon and head back the Research Headquarters building to meet Chip.

Plant like animal kingdom: How much wood could a woodchuck chuck?

Hunter tells me how he built the green woodwork shop with students quite a few years ago. The beautiful space rests just up a side hill on a well-beaten path off of the community walkway that runs from the lower mill to the upper mill. Tall posts, well over 12' high, are spaced into a large circle with a radius in the range of 10'-15'. In the center a thick tree trunk stands as the base of the main structure—a wooden umbrella. With both the umbrella style covering and the wide-open spaces between the outer posts, the feeling offers both spaciousness and coziness. On the far end is a small three-sided enclosure housing a wood burning stove and several benches. This offers more protection from the elements than the actual workshop. Nearby sits a wooden storage

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shed. Under the central covering are two semi-circles of equipment—on the far end

tables and sawhorses, on the near side four shaving horses ring the inner circle and four

handmade treadle lathes on the outer rim. Sawdust covers the ground of the area, the

home of the green woodworking shop.

I passed the shop during my initial tour with Chip and I felt compelled to pick up

a tool and start hammering or sawing. As I was not invited to do so, I restrained myself

and was excited when Hunter, one of the woodworking tutors, invited me for a condensed

student lesson.   On the day of our planned activity I arrive right on time. A new

colleague, one who conducts and coordinates government-mandated training, happens

upon us and eagerly asks if he too can join in. He has been meaning to engage in a

student practical crafts activity since he started, but he has not had a chance. He is as

excited as I am.

Hunter tells us we will make a rounder's bat—the bat used in a British's

children's game somewhat like baseball. Players use the smaller bat with just one hand.

He explains that this project represents what a student might work on if they come for a

three-day exploratory visit. Hunter provides instructions for each stage of creation, then

gives us the freedom to do the craft. He offers explanations, as needed. When I am too

tired or time is running short for me to complete a particular stage, Hunter steps in finish

task. In the end I do have a rounder's bat to take home, one that was probably about 20%

of my doing and 80% Hunter. But I still love it!

To start creating the bat, Hunter identifies a piece of wood from a tree he felled

the day prior. He shows me various aspects of the 2' log—the center and how to know if

the tree grew on a hill or flat land, how to look for cracks—and how to work with the natural laws of the wood—which way to cut to avoid fissures, for example. Using a wedge ax, he places the tool in a spot and holds it while I use the wood hammer to cut the log along the grain. We end up with a 2' long pie-shaped slice that will expand rather than crack as the wood dries. I enjoy this task, which gives me a sense of accomplishment and capacity, although I am quickly reminded of my beginner status as we move to the next stage of the project. For this work Hunter draws a circle surrounded by a hexagon on the end of the wedge. The idea is to use the ax to create a multi-sided cylinder. Hunter demonstrates by holding the cylindrical log at an angle on a log stand and gradually chipping into the side from the bottom up. The chips stick out, like the leaves of an artichoke, but in a vertical column. Then working down, I use the ax to chop off the chips up the side. He instructs me to do this on each of the six sides. In his demonstration he completes the first side. I try to complete one other side but don't fully succeed and invite him to complete this phase of the project for me. My arm is exhausted! A bit of fear rises up in me.

The third of the four stages takes place at the shaving horse. I strive to round off the six-sided shape by straddling a wooden horse with the piece of wood clamped in the device at a right angle to me. Using the shaving saw, Hunter shows me how to hold both ends of the shaving saw and glide it forward, towards me, across the top of the wood. I can do this! I spend about 30 minutes shaving, turning, shaving, turning, inspecting, turning, and shaving. I would say the product looks finished to me, but I don't know what it should look it. It is definitely rounded with a thick middle and thin end. Hunter

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comes to the rescue again and in a few minutes' time completes what likely would have taken me another 30 minutes or more. We now have a rounded cylindrical log.

On to our last stage, the one that takes much of Hunter's skill to complete. We have now moved to the treadle lathe, a handmade lathe operated by the foot pumping the treadle. This causes the attached log to spin towards me, allowing me to work with various chisels to narrow, smooth, and form the rounder's bat. Mostly it allows the log to spin towards Hunter, because he does the lion's share of the work. This stage involves inserting the log into the lathe, almost like a roll of toilet paper. With his left foot Hunter operates the treadle, causing a long sturdy tree limb to bob up and down like an old timey handmade fishing rod. The various chisels are applied at just the right angle, with just the right pressure, to shave the spinning log. I enjoy this, although it's frustrating. There are many physical tasks to attend to, ones that require focus, skill, and stamina. I most enjoy the flat chisel, as this—if used properly—creates wide thin ribbons of wood that are beautiful as they curl off of the spinning log. While I do well at this, I am left with a lump of log. Stepping aside I allow Hunter, using the roughing out gouge, deep gouge, skew chisel, and flat chisel, to complete my bat. It is heavier than expected. And wet. But beautiful.

Throughout the experience Hunter intersperses instruction with information on how he works with students. His care for the human being calls to mind my interview with Harry, one of the Land Trust coordinators:

The community atmosphere of working around a student and trying to figure out that student from a person-centered way [is] very different to other places . . .

where the student is seen as a patient almost. Whereas here we see . . . [and] address them as a being. When we work with them we address them as an equal. . . . People really do celebrate the student's differences whereas [at] other places they're just sort of looked after and they're never really challenged, they're sort of looked after and they do the shopping for them and they'll sit and watch telly. [They] feel comfortable but that's not enough. And I think people realize that nowadays and I think that even if you're not attracted to the Steiner aspect, the fact that we're trying to move them on in a challenging but also . . . very thought-provoking [way]. . . . Even though [there are] very complex philosophies and concepts that we apply within the method, people can sense that it is person-centered and that there's a really good intention behind it.

Margaret, who works in the Land Trust, reinforces this view. She also expresses that sometimes coaches work with more general concepts than Steiner's specific ideas on the image of the human being. "For those who haven't or don't engage in that study . . . that may not be something that they're working with. . . . A select number of people within the organization are working in that way". While the craft itself is offered because it will support human development in a particular way, the coaches are not always steeped in this understanding, a challenge identified by some interviewees.

Mineral Kingdom: Forge me with fire.

I am escorted to the iron age forge, off the main path between the two mills, in the lower valley of Smithy Bog. The two doors to the forge are wide-open, inviting visitors to enter the rectangular building. The walls appear to be hewn logs, the roof corrugated

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metal with several rectangular holes covered with an amber-colored material. These

cutouts, along with the wrought iron design filling the gap between the hewn logs and the

corrugated metal roof, serve as the light sources, along with the glow from the bellow

flamed charcoal. Several worktables with pieces of iron in various states of

transformation are along the left wall. On the right are two forges, the latter one in use by

four individuals, supervised by the blacksmith tutor. I think back to Eoin's earlier

comment that it can be difficult to tell the difference between staff and students as I try to

suss out who is who. At the far end of the blacksmithing workshop, the building shape

looks like a half honeycomb and the roof beams mimic the spokes of a bicycle. There

looks to be an open-air forge in the back center of the structure, right next to the human-

size bellows that are keeping the charcoal glowing in the one active forge. The forge

looks like a square well—the kind found in a fairy tale—with the base built from a heavy

brick and the hood above it looks an A frame well roof. Three anvils are on stands in the

center of the building, raised up off the dirt floor. A small wooden table with wooden

stools covered with sheep skins is across from the forge. A middle age woman, a support

worker I presume, and a young woman, a student, are sitting and watching. Some

benches are along the back walls that create the honeycomb shape. I slide a sheepskin-

covered stool in front of one of the benches and sit to watch the students engage in

blacksmithing.

It takes nearly the entire visit to the forge to come to a fairly confident conclusion

that there are three students, three support staff, one tutor, and myself. One student and

support worker are sitting and observing. I learn that the young student's eyeglasses are

broken, so she will not be able to forge until next week, when her new glasses are scheduled to arrive. The four working the forge include two students and two support workers, although they are all young, so this is more of an educated guess than a statement of fact. As I watch the charcoal glow, listen to the bellows blow, and hear the smashing of the hammers I cannot help but think of the verse I taught my fourth grade students when I was a teacher:

> Forge me with fire, a sword for my smiting
> Fright to my foes and flames for my fighting
> Shape me a shield forceful and fierce
> Stalwart and shapely to fend against fears
> Strike me a spear of speed as a shaft
> Fearless to fly as a shot to the start
> Staunch be my front against fury assailed
> Strong be my soul where the feeble have failed.
> -*Anonymous*

Later that night, when I look up the verse to ensure I remember it correctly, I find another one that captures the initial assault on my senses as I entered the blacksmith workshop:

> Swart, smirched smiths smattered with smoke
> Drive me to death with din of their dents
> Such noise on nights ne're heard men never
> Such dashing of cries and clattering of knocks
> The craftsmen clamor for coal, coal, coal!
> -*Anonymous*

After entering the workshop, it takes some time to try to make sense of what seems like mayhem and danger. The four forgers are wearing heavy aprons, goggles, and boots. Some have a heavy glove on too. They alternate between engaging the giant bellow, heating their iron piece in the fiery embers, and pounding their glowing rod. It seems as if there is a mostly unspoken understanding of who goes where, when. The tutor

alternates between offering advise on the equipment, giving guidance on the next task, and demonstrating a specific technique. Each pupil works on a different project.

The symphony is one of sound and movement—the hissing of the bellows, the crackling of the hot charcoal, the clanging of hammer to hot iron, the thrusting of the rod into the charcoal, the shifting of the glowing rod from the forge to the anvil, the swinging of tools. One student holds the handle of the hammer at the top rather than the base. I wonder if he has poor motor control or weak muscles. I also wonder about the term material which I have heard several interviewees speak of when describing the student's experiences with the practical arts. Henry, a former tutor and new administrator, offers some insight later in the week when I interview him. Speaking of material and one of the four lower senses of movement, he shares,

> You might get a really boisterous, very large male student who's into boxing because he's grown up on the streets . . . and that's how he's learned to defend himself. So he comes in and he meets the blacksmith, who's the embodiment of male. . . . But the blacksmith is channeling what could be seen as aggression into actually force and power and making something. And that student will come in and pick up the hammer, and after five minutes of being in the forge, he'll be absolutely exhausted. So they meet something with themselves immediately in the craft, and then they'll go, 'oh, I'm doing this'. So then there's this whole amazing relationship that has to be built between the student discovering they're not quite who they think they are, and yet seeing this role model right in front of them that they want to be. And then that negotiation happens: 'How do I get from

there to here'? So again there's this self-generated piece that emerges but it's a

battle at first. Guaranteed.

I can see that through this craft several concepts of the image of the human being are

engaged.

I am given the opportunity to try my hand at blacksmithing and am very excited.

My initial observations of the potential dangers—flying charcoal, burning iron, swinging

hammers—are dismissed and tucked away somewhere in the back of my mind. The tutor

explains there should be just enough time for me to make a swirl-shaped keychain. I

immediately forget about observing and become completely engaged in experiencing this

new craft. I don the apron and am able to avoid the goggles because I wear my own

glasses. I am warned there is the chance of my glasses being destroyed by a piece of hot

coal or some other danger, but when I learn the blacksmith has never seen this actually

happen I decide to live on the edge and eschew the goggles. The tutor picks a small piece

of iron and guides me through the initial process of heating the iron and making the first

strikes. There are several time-and-practice-built skills needed for this craft that I will

have to accept as faulty on my initial sojourn into the activity and probably countless

skills I do not realize I do not know. The color of the heated iron counts as one of many

beyond my grasp. Apparently there are shades of yellow and orange that identify the

intensity of heat on the iron, but I cannot really see the distinction so I rely on the tutor to

guide me. After the first blow with the hammer I know that, like the student I observed, I

too have poor motor control or weak muscles. The impact of the hammer on the hot iron

reverberates through my whole arm—the intensity of the hot iron on the metal

overwhelms me and my arm feels like jelly. Like the student, I must hold the handle close to the hammerhead.

I find the initial task of creating a squared then rounded tip challenging, and the task of creating the spiral fun, in that I am successful at this challenge. The first task, of rounding the iron tip, requires nuance and a visual sense that must manifest in the control of strength as the forger hammers and rotates the iron. With each strike I must see not just what I have struck, but where there is a new bulge on one of the other sides. I must then know quickly which way to turn the iron to temper that bulge, all the while turning and striking while the iron in hot. It cools from its ideal temperature quickly and the movement in and between the forge and anvil consumes time. I receive much assistance from the tutor in rounding off the tip of my future keychain. I am then given instructions on creating the swirl, which I saw a student support worker create while I was observing the activities in the workshop. I can do this! The tip of the rounded iron hangs over the edge of the anvil and I hammer the end down to create a 90° bend on the tip. Then I shift the rod so the new corner sits on the anvil and I hammer the tip so that it curls in. As this process continues I periodically lay the growing swirl horizontally on the anvil and flatten it with the hammer, doing the same for either side. I run out of time and do not finish the key ring so the tutor completes the small loop for me. On my way down the muddy path back to the mill and then the cottage in town where I am staying I think back to the term 'material' I have heard in interviews. I think I have begun to have a glimpse into this concept. The iron is one form of material—and it is lawful. The tutor can offer guidance and suggestions and even give examples, but to really begin to know what it

means to be a blacksmith I have to experience it. I have to don the gear, engage the bellows, heat and strike the iron to move it to my will. Only then can I begin to know something about the craft.

Nigel, a researcher, offers the value of this approach. He states that it "provides an antidote to the prevailing current model. Behind that there's a principle, which is the holistic perspective of the human being and the holistic perspective of nature that goes beyond the material". This view, even from those who are less steeped in the philosophy, prevails. Something about this particular image of the human being inspires pedagogical activity that helps young people with special needs flourish. Through the engagement of the director, producers, and coaches, Smithy Bog prepares a dramatic arts performance as its authentic expression of the meeting of its identity and integrity.

Chapter Five: Evaluations and Thematics of Philosophically Inspired Schools

In this chapter I provide both evaluation and thematic aspects of philosophically inspired schools or programs. Just as Eisner differentiates between criterion-referenced evaluation, norm-referenced evaluation, and personally-referenced evaluation (Eisner, 1998), the evaluation offered here is synonymous with self-referenced institutional evaluation. The intention is to assess the extent to which the schools and programs in this research have congruence in their school ecology with their self-identified educational principles. In presenting thematics, this research identifies both philosophically- and practically-based thematics. The themes are "recurring messages that pervade" (Eisner, p. 104) the research sites and highlight the "dominant features… that define or describe… qualities [that] permeate and unify" (p. 104) these settings. The themes identified in this research will accentuate qualities of authenticity in philosophically inspired schools or programs. The final sections of this chapter—significance of the study and further research—will explore how the evaluation and themes could be applied to other situations through naturalistic generalization (Eisner, 1998).

Evaluations

There were two shattered expectations in the context of my data collection and analysis that are important in understanding the evaluations. The first expectation—that I could rely on analyzing the interview data primarily by coding or quantifying the number of times each principle was identified—proved to be false. I incorrectly held the

perception that interviewees would answer the question of principles and congruence to those principles in a very straightforward manner. In fact, there was variation in two important factors—the extent of an interviewee's personal connection with the founding philosophy influenced their ability to articulate a principle and its impact on the school ecology, and many individuals had difficulty making the distinction between a principle and a practice. In other words, the framework of having an identity first and then creating a school ecology with integrity to those principles was not always conscious to everyone. These factors become evident in more detail in the evaluations that follow. The lack of clarity in responses was compensated for through the methodology and the important role of researcher connoisseurship. In other words, through my expertise with the founding philosophies I was able to tease apart principles and practices when they were intertwined by interviewees. I was also able to work through the collective data to differentiate between perceived intentions and observed intentions. To the extent possible I focused on observed intentions because perceived intentions were individual and the observed intentions better represent the organizational intentions.

The second shattered perception had to do with how the school ecology was understood in relation to the intentions. I expected that the integrity processes would be documented through an exploration of how each organization applied their educational principles to the five aspects of Eisner's school ecology (2005). Even before my formal data collection began I had a perception of the characteristics of authenticity and how the identity and integrity processes worked, at least for City Waldorf School and Kingdoms of Nature School. Interestingly, my first research site was at the University for the

Creation of Value, where I had the least experience, and the place made me wonder whether my framework would hold up. Specifically, I questioned whether Eisner's school ecology (2005) would apply, as it did not hold up based on document review in advance. Fortunately, it did not hold up, meaning I had to discard my preconceived notions about the various programs and schools, and look at my framework anew. It was verification that my findings were guided by my research. Analyzing the data to understand the various ways the schools understand their ecology became the most fascinating component of the research for me. Each school utilized its own ecology, which could be enhanced by augmenting it with Eisner's school ecology (2005). What I found was that there are characteristics of authenticity, but they vary from site to site. Some overlap, some are unique to each program. And some characteristics seem to have an increase in their likelihood of happening where there is conscious and transparent integrity to the principles.

I found that each program does have its own processes for establishing identity, and integrity to that identity, but the frameworks vary. At the University the multiple educational principles of care are established by the Founder, rather than the faculty—as implied in the original question. Additionally, the integrity to these principles is established through the actions of the individuals rather than through Eisner's school ecology framework. At City school the educational principles are not established through a specific process and yet the faculty and staff articulate a fairly consistent set of principles. In this case integrity to these principles can be demonstrated through Eisner's school ecology, although I use the school's integrity lens, which has a correlation to

Eisner's ecology. Like the University, the founder of the Kingdoms school established

the educational principles, and in this case the school has an explicit set of principles,

however I found these principles were a mix of principles and practices so I teased them

apart for this research. In addition, the Kingdoms school quite consciously establishes

integrity to their identified principles—although several staff articulated one of my

findings—that of instability in integrity to the principles in the organizational structure at

the moment. These summaries are described more thoroughly below.

One reason for the varied expressions of integrity may be cultural—high context

cultures versus low context cultures may have different ways of expressing

organizational integrity (Hall, 1976). The program in the high context culture—the

Worldwide Humanities Faculty—focuses almost solely on relationships to establish

integrity, while the programs in the low context cultures—City Waldorf School and

Kingdoms of Nature School—focus much more on literal, reliable practices that

generally fall neatly in Eisner's school ecology (2005). There is not conclusive evidence

that the cultural paradigms inform the different manners of addressing integrity, but it

may be one clue.

Over time, particular artistic forms became the framework for the way I viewed

the identity and integrity processes for each program. Just as Eisner states, a form of

representation "can illuminate some aspects of the world that others cannot" (Eisner,

2005, p.79). Thus, I presented the descriptive and interpretive aspects of my research

findings using artistic expressions that I felt uniquely illuminated the identity and

integrity processes of each school program. Here, as an evaluative aspect of the findings,

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I address research questions one and two by assessing the effectiveness of the identity and integrity processes.

The tapestry at the University for the Creation of Value.

As mentioned above, the University has processes for establishing identity and integrity, but they are different than the frameworks I articulate as the basis for my evaluation. I answer the first research question—to what extent and where do school administration, faculty, and staff engage in conscious discussion on topics that address the school identity process?—by first explaining who establishes the school identity. At the University, the founder establishes the educational principles—care for the student, care for the world, and care for others—from the foundational identity. Almost all of the interviewees articulate the first of the three identified principles, and to lesser degrees the second and third principles. Interviewees express why they believed these are the primary education principles in varying ways and I collected evidence from each component of the school ecology to demonstrate congruence with this first principle. Faith practitioners and longtime non-practitioner faculty easily articulated these principles. The newer faculty had a more difficult time identifying the principles or seeing how these principles were tied to the founding philosophy. I found evidence of these principles in my document review of the founder's speeches to students at various opening and closing ceremonies and in some of his published education lectures, but not explicitly in University literature. I found the program culture to be strong in regard to the principles, and I hypothesize that non-practicing faculty absorb these principles in time, which is one explanation for the difference between the ability to articulate the

principles between newer and longer-term non-practicing faculty. Thus, in answer to research question number one, I found that the founder consciously articulates the principles. A few faculty members share that faculty meeting conversations include discussions on care for the students, but since the principles are not as explicitly defined in the Faculty of Worldwide Humanities literature, the program relies on individual commitment and inner conviction to the principles by longstanding faculty and staff, and on cultural transmission of the principles to new faculty and staff.

I have a more difficult time answering question two—To what extent and where do school administration, faculty, and staff make conscious decisions about the school ecology that are informed by the school identity? I grasp early on that Eisner's definition of school ecology is not the framework utilized at the University. The University clearly developed certain aspects of the curriculum and pedagogy based on the educational principles—such as the goal of raising global citizens. However, overwhelmingly, the intentional, structural, pedagogical, curricular, and assessment aspects of the program do not define the school ecology in the Worldwide Humanities Faculty. Rather the community of people forms the school ecology—the Founder, the Dean, the staff, the students, the faculty, and the University. And the thoughts, words, and actions of these individuals demonstrate integrity in the school ecology. The order of presentation in the descriptive and interpretive write-up reflects the magnitude of influence of that entity— the Founder has the greatest capacity to establish integrity at the University with the identified educational principles, the Dean as a whole second, and so on. Based on the processes for establishing identity and integrity, I found the program to be true to its

intentions. As with the identity, the Founder has a conscious intention of ensuring the

people at the University care—especially the Dean, the staff, and the students. This is

done through the direct and indirect encouragement he offers them. In this way,

individuals demonstrate a consciousness of living the principles. I observed expressions

of a community consciousness in this realm between the Dean and the staff, and in

interviews faculty members expressed that these principles were an important part of

their discussions in crafting the program and working with students (see Chapter 4,

Subheadings The Dean cares, The staff care, The faculty care).

     As in any situation, possibilities for strengthening the program's integrity to its

identity exist. The two primary possibilities from this researcher's perspective include

clarity of the foundational identity, the principles, and further penetration of various

elements of Eisner's school ecology. How can the University be more explicit about its

philosophical foundation and principles? And consistent with the sentiment several

faculty and staff members express in their interviews—can the program be strengthened

by implementing some of Makiguchi's curricular and pedagogical ideas and revising

several structural and assessment practices? What enhancements might enrich the

University's integrity and further increase the likelihood of characteristics of

authenticity?

     The process of weaving embodies the authenticity of the Worldwide Humanities

Faculty. The tapestry itself represents the experience for those involved, because they

create the tapestry together. The program demonstrates that the principles influence

Eisner's definition of a school ecology—intentions, structure, pedagogy, curriculum, and

evaluation—but it is not those aspects of the program that exemplify integrity at the Faculty. Rather, the actions of the various individuals and groups of individuals primarily bring life to the principles. Thus, a tapestry so beautifully symbolizes the authenticity at the Worldwide Humanities Faculty.

The felted mural at City Waldorf School.

A tapestry is quite different in nature, look, and experience to a felted mural—the artistic imagery I use to build a picture of City Waldorf School. Using the metaphor of a felted mural, I answer questions one and two—'To what extent and where do school administration, faculty, and staff engage in conscious discussion on topics that address the school identity process?' and 'To what extent and where do school administration, faculty, and staff make conscious decisions about the school ecology that are informed by the school identity?' The faculty and staff of the school actively engage in conscious discussion on the school identity and integrity to that identity—through their inner work, informal conversations with each other, and through the extensive structure of faculty and staff meetings. Like the University, City Waldorf School demonstrates integrity to its own variation of the aspects of a school ecology identified by Eisner (2005) to implement the principles.

The identity process at the school, while carried by the faculty as opposed to a founder, functions more implicitly than explicitly. In my initial interviews I immediately noticed school principles consistent with the draft of the Association of Waldorf Schools of North America principles for Waldorf schools. The Pedagogical Section Council of the School of Spiritual Science inspired the Association principles. Several members of

the City Waldorf School community are actively involved in the Pedagogical Section Council and would likely be aware of these principles through that affiliation; additionally, the school actively engages as a member of the Association of Waldorf Schools, so faculty and staff interact with the Association principles through membership. Therefore, I was not surprised to hear variations of these principles living in the perspectives of school faculty and staff. I continued to hear these themes echoed throughout the interviews, and through my review and coding of the transcripts. Concerned that I was imprinting a particular lens, I was sure to capture all direct and indirect principles throughout the coding process. I found that every interviewee mentioned at least three of the six principles, many named more, and a few named them all. There were very few principles identified beyond these six and any that were named were only called out by a few people at most. For these reasons they are not mentioned. To again answer question number one, the identity process is implicit rather than explicit yet there is consciousness around it. The faculty and staff do not indicate that they are establishing the school identity when they hold studies, child studies, or engage in curriculum planning. However, they are engaging in the work with a shared set of beliefs and values. And from the interviews I found a critical mass of individuals who identify the same principles. Thus I state that the identity process is conscious, but implicit rather than explicit, and might be strengthened with a more explicit exploration by the school faculty and staff.

Regarding question two, rather than use Eisner's ecology to assess the consciousness of the integrity process, I use the school's self-identified ecology—their

social mission, structural integrity, and comprehensive educational program. These can very quickly be aligned to Eisner's ecology: social mission represents the intentional aspect, structural integrity refers to the structural aspect, and comprehensive educational program includes the curricular, pedagogical, and evaluative aspects of Eisner's ecology. In this realm there is great consciousness to this work. Interestingly, many interviewees identified conscious compromises when asked about lack of congruence between principles and practices within the school ecology. While there were multiple examples, the one that came up the most frequently was a specific collegial conflict that occurred in the college of teachers (see Chapter 4; Subheading The circle of collaborative spiritual leadership). Both had a strong impact on the school community, yet in both cases individuals—especially those in leadership positions—worked actively to resolve the issues and update appropriate processes and agreements to prevent or minimize similar problems in the future. In this sense I found a great amount of consciousness in the school community because there was immediate and real recognition when there was a lack of congruence.

In other words, I found authenticity at City school that can best be represented by a felted mural. As described earlier, the felting method of working involves layering varying colors and sizes of wools onto a background and applying pressure, warmth, and moisture to create cohesion. City school empowers each individual to employ the right amount and type of kneading, warmth, and moisture to engage in practices consistent with the principles of spirituality, human relationships, purpose of education, freedom in teaching, image of the human being, and child development as the basis of curriculum

and methodology that fulfill the identified social mission, structure, and comprehensive educational program. And thus the City school creates a felted mural.

The dramatic arts at Kingdoms of Nature School.

Theatre—the artistic form I use to describe the identity and integrity processes for Kingdoms of Nature School—offers quite a different look, feel, and experience from a tapestry or a felted mural. Preparing for a play offers a metaphor for understanding how there is integrity to the principles at the school—and like the other sites the identified artistic form offers a more apt framework than Eisner's school ecology.

The answer to the first research question—to what extent and where do school administration, faculty, and staff engage in conscious discussion on topics that address the school identity process—is similar to the answer provided for the University. In both cases the founder established the principles. My interpretation of the most important principles differs slightly from the stated principles, articulated by the founder, in the employee handbook. This is in part due to varied utilizations of the word principles. Based on interviewee responses, the ones I identify connect specifically to the foundational philosophy. The reliance on interviewee responses provides evidence of consciousness to the principles derived from the founding philosophy. Wim, a student residential coordinator, speaks to the dichotomy that I experienced—the principles are living but they are not always articulated or discussed:

> I have to say that I don't experience a loss in my daily work of verbalization of
> the spiritual background. . . . I have to say that it's not very evident. I find it
> evident in people's actions. I know a lot of people are very curious about what it

is, but many people take it as a given that that is what is here and it's like a

backdrop to the work rather than being really integrated. That's how I feel a lot

of the time.

That the principles are experienced as living in the ethos, but not so concretely in the

organizational structure or practices, may present a challenge for Smithy Bog as the

transition from the founder to a larger group occurs in the next several years.

The answer to the second research question—to what extent and where do school

administration, faculty, and staff make conscious decisions about the school ecology that

are informed by the school identity—has a similar response to the answer for the first

question. The founder and a small group of individuals, the trustees who oversee the

whole organization, provide a framework for the organizational structure. They have

established and separated the Land Trust, the research center, and the Trust educational

program activities. Evidence demonstrates that within each of these three entities an

expectation and opportunity for conscious transformation of the school ecology happens

through individual research. One challenge highlighted by researchers, the Land Trust

staff, and the Trust coaches points to the limited opportunity for group discussion in order

to implement broader based transformation informed by research. This challenge and

others are likely exacerbated by the imminent departure of the founder (see Chapter 4,

Subheading Producing a vision and values for leaders). Some of the questions I hold for

Kingdoms school are connected to this transition. Who will carry the responsibility for

directing the theatre in a way true to the foundational philosophy in the future? Evidence

indicates there may be some shift in responsibilities between the role of the director and

the role of the producers, but a lack of clarity remains for individuals in specific roles and whether they are expected to be students of spiritual science. The envisioning of the staff who considered the research center the thinking component of the organization may offer a helpful insight during the transition. Can this imagination be expanded to consider the role of director as the thinking component, the producers as the feeling component, and the coaches as the will component, thus making the research center responsible for the director's role? Is there more potency between the identity and integrity if the director also holds the philosophical foundations? In the new structure who will take up affirming and confirming the principles? Who decides who will take this up? I ask these questions before the founder's involvement at Kingdoms school ends. The activity of succession planning will need to address this question in order to maintain integrity (see Chapter 4, Subheading Research infrastructure).

I find another area of challenge in the integrity to the school identity in the tension that exists between two of the principles: students are contributing members of society and the image of the human being as the basis of learning. Some of the students of spiritual science or anthroposophy express concern that the focus on students contributing to society through the use of qualifications compromises the pedagogical program. And for some of the non-students of spiritual science the value of having an understanding of philosophical underpinnings in order to maintain the pedagogical program is minimized because they believe they understand the methods and are not making a compromise through the use of qualification. This tension highlights how both principles are alive but

a shared understanding of how to balance the tension does not exist (see Chapter 4, Subheading Image of the human being).

I found authenticity at Kingdoms of Nature School that can best be represented by the work in a theatre. The creation of a play involves the combined activities of direction, production, and the building of sets. The current school ecology supports the principles. And thus the Kingdoms school presents a dramatic performance.

Thematics: Characteristics of Authenticity

The thematics identified here are meant to exemplify characteristics of authenticity and answer research question three—'What characteristics of authenticity exist across settings'? I intend to identify consistent qualities that exist across the sites specifically because of consciousness of the principles and practices, and congruence between the educational principles of the program or school and the school ecology. The research brought to light some erroneous assumptions. One assumption was that there would be full integrity—the reality that there are places without congruence means that some themes exist because of a lack of authenticity. Another assumption was that because the foundational identity is a philosophy the characteristics would be positive— but sometimes this can spawn negative traits. A third assumption was that because there were multiple philosophies the qualities would not be related to specific values—but many points of commonality were identified between the two philosophies. Thus, the thematics here demonstrate philosophical and practical themes, positive and negative themes, and in a certain sense represent characteristics of primarily congruent,

philosophically inspired programs or schools as much as, if not more, than thematics of authenticity.

Philosophical themes.

I found some common and some unique themes at each site. More broadly I found there were common themes for the philosophies and movements upon which the three schools or programs are based. While the University articulates their foundation as one of humanistic education, based on the founder's works I broadened this foundation to Nichiren Buddhism, especially in relation to the thematics for the two philosophies. These overarching themes are important in understanding the more specific themes found. The common themes are as follows.

Humanism.

Despite one Eastern birth and one Western birth, both philosophies are steeped in the idea of humanism. Nichiren Buddhism identifies two primary principles as the belief that every human being has unlimited potential and the belief in the dignity of life (Ikeda, 2003). The lay organization for practitioners promotes activities related to peace, culture, and education. And the stated purpose of the practice is for each person to become absolutely happy, to become happy based on an internal state of life independent of one's external surroundings. There are countless faith experiences and testimonials shared in books and publications and at member gatherings to attest that these ideals manifest in tangible results in the lives of practitioners (World Tribune Press, 1998). These are just a few demonstrations of the focus on humanism in Nichiren Buddhism.

Anthroposophy also has a strong humanistic foundation. Its primary principle refers to the goal of individual freedom through the manifestation of what is referred to as the Christ Impulse. This impulse refers to the "universal spirit [representing] that which is highest and best in all humanity" (Rudolf Steiner Centre Toronto, 2015). As stated on the Anthroposophical Society of America website,

> Anthroposophy is a discipline of research as well as a path of knowledge, service, personal growth and social engagement. Introduced and developed by Rudolf Steiner, it is concerned with all aspects of human life, spirit and humanity's future evolution and well-being. (Anthroposophical Society in America, 2015a)

During World War I, Steiner brought together artists from warring countries to work on the Goetheanum, the international headquarters of anthroposophy. In these limited examples of anthroposophy and Nichiren Buddhism, I highlight the emphases on humanism and the spiritual aspect of humanity in both philosophies.

Modern birth and resurgence.

Both philosophies have a modern birth or resurgence. Nichiren Buddhism was established in the 13th century, at which time Nichiren had disciples and lay practitioners. After his death, it was not until the establishment of the Soka Gakkai in 1930 that it was actively practiced by large groups of lay practitioners. The Soka Gakkai grew rapidly after World War II, from approximately 1,000 households in 1945 to 750,000 in 1958 to 12,000,000 members today, in over 190 countries and territories. Specifically, this rapid development is often attributed to the first three presidents of the Soka Gakkai: Tsunesaburo Makiguchi, Josei Toda, and Daisaku Ikeda (Josei Toda Website, 2014; Soka Gakkai International, 2015). Prior to Makiguchi, Nichiren Buddhism had been practiced by a group of priests and a small group of lay practitioners,

but had not had many followers since Nichiren's death. Most significantly, the modern growth was in the lay population, which became a completely separate entity from the priesthood in the early 1990s (World Tribune Press, 2000).

While not comparable in its number of practitioners, anthroposophy is truly a modern philosophy and was formally established in 1913 by Rudolf Steiner. Steiner's roots arose from the Theosophical Society, which began in the late 1800s. By the time of Steiner's death, he had established several anthroposophically inspired endeavors—from Waldorf education to eurythmy to biodynamic agriculture (Lissau, 1987). Steiner was born in 1861, ten years before Makiguchi, and while Makiguchi lived longer, Steiner saw more endeavors developed from anthroposophy in his lifetime than Makiguchi saw from Nichiren Buddhism.

Fascist persecution.

During World War II practitioners of Nichiren Buddhism and anthroposophical endeavors were persecuted in Japan and Europe, respectively. In Japan, Makiguchi and Toda were imprisoned, Makiguchi jailed on charges of being a thought criminal for holding discussion meetings on humanism and for his refusal to accept the Shinto talisman. As a result, many practitioners gave up their faith for fear of a similar fate. Being in his 70s, Makiguchi did not survive the deprivation and died in prison. Toda survived and rebuilt the Soka Gakkai after the war (Soka Gakkai International, 2015). This historical foundation is readily accessible to Gakkai members and the two founders' willingness to endure imprisonment rather than compromise their belief of the dignity of life serves as a source of pride for many members.

Although Steiner had died long before World War II started, the anthroposophical endeavors he established were shut down or forced to go underground before and during the war. The Waldorf Schools in German-occupied Europe were forced to close, and there are stories of some remaining open as hidden schools. There are various stories of why these individuals or endeavors were forced to stop their practices, and there are many stories of similar forced closures or imprisonments of other endeavors in these fascist governments of that time period (Freunde der Erziehungskunst Rudolf Steiners, 2015). This demonstrates a similar pattern of development and persecution of two modern, humanistic philosophies.

Cult accusations.

A contributor to the fascist crackdown on Nichiren practitioners and anthroposophical endeavors may have been the humanistic values of these philosophies. Even today these philosophies are subject to negative accusations, most detrimentally through denunciations that they are cults or exhibit cult-like characteristics. A Google search for Soka, SGI, or Waldorf followed by the word 'cult' brings up 10,000 or more results, with the first five pages of each search listing unique websites with claims of the respective organization being a cult. For the SGI, the vast majority of accusations come from within Japan and range from one former female member's accusation that Ikeda raped her to Nichiren priests' allegations of lay practitioners' spiritual compromises to the Soka Gakkai's interference in Japanese politics. Internationally there are also denunciations of Ikeda and the organization in the realm of non-disclosure of finances and decision-making, and in the brainwashing of members to believe only in the SGI's

understanding and practice of Nichiren Buddhism (Gamble & Watanabe, 2004). These criticisms are easily accessible on the Internet and include many allegations from former members.

Similarly, anthroposophy and anthroposophical endeavors are condemned. Anthroposophy does not have practitioners in the way Nichiren Buddhism does, so the detractors are often either academics, philosophers, or former Waldorf parents or students who may feel negatively about the philosophy or believe that the influence of the philosophy in a school is opaque. The most visible opponent of Waldorf education in the United States is People for Legal and Nonsectarian Schools (PLANS) whose primary claims are: Waldorf schools are religious, Waldorf education is based on occult theory, and that publicly funded education inspired by anthroposophy is a violation of the first amendment of the United States (PLANS, 2015). Some of the most visible scholarly criticisms are often directed towards Steiner with assertions of his fascism, racism, and/or anti-Semitism (Staudenmaier, 2008). Like the Gakkai allegations, these complaints are easily accessible on the Internet.

Counter narratives. There are multiple ways to approach how these two philosophies are counter narratives to societal values. For each philosophy I identify a different set of narratives that could be considered counter narratives to mainstream values in the United States. While this research spanned three continents and there are different cultural and normative values in each location, the main intention demonstrates a theme of counter narrative to the predominant culture, in a variety of ways. Nichiren Buddhism has certain beliefs that are quite different from many western religions—the

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inherent potential in all beings versus power or inspiration coming from an external deity, the belief in reincarnation versus one life followed by heaven or hell, and the idea that humans are born with individual karma versus original sin or some other comparable belief. One can also look to the Nichiren Buddhist belief in the interconnectedness of all beings (Ikeda, 2003) for a different lens of the world. While the SGI does not advocate for non-materialism, the philosophy can call into question a materialistic way of life that does not take into account the impact on quality of life for employees in large corporations or the impact on the environment in product development and sales. Additionally, the idea of not relying on an external entity or being for one's happiness— the idea of empowering an individual—can significantly affect the status quo power structure. These are just a few of the counter narratives, the latter being one that has had a strong affect in Japan.

The values and beliefs of anthroposophy may have a more visible counter narrative, and was stated explicitly by several interviewees from City school and Kingdoms school. One idea Steiner spoke of was the threefold social order. This impulse emphasizes the importance of holding the appropriate value in the appropriate societal realm. For example, in the rights realm—governance—Steiner felt it important to have equity. All agreements or laws are applied equally. In the cultural realm—the arts, education, religion—Steiner believed in the importance of freedom. Individuals can choose what arts they enjoy, what type of education they will pursue, the type of faith they practice. And in the economic realm—finances—Steiner felt it important to have brotherhood. This did not mean harboring a negative belief in making a profit, but rather

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that doing so should not be at the expense of fellow human beings or the environment.

This view lies in direct contrast to the general practice of freedom in the economic realm

in the United States[67]. More directly, the anthroposophical view of child development

and the belief in maximizing engagement with humans and the environment when a child

is young offers a major counter narrative to the American culture of introducing

technology as frequently and as early as possible. As in the case with Nichiren

Buddhism, these are just a few of the counter narratives to Western culture in

anthroposophy.

Practical philosophically inspired initiatives.

Following the pattern of many religions, the SGI has found practical ways for

Nichiren Buddhism to be actively engaged in society. The approximate dozen Soka

schools are one example. Other efforts include activism towards the abolishment of

nuclear weapons, engagement with the United Nations, ecological research, and youth-

led victory over violence campaigns (Soka Gakkai International, 2015; VOV, 2015).

While these activities are open to all, they are essentially initiatives led and continued by

practitioners, with the exception of the faculty and some staff at the universities.

Anthroposophy has more formally established initiatives—Waldorf education,

biodynamic agriculture, anthroposophical medicine, architectural ideas, art methods

(eurythmy, speech, veil painting), and others. Each area is considered a section of the

School of Spiritual Science, within the Anthroposophical Society (Lissau, 1987). Both

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[67] There are laws to protect workers and the environment, but a thorough understanding of these laws demonstrate that they are generally difficult to establish and enforce, and there are a multitude of examples of poor employee practices and destruction of the environment for short term corporate financial gain.

philosophies are working to encourage the practical application of these philosophical ideas in the world—exemplified by two respective magazine names—Living Buddhism[68] and Being Human[69].

Movement demographics.

The SGI publishes their membership at 12,000,000 in 192 countries and territories. Approximately 10,000,000 are practitioners in Japan, approximately 10% of the Japanese population (Soka Gakkai International, 2015). Practitioners are of every race, age, gender identity and sexual preference, socio-economic demographic, marital status, political leaning, religious background, educational background, and occupation (or non-occupation). In the United States meetings frequently take place geographically and represent the diversity (or not) of the location. These demographics differ from the anthroposophical demographics. The society, School of Spiritual Science, and the various sections are generally a homogeneous white population, based on this researcher's personal experience. The number of members is not available in any Society literature. The endeavors have had a wider distribution—Waldorf education exists on nearly all continents, with just over 1,000 schools worldwide (Freunde der Erziehungskunst Rudolf Steiners, 2015). Certified biodynamic farms exist in just over 50 countries, representing nearly 5,000 farms (Demeter, 2015). Like the specific Society numbers, the numbers involved in the endeavors and their specific demographics are not known. In the United States the student demographics are predominantly white and

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[68] This magazine of the SGI-USA is published monthly.

[69] This magazine of the Anthroposophical Society of America is published quarterly.

middle or upper class. This generally holds true for the independent school movement where schools do not receive funding in order to maintain independence decision-making. The charters schools inspired by the principles of public Waldorf education may have a broader demographic that more closely represents the local demographics. In summary, the Nichiren Buddhist practitioners represent a more diverse audience, but both endeavors have a worldwide reach. Each of these philosophic themes informs some of the site-specific thematics.

Philosophy as foundation rather than curriculum content.

In each setting, data emphasizes the intention of the foundational philosophy as informing what the school does, why, and how. In each case the school or program articulates that it does not teach the philosophy. For example, the University does not teach Nichiren Buddhism. However, principles that come from the humanistic view of life from Nichiren Buddhism form the basis for the intention of the University. The same can be said for City school and Kingdoms school and the relationship of each of the two schools to anthroposophy and spiritual science, respectively.

Practical thematics.

Each of the schools has a philosophical basis and these foundations have themes in common, as described above. The common practical themes are presented below primarily from the perspective of faculty and staff—the participants in my interviews and the primary carriers of the intentions. The first theme is an overarching picture I developed based on how the employees at each of the settings engage with the philosophy and the students. After that I categorize the themes using Palmer's (1998)

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stages: living divided no more, communities of congruence, going public, and the heart's reward. The theme alignments, as themes for organizations rather than individuals, do not correspond exactly with Palmer's stages but they are a helpful tool to understand the experiences of employees. "Living divided no more" expresses the benefits employees personally experience by working in a philosophically inspired school; "Community of congruence" expresses the characteristic employees identify in relation to the organization as a whole; "Going public" identifies some of the challenges they identify with the overall entity; and "The heart's reward" focuses on the value they see students experience by attending a philosophically inspired school. Further explanation follows.

The human element of heart, head, and hands.

A critical element at each setting is the importance of the human being in ensuring the integrity of the school ecology with the principles. At each of the three locations there are expected structures and practices that inform and define the school ecology, however the people must bring the principles to life. Rather than going through the motions, reading a script, or adopting an external curriculum, individuals are expected to engage with the practices and the students in order for the foundational philosophy to truly have meaning. However, the specific way the faculty and staff engage with or meet the students is quite unique for each school—at the University for the Creation of Value this happens through the heart, at City Waldorf School through the head, and at Kingdoms of Nature School through the hands.   At the University, the way in which the faculty and staff who carry the philosophy engage the principles with students happens through the heart. In particular, the staff, Dean, and Founder have a strong connection

with the philosophy and through that lens they care for the students—from the heart. There are individual connections to the philosophy and individual empowerment for the philosophy to inform the practices. But I found more opportunity for organizational alignment. At City school, the faculty and staff use their intellectual understanding of the principles to craft a school ecology to meet the students. In particular, through the lead faculty and staff grappling with their understanding of the philosophical foundations they create a program and environment for students. There are individual and group connections to the philosophy and organizational empowerment exists for the philosophy to inform the practices. A critical mass of individuals who engage with the philosophy are in key leadership roles. And at Kingdoms school the staff focus on and engage in practical crafts in order to help the students thrive. In particular, the tutors utilize their skilled craftsmanship to engage in contemporary apprenticeship with students—to teach by hand. There are individual connections to the philosophy and varying amounts of perceived individual empowerment for implementing new practices. The organization tries to move toward organizational empowerment for a body without a group connection to the philosophy. Many recognize a reliance on the founder and a need for transition, but missing is a clear relationship between organizational empowerment with group philosophical connections.

Interestingly, at the University and City school those who engage with the students in a way aligned with this picture—the staff, Dean, and Founder at the former engaging through their hearts, and the lead faculty and staff at City school engaging through their intellect—hold, work with, and live the philosophical underpinnings. At

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Kingdoms school the situation is different. A better representation of those who have a connection with the philosophy is by percentage—10%-20%[70]—rather than role. This highlights a potential gap at Kingdoms school between those who hold the philosophy and those who implement it.

Living divided no more: This is my calling and home.

Like Palmer's (1998) stage live divided no more, faculty and staff articulate the value of being able to express their own values through their work. Both Dean Julia and Linda, City Waldorf School Director of Administration, felt called to do the work. Linda stated, "I have the overwhelming experience that this is my school" and she felt called to her role. Dean Julia expressed that the job offer came just as she intensified her prayer to serve in a role that would allow her to contribute to world peace—a job for which she had not applied. No doubt this is the case for Eoin, as the founder of Kingdoms school. Many faculty and staff expressed love for the work they do, that their work is a calling, or a vocation, and that they definitely don't do it for the money[71]. Some knew they wanted to do this work, some fell into the work but stayed because of the passion they experienced or developed. One interviewee at the University expressed the feeling of the vocational nature of the work by sharing that they stay because they want to be in this philosophically inspired environment despite the low salary. A variation of this theme is the feeling of being at home in a work environment consistent with one's own values. Cristina at City school stated it in this way: "then I realized my soul is so naturally in

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[70] Percentages in this range were provided by at least four individuals, including the founder Eoin.

[71] Meaning the pay is not great.

anthroposophy that it's just home for me, it's just the way it is. I don't think any other

way". Terra at City school enthusiastically stated,

> I just think it's like the coolest thing and I can't even believe that I get to be a
>
> Waldorf … teacher, I mean that's just, like 'Wow, how did this happen'? And [I]
>
> get to work in a philosophically inspired place. I mean that's just like the luckiest
>
> thing that could ever happen to a person.

Her colleague, Kyle, stated it in this way

> When I was in teacher training … my teacher said that one thing that's different
>
> about Waldorf schools is that we have a philosophy. And that totally struck me
>
> like, 'oh my God, some places don't have a philosophy'? That seemed so foreign
>
> and I wasn't even a teacher at that point yet but I'd never thought of it. I guess I
>
> think something that drove me, made me skeptical of traditional schooling was it
>
> felt like the philosophy was to get me ready for a job so I could make enough
>
> money to be okay. . . . That feels kind of empty or not enough to me. And I do
>
> think it's important to be self-sustaining and be able to do those things. . . .
>
> Anyway I'm just really thankful that we have a philosophy to begin with.

Several interviewees at Kingdoms school who study Steiner also express this sentiment.

Quite a few had worked in other Steiner-based organizations and said they could only

imagine working in this type of philosophically inspired environment:

> I sort of always wanted to be a teacher but in the course of my training I came to
>
> the conclusion that I did not want to be a teacher in the state system. I just
>
> couldn't get on with—at that time the national curriculum was being brought in

and I just felt I couldn't relate to—the developments in education, which was a bit

of a crisis. Then I went to work at the Department of Education and Science in

their library, and it was there that I came . . . across Steiner education. And I

borrowed some books and read that, and I thought, you know what, if ever I have

children, and if ever I teach, it will in a Steiner school. So after that I did a very

short one-week course at Emerson College just to get a bit of background about

Steiner teaching. . . . I lived for quite a number of years in Camphill communities

and became very imbued with—that's why I wanted to go to a Camphill

community, to learn about putting Steiner's ideas into practice, really.

In these various ways faculty and staff at philosophically inspired schools articulate a

calling to their philosophically inspired work.

Living divided no more: The school ecology supports my work.

A further expression of the theme of living divided no more relates to the

experience faculty and staff express regarding the work environment. While interviewees

were honest about discrepancies between principles and practices, they also recognized

that they had opportunities to further align their work and the school's activities with the

principles. Several spoke of mainstream practices that may hinder a teacher, believing

that being in a philosophically inspired school protected them from this challenge. In

other words, they felt the ecology supports their school's mission rather than hindering

them with unhelpful tasks. This provided a sense of personal well-being because they are

working in an environment with values consistent to their personal beliefs. University

staff member Yoshi spoke about making even a small difference in the life of the student,

that it's "easier to work for the betterment of the students" than in a traditional

environment. Candyce at City school expressed her view in a slightly different manner—

that working at a philosophically inspired school provides personal sustenance and

nourishment:

> To teach in a philosophically inspired school, at least this one … for me it's that
>
> philosophy is the water of life. You have to be a sort of spiritual masochist to
>
> teach in a Waldorf school. Compulsively responsible. It's a black hole. A great
>
> black hole—the demands and all of the things, it's just so huge. It's just
>
> hysterically funny, you just have to laugh at it because otherwise you would
>
> collapse. And to have the touchstone of being able to dip in, to be reminded of
>
> the gloriousness of human existence and the spiritual possibilities for each one of
>
> us and the spiritual jubilation that stands behind what we're trying to do makes it
>
> all possible. And I knew, I know that my experience in public schools, [sigh],
>
> while there are wonderful teachers, absolutely there are wonderful teachers
>
> everywhere, but there's nothing to support you in your development, in your
>
> human life. It was a dry desert and it's only gotten more and more dry.

As anticipated, philosophically inspired schools do have faculty and staff who feel the

environment supports rather than hinders their work.

Community of congruence: I am a part of something bigger.

Like Palmer's stage of community of congruence (1998), across all three settings

many employees expressed a feeling of well-being because they feel they are part of

something bigger. They feel they are contributing not just to individual students, but to a

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larger goal, and they feel good about working for an organization whose values and beliefs align with their own. Barry, a faculty member at the University, stated, "the positive part … is that there is a commitment, there's a mission, there's a goal". Another layer to this theme is that faculty and staff experience a sense of colleagueship with co-workers because they have similar values; they are like-minded colleagues. Several interviewees acknowledged that a downside to this can be a tendency towards groupthink that must be guarded against through conscientiousness and attention. City school's handwork teacher, Carol, expressed feeling a part of something bigger in this way, "For me the overwhelming [sense] . . . is that it's a conscious community who strive to be humane. And kind, and fair, and equal, and good. . . . And I love feeling part of such a community. . . . It's a real gift". Carol's colleague, Jon, stated this sentiment as a positive aspect of working in a philosophically inspired setting, sharing, "a huge positive [is] that we all recognize that we're working towards a common goal that we agree upon". And Maria, the City school Spanish teacher, spoke of this in an even broader context, "one thing that's really exciting is worldwide we all study in February. I just got an invitation, which is really exciting, for all the Spanish teachers in North America. They're doing a Spanish teachers conference in February". One Kingdoms school staff shared this as the sentiment of the whole being greater than the sum of the parts, described by City school faculty member, Peggy, in the following way, "when you're all really working together with the same passion and desire, you can really make wonderful things happen. And I think you do make wonderful things happen". This idea of being a part of something bigger offers many employees a sense of well-being.

Community of congruence: My school has an internal compass.

While recognizing there are real external influences that have an impact on the integrity of the practices, interviewees expressed appreciation of the role of the philosophy or principles as serving as an internal compass for the school's practices. This enabled schools to navigate some mainstream trends that had a negative impact on program integrity. The schools are able to do this because they know what's important to them. They can connect with mainstream ideas—global citizenship—when appropriate, but not necessarily at the whim of popular ideas—common core. University staff member Motoko expressed how the philosophy guides the actions of the University in difficult circumstances, "I do have friends working outside and they really struggle and to have this philosophy …. We are not going to give up. You know we have hope. We're going to do this for the students". City school Director of Enrollment Ruth expressed this sentiment in very practical terms,

> We have certain teachers here who really understand the threefold social order
> and they're great about bringing that picture back into the work that we're doing
> when it feels like we're sort of getting sucked out into more mainstream world or
> moving away from our vision and values.

She continues by expressing that the school recently addressed student conflict through a conflict resolution and restorative justice process in alignment with the school's values. In a mainstream school setting, she feels the situation would have only been labeled as bullying and the resolution would have been based on consequences. The restorative justice process, while time consuming, allowed the school, the parents, and the

students to be seen and heard through a process where all felt appropriate responsibility, restoration, and commitment towards the future were being addressed. Wim, residential coordinator at Kingdoms school, describes the internal compass as a visible reality that exists through the behavior of the individuals, "I find it evident in people's actions. . . . Many people take it as a given . . . and it's like a backdrop to the work rather than being really integrated. That's how I feel a lot of the time". The understanding that a school has an internal compass strengthens employees' confidence in the school ecology.

Going public: I struggle with the foundational philosophy.

There is also a theme between the two schools where the founder still plays a key leadership role—where the founder established a new school that did not exist before[72]. At both settings I encounter interviewees who feel they cannot speak freely. This is evident in a variety of ways—they speak in hushed tones at certain times, they look over their shoulders before expressing their opinion about challenges, they do not give permission to record the interview, and they explicitly express that they do not always feel fully free to have an opinion different from either the founder or the founding philosophy. I experience this to a much greater degree at Kingdoms school. At the University, several faculty members also spoke about a variation of this in the student body. Rather than struggling with the foundational philosophy, they spoke of the student's sincere connection with the philosophy and the founder, but their inability to express a substantive meaning to it. Dean Julia shared a typical exchange she has had with students, asking them, "In what capacity do you want to create peace? 'Oh I don't

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[72] At CWS the founder is still at the school but she is the founder of a Waldorf school, one of scores that exist, as opposed to the founder of a completely new entity.

know I just want to do it.' Right. So there's no substance. So it's challenging because there's a fine line between discouraging and really trying to help them, you know, facilitate the process of discovery". Irma and other City school colleagues present a variation of this theme when they speak of co-workers who may work with principles in an ideological manner,

> We as teachers are all pretty much on the same page in the way that we view child development . . . and that brings a lot of consistency throughout for the students and for parents. . . . On the other hand, I feel like it can be challenging because there can be a stuckness in sticking to what Steiner said.

A colleague of Irma's spoke of the challenges in understanding the commitment to consensus decision-making because of its often lengthy, drawn out process. This sentiment—of struggling with the foundational philosophy—was not evident across the board and even those who expressed concern equally expressed a strong conviction of the profundity of the experience for the students which overshadows their negative experiences.

Going public: I understand why some people might see this as a cult.

One area of consciousness that I heard from interviewees in each setting surrounds the perception of the philosophical foundation. While participants did not articulate a language distinction of philosophy versus ideology, they did express ideas that demonstrate a recognition that a difference exists in how principles are held by an organization—as absolutes or as relative values. At one location, two staff members casually asked me during a break if it's true that anthroposophists really only wash their

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hair once a week. And if they really don't eat potatoes. These are old perceptions based on the behavior of students of anthroposophy who adopted some of Steiner's ideas in an absolutist manner. At the two locations where the founder still plays a very prominent role at the school there was more evidence of feeling a sense of obligation to act and speak in compliance with the founder and the founding philosophy. Several staff at Kingdoms school felt they did not have freedom to act on activities that they felt were important because they experienced criticism due to their lack of knowledge with the founding philosophy. I do not know how much this feeling is real or perceived, but the presence of such concerns demonstrates some measure of ideological influence. This factor can contribute to a feeling of cult perceptions and City school's broader carrying of the principles by the faculty rather than a founder may help to diffuse these experiences of cultish tendencies. Two individuals at the University express the tendency for group or monocultural thinking in terms of lack of diversity of opinion and the difficulty of feeling that one's particular view might not be valued if perceived to be out of alignment with the philosophy. Dzvinka at City school explains how the public's lack of understanding or misperceptions can be a challenge, "What's challenging is that most of the people, they just don't understand what that [anthroposophy] is. . . . They don't really know what this is about. If they have maybe any idea, it might not be positive". The desire to be positively regarded because of the philosophical foundation is sometimes tempered by an actual or perceived experience that the philosophy is living in a dogmatic manner.

The heart's reward: I can see the unique impact on the students and the future.

Palmer (1998) describes the heart's reward as the stage of continual improvement and living by one's own truth. While I modify the original impulse behind the phrase, the words themselves—heart's reward—shed light on the meaning I am trying to convey. Again and again, despite any challenges or differences or concerns, faculty and staff express what keeps bringing them back: seeing students being met and growing in a unique, caring, and loving way. Dennis, a University faculty member, expressed, "you see the upper level students helping the younger, and it is a wonderful thing to behold. It's really very positive. . . . The humanism and the ideals of what happens to you happens to me". City school's drama teacher spoke of the importance of his work for the future,

> The positive aspects for me personally are I'm able to … understand that what is happening here is an incredibly important seed for the future of mankind. . . . It's just kind of exciting to be part of it, and it's just kind of exciting that the work that I love to do is appreciated. . . . I just heard on the radio . . . [that] there's this troubled kid and he was having trouble at school . . . and when he's in trouble he can't do extracurricular and he can't do art and he can't do sports. I'm going, hold on, the kid should be doing art, sports, and extracurricular and to hell with the rest of it. You've got it backwards. And Waldorf education is striving, I don't think it's succeeded yet, but it's striving to do it frontwards, not backwards. And [I love] being part of that and being able to do what I love, and learn to grow into what I love.

Over and over, staff at Kingdoms school described the powerful transformations they observed in students and how this kept them at the school. The commitment to the students by the individuals in each setting, and the belief in humanity as a basis for each philosophy draws many employees to their respective schools.

Significance of Study

I anticipated the findings for the third research question to be the most compelling and thus have the most import for this study. I thought the characteristics of authenticity would be the qualities many schools desire and be so compelling that it might drive schools, regardless of their foundational identity, to begin to think about their identity and how to have integrity to that identity. However, the themes—in particular the practical themes—align with Palmer's (1998) stages of development more closely than anticipated and are therefore less groundbreaking.

I also anticipated that a school's principles would have been collectively established and easy to discern, and Eisner's school ecology (2005) would have been a straightforward application in understanding organizational integrity. The variation and nuance in each of the school's processes for establishing identity and integrity is fascinating. I thus conclude that the significance of this study lies in the first two research questions—in the asking of the questions of identity and integrity, and in the recognition of the unique way in which a school ecology can be represented.

The questions and findings were invaluable to my work at AWSNA. Spearheading an update to the accreditation process for the 150+ member schools, the framework of looking at identity and integrity processes continues to be incredibly

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informative. This research helped me understand the distinction between philosophy and ideology and how to establish a process that works with a foundational identity with this differentiation in mind. It also helped me work with a group to form shared agreements of the most fundamental beliefs while also encouraging innovation and recognizing compromise.

I do hope that a new or existing school will use these questions as a roadmap to better articulate their principles and enhance congruence to their practices through a raised consciousness, especially to the entire school ecology and normative environment.

Further Research

I began this research anticipating fairly straightforward answers to my first two research questions—about how the identity and integrity processes were conscious—and quite enlightening findings in the characteristics of authenticity. In reality I found the opposite—the characteristics of authenticity are in a sense straightforward, as they are foreshadowed by Palmer's insights on the teacher's identity and integrity processes— however the exploration of how philosophically inspired schools work consciously with these processes is endlessly fascinating to me. The findings were unexpected, and fascinating in that they raise so many more questions. How might a philosophically inspired school—or any school or organization—use these findings to develop their identity and have integrity to this identity? How does an organization determine who or what group will decide the principles? What process should guide this determination and the actual establishing of principles? These same questions apply for the establishment of the school ecology. Further exploration around the establishment of identity and

integrity and their supporting processes can be the source of much research. How can

schools, whether based on a philosophy or a vision statement, have more consciousness

around their founding principles and how these principles inform the school ecology and

the normative environment?

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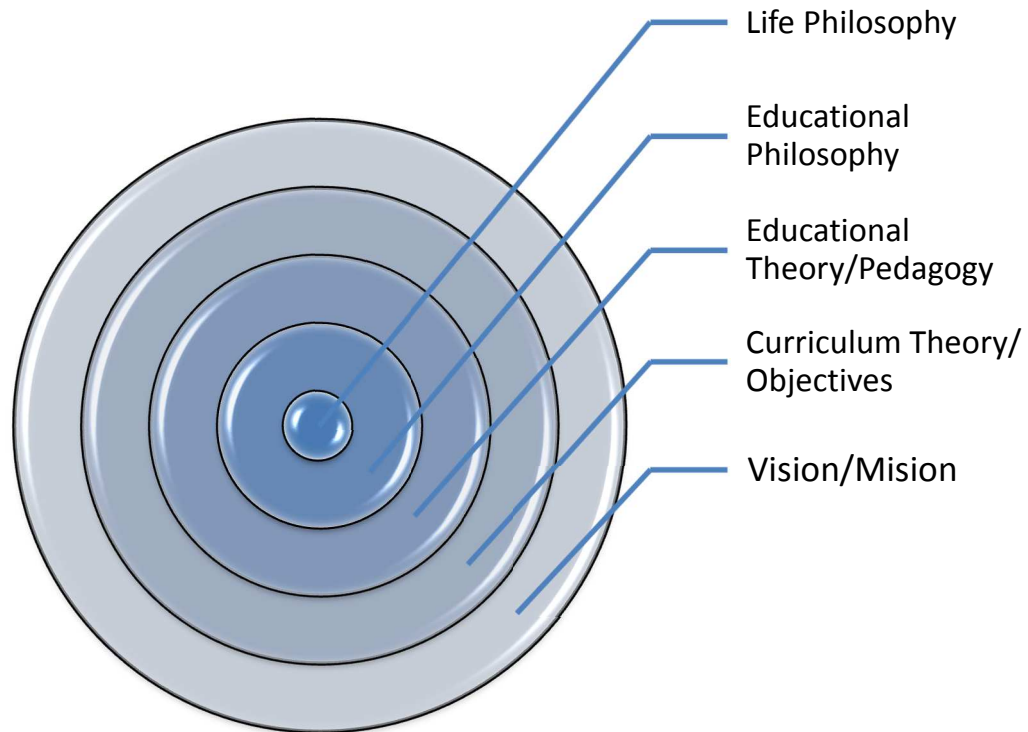
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Appendix A1: The Onion Model: Depth of Foundation

An imagination of how a foundational identity has greater or lesser depth. The closer the foundational identity is to the center of the onion, the greater depth and robustness it has, and the greater it's potential to explicitly inform the core educational principles and the school ecology. These identities are a representative sample of possible foundations.

Life Philosophy

Educational Philosophy

Educational Theory/Pedagogy

Curriculum Theory/ Objectives

Vision/Mision

Appendix A2: Identity Penetration: From Foundational Identity to Core

Educational Principles

An imagination of how a foundational identity informs core educational principles. The closer the foundational identity is to the center of the onion, the greater and more robust its potential to explicitly inform the core educational principles and the school ecology.

Life Philosophy

Educational Philosophy

Educational Theory/Pedagogy

Curriculum Theory/ Objectives

Vision/Mision

Core Educational Principle | Core Educational Principle | Core Educational Principle | Core Educational Principle | Core Educational Principle | Core Educational Principle
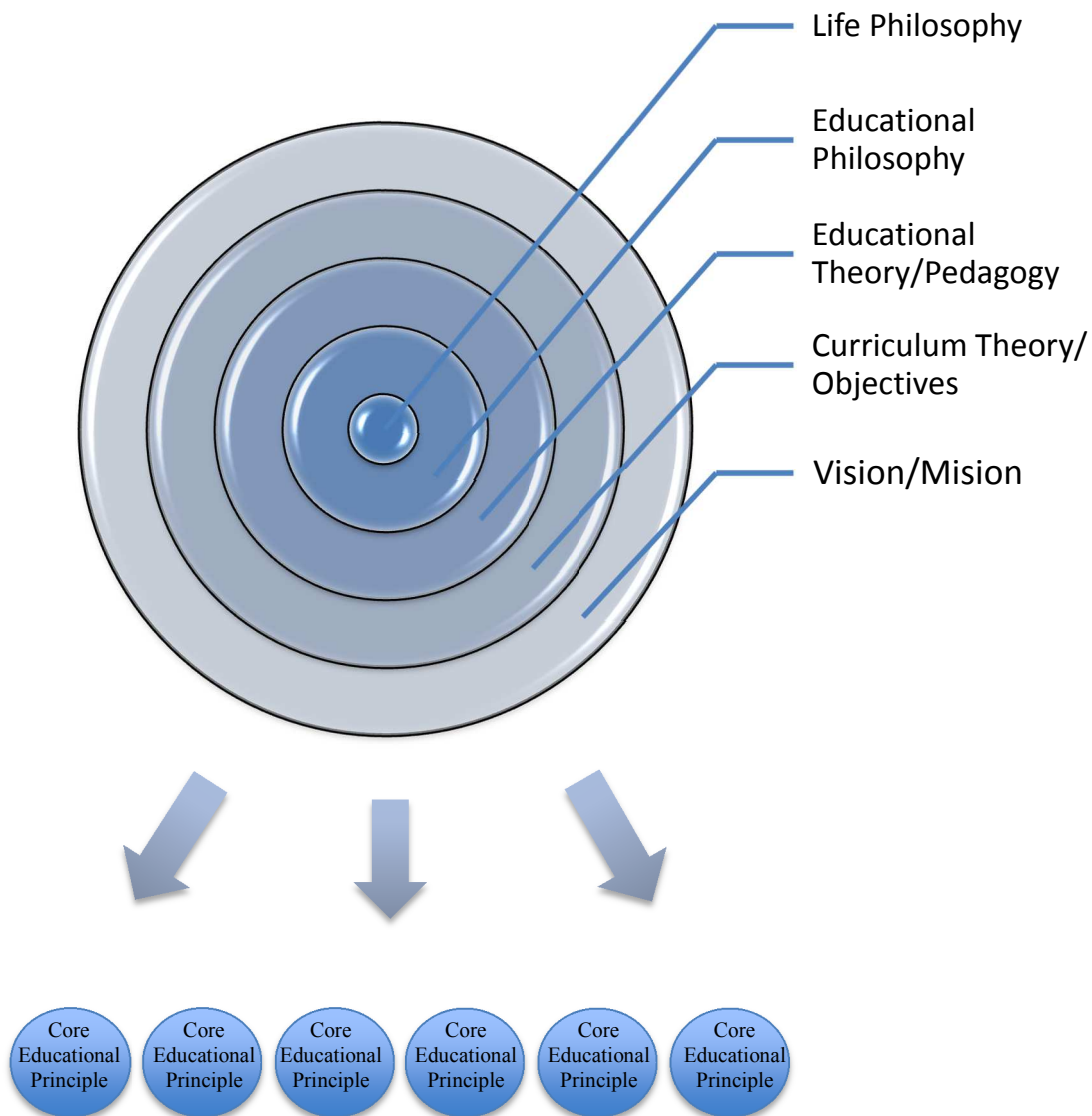
Appendix B1: Integrity: Congruence of School Ecology

An imagination of how the core educational principles inform the school ecology:

the intentions, structure, curriculum, pedagogy, and evaluative aspects of the school
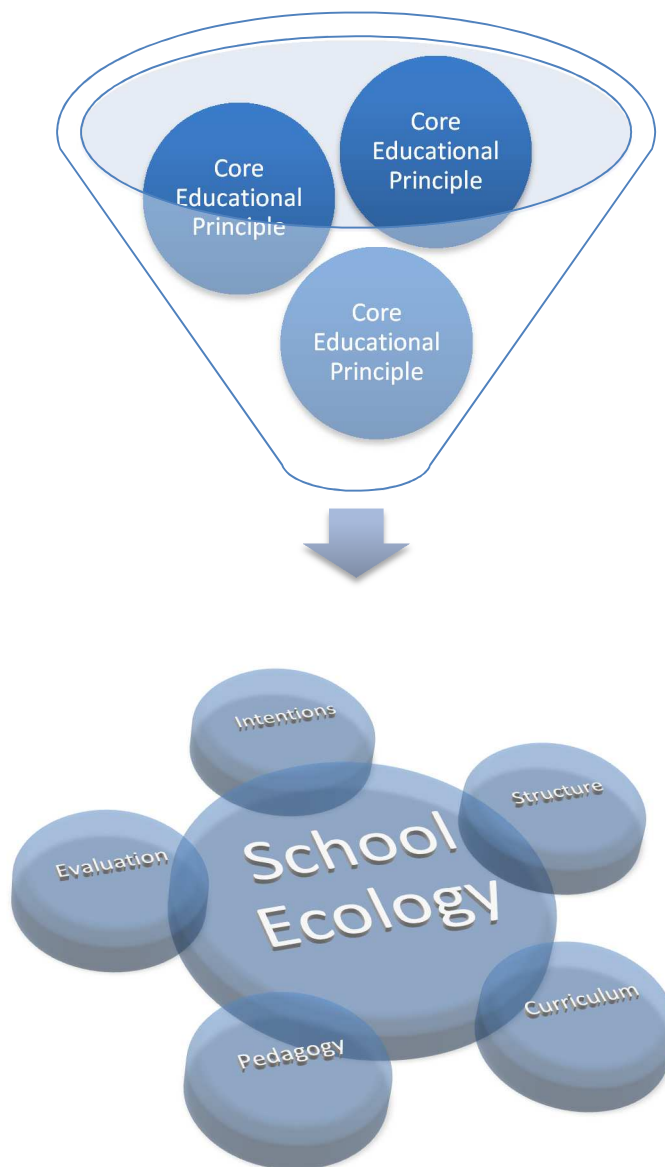
Appendix C1: Authenticity: When School Identity and Integrity Meet

- Life Philosophy
- Educational Philosophy
- Educational Theory/Pedagogy
- Curriculum Theory/ Objectives
- Vision/Mision

Core Educational Principle

Intentions
Structure
School Ecology
Evaluation
Curriculum
Pedagogy
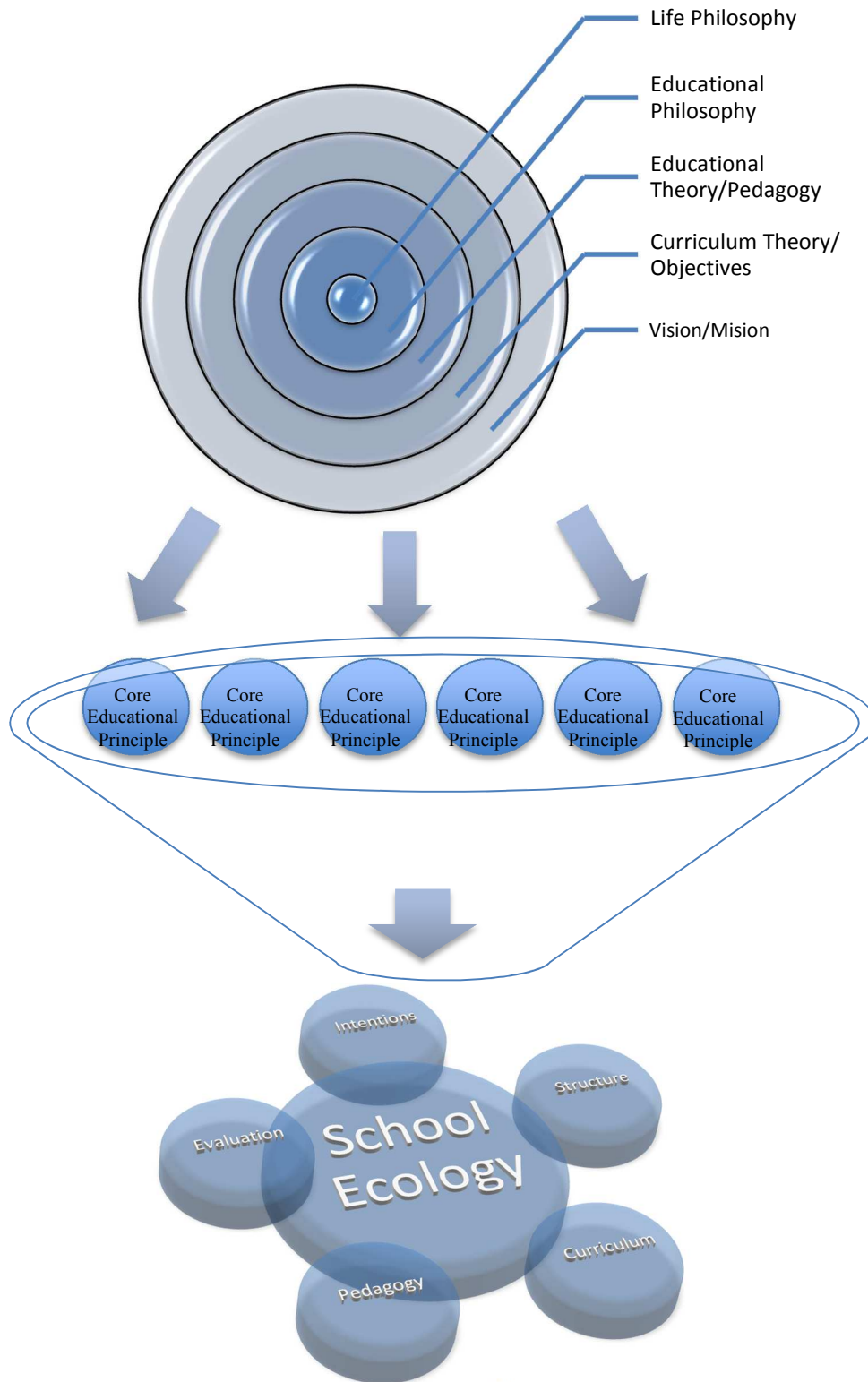
Appendix D1: Gauguin Painting

"Where Do We Come From? What Are We? Where Are We Going?"

Photo from

Appendix D2: The Goetheanum

Photos from my personal collection, taken by me.

Appendix D3: The Representative of Humanity

Photos from the website of the Center for Anthroposophy and The Rudolf Steiner
Archives, respectively. The picture on the right is offered for perspective, as it shows
Rudolf Steiner standing by the main figure of the sculpture, which is seen in the picture
on the left—the human standing in the middle of the right side of the sculpture.

Appendix E1: Interview Questions

The purpose of this study is to explore what I call philosophically inspired schools. In other words, school that have an explicit foundation of a specific life philosophy. I am interested in learning about how the life philosophy informs the school's intentions and the many activities within a school. I am really interested in your thoughts and experiences—I am familiar with this type of education, but not this school/program. Your honest answers will be supportive of this research. Thank you!

Getting to know you[73]
These first few questions will help me understand your relationship to the school.
1. Please tell me about your work at the school.
2. How did you begin your work in Soka/Waldorf education?
3. What draws you to this type of education?

Getting to know you[74]
These first few minutes will be used for introductions.
4. Please share your name, role at the school/program, and your length of time here.

Learning about the school/program identity process
These questions will help me understand the relationship between the philosophy and the school's principles.
5. What do you believe are the most important principles of Soka/Waldorf education at this school/program?
6. What do you believe are the most important principles of Soka/Waldorf education for other employees/students at this school/program?
7. The school/program literature also mentions these additional principles. How or to what extent do these integrate with the beliefs you just stated as important to you and/or your colleagues?
8. Can you describe any places where the foundational philosophy is inconsistent with the school's principles?

Learning about the school/program integrity process
These questions will help me understand the relationship between the school's principles and school practices.
9. For each of the principles mentioned above:
10. In what ways, if any, does the first principle mentioned above relate to the school's intention?

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[73] These questions will be asked in the individual interviews only.

[74] These questions will be asked in the group interviews only.

11. In what ways, if any, does the first principle mentioned above relate to the school's structure—whether that be governance structure, the school rhythm, or the structure of the school day?
12. In what ways, if any, does the first principle mentioned above relate to the school's curriculum?
13. In what ways, if any, does the first principle mentioned above relate to the school's pedagogical practices?
14. In what ways, if any, does the first principle mentioned above relate to the school's evaluation practices—for employees or students?
15. Can you describe ways in which this principle does not play out in the various aspects of this school/program and why?
16. Are there aspects of this school/program that have not been conveyed that you feel are important for me to be aware of?
17. Can you describe the relationship between these aspects and the founding life philosophy or the school/program educational principles?

Learning about authentic characteristics
These questions will help me understand the overall characteristics you experience working in a philosophically inspired school/program.
18. Please describe the extent to which you experience the school/program aligning its founding life philosophy with its principles and school practices.
19. Please describe the positive aspects you experience from working in a school/program that strives towards this alignment.
20. Please describe the challenges you experience from working in a school/program that strives towards this alignment.

Concluding thoughts
These questions will help me be sure I understood what you said and that I haven't missed anything you'd like to share.
21. Here's a brief summary of what I heard you say about the relationship between the founding philosophy and the school's principles…
22. Here's a brief summary of what I heard you say about the relationship between the school's principles and the school practices…
23. Here's a brief summary of what I heard you say about the overall characteristics you experience working in a philosophically inspired school/program…
24. Is there anything else that you would like to share with me?

Thank you for your time and thoughts. When I return home I will be transcribing and summarizing what you have shared. I will send the summary to you and invite you to confirm or correct what I have compiles. It will be several months before I am able to send this to you. Do you have any questions or concerns about this?

Appendix E2: Observation Protocols

Observation protocol:
Site:
Date:
Time Frame (beginning to end):
Observation Of (classroom/field setting/administrative setting):
Participants:
Location:

Descriptive Notes	Reflective Notes
Xxx	xxx

Codes for reflective notes:
I = intentional realm
SA = structure, administrative realm
SL = structure, logistics realm
P = pedagogical realm
C = curricular realm
ES = evaluative, student realm
EF = evaluative, faculty realm
EA = evaluative, administrative realm

Con = congruence with intentions
Incon = incongruence with intentions

Appendix F1: Anthroposophy and Spiritual Science

Rudolf Steiner presented well over 100 lectures (Rudolf Steiner Archive, 2013) on how anthroposophy can inform educational practices (Hansen, 2007;). For this reason an account of key anthroposophical concepts that are important in Waldorf education is robust. In addition to the multitude of resources from Steiner and Waldorf enthusiasts over the past 100 years, over 4000 lectures and books of Steiner's are available now in English (Rudolf Steiner Archive, 2013). Covering many topics, together they represent the sum total of anthroposophy. Steiner describes anthroposophy in the following way: "Anthroposophy is a way of knowledge which leads the Spirit in man to the Spirit in the Universe (Frankl-Lundborg, 1977, p. 3)." Frankl-Lundborg also characterized it in other words:

> [T]hree aspects are to be understood by the word Anthroposophy:
>
> 1. The exact scientific method of research into the supersensible world founded by Rudolf Steiner (1861-1925).
> 2. The results of this research. These are also known as 'Spiritual Science' and are the necessary complement to Natural Science. They are the science of the supersensible constitution of man, of the spiritual beings in nature and in the cosmos, and they are also the extension of historical and other sciences, e.g., a scientific answer to the question: who was and is the Christ?
> 3. The application of the results gained through Spiritual Science in the practical life of the individual or of the community, for example, in education, medicine, curative education, pharmacy, agriculture, sociology, as well as the diverse branches of the arts (Frankl-Lundborg, 1977, p. 9).

Anthroposophy is an understanding of the supersensible world, just as the natural sciences are an explanation of the sensible world.

Organization

The Anthroposophical Society, headquartered at the impressive, or imposing—depending on one's perspective—Goetheanum (see Appendix D2) in Dornach

Switzerland, is the organization made up of individuals who wish to take anthroposophy into the world (M. Leon, personal communication, December 3, 2014). Within the society are branches, the geographical regional activities, and the School of Spiritual Science. The School of Spiritual Science is "an institution intended to be an esoterical school for spiritual scientific research and study" (Anthroposophical Society in America, 2015b) and is made up of sections, fields of activities inspired by Steiner—agriculture, medicine, and education, to name a few. Individuals interested in engaging with Steiner's ideas in the world can join the Anthroposophical Society. Those interested in making a commitment to engage in personal spiritual scientific research and study may request to join the School of Spiritual Science and further may request to join one of the sections—pedagogy, medicine, agriculture, etc. (E. Leibner, personal communication, October 28, 2014).

Purpose

In his broad writings and in his lectures on education, Steiner describes the purpose of both anthroposophy and education as cultivating freedom within the individual. From an anthroposophical perspective this idea is represented in the sculpture *The Representative of Humanity* (see [Appendix D3](#)) (Steiner, 1990). The sculpture is housed at the Goetheanum, established under direction of Steiner (General Anthroposophical Society, 2013) and depicts "the archetype of humanity that is to be recreated by Christ from within, surrounded by luciferic-ahrimanic elements" (Steiner, 1990, p. 87). In other words it embodies the purpose of anthroposophy, to help humans cultivate a love of and desire to work for humanity out of inner freedom (Steiner, 1990).

This purpose is well articulated by Steiner in his educational thoughts that the purpose of education is to help children become free individuals.

Origin of the cosmos

Some premises for the curriculum indicated by Steiner include the evolutionary nature of the cosmos and human beings (Spock, 1985), hence I will begin by describing Steiner's thoughts on the origin of the cosmos. This genesis is quite different than a literal or figurative understanding of the Judeo/Christian beliefs or scientific understandings on the origins of the universe of the earth. Steiner describes that spiritual gestures come first and from them material elements manifest; and that this concept applies not only to the earth, but to humans, and all physical matter. "The Earth developed from a spiritual cosmic being into a physical planet: everything materially connected to it condensed out of what was formerly spiritually connected to it (Steiner, 1997b, p. 120)". According to Steiner the cosmos developed through several cycles of planetary evolution, of spiritual matter condensing to physical matter in varying ways and to varying degrees over a long period of time. In each of these cycles the seed for new physical capacities became manifest as spiritual matter formed into physical matter. As the cycles continued the spiritual matter developed further capacities so that in the next cycle or incarnation of physicality brought with it new possibilities (Steiner, 1997b).

Steiner referred to the first four major cycles using names associated with our solar system: Saturn, Sun, Moon, and Earth. Steiner called the first planetary incarnation Saturn. During this time nothing existed as it does now. Of the mineral, plant, animal and human kingdom, it was only humans who existed, not as we think of now, but in

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their earliest spiritual form and the very beginnings of their physical form. "The second of the great evolutionary phases … mentioned, the Sun stage, raised human beings to a higher state of consciousness … although in comparison to our present-day consciousness, this Sun state might well be described as 'unconsciousness,' since it approximates the state we now find ourselves in during completely dreamless sleep (Steiner, 1997b, p.153)." At this stage humans developed what Steiner calls a life body, or ether body. The third evolutionary phase is the Moon stage. During this phase the consciousness of humans was raised with the marrying of the astral bodies and the existing physical bodies. It is during the current evolution of the Earth phases that the human ego was connected with our physical bodies (Steiner, 1997b).

Before describing the Earth phases in further detail, it is important to clarify the above synopsis of Steiner's cosmic evolution. In attempting to condense and get to the essence of the evolution, and how that evolution is related to the Waldorf curriculum and methods, much is lost. While there is not necessarily a length of time associated with each phase, one can say with confidence they lasted a long time. In addition, the growth of humans, was not necessarily linear, but involved growth spurts and periods of lull; and the growth of all organic matter, including the mineral, plant and animal kingdoms took on many forms, sometimes recapitulating previous incarnations, sometimes stopping development, or as in the case of humans today, continuing on a path of growth (Steiner, 1997b).

Continuing with Steiner's cycle, the Earth phase comes next. Steiner states that the Earth itself is continuing to evolve and his explanation of some of its main epochs

also influence the Waldorf curriculum. The main epochs are Atlantean civilization, Ancient Indian civilization, Ancient Persian civilization, Egyptian-Chaldean civilization, Greco-Latin civilization and the Christian era. These are not literal periods in modern history, but are the spiritual gestures that led to those periods. Each of these eras is marked by its evolution of human consciousness recapitulated in each individual. For the anthroposophical view of cosmic evolution connects the life of the universe with the life of each individual life (Steiner, 1997b). Because of the correlation between each human life and the universe, that each human being is a microcosm of the world, a very specific curriculum was defined by Steiner (Spock, 1985).

Evolution of humanity

In anthroposophy the development of human consciousness is a microcosmic experience of the macrocosmic evolution of the universe. The anthroposophical perspective of human development is based closely on the evolution of the cosmos. The story of the evolution of the cosmos is one of incarnation – becoming more and more physical over a long period of time, while also developing a higher spiritual being directly connected to the physical being. This is true of human history and human consciousness (Steiner, 1997b).

Steiner describes the major phases of the development of human consciousness as connected with the evolution of the cosmos. Earlier I described epochs in this evolution, epochs that were spiritual gestures to the actual periods in human history. Again, some of these epochs are: Ancient Indian civilization, Egyptian-Chaldean civilization and Greco-Latin civilization. From a human consciousness perspective, Steiner looks at

views on life and death of the epochs and describes the ages as follows. The Ancient Indian civilization is one in which humans were more connected with the spiritual world then the physical world. This was a time in history when asceticism was commonly practiced and people believed they achieved enlightenment by removing all earthly desires. Egypt was almost the exact opposite of this; they were very earthbound, as evidenced by their burial practices. Upon death bodies were mummified. Even in death they wanted to keep their bodies on earth. Greek civilization was more of a balance of the two – the focus was more on life than death – and grace, beauty and skill were highly sought. Roman civilization was a time of laws, order, society – a new consciousness of the community and how it should work together, a new sense of fairness (Steiner, 1997b). Steiner continues these ideas in relation to individual development too, just as human history is a microcosm of the evolution of the cosmos, the human being is a microcosm of human history.

Individual development

A manifestation of the development of the human within the picture of the development of the cosmos is that there is a four-fold view of the human being. A human being has bodies, or sheaths, called: the physical body, the etheric body, the astral body and the ego. These bodies develop in the course of life, just as they did in the evolution of the cosmos (Steiner, 1997b). The physical body is first and is where the body's life forces should be focused for the first seven years of life. The shedding of baby teeth is one of several indicators that the body is ready for the next sheath. From seven to 14 the etheric body develops. Briefly, these are life forces that are established in a healthy way

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through rhythmic activity, the development of the imagination and movement. The astral body develops primarily between the ages of 14 and 21, beginning at about the time of the onset of puberty. This is a time of judgment and abstract thinking. From 21 to 28 is the development of the ego, the higher self. (Koepke, 1992; Steiner, 1997a; Steiner, 1988; Steiner 1966). While anthroposophical ideas of the evolution of the cosmos, humanity, and the individual, along with a specific understanding of the human being inform Waldorf education, the basis of Soka education has different philosophical underpinnings.

Appendix F2: Buddhist Philosophy of Humanism

In order to understand the identity and integrity of a Soka school it is important to understand something about Nichiren Buddhism, as expressed by Daisaku Ikeda. Buddhism was established by the historical figure, Siddhartha Gautama, or as Nichiren Buddhist's refer to him, Shakyamuni and is believed to have lived around 500 BCE in India. Through the course of his life he came to understand what he referred to as the four sufferings: birth, old age, sickness, and death and established teachings to overcome these sufferings. The teachings spread throughout the world in the last 2,500 years and have developed various meanings and interpretations over time (Soka Gakkai International, 2015).

Nichiren Daishonin, a13[th] century Japanese Buddhism monk, identified the most important teaching of Shakyamuni's as the Lotus Sutra, Myoho Renge Kyo in Chinese. Through hundreds of letters to disciples Nichiren established his school of Buddhism, with the recitation of Nam-Myoho-Renge-Kyo[75] as the heart of the practice. The school had periods of development and decline over time, with Daisaku Ikeda taking leadership of the lay practitioners in Japan in 1962 (Soka Gakkai International, 2015).

Organization

Ikeda's role expanded and he is now the spiritual and organizational leader for the lay group of practitioners in the Soka Gakkai International (SGI), the international umbrella organization for lay Nichiren practitioners who engage in activities that promote peace, culture, and education. These 12 million practitioners, based on the Lotus Sutra,

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[75] Nam is a Sanskit term meaning devotion.

over 400 writings remaining from Nichiren Daishonin, the orally transmitted teachings

from Nichiren's primary disciple, and Daisaku Ikeda's leadership, express the

fundamental purpose of Buddhism as the development of happiness in each person's life

(Soka Gakkai International, 2015).

Purpose

This purpose, happiness, is described as something that each person has the

capacity to develop and refers to the idea of absolute happiness, an inner state of hope,

courage, and confidence, and can be developed in the midst of the four sufferings of life.

The idea of relative happiness, happiness based on one's external environment, is not

perceived in a negative way, but rather is understood to be a source of happiness, albeit

temporary (Ikeda, 2003).

> We all desire happiness, and yet happiness always seems to be just beyond our
> reach. . . . Buddhism teaches that all individuals innately possess infinite power
> and wisdom [to solve the problems that cause happiness to allude us], and it
> reveals the process whereby these qualities can be developed. If we cultivate
> sufficient life force, we can not only withstand life's adversities but transform
> them into causes of happiness and empowerment (Ikeda, 2003, p. 1-2).

Buddhist Educational Principles

The first Soka school was established in the early 1970's when Ikeda opened a

university in Japan. Since then over a dozen Soka schools have opened world-wide, with

the highest concentration in Asia. The schools, while inspired by the Buddhist

philosophy of humanism, do not have specific indications from Ikeda to the same extent

that Waldorf schools do from Steiner. The Buddhist teachings and values that inform the

identity of Soka schools are penetrated at a more localized level. As such, it is not as

clear which concepts have the greatest impact on the Soka school I will be studying. I

will present some key ideas from the philosophy and make appropriate updates to this

section based on the actual research experience.

Ichinen Sanzen and the Ten Worlds

In Buddhism one of the main concepts related to human development is best

described by the term human revolution, the process by which a person elevates his/her

state of life to that of Buddhahood. This term does not relate the evolution of human

consciousness to a specific age or time in a person's life.

Ichinen sanzen literally means three thousand realms in a single moment of life.

It elucidates the interconnectedness of life and its environment.

> The figure of three thousand is derived from a multiplication of component
> principles of ichinen sanzen…: the Ten Worlds, or states of life, in which each
> world possess the other nine in addition to itself, thus representing one hundred
> worlds in all; the ten factors with which each of these hundred worlds is endowed,
> giving us one thousand factors in all; and the three realms of existence in which
> each of these thousand factors operate. And so we arrive at our total of three
> thousand (Ikeda, 2003, p. 107).

The Ten Worlds, from lowest to highest, are Hell, Hunger, Animality, Anger,

Humanity, Heaven, Learning, Realization, Bodhisattva and Buddhahood. The first six

are called the lower worlds, because they describe worlds in which a person is influenced

by his/her environment, when happiness is dependent on externals. The latter four are

higher states of life because they are achieved by deliberate effort and in turn we can be

the ones who influence our environment, as opposed to being influenced by it. Briefly,

Hell is state of suffering, despair and destruction. Hunger is a state of insatiable desire

where we are at the mercy of our cravings. Animality is a state ruled by instinct rather

than reason or moral sense. We take advantage of those weaker and cower to those

stronger. Anger is a state where our ego emerges, but it is selfish and greedy, never

thinking of others. Humanity is a flat, passive state of life, one quickly drawn back into the lower four states. Heaven is a state of intense joy, but is totally vulnerable to any changes in the environment. The next two, Learning and Realization, arise when we recognize the impermanence of the lower six worlds. In these states we seek the truth – through the teachings of others or our own perceptions, respectively. Bodhisattva is the state of life where we seek enlightenment not only for ourselves, but for others. Buddhahood is a dynamic state characterized by infinite compassion and boundless wisdom (World Tribune Press, 1998).

The principle of the mutual possession of the Ten Worlds expresses that each of the Ten Worlds possess all ten within itself. For example, someone in the state of Hell in one moment of time can manifest Hell again the next moment, or any of the other nine worlds the next moment. This implies that a person in any state of life can manifest the state of Buddhahood the very next moment. It also indicates that Buddhahood is not something outside of our lives, but is inherent in us (World Tribune Press, 1998).

The ten factors are patterns of existence common to all phenomena in any of the Ten Worlds. While the Ten Worlds describe the different states of life a person can manifest, the ten factors describe what and how they affect our lives. The factors are Appearance, Nature, Entity, Power, Influence, Internal Cause, Relation, Latent Effect, Manifest Effect and Consistency from Beginning to End. Appearance refers to the way we look and our bodies. Nature refers to our inherent nature or disposition. Entity is that which connects our appearance and nature. Power is our inherent strength. For example life in the world of Hell has the power to destroy and life in the world of Bodhisattva has

the power to relieve others' sufferings. Influence refers to the action produced when

Power is exerted, whether good or evil. Internal cause are latent causes, Relation refers

to either internal or external conditions that trigger an effect to a latent cause. Latent

effect refers to the effect from an internal cause that has been activated. An example

would be Anger that emerges from within after being hit. Manifest effect is the tangible

result from a latent effect. Consistency from beginning to end indicates that any of the

other nine factors will all indicate the same life state, regardless of which factor you are

looking at (Ikeda, 2003).

The Three Realms of Existence is the final component of Three Thousand Realms

in a single moment.

> A concept that views life from three different standpoints and explains the existence of individual lives in the real world. All three realms manifest the same one of the Ten Worlds at any given time.
>
> Realm of the Five Components: An analysis of the nature of a living entity in terms of how it responds to its surroundings.
>
> Realm of Living Beings: The individual living being, formed by the temporary union of the five components, who manifests or experiences any of the Ten Worlds. Also the collective body of individuals who interact with one another.
>
> Realm of the Environment: The place or land where living beings dwell and carry out life activities (Ikeda, 2003, p. 132).

This concept of Ichinen Sanzen describes how life changes from moment to

moment and how a person can be the one to influence the environment, rather than be

influenced by it. It is a lifelong process though; not a state achieved and never changed.

There is no age limit on being able to change your life and while it is clear having a

theoretical understanding of how to change your life helps, the fact that a person can go

from Hell to Buddhahood in a single moment implies a theoretical understanding is not required (Ikeda, 2003).

The Oneness of Mentor And Disciple

Ikeda states,

> The oneness of mentor and disciple… is the quintessence of the transmission of Buddhism. The drama of the oneness of mentor and disciple [is one] in which there is a mutual resonance and response between the Buddha's resolve to save all living things and the resolve of the disciple who seeks to embody and propagate the Buddha's teaching (Ikeda, Saito, Endo, Suda, 2000, p. 74).

In *Waking the Buddha: How the Most Dynamic And Empowering Movement in History is Changing Our Concept of Religion* Clark Strand (2014), a leading American Buddhist and Buddhist scholar who does not practice Nichiren Buddhism, helps explain the nuances of the Nichiren Buddhist concept of mentor and disciple. "What is unique about the mentor-disciple relationship in the Soka Gakkai is the way it functions to empower members at every level of the organization, instead of just at the top" (Clark, 2014, p. 115). The embodiment of mentor and disciple involves a mutual and human relationship that defies a top-down hierarchical implication, based on actual experience rather than only theoretical doctrine. Clark clarifies this view explains why the oneness of the mentor and disciple relationship "hasn't degenerated into mere guru-worship in the Soka Gakkai… In the Soka Gakkai [it] is fundamentally empowering and life-enhancing for the disciple" (Clark, 2014, p. 129).

Life's Unlimited Potential

Integral to understanding the concept of absolute happiness in Nichiren Buddhism is the belief that each human being is born with unlimited potential. Contrary to other religious or social beliefs about human burden or possibility at birth—original sin, fate,

or inherent good—Ikeda describes Nichiren Buddhism's unique understanding of life. The prospect for both best and worst of humanity exists at birth, the unlimited potential and the fundamental darkness of the human being (Ikeda, 2003). The unlimited potential represents the full expression of hope, courage, confidence, joy, and compassion of a person who surmounts their deepest problems (World Tribune Press, 2007) while the fundamental darkness represents the lack of belief in the dignity of human life as manifested in the most base nature of humans (Ikeda, 2007). Based on Nichiren's writings, Ikeda teaches that the practice of chanting Nam-Myoho-Renge-Kyo is the "process whereby [humanity's unlimited potential] can be developed" (Ikeda, 2003, p. 1).

Other Values and Beliefs

Other Buddhist beliefs and values that may be relevant in understanding a Soka school's identity and integrity include the concepts of reincarnation, karma, taking full responsibility for one's life, hope, courage, and confidence. Reincarnation refers to the belief that one's eternal life is like an infinitely large book, and each chapter represents one lifetime, in other words each person has multiple lives that continue in a cycle of birth, life, death, and ku—the stage between death and life. Karma is predicated upon this belief, that the accumulation of causes and their effects build up not just in one lifetime but over the course of many. Thus every person—adult or child—is coming to life and each relationship with a storehouse of karma that does not predetermine what will happen, but that does influence how individuals behave. Taking full responsibility for one's life is based on the belief that Buddhahood exists throughout the universe, but not outside of the individual; there is not a higher power. This ownership empowers the

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practitioner because they are not at the mercy of something beyond their control. Rather the teachings encourage each person to bring forth their full potential and transform their life, and that ultimately they are the only ones who can do. Through the earnest seeking of their mentor (practitioners often refer to Nichiren Daishonin or Daisaku Ikeda as their life mentor) SGI members strive in their human revolution, the inner transformation of their life condition. Through chanting Nam-Myoho-Renge-Kyo and developing hope, courage, and confidence practitioners strive to become absolutely happy (Soka Gakkai International-USA, 2013).

Ikeda's Thoughts on Education

Daisaku Ikeda has been a prolific writer on education. His work is often focused on education in Japan, but many of these ideas can be applied in the United States. *Soka Education*, a compilation of Ikeda's writings on education based on the Buddhist principles of humanism, covers everything from the purpose of education to the role of government, society, parents and teachers in education (Ikeda, 2001).

Ikeda's purpose of education takes into account all constituents and influences. In addition to the curriculum and methods, Ikeda considers the role of the government, society, and families in education, and how teachers interact with individuals in each of these spheres. Ikeda poses this question and declares that "education should encourage youth to realize their precious potential and to display their unique individuality with enthusiasm and vigor. Furthermore, education should teach youth to uphold the sanctity of life – for both self and others – so that they may create supreme value in their own lives as well as for society." (Ikeda, 2001, p. xi). Fundamentally, this focus on the

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happiness of the learner comes from Buddhism. "Nichiren elucidated the inherent dignity of life shared by all people. He adamantly believed that humanity as a whole can transcend all differences and attain an unshakeable state of happiness" (Ikeda, 2001, p. xii). In today's world, this means to become a global citizen, a person with wisdom, courage and compassion with these capacities developed by an education that includes peace education, environmental, and developmental education (for developing a humanistic society), and human rights education (Ikeda, 2001).

In describing the role of government in education, Ikeda is influenced by the mentor, Tsunesaburo Makiguchi, of his mentor, Josei Toda. One of Makiguchi's greatest concerns had to do with Japanese governmental interference in education pre WWII, which included preferential treatment for the children of certain families and appointments of administration based on political favors and forced indoctrination of the students into state beliefs. To address these concerns Ikeda, like Makiguchi, calls for reforms. On a broad scale Ikeda envisions a United Nations of Education and a separation of powers that would give education the same independence as the executive, legislative and judicial branches of government. Ikeda is convinced this will allow for more creativity and ingenuity on the part of educators and will give administrators the autonomy needed to address the needs of their students. He is a strong supporter of limiting uniform standards and feels it is important to try different methods. Additionally, and maybe in connection with the idea of a UN of Education, he proposes a world summit of educators (Ikeda, 2001).

Regarding the role of society in education Ikeda is clear that the educational system and schools are nothing but a microcosm of society. The ills of a school are symptoms of the ills of society, and while these ills cannot be ignored in school, the true work must come in a transformation of society that creates an environment for healthy schools. He advocates for providing empathy and reassurance to children, and conveying confidence to them that someone believes in him or her. Ikeda emphasizes the need for adults to have a self-reflective attitude and an understanding that young people may not accept traditional values as they are. Through interactions with other human beings teachers and students become more human (Ikeda, 2001).

Parents too, must become involved. They must become active partners in their children's education. Parents should expose their children to literature and read to them and with them. He also says that the cornerstone of education is a "mother's capacity to believe in her children, to support them and inspire in them a sense of confidence" (Ikeda, 2001, p. 188).

Ikeda's charge for teachers is also strong. He repeatedly calls for teachers to behave as human beings rather than "higher authorities." He uses examples such as being public servants, rather than someone sitting on a royal throne; or calling on teachers to be partners rather than paragons. He also uses Socrates' metaphor of the educator as a midwife, and Friedrich Wilhelm August Frobel's metaphor of the gardener. He encourages teachers to focus on guiding the students' own process of learning and being diligent in their efforts to deepen their understanding of how learning occurs. He encourages teachers to continue their own education in the field through life experience,

formal classes, getting feedback on their own teaching and observing other teachers in the classroom. Most of all, teachers must work on themselves. They must follow a path of continuous learning and personal growth. They must develop a positive attitude and have a glowing, appealing personality to cultivate others. It is the "fervent involvement of the teacher [that] is precisely what gets the student involved" (Ikeda, 2001, p. 148). Teachers need to be sincere and be able to install confidence and trust in their students. They should create a joyful environment, one where they see their students as individuals, each one bringing their own unique character as do the cherry, plum, apple, apricot blossoms. If this is truly what is in one's heart, it is with the utmost respect that teachers will naturally speak (Ikeda, 2001).

Regarding educational practices, including curriculum and methods, Ikeda reminds others that he is not an educator, nor an expert on child development. He says that there is no one way that will serve everyone, that the student must come first, the student is more important than the method. First, there needs to be a change in focus from factual knowledge alone to development of intellect and wisdom because it is import to develop human beings who can think for themselves and live a happy life in the face of adversity and the multitude of challenges in life. Furthermore, education should be closely connected in practice with actual social life to transform unconscious living into fully conscious participation in the life of society. It is important to develop human beings who can think for themselves and create a peaceful world. Ikeda naturally mentions Makiguchi's emphasis on practical experiences for the learner rather than imposed views from above - education based on bonds between humans beings and

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between human beings and the natural world around them, not only human beings and computers, for no technology can make up for what a human being can bring. At the university level he supports an end to the tight demarcations among departments, proposing an organic interdisciplinary approach instead, one that can also be adopted in other levels of education, including elementary. He also emphasizes exposure to literature and the arts and foreign language skills in elementary schools. By this he does not mean to just bring forward junior high classes to younger grades, but to bring conversational skills in an enjoyable environment that also deepens understanding of culture. Last, but not least, he strongly believes in transforming violence. This does not mean using violence to stop violence, but using courage, compassion and wisdom to stop violence. These ideas are aspects of the beauty, benefit and goodness Makiguchi emphasizes (Ikeda, 2001).

Appendix G1: University for the Creation of Value Identity and Integrity

There are 3 principles, 3 strands of care. These are the program identity, represented by the warp of a tapestry. The are 6 aspects to the school ecology. These are the program integrity, represented by the weft of the tapestry.

Principles ➜ Aspects of the school ecology ↓	Care for the student	Care for the world	Care for each other
founder	A student mentor	founder as Buddhist..	A life mentor
Dean	Fierce protector..	Raising global ldrs	Caring for colleagues
Staff	Disciples	For what purpose..	Yearning for colleaugues…
Students	Building close-knit..	Finding their mission	
Faculty	Student centered...	Meaning of global..	
University	Structural caring	Cultivating world cit..	

Appendix G2: City Waldorf School Identity and Integrity

There are 6 principles inspired by anthroposophy. These are the program identity, represented by the foundation of the felted mural.
There are 3 aspects to the school ecology. These are the program integrity, represented by the various scenes on the mural.

Principles ➔ Aspects of the school ecology ⬇	Valuing human relationships	The social mission of Waldorf education	Honoring the spiritual aspect of life	Respecting freedom in teaching	Leading collaboratively	Phases of child development inform the educational program	Phases of child development inform the educational program	Phases of child development inform the educational program
Social mission of education	Cultivating community	Taming the dragon within						
Structural integrity			Spirit before matter	Faculty led pedagogy	The circle of collaborative spiritual leadership			
Compre-hensive education program						The beauty of Mother Holle	The goodness of Paul Plus, Max Multiply, Dominique Divide, and Miguel Minus	The truth of medieval history

Appendix G3: Kingdoms of Nature School Identity and Integrity

There are 6 principles inspired by spiritual science. These are the program identity, represented by dramatic elements. There are 4 aspects to the school ecology. These are the program integrity, represented by the theatre production elements.

Principles ➜ Aspects of the school ecology ⬇	Geographical insights inform the school ecology	Students are contributing members of society	Continued development of each community member	Transformational and reciprocal relationships are the basis of teaching	Image of the human being as the basis of learning—3 planes of space, 12 senses, 7 life processes	Importance of the critic for renewal
Directing the theatre	Cuppa Tea/ Directing the intentions					
Producing the play	A walk through Smithy Bog	The holiday party	Development and transformation		Producing a vision and values for leaders	Research infrastructure
Coaching the actors	The first four principles				Image of the human being	