RoSE
Research on Steiner Education

**Volume 12 Number 2**
**pp. 1-12**
Hosted at www.rosejourn.com

# A Theory of Waldorf Teacher Education: Part 3. Learning knowledgeable action with purpose through learning-in-practice

**Martyn Rawson**

*National Tsing Hua University Taiwan, Plymouth University, Waldorflehrerseminar Kiel*

ABSTRACT. In this, the third in a series of related articles, learning-in-practice is explained as a process in which foundational dispositions acquired by teacher students are transformed into professional dispositions. A social practice account of professional learning in school settings analysed as communities of practice is outlined that describes three levels of participation; apprenticeship, guided apprenticeship and appropriation of practice. The related theory of sojourning in landscapes of practice is applied to account for learning during internships. Learning-in-practice is linked to learning knowing-in-practice and pedagogical tact. Learning-in-practice can lead to skilled artistry as knowledgeable action with purpose, a key teacher professional disposition. The paper is theoretical but draws on experiences with case studies in a teacher education seminar to illustrate the process being discussed.

*Keywords*: Waldorf teacher education: learning in landscapes of practice, knowledgeable action with purpose

ABSTRAKT. In diesem dritten Artikel einer zusammenhängenden Reihe wird das Lernen in der Praxis im als ein Prozess erklärt, in dem grundlegende Dispositionen bei angehenden Lehrkräften in professionelle Dispositionen umgewandelt werden. Es wird eine Darstellung der sozialen Praxis des beruflichen Lernens in schulischen Einrichtungen, die als Praxisgemeinschaften analysiert werden, skizziert, die drei Ebenen der Beteiligung beschreibt: die Lehre, die angeleitete Lehre und die Aneignung der Praxis. Die damit verbundene Theorie des Aufenthalts in Praxislandschaften wird angewandt, um das Lernen während Praktika zu erklären. Das Lernen in der Praxis wird mit dem Kennenlernen von Erkennen-in-der Praxis und dem pädagogischem Taktgefühl verknüpft. Lernen in der Praxis kann zu qualifizierter Fähigkeit als Erkentnis-geleitetes, zielgerichtetes Handeln führen, einer der wichtigen beruflichen Disposition von Lehrkräften. Der Beitrag ist theoretisch, stützt sich aber auf Erfahrungen mit Fallstudien in einem Seminar für Lehrkräfte, um den diskutierten Prozess zu veranschaulichen.

## Introduction

In several previous papers (Rawson, 2020 a & b, 2021a, 2022), I have outlined a theory of Waldorf teacher education that is based on an initial phase of study and artistic practice during which foundational dispositions, values, beliefs and aspirations related to Waldorf pedagogy (understood as the relationship between teaching and learning) are acquired, followed by a second phase of learning in practice during internships as a preparation for teaching, in the course of which the foundational dispositions begin to transform into professional dispositions. This process is continued through ongoing teacher learning.

In the first phase, usually undertaken in a part-time or full-time teacher education course, foundational dispositions (Fonseca-Chacana, 2019), teacher beliefs and values (Biesta, et al, 2015) are learned through the following processes that taken together comprise a process of transformational learning and biographical

orientation leading to sustainable capacity change, teacher agency and stable teacher identities. The teacher student;

1. has rich new experiences through studying Steiner's Foundations (Steiner's pedagogical anthropology) that interrupt and challenge existing understandings,
2. learns new ways of seeing through artistic exercises,
3. has unconscious resonance experiences during phases of 'forgetting', when the 'river of consciousness' flows underground (Sachs, 2017).
4. engages in hermeneutic processes of recalling, reconstructing, making sense, making meaning, forming concepts,
5. practices contemplative meditation and contemplative writing,
6. becomes pedagogically knowledgeable through study, simulation and role play,
7. makes a biographical commitment to becoming a Waldorf teacher.

In this paper I outline the second stage of the process involving learning-in-practice leading to. In the second phase of teacher education which is located in practice the foundational dispositions, teacher beliefs and values and general pedagogical knowledge and pedagogical content knowledge (Shulman, 1987, 1998) are transformed in practice into professional dispositions, including knowledgeable action with purpose, which closely aligns with knowing-in-practice (Kelly, 2006) and pedagogical tact (van Manen, 1991, 2008). The text distinguishes between *teacher students* whose primary field of learning is in a teacher education institution and *novice teachers* once the field of learning moves to school, though what matters is how the individual positions herself, not the external facts, such as the amount of time spent in each field.

## Learning-in-practice: how and why?

People learn in social practices as they move from being peripheral novices to full-membership and expertise (Lave and Wenger, 1991). At the same time people shape and form the practices they participate in; indeed learning is the process by which practices evolve and change. As Lave and Wenger state, "learning is not merely situated in practice- as if it were some independently reifiable process that just happened to be located somewhere; learning is an integral part of generative social practice in the lived-in world" (1991, 35). Following Wenger (1998), learning as participation in a community of practice involves the generation of identities (learning as becoming), meaning (learning as experience), practice (learning as doing) and learning as a sense of belonging. Thus learning can be understood as changing participation in communities of practice. Institutions such as schools have a culture of learning (Hodkinson, et al, 2007). A culture in this sense is constituted by the actions, words, dispositions and interpretations of the participants who share a set of practices. This is not a one-way process; "cultures are produced, changed and reproduced by individuals, just as much as individuals are produced, changed and reproduced by cultures" (ibid, 419). Learning to be a teacher involves an interplay between the constraints and affordances of a given practice and its learning culture. As Hodkinson *et al* note, one of the key questions that a learning culture approach raises is "what forms of learning are made possible within a particular learning culture?" (ibid, 419).

Another factor shaping the professional learning process is the influence of the embodied dispositions and expectations that teacher students bring with them into teacher education. Many Waldorf teacher students, for example, bring high expectations about what it means to be a Waldorf teacher and they may be disappointed with themselves and others when they actually start teaching. However, as they begin to learn new identities within the learning culture they are embedded in, their experiences may change over time as their participation changes and how they are positioned by other people such as other teachers, students and parents. Novice teachers have to quickly construct stable and coherent professional identities and this is influenced by their own and others' expectations and by role models as they make the journey from novice

to expert within their field of practice. Therefore it is important that novice teachers have learned reflective practices and in particular narrative learning (Goodson, et 2010).

Korthagen has argued that much teacher behavior in the classroom is un-reflected and immediate and is based on what he calls gestalts, which are an "experiential mind-body system" (2010, 101) of processing and responding to information quickly to which people have become disposed. In other words, people react in the moment out of embodied patterns of behavior in response to a rapid assessment of the situation. These gestalts or dispositions can pre-date teacher education, being based on earlier experiences in the subject's own education and new ones may overlay these, learning during teacher education.

In the community of practice that is the teacher education process (i.e. in a seminar) the teacher student learns dispositions that manifest as ways of seeing, attitudes and ways of thinking; what are referred to as habits of mind. These dispositions have not yet become the changed capacity that Illeris (2014) associates with transformed learning. Likewise, knowledge of pedagogy, as such, is of little use if it cannot be brought to bear meaningfully in pedagogical activities and it can only do this if it has become part of that person, in Korthagen's (2014) terms, it has become gestalt. It can only become gestalt through action in context. Thus the problem of transfer (see Lave, 2011) can be resolved; it is not knowledge learned in the seminar that is transferred into school, but rather, dispositions and habits of mind, that is, embodied ways of seeing, being and acting that enable the novice teacher in practice to *learn* to teach and in so doing transform these foundational dispositions into professional dispositions.

Learning-in-practice involves the following basic activities;

1. learning to know-in-practice (transforming general pedagogical knowledge),
2. developing teaching skills as knowledgeable action with purpose to a level of skilled artistry(see below),
3. developing pedagogical tact,
4. ongoing reflection,
5. practitioner research.

Loebell (2016, see also Loebell & Martzog, 2016) points out that the personality of the teacher is a key factor in Waldorf education. McNally and Oberski (2003,66) report on a study that sought children's views of what constitutes a good teacher; the report summed up, " a good teacher … is kind, is generous, keeps confidences, doesn't give up on you, stands up for you, tells the truth, is forgiving…". McNally and Oberski make the point that lists of teacher competences are useful but usually do not include such qualities, which are part of the whole person. They suggest that all good teachers also show the qualities common to good leaders, such as courage, dignity, integrity and generosity of spirit. Personality as a quality is an aspect of teacher virtuosity or practical wisdom (which I discuss below) and is based on knowledgeable skill, artistry, agency and identity, that is, what in this paper is described as knowledgeable action with purpose.

## Skilled artistry as knowledgeable action with purpose

Skill has been defined by Bransby & Rawson (2020) as knowledgeable action with purpose, on the grounds that all skilled activity requires relevant knowledge and that knowledge without the ability to apply it meaningfully is of limited value to practice, though it may help students pass certain exams. The term 'knowledgeable doer' is used in the field of nurse education to refer to a practitioner who can integrate theory and practice and suggests that knowing and doing need to be integrated (Thompson and Thompson, 2008). I have modified it slightly to apply it to teacher education, which has the task of enabling knowledgeable pedagogical action with purpose. It also comes close to Sennett's (2008) notion of craftsmanship (a term he retains in its gendered form) and to what Ingold (2000) calls skilled artistry. Both of these involve the enactment of knowledgeable skills, that is, the ability to apply knowledge of materials, tools, processes, contexts in the service of the real human needs. Skilled artistry means that the practitioner dwells in the real world, and is able to adjust their actions in a process of fine tuning to the actual situation, noticing and

responding to the constraints and affordances of the situation. As Ingold (2000) also points out, skilled artistry requires imagination, which itself is a kind of practice. Imagination involves the focused, exact and intentional shaping of mental images of what is possible, based on rich embodied experience in the lived-in world. Imagination is generative in that it brings forth meaningful and meaning-making practice. According to Ingold, "we do not have to think the world in order to live in it, but we do have to live in the world to think it" (cited in Ingold, 2000,418). Another way of saying this, is that there is no practice without theory.

Craft or skilled artistry is related to what Aristotle (2009) called poesis, the making of things, bringing things about that are useful and which involves the application of knowledge using one's powers of judgement, that is, not simply implementing recipes or delivering prescribed programmes. Aristotle distinguished between *poiesis* and *práxis*. *Poiesis* is making and doing things towards a particular end, and calls on *tekhne*, knowledge of materials, tools and contexts. Ingold (2011) informs us that *tekhne* is etymologically linked to the Sanskrit words *tasha* - a tool for cutting and shaping and *taksati*, meaning 'one who fashions' and is also related to the Latin *texere* to weave, thus implying an activity that does not merely impose form on matter from without but implies a "tactile and sensuous knowledge of line and surface that had guided practitioners through their varied and heterogenous materials, like wayfarers through terrain" (ibid, 211). Thus the skills that *poiesis* require are literally hands-on and involve finding one's way through the landscape or situation.

As Biesta (2019, 2020) has argued, though much of teaching involves exactly these skills, there is a dimension that involves precisely what *poiesis* is not, namely *práxis*, which is doing things that are conducive to the good life and which are an end in themselves. Pedagogical skilled artistry is knowledgeable and purposeful action but its purpose is directed towards the well-being and good of the child, rather than meeting measurable learning outcomes. *Práxis* requires a form of judgement- *phronesis*- usually translated as practical wisdom or practical knowing- that is not based on rules. As Nussbaum points out, with the notion of *práxis* Aristotle established the status of an important form of knowledge, "a science of the particular and contingent that inhabits the human world and doesn't attempt to rise above it" (Nussbaum, 1986, 315). *Phronesis* is the form of knowledge that belongs to *práxis*. It is non-inferential and non-deductive and does not imply universals;

> it must be flexible, ready for surprise and suitable for improvisation…it has to do with mutability, indeterminacy and particulars…yet [it] counts as legitimate…knowledge that allows the pursuit of happiness…and the achievement of a 'complete life'" (Nicolini, 2012, 27).

Practical wisdom means "figuring out the right way to do the right thing in a particular circumstance, with a particular person, at a particular time" (Schwartz & Sharpe, 2010, 5-6). Practical wisdom, according to Aristotle and translated into contemporary terms, is based on a set of virtues or 'excellences', including according to Schwartz & Sharpe, perseverance, integrity, open-mindedness, thoroughness and kindness. The practical wisdom that teachers need in classroom practice requires ongoing pragmatic and wise judgements in situ and this is not only a matter of techniques and knowledge but is a "moral skill- a skill that enables us to discern how to treat people in our everyday social activities. So practical wisdom combines will with skill"(ibid, 8). Skill without will, these authors suggest, "can lead to ruthless manipulation, to serve one's own interests, not theirs"(ibid). They suggest that practical wisdom is learned through experience in practice, though experience guided both by embodied beliefs and values and institutional culture.

Teachers undoubtedly need *poiesis* and the *tekhne* -like knowledge of learning processes, teaching and assessment methods but they also need to be disposed to practical wisdom, doing the right things for the common good at the right moment in the right way. Doing the pedagogical good is therefore rather a quality of *práxis* than of *poiesis*, but both are needed.

This offers us an important insight into working with Waldorf theory. The ideas belonging to Steiner's foundational pedagogical anthropology rarely lend themselves to direct application in practice as method or content and indeed that is not their intention. Just as *phronesis* is not based on universal laws, teaching is not based on essentialized notions of child development or curriculum, but rather is enacted in the situation based on a reading of the context and responding to pedagogical intuition. However, pedagogical practice is above embedded in a community of practice, a tradition of historically grown practices, it is not usually

created anew in the situation, or at least innovation is within a given context. This is why Rawson (2019, 2021a) has developed a set of generative principles as a basis for generating practice and curriculum. A generative principle is a heuristic model that has implication for practice in a general sense. For example, one generative principle is that learning is a rhythmical process involving forgetting and recalling, and that it generally comprises a sequence of processes (Rawson, 2018). I can apply this principle to shape my pedagogical practice in the classroom in varying ways with different age groups and in different subjects. Drawing on such generative principles, lesson planning is a process- a wayfaring- of finding a balance between all the existing factors with the overall aim of creating conditions for well-being in the form of healthy development. Having generative principles counter the tendency to do what works in pedagogy or to standardize how things should be done, not least because in any given situation a range of principles apply that have to be balanced.

Aristotle believed that practical wisdom should serve a telos, a direction towards meaningful purpose. Applied to Waldorf practice we can say that knowledgeable action with purpose- the purpose being human flourishing- based on practical wisdom serves the well-being of the children.

## Apprenticeship and appropriation

Waldorf teacher education with the aim of equipping people to become teachers is incomplete if it is only located in some form of higher education/ seminar setting. Without prolonged exposure to practice in schools, there is a high risk, in my judgement, that new teachers (and pupils) would find the transition to practice difficult. The question is; how does this second part of becoming a teacher actually work?

The theory of learning as participation in social practice (Lave and Wenger, 1991, Rogoff, 1995, Wenger, 1998) offers important insights into how novice teachers learn in school practice. Rogoff (1995) has identified three levels of activity in the learning process described by three metaphors, apprenticeship, guided participation and appropriation of practice. Using this model we can analyze the situation of teachers students/ novice teachers during their internships. The first metaphor is apprenticeship, which (applied to a Waldorf setting) describes the way in which novices are allowed to participate in arrangements that are organized by the school to encourage responsible participation. Indeed as McNally and Oberski (2003) have noted, probably the most important factor in the induction of novice teachers is that they feel welcomed and individually supported.

The second metaphor is guided participation which involves active communication and social interaction as well as coordinated efforts to enhance the participation (e.g. novice teachers are given a mentor who has regular meetings and discussions with the novice, novices are asked to make specific observations, relations develop not only face-to face, but side-by-side as the novice is included in daily classroom activities and the novice receives guidance and feedback). At this level of participation the meaning of shared endeavours is constructed and articulated. Apprenticeship already requires a willingness and generosity on the part of the experienced members to allow the novice to participate. Guided participation means that the practice actively takes account of the needs of the novice whilst judging how much tolerance the children and students can be called upon, since their constructive participation is also required. Generally if students understand why the student teachers/novice teachers are there, they are very cooperative and supportive partners in the process. Participation has to be allowed and wished for (hence legitimate), sufficiently scaffolded so that all involved are protected, yet enough space has to be given for mistakes to be made from which all involved can learn, and there is sufficient communication that the process can be reflected on.

The third metaphor is participatory appropriation which describes how novice teachers are changed through their participation, becoming more prepared for full participation. In particular the novices transform their understanding of the activities and they are increasingly able to take responsibility for them. Rogoff refers to this as a process of becoming rather than one of acquisition. As Dewey puts it;

> If the living, experiencing being is an intimate participant in the activities of the world to which it belongs, then knowledge is a mode of participation, valuable in the degree in which it is effective. It cannot be the idle view of an unconcerned spectator (1916, 393, cited in Rogoff, 1995).

Rogoff's account of her use of the word appropriation is interesting and important. She explains that she prefers appropriation to internalization, especially if it implies the import of concepts across boundaries from external to internal. Berger and Luckmann's (1966) account of the process describes how knowledge arises as a by-product of human activity in the world (externalization). What start as tacit understandings among participants becomes reified or objectified when people communicate about it, often over time and space. The final step is when people learn this knowledge who were not present when it was created, but apply it in their own ways. This is how language is learned and how it evolves. Once someone knows a word or understands some knowledge, she can modify it and adapt it to her needs and situation. Bakhtin (1981) makes the point that once language is appropriated, it partly retains what others intended and partly adapts to a new usage. The modification in the original practice also occurs because of the 'stretching' necessary to accommodate the views and experiences of others in dialogue.

So appropriation of practice is therefore a process in which both the practice and the person are changed when the person uses it in another context. Appropriation is therefore a process of transformation and involves not only acting but efforts to understand and put the idea into one's own words. Furthermore, this understanding of appropriation means that the whole person is changed. The person's previous embodied experience plays into the present action, not simply as stored memory, because the present is the outcome of the past and contributes to the future as it emerges. The transformation has a direction, a telos, which is initially fuller participation but can become increasingly creative as the person intentionally wishes to bring about change motivated by a vision of what could be better. This article is a form of appropriation of ideas about Waldorf education that I have adapted, modified to other circumstances and expressed in my own words, thus changing the original ideas (which may worry some members of the Waldorf community). Thus appropriation is developmental, transformative and transactional.

None of these metaphors for the process of learning to be a teacher involve apprentices merely observing 'masters' at work and imitating them. Master classes, as offered by musicians, are only useful if the observers are already quite experienced and competent. The practice of putting student teachers in with highly experienced teachers is ambivalent. If the learning community of the class is very focused on the teacher and their style of teaching, the novice can only realistically be expected mimic the teacher when given the opportunity to take over parts or all of the lesson. The assumption is the novice has to do it like Mr X or Mrs W. My experience is that side-by-side shared teaching in which there is joint preparation and the more experienced partner offers advice on reading the situation but also steps back to make space for their partner, is far more effective from the point of view of novice teachers finding their teacher identity and developing skills.

## Sojourning in landscapes of practice

Etienne Wenger (Wenger-Trayner & Wenger-Trayner, 2014) has expanded his notion of communities of practice to landscapes of practice to focus on the overlapping nature of learning spaces and the boundary learning that occurs in transitions between them and their differing trajectories of participation. Building on this perspective Fenton-O'Creevy, et al (2014) have identified the notion of sojourning in landscapes of practice in the context of nursing students at the workplace-academic boundary. Wenger (1998) had already introduced the notion of marginal participation to describe the situation of people who for some reason are prevented from full participation in a community of practice. Marginalization may not be due to exclusion but may be intended, for example, in the case of students during internships.

Teacher students usually do not have the intention of becoming full participants in the particular school they are doing their internship in, or at least that is not the primary intention. Fenton-O'Creevy and colleagues distinguish between two forms of peripheral participation in terms of high or low levels

of participation using the metaphors *tourists* and *sojourners*. Tourists' level of participation remain at the apprentice level, they do not get inwardly involved and the process of appropriation is minimal. Sojourners on the other hand, get fully involved to the extent that it has implications for their identity.

> The sojourner, unlike the tourist, is involved in identity work. This work though is not aimed at assimilation within the community but at accommodation to the practices of that community and regime of competence in order to function effectively within and beyond the community…we do not, though, regard this sojourner status as a problem to be overcome. Rather it represents a profound opportunity for learning (Fenton-O'Creevy et al 2014, 45).

The core task for the teacher student (perhaps still tourists) and novice teacher (now sojourners) is to maintain a continuous and resilient experience of self as they cross the boundaries between the academic /seminar environment and the school. Studies of how resilience develops in the teaching profession (e.g. Gu & Day, 2011, Day & Kingston, 2008) have theorized resilience as the capacity to balance identities across different landscapes of practice, for example between their personal lives outside of school, their situated school lives and their professional lives (which includes their wider values, beliefs and dispositions relating to education). Being able to move between these landscapes of practice involves having multiple identities. An example may make this point clearer. If the novice teacher/teacher student during an internship experiences practice in the school as contradicting her expectations, beliefs and values that she learned in the seminar or brought with her from her previous experiences, this may create a tension, which has to be resolved. She has to choose whether to keep quiet and do as her mentor directs or whether to raise the issue either with the mentor or with her course leaders in the seminar. Or she can keep the whole thing to herself, which may generate uncertainty, doubt, frustration, or even lead to breaking off the internship. One student in my institution reported in a community circle reflection (a review process based on Scharmer's (2016) Theory U approach):

> I was shocked at the way the teacher addressed the children, he was impatient, overbearing and authoritarian. I felt intimidated. In our discussions, he blamed the children and the parents, the effect of media and so on. He advised me to stamp down quickly on noisy behavior. I couldn't believe it. I thought Waldorf teachers would use non-violent communication methods and would be a loved authority.

A tentative discussion with the mentor in question offered a somewhat different and nuanced view. His view was that the teacher student was naïve and being over-sensitive, that the class 6 students were indeed a handful but that their relationship to the teacher was basically sound and that they generally responded well, even if he had to raise his voice sometime, just to break through. Clearly, the perspectives differed. The positive outcome in that situation was achieved through a frank exchange of views between the teacher mentor and teacher student, involving recognition on both sides. As in cases cited by Fenton-O'Creevy and colleagues, resilience develops when sojourners actively engage with difficult challenges and when space is available for discussion, perhaps even mediated by someone from the teacher education side.

In another situation, a teacher student/novice teacher presented a case study in a community circle, conducted during a brief period back in the seminar for de-briefing and reflection, in which a teacher sent a child out of a lesson to stand outside the door because of her behavior. The teacher student was shocked by this exclusion and was also shocked that the teacher seemed to think this was a necessary and normal procedure, but she also had no better solution. In the course of the circle reflection, other teacher students mirrored the situation back and then offered suggestions as to how one could perhaps both prevent such situations from occurring and what could be done if exclusion seemed the only option under the circumstances, in order that other children have the opportunity to learn, since the behavior was disrupting the whole class. The case-bringer said at the end of the circle that she felt encouraged and helped by the process and by the helpful suggestions she was given. Thus the case study approach was seen as a resource that strengthened her resilience. In particular the community circle approach enabled the teacher student to deal with the emotions generated by the 'practice shock' in a fruitful way. Indeed many teacher students at first share experiences of shock, frustration, confusion and anxiety and the mutual support is often experienced as very helpful.

The teacher students are able to talk about the disjunction they feel between what they see as theory and practice and the periods back in the seminar (four times two week over the whole year) are often used to reiterate the theory, though this time through the lens of actual direct experience (Rawson, 2021b). This often leads to recognition of the value of the theory and sometimes to the recognition of ways in which theory has to be varied in practice. Learning through sojourning can have the effect that the teacher student/ novice teacher is so changed by the intense experiences in practice that she looks at the theory from quite a different position. The dispositions learned through engaging with the theory made it possible to recognize what was experienced in practice and then afterwards, from the new position of a sojourner returning to the 'home base' of the seminar, new understandings and new stances can develop. It is now time to turn to the methods of reflection that support this learning process.

## Knowing-in-practice

Teacher learning is the process by which novice teachers develop expertise (Kelly, 2006). Kelly applies Billet's (2001) construct of knowing-in-practice to describe the ability of a teacher to draw on embodied dispositions, knowledge-of practice and knowledge-for-practice and includes the situated perception of the shared expectations between teachers and students, noticing the salient affordances in the classroom setting and being able to act meaningfully and with purpose in the moment. Knowing-in-practice, Kelly adds,

> is also a constructive process from which those involved internalize their experience of participation. Indeed, it is the history of such internalized experiences which forms the basis of participants' subjective knowledge-in-practice, and which can be reflected upon and reified to contribute to their knowledge-of-practice (2006, 510).

Knowing-in-practice is, however, not the individualistic cognitive act of a single person but is distributed across the persons and artefacts in a given situation and forms the basis for negotiated activity between teachers and students, in which the teacher has a particular role as facilitator and mediator.

## Pedagogical tact

Closely related to knowing-in-practice is van Manen's (1991, 2008) notion of pedagogical tact, which he links to pathic knowing, pedagogical sensitivity and practical-knowing-in-action. Van Manen points out how important it is for students that teachers recognize their learning needs because this can give the student a positive sense of self. To do this, teachers need practical understanding and pedagogical sensitivity or tact (van Manen, 1991) to express recognition in an appropriate way. Van Manen's consideration of tact leads him to insights very similar to those of Kelly (2006) in regard to the problems of reflection as understood by Dewey (1933) and Schön (1987). In van Manen's view Dewey's approach involves too many stages of perplexity, conjectural anticipation, tentative interpretation, analysis of options. Van Manen (2008) questions the reality of Schön's thinking on one's feet or reflection-in-practice ("thinking about doing something while doing it", ibid, 7). He points to the frustration of the novice teacher who has trouble matching notions of reflective practitioners to her classroom reality and notes that "much teacher preparation remains stuck in the traditional epistemology of practice and the concept of the teacher as reflective practitioner and the knowledge-in-action model suffers from practical flaws as far as the interactive reality of the classroom is concerned"(2008, 10). He suggests that tact cannot be either reduced to knowledge or skill sets but rather has its own epistemological structure, namely "as a certain kind of acting; an active intentional consciousness of thoughtful human interaction" (ibid).

Tact is both a property of persons, a personal style, and it is an intersubjective, social, cultural and ethical phenomenon. It is fundamentally moral, van Manen suggests, because it serves the good of or the well-being of the pupil. Van Manen specifically draws on Gadamer's (2013) understanding of tact as a kind of self-formation, of *Bildung*, a process of being open to what otherness is, and therefore capable of being changed by it. Tact is a hermeneutic process that calls for an openness to alterity, perceptiveness, understanding and a feeling for right action in the moment. Pedagogical tact therefore, "involves the ability to immediately

see through the motives or cause and effect relations…consists of the ability to interpret the psychological and social significance of the features of [the student's] inner life…[and tact is] characterized by moral intuitiveness "(ibid, 16). He concludes that tact is an embodied property of the practical knowledge of practice. He suggests that the novice teacher learns this though observing and imitating master teachers, which is the same solution Biesta (2012) comes to in his discussion as to how teachers learn virtuosity, or practical wisdom. I have referred to my reservation about imitating masters above. Observation as part of guided apprenticeship may be helpful, but is no substitute for appropriation through immersion in practice.

According to the phenomenology of practice, "whereas theory 'thinks' the world, practice 'grasps' the world pathically "(Van Manen, 2008, 19). Tact calls for pathic knowledge based on personal, bodily presence, and perceptiveness to process and relationships. Thus pedagogical tact can only be learned in this way too. Pathic means the power of experience that resonates in the body and is relational and situational. He writes,

> on the one hand our actions are sedimented into habituations, routines, kinesthetic memories. We do things in response to the rituals of the situation in which we find ourselves. On the other hand, our actions are sensitive to the contingencies, novelties and expectancies of the world…the notion of pedagogical tact implies that qualities or virtues are the learned, internalized, situated and evoked pedagogical practices that are necessary for the human vocation of bringing up and educating children (2008, 20-21).

## Conclusion

In my previous articles it was argued that Waldorf teacher education aims to enable teacher students to learn dispositions through study and through artistic exercise. To use a metaphor, these seed dispositions sensitize the novice teacher to ways of seeing, thinking and acting that 'germinate' in practice into the capacities for pedagogical tact, knowing-in-practice and the kind of observation and reflection that supports practitioner research. Learning-in-practice assumes that the novice teachers have foundational dispositions, teacher beliefs and values related to Waldorf education, including being able to read pedagogical situations from the perspective of pedagogical anthropology and individual student learning needs and being able to adapt their general pedagogical knowledge to current situations. These foundational dispositions also predispose novice teachers to take an artistic approach to teaching. Through guided participation in practice through sojourning in internships, novice teachers can begin to appropriate teacher skills and ways of knowing and identities that enable them to teach and take responsibility for their teaching. Such experiences, understood and reified in various forms of scaffolded reflection- the theme of the fourth paper (2021c)- gradually form a basis for skilled artistry as knowledgeable action with purpose, which can be further developed through ongoing teacher learning (Kelly, 2006).

Elliott Eisner (2002) discusses how *phronesis* – practical wisdom in teaching- can be learned. One way he suggests is by teachers deliberating with each other, as Steiner (2007) imagined teachers would do in their weekly teachers' meetings, which he referred to as an ongoing living university. Teachers focus on particularities; they want to understand this child, how to teach that group or explain those phenomena. However, Eisner suggests, not even practical wisdom is sufficient to teach;

> the missing ingredient pertains to the crafting of action, to the rhetorical features of language, to the skill displayed in guiding interactions, to the selection and description of an apt example…Teaching profits from – no requires at its best -artistry. Artistry requires sensibility, imagination, technique and the ability to make judgements about the feel and significance of the particular…Good teaching depends on artistry and aesthetic consideration…it is more like playing jazz than following the score of a marching band. Knowing when to come in and take the lead, knowing when to bow out, knowing when to improvise are all aspects of teaching that follow no rule, they need to be felt (2002, 382).

One further key element in a Waldorf theory of teacher education- reflection- has been explored in the fourth paper (Rawson, 2021c).

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