

## **The body at the center of teaching and learning Reconsidering Waldorf educational practices within different anthropological frameworks**

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Related to Steiner Waldorf Pedagogy there is a long tradition of looking at educational practices from an anthropological perspective. Steiner himself tried to derive methods of teaching and learning from anthropological insight. Today it is the other way round: We meet a well-established Waldorf environment, and its practices can be considered within a multiple set of different anthropological frameworks. This is a starting point for their pluralistic understanding and, probably, for their anthropological recalibration.

Situating the body in the center of teaching and learning, the contribution will focus on tried and trusted Waldorf practices, from early childhood to cognitive learning in High School, and will discuss them in different anthropological frameworks. This will include phenomenological anthropology according to Thomas Fuchs and performative approaches analyzing how specific settings constitute a corporeality of development and learning.

The living subjectivity of the learners, their co-presence with the teachers and their classmates, the rise of symbolic forms within and through experience and the transition from perceptions to conceptions will be issues of the anthropological reflections. Malte Brinkmann's approach to the formation of judgements will complete a synoptic view.

Finally, aspects of Steiner's lectures on the foundation of human experience will be reconsidered from a phenomenological and performative perspective: Can pedagogical practices be seen as a context or situation in which the learners constitute themselves within and through their experience? Can Steiner's concept of the embodied self be reconsidered as an enactment of a learner forming subjectivity within his or her body?

Phenomenological anthropology regards consciousness as an activity of the living being. Consequently, is learning an activity, too? In a nutshell: How is the activity of learning embedded in subjectivity and can that question tie different anthropological frameworks together?