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## Editorial

### **Bo Dahlin & Axel Föllner-Mancini**

The first number of RoSE seems to have been very well received. We have had letters of appreciation from all over the world, and to all those who wrote we extend our heartfelt thanks. At the same time we see this as a challenge to develop the journal further. A step in this direction has already been taken, in that the cooperation between the two carrying institutions (Alanus University of Arts and Social Sciences, Germany and the Rudolf Steiner University College, Norway) has been placed on a clearer footing, with a further expansion of both staff and technical backup. We have also managed to increase the number of scientific advisors on the Editorial Board. The new members will be introduced on the RoSE website in January.

This second number also observes our distinction between basic research and empirical studies. The first article (by Jost Schieren), taking its lead from Steiner's comprehensive account of the nature of the human organism, is concerned with how children understand, and what the insights thus gained mean for classroom practice.

In part II of his article, Wilfried Sommer pursues the question of how science teaching in the upper school can be designed in such a way that it addresses not only the intellect, but the student as a whole person.

Next Johannes Kiersch takes a look at Steiner's lectures for teachers (dealing with the esoteric basis of human development) from an unaccustomed perspective. He suggests that Steiner's deliberations should be approached in a meditative way, as symbols in the deepest sense of the word, thereby laying the basis for the emergence of living concepts; i.e. concepts that can grow and change as experience deepens, concepts that are not rigidly defined in abstract terms, but malleable, flexible and therefore adaptable to the complexities of life.

Then, continuing this theme, we have a paper (by Martyn P. Rawson) proposing that meditation or contemplative enquiry should be included in the professional development of teachers, thereby enhancing "the community of practice" of Steiner school teachers.

Johannes Wagemann's article is basic research in the literal sense. It entails a thorough treatment of the relation between the brain and consciousness, both from a brain science and a phenomenological point of view, trying to clarify what are the pertinent questions to be asked in this field.

Barbara Kolarik takes us back into the empirical realm with a study which takes up a pet topic of psychological research: what is the basis of subjectively meaningful sentience, and how does it relate to both positive personal experiences and individual crises? She finishes by pointing out the implications this might have for education.

The study by Axel Föllner-Mancini, Peter Heusser & Arndt Büssing compares attitudes to spiritual values among public, Waldorf and Catholic schools. The finding is that the school type seems to have little bearing on what attitudes students develop in this field. It is rather the individual construction of experience that is important, not the educational system of the school. Perhaps this is an indication of the ongoing individualisation of experience in western cultures?

A further paper (by Jennifer M. Gidley) looks at how Steiner education, with its emphasis on will and imagination, may develop more positive attitudes towards the future among its students. It was found that although Steiner students, like mainstream students, have grave concerns about the future of humanity and the earth, they were not as disempowered by these feelings but demonstrated a strong will to work for a better future.

Under the heading, Review Articles, stands the first part of Petra Böhle and Jürgen Peters' survey of empirical studies concerned with the practice of Waldorf education. With this the authors have fashioned a body of useful guidelines for professionals and interested lay people alike.

The whole thing is then rounded off by reviews of new books by Arthur Zajonc, Rolf Göppel and Alexandra Hoffend.