DEVELOPING WALDORF TEACHERS: AN ANALYSIS OF THE PRACTICAL EFFECTS OF TEACHER TRAINING AND PROFESSIONAL DEVELOPMENT ON TEACHERS' SENSE OF SELF-EFFICACY AND PERSONAL TRANSFORMATION

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ABSTRACT

DEVELOPING WALDORF TEACHERS:
AN ANALYSIS OF THE PRACTICAL EFFECTS OF TEACHER TRAINING AND PROFESSIONAL DEVELOPMENT ON TEACHERS' SENSE OF SELF-EFFICACY AND PERSONAL TRANSFORMATION

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This mixed-methods study explores the concept of Pedagogical Instinct (PI) in Waldorf education by examining its relationship to the teacher's sense of self-efficacy and professional development. Connected to Rudolf Steiner's educational philosophy, PI refers to the intuitive and adaptive capacity of teachers to respond to students' individual needs, integrating technical skills, relational awareness, and ego development. Quantitative data from 168 survey respondents were analyzed to assess relationships between self-efficacy, PI, teacher training, and demographic variables. Qualitative data from 65 respondents to 9 open-ended questions provided insights into the lived experiences of Waldorf teachers in relation to PI. Findings revealed a strong correlation between PI and self-efficacy, with higher levels of both associated with completion of Waldorf teacher training and longer teaching experience. However, it was not possible to fully discriminate between effects of training versus length of experience.

Three key components of PI emerged: (1) mastery of technical skills, including pedagogy and curriculum; (2) relational awareness, enabling responsiveness to students; and (3) ego development, fostering equanimity and presence. The study highlights gaps in current Waldorf teacher training programs, particularly in preparing educators for classroom management, differentiation, and parent engagement. While Waldorf training emphasizes personal growth and anthroposophical study, practical skills and real-world application require greater emphasis.

The findings support integrating experiential learning, mentorship, and professional development tailored to individual teacher needs. Transformational learning theory and ego development principles provide a framework for fostering PI through reflective practices and sustained support. Professional development structures that prioritize collaboration, mentoring, and inner work can further enhance teacher growth.

This study has implications for teacher training, professional development, and broader educational practices. By cultivating PI, Waldorf educators can create holistic, relationship-centered classrooms that support students' academic and personal growth. Future research should refine quantitative measures of PI, explore its impact on student outcomes, and investigate barriers to teacher training. This dissertation is available in open access at AURA (https://aura.antioch.edu) and OhioLINK ETD Center (https:// etd.ohiolink.edu).

Keywords: Waldorf education, teacher training, professional development, self-efficacy, pedagogical instinct, grounded theory, mixed methods

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CHAPTER I: INTRODUCTION

Overview

Waldorf education has been rapidly growing, particularly in the public sector in the United States (Cairns, 2018). There is limited research comparing the content and methods of varying Waldorf teacher training programs or the effectiveness of their approaches. Timely and important questions for the future of Waldorf education arise from understanding the value of teacher training in preparing new educators for the realities of their experiences in the classroom (Friedlaender et al., 2015). Because Waldorf education is relationship-based, it holds the essence of who the teacher was as fundamental to pedagogical success. Determining how to best support the becoming of Waldorf teachers may be the most essential component to creating strong schools that serve children, families, and communities well.

Waldorf teachers do not just impart information or build skills and competencies; they are expected to ground their work in anthroposophical ideas related to the nature of the developing human being (Howard, 2024; Pewtherer, 1992; Steiner 1923). While this may not entirely change what they teach, it is expected to thoroughly change how they teach, inspiring them to aspire to be fully alive human beings in the journey towards spiritual fulfillment and holistic wisdom and creating a life capacity to be fully observant and responsive to the destiny and needs of the children before them (Howard, 2024; Pewtherer, 1992; Steiner 1923). This is a lofty goal. What enables teachers to even approximate this intended level of practice? How does Waldorf teacher education, either formal or informal at the school(s), support this transformation? Do teachers feel that their education and training developed capacities that can translate into a deep sense of efficacy in their personal ability to meet the needs of their students and the demands of Waldorf teaching?

Statement of Purpose

This study examines participant experiences of Waldorf teaching in relation to the development of "pedagogical instinct." In particular, it relates the ideal of "pedagogical instinct" to Waldorf teachers' sense of self-efficacy and their perception of the influence of teacher training in preparing them for work in contemporary public and private Waldorf classrooms. These experiences of Waldorf teacher development are analyzed within the context of Transformational Learning Theory. An explanatory sequential mixed-methods design is used, involving collecting data first and then explaining the quantitative results with in-depth qualitative data. Quantitative and qualitative data were collected using surveys of currently practicing Waldorf teachers. The first part of the surveys contained demographic and quantitative questions. The second qualitative phase included responses to open-ended questions to help explain the quantitative results. In this exploratory follow-up, the plan was to investigate teachers' perceptions and experiences of teaching, training, personal development, and self-efficacy as expressions of "pedagogical instinct."

Researcher's Relationship to Topic

I had worked for the past decade as the founder and Executive Director of a public Waldorf charter school in the United States. In this role, I hired new and experienced teachers, developed professional development, training, and mentoring experiences, and sought to support the development of a community of teachers. Within these experiences, I worked with individuals who possessed a wide array of skills, abilities, and backgrounds, and I witnessed varying capacities to respond to the demands of day-to-day teaching and the challenge of self-development in the role of Waldorf teacher. I saw many individuals respond positively to training and take up new skills and perspectives with ease, and I witnessed other positively

intentioned individuals unable to meet this challenge. In approaching this research, I believed that learning how to better support the development of teachers was the most essential task for Waldorf administrators and the Waldorf movement to maintain pedagogical integrity and meet the real needs of the children in our time.

In examining formal and informal practices that supported teacher development and transformation, my intention was to begin dialogue on more reflective practice within the Waldorf community. Many aspects of teacher training and faculty development are artifacts of the original teacher training led by Rudolf Steiner over one hundred years ago. They are traditions handed down from experienced teachers, with perhaps less experience in what supports adult development. In addition, as Waldorf schools in the United States continue to expand into the public sector and states required teacher licensure, the question of what should be added to this state-approved education or what is needed from Waldorf-specific training often emerge, as does the inverse recognition of gaps in traditional Waldorf teacher training, such as in the arena of special education. Old models of full-time Waldorf teacher training have become almost entirely obsolete over the past decade, and the question of what constitutes quality, accessible training in the future is ripe. However, without a practice of critical reflection on our practices, we might simply recreate the past forms.

My analysis of how teachers experience themselves in the classroom, their perceptions of personal growth, and their experience with training is the beginning of a deep examination of what really is supportive of the transformation and skill needed for this type of teaching to emerge and can help the larger Waldorf community join together as practitioners, hopefully giving space in which there can be better communication about and advocacy for approaches that set teachers up for success.

Research Questions

I hypothesized that there might be a significant difference between cohorts of teachers who participated in different Waldorf training programs or those who did or did not participate in Waldorf teacher training, in terms of their sense of efficacy in the classroom and relationship to "pedagogical instinct." Questions to be answered included:

- Is there a correlation between teachers' sense of self-efficacy and expressed relationship to pedagogical instinct?
- Is there a correlation between teachers' sense of self-efficacy or expressed relationship to pedagogical instinct and various demographic factors?
- Is there a correlation between teachers' sense of self-efficacy or expressed relationship to pedagogical instinct and completion of Waldorf teacher training?
- Do included components of training help to explain any variation in their sense of efficacy or pedagogical instinct in the classroom?
- Do valued components of training and development relate to key practices typically associated with transformational learning or ego development?
- Are there personal experiences or dispositions mentioned by participants in surveys that help to explain any variation in their sense of efficacy or expressed relationship to pedagogical instinct?

Purpose of Study

At the present time in human history, we are pressed upon by the very questions of what it means to be human, what skills are needed by humans to meet the emerging future, and how we can unite as humans in these larger endeavors. These questions point to many uncertainties regarding the future of education. Waldorf education has a stated objective of social renewal and

awakening the full capacity of the human being to meet the challenges of their time (Pewtherer, 1992). There is great possibility for an education movement so situated and committed to consciously consider how pedagogy could be leveraged in ways that created more economic, environmental, and social justice. To support such a transformative pedagogy, we must have adults able to envision and carry out the task. This points to the question of how to support teachers and educational leaders in awakening their own feeling for humanity, transforming themselves related to their commitment to social justice, and enlivening their capacity to lay a foundation for children to do the same.

My research provides beginning insights into questions around growing and supporting teacher development that have applicability for anyone involved in Waldorf education. In particular, it adds value for individuals directing teacher education programs or instructing in teacher education. I hope my research helps to identify what components contribute to training programs that truly prepare teachers well for classroom work and also support their personal transformation, given that in Waldorf education, there is an underlying assumption that the transformation of the teacher always led to more capacity to teach the children well. It also may identify areas of need and gaps in preparation or additional contributing factors that have as much or more to do with a sense of efficacy in the classroom than initial training. All of this understanding can support the development of stronger programs to prepare teachers for Waldorf schools.

This research can also be informative for school leadership: administrators, boards, and even Waldorf associations that had pivotal roles in requiring, supporting, and recommending various training options for teachers.

Assumptions and Limitations

My topic is squarely situated within the specialization of Waldorf pedagogy. While the insights that emerge could inform understanding of overall adult development and learning or teacher training and support in varied educational contexts, my focus is exclusively within the field of Waldorf teaching and looks at several indicators of "success" in teaching in relation to the experience of training. These include longevity in the profession, teachers' individual reports of "success," and a personal sense of teacher efficacy in the capacity to see and meet the needs of individual students. This sense of efficacy was understood as an expression of the core trait of a Waldorf teacher: a "pedagogical instinct." (Steiner, 1923).

My research assumes that:

1. The cultivation of "pedagogical instinct" is a critical aspect of becoming a Waldorf teacher.
2. In practice, "pedagogical instinct" allows the teacher to better respond to and serve the students entrusted to their care.
3. Teachers themselves are able to observe their own processes and evaluate whether they were able to use "pedagogical instinct" in their practice.
4. Teachers themselves are able to engage in meta-observation of their pedagogical skill development and identify supportive practices and experiences.

Definition of Terms

Pedagogical Instinct

"Pedagogical Instinct" is defined as a honed capacity possessed by a teacher that is demonstrated within their practice. In particular, it was used in reference to the following quote from Rudolf Steiner:

> It would surely not be proper for teachers to first acquire theoretical knowledge and then to think: What I have learned in theory I will now apply in my teaching in one way or another. With this attitude they would only distance themselves from the child's true being. Teachers need to transform their knowledge of the human being into a kind of higher instinct whereby they can respond properly to whatever comes from each individual child . . . . To achieve this, one's knowledge of human nature must be capable of becoming **pedagogical instinct** the moment one has to deal with a child, so that in response to all that comes from the child one knows instantly and exactly what must be done in every single case . . . . The teacher's response to a given situation has to become as natural as satisfying a sensation of hunger by eating. This is only possible if knowledge of the human being has permeated flesh and blood as well as soul and spirit, so that you intuitively know what needs to be done every time you face a child. Only if your knowledge of human beings has such inner fullness that it can become instinctive can it lead to the proper kind of practical teaching. (Steiner, 1996, pp. 24–25)

The term "Pedagogical Instinct" is used in this research because it connects to history and previous thinking on a particular aspect of personal development and capacity in Waldorf teaching and education. However, "instinct" is not being used in a traditional sense as a reference to an under-developed, reactionary, or non-reflective approach to pedagogy. Rather, within this document and as understood and explored in this research, it refers to the opposite: a fine-tuned inner responsiveness that connects to what may more frequently be characterized as "intuition."

Teacher Training

"Teacher Training" is also referred to as "Waldorf teacher training" and is used in this research to describe a formal, multi-year training program with a basis in anthroposophy that is

intended to educate and prepare teachers for working in a Waldorf school. This training is understood to be comprehensive in nature, but may or may not include accredited programs (by various agencies, entities, or governments). In addition, for the purposes of this research, "Waldorf teacher training" is understood as separate and distinct from a university degree in education or a state-mandated teacher licensure program.

Waldorf School

For the purposes of this research, the term "Waldorf School" is used as a general term encompassing a range of institutions, including but not limited to a school founded and run on the principles of education articulated by Rudolf Steiner. This includes private, independent Waldorf schools in North America with and without recognition from the Association for Waldorf Schools of North America (AWSNA), public and charter Waldorf Schools with and without formal recognition from the Alliance for Public Waldorf Education, self-identified "Steiner schools," "Waldorf schools," and "Free ("vrij") schools" in Europe.

Waldorf Teacher

For the purposes of this research, the term "Waldorf Teacher" is defined as anyone working in a lead teaching capacity in a "Waldorf School," as defined for this study.

CHAPTER II: LITERATURE REVIEW

Teacher Training and Development

Teacher development generally has been researched extensively, although research specific to Waldorf teacher preparation is scarce.

Teacher Training Components and Objectives

In identifying trends in teacher preparation and education in the United States, Darling-Hammond (2010) notes the key components of traditional teacher training and general improvements over recent decades towards programs designed with a greater focus on designing for student learning, effective assessment, understanding of subject-specific pedagogy, and knowledge of how to work with students with special needs. She further identifies that connecting theory to practice through clinical experience, more ongoing professional development, and performance assessments are the key hallmarks of quality programs in all content areas, further noting that graduates from programs designed around these components report feeling more prepared to work in the classroom, receive higher evaluations by supervisors, and are more effective in fostering student learning (Darling-Hammond, 2010).

In an extensive review of other researcher's studies of effective teacher education programs, Darling-Hammond (2010) found that powerful teacher education programs have a strong clinical curriculum, alongside theoretical learning. Including practice in the craft of teaching alongside expert guidance is particularly critical to developing capacity for working with students with a wide variety of needs (Darling-Hammond, 2010) and fostering a sense of effectiveness for teachers (Hatlevik et al., 2024) and greater levels of self-efficacy (Shane, 2010). In addition, research of effective teaching internationally has demonstrated that other key factors that support development of high quality teaching include being paid well, having an extended

time over which to develop and learn, providing ongoing mentoring with experienced teachers (including extended clinical placements), providing time and resources for ongoing professional development, and developing a strong professional identity (Darling-Hammond, 2010; Hatlevik et al., 2024).

In addition to knowledge, skills, and experience, teacher training must also help to cultivate dispositions that allow teachers to serve diverse students' needs (Hill-Jackson & Lewis, 2023). Research has demonstrated positive correlations between teacher dispositions related to social justice and the performance of students from historically underrepresented groups in their classes (Hill-Jackson & Lewis, 2023). Quality teacher education programs also extend beyond what has been traditionally required and include additional competencies, such as agency (Hatlevik et al., 2024). Teacher agency relates to how educators feel empowered to influence learning through designing meaningful environments and activities and has been shown to be a transformative alongside mentoring and reflection (Hatlevik et al., 2024).

Teacher Training Possible Outcomes

The success of traditional teacher preparation programs is often found in measurable data, such as student achievement, graduation rates, college acceptance and/or attendance, and equitable access to qualified teachers or educational resources (Darling-Hammond, 2010). Traditional university-based programs vary widely in quality, but consistently have more positive outcomes (such as preparation level, effectiveness or retention of teachers) than other programs that offer less preparation prior to commencing work (Darling-Hammond, 2010). Preparation of teachers both improves initial effectiveness and increases retention, with significant variation in those who remain in the profession beyond five years between college-graduate teachers and those who enter uncertified (Darling-Hammond, 2010). Teacher

qualifications, including expertise in their field and time teaching, have been directly correlated with learning gains among students (Darling-Hammond, 2010) and an increased sense of preparation and capacity amongst teachers as compared to those who entered teaching through alternative programs or without preparation (Darling-Hammond et al., 2002). Teachers who feel more prepared when entering teaching have a greater sense of self-efficacy and express more sense of responsibility for student learning and intention to remain in teaching long-term (Darling-Hammond et al., 2002). Greater teacher self-efficacy has been associated with higher student achievement (Shane, 2010; Tschannen-Moran & Hoy, 2007).

Challenges Facing Teacher Training

Teaching as a profession faces many challenges today, including massive shortages, due to inter-related factors including compensation, work conditions and education policies, status, poor recruitment, lack of retention, challenges in obtaining adequate in-service professional development, burnout, lack of professional autonomy, lingering effects of the COVID-19 pandemic (Olsen & Wyss, 2022; Hatlevik et al., 2024), and attrition (Hatlevik et al., 2024). In addition, policies to move away from professionalization of teaching, arguments that the need to obtain licenses is a barrier to school choice, and the expansion of more alternative training programs all affect the educational environment and the landscape for teacher training (Darling-Hammond, 2010).

Moving towards high-quality teacher training will necessitate more clinical experience, reduced financial barriers to training, and improved relationships between schools, where teacher candidates can work and university training programs (Darling-Hammond, 2010). Developing high-quality mentoring programs and a sense of professional identity that improves a feeling of

professionalism and skill supports the “often neglected affective and emotional aspects of being a teacher” (Hatlevik et al., 2024, p. 240).

There are also evolving questions around the role of new generative technology and artificial intelligence in the future of education, including teacher training (Hatlevik et al., 2024). This arena will continue to shift educational activities and structures and demand consciousness around the agency and role of teachers and educators of teachers (Hatlevik et al., 2024).

Waldorf Teacher Training and Development

Waldorf Pedagogy

Waldorf schools take a developmental approach to teaching based on a view of the human being articulated by Rudolf Steiner. This orientation creates many pedagogical and curricular results, such as a later start to formal academic and abstract concepts, the use of storytelling and art, less emphasis on technology as a teaching tool, the cultivation of ritual and community, and the formation of long-term teacher-student and peer relationships (Wylie, 2003). Behind each of these unique aspects is the expressly stated assumption that Waldorf education is not a methodology or a collection of pedagogical practices, nor a set of curriculum content and expectations, but emerges from a unique interplay of relationships cultivated between the students and teachers. (Goldshimdt, 2017; Juul & Maier, 1992; Rawson, 2021).

As noted by Goldshimdt (2017), when the function of education is seen as developing and supporting the uniqueness of each human, as it is in Waldorf education and in several other global education philosophies and movements, then the act of encountering the other and educating the other is rendered fundamentally changed, not just theoretically but also practically. Education transitions from an outward focus on deliverables, such as grades, memorized

knowledge, and achievement, and becomes internally oriented, seeking to nurture every aspect of the child and imparting deep meaning to all pedagogical choices (Goldshmidt, 2017).

Waldorf education relies on explicit expectations for teacher self-development that set the educational approach apart (Friedlaender et al, 2015). The stated objective from the founder and first trainer of Waldorf teachers, Rudolf Steiner, was "not to teach how to do one or another thing, or how to take one or another educational action, but . . . the most important thing is to find the educator's heart, and expand these powers of the heart to such a degree that from within them, a love of children will sprout" (Steiner, 1923).

Waldorf Teacher Training Components and Objectives

It is widely accepted that to be a Waldorf teacher requires "inner work." It is a commitment to self-development and self-transformation in service of the children. Rudolf Steiner trained the early teachers out of his philosophy of human wisdom, *anthroposophy,* and noted several essentials that connect to the need for personal transformation of teachers. (Cairns, 2018; Steiner, 1991, 2007). The unique demands of teaching in a Waldorf school require more specific training and ongoing support than other approaches (Friedlaender et al., 2015).

In 1991, Diamond researched the traits of teacher training programs and identified similarities in the approaches to teacher education throughout the world. He found four major movements and approaches to the training and preparation of teachers, noting that each was based on a key ideology or set of assumptions with a large philosophical gap between those focused on academics and those oriented towards progressive approaches (Diamond, 1991). His four models included Competency-Based Teacher Education (CBTE), Personalistic Education, Language and Learning in Teacher Education, and Perspective Transformation (Diamond, 1991). From Diamond's four models for teacher training, Perspective Transformation in Teacher

Education holds that an essential objective in preparing teachers is facilitating the questioning and transformation of worldviews and schemas. This emancipatory process frees teachers to develop and act on new understanding within their role as educators and not be constrained or confined in their approaches by their lived histories or limited belief systems. This approach most closely aligns with the perspective of Rudolf Steiner by explicitly identifying that students are taught by who the teacher is, and the teacher must reflect on their own journey and struggle to understand their own experience as part of the work of learning to teach (Diamond, 1991; Steiner, 1923).

The teaching and development of future Waldorf teachers intentionally seeks to bridge theory and practice and effect deep transformation; Waldorf teaching holds this transformation of the human being, the teacher, as essential (Cairns, 2018; Friedlaender et al., 2015; Steiner, 1991, 2007). However, there is limited research on the contents of Waldorf teacher training and its effectiveness in (1) creating the intended transformation of individuals and (2) preparing educators for their work in the classroom, both as new teachers and also throughout their careers.

The key components of Waldorf teacher training are heterogeneous across programs and many connect directly to the components included in Rudolf Steiner's original training of teachers in 1919 (Goldshmidt, 2017; Juul & Maier, 1992; Uceda, 2015). These include a study of lectures by Rudolf Steiner to the first Waldorf teachers, one part of which contains foundational ideas about human nature and development and the other which includes pedagogical indications for methods and content by age and subject (Dahlin, 2010). Artistic activities, including drawing, painting, music, eurythmy (a form of artistic movement), speech, sculpting and clay work, and drama are common. Often study of the senses and child

development and an exploration of one's personal biography and life are touched on (Hallam et al., 2015; Juul & Maier, 1992; Oberski et al., 2007).

In comparing Waldorf training with traditional higher education, Oberski et al. (2007), noted the equal emphasis given to academic, vocational, and artistic studies in Waldorf training programs. Waldorf trainees create many types of "outputs," not just the traditional academic work (such as essays). They also produce drawings, paintings, sculptures, workbooks, lesson plans, and theatrical performances. In addition, Waldorf training programs do not have the traditional focus on external grading criteria and avoid policies that may interrupt more holistic learning. Creativity, however, does not necessarily suggest a lack of rigor in pedagogy or formative assessment. Waldorf education is founded on a belief system that is explicitly named while other education programs are often "based on a set of unquestioned beliefs" (Oberski et al., 2007, p. 137). Waldorf education, Oberski et al. argues, is "evidence based," but based on a more expansive view of evidence, including traditional objective evidence and more subjective evidence that arises from the lived experiences and creative impulses of teachers (Oberski et al., 2007, p. 139). Thus, how to validate and demonstrate this subjective evidence remains a complexity for deeper analysis of Waldorf training.

Martzog et al. (2016) identified three key areas of competency for all teachers: pedagogical knowledge, subject matter knowledge, and social-emotional competencies. In comparing the various elements in teacher education programs in 17 countries, Martzog et al. found that subject knowledge and didactic strategies are most common. Despite knowing that social-emotional abilities are critical in teaching, Martzog et al. found that knowledge and skills are highly emphasized while social-emotional abilities are rarely an essential and integrated part of training, with the exception of Waldorf education. Waldorf training was identified as unique

because it includes subject knowledge, didactic and pedagogical knowledge, as well as imaginative, aesthetic, and holistic aspects. It also emphasizes a child-based holistic spiritual philosophy (anthroposophy) and phenomenological approach in which teachers and students are taught to deeply observe as a first step to exploring a phenomenon, idea, or process, along with a unique level of immersion in the arts (Martzog et al., 2016).

These non-traditional, less academic aspects of Waldorf teacher training are distinguishing characteristics: explicit instruction in a particular philosophy and belief system, the focus on experiential activities, including the arts, and an emphasis on personal development, including social and emotional capacities. Similar aspects of teacher training have been incorporated into other holistic and progressive models of teacher development. The Bank Street approach similarly positioned child development and the capacity of the teacher to work with the "whole child," articulated by Mitchell as "thought," "feeling," and "action," (Nager & Shapiro, 2000), which is similar to the Waldorf approach of working with the thinking, feeling and will (Rawson, 2001). Like Waldorf teachers, teachers training at Bank Street learned to observe children and their environments deeply, dove into philosophical ideas of development (such as those of Piaget and Vygotsky), focused on progressive classroom practices emerging from social contexts/the world, and crafted curriculum and lessons out of their direct encounter with the children (Nager & Shapiro, 2000; Gerardo & Grinberg, 2002). The Bank Street model offers a case for modern teacher improvement that extends beyond standards and regulations and involves deep relationship to students and commitment to social justice as the key components of pedagogy and teacher transformation (Gerardo & Grinberg, 2002; Nager & Shapiro, 2000).

Similarly, the training of teachers in Krishnamurti schools echoes key components of Waldorf training and teaching, including adapting to what is seen in the children at the moment

(Sahi, 2024), teaching out of one's interests and not just expertise (Gautama, 2024), and emphasizing the role of the educator as a human being who must foster within themselves a deep openness and attitude of learning. Training in Krishnamurti schools involves a deep philosophical basis and includes the development of self-awareness and collaborative leadership models (Hansen, 2021; The School KFI, 2024).

Waldorf Teacher Training Possible Outcomes

In 2016, Hallam et al. looked at Waldorf teachers' training and professional practices in order to identify some possible explanations for why Waldorf students created more expressive artwork than their English public school counterparts. Waldorf teacher training, in contrast to that provided for traditional school teachers, taught teachers in a way that made them feel surrounded by a culture that valued beauty and art in many forms and as a lifelong skill. This led to different practices in the classroom, creating an environment in which students knew their art was valued equally with other work and all students were expected to create and enjoy art. Researchers noted with interest that art lessons in the Waldorf school were heavily guided by the teachers, not unstructured as was observed in more traditional schools, and yet student art was more expressive and valued (Hallam et al., 2016).

An emphasis on art as process transformed teachers' personal relationship to artistic activity and their approach to working with students; these teachers taught differently and valued the work differently as a result of training and experience in art (Hallam et al., 2016).

While there is not data that empirically ties Waldorf arts to social-emotional competencies, Martzog et al. (2016) postulate that higher social-emotional capacities amongst Waldorf teachers may be, in part, the result of artistic experience, citing many sources related to the role of art in fostering perspective-taking, tolerating ambiguity, facilitating unity in diversity,

and fostering empathy. However, little research shows the transfer of these skills within arts to other realms, such as personal interactions.

In exploring this possible connection, Martzog et al. (2016) conducted a study in Germany comparing the social-emotional competencies of Waldorf teacher trainees and non-Waldorf teacher trainees. Two key differences between the Waldorf and non-Waldorf teacher training programs were identified: arts engagement and the explicit philosophical foundation and studies. While the Waldorf training incorporated a clear philosophy, Martzog found no coherent philosophical framework existed for other teacher training programs. The Waldorf cohort came from three different teacher training programs, and the non-Waldorf cohort from traditional University programs in southern Germany. The groups (including 148 total participants) were matched based on age, gender, religion, and length of study in their program. Well-tested measures to gauge arts immersion (engagement with beauty), empathy (interpersonal reactivity index/perspective taking), and tolerance of ambiguity were administered to all participants. Results showed that the Waldorf cohort scored much higher on engagement with beauty, with marginal increases within the Waldorf group for those who had been studying longer (offering some validation to the idea that this particular attribute was being developed over the course of the Waldorf training program). The Waldorf cohort also scored marginally better in terms of tolerance of ambiguity, and significantly higher than the non-Waldorf cohort in empathy, perspective taking and lower personal distress. This data is correlational, not causal; it does not necessarily mean that the training is giving rise to the differences between groups. There may be differences in the attributes and skills of those attracted to each training or other innate factors that explain the variation. However, the data does create a basis for additional study of the effect

of both arts and anthroposophical studies (the two points of program variation) in developing these attributes.

Randoll and Peters' (2015) research looking at the empirical outcomes of Waldorf education for students in Germany offers validation that perhaps teachers do bring higher social-emotional capacities into the classroom. In various studies between 1990 and 2009 at approximately 230 schools all operating in the public sector in Germany, Waldorf students exhibited more interest in the meaning of what they were studying, greater levels of internal motivation, and placed a higher value on relationships with teachers and the school community than their peers in traditional public schools. These students also reported developing artistry, creativity, self-esteem, and tolerance as a result of their schooling. Waldorf students in Sweden have also demonstrated greater degrees of involvement in social and moral issues, and Waldorf students in Norway express more tolerance, social engagement and interest in social issues than matched peers (Dahlin, 2010). In each of these cases, however, it must be noted that the correlation does not equate to causation, as various other familial or social dynamics may be involved in influencing which students attend Waldorf schools, and subsequently accounting for a degree of the variation between groups.

Challenges Facing Waldorf Training

Waldorf teachers are not exempt from the pressures experienced by their colleagues, such as burnout, low pay, and lack of qualified faculty (Finser, 2020; Rümke, 2020).

Interestingly, Randoll & Peters (2015) found that only 50% of Waldorf teachers in German schools reported that they had sufficient preparation for their profession as Waldorf teachers. However, for those with both Waldorf and state training, better than two-thirds felt well prepared (Dahlin, 2010; Randoll & Peters, 2015).

While Waldorf teacher preparation programs may have unique components and strengths that may support personal transformation and possibly translate into success in aspects of classroom teaching, there is certainly room for additional research into the specific elements of training and their effectiveness in both preparing teachers for the realities of the profession and supporting deep transformation. There is also a need to determine where there are gaps in training, leaving teachers to report feeling unprepared when beginning teaching or without needed certifications. Most of the research on Waldorf teachers focuses on long-time, experienced teachers (Dahlin, 2010; Finser, 2020; Randoll & Peters, 2015); it is not clear whether the experiences of those who are newer to the profession would be different, but it is quite likely.

One of the complexities for Waldorf education is to discern how to adapt to modern times and not become too fossilized and formulaic in order to remain a living spiritual impulse. Waldorf schools are navigating questions around technology use, diversity, equity, and inclusion, increasing regulatory demands, mental health concerns of students, and many cultural shifts that have occurred in the more than one-hundred-year history (Daly et al., 2012; Rawson, 2001). Meeting these demands requires continued study and a sense that there is always something new to discover. If teaching is an art that requires creation, rhythmic activity, nurture of various capacities, and individuation, then in order to engage in this individualized art of teaching, each teacher must come to their own relationship to anthroposophy and spiritual ideas (Goldshmidt, 2017).

Ongoing Support for Teacher Development

Teacher Transformation and Professional Development

In looking beyond initial training and formal education, there is increasing work being done to consider what practices support teachers throughout their careers. Effective teacher professional development improves both teaching practice and student outcomes (Darling-Hammond, 2017). However, challenges to effective professional development can include lack of fidelity in implementation, lack of opportunity to implement learning in classrooms, teacher turnover, and insufficient content knowledge (Darling-Hammond, 2017).

Podolskyn et al. (2019) examined a large cross-section of studies on teacher improvement to determine whether teachers continued to improve over time in ways demonstrable in student outcomes. They found predictable gains over the first year of teaching, but even more powerfully, that when analyzing "within teacher comparisons" (which eliminates the problem of comparing different cohorts to one another and controls statistically for teacher ability and personal factors) teachers get better as they gain experience throughout their careers; this pattern of improvement remains constant over decades of experience, consistent with the patterns in other professions that require a college education. In addition, they found that larger improvements in teaching skill were correlated with additional factors, such as work in a supportive and collegial environment. High levels of collaboration within schools and more stable, experienced staff (including with a capacity to model for and mentor other teachers) improve overall skill and student achievement and reduce attrition amongst teaching staff (Podolsky et al., 2019). Effective models of professional development are content focused, involve active learning, incorporate collaboration (usually on the job), model and include

coaching, have opportunities for feedback and reflection, and occur over a sustained amount of time (Darling-Hammond, 2017).

Similarly, Islami et al. (2022) reviewed 267 articles on trends and strategies for teacher professional development finding that the most positive results involved organization of teacher communities that connect teachers and create greater efficacy and confidence in adopting new practices. They named 19 types of strategies that are often used for professional development and identified four with the longest-term effects, specifically, those that more directly translated into practice, such as coaching, mentoring, study groups and online programs, primarily when combined with creating collaborative, collegial learning environments. Effective professional development includes training and applied practice, similarly to initial teacher training (Darling-Hammond, 2017; Islami et al., 2022). Professional learning communities are a key aspect for success in the transfer of learning into increased capacities (Darling-Hammond, 2017; Hatlevik et al., 2024) and contribute to supporting structured programs that can shift classroom practices away from teacher-centered and towards more learner-centered (Dole et al., 2015).

As noted by Cranton and King (2003), professional development is far more than learning a new program, it must involve teachers as whole human beings and continue to help them question their beliefs about the world. Teachers need to be continuously engaged and renewed in order to maintain vitality. While teaching demands both subject-specific knowledge and pedagogical skill, it also necessitates vitality in order to avoid burnout. Value has been demonstrated for ongoing learning that involves more than formal instruction, and includes peer interactions, collaboration and learning directly from the students (Jones et al., 1998). Ongoing professional development must focus on the inner life of teachers and help reclaim three key

components of effective teaching with vitality, including being engrossed, tuned in, and purposeful (Intrator & Kunzman, 2007).

A Developmental Approach for Teacher Development

Teaching and teachers' needs change over time. Throughout a teaching career, changes occur in thinking and perceptions of teaching, based in large measure on how much teachers determine is within their control. Over time this locus of control influences how they view the motivation of students (their beliefs) and the form of efforts teachers take to influence students (strategies) and the outcomes teachers desire. Subsequently, teacher training should vary based on these stages (Bowling et al., 2022).

Relatedly, Liu et al., (2019) clarified that enhancing training and professional development can be helpful to teachers, but do not guarantee continuity of development because improved practice relies on self-constructed goals. Professional development and structural and administrative actions vary in value based on the stage of teaching and should be designed to help a teacher transition through these stages towards intrinsic, internal motivation.

While already noted as an element of initial Waldorf teacher training, the inner life of the teacher and contemplative practices are also areas of growing interest more generally in teacher development. Contemplative practices focus on uniting the teacher's inner life with their actions and pedagogical decisions. In practice, they emphasize wholeness, unity and integration (Byrnes, 2012) and may include imagery, meditation, concentrated reflection, mindfulness, deep listening, storytelling, sharing experiences, drawing and contemplative reading and writing (Gunn, 2019; Kuroda, 2014). These practices have the potential to deepen a teacher's understanding of themself as a learner and educator and lead to deeper learning, more critical thinking, and greater self-awareness for teachers (Gunn, 2019; Kuroda, 2014).

Waldorf Teacher Transformation and Adult Development

Waldorf education remains committed to an approach in which teachers and children become independent subjects within their own lives with agency and a sense of biographical experience that allows them to make entirely new and independent choices (Rawson, 2021). According to Rawson (2021), these moments of individuation and strength occur in interactions with the other and through a "pedagogy of interruption." School environments and teacher development should facilitate and allow these experiences, even if they cannot be orchestrated pedagogically. Within their school and work life, Waldorf teachers should be encouraged "to become autonomous subjects" (p. 32) within their efforts to enable them to respond with intuition and inspiration to the realities of the classroom and children. The act and work of actually teaching causes one to constantly confront others and provides ongoing "interruptions" that can facilitate continued personal growth and transformation (Rawson, 2021). Teacher training and support for professional development does not end when one begins teaching, in many ways training is just a process of planting seeds that can then help to support transformation that is to come while doing the work (Bowling et al., 2022).

Steiner (1923) warns that if teachers learn theory and then just blindly apply it to children, they actually distance themselves from the child's real being. Instead, he calls upon teachers "to transform their knowledge of the human being into a kind of higher instinct whereby they can respond properly to whatever comes from each individual child" (p. 24). In particular, he discusses how the basis of pedagogy needs to be developing this "pedagogical instinct" formed from deep knowledge of the human being in contrast to learning educational theories or looking at educational research because these other approaches are based on "unreal situations that externalize all educational methods and practice" (p. 25). True, Waldorf educators, based on

Steiner's guidance, must learn to deeply observe the children and understand their development and individual needs so that teaching arises from this relationship, not rotely following a script or process imposed from without. To accomplish this fluid response, teachers must permeate themselves with both a sense of the world and a sense of humanity (Kaliks, 2023).

Teachers must also come to understand human and child developmental stages in order to determine the appropriate teaching gesture at a given stage. In particular, Steiner draws a distinction between the oneness of early childhood and the quality of reverence in the teacher to be imitated by the child versus the authority of the middle grades teacher that must be able to shift as the child awakens more around age nine, and finally the sense of humor and content knowledge that must be the purview of the teacher of adolescents to help inspire them to a sense of duty and truth. Discerning the appropriate mood, methods, and needs of each stage is a matter of study and preparation and developing instinct honed through capacity for observation (Steiner, 1923).

Cultivating a capacity to observe and a real sense for child development as the basis of pedagogy is the first tool to use to meet the challenges. "Observing children becomes instinctive, whereas other methods lead to theories that can be applied only externally and that remain alien to the child . . . . But the most important element is the inner bond between teacher and pupil during the classroom time. It is the crux of the matter" (Steiner, 1923, p. 59). It is critical that teachers develop a deep feeling for the individuality of students and the sense that they are only a tool in helping the child's being to emerge. Steiner states that "all education is self-education" and teachers create an environment and conditions in which this personal growth can occur (Steiner, 1923, p. 141).

Developing one's self, including patience, reverence, love, humor, humility, warmth, and reliance on grace, is the primary task of the teacher in order to build a healthy relationship that allows for the children to grow. Anger, impatience, hypocrisy, insincerity, inner dishonesty, lack of preparation: all are cited by Steiner as attributes that impede student learning and development (Steiner, 1923).

> A pedagogy that springs from a true knowledge of the human being has to be largely a matter of the teachers' own inner attitudes—a pedagogy destined to work on the teachers' own moral attitudes. A more drastic expression of this would be: The children in themselves are all right, but the adults are not! . . .Instead of talking about how we should treat children, we should strive towards knowledge of how we, as teachers and educators, ought to conduct ourselves. In our work we need forces of the heart. Yet it is not good enough to simply declare that, instead of addressing ourselves to the intellect of our pupils we now must appeal to their hearts, in both principle and method. What we really need—and this I wish to emphasize once more—is that we ourselves have our hearts in our pedagogy. (Steiner, 1923, p. 65)

This is a challenging call for modern Waldorf educators to take up: to develop themselves in service of growing humans and through insight into human development approach their work in a way that will not alienate them from the children but build deep connection and relationship.

Anthroposophy and Adult Development

Steiner describes human development, for educators and all adults, as a process rooted in the achievement of real freedom. This freedom emerges from a sense of the separation of self from world and self from other which leads to a striving to reconnect and transcend the sense of

subject/object isolation through claiming both our individuality and freedom and the conscious creation of community (Pewtherer, 1992; Steiner, 1995). This path of personal development is one in which "Each individual must make whole what is otherwise a polarity of self and world" (Pewtherer, 1992, p. 23). This process of learning to recognize and act from a higher ego filled with true individuality, but then to harmonize this individual impulse in communion with the other and humanity, is the development of ethical individualism and the path of individual and collective development within anthroposophy (Howard, 2024; Steiner, 1995).

Waldorf teacher development is a process defined by Steiner as about more than the acquisition of technical skills, although they may be helpful. It is about the development of entirely new capacities of ego development and personal becoming; it is about change that engages the thinking, feeling and willing through the engagement of one's higher ego.

Kegan's Model of Adult Ego Development

Steiner's conception of adult development points to a similar process as that outlined by Robert Kegan who draws on the work of many developmentalists in articulating a theory of human development conceptualized by constant evolution and reformulation of the relationship between self and object (Kegan, 1982). Kegan describes later stages of adult development as characterized by the mental capacity to separate one's self from cultural and social patterns of thinking and viewing the world. He describes these stages as the "Socialized Mind," the "Self-Authoring Mind," and the "Self-Transforming Mind." As one progresses through these later stages of development there is an increased capacity to author one's own reality. Another's feedback is able to be taken as an object, not a subject, and thus, an individual is not held captive by a particular ideology or framework. Individual growth requires an evolving capacity to be able to look at and examine a perspective or idea that used to shape one's view, to look at it

rather than through it; thus, it requires increasing mental complexity. However, this mental complexity is not merely cognitive; it is integrative, requiring mind and heart and will (Kegan & Lahey, 2009).

Kegan and Lahey also articulate a distinction between technical skills and adaptive challenges in terms of these referent points of identity. With optimal challenge, humans will not just develop new skill sets and technical capacities to do things, they will also become more capable of developing greater mental capacity and awareness that allows them to transform and meet adaptive challenges. Professional development that is intended to support more than the acquisition of technical skill must be built on a transformational model rather than a transmission model. It must go beyond informational training and replication of "learning delivery systems" designed for children. Echoing research on effective teacher professional development, Kegan and Lahey purport that adult learning requires follow up, application, a community of practice, and direct coaching so that what is being intended can be practiced in an environment with both challenge and support. They also argue that the head, heart, and hands (or inception) must all be engaged to bring out actual growth in an individual (Kegan & Lahey, 2009).

Teacher Development and Transformational Learning Theory

Mezirow first coined Transformational Learning (first called "perspective transformation") as he sought to articulate a framework that would guide the field of adult education (Brookfield, 2018). His research identified three elements that constitute the core principles in Transformational Learning Theory: personal experience, critical reflection, and discourse (Taylor, 2009). Further, Mezirow posits that the core purpose of adult education is to cultivate agency as awareness expands through critical reflection. The role of educators of adults

is to provide the space and facilitation of this process, (Brookfield, 2018) which gives rise to increasing levels of authenticity and transformation (Cranton & King, 2003).

These three essential elements can be integrated into approaches for teaching adults, particularly teachers, but according to Taylor (2009), it is essential to have an understanding of the theoretical concepts behind the practices, particularly the connection to the concept of teaching for change, rather than just mastery of content or development of skills. Without really valuing the process of challenging belief systems, the integration of these pedagogical practices does not result in transformative learning; it is without purpose (Taylor, 2009).

In the 40 years since the inception of Transformational Learning Theory many clarifications, critiques, and developments have emerged and there are several salient challenges for Transformation Learning Theory at present, including (1) the question of *what* is transformed and (2) the question of *how* transformational learning actually happens (DeSapio, 2017).

Waldorf Training and Transformational Learning Theory

Encountering new ideas and world views and reflecting on them through writing and dialogue are the foundational concepts and practices in Transformational Learning Theory. Adult educators can draw on the life experience of students to find the basis from which to begin critical reflection. In addition, instructors can provide experiences through course content and intentional experiences in which reading, presentations, and activities provide triggers and even disorientation that creates fruitful bases for exploring values, beliefs, and ideas (Taylor, 2009).

Cranton and King (2003) observe that critical reflection, including reflecting on presuppositions, is the key aspect of professional development and growth for teachers. Critical reflection is often done through writing, either journaling or in response to prompts. It is intended to help educators reflect on their practices and question the beliefs and

assumptions behind them (Mezirow, 2009). Through the written word, teachers can critically examine their work and in the process identify new insights and understanding. This creates ripe conditions for transformational learning (Taylor, 2009).

These reflective practices are common in both many higher education courses and in Waldorf teacher training courses connected to philosophy; however, there may be limitations on their transformational potential. Some teachers of teachers have reflected that even when intentionally constructing teacher education programs to challenge students who were mostly white and mostly interested in teaching children like themselves, it is challenging to affect change. They note that trying to weave in diverse content was not sufficient to lead to real inner shifts. Zeichner (1995) noted that greater transformation occurred when the approach to teaching teachers shifted so that the topics discussed all arose from teachers' actual experiences, rather than defined readings at the beginning of the course. By transitioning from academic readings and literature selected by the instructor to reading reflections produced *by* teachers, including their own reflections, such as journals and peer writing, deeper shifts in teachers occurred as they began to view themselves as creators of meaning, not just consumers (Zeichner, 1995).

One criticism of Mezirow's original theory is that there is too much emphasis on rational and critical reflection; critics argue that transformation often actually arises from the process of "see, feel, change," rather than "analyze, think, change" (Taylor, 2009). There are movements throughout adult education to engage arts, ritual, and community as aspects of a more experiential, feeling-based transformative learning process (Taylor, 2009), including activities such as performance arts and storytelling (Butterwick & Lawrence, 2009). In addition, methods for teacher development that have been used in higher education and

mentoring with success include a variety of artistic activities, creative writing, and ethnography all of which more deeply engage teachers in self-reflection (Diamond, 2010).

While Waldorf training consistently and explicitly includes disconfirming information and an invitation for students to examine and reflect on their beliefs related to the nature of the human being, Zeichner (1995) points to the subtleties of how such learning experiences are constructed as a key dimension of effectiveness. Self-engagement and creation of one's own meaning must arise. Waldorf teacher training already incorporates many of these more artistic methods for possibly moving beyond a purely cognitive, discursive approach to transformation and into a heart-centered, feeling space that generates transformation; however, there is no researched evidence of the specific strategies employed within Waldorf philosophy courses, nor their effect on student engagement and ownership of the ideas in service of personal transformation. In addition, based on Zeichner's observations, there may be value in looking at differences in the experience and transformation of pre-service versus in-service teachers and how reading, topics, and discussions are curated to relate to their experiences.

Areas for Further Study

Waldorf teacher training expressly intends to facilitate transformation and incorporates many pedagogical strategies associated with Transformational Learning and ego development, some of which have been correlated with shifts in teacher's skills and inner capacities; however, there is room for a deeper exploration of the specific pedagogical approaches, particularly in relation to philosophy, and how those reflective elements and artistic practices actually correlate with transformation. Relatedly, there is a question of whether Waldorf-trained, possibly transformed, teachers feel more prepared to teach or are more successful in their work, and how

to validate that transformation from not just an objective, but also a subjective evidence base. Waldorf teacher training is primarily focused on pre-service and new in-service teachers. Subsequently, it may also benefit from looking at a longer arc of support for teachers and transformation of skills and ideas tied to particular stages in a teacher's professional journey.

One other area for possible research and refinement in Waldorf teacher training is preparation of the teacher educators themselves. Kremer-Hayon and Zuzovsky (1995) have found that there is a general lack of research into the professional development of educators of teachers, noting that such roles are often filled by successful teachers of children with limited training in their transition into teaching adults. When considering how to improve and incorporate more intentional methodologies, the training and skill of the teachers of teachers in Waldorf programs is another area lacking research.

CHAPTER III: METHODS

Overview

This project employed a mixed-methods design using a survey tool to collect quantitative and qualitative data from participants. The survey was divided into three parts: two quantitative and one qualitative. Quantitative data collected in Part 1 included participants' age, gender, parental status, years of teaching experience, current teaching assignment, and information regarding participation in various training and professional development programs. Quantitative data collected in Part 2 included administration of the Teachers' Sense of Efficacy Scale (TSES) short-form. Additional questions that probed behaviors and competencies unique to Waldorf educators were added using the same scoring scale and a similar statement format to the traditional TSES questions. Qualitative data collected in Part 3 allowed teacher reflection on the concept of pedagogical instinct and their personal experiences as Waldorf educators.

Because data and research connected to Waldorf teacher development were scarce, this research began to approach the manifold questions related to whether training, professional development, mentoring, and other external supports played a significant role in fostering pedagogical instinct, but it was by no means exhaustive. In approaching this topic, my intention was to generate a large data set that provided information on the current population of Waldorf teachers. This included self-reported demographic information from survey participants, including their reported rates of completion of teacher training and licensing programs. This research did not attempt to independently validate reports of completed training with training programs or schools directly. The survey also gathered information related to the sense of self-efficacy that Waldorf teachers experienced and correlated self-efficacy with (1) their

demographic data, (2) their perceptions of pedagogical instinct, and (3) their experience of teacher training and development.

By looking for emergent trends and themes in this data set, I began a path for continued research into the field of Waldorf teacher transformation. Following the scope of this research project, additional steps can be meaningfully implemented using the already collected data and cohorts identified from initial respondents. For example, by administering an assessment of ego development, such as the Washington State Sentence Completion Test (Hy & Loevinger, 1996; Kegan & Lahey, 2009) or the subject-object interview (Kegan & Lahey, 2009), possible correlation between teachers' self-efficacy and ego development could be explored. Other research could include structured observations of teachers in classrooms, correlating key teaching behaviors with greater self-efficacy or ego development. Open-ended follow-up interviews with participants could facilitate or validate new theories regarding Waldorf teacher transformation by further exploring individual experience and correlating individual reflections with already given measures of efficacy and/or ego development. Finally, programs could be developed, prototyped, and tested in practice to discern if these variables of self-efficacy, ego development, or classroom performance consequently shifted over time in response to particular professional development, mentoring, or training.

Research Questions

Overall, the research aimed to (1) paint a picture of the current field in Waldorf teachers with particular attention to demographic composition, participation in Waldorf teacher training, and a sense of self-efficacy and/or pedagogical instinct and (2) look for trends and develop theories that helped to explain whether and how teacher training, professional development, and

other practices fostered higher degrees of self-efficacy and/or pedagogical instinct among Waldorf educators.

Questions which were explored through the research included:

- Was there a correlation between teachers' sense of self-efficacy and expressed relationship to pedagogical instinct?
- Was there a correlation between teachers' sense of self-efficacy or expressed relationship to pedagogical instinct and various demographic factors?
- Was there a correlation between teachers' sense of self-efficacy or expressed relationship to pedagogical instinct and completion of Waldorf teacher training?
- If so, was there variation between participants in the various Waldorf teacher training programs?
- If so, was there variation between what was included in their Waldorf training programs (as reported by participants)?
- If so, was there variation between what was valued by participants in their Waldorf training programs?
- Did included components of training help to explain any variation in their sense of efficacy or pedagogical instinct in the classroom?
- Did valued components of training and development relate to key practices typically associated with transformational learning or ego development?
- Were there personal experiences or dispositions mentioned by participants in surveys that helped to explain any variation in their sense of efficacy or expressed relationship to pedagogical instinct?

Methodology

In order to attend to the many facets of Waldorf teacher development, a mixed method design was planned and employed. A mixed method approach allowed for causality to be seen as more nuanced, involving cognitive, personal, and social factors, as stated by Smith (2006), "Reality is complex and contingent, then so must research be" (p. 471). By employing mixed methods, the data collected could be examined for multiple possible correlations and explanations related to any emergent trends.

A mixed-methods approach allowed the research to better address the challenge of making causal inferences contained in a purely quantitative design; by integrating both quantitative and qualitative measures, there was greater capacity to look for potential causality (Harding & Seefeldt, 2013). Incorporating multiple methodologies helped to not just identify generalizable relationships between factors, but also began to uncover possible means or processes through which the variations were brought about (Harding & Seefeldt, 2013; Smith, 2006). Both quantitative and qualitative data were used in harmony in theory generation, and including the quantitative lent to the generalizability of any theory developed (Harding & Seefeldt, 2013).

The mixed-methods approach used an electronic survey tool to gather quantitative and qualitative data from Waldorf teachers.

Data Collection

Participants

Participants were recruited from Waldorf schools throughout the United States and other English-speaking countries. They were solicited by emails to school directors and personnel, through personal contacts that the researcher had at various schools, through reaching out to

Waldorf teacher summer enrichment programs, and through an invitation published in the weekly electronic newsletter: *Waldorf Today*. The hope was to create the broadest possible sample of Waldorf teacher participants in order to identify trends and obtain generalizable data and results. The expected sample size was between 150–200 educators, but a larger sample would have been desirable.

Survey Administration

Surveys were administered to 168 individuals through the Qualtrics platform. All participants were notified of the expected length of time that it would take to complete the survey and that they need not respond to every question. Participants were advised at the beginning that the survey contained three parts and that the third section was open response and did not need to be completed, nor did every question need to be answered.

The Qualtrics platform allowed for the collection of responses to happen virtually, increasing the feasibility of broad administration. Qualtrics allowed the researcher to pre-determine that certain questions would only be asked to certain participants, based on their previous responses. In addition, for open-ended questions, responses could be collected using various electronic modalities. Participants could choose to provide a written response, a recorded audio file, or a recorded video file. The Qualtrics software program created a transcript of all audio and video responses.

Qualtrics' secure portal stored all responses and cataloged them for reference. Participants' contact information was stored, if provided, so that they could be contacted in the future for clarification or additional research as an extension of this project.

The survey was made publicly available for two months spanning July to September 2024. In sum, 168 responses were recorded, although some participants were not deemed eligible

(because they were not presently or previously Waldorf teachers) and did not complete the full survey. Not all participants answered all questions.

One hundred percent of respondents gave informed consent to participate. Of these, 79 consented to the use of audio or visual recordings within the dissertation and 53 did not. One hundred one participants requested updates regarding progress on my dissertation, and 31 did not. Seventy-one asked to review the draft while 61 did not.

Survey Components

Part 1: Quantitative Demographic Data

The first survey section gathered demographic information from Waldorf teachers. This included:

- Type of school at which they were employed
- Location of school at which they were employed
- Size of school at which they were employed
- Current teaching assignment
- Gender
- Age
- Parental status
- Length of time teaching
- Whether they attended a Waldorf school as a student
- Employment prior to teaching in a Waldorf school

In addition to these demographic attributes, this section asked teachers whether they had completed Waldorf teacher training. For those who indicated that they had completed training,

additional questions probed which training program, the components of the training, and the level at which the teachers believed that the components had contributed to their teaching skill.

For those who had not completed teacher training, additional questions probed what possible obstacles might have prevented their participation. The Qualtrics platform allowed participants to be guided down either of these branches based on their responses.

Part 2: Quantitative Data on Teacher Beliefs

In order to assess pedagogical instinct, I looked at a possibly-related dimension, namely teachers' sense of self-efficacy. Tschannen-Moran and Hoy (2001) defined teacher efficacy as: "A teacher's efficacy belief is a judgment of his or her capabilities to bring about desired outcomes of student engagement and learning, even among those students who may be difficult or unmotivated" (p. 783). A well-developed sense of self-efficacy was assumed to be very closely related to Steiner's description of "Pedagogical Instinct," as both related to a felt sense within the teacher of knowing how to respond to what was emerging in the moment within the activity of teaching.

While self-efficacy could be measured using a variety of metrics, for this research, the Teachers' Sense of Efficacy Scale (TSES) short-form as developed by Tschannen-Moran and Hoy was used. The TSES was developed at The Ohio State University and was sometimes called the Ohio State Teacher Efficacy Scale; however, the preferred name was the Teachers' Sense of Efficacy Scale (Tschannen-Moran & Hoy, 2007). In developing TSES, participants at Ohio State built on previous measures of teacher self-efficacy, such as the Bandura Scale and other early scales, such as those developed by Rand researchers in the 1970s that were found to strongly correlate teacher efficacy with student achievement and persistence in implementing programs and improvements (Tschannen-Moran & Hoy, 2001). Tschannen-Moran and Hoy (2001) crafted

a tool that sought to strike an appropriate balance related to the degree of specificity and an orientation to external and internal factors in order to create a valid and reliable tool that was also generalizable across teaching contexts. According to Tschannen-Moran and Hoy (2001):
"In order to be useful and generalizable, measures of teacher efficacy need to tap teachers' assessments of their competence across the wide range of activities and tasks they are asked to perform. The Tschannen-Moran et al. (2009) model of teacher efficacy suggests that a valid measure of teacher efficacy must assess both personal competence and an analysis of the task in terms of the resources and constraints in particular teaching contexts" (p. 795).

TSES used a three-factor model including (1) student engagement, (2) classroom management, and (3) instructional strategies. The three-factor model was found to be reliable in both the long and short versions for in-service and pre-service teachers (Fives & Buehl, 2009; Tschannen-Moran & Hoy, 2001), with a single factor, rather than the three-factor model, being more appropriate for pre-service teachers (Fives & Buehl, 2009). TSES was found to be valid among pre-service and post-service teachers and had been validated in various languages and cultures (Dogan et al., 2019; Pintus et al., 2021; Schechter & Tschannen-Moran, 2006; Tsigilis et al., 2007; Vallis et al., 2020; Yousuf, 2016). TSES was found to be reliable across gender (Dogan et al., 2019) and was found to be reliable in alternative and innovative educational contexts (Tsigilis et al., 2007). Furthermore, TSES was found to be reliable for use in various countries and cultures and was used to determine whether demographic indicators or length of time teaching resulted in variations in a sense of self-efficacy for educators (Fives & Buehl, 2009; Schechter & Tschannen-Moran, 2006; Yousuf, 2016).

TSES was found to be a reliable measure of self-efficacy in teachers and was widely used in research, including to validate a correlation between teachers' classroom performance and

student achievement (Shane, 2010; Tschannen-Moran & Hoy, 2007). The TSES demonstrated increases in teachers' self-efficacy correlated with various forms of professional learning, and a significant relationship between principal leadership behaviors (sharing campus goals) and teachers' self-efficacy was found (Horton, 2013). The relationship between efficacy and years of experience was also demonstrated (Horton, 2013). Instructional coaching was found to be a positive predictor of higher levels of self-efficacy on the TSES, particularly related to student engagement when controlling for demographic factors, including age, length of teaching career, and students' socioeconomic status (Pearson, 2016). In several studies, no variation was found based on the format of training completed (university program, alternative licensure program, etc.) and self-efficacy (Fox, 2011; Shane, 2010). Additionally, anecdotal responses from teachers involved in this research indicated that classroom experiences were more significant in building self-efficacy than teacher training programs and that there were few interaction effects between years of classroom experience and the teachers' sense of efficacy (Shane, 2010). Additionally, research by Schechter and Tschannen-Moran (2006) broadened the work to examine "collective self-efficacy" as an attribute within teaching and learning communities. Collective self-efficacy was found to have a significant correlation with student achievement but was not correlated to demographic variables, such as workload, longevity, or years of teaching experience among the faculty (Schechter & Tschannen-Moran, 2006).

Subsequently, the TSES was chosen for this research as a well-established tool to help validate one possible outcome of Waldorf teacher training because it had been previously used to validate the effectiveness of professional development, coaching, and other strategies for developing educators' varied educational skills in various fields.

Some researchers explored possibilities for adding questions to TSES to create a four-factor model, including an additional factor, such as "Inclusive instructional strategies, learner-centered" or "Traditional instructional strategies, teacher-centered" (Pintus, 2021). Citing Bandura's 2001 argument that context-specific measures are critical when measuring self-efficacy so that the particular domains measured are actually the objects of interest, Poggio (2012) described the efforts of Tschannen-Moran and Johnson to create and validate a literacy-specific self-efficacy measure, Teacher Sense of Efficacy for Literacy Instruction Scale (TSELI), which was used to correlate specific factors in literacy instruction for pre-service teachers with a higher sense of self-efficacy for graduates. In proposing and validating TSES, Tschannen-Moran & Hoy (2001) discussed the role of context in the validity and transferability of varied measures of teacher self-efficacy.

For the purpose of this research, two additional Waldorf-context specific factors were included, although not explicitly considered part of the TSES. These factors had not been validated in any past research, but could be in the future through additional research. Waldorf-specific factors included two domains: Waldorf pedagogy (statements focused on breathing rhythm, storytelling and imagery, and artistic activity) and inner work (statements focused on connection to meaning, community, and the child's destiny). These statements were identified by the researcher in collaboration with Waldorf colleagues. It was anticipated that these measures would help to measure self-efficacy related to implementing specific components of Waldorf education.

Finally, Section 2 included a description of pedagogical instinct and sought to obtain an overarching sense from teachers as to their sense of self-efficacy in relation to pedagogical instinct in their work. Responses to this measure were correlated to the TSES scales to look for

overlap between this attribute and established measures of self-efficacy for teachers. This section also asked teachers to rate the value of varied activities in relation to their development of pedagogical instinct.

Part 3: Qualitative Data on Teacher Experience

Qualitative research usually employs open-ended questions, yielding data in the form of field notes, transcripts, audio, and video recordings (Longo, 2020). The intention in including qualitative research in this study was to explore a hypothesis through a flexible method of categorizing participant responses, and thus to explain relationships and trends in an iterative process (Longo, 2020).

Data collected in this section were open-ended responses to questions (see Appendix B). Responses to these questions were able to be provided through Qualtrics in writing, audio, and/or video formats.

Quantitative Data Analysis

Qualtrics software was used to analyze the data collected and identify relationships and correlations between various variables. Qualtrics' algorithms match the type of data set selected to a suggested specific statistical tool. By employing this embedded logic, I was able to use a variety of correlative statistical analyses, each matched to the factors being related

The first stage involved organizing demographic information, sorting and summarizing the population of respondents. Then using the suggested statistical tools within Qualtrics, various demographic factors were correlated with one another to determine if there were any statistically significant relationships.

The second stage looked at responses on the TSES scale and the rating of Pedagogical Instinct. The TSES averages were compared to average values in previously validated research.

The TSES components were related to the Waldorf-context specific factors to determine how closely correlated they were and the averages between the measures were compared. The TSES ratings were also correlated with the Pedagogical Instinct ratings and both were correlated with various demographic factors, including participation in professional development and Waldorf teacher training to determine whether there was any meaningful relationship. Specific statistical tools were used based on the embedded suggestions within Qualtrics.

Additional data analysis was conducted after examining the initial information. In examining the data using the statistical tools in Qualtrics, I specifically looked for correlations and also conducted Relative Importance analysis (also known as Johnson's Relative Weights) for regression; this tool was a form of regression that could account for multiple correlated variables, or multicollinearity, which often occurred with survey data (Thomas, 2014). Analysis of variable importance was conducted to help inform the qualitative data analysis.

Qualitative Data Analysis

For the third stage of the process, I used a grounded theory approach to interpreting qualitative data gathered through the survey's open-ended questions. The Grounded Theory Method (GTM) is an approach to collecting and analyzing qualitative data through open-ended questions in which informants could express meaning and directly influence the nature of the data collected and the theories that emerged (Brenner, 2006). It is well-suited to probe more deeply into the complexities of the educational and learning process in action because it is relational and illuminates connections between emergent concepts and explanations (Brenner, 2006).

Grounded Theory Framework

Grounded Theory was articulated by Strauss and Glaser in 1967 (Urquhart, 2017). As sociologists, they began to explore the firsthand experience of dying in hospitals, both from the perspective of patients and medical providers. As they interviewed people, they began to develop theories out of their data. This was a different approach than the prevailing method of deducing a testable hypothesis from existing theories, employing quantitative methods for research, and remaining an unbiased, passive observer. Instead, Strauss and Glaser, in their seminal work *The Discovery of Grounded Theory,* provided practical guidelines for qualitative research, believing that an inverted approach could be taken in which one began not with the theory and a hypothesis, but with the data itself from which a theory and explanation could emerge. They admitted that the methods of gathering data and who the researcher was could influence what was collected, and they emphasized the need to build trust with informants (Charmaz, 2006; Urquhart 2017).

The Grounded Theory Method (GTM) spread quickly within the social sciences and beyond, and by the mid-1990s it was considered a standard approach to qualitative research (Urquhart, 2017). However, there are varied schools of thought and approaches to utilizing GTM, stemming, in part, from disagreement and divergence between Strauss and Glaser related to the steps undertaken in the coding process and the extent to which the process is fixed and prescriptive, rather than more emergent (Urquhart, 2017).

Glaser and Strauss (1967) define GTM as "the discovery of theory from data—systematically obtained and analyzed in social research" (pp. 3–4). The fundamental distinction from other approaches to research is the starting place in GTM; for GTM, the starting place is the data, not the literature or a hypothesis (Brenner, 2006). In GTM, the researcher is thoughtful

about the topic to be studied, but seeks to remain as open as possible while conducting interviews (Charmaz & Gibbs, 2013). The intention is to seek "rich" data with "thick" descriptions through in-depth conversations in which the researcher builds trust and connections (Charmaz, 2006). In GTM, data is analyzed during the research process. By studying early data, researchers can adapt their questions and allow the next steps to emerge in response to what they are learning through separating, sorting, coding, and comparing data (Charmaz, 2006; Charmaz & Gibbs, 2013).

Charmaz (2006) identifies the key features of GTM, including this simultaneous data analysis and collection, creating analytic codes and categories from the data (not pre-existent theories), constantly comparing at every stage of analysis, and generating a theory at every stage of data collection and analysis (Charmaz, 2006). Although the process is iterative, and there is some disagreement between practitioners (Urquhart, 2017), the steps in GTM typically include the following:

1. Research through detailed questions
2. Open coding involving line-by-line coding of data and breaking it into smaller, discrete parts
3. Conceptual level or axial coding in which connections began to be drawn between codes and concepts could earn relevance in the emerging theory
4. Possibly identifying an emergent core category (although not all researchers agree that this is essential)
5. Selective coding, which began to organize all codes around the emergent core category

6. Memoing throughout the process as a tandem step of coding through which the researcher notes possible emerging theories and themes
7. Theoretical coding, through which the researcher looks broadly and openly for connections between emergent and existent theories
8. Sorting of memos, through which the researcher is able to see the connections and themes and generate a multivariate theory (Charmaz, 2006; Charmaz & Gibbs, 2013; Corbin & Strauss, 1990; Holton, 2010; Longo, 2020; Urquhart, 2017).

Throughout this process, the forming of constant comparisons, the continued theoretical sampling, and the ongoing data collection occur until a point of saturation is reached (Holton, 2010; Longo, 2020). Charmaz and Gibbs (2013) clarify that there are two aspects to saturation: saturation of data (when the researcher begins to regularly surface the same stories) and saturation of theoretical concepts (when the researcher has really tested out the claim in relation to new data). While the saturation of data was achieved in this process, this second aspect of saturation of theoretical concepts may have required a greater number of cases or the possibility of additional follow-up through interactive interviews for the theory to fully evolve.

The process of generating a theory relies on what Charmaz and Gibbs (2013) described as "abduction," in which puzzling over all the possible explanations leads to a moment of creativity in which something emerged that might make sense of all the varied pieces.

GTM begins with the question of "What's happening here?" (Glaser, 1978). Subsequently, it is well-suited for probing the nuances of what happened in learning. Learning is a complex multi-faceted process, particularly if the intention is not just memorization of facts, but the acquiring of skills, capacities, or even beliefs and dispositions. What happens in an environment or interaction that either creates conditions that gave rise to learning or does not is

complex and systemic, with a multitude of possible factors and variables (Smith, 2006). GTM allows all of these to be probed together while gathering data that can reveal insight beyond the testing of one possible hypothesis (Brenner, 2006).

Rather than traditional live interviews, this research used responses to open-ended questions through the survey administered in Qualtrics to gather qualitative data. GTM has been successfully used by researchers using survey data as opposed to traditional interviews (Kolb, 2012; Murti & Steinberg, 2019; Singh et al., 2023). A survey approach facilitated the gathering of both quantitative and qualitative data simultaneously, the correlation of quantitative data with emerging theories from the qualitative analysis, and the inclusion of a much larger population of respondents. Longo (2020) observed:

> New and less intrusive data gathering technologies can significantly automatise and speed the acquisition process of qualitative data. Their advantage is that they allow to collect higher dimensional information and larger sample sizes. However, the drawback is that this new multi-dimensional and larger amount of data cannot be inspected qualitatively and individually by qualitative researchers in its entirety. Therefore, there is the need of intelligent solutions to minimise the time and labour demanded to qualitative data analysts to interpret qualitative data, but at the same time to take full advantage of the richness of information and depth of knowledge that can be extracted from it. Artificial intelligence, with its theoretical and practical advances, as well as its novel intelligent applications can offer many solutions to this problem. (p. 7)

Coding and Memoing Process

Based on GTM, I coded all responses collected. The number of participants submitting written or recorded responses to the open-ended questions was lower than the total number of

participants in the survey. Between 62 and 73 responses were provided to each of the open response questions. All responses were coded while watching for a "saturation point." However, given the method of collection in this research, I continued to code, even once the responses began to feel that they predictably fell within the codes and themes that had previously emerged. Since the scope of responses was limited, coding beyond the "saturation point" felt valid to continue to test emerging themes. Written responses and transcripts of audio and video responses were sorted by keywords and phrases to begin forming associations between this data and the survey data, to aid in the coding process. I used a constant comparative method in the coding process. A constant comparative approach to GTM is concerned with generating and plausibly suggesting a multitude of categories and hypotheses that might result in an integrated theory (Glaser, 2008; Kolb, 2012).

The organic process of constant comparison, coding, and memoing differed a bit from that typically described in GTM as I used surveys rather than interviews. I had intended to use software to assist in looking for patterns and trends in recorded interviews. Embedded AI tools in Qualtrics assigned a rating on a scale of positive-neutral-negative to each recorded response; however, within the context of the topic being explored (personal experience in developing pedagogical instinct) these labels were found to not be meaningful and often misaligned with the overall sentiment of the response. Likewise, keywords and themes within the respondents' submissions to open-ended questions were not easily identified within the Qualtrics AI applications in a way that felt relevant to the research. Subsequently, I personally reviewed and coded the responses, applying labels to them and looking for themes within them. All of the labels created were identified and tracked on paper and then able to be further sorted based on emerging themes. This approach to research and qualitative analysis preserved the strength of

traditional GTM by using natural language processing. Some coding of electronic responses which was expected to possibly enable machine learning to automatically generate codes by employing a "human-in-the-loop" approach in which the researcher reviews and corrects predicted codes (Longo, 2020, p. 10) was attempted, but not pursued. The assumption had been that AI-embedded approach would allow faster categorization of qualitative data and facilitate the development of more robust and accurate models (Longo, 2020). However, in the end, the tools within Qualtrics were not found to be useful in identifying the more nuanced themes, and more traditional memoing and coding methods were employed.

Ethical Considerations and Possible Challenges

I recognized the need to protect privacy around responses and limit any effects that my personal relationship to respondents might have had in coloring the data collected. This could have been a particular challenge if data from the school where I worked as Executive Director was included. My role within the community and the social structure created from supervisory responsibilities might have changed the openness and sense of safety for teachers in their responses, which might have diminished the validity of the data collected. Subsequently, I did not include any participants whom I directly supervised.

I also recognized that I come to this process with my own personal biases and narrative. Charmaz and Gibbs (2013) acknowledged that even as a GTM researcher works to remain open and neutral, it was never fully possible; everyone had circumstances and privilege that they brought to the experience of interviewing and interpreting the data. Some of the factors which might have influenced my perspective included her identity as a Caucasian, middle-aged, upper-middle-class woman who was educated and in a doctoral program. I am a mother, have been a teacher and school leader, and have worked exclusively in public schools with personal

beliefs on accessibility of education for all students. I have a religious and spiritual background and a personal history with multiple Waldorf training programs, where I have many contacts and personal relationships with key players. All of these were elements that existed for the research, and while I can name them and willingly grapple with them in efforts to be objective and open, they remained as aspect of performing the research.

CHAPTER IV: QUANTITATIVE FINDINGS

Demographic Summary

Profile of Schools

Respondents taught at schools of varied structures and sizes. Most respondents (38%) were employed at private, independent Waldorf schools where families pay tuition. Another 25% worked in public charter schools that receive state funding. Seventeen percent were former Waldorf teachers not currently working in a school. Additional participants included 1% in an online school, 1% in a homeschool cooperative, and 3% working in other configurations of Waldorf schools. Four percent of respondents were not Waldorf teachers and, thus, were excluded from answering further survey sections.

Table 1

Profile of Participant's Schools: Setting

School Description	Percent of Participants
Teachers in private, independent Waldorf schools	38%
Teachers in public Waldorf schools	25%
Former Waldorf teachers	17%
Online Waldorf teachers	1%
Homeschool cooperative teachers	1%
Other Waldorf school teachers	3%

Eighteen percent of respondents worked at schools with fewer than 100 students. Thirty-nine percent worked in schools with 100–250 students, 24% in schools with 250-500 students, and 10% in schools with more than 500 students. Those working at private schools were more likely to work in smaller schools with fewer than 100 students, compared to those in public or charter schools, of whom over 80% reported working in schools with more than 250 students.

Table 2

Profile of Participant's Schools: Size

School Description	Percent of Participants
Less than 100 students	18%
100-250 students	39%
250-500 students	24%
Over 500 students	10%

Profile of Respondents

The majority of respondents were from the United States, with 24% located on the West Coast and 17% in the Rocky Mountain region. Additionally, 10% of respondents were located in the Midwest, 8% in the Southeast, 10% in the Northeast, and 5% in other parts of the U.S. Outside of the U.S., 5% of respondents were from Canada, 7% from Europe, and 1% each from Australia, Africa, and South America. An additional 2% of respondents did not specify their location.

Table 3

Profile of Participants: Location

Participant Location	Percent of Participants
United States: West Coast	24%
United States: Rocky Mountains	17%
United States: Other Regions	33%
Canada	5%
Europe	7%
Other Non-US Countries	3%

Respondents worked in a variety of roles within Waldorf schools. In this section, respondents were allowed to select more than one response to capture the range of actual

experience. The response percentage was 169%, indicating that over half of the respondents had selected more than one area of work. The role most frequently selected was as class teachers for grades one to three (50 respondents), followed by class teachers for grades six to eight (41 respondents) and class teachers for grades four to five (39 respondents). Additionally, there were 36 early childhood teachers, 31 special subject teachers, 14 individuals working in special education or student support, and 19 individuals who indicated they worked in other capacities not specified in these categories.

Table 4

Profile of Participants: Teaching Roles

Participant Description	Number of Participants
Class Teacher: 1-3	50
Class Teacher: 6-8	41
Class Teacher: 4-5	39
Early Childhood Teachers	36
Special Subject Teachers	31
Special Education or Student Support	14
Other	19

Eighty-two percent of respondents identified as female, 15% identified as male, and 3% either preferred not to indicate or identified with an alternative gender identity. Ten percent of respondents were aged 20–35, 40% were aged 35-50, 30% were aged 50-65, and 10% were over the age of 65.

Regarding parental status, 71% of respondents were parents, while 19% were not. Among the parents in this population, 67% of their children attended a Waldorf school, whereas 23% did not. Furthermore, 12% of respondents had attended a Waldorf school as students themselves.

Table 5

Profile of Participants: Personal Demographics

Participant Description	Percent of Participants
Male	15%
Female	82%
Gender not specified	3%
20-35 years old	10%
35-50 years old	40%
50-65 years old	30%
Over 65 years old	10%
Parents of children	71%
Former Waldorf students	12%

Respondents reported varied lengths of employment within Waldorf education. Twenty percent had worked in Waldorf education for more than 20 years, 21% for 10-20 years, 20% for 6–10 years, 15% for 3–5 years, and 9% for 2–3 years. Six percent had worked in a Waldorf school for one year or less.

Table 6

Profile of Participants: Time in Waldorf School

Length of Time Teaching	Percent of Participants
Over 20 years	20%
10-20 years	21%
6-10 years	20%
3-5 years	15%
2-3 years	9%
1 year or less	6%

Seventeen percent of respondents had always worked in a Waldorf school. For the remaining respondents who came to Waldorf teaching from another career, 43% had a non-teaching background, 23% had been teaching in a traditional public school, and 17% had experience teaching in another setting.

Table 7

Profile of Participants: Career Prior to Waldorf Teaching

Previous Career	Percent of Participants
Non-teaching career	43%
Traditional public school teacher	23%
Teacher in non-Waldorf school	17%
Always worked in Waldorf school	17%

Demographic Relationships

Teachers working in public charter schools tended to be younger, on average, than those working in private, independent schools. In correlating these varied demographic factors, other statistically meaningful relationships were not identified.

Teacher Training

Sixty-four percent of respondents indicated that they had completed a Waldorf teacher certification program, 19% had not, and 9% were currently enrolled in a certification program. Teachers reported participating in a wide range of programs within and outside of the United States. The largest number of certifications were completed through Antioch University (11%), Gradalis (11%), and Sunbridge (9%). The higher numbers from Antioch and Gradalis may have related to my personal relationships with directors and participants in these programs. Other notable programs with only one or two participants included Bay Area Center, West Coast Institute British Columbia, Waldorf Institute of Southern California, Sound Circle, Alkion

Center, Waldorf Teacher Education Eugene, Rudolf Steiner College Canada (6%), Rudolf Steiner College Fair Oaks California (6%), Edinburgh Steiner School, Sophia's Hearth, Center for Educational Renewal at Summerfield Waldorf School, Waldorf Institute of Southeast Michigan, Center for Educational Renewal, College for Anthroposophical Studies, Mannheim Academy for Waldorf Education, Nurturing the Roots Therapeutic, Taruna College Full-Time Teacher Training New Zealand, and Micha-el Institute.

Amongst teachers currently enrolled in training, three were at Antioch, four at Gradalis, one at Sunbridge, one at the Mulberry Center, and one in an unspecified in-house program.

Table 8

Profile of Participants: Waldorf Teacher Training

Completed Techer Training	*64%*
Enrolled in Teacher Training	*9%*
No Teacher Training	19%

Statistical Analysis of Training and Demographics

A chi-squared test revealed a statistically significant relationship between age and completion of Waldorf teacher certification. Older teachers were significantly more likely to have completed certification than their younger counterparts ($p = .00648$, Cramér's $V = 0.263$, $N = 129$). Specifically, 67.9% of respondents aged 35–50, 81% of those aged 50–65, and 71.4% of those over 65 had completed certification, compared to only 35.3% of those under 35. Additionally, 35.3% of respondents under 35 were currently enrolled in training, compared to only 10.7% of respondents aged 35-50 and 4.8% of respondents aged 50–65.

Table 9

Profile of Participants: Waldorf Teacher Training and Age

Age Related to Completion of Teacher Training	Percent of Participants
Completed Techer Training	
Over 65	71.4%
50–65	81%
35–50	67.9%
Under 35	35.3%
Enrolled in Teacher Training	
Over 65	0%
50–65	4.8%
35–50	10.7%
Under 35	35.3%
No Teaching Training	
Over 65	28%
50–65	14%
35–50	20%
Under 35	29%

A chi-squared test also indicated a significant relationship between the length of time working in a Waldorf school and completion of Waldorf teacher certification. Among respondents who had worked for one year or less, 14.3% had completed certification; 38.5% of those with 2–3 years of experience had completed it; 58.3% with 3–5 years; 56.4% with 6–10 years; 90.6% with 10–20 years; and 81.5% of those with over 20 years ($p = .00063$, Cramér's $V = 0.346$, $N = 129$). Furthermore, 28.6% of those with one year or less in a Waldorf school were currently enrolled in teacher training, as were 30.8% of those with 2–3 years of experience and 20.8% with 3–5 years.

Table 10

Profile of Participants: Waldorf Teacher Training and Time Teaching

Time Teaching Related to Completion of Teacher Training	Percent of Participants
Completed Techer Training	
Over 20 years	81.5%
10–20 years	90.6%
6–10 years	56.4%
3–5 years	58.3%
2–3 years	38.5%
1 year or less	14.3%
Enrolled in Teacher Training	
Over 20 years	0%
10–20 years	0%
6–10 years	0%
3–5 years	20.8%
2–3 years	30.8%
1 year or less year	28.6%

There was also a statistically significant relationship between gender and completion of Waldorf teacher training. However, this result may be most influenced by the fact that no male respondents were currently enrolled in training.

Forty-four percent of those who completed certification reported receiving financial assistance from their schools. Among this group, 32% reported that their schools covered 25% or less of the costs, 11% received 25–50% coverage, 25% received over 50% coverage, 11% had their full costs covered, and 7% had repayment support after graduation.

Table 11

Profile of Participants: Financial Support for Teacher Training

Level of Support	Percent of Participants (out of the 44% of Respondents Receiving Financial Assistance)
25% or less of costs	32%
25–50% of costs	11%
Over 50% of costs	25%
Full costs	11%
Repayment support	7%

Elements of Teacher Training

Participants who were enrolled in or had completed Waldorf teacher certification identified (1) which key elements were included in their training from a list of possible topics or activities and (2) rated the importance they felt was placed on each component by the training program on a scale of 1-9. Table 12 provides a summary of these results.

Table 12

Summary of Aspects of Training: Frequency of Inclusion and Relative Importance

Aspect of Training	Percent Inclusion	Average Rating of Importance (Scale: 1-9)
Artistic activities	93%	7.65
Anthroposophical study	93%	7.72
Movement activities	93%	6.95
Pedagogical practices	90%	7.09
Inner work and personal development	90%	6.95
Curriculum and instructional planning	83%	5.99
Learning in a cohort/community	64%	5.20
Creation of lesson plans	57%	4.88
Academic skills	56%	4.72
Revisiting beliefs/mindsets	53%	4.89
Engaging parents and community	52%	4.26
Classroom management	50%	4.10
Culturally responsive curriculum	49%	4.40
Mentoring and coaching	43%	3.85
Differentiating instruction	38%	3.83

The analysis revealed that the aspects of training that were reported as included by more training participants aligned with the areas that all training participants also rated as having been given the highest importance within their training programs. This measure did not ask the participants what they thought was most important to their future work as teachers, but rather what level of value they perceived each item having within the construct of their training program itself. Training aspects such as artistic activities, anthroposophical study, and movement activities, which have typically held defined roles in Waldorf teacher training, received higher ratings for both inclusion and importance. Conversely, areas less distinctly defined within the

Waldorf pedagogy, such as engaging parents and classroom management, were rated lower in both inclusion and importance placed on them within training.

Obstacles to Teacher Training

Respondents who had not commenced or completed Waldorf teacher certification were asked to rank factors preventing participation on a 1-9 scale. Table 13 summarizes their responses.

Table 13

Factors Preventing Commencement of Waldorf Teacher Certification

Factor	***Average Rating of Influence (Scale: 1-9)***
Cost of the program	7.0
Location of the programs	6.94
Time commitment	6.78
Lack of certification requirement	5.31
Lack of school support	5.06
Lack of connection with anthroposophy	3.60
Lack of interest	3.20
Specific training needs unmet	3.08
Other	2.60

The obstacles were broadly categorized into structural, e.g., logistical and financial (highest-ranked factors), school expectations and support, and personal misalignment (lowest-ranked factors). The most significant barriers reported were structural, such as cost, location, and time.

Professional Development

Respondents reported high levels of ongoing professional development. When asked to rate their regular participation in professional development on a scale of 1-9, the average score was 7.17. None rated below 3, while 39.2% rated their participation between 7-8 and 31.5% rated at the highest level of 9.

Obstacles to Professional Development

Comparing barriers to professional development with those reported for teacher training, structural factors were again rated as the highest obstacles. However, overall scores for obstacles to professional development were lower than for teacher training, potentially indicating fewer perceived barriers. Table 14 compares the reported obstacles for both professional development and teacher training.

Table 14

Comparison of Obstacles to Professional Development and Waldorf Teacher Certification

Obstacle	Average Rating as Barrier to Professional Development (Scale: 1-9)	Average Rating as Barrier to Teacher Certification (Scale: 1-9)
Cost	6.16	7.0
Location	6.32	6.94
Time commitment	5.56	6.78
Lack of school support	5.10	5.06
Lack of certification requirement	3.19	5.31
Anthroposophical connection	3.25	3.60
Lack of interest	2.55	3.20
Unmet training needs	4.07	3.08
Other	3.22	2.60

There was no relationship between the level of engagement in professional development and how long respondents had been teaching, their former professions, their parental status, gender, school size, location or type. However, there was a significant relationship between age and engagement with professional development with those under age 65 reporting higher levels of engagement that those over.

Contributors to Development

Participants ranked aspects of professional development that may contribute to their teaching development. Table 15 provides a summary of average scores, with personal study and inner work rated the most critical, followed by conferences and workshops.

Table 15

Summary of Contributing Factors in Teacher Development

Contributing Factor	Average Importance (Scale: 1-9)
Personal study and inner work	7.45
Conferences and workshops	6.67
Multi-year training and certifications	6.49
Summer renewal courses	6.36
Coaching and mentoring	6.29
Annual grade-level workshops	6.28
In-house professional development by school	5.89

Statistical analyses revealed that respondents who completed Waldorf training placed a higher value on personal study and inner work in compared to those without training but only to a modest degree (ANOVA: $p = 0.206$, Cohen's $f = 0.188$). Those who completed training also reported that it played a greater role in their development as teachers than those without training

(ANOVA: p = 0.00300, Cohen's f = 0.463); however, since the other group has not completed the training, it is hard to draw any conclusions from this correlation.

Self-Efficacy

The Teachers' Sense of Teacher Efficacy Scale (Tschannen-Moran & Woolfolk Hoy, 2001) was administered using a short form with three subscales: Efficacy in Student Engagement, Efficacy in Instructional Strategies, and Efficacy in Classroom Management. For each measurement of self-efficacy from the 168 initial respondents, 109–110 responses were recorded. Table 16 presents a summary of the self-efficacy results across each subscale.

Table 16

Self-Efficacy Summary Overall and Across Subscales

Measure	Median	Average	Standard Deviation	Minimum	Maximum
Efficacy (TSES Overall)	7.0	7.1	1.1	2	9
Efficacy: Student Engagement	6.8	6.9	1.2	2.25	9
Efficacy: Instructional Strategies	7.3	7.1	1.3	2.25	9
Efficacy: Classroom Management	7.3	7.2	1.2	1.50	9

In validating the TSES short form, Tschannen-Moran and Woolfolk Hoy (2001) have found reliabilities which closely align to the above population of Waldorf teacher respondents as captured on Table 17.

Table 17

TSES Reliabilities from Tschannen-Moran & Woolfolk Hoy

Measure	Mean	Standard Deviation	Alpha
Efficacy (TSES Overall)	7.1	.94	.9
Efficacy: Student Engagement	7.2	1.1	.81
Efficacy: Instructional Strategies	7.3	1.2	.86
Efficacy: Classroom Management	6.7	1.1	.86

The self-efficacy subscale scores were each correlated with completion of teacher training, and revealed no significant differences based on training completion for instructional strategies, but statistically significant differences were noted for student engagement (ANOVA: $p = 0.0227$, Cohen's $f = 0.249$) and classroom management (ANOVA: $p < 0.0001$, Cohen's $f = 0.322$) with higher levels of efficacy for those who had completed training.

Waldorf-Specific Self-Efficacy

An additional set of six items specific to Waldorf education was added to the self-efficacy measure, utilizing a similar format and the same scale as the traditional self-efficacy items. Responses to these Waldorf-specific items demonstrated higher average scores compared to the traditional self-efficacy metrics. This measure was divided into two subscales: *Methods and Artistry* and *Purpose and Meaning*, focusing on Waldorf-specific instructional approaches and the intrinsic motivations Waldorf educators associate with their teaching roles.

Summary of Waldorf-Specific Self-Efficacy

Table 18 provides a summary of the Waldorf-specific self-efficacy scores, highlighting that teachers generally reported higher efficacy scores in areas specifically related to Waldorf pedagogical practices.

Table 18

Summary of Waldorf-Specific Self-Efficacy Measures

Measure	Median	Average	Confidence Interval	Standard Deviation	Minimum	Maximum
Waldorf Efficacy (overall)	7.8	7.6	7.33 to 7.78	1.2	2	9

When analyzing subscales, *Methods and Artistry* included items that assessed the use of storytelling, artistry, and a breathing rhythm to enhance student engagement. Scores on this measure were higher than those for the traditional Teachers' Sense of Efficacy Scale (TSES) items. Table 19 provides the summary for *Methods and Artistry*.

Table 19

Summary of Waldorf Efficacy Subscale: Methods and Artistry

Measure	Median	Average	Confidence Interval	Standard Deviation	Minimum	Maximum
Waldorf Efficacy: Methods	7.7	7.5	7.21 to 7.73	1.4	2.33	9

A one-way ANOVA revealed a statistically significant relationship between completion of Waldorf teacher certification and efficacy in *Methods and Artistry* ($p = 0.0484$, Cohen's $f = 0.260$). When controlling for outliers by filtering out scores less than or equal to 4, the ANOVA results were even stronger ($p = 0.0411$, Cohen's $f = 0.271$), confirming the positive impact of formal Waldorf training on teachers' confidence in Waldorf-specific methods.

The second Waldorf-specific factor, *Purpose and Meaning*, included questions regarding the teacher's sense of purpose, meaning, and contribution to students and colleagues. This subscale also yielded high efficacy scores, indicating that Waldorf educators generally report a strong sense of purpose in their teaching roles. Table 20 presents the summary of these scores.

Table 20

Summary of Waldorf Efficacy Subscale: Purpose and Meaning

Measure	Median	Average	Confidence Interval	Standard Deviation	Minimum	Maximum
Waldorf Efficacy: Purpose and Meaning	8.0	7.6	7.39 to 7.88	1.3	1.67	9

No statistically significant relationship was found between completion of Waldorf teacher certification and efficacy in *Purpose and Meaning* ($p = 0.0758$, Cohen's $f = 0.190$). However, when again filtering out scores less than or equal to 4 there was a reduced effect size ($p = 0.113$, Cohen's $f = 0.198$), suggesting that Waldorf training may have a limited but positive impact on this dimension.

Combined Self-Efficacy Score

A combined self-efficacy score, integrating both TSES and Waldorf-specific items, was created to provide a comprehensive view of the teachers' self-efficacy. **Table 21** provides a summary of the combined scores, revealing that Waldorf educators scored similarly across the combined measures compared to individual TSES and Waldorf subscales.

Table 21

Summary of Self-Efficacy (Combined)

Measure	Median	Average	Confidence Interval	Standard Deviation	Minimum	Maximum
Self-Efficacy (Combined)	7.2	7.2	7.03 to 7.42	1.0	2	9

Statistical Comparisons Across Self-Efficacy Measures

Ranked correlations were conducted to examine relationships between the traditional and Waldorf-specific self-efficacy measures. A strong positive correlation was found between

Self-Efficacy (Traditional) and *Self-Efficacy (Waldorf)*, with Spearman's rho = 0.656 ($p < 0.00001$), indicating substantial overlap between general teaching efficacy and Waldorf-specific efficacy. When the combined self-efficacy measure was correlated with traditional efficacy, the correlation was even stronger (Spearman's rho = 0.951, $p < 0.00001$), which is not surprising in that the former contained the later.

Significant demographic relationships emerged between self-efficacy (combined) and factors such as length of time teaching and school location (inside vs. outside the U.S. Teachers with over 10 years of experience reported significantly higher combined self-efficacy ($p = 0.00777$, Cohen's $f = 0.535$). Location also influenced combined efficacy scores, with teachers outside the U.S. reporting higher self-efficacy ($p = 0.00131$, Cohen's $f = 0.320$), although this was a rather small population within this survey.

Training and Professional Development

Regular participation in professional development was positively correlated with both traditional self-efficacy (Spearman's rho = 0.305, $p = 0.00135$) and Waldorf-specific self-efficacy (Spearman's rho = 0.358, $p = 0.000144$). Teachers who completed Waldorf teacher certification reported significantly higher combined self-efficacy (Ranked ANOVA, $p = 0.0155$, Cohen's $f = 0.232$).

Pedagogical Instinct

Statistical tests were conducted to examine the relationships between self-efficacy measures, demographic factors, and the development of pedagogical instinct. For measurement of pedagogical instinct, again 110 responses were recorded. The following significant relationships were found.

Self-Efficacy and Pedagogical Instinct

Self-efficacy (traditional) demonstrated a strong positive correlation with pedagogical instinct (Spearman's rho = 0.629, $p < 0.00001$), as did self-efficacy (Waldorf) (Spearman's rho = 0.555, $p < 0.00001$). The combined self-efficacy measure had the strongest correlation with pedagogical instinct (Spearman's rho = 0.668, $p < 0.00001$).

Teaching Experience and Pedagogical Instinct

There was a strong, significant relationship between the length of time teaching and pedagogical instinct. Teachers with more than 10 years of experience reported higher level of pedagogical instinct than those with less experience (Ranked T-Test, $p = 0.0000969$, Cohen's $d = 0.783$). Interestingly, as with self-efficacy, there was not a significant relationship between age and pedagogical instinct, only length of time teaching.

Further, teachers who came to Waldorf education from public schools had higher levels of PI (the highest of all groups) (Ranked ANOVA, $p = 0.0918$, Cohen's $f = 0.268$); however, this was not consistent for this group on any of the self-efficacy scales: Self Efficacy (Combined) (Ranked ANOVA, $p = 0.667$, Cohen's $f = 0.135$); Self Efficacy (Traditional) (Ranked ANOVA, $p = 0.324$, Cohen's $f = 0.190$); Self Efficacy (Waldorf) (Ranked ANOVA, $p = 0.854$, Cohen's $f = 0.112$) .

Table 22

Pedagogical Instinct and Self-Efficacy (Combined) Related to Previous Career

Previous Work Experience	Average Pedagogical Instinct Rating	Average Self-Efficacy (Combined) Rating	Average Self-Efficacy (Traditional) Rating	Average Self-Efficacy (Waldorf) Rating
Always worked as a Waldorf teacher	7.13	7.49	7.41	7.67
Teacher in a public school	7.47	7.38	7.32	7.49
Teacher in another school	6.95	7.25	7.07	7.6
Non-teaching position / career	6.57	7.08	6.85	7.56

These results may point to the value of recruiting teachers from traditional public schools and the transfer of skills and dispositions that support the development of pedagogical instinct within their Waldorf teaching experience. However, the data, as gathered, is not conclusive. The lack of a similar statistically significant relationship with self-efficacy as with pedagogical instinct may indicate that teachers understand these elements in different ways although trends remain similar with those coming from non-teaching backgrounds having the lowest reported levels across dimensions, even when not deemed statistically significant. From this one survey, this is simply inconclusive. Self-efficacy was measured using multiple questions and varied dimensions while the measurement of pedagogical instinct involved only one question. Self-efficacy was measured as positive statements about capacity in the classroom with which a teacher could record their level of agreement. Pedagogical instinct was measured as a concept, directly as described by Rudolf Steiner, and then teachers were asked to what extent they had developed this construct in their teaching. So, perhaps the dimensions are distinctive, leading to somewhat different results, or perhaps the variation is a function of the form and content of the questions. In this regard, the data is not conclusive.

Contributors to Development of Pedagogical Instinct

Respondents were asked to rank various contributors to their development of pedagogical instinct on a scale of 1-9, indicating the perceived importance of each. Table 23 presents the results, with classroom teaching experience and personal life experiences ranked as the top contributors.

Table 23

Contributors to Development of Pedagogical Instinct

Contributor	Average Importance (Scale: 1-9)
Classroom teaching experience	7.95
Personal life experience	7.42
Personal study	6.77
Waldorf teacher training	6.39
Anthroposophical study	6.2
Continuing professional development	6.08
Regular meditative practice	5.98
School culture of learning	5.36
Formal mentoring	5.31
Professional development by school	5.27
University or other teacher licensing	4.38
Other	3.14

Statistical Analysis of Contributors

A one-way ANOVA revealed statistically significant differences based on teaching experience. Teachers with over 10 years of experience placed higher importance on regular meditative practice as a contributor to pedagogical instinct ($p = 0.0109$, Cohen's $f = 0.407$), as did teachers over the age of 50 ($p = 0.00799$, Cohen's $f = 0.356$) and parents (t-test: $p = 0.0249$,

Cohen's d = 0.530). Similarly, teachers with over 10 years of experience reported a higher importance for anthroposophical study ($p = 0.0234$, Cohen's $f = 0.402$). Engagement in school learning communities, such as committees and study groups, was rated significantly higher by teachers with over 10 years of experience ($p = 0.0234$, Cohen's $f = 0.382$) and by those over age 50 ($p = 0.0623$, Cohen's $f = 0.247$).

Statistical analyses revealed that respondents who completed Waldorf training placed a higher value on anthroposophical study in developing pedagogical instinct compared to those without training (ANOVA: $p = 0.00300$, Cohen's $f = 0.463$).

Factors Influencing Pedagogical Instinct

Higher levels of pedagogical instinct were positively correlated with regular meditative practice (Pearson's $r = 0.481$, $p < 0.00001$), classroom teaching experience (Pearson's $r = 0.475$, $p < 0.00001$), personal study (Pearson's $r = 0.428$, $p < 0.00001$), personal life experience (Pearson's $r = 0.417$, $p < 0.00001$), anthroposophical study (Pearson's $r = 0.406$, $p = 0.0000105$), and Waldorf teacher training (Pearson's $r = 0.241$, $p = 0.0111$).

Summary

The findings indicate that both traditional and Waldorf-specific self-efficacy measures have a strong positive correlation with self-ratings of pedagogical instinct. In addition, all self-efficacy dimensions are positively influenced by formal training, professional development, and years of teaching experience. Teachers identified personal study, inner work, and classroom experience as critical to the development of pedagogical instinct. The study suggests a strong relationship between self-efficacy and the perceived effectiveness of Waldorf-specific pedagogical practices, underscoring the importance of professional development and formal

certification in enhancing teachers' confidence and pedagogical capabilities in Waldorf education settings.

In relation to the initial set of research questions, the quantitative data addressed several questions directly.

Was there a correlation between teachers' sense of self-efficacy and expressed relationship to pedagogical instinct?

Yes, there was a strong correlation between the two indicating that possibly there is a close relationship or even that they are different descriptors for the same underlying set of competencies.

Was there a correlation between teachers' sense of self-efficacy or expressed relationship to pedagogical instinct and various demographic factors?

Yes, there was a correlation between higher levels of self-efficacy and pedagogical instinct and length of time teaching.

Was there a correlation between teachers' sense of self-efficacy or expressed relationship to pedagogical instinct and completion of Waldorf teacher training?

Yes, there was also a positive correlation between self-efficacy and pedagogical instinct and completion of Waldorf teacher training, although the relationship was not as strong as that with length of time teaching. Furthermore, there was a strong correlation between time teaching and completion of training with more experienced teachers having more likelihood of having completed teacher training, thus making it challenging to isolate the effects of teacher training as a variable separate from teaching experience. It is likely that teachers who remain in the field continue to gain both lived experience in the classroom and continue to engage in training and

professional development that supports their continued growth, causing these elements to become inter-related and harder to isolate.

Did included components of training help to explain any variation in their sense of efficacy or pedagogical instinct in the classroom?

There were not clear patterns that emerged from the quantitative data in relation to how the components of training directly affected higher levels of self-efficacy or pedagogical instinct. However, some components that were rated as included and valued in training were also identified as key aspects in supporting the development of teachers who reported high levels of self-efficacy and pedagogical instinct. These included meditative practice and anthroposophical study.

CHAPTER V: QUALITATIVE FINDINGS

Introduction to Findings

Following the quantitative and correlative analysis of the survey results, a Grounded Theory approach was employed to examine the qualitative data gathered through open response questions regarding teacher experiences, growth and development. In looking at this data, the additional research questions were explored, including:

- Did valued components of training and development relate to key practices typically associated with transformational learning or ego development?
- Were there personal experiences or dispositions mentioned by participants in surveys that helped to explain any variation in their sense of efficacy or expressed relationship to pedagogical instinct?

Participants and Data Sources

Participants were instructed that responses were not required for the open questions. Thus, the sample size for this section of the survey was significantly less than for the quantitative sections. From the 168 initial respondents, 109–110 responses were recorded for measures of self-efficacy and pedagogical instinct. However, only 56–65 (depending on the question) written or recorded responses were provided for the open response questions. All responses were reviewed without reference to any personally identifiable information, such as email address, but also without reference to length of time teaching, location, or scores on the previous measures. The qualitative data was reviewed from an entirely anonymous approach looking for themes that were universal, but not sorting responses based on any of the previous data or factors. This was done to maintain higher levels of confidentiality and also ensure that there was no bias by the researcher based on other attributes, such as unconsciously prioritizing the responses of a

particular sub-group or demographic. All responses, as with all the data, were maintained in the password-protected Qualtrics platform and only notes with codes, memos, quotes, and emerging themes were created outside of that medium. Any direct quotes that were to be included in the final analysis below were checked with respondents who requested ongoing communication within their survey responses.

Data Analysis Process

Respondents were asked 11 questions and could provide as short or as lengthy of responses as they desired. Given the survey format, there was no possibility of asking follow-up questions or developing a relationship of trust, both of which are often key components in collecting data using GTM. Questions asked included the following.

1. In a short statement, please describe your relationship to this quote:

   > *It would surely not be proper for teachers to first acquire theoretical knowledge and then to think: What I have learned in theory I will now apply in my teaching in one way or another. With this attitude they would only distance themselves from the child's true being. Teachers need to transform their knowledge of the human being into a kind of higher instinct whereby they can respond properly to whatever comes from each individual child. . . . To achieve this, one's knowledge of human nature must be capable of becoming* ***pedagogical instinct*** *the moment one has to deal with a child, so that in response to all that comes from the child one knows instantly and exactly what must be done in every single case . . . The teacher's response to a given situation has to become as natural as satisfying a sensation of hunger by eating. This is only possible if knowledge of the human being has permeated flesh and blood as well as soul and spirit, so that you intuitively know what needs to be done every time you face a child. Only if your knowledge of human beings has such inner fullness that it can become instinctive can it lead to the proper kind of practical teaching.*

2. When you recognize the quality of "pedagogical instinct" in a teacher you have observed what characteristics or skills do you notice?
3. Talk about your decision to become a Waldorf teacher.
4. What did you do to prepare to take up this work?

5. How well prepared do you feel like you were for the actual demands of teaching when you started?
6. How have you grown as a teacher over the years?
7. What has been most supportive of your growth and development?
8. Talk about your relationship to Waldorf teacher training.
9. Describe the most useful professional development you have participated in as a teacher.
10. Talk about a recent experience where you felt really effective in your teaching.
11. Talk about a recent experience in which you felt inadequate in your teaching.

As described in Chapter 3, every response was coded, using an open coding approach and going line through line. Then, a more conceptual approach to coding was employed, where responses began to be categorized by similar concepts that were emerging. Despite the eleven discrete questions asked, all the questions were intended to probe the concept of how teachers see development, particularly in relation to the idea of pedagogical instinct. As conceptual coding was happening, core categories began to emerge that spanned across the various questions. Each question became a window into one aspect or facet of a developing picture of how Waldorf teacher development unfolds and is supported.

As these core categories began to emerge, memoing increased, with notes being made regarding possible explanations and themes for the patterns that were manifesting. Relatedly, selective coding began in which the previous more diverse codes were being organized into more discrete categories that expressed over-arching and related concepts. Theoretical coding then was used to start testing whether these varied responses aligned with the emerging theory. At this

phase, there was also a look back at the quantitative data to see how it informed and whether it aligned with the emerging theory coming from the qualitative data.

Themes and Categories

Through coding, memoing and constant comparison, three over-arching themes began to emerge around three key questions.

What Is Pedagogical Instinct?

The first theme was an articulation of the nature of pedagogical instinct (PI) that expanded from the theoretical description from Rudolf Steiner and involved the lived experience of teachers. By hearkening to their personal relationship to PI and the times they have seen it alive in their colleagues, by reflecting on ineffective and successful moments in their own teaching, and by recalling aspects of their own teaching journey, respondents created a cohesive definition of pedagogical instinct. The emerging themes helped to paint a more robust picture of what might be seen, heard, felt, and experienced when observing a teacher with this capacity or embodying it one's self. In addition, they articulated a relationship between pedagogical instinct and Waldorf pedagogy.

According to many respondents, PI is the heart of Waldorf teaching. They articulated this attribute as the ultimate quality to develop themselves or observe in colleagues that they respected or wanted to learn from.

> PI as defined by respondents is adaptable and includes the integration of all knowledge and learning in service of teaching children. The teacher who has developed PI is able to make any previous understanding, knowledge or life experience their own and then employ it within the activity of teaching. Thus, PI is a term for an inner orientation of the teacher towards teaching and the children. One respondent described it in these words:
> We have to imagine and anticipate the needs of each child, then imagine the lesson as food for the whole group—with moments for some to partake of additional items and others to stick with items they can manage—and be ready to pivot when someone starts

> to struggle or shut down. We need to see the student(s) before us and hear their requests in ways that bring our lessons to life FOR THEM!

PI was discussed by respondents as a type of artistry. Their descriptions combined to create a picture of an inner capacity held by the teacher that moves beyond technical knowledge and skill, although it includes and involves these skills. PI enhances technical skills with the development of personal attributes that allow the transmission of the technical skills to become an expressive, responsive art from. There is a sense of personal mastery and confidence that allows for improvisation and creation in response to what the children bring. According to one respondent,

> I think of a pedagogical insight as a gift of grace. It comes in the moment, and is not usually planned, although certainly previous training, reflections on the child, the nightly review backwards of the day, sleep, and meditation play a part in that gift of grace. It also feels like something coming not from myself, but from the high selves of the child and myself.

PI is something that respondents stated they could recognize when they saw it manifest in another teacher. They described an inner condition, honed over time, arising from deep personal responsibility for growth. In particular, certain terms were used repeatedly to articulate what they see when they see PI in practice. These included: calm, ease, joy, and adaptability.

According to respondents, the teacher who has a well-developed PI works out of relationship. Relationship was an oft recurring theme. Relationship was described as a co-creative space in which how educators choose to teach is optimally aligned with what will nourish the students. Respondents described how PI changes the relationship with content and curriculum to be taught, changes the relationship with students and changes relationship with colleagues. Most cited was that the relationship was more responsive. What is taught and how it is taught (curriculum and methods) were described as being adapted in response to student needs. Classroom management practices and the approach to working with individual student needs was

described as being more responsive. PI was described as helping teachers to not blame, but instead to look for ways to learn and grow in response to challenging situations. These teachers were seen as supporting children in becoming free thinking and as supporting students' initiative and growth. Respondents described these colleagues as able to work well with others and infusing warmth and clarity into activities.

Within this articulation of the attributes, manifestations and value of PI, three key components of PI began to emerge. First, teachers with PI were adaptive / responsive. They possessed a well-honed capacity for observation and their approach was based in real relationship and connection to the children taught. Second, teachers with PI were integrative / self-transforming, in the sense articulated by Kegan and Leary (2009). They incorporated all previous learning, making skills and capacities and the curriculum their own. They had sufficient mental complexity within their role of educator that they could examine their practices and experiences, as well as previous learning, and then determine in an integrative way whether their approach would serve the situation. Third, teachers with PI were present / equanimous. They had a demonstrable confidence, intuitive capacity, and calm and joyful presence.

In reviewing descriptions of pedagogical instinct by Waldorf teachers and the definition of teacher self-efficacy, as measured on the TSES, there is significant alignment between these dimensions. Teacher self-efficacy is defined as the teacher's perception of his or her capacity to instruct students and impart information and skills (influence student learning) and also to influence student behavior, including with unmotivated or challenging students (Tschannen-Moran & Hoy, 2001; Tschannen-Moran & McMaste, 2009). PI was understood by Waldorf teachers to include this felt capacity to know how to instruct and how to influence student engagement, including effective classroom management. Waldorf teacher respondents

extended PI beyond these traditional elements of self-efficacy, and also included a larger scope of capacity to intuit individual student needs, influence student's development as individuals and learners, and possessing personal capacities demonstrable to others.

What Is Developed with Pedagogical Instinct?

In addition to a description of how PI manifests outwardly and inwardly, the next theme that developed built on this by further articulating what skills or capacities are specifically developed as essential components of PI. Three main categories of ability were recurring themes.

First, the development of technical skills was cited as essential to developing PI. Teachers discussed needing to learn how to teach literacy and mathematics and how to bring various artistic activities. They often pointed to what they lacked early in their careers that was vital to feeling more successful and having a sense of PI.

Secondly, teachers described their personal growth over time largely in terms of inner development. Inner capacities (joy, boundaries, confidence, discernment of what is needed) and outer expressions of these (classroom management, adaptation of curriculum, observation, problem solving, communication with parents, collaboration with colleagues) were the primary areas in which development was described. These were not described as technical skills, but inner skills that translate into how one engages in work. Teachers further mentioned learning to find refreshment in their work and becoming less judgmental and more helpful to others over time.

Thirdly, in describing effective teaching moments, two key components were identified. First, when they described feeling effective, teachers also articulated an inner place of authenticity, rightness, creativity, and confidence. When this inner dimension was present they articulated how it is translated into demonstrable engagement by students. None of the

respondents described test scores or students' mastery of specific skills when articulating PI or their experience with feeling effective in their teaching, rather the respondents described the attributes they observed in their students, including being engaged, taking initiative, making connections, growing over time, and building community. One respondent stated:

> Now, when I am before the children in the classroom and a need arises, it is exactly like satisfying a sensation of hunger, to see a child and sense exactly what they need at that moment. Not every first impulse might be the correct one, but to also have the tools, knowledge, and therapeutic eye to try the next thing or to know when to step back and observe further is so valuable. Knowledge of the spiritual path of the human being and not just the physical or earthly development is crucial.

Teachers also described how they assess their own capacity to really show up in their teaching and the space that was then created between them and the students which invited the best parts of the children to show up. This was further articulated as a quality of openness and responsiveness which meant that the teachers knew how to respond to children in ways that feel "right." They articulated a "rightness" to effective teaching moments.

For example, one teacher observed:

> I feel that I have been effective in my teaching, and I also realize how little I have to do with their development. I usually, I can, I just have to get out of the way and provide them with the guidance and pathway to follow on this as independent human being that they are. But I feel that's effective teaching. So, yes, I've been able to do that and (I) my eighth grade class looking at them as they graduated, which was just May of this year, I was just amazed at what they've done. They've come from students where people had given up on a few of them and I didn't give up and I was able to keep it up and they are now just amazing, wonderful, happy human beings excited about going further.

In describing when they felt inadequate, teachers pointed to these same three primary domains. They described feeling that they had (1) a lack of knowledge and skills (math, art, literacy, singing), (2) a lack instinct and self-trust and a propensity to compare themselves with others, (3) a sense of misalignment with others, including colleagues in their school, parents or even the children they could not figure out how to work with or who left their class.

How Do Teachers Develop Pedagogical Instinct?

Almost universally, respondents discussed how they became Waldorf teachers as a process of aligning to a deep inner commitment to children and the world. Individuals described how they came to teaching in a Waldorf school as more than a job, but rather as a personal path. They expressed a sense that it is what they are "meant to do," that it is unique within education, and that it is needed in the world. They pointed specifically to feeling a connection with the spiritual nature of human development, arts, and the breathing quality of Waldorf teaching. When reflecting on how they prepared for the work, their stories often included "turning life upside down," moving, traveling, taking on additional expenses, and significant personal change. There was often an acknowledgement of personal sacrifice as part of taking up the path of Waldorf teaching.

In reflecting on their level of preparation to meet the demands of teaching in a Waldorf school, the only respondents who indicated that they felt well-prepared were those who had taught previously in another setting (often a more traditional school) and felt that they had a strong base of skills to bring to their new work. A few had held previous roles within a Waldorf school and felt more prepared as a result. However, respondents expressed that even when they had completed Waldorf teacher training or study of anthroposophy, it was insufficient. Many felt they did not have what was needed in many areas, particularly classroom management and working with parents. In order to overcome these gaps, respondents pointed to mentoring and colleagues as key supports.

One respondent described preparing for a first teaching position in this manner:

> I got to know the children, I remembered mine and my child's favorite teachers, I prayed and meditated, soul searched during long walks in nature, talked to friends and my family about the required commitment, stayed connected with peer teachers-in-training, and tried to be my best self. A lot of inner strength and trust work. Still working on

> identifying and trusting my intuition and spiritual knowledge. Teacher training taught me so much. It was one of the greatest journeys of my life. Gathered as much faith as I possibly could. Not the religious or spiritual kind, but faith in myself. Faith that I could learn, absorb or find what I needed to find, when I needed to find it. Faith that what I need would come to me, in the form of information, support or people. Of course I read Steiner's foundational works, Study of Man, Theosophy, etc. and I took foundation studies at the Micha-el Institute for a year. Which was all well and good, prepared me for the mental foundation in Anthroposophy that I needed, but the practical aspects are still being revealed 17 years later.

In reflecting on Waldorf teacher training, respondents often described it as an important step in the path of development. For those able to take it up, many felt that it was a "transformative," supportive, enlivening, and "essential" to helping begin process of self-development. However, there was also a clear consensus that it was only a beginning. Respondents pointed to significant gaps, often when it came to practical skills and the realities of the classroom, which is also typical in research regarding traditional teacher preparation programs (Admiraal et al., 2023). One respondent noted:

> I started my teaching experience and have been the best student in my course, and yet, as I stepped into the classroom almost none of that knowledge was the right tool to see my pupils, to acknowledge them, understand them, accept them, support them. It took a long and very painful path of self education and revolution to drop the old skin and become a humble person, ready to be taught by those children who have been destined to be my teachers. Only after this change, I could get hold of my studies. Looking at every single child, trying to catch their being, meditating on anthropo(sophy) is still the only possible path to reach their soul.

Respondents who had and had not completed training mentioned how hard it was for many of them to access and how participating can require much personal sacrifice, often pointing to their roles as parents and providers.

In discussing their own development and journeys and PI, the most predominant theme named by respondents was that PI must develop over time. They spoke to how PI requires continual learning from multiple sources. They stated that training is only a start, but ongoing learning, self-reflection, inner work are essential. They articulated gaps in their initial knowledge

and experience, many of which were relational (classroom management, parent work, self-confidence). Respondents noted that doing the teaching is the most essential piece of developing PI.

When specifically discussing where they found support for their growth as teachers, respondents indicated that collegial relationships were far and away the greatest source of support. Observation and mentoring and a supportive, safe environment were related key components. Further, respondents noted that having shared values and a feeling of alignment around the meaning of the work that is being done made a difference for them, as did feeling needed.

Respondents furthered this theme by describing how they grew as teachers and when they saw PI in others. Two related factors identified included an ability to seek collegial support in areas where they feel weak and an openness and humility to ask for this and recognize areas of short-coming.

Respondents further described that growth comes from a pattern of personal learning: additional training to enhance areas of interest / gaps in ability, conferences and workshops, personal study in anthroposophy, meditation and inner work, observation of children and time in classroom were all equally supportive. Teacher training was not noted as a factor for supporting growth. Interestingly, there was nothing unifying about the topics or structure of professional development that respondents found the most meaningful. What emerged as commonalities were that they were engaged in doing with others and that they found something that really interested them personally, enlivened them and that they could bring back into their professional practice. They described meaningful professional development as being (1) about what is needed immediately (e.g., summer training, grade-level preparation with concrete ideas and actionable

information, literacy training, science workshops), (2) about artistic development and exploration (e.g., puppetry, story-telling, music), and (3) about deepening their personal understanding and practice (e.g., curative movement, non-violent communication, clowning, nature studies, equanimity, extra lesson, spatial dynamics, eurythmy, personal study).

Overall, teachers come to Waldorf education with a sense of calling and purpose, but often feeling under-prepared even when they have completed Waldorf teacher training, unless they have previous work experience in education, in large part because they find significant gaps between what they learn and what is needed in the classroom, despite finding the training meaningful and transformative. The only path for development is seen as long (involving multiple cycles of teaching through the grades) and must unfold within the practice of being in the classroom, an environment with supportive colleagues and mentors, and continual learning (in many, varied forms).

To develop PI, respondents described that teachers must take technical skill and background knowledge and through experience make them their own. This was a process of internalization which is what makes it transformative. Through this journey, the knowledge or skill no longer lived outside the teacher; they become fully integrated and available to them use in a responsive and conscious manner. This theme was enhanced by respondents who described how often the areas where they felt least knowledgeable initially were where they experienced the greatest sense of accomplishment later. Respondents described key, pivotal developments within the teaching journey, with the affected arenas most often involving better classroom management, greater self-confidence, more effective communication with parents, more insightful responses to individual student needs, and a greater ability to align curriculum with student needs. Respondents also articulated increased confidence in children and a sense that

they could, as a teacher, help to draw forth the child's innate mastery. In this manner, much that was described as essential in PI related to aspects assessed within the TSES.

One respondent described this journey in these terms:

> The start of my journey I was so worried about doing it 'wrong' and not the way Steiner intended, but the more I relaxed into the work and the more I began to place my focus on the souls before me, the more I became informed on what they each needed and the teachings began to fall into place. It was less about having the 'perfect' chalkboard drawing, or if the day did not progress as I had planned and I needed to pivot in order to meet their needs versus my planner agenda. The deeper my interest and holding myself present for them, gave me strength and truly made me a better teacher and prepared me for my current work.

Another respondent described a personal journey with many components other teachers also mentioned, such as personal maturation, a changing relationship with colleagues, and a shift in how they see and relate to the children. She stated:

> In a nutshell, I have lost physical strength and vitality while gaining wisdom, years, and grey hair. Interestingly, I think I've lost patience in many ways, but I also feel like I've become far more patient in more meaningful ways. It's just that my meaning and expectation of what patience is has transformed. Teaching is highly personal. I can't explain how I've grown without explaining some of my personal growth. When I started teaching, I was 22 years old. I was filled with hope and excited to experience the demands of real life. I was a single young woman who spent her free time skiing, kayaking, mountain biking, attending music festivals, and throwing elaborate parties with friends. My private life was about having fun and pushing away my personal feelings of discomfort. I wanted to be seen as strong, confident and tough. I wanted to be seen as carefree and beautiful. I was always busy. If I had a minute of free time, my focus was always on how I could help other people. I'd call my mom or my dad to see what I could do to help them. I would offer to tutor my friend's kids, or take my niece or nephews skiing or for a hike. I'd split wood by hand or build ice castles and tunnels in the snow because I had restless energy. I'd paint my tiny house because I wanted to give my living space a facelift. I was never content with sitting still and if I did, it required a strong substance to calm myself down or sheer exhaustion from an adrenaline fueled day. My teaching days were similar, mostly filled with doing everything I could to take away any and all discomfort and struggle that a child might experience. I learned more and did more to help "save" the children because I had given up on myself. I thought my job was to help them get through the school day or get through the school year. Yes, I was teaching them to read and do math operations etc. I was teaching them how to resolve conflicts with their friends etc. I truly cared for them, but I was the person in control. I had to throw them the PFD (personal flotation device AKA "life jacket"), pull them into the boat, and row them off to safety. Now I'm almost 48 years old. I have a husband and 3 very active boys as my immediate family. The demands of real life broke me. The

> deaths of loved ones brought me to my knees. My job and activities left me feeling depleted. My spiritual self was dead. My emotional self was unstable. My physical body was shutting down. All of this allowed me to redefine myself personally and professionally. Now, I know that I can't save anyone but myself. I'm still throwing out PFD's and I'm rowing the boat. I'm still teaching children academic activities and social skills like conflict resolution, but I'm not saving them. I'm teaching them to swim and save themselves. It's not about me. It's not even about them. It's about swimming. It's about becoming comfortable in the ocean when the swells are rising and falling. It's about being okay on the shore too. It's about recognizing where you are and how to respond to the situation. It's about knowing that you need to sometimes tread water, sometimes swim freestyle as fast as possible, and sometimes just float on your back. It's okay to do any of these whether you're alone or surrounded by many other people regardless of their swimming levels.

Thus, pedagogical instinct must develop (1) overtime in a supportive, collegial environment, (2) through actual teaching experience, and (3) cannot come from without. Regardless of experience (both in the form of training and education and also personal life) this knowledge must be personally integrated to develop the inner capacities involved in PI.

Development of Core Category / Model

Through the Selective Coding phase and looking to identify a core category, what emerged was a three-fold model for (1) the elements of PI and (2) how PI is developed.

Within the emerging model, three key components were identified as essential dimensions of PI. These elements included (1) technical skills, (2) relational awareness, and (3) ego development. These three components were all involved in participants' descriptions of what they witnessed or experienced when pedagogical instinct is manifest. Within the articulation of these three areas, PI can be understood as a deeply integrated form of a teacher's sense of self-efficacy.

A Three-fold Model of Pedagogical Instinct Development

Overview

Participant descriptions of PI in practice centered around three key aspects of development and expression. First, technical skills become self-transforming and integrative.

The teacher has made the skills their own and is able to use them effectively in varied contexts and situations. Second, relational awareness allows the teacher to be adaptive and responsive within the moment. They have a honed ability to observe and a capacity to modify how they deploy the technical skills so that it is appropriate and meaningful to the actual children being taught and situation being addressed. Third, ego development, which involves confidence, authority, and trust, enables the teacher to remain present with equanimity. This internal capacity for calm and clarity supports the deployment of technical skills with a relational awareness. These findings will be further connected to existing literature and theories in the coming sections.

Each of these components is essential to PI development and emerges overtime through varied aspects articulated by participants. Technical skill is honed through ongoing learning and actual experience; relational awareness is supported in a warm, collegial environment and relationships, and ego development supports the essential inner capacity for self-reflection, awareness, and presence developed through personal practice. Within this model of PI development, these three components are conceptualized to align with the three soul forces that Waldorf teachers are trained to develop in students: thinking, feeling, and willing (Stehlik, 2008).

Definition

This model defines Pedagogical Instinct (PI) as the core trait to be developed in a Waldorf teacher. PI is defined as an attribute possessed by a teacher in which they are able to apply their instructional expertise in a (1) manner that is adaptive and responsive to the children being taught, (2) authentic to their own style, values, and assessment of student needs, and (3) delivered with calm, equanimous presence. PI is an attribute that develops over an extended

time, and its development is observable to both the teacher and colleagues. Development of PI is connected with self-efficacy (which may vary based on subject matter / situation).

PI development is fostered by attention to three essential domains. The development of each of these requires consciousness, practice, and time. This model of PI development places at its center an understanding that it is a long, personal journey. Attention must be paid to how to structure training and development structures for teachers to support this emergence of PI. This three-fold model of PI could serve as a conscious basis for examining teacher training, on-boarding, and structures to support Waldorf teachers.

Technical Skills

First, PI requires the development of technical skills. To support the development of PI, teachers must have sufficient knowledge and skill. This includes traditional domains of pedagogical knowledge (such as literacy, mathematics, lesson-planning, classroom management, etc.), as well as Waldorf-specific domains (such as musicality, artistry, movement, and child development). Technical skill in this model is connected to the soul quality of thinking as outlined in relation to Waldorf education (Educating the Whole Child, 1998; Stehlik, 2008; Stehlik & Peters, 2017; Steiner, 1915, 1921, 1922). Within this conception, thinking is not merely knowing facts, but possessing the capacity to freely interpret and apply them in meaningful ways. It is knowledge and understanding that is available, integrated and free to be used. Thinking in this concept is seen as a space of objectivity. In this way, Steiner's (2008) view of thinking is closely aligned with Kegan and Leary's (2009) description of the "self-transforming mind" (p. 16). It is a capacity to not just know something as fact, but to observe it and use it to author one's own reality, to shape experience. It is an integrative capacity. The type of technical skill to be developed in this model begins with an intellectual

understanding, but to support PI, it must evolve into a form of thinking that is self-transforming where the pedagogical knowledge is freely available to be used by the teacher in a creative manner.

Teacher training and development must start with sufficient technical knowledge, but it must also provide enough practical experience, and freedom for exploration in application, that the teacher is able to fully transition into this form of higher-level thinking. This aspect of PI is developed through a combination of ongoing training, learning, and application in practice. This is the first area of focus and development within this model.

Relational Awareness

Secondly, PI requires the development of relational awareness. Relational awareness must be cultivated in order to allow the application of technical skills to be in service of student needs. It requires the cultivation of a capacity to deeply observe, to be attuned to another, and to then desire to and actually intuit how to adjust an instructional approach or response to a situation in a way that is informed by the student's present need and responsive in the moment. Relational awareness in this model is connected to the soul quality of willing as outlined in relation to Waldorf education (Educating the Whole Child, 1998; Stehlik, 2008; Stehlik & Peters, 2017; Steiner, 1915, 1921, 1922). Because it is actively engaged and fostered by a sense of sympathy and attunement to another, this is an act of will. It involves intentional attention to the other and conscious choices about how to respond. It is embedded in the quality of doing as it responds and adapts.

Relational awareness must also be developed. It requires a safe collegial environment that models deep observation, encourages the teacher to hone and act on intuitions, and develops overtime as relationships are actively built (with parents, students, and colleagues). It can be

supported through mentoring and coaching. It can be practiced, but is not formulaic. It is a capacity for careful observation of another and one's self. In this manner, it aligns with perspective transformation as discussed in transformational learning theory. Because it requires shifting one's perspective through real experience and conscious reflection it could be supported through professional practices aligned with transformational learning, such as real experience, reflection, challenging belief systems, and discourse in learning communities. (Cranton & King, 2003; Mezirow, 1991, 2009; Taylor, 2009; Zeichner, 1995) This is the second area of focus and development within this model, as it is seen as a set of capacities that would layer on and grown once a sufficient level of technical skill was in place.

Ego Development

Thirdly, PI requires ego development. Ego development relates to the cultivation of an inner space and quality of presence and equanimity. Ego development in this model is connected to the soul quality of feeling as outlined in relation to Waldorf education (Educating the Whole Child, 1998; Stehlik, 2008; Stehlik & Peters, 2017; Steiner, 1915, 1921, 1922). Steiner described the ego as the highest part of the human being which is to be developed throughout life as the soul is refined and becomes more capable of calm, equanimity, generosity (Steiner, 2008), and aligning one's actions with the virtues of goodness, beauty and truth (Steiner, 1911). This capacity for feeling is noted as an ability to maintain a middle space where there is a sense of ease and calm and joy. As the ego develops, an individual has a quality of equanimity and trust in more than the self. This is an essential aspect of PI as it enables the teacher to have a disposition that supports the free application of technical skills with a relational awareness.

Ego develops through personal practices and inner work and involves the integration of skills and capacities into a coherent sense of trust in one's self and the students' own destinies.

Ego development must be taken up by an individual, but there can be support for it in well-designed training and professional development, as discussed by Kegan and Leary (2009). Such professional learning would go beyond a "transmission" model and include application, follow-up coaching and a community of practice, like quality teacher professional development that engenders authenticity and transformation (Cranton and King, 2003). This is the third area of focus and development within this model, as it is seen as a personal deepening that reinforces technical skill and relational awareness and creates a basis for continual personal growth within teaching.

Transformation

Since the development of PI is seen as a long-term process in this model, it must be supported overtime with multiple, varied and systematic supports, such training and professional development, coaching, collegial relationships and environment and practical experiences. Both training and professional environments could be examined with an eye towards intentional structures that support the development of teacher's thinking, feeling and willing over the course of years. To support PI in a Waldorf school, this would require far more than just looking at improving instruction in literacy or music, it would involve deep, personal transformation of teachers through a community of learning organized around these three distinct, but related elements. More research is warranted to examine school structures and approaches that support the on-going and evolving development of PI.

The development of PI is fundamentally a path of personal transformation that aligns with Rudolf Steiner's conception of personal growth. Steiner describes this process as one of "awaken"ing the "higher" being that every human "bears . . . within" but which is distinct from the "work-a-day" person (Steiner, 2008, p. 16). In discussing the human need for

self-transformation, Steiner describes devoted effort that leads to deep personal change that then penetrates one's professional endeavors in language quite similar to that used by some of the Waldorf teachers to describe their journey. He articulates a pathway towards more responsiveness, a more self transforming approach (Kegan and Lahey, 2009), and more equanimity. He outlines an approach that "little by little . . . makes its influence felt on ordinary life. . . . In his whole being he will grow calmer, he will attain firm assurance in all his actions, and cease to be put out of countenance by all manner of instance. By thus advancing he will gradually become more and more his own guide, and allow himself less and less to be led by circumstances and external influences. . . . Formerly, he may have approached some occupation in a fainthearted way. He would say: "Oh, I lack the power to do this as well as I could wish." Now that thought does not occur to him, but rather a quite different thought. Henceforth he says to himself: "I will summon all my strength to do my work as well as I possibly can." And he suppresses the thought which makes him faint-hearted; for he knows this very thought might be the cause of a worse performance on his part, and that in any case cannot contribute to the improvement of his work. . . . He begins to steer his own ship on a secure course through the waves of life, whereas it was formerly battered to and fro by these waves" (Steiner, 2008, p. 17).

Application

The three-fold model of PI Development provides a framework for a continuum of supports for teachers from pre-service training, through early years of teaching, and into more mature years. It gives a rubric for evaluating one's personal growth within three distinct domains that each ask for ongoing personal development, and it could guide priorities in a community committed to reflective practices.

Theoretical Saturation

Theoretical saturation was not reached with the emerging theory for PI development. While there was a level of saturation with the questions asked and more respondents would not have deepened the understanding to be gained from this particular survey instrument, there is additional research required to gain theoretical saturation and really test the Pedagogical Instinct Development Model. With the theory having been articulated, there is a need for new interviews and gathering additional qualitative data through which to test the theory. This has not been completed. The next step would be to conduct further qualitative research to validate the theory that has emerged from this data set. Because the survey format and the time available to the researcher precluded follow-up actions at this stage, further testing for theoretical saturation was identified as a need for future research. In this process it could also be determined whether the three factors hold equal weight and whether they can be developed simultaneously or if there is a more linear trajectory. Such determinations were beyond the scope of the data collected in this study.

Findings in Relation to the Research Questions

The qualitative data offered insights into preliminary research questions not addressed through the quantitative data.

Did valued components of training and development relate to key practices typically associated with transformational learning or ego development?

Yes, there was a connection between examining one's beliefs and personal sense of identity and also the incorporation of art and reflection (all identified aspects of Transformational Learning) and the development of PI, and there was an articulation of the transition beyond

acquiring technical knowledge and needing to develop self-authoring capacities (aspect of ego development).

Were there personal experiences or dispositions mentioned by participants in surveys that helped to explain any variation in their sense of efficacy or expressed relationship to pedagogical instinct?

Yes, individuals discussed the need for time teaching (both in terms of a significant span time and personal experience) as vital in developing PI. They discussed an evolution in their sense of self and personal capacity as well. However, there was not one disposition or really specific type of experience that stood out as particularly vital or transformative, although such dispositions or experiences may exist and may not have been solicited effectively through the set of questions asked. While there was not a single personal disposition or singular experience that emerged, the qualitative evidence did reinforce particular experiences as key components in developing PI, which were also reflected in the quantitative data. Teacher training was cited as helpful, as were other forms of professional development. Time spent teaching was considered a vital part of the personal growth required to develop PI, pointing to longevity as a key factor. This reinforces the quantitative data showing higher PI and self-efficacy among teachers with more experience, as well as the ranking of classroom experience as the highest factor in supporting development of PI. Personal study and inner work was reported highest in contributing to teacher development in the quantitative data and were also identified consistently by respondents in the qualitative findings. Interestingly, respondents spoke extensively about mentoring and community support in the qualitative data, but these were ranked lower in the quantitative rankings of factors supporting teacher development and PI.

Limitations of Qualitative Findings

This theory and data are limited because it was acquired through surveys not allowing any follow-up. It was obtained from a self-selected group of participants willing to complete a survey on their own time and initiative, and even further, is a subset of those individuals, just over half, who took the time to write responses to the open response questions. There is a much larger field of Waldorf educators in the world in many contexts and with varied experiences that may not be represented through the respondents' perspectives included here.

Relatedly, the theory may benefit from additional means of validation, such as examining student outcomes in connection with teachers identified as possessing PI, conducting observations of teachers identified as possessing PI, looking for means of identifying PI other than self-ratings which were used in this study. Additional exploration could look specifically at the teaching through what Ronfeldt and Truwit (2023) describe as the distinction between "good teaching" and "quality teaching" in order to determine the relationship between good teaching practices and knowledge on the part of the teacher and the transfer of these skills into greater student learning, which they define as an element of "quality teaching." Through such strategies identified teachers could be observed and further interviewed regarding their development to determine the accuracy of the PI development model. Examination of various student outcomes (work samples, interviews, disciplinary data, and assessments) could also inform conclusions regarding the connection between PI and quality student outcomes. This research could build also on research linking higher levels of teacher self-efficacy to better student relational outcomes as mediated by the degree of closeness and conflict between students and teachers (Chesnut et al., 2020).

Summary

The qualitative data deepens the picture of how various factors identified in the quantitative data interact to support teachers' development of PI. A three-factor model for the development of PI has been proposed based on analysis of the quantitative data and a Grounded Theory approach to the qualitative data. This model requires additional testing and validation.

CHAPTER VI: DISCUSSION AND IMPLICATIONS

Purpose of Study

This study explored the concept of pedagogical instinct (PI) and its development in Waldorf education in relation to teachers' sense of self-efficacy through a mixed-methods design, integrating both quantitative measures and qualitative insights. The findings have implications for the practice of Waldorf education, including teacher training, teacher initiation and entry into the field, professional development, and an understanding of the transformational nature of Waldorf teaching. This chapter links theory, research, and practice, to identify possible applications of the results to current practices and to identify areas worthy of further investigation.

Applications in Practice

The findings of this study underscore the importance of developing Waldorf teachers' pedagogical instinct (PI) through a balance of technical skills, relational awareness, and ego consciousness. By connecting these findings with broader literature on teacher training and development (Darling-Hammond, 2010; Hatlevik et al., 2024; Martzog et al., 2016), we gain insight into how Waldorf teacher preparation might align with and diverge from mainstream practices, and how it holds unique potential for fostering deep professional transformation. This section discusses the implications of these findings for teacher training, ongoing professional development, and Waldorf-specific instructional methods and offers recommendations for practical implementation to support the growth of Waldorf educators.

Experience versus Training

In examining the quantitative results of this study, it is clear that teacher training does play a role in developing self-efficacy and pedagogical instinct. However, it was not possible to

fully isolate that factor from others, specifically length of time teaching. Teachers who have been in the field longer are likely older; they are more likely to have completed teacher training, and they have not only more experience, but have self-selected to remain in teaching while, presumably, they have colleagues who did not. In addition, those remaining in the field have more personal life experience (the second highest-rater factor on developing PI), although age alone was not statistically significant in relation to higher levels of PI or self-efficacy. Thus, it is challenging based on the data available in this study to definitively point to training, age or longevity in teaching as a determining factor for the development of PI, and it is impossible to tease apart the effects produced by one in the absence of the others, although differently constructed research may be able to do so in the future. I conclude that those who manage to remain in Waldorf education overtime, continue growing and developing through formal training and professional development opportunities, and continue to accumulate life experiences (both in and outside of the classroom) which enhance their personal development have more self-efficacy and report higher degrees of PI.

The implication for those concerned about developing PI is two-fold. First, teachers need a pathway of development, not just one form of training. Second, teachers need time and support along this pathway so that they can accumulate the necessary skills, competencies, and dispositions over time. Respondents ranked classroom experience and life experience/personal study as the greatest contributors to development, with Waldorf teacher training coming next before any other form of support or learning, thus validating the sense that these are both key factors.

Pedagogical Instinct and Teacher Training

Grounded in the principles of Rudolf Steiner's educational philosophy, PI encourages teachers to respond naturally and intuitively to each child's needs, reflecting a holistic, individualized approach. This study provides empirical support for the theoretical assertion that pedagogical instinct—an embodied, responsive understanding of children—constitutes a core dimension of Waldorf education. The findings suggest that developing PI can transform teaching from a task-oriented profession into a process-oriented vocation, where educators are guided by an intrinsic connection to both students and curriculum. By highlighting the role of PI, this research underscores the need for teacher training programs to move beyond imparting theoretical knowledge and focus on fostering adaptive, experiential learning that integrates both cognitive and affective domains.

This research also reveals that traditional teacher training, even within Waldorf education, may not fully address the practical demands that educators face in the classroom. Respondents noted that, while Waldorf teacher training programs often emphasize personal development and anthroposophical study, they frequently fall short in preparing teachers for practical challenges such as classroom management, parent engagement, and curriculum adaptation. Thus, teacher training programs need to incorporate experiential learning opportunities that mirror the real-world complexities teachers face in the classroom.

The study's findings on the development of PI align closely with Darling-Hammond's (2010) model, which emphasizes integrating theory with clinical experience. Darling-Hammond states that the most effective teacher training programs include hands-on practice with expert guidance. This study proposes a model for developing PI which includes a combination of three factors: technical skills, relational awareness, and ego consciousness. Teacher training and

induction experiences could be harmonized with awareness of these three components. Immersive experiences and mentorship, alongside the theoretical knowledge and technical skills, must be incorporated to cultivate the desired attributes of a Waldorf teacher.

Pedagogical Instinct and Transformational Learning

All three domains for development of PI connect to both transformational learning theory, which emphasizes the deep, personal transformation of beliefs (Mezirow, 1997) and ego development (Kegan, 1982, 2000), which points to developing more than technical knowledge and skill. Even in developing technical skill, the emphasis in relation to PI is that the skills transition from something outside of one's self to something living within. In this manner, the teacher has fully digested the content and made the skill into their own capacity, which they can call on and use freely, not only as prescribed to them in a manual or training. Given the nature of personal growth necessary for educators to respond authentically and adaptively to the needs of students, the application of methods of successful adult instruction identified in transformational learning theory and ego development would be relevant to explore within both Waldorf teacher training and professional development in Waldorf schools.

The importance of personal transformation in Waldorf education echoes Diamond's (1991) "Perspective Transformation" approach, which advocates for developing teacher awareness beyond technical competencies. The personalistic and holistic focus of Waldorf training (Juul & Maier; 1992; Oberski et al., 2007; Rawson, 2021; Steiner, 1991) encourages teachers to view education as an art that requires continuous self-improvement and alignment with the inner lives of students. Integrating aspects of Transformational Learning (Mezirow, 2009), such as critical reflection and artistic practices, into the core of Waldorf training could

further support this process by creating conditions that challenge existing beliefs and promote personal growth.

Structure and Content of Teacher Training

Both traditional and Waldorf-specific teacher training contribute to the development of self-efficacy, and self-efficacy has been shown to correlate with student outcomes and teacher retention (Shane, 2010; Tschannen-Moran & Woolfolk Hoy, 2007). Darling-Hammond (2010) underscores that teacher preparation directly impacts initial effectiveness and long-term retention. This study's findings support this claim, indicating that Waldorf training, particularly when it includes Waldorf-specific competencies, has the potential to strengthen teachers' self-efficacy and PI. It may also contribute to retention, as demonstrated by correlations between length of time teaching and completion of teacher training, but causality was not discernable within this study.

This study identified a connection between areas of teacher practice and pedagogy not typically emphasized in Waldorf teacher training (classroom management, differentiation of instruction) and areas where respondents often indicated being under-prepared when they commenced teaching. Further, these domains (such as classroom management, parent work, and differentiation) overlaid with aspects of higher self-efficacy and competencies teachers identified in themselves and colleagues who had high levels of PI. They also may be part of why higher levels of PI were correlated with teachers who came out of traditional education contexts than those with other backgrounds, which was further validated in the anecdotal reports of Waldorf teachers who had typical, main-stream training and experience drawing on these types of skills to increase their experience of efficacy.

To address these gaps in Waldorf training programs and professional development in Waldorf schools should prioritize opportunities for mentoring, observation, and practice in real classroom settings. For Waldorf teachers to feel more adequately prepared for classroom realities, it is essential to incorporate both traditional technical training (e.g., classroom management, curriculum planning) along with Waldorf-specific elements like anthroposophical study and arts-based methods (Martzog et al., 2016) and practical, direct experience. Professional development opportunities should also address practical challenges, such as balancing Waldorf education's highly artistic and flexible teaching style with effective classroom management and assessment strategies and addressing diverse learners and various academic capacities within the classroom. Including these components will better equip Waldorf teachers to navigate the practical demands of teaching while nurturing the holistic development of students.

A model for Waldorf teacher development could incorporate the three main components, as identified in this study, and then consider how to support their development overtime and within applied practice. By structuring teacher training around these components, programs could more effectively support the emergence of PI, fostering teachers' capacity to navigate complex classroom dynamics with ease, adaptability, and insight.

Professional Development and the Cultivation of Pedagogical Instinct

Professional development (PD) that fosters Waldorf teachers' PI should incorporate elements identified as effective across educational contexts. Darling-Hammond (2017) emphasizes PD that is content-focused, collaborative, and sustained over time, allows teachers to implement and refine new strategies. For Waldorf educators, structured PD that includes reflective practice, collaborative learning communities, and ongoing mentoring can help bridge the gap between theory and classroom application (Islami et al., 2022). PD initiatives could also

integrate Steiner's concept of "inner work" (Steiner, 1991), which emphasizes self-awareness and personal development, fostering PI over time as teachers engage in both practical and reflective practices.

The transformative power of such PD, as proposed by Cranton and King (2003), lies in its capacity to renew teachers' motivation and deepen their commitment to the profession. Creating supportive, collegial environments—where teachers feel encouraged to explore, fail, and grow—may be particularly beneficial in Waldorf settings. This aligns with the need for a professional identity that values both personal growth and student-centered teaching, as evidenced by the Bank Street approach (Nager & Shapiro, 2000).

Learning Communities and Collaboration for Fostering Pedagogical Instinct

The findings suggest that Waldorf educators greatly benefit from collaborative environments that foster trust, reflection, and shared learning. Many respondents highlighted the importance of supportive collegial relationships with colleagues and mentors in their growth as educators. This emerged particularly strongly in the qualitative data, beyond what was evident in the quantitative data. Observation and mentoring and a supportive, safe environment were key components. Further, respondents noted that having shared values and a feeling of alignment around the meaning of the work that is being done made a difference for them, as did feeling needed.

For Waldorf teachers learning communities could be structured more consciously as an aspect of teacher training and the induction of new teachers into the field. Specific structures can be developed within school communities to support ongoing opportunities for collaboration, mentorship, and reflective practice. These structures would allow Waldorf teachers to engage in regular discussions on best practices, observe each other's classrooms, and receive constructive

feedback, ultimately creating a community of continuous learning and support. Often Waldorf schools have forms for discussing the integration of anthroposophical principles, but more integration could happen with contemporary educational practices, thereby bridging traditional Waldorf pedagogy with new insights from educational research. These dynamic shared learning spaces for teachers can enhance collective efficacy which has been demonstrated to enhance individual teacher efficacy, and, in turn, benefit student outcomes (Schechter & Tschannen-Moran, 2006). By investing in community learning systems, Waldorf schools can create a sustainable framework for professional growth that aligns with both PI development and holistic educational values.

Recommendations for Practice

Enhanced Teacher Training Programs

Waldorf teacher training institutions should review their design and program content to focus on the three factors identified in this research: technical skill, relational abilities, and ego development. In looking at these three elements, the Waldorf community would be well-served by imagining a longer continuum of support that spans the years and includes various dimensions, such as initial teacher training, observation, practical work experience with coaching (such as team teaching or intensive mentoring), ongoing mentoring, professional learning communities and study, training that deepens teacher knowledge in particular areas, self-development, and inner work. To adequately include and account for these elements, partnership between training programs, schools, and within regional Waldorf communities is likely essential. Such endeavors could be systematic instead of completely dependent on the navigation of individual teachers.

Technical Skills

Technical skills presented to new teachers should be expanded to include components in classroom management, parent communication, and curriculum differentiation, as well as current research on literacy and mathematics instruction. The format of training should be examined to determine if more sustained approaches could facilitate more hands-on teaching experiences where trainees can apply theoretical knowledge in real-world settings. Possibilities include apprenticeship programs, team teaching, and intensive on-site coaching. For formal instruction in these content areas, the approach to instruction should be reviewed in light of Transformational Learning Theory, Ego Development, and Adult Learning to determine if methods of instruction can be refined to better facilitate the engagement and transformation of adult learners.

With the quantity of skills that Waldorf teachers need to develop and fully make their own, it may serve to extend the timeframe or create levels within the approach to training. Including embedded practice can also be supportive in learning that unfolds over a longer time and gradually builds teacher skills. Given the model of teacher looping in Waldorf schools (where teachers teach a new grade each year, traveling with a given class) the need for on-going development of technical skills is apparent. This is a need beyond the scope of the present week-long offerings to review curriculum and child development for the grade. It includes a new set of technical skills that teachers need to apply. Thus, thinking through technical skill instruction for Waldorf teachers should involve an understanding of an eight-year path with continued need for skill development. This research validates the need for consideration of an eight-to-ten-year path for Waldorf teacher training with quantitative data showing increased self-efficacy and PI for teachers after 10 years and qualitative responses pointing to needing more than one teaching cycle to really develop PI.

Relational Abilities

Teacher training and teacher induction should be structured to support the development of relational abilities. One avenue for this is more mentorship and coaching programs within Waldorf schools and provide new teachers with the support they need to develop PI. Learning can be more embedded in practice with attention to creating a safe environment, ongoing mentoring, and time to develop. Experienced teachers in schools could serve as mentors or coaches offering guidance on how to integrate Steiner's principles with classroom practice. This would not only support new teachers but also provide experienced educators with opportunities for reflection and continued growth. Relatedly, the approach to lesson planning could be adapted to help teachers come from a relational orientation. Considering the individual students more within planning and developing greater flexibility to support be responsive in the classroom could be aspects of instruction around planning and preparation.

As discussed above, other models for teacher induction may also be supportive in the development of relational abilities. Apprenticeship, structured team teaching, internships and more intensive coaching models for early teachers may deeply support relational awareness. These ongoing collegial relationships could be uniquely supportive if they create a situation in which there is a sense of shared responsibility. By sharing work and decision-making, teachers could share observations of students, reflect on student behavior and their responses, and support one another in their development of relational awareness. Mentors, coaches, and lead teachers should be trained in relation to Transformational Learning Theory, Ego Development, and Adult Learning in order to structure feedback that invites personal growth and ownership and is not rooted in dogma or a one-size-fits-all approach. Mentors, coaches, and leads must fully embody

PI themselves so that they can help new teachers to come to intuit and trust their own instincts and impulses.

Ego Development

In order to foster ego development, teacher training could be more conscious of the need for time. Considering a varied approach based on the age and stage of participants may help instruction to be more relevant and appropriate to participants. Training programs can help teachers to develop habits that will serve long beyond the scope of formal training to foster specific growth. Teacher development programs should include personal development, including anthroposophy, personal study, meditation and other practices to help manage the demands of teaching and personal growth. Coaching and teaching within this arena could be provided by practitioners with honed abilities, not necessarily primary school educators. Artistic activities and self-reflection, as well as other practices common in transformational learning should be considered. Finally, consideration of effective tools for fostering personal change and ego development, such as those outlined by Kegan and Lahey (2009) should be considered.

New Teacher Training Structures

With a view of teacher development as happening over an extended time and the practical realities of structural limitations that inhibit teachers completing traditional training programs, new models should be considered that are more school or site-based and flexible. These models could involve a faculty with the ability to travel on-site to locations to both provide instruction and mentoring and help schools establish sustainable systems and practices to support teacher development. Faculty cohorts within regions could take up training together, with options for those already trained to also be involved in appropriate ways, thus simultaneously establishing teacher learning communities that support ongoing professional development, facilitate peer

learning, and promote a culture of continuous improvement. In these communities, teachers can collectively explore how to adapt Waldorf pedagogy to contemporary educational challenges and share best practices for cultivating PI. Various forms for training over time that include resources, both internal and external, to individual schools and partnerships between training centers and school communities should be explored with an eye towards greater quality and professionalism, not the loss of depth.

Differentiated Professional Development Opportunities

Recognizing that teachers are at different stages in their careers, schools and training institutions should offer differentiated professional development pathways. Early career teachers might focus on skill-building, while more experienced teachers could engage in advanced anthroposophical studies or take on mentorship roles. This approach ensures that all teachers receive targeted support that aligns with their developmental needs.

Holistic Self-Care and Inner Work

Given the importance of ego development, Waldorf schools should prioritize supporting teachers' well-being. This could include providing resources for meditation, anthroposophical study, and other reflective practices that nurture inner development. Schools could also offer wellness programs that focus on managing stress, fostering resilience, and preventing burnout, thereby supporting teachers' capacity to remain present and engaged in their work. Schools can also look at what tasks that teachers assume are "essential" to their core role and which are not and look for creative ways to off-load non-essential duties. Larger cultural questions around the many roles that schools are asked to play in society and the level of resources and support deserve to be examined when considering the prevalence of teacher burnout and the essential need for teachers to be present and well-resourced in the context of PI.

Implications for Social Change

The findings of this study have significant implications for social change within the education field. By fostering PI, Waldorf education offers an alternative model to conventional teaching approaches that often prioritize standardized methods and measurable outcomes over holistic, relationship-centered pedagogy. Encouraging the development of PI among teachers can empower them to create more inclusive, responsive, and nurturing classroom environments, ultimately benefiting students' social and emotional well-being as well as their academic development.

As Waldorf education expands globally, understanding and articulating the importance of PI could influence educational reform by demonstrating the value of holistic teaching approaches that honor each child's unique developmental path. Furthermore, the principles underlying PI—such as adaptability, relational awareness, and self-trust—are universally applicable and could serve as a model for fostering these qualities within other educational contexts. As traditional educational systems continue to seek ways to better support diverse student populations and address challenges like teacher burnout and attrition, the insights from this study could inspire practices that prioritize teachers' personal and professional development, ultimately fostering a healthier and more sustainable teaching profession.

Recommendations for Further Research

While this study provides valuable insights into the development of PI, further research is needed to fully understand and support this transformation. Recommended areas for future research include the following.

Interviews and Teacher Observations

Well-constructed interviews alongside observations of teachers could help to refine the theory of PI Development presented in this research. By watching teachers in practice, metrics could be developed through which to observe PI and then additional interviews could provide more targeted and specific probing into the development and effects of PI on teaching, with the context of practice and correlation of quantitative data with objectively, observable evidence of the development of PI. Such an approach could further explore the framework presented here to refine how PI can be most effectively cultivated.

Longitudinal Studies

Long-term studies that follow Waldorf teachers over time could provide deeper insights into how PI develops throughout an educator's career. Tracking teachers' experiences across different stages—such as pre-service, early career, mid-career, and late career—could clarify how PI evolves and how teacher training and professional development can best support this growth.

Comparative Studies with Other Educational Models

Comparative research that examines PI within Waldorf education alongside similar constructs in other educational models could enhance understanding of how various pedagogical approaches contribute to teachers' professional growth. Such studies could also help identify which components of Waldorf training and development are unique and which may be applicable across educational contexts.

Quantitative Measurement of Pedagogical Instinct

Building on the Waldorf-specific subscales for TSES that were used in this study, a more validated quantitative tool to measure PI could be developed. This would allow researchers to

examine correlations between PI and student outcomes, teacher retention, and teacher well-being. Such a tool could help validate PI as a construct and establish its impact on educational practices more broadly.

Study of Teachers Leaving Waldorf Education

By engaging in a targeted study of teachers who are leaving the field, data could be gathered on how PI and self-efficacy directly influence longevity in teaching. Further, factors that inhibit the development of these attributes may be identified as well as areas where improved training, recruiting, or teacher support practices in schools may have more positive effects on teacher retention.

Exploration of Barriers to Teacher Training

Financial and logistical obstacles to Waldorf teacher training, as noted in this study and echoed by Darling-Hammond (2010), need to be addressed. Future research could explore the obstacles Waldorf educators face in accessing teacher training, particularly those related to financial, geographic, and time constraints. Understanding these barriers could inform policy recommendations to make Waldorf teacher training more accessible and sustainable, ultimately fostering a more diverse and well-prepared teaching workforce.

Impact of Self-Efficacy or Pedagogical Instinct on Student Outcomes

Examining the relationship between teachers' self-efficacy (Waldorf-specific) or PI on student outcomes could provide further insights into the impact of PI on students' social, emotional, and academic development. Such research would underscore the importance of PI not only for teachers but for the holistic development of students. This data would help to validate PI as not just "good teaching," but also "quality teaching" (Ronfeldt & Truwit, 2023).

Conclusion

This study provides a comprehensive exploration of pedagogical instinct (PI) as a core attribute of Waldorf education, emphasizing its development in relation to teacher self-efficacy and professional growth. Grounded in Rudolf Steiner's principles, PI embodies the capacity to intuitively and adaptively meet students' individual needs while fostering a holistic, relationship-centered approach to education. The findings related PI to a teacher's sense of self-efficacy, finding a significant positive relationship between the PI and self-efficacy. In addition, both PI and self-efficacy were found to be higher amongst respondents who had completed Waldorf teacher training and respondents who had been teaching for a longer time (over 10 years).

The study revealed that PI encompasses three interconnected domains: technical skills, relational awareness, and ego development. These domains collectively enable teachers to integrate their knowledge and experiences, respond effectively to classroom dynamics, and cultivate a calm, equanimous presence essential for fostering meaningful student engagement. The development of PI is thus a deeply personal, transformative process that evolves over time through practice, mentorship, and self-reflection.

The research highlights that while Waldorf teacher training plays a significant role in fostering PI, it is often insufficient to fully prepare educators for the complexities of classroom realities. Teachers consistently cited the need for practical skills—such as classroom management, parent communication, and curriculum differentiation—alongside Waldorf-specific training in anthroposophy and the arts. Moreover, the findings underscore the pivotal role of professional development, mentoring, and collegial relationships in bridging these gaps and supporting the long-term growth of PI. These factors align with broader educational theories,

such as Transformational Learning and Ego Development, which advocate for experiential, reflective, and community-centered approaches to adult learning and training. The primary corelated factors with greater self-efficacy and PI were completion of teacher training and length of time teaching. Working to design teacher training and induction around new teachers' development of PI may form a complimentary path to both development and keeping teachers in the field long enough to fully develop PI.

Experience emerged as a critical factor in PI development, with teachers reporting greater self-efficacy and PI as their years in the field increased. However, the interplay between experience, training, and personal life challenges suggests that PI develops through a confluence of professional and personal growth. The study's qualitative findings reinforced this, revealing that effective teachers view their work as a vocational calling requiring ongoing self-improvement and alignment with both pedagogical and spiritual principles. As such, Waldorf education's emphasis on the integration of thinking, feeling, and willing in both teachers and students provides a unique framework for cultivating adaptive, intuitive teaching practices.

The implications of this study extend beyond Waldorf education, offering valuable insights for enhancing teacher preparation and professional development across educational contexts. By prioritizing the development of PI, training programs can better equip educators to navigate the complexities of modern classrooms while fostering holistic, student-centered learning environments. Practical recommendations include expanding Waldorf teacher training to include practical skills, creating supportive learning communities, and integrating mentorship and coaching into professional development structures. These efforts can help sustain and deepen the transformative potential of Waldorf education for both teachers and students.

Finally, this study underscores the need for further research into the development and impact of PI. Future studies could explore its relationship with student outcomes, refine quantitative tools for measuring PI, and examine barriers to teacher training. By addressing these gaps, researchers can strengthen the theoretical and practical understanding of PI, ensuring that Waldorf educators—and educators more broadly—are equipped to create inclusive, responsive, and nurturing classrooms that support the holistic development of every child.

Closing Reflections

Conducting this research reminded me that just like we need to provide time and the proper conditions to optimize student learning, teacher learning also requires these elements. Listening to so many voices illuminated the both intensely personal, but also the universal within the path of becoming a Waldorf teacher. As a leader within the field, it reminded me to be more reflective and use a greater capacity of Pedagogical Instinct within my leadership work, slowing down, remaining calm, trusting deeply, and listening to the liminal space in which I can discern what is needed in each situation. I grew in my desire to deeply develop my own capacity for Pedagogical Instinct as I was moved by the journeys of so many Waldorf educators.

Perhaps, most of all, I found heart in the research. The voices of these committed, passionate teachers who are truly transforming themselves in service of humanity and their chosen vocation as teachers was a shining sliver of hope in a landscape that as I completed this research often felt bleak. I felt renewed in my own passion and commitment to supporting this journey of development for teachers so that they can truly show up and support the children. It feels ever-more relevant to find such inner strength and know how to intentionally cultivate it within our world today.

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APPENDIX A: DISCLOSURES AND CONSENT

TITLE OF STUDY

Developing Waldorf Teachers

PRINCIPAL INVESTIGATOR

Emily Merchant

Antioch University Department of Education, EdD Candidate

XXXXX

XXXXX

PURPOSE OF STUDY

You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information.

The purpose of this study is to understand the experience of Waldorf teachers in developing sense of self-efficacy and a pedagogical instinct within their teaching.

STUDY PROCEDURES

The study will follow the following steps and procedures:

1- The researcher will collect and review information about the components of Waldorf teacher training programs.

2- Waldorf teachers and Waldorf administrators will be invited to participate in short surveys regarding their experiences and perceptions related to developing as a teacher.

Names of respondents will be collected only from those who indicate they would be willing to be contacted for further research. Names will not be shared beyond the primary researcher and will be redacted from any published information.

Demographic information (age brackets, gender identity, parental experience) will be collected in order to determine if there are any trends in responses particular to specific groups.

RISKS

No study is completely risk free. However, I do not anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable.

Questions regarding the topic of personal efficacy and transformation may be vulnerable and emotional for participants. Participants are encouraged to proceed at their own rate and level of comfort. No one will be forced to discuss a particular topic or divulge personal information. Participants are encouraged to use their judgment when sharing personal information.

You may decline to answer any or all questions in the surveys and you may terminate your involvement at any time if you choose.

BENEFITS

Benefits of participation in this research are primarily for the Waldorf community. Possible benefits include:

Individual participants may find that the survey questions are a valuable activity for self-reflection.

Participant responses will be analyzed to identify effective strategies for training Waldorf teachers and supporting Waldorf teacher development over time.

Research may be used to inform the larger Waldorf community of trends and practices that may improve teacher experience and effectiveness.

CONFIDENTIALITY

Your responses to the survey may include your name so that I can correlate survey responses with possible future interviews. If you share your name for the purposes of this research study, your comments will not be anonymous. There is always a risk of data being inappropriately accessed through a breach in internet security as cloud-based storage and software products will be used to access and analyze data. Every effort will be made by the researcher to preserve your confidentiality including the following:

Personally identifiable information will only be accessed by the primary researcher

Code names/numbers will be assigned for participants and used on all research notes and documents

Notes, interview transcriptions, and any other identifying participant information will be kept in the safe, personal possession of the researcher.

Participant data will be kept confidential except in cases where the researcher is legally obligated to report specific incidents. These incidents include, but may not be limited to, incidents of abuse and suicide risk.

FUTURE PUBLICATION

Though the purpose of this study is primarily to fulfill my requirement to complete a formal research project as a dissertation at Antioch University, I may include the data and results of the study in future scholarly publications and presentations. Our confidentiality agreement, as articulated below, will be effective in all cases of data sharing.

The primary researcher, Emily Merchant, reserves the right to include any results of this study in future scholarly presentations and/or publications. All information will be de-identified prior to publication.

CONTACT INFORMATION

If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher whose contact information is provided at the beginning of this section. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the Institutional Review Board at xxxxxxxx@xxxxxxx.xxx.

VOLUNTARY PARTICIPATION

Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to indicate your consent by typing your name below. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be destroyed. For any data collected, personal identifiers will be removed and the de-identified information may be used for future research without additional consent.

CONSENT

I have read and understood the above information. By clicking "Next" below and typing my name, I am indicating that I have read and understood this consent form and agree to participate in this research study. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason.

Please print a copy of this page for your records. Thank you for your participation!

APPENDIX B: SURVEY

Waldorf Teacher Development Survey

Start of Block: Introduction & Consent

Q1 Thank you for taking time to complete my survey. The survey consists of three sections. In sum, it will take approximately 13 minutes to complete Sections 1 and 2, which gather information using rating scales and multiple choice questions. Section 3 asks for an open response to ten questions. It is estimated to take approximately 10 minutes. In Section 3, you can submit your responses using your preferred method: written text, audio file, or video. You can spend as much time as you prefer on Section 3. It is not essential that you complete section 3, nor that you answer every question in the section. However, your thoughtful responses are most appreciated and will deepen the value of this research. I appreciate your time and perspectives. Thank you!

Q3 INFORMED CONSENT TITLE OF STUDY: Developing Waldorf Teachers PRINCIPAL INVESTIGATOR: Emily Merchant Antioch University Department of Education, EdD Candidate XXXXXXX PURPOSE OF STUDY: You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information. The purpose of this study is to understand the experience of Waldorf teachers in developing sense of self-efficacy and a pedagogical instinct within their teaching. STUDY PROCEDURES: The study will follow the following steps and procedures: 1- The researcher will collect and review information about the components of Waldorf teacher training programs. 2- Waldorf teachers and Waldorf administrators will be invited to participate in short surveys regarding their experiences and perceptions related to developing as a teacher. Names of respondents will be collected only from those who indicate they would be willing to be contacted for further research. Names will not be shared beyond the primary researcher and will be redacted from any published information. Demographic information (age brackets, gender identity, parental experience) will be collected in order to determine if there are any trends in responses particular to specific groups. Responses will be anonymized responses and respondents' IP Address, location data, and contact info will not be automatically recorded. RISKS: No study is completely risk free. However, I do not anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable. Questions regarding the topic of personal efficacy and transformation may be vulnerable and emotional for participants. Participants are encouraged to proceed at their own rate and level of comfort. No one will be forced to discuss a particular topic or divulge personal information. Participants are encouraged to use their judgment when sharing personal information. You may decline to answer any or all questions in the surveys and you may terminate your involvement at any time if you

choose. BENEFITS: Benefits of participation in this research are primarily for the Waldorf community. Possible benefits include: Individual participants may find that the survey questions are a valuable activity for self-reflection. Participant responses will be analyzed to identify effective strategies for training Waldorf teachers and supporting Waldorf teacher development over time. Research may be used to inform the larger Waldorf community of trends and practices that may improve teacher experience and effectiveness. CONFIDENTIALITY: Your responses to the survey may include your name so that I can correlate survey responses with possible future interviews. If you share your name for the purposes of this research study, your comments will not be anonymous. There is always a risk of data being inappropriately accessed through a breach in internet security as cloud-based storage and software products will be used to access and analyze data. Every effort will be made by the researcher to preserve your confidentiality including the following: Personally identifiable information will only be accessed by the primary researcher Code names/numbers will be assigned for participants and used on all research notes and documents Notes, interview transcriptions, and any other identifying participant information will be kept in the safe, personal possession of the researcher. Participant data will be kept confidential except in cases where the researcher is legally obligated to report specific incidents. These incidents include, but may not be limited to, incidents of abuse and suicide risk. FUTURE PUBLICATION: Though the purpose of this study is primarily to fulfill my requirement to complete a formal research project as a dissertation at Antioch University, I may include the data and results of the study in future scholarly publications and presentations. Our confidentiality agreement, as articulated below, will be effective in all cases of data sharing. The primary researcher, Emily Merchant, reserves the right to include any results of this study in future scholarly presentations and/or publications. All information will be de-identified prior to publication. CONTACT INFORMATION: If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher whose contact information is provided at the beginning of this section. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the Institutional Review Board at XXXXXXXX@XXXXXXX.XXX. VOLUNTARY PARTICIPATION: Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to indicate your consent by typing your name below. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be destroyed. For any data collected, personal identifiers will be removed and the de-identified information may be used for future research without additional consent. CONSENT: I have read and understood the above information. By clicking "Next" below and typing my name, I am indicating that I have read and understood this consent form and agree to participate in this research study. I understand that my participation is voluntary and that I am free to withdraw at

any time, without giving a reason. Please print a copy of this page for your records. Thank you for your participation!

- ○ Yes, I understand the information provided and consent to participate. (1) _____
- ○ No, I do not consent to participate. (2)

Skip To: End of Survey If INFORMED CONSENT TITLE OF STUDY: Developing Waldorf Teachers PRINCIPAL INVESTIGATOR: Emily Merch. . . = No, I do not consent to participate.

Q4 ADDITIONAL CONSENT: If you provided feedback through video or audio recordings, do you consent to them being embedded within the final dissertation document or used in a presentation about this research project. Audio clips would be used without any personal identifiers, but will remain in your voice. Video clips would contain your voice and image.

- ○ Yes, I consent to the use of video or audio clips that contain my image or voice. Type your name below. (1) _____
- ○ No, I do not consent to the embedding of any video or audio clips which I created. (2)

Q5 REQUEST FOR CONTINUED COMMUNICATION Would you like to be updated on the progress of this research project, including receiving a copy of the final document? If so, please submit your email address below for future communication. Your email will remain confidential and be used exclusively for communication regarding this research project.

- ○ Yes, I would like to receive updates. Enter email below. (1) _____
- ○ Do not provide me with updates. (2)

Q6 OPTION TO REVIEW Would you like to be contacted so that you can review any section of the final document that may reference your personal experience?

- ○ Yes, please contact me for review. Enter email below. (1)

  _____

- ○ No, I do not want to be contacted to review. (2)

End of Block: Introduction & Consent

Start of Block: Demographics

Q9 SECTION 1: DEMOGRAPHIC INFORMATION

Q10 I currently work at:

▼ A private, independent Waldorf / Steiner school (families pay tuition) (1) . . . I am not a current or former Waldorf / Steiner teacher. (8)

Skip To: End of Survey If I currently work at: = I am not a current or former Waldorf / Steiner teacher.

Q11 My school is located in:

▼ United States: West-coast (1) . . . Other, please specify: (14)

Q12 My school size is:

- ○ Under 100 students (1)
- ○ 100-250 students (2)
- ○ 250-500 students (3)
- ○ Over 500 students (4)

Q13 My current or former teaching assignment is (select all that apply):

- [ ] Early Childhood Teacher (1)
- [ ] Class Teacher (Grades 1-3) (2)
- [ ] Class Teacher (Grades 4-5) (3)
- [ ] Class Teacher (Grades 6-8) (4)
- [ ] Special Subject Teacher (5)
- [ ] Special Education or Student Support Teacher (6)
- [ ] Other Teaching Position (7)

Q14 How would you describe your gender?

- ○ Male (1)
- ○ Female (2)
- ○ Prefer to self-describe as: (3) _____
- ○ Prefer not to say (4)

Q15 Age

- ○ 20-35 (1)
- ○ 35-50 (2)
- ○ 50-65 (3)
- ○ 65+ (4)

Q16 Are you a parent?

- ○ Yes (1)
- ○ No (2)

Skip To: Q17 If Are you a parent? = Yes

Q17 Do or did your children attend a Waldorf / Steiner school?

- ○ Yes (1)
- ○ No (2)

Q18 How long have you been working as a Waldorf teacher?

- 1 year or less (1)
- 2-3 years (2)
- 3-5 years (3)
- 6-10 years (4)
- 10-20 years (5)
- 20+ years (6)

Q19 What was your professional background prior to becoming a Waldorf teacher?

- Always worked as a Waldorf teacher (1)
- Teacher in a public school (2)
- Teacher in another type of school (3)
- Non-teaching position / career (4)

Q20 Did you attend a Waldorf school as a student yourself?

- Yes (1)
- No (2)

End of Block: Demographics

Start of Block: Professional Development

Q57 For the following questions, use the slider to select a number from 1 to 9 where 1 is "Not at All" and 9 is "A Great Deal."

Q28 To what extent do you feel the following have supported your development as a teacher?

	Not at All	Very Little	Some Influence	Quite a Bit	A Great Deal
	1 2	3 3	4 5 6	7 7	8 9
In-house professional development provided by my school ()					
Annual grade-level preparation workshops ()					
Conferences and workshops ()					
Multi-year trainings and certifications (beyond Waldorf teacher certification) ()					
Coaching and mentoring ()					
Personal study and inner work ()					
Summer courses focused on renewal or particular skill development ()					

Q26 Do you participate in regular professional development?

	Not at All	Very Little	Sometimes	Quite a Bit	A Great Deal
	1 2	3 3	4 5 6	7 7	8 9
To what extent ()					

Skip To: Q30 If Do you participate in regular professional development? [To what extent] < 5

Q30 To what extent have the following prevented you from pursuing regular professional development?

	Not at All	Very Little	Some Influence	Quite a Bit	A Great Deal
	1 2	3 3	4 5 6	7 7	8 9

Lack of interest ()	
Cost of the program ()	
Time commitment required to complete the program ()	
Location of the programs ()	
Lack of school support for costs ()	
Lack of requirement to complete regular professional development ()	
Lack of connection with the anthroposophical aspects of training programs ()	
Lack of options in particular areas where I need more training (please specify) ()	
Other: please specify ()	

End of Block: Professional Development

Start of Block: Waldorf training

Q21 Have you completed a Waldorf teacher certification program?

- ○ Yes (1)
- ○ No (2)
- ○ Currently enrolled (3)

Skip To: Q22 If Have you completed a Waldorf teacher certification program? = Currently enrolled

Skip To: Q32 If Have you completed a Waldorf teacher certification program? = Yes

Skip To: Q37 If Have you completed a Waldorf teacher certification program? = No

Display This Question:

If Have you completed a Waldorf teacher certification program? = Currently enrolled

Q22 Where are you enrolled in Waldorf teacher certification now?

- Sunbridge (1)
- Antioch / Center for Anthroposophy (2)
- Gradalis (3)
- Bay Area (4)
- West Coast Institute (British Columbia) (5)
- Waldorf Institute of Southern California (6)
- Great Lakes Waldorf Institute (7)
- Sound Circle (8)
- Alkion Center (9)
- Waldorf Teacher Institute of Chicago (10)
- Waldorf Teacher Education Eugene (11)
- Rudolf Steiner College Canada (12)
- Institut Rudolf Steiner au Quebec (13)
- In-house program provided by my school (14)
- Other (please specify) (15) _____

Display This Question:

If Have you completed a Waldorf teacher certification program? = Yes

Q32 Please specify the Waldorf Teacher Training Program you completed.

- ○ Sunbridge (1)
- ○ Antioch / Center for Anthroposophy (2)
- ○ Gradalis (3)
- ○ Bay Area (4)
- ○ West Coast Institute (British Columbia) (5)
- ○ Waldorf Institute of Southern California (6)
- ○ Great Lakes Waldorf Institute (7)
- ○ Sound Circle (8)
- ○ Alkion Center (9)
- ○ Waldorf Teacher Institute of Chicago (10)
- ○ Waldorf Teacher Education Eugene (11)
- ○ Rudolf Steiner College Canada (12)
- ○ Institut Rudolf Steiner au Quebec (13)
- ○ In-house program provided by my school (14)
- ○ Other (please specify) (15) _____

Display This Question:

If Have you completed a Waldorf teacher certification program? = Yes

Q33 Does or did your school provide financial assistance for Waldorf teacher certification?

- ○ No (1)
- ○ Yes (2)

Skip To: Q34 If Does or did your school provide financial assistance for Waldorf teacher certification? = Yes

Display This Question:

If Does or did your school provide financial assistance for Waldorf teacher certification? = Yes

Q34 How much of your certification costs were covered?

- 25% or less of the costs (1)
- 25-50% of the costs (2)
- 50% or more of the costs (3)
- 100% of the costs (4)
- Repayment or reimbursement over time upon completion (5)

Display This Question:

If Have you completed a Waldorf teacher certification program? = Yes

Q35 Which of the following were included as part of your teacher training instruction (mark all that apply)?

- [ ] Artistic activities (painting, drawing, clay work, etc.) (1)
- [ ] Anthroposophical study (2)
- [ ] Pedagogical practices (3)
- [ ] Curriculum and instructional planning (4)
- [ ] Movement (eurythmy, games, etc.) (5)
- [ ] Inner work and personal development (6)
- [ ] Classroom management (7)
- [ ] Differentiation of instruction and working with student needs (8)
- [ ] Engaging parents and community (9)
- [ ] Academic skills (literacy, mathematics, science) (10)
- [ ] Mentoring and coaching in the classroom (11)
- [ ] Creation of lesson plans, block plans, and teaching tools (12)
- [ ] Learning and sharing in a cohort / community (13)
- [ ] Re-considering my beliefs or mindsets (14)
- [ ] Considerations of selecting culturally responsive curriculum and content (15)

Display This Question:

If Have you completed a Waldorf teacher certification program? = Yes

Q36 What level of importance did you feel was placed on the following components of your teacher training instruction?

	Not at All 1 2	Very Little 3 3	Some Influence 4 5 6	Quite a Bit 7 7	A Great Deal 8 9
Artistic activities (painting, drawing, clay work, etc.) ()					
Anthroposophical study ()					
Pedagogical practices ()					
Curriculum and instructional planning ()					
Movement (eurythmy, games, etc.) ()					
Inner work and personal development ()					
Classroom management ()					
Differentiation of instruction and working with student needs ()					
Engaging parents and community ()					
Academic skills (literacy, mathematics, science) ()					
Mentoring and coaching in the classroom ()					
Creation of lesson plans, block plans, and teaching tools ()					
Learning and sharing in a cohort / community ()					
Re-considering my beliefs or mindsets ()					
Considerations of selecting culturally responsive curriculum and content ()					

Display This Question:

If Have you completed a Waldorf teacher certification program? = No

Q37 To what extent have the following prevented you from pursuing full Waldorf certification?

	Not at All		Very Little		Some Influence		Quite a Bit		A Great Deal
	1	2	3	3	4	5	6	7	7	8	9
Lack of interest ()											
Time commitment required to complete the program ()											
Cost of the program ()											
Location of the programs ()											
Lack of school support for certification ()											
Lack of requirement to complete certification at my school ()											
Lack of connection with the anthroposophical aspects of training programs ()											
Lack of inclusion of particular areas where I need more training (please specify below in open responses) ()											
Other (please specify below in open responses) ()											

End of Block: Waldorf training

Start of Block: Teacher Beliefs

Q39 SECTION 2: TEACHER BELIEFS

Q41 The following questions are designed to gain a better understanding of the kinds of things that create difficulties for teachers in their school activities. Please indicate your response to each of the statements below. Your answers are confidential.

	Not at All		Very Little		Some Influence		Quite a Bit		A Great Deal
	1	2	3	3	4	5	6	7	7	8	9

How much can you do to control disruptive behavior in the classroom? ()	
How much can you do to motivate students who show low interest in school work? ()	
How much can you do to get students to believe they can do well in school work? ()	
How much can you do to help your students value learning? ()	
To what extent can you craft good questions for your students? ()	
How much can you do to get children to follow classroom rules? ()	
How much can you do to calm a student who is disruptive or noisy? ()	
How well can you establish a classroom management system with each group of students? ()	
How much can you use a variety of assessment strategies? ()	
To what extent can you provide an alternative explanation or example when students are confused? ()	
How much can you assist families in helping their children do well in school? ()	
How well can you implement alternative strategies in your classroom? ()	
How well can you use storytelling and imagery to engage students and present new content? ()	
To what extent can you deepen student learning through artistic activities? ()	
How much can you do to bring a breathing quality to your lessons and days? ()	
How well can you contribute to your colleagues and your school community? ()	
To what extent can you find meaning and purpose in your work? ()	
How well can you work out of inspiration and a developmental sense of the child's unique needs and destiny? ()	

Q42 Consider the following description by Rudolf Steiner: "It would surely not be proper for teachers to first acquire theoretical knowledge and then to think: What I have learned in theory I will now apply in my teaching in one way or another. With this attitude they would only distance themselves from the child's true being. Teachers need to transform their knowledge of the human being into a kind of higher instinct whereby they can respond properly to whatever comes from each individual child. . . . To achieve this, one's knowledge of human nature must be capable of becoming pedagogical instinct the moment one has to deal with a child, so that in response to all that comes from the child one knows instantly and exactly what must be done in every single case. . . .The teacher's response to a given situation has to become as natural as satisfying a sensation of hunger by eating. This is only possible if knowledge of the human being has permeated flesh and blood as well as soul and spirit, so that you intuitively know what needs to be done every time you face a child. Only if your knowledge of human beings has such inner fullness that it can become instinctive can it lead to the proper kind of practical teaching." (Rudolf Steiner, The Child's Changing Consciousness, 1923, published by Anthroposophic Press, 1996, p. 24-25)

	Not at All		Very Little		Some Influence		Quite a Bit		A Great Deal	
	1	2	3	3	4	5	6	7	7	8	9
To what extent have you developed this capacity for "pedagogical instinct" in your teaching? ()											

Q43 To what extent have the following factors fostered the development of "pedagogical instinct" in your teaching?

Not at All		Very Little		Some Influence		Quite a Bit		A Great Deal	
1	2	3	3	4	5	6	7	7	8	9

Personal life experience ()	
Waldorf teacher training ()	
University or other teacher licensing program ()	
Formal mentoring ()	
Classroom teaching experience ()	
School culture of learning, such as Professional Learning Communities, Committees, Study Groups ()	
Continuing professional development provided by my school (If something particular was valued, please specify below in the open response) ()	
Continuing professional development undertaken independently (If something particular was valued, please specify below in the open response) ()	
Anthroposophical study ()	
Personal study ()	
Regular meditative practice ()	
Other (please specify below in open response) ()	

End of Block: Teacher Beliefs

Start of Block: Open-ended Questions

Q45 SECTION 3: PERSONAL REFLECTIONS (Open-response) This sections asks you to reflect personally on your experiences as a teacher. It is not necessary for you to respond to every question; however, your thoughtful responses are most appreciated. You may write a response or use a video or audio file to submit your reflections. Responses must be over 10 seconds and under 10 minutes to be accepted.

Q48 "It would surely not be proper for teachers to first acquire theoretical knowledge and then to think: What I have learned in theory I will now apply in my teaching in one way or another. With this attitude they would only distance themselves from the child's true being. Teachers need to transform their knowledge of the human being into a kind of higher instinct whereby they can respond properly to whatever comes from each individual child. . . . To achieve this, one's knowledge of human nature must be capable of becoming pedagogical instinct the moment one has to deal with a child, so that in response to all that comes from the child one knows instantly and exactly what must be done in every single case. . . . The teacher's response to a given situation has to become as natural as satisfying a sensation of hunger by eating. This is only possible if knowledge of the human being has permeated flesh and blood as well as soul and spirit, so that you intuitively know what needs to be done every time you face a child. Only if your knowledge of human beings has such inner fullness that it can become instinctive can it lead to the proper kind of practical teaching." In a short statement, please describe your relationship to this quote. Text Entry

Q46 Audio / Video Entry

Q49 What characteristics can you observe in a colleague when the quality of "pedagogical instinct" is present? Text Entry

Q50 Audio / Video Entry

Q51 Talk about your decision to become a Waldorf teacher. Text Entry

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Q52 Audio / Video Entry

Q53 What did you do to prepare to take up the work of Waldorf teaching? Text Entry

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_____

Q54 Audio / Video Entry

Q55 How well prepared do you feel like you were for the actual demands of teaching when you started? Text Entry

_____

Q56 Audio / Video Entry

Q59 How have you grown as a teacher over the years? Text Entry

Q60 Audio / Video Entry

Q57 What has been most supportive of your growth and development? Text Entry

Q58 Audio / Video Entry

Q61 Talk about your relationship to Waldorf teacher training. Text Entry

Q62 Audio / Video Entry

Q63 Describe the most useful professional development in which you have participated. Text Entry

Q64 Audio / Video Entry

Q65 Talk about a recent experience where you felt really effective in your teaching. Text Entry

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Q68 Audio / Video Entry

Q67 Talk about a recent experience in which you felt inadequate in your teaching. Text Entry

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_____

Q66 Audio / Video Entry

End of Block: Open-ended Questions

Start of Block: Block 6

Q69 Would you be willing to participate in a future interview conversation to further explore your personal experiences and development as a Waldorf teacher?

- No (1)
- Yes. Please provide your name and the best method of contact. (2)

_____

End of Block: Block 6