Pedagogical Development through Practice Research: A Handbook

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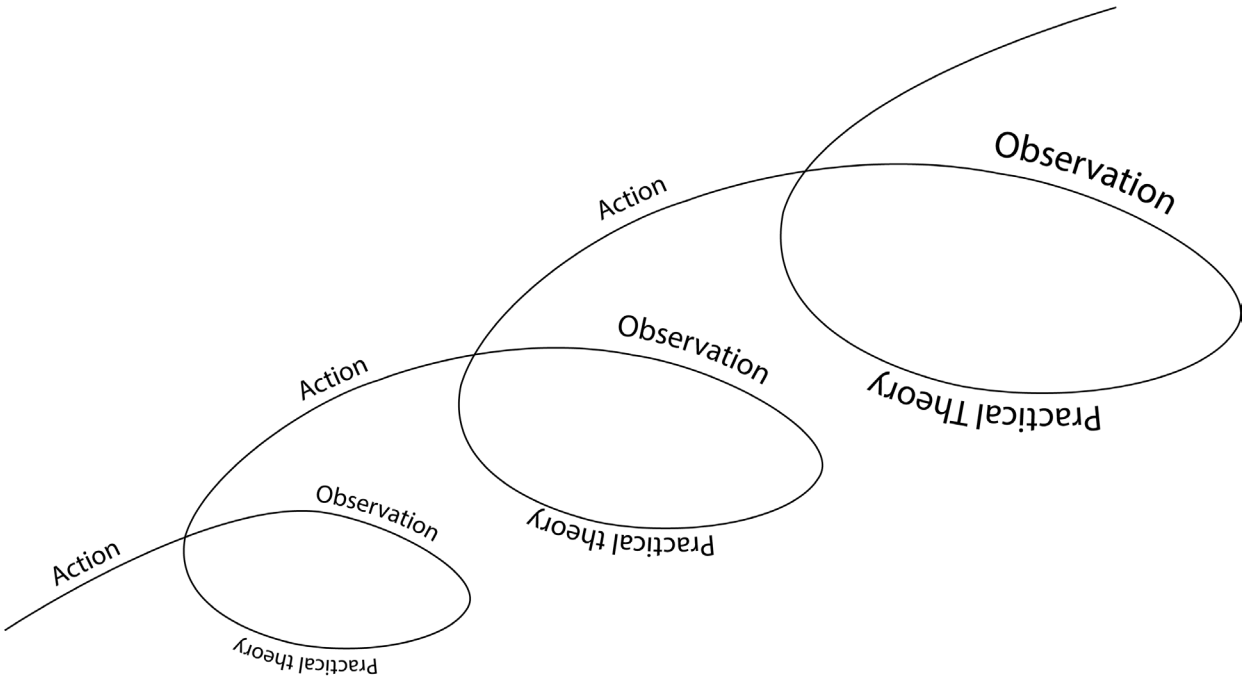
2.1 What Is Practice Research and What Purposes Does It Serve?

According to John Elliott, practice research is, in a nutshell, "the scientific engagement with a social situation" by a participating practitioner who "intends to improve the quality of [their] actions in that very situation."[1] Two other representatives of this approach, Wilfred Carr and Stephen Kemmis, define practice research as a "form of exploratory self-reflection" undertaken by participants in a social situation with the goal of improving the situation being researched for all involved.[2]

What this means for practical implementation is explained by Herbert Altrichter and Peter Posch: "Looking back on one's own practice," the researching practitioner first formulates "an explanation of the past situation"; they draft a "theory of practice."[3] Then, from this theory, they derive "ideas for subsequent actions," which they finally implement in practice. Finally, the innovations that have been made are again checked for their practical applicability using the same procedure and, if necessary, changed again, so that a research and development cycle is created.

Figure 1: Long-Term Research and Development Cycles (Altrichter and Posch, 2007, p. 17)



Summary: What is practice research?

Practice research means: The researching practitioner assesses and reflects on a situation from their practice. In doing so, they not only systematically analyze the need for changes, but also develop concrete improvements that are then implemented in practice and systematically evaluated.

Based on this summary, two features of practice research can be highlighted that distinguish this type of research from other human science approaches:

- **Procedure**: In practice research, the practitioner is no longer regarded as a person active in the professional field who tries to implement in practice the results of third-party theoretical research. Rather, according to Altrichter and Posch, practice research encourages practitioners to "deal with practical problems themselves and to implement and verify innovations themselves."[4] The practitioner, themselves, thus becomes a researcher.
- **Research goal**: According to Altrichter and Posch, the research work in practice research is extended by one component:

> The striving for "knowledge" that arises from the intensive engagement with a social situation is maintained from the traditional research. However, a second component, that of "development," is added. This refers to the course corrections or even innovations that the researching practitioner undertakes on the basis of their knowledge with the aim of improving the researched social situation for all involved.[5]

At this point it should be noted that many authors of theoretical writings on practice research use the term "action research" synonymously. However, action research is only one part of practice research: namely, what is referred to here as "development": the consciously directed action to modify one's own practice, which the researcher undertakes after an intensive engagement with the existing state of affairs.[6]

These innovations in the procedure and goal of research result from the following aspiration of practice research: As an individualized research approach centered upon the unique human being, the highest directive is always to help shape the social situations under investigation to be more humane for all participants.[7] The guiding intention is always to enable both the researcher and those actively and passively involved in the research project (such as students, colleagues, parents) to continue to develop comprehensively. Practical research is, according to its goals, always emancipatory.

Summary: Goal of practice research

Improving pedagogical situations while taking into account the needs of all persons involved—this is how the objective of pedagogically-oriented practice research can be encapsulated. For practice research transforms the practitioner from a mere user into a self-reflecting researcher, who is able by their own strength, by their own uniquely generated knowledge, to change the things that are burdening them.[8] Moreover, it sees those being researched not only as "objects of investigation," but as *individuals whose quality of life can and should be improved*.

3 Practice Research and Waldorf Pedagogy

3.1.2 Critique of the Principle of "Prescription Pedagogy"

Rudolf Steiner's foundational pedagogical works should be evaluated with consideration of this fundamental critique: the separation between theory and practice. Contrary to a widespread assumption, his works do not form a closed theory about the essential nature of the child and the adolescent, which an educator merely has to acquire and can then "apply" to the students. While it cannot be dismissed completely that over the decades certain practices have become customary, which are based on an unreflective implementation of Rudolf Steiner's supposedly binding indications, this kind of teaching practice is rather like "following the beaten track," which was never Steiner's intention.[9]

On the contrary, Rudolf Steiner called upon the educator to "internalize" and, as a result, to "enliven" the contents studied. He suggested the following procedure to educators: In the first place, as with all pedagogical works, there must be a purely rational absorption and processing of the contents read (according to an anthroposophically extended anthropology). The contents are, however, also imbued with a transcendence that exceeds the limits of cognitive comprehension. Steiner illustrates this with the example of eating a sandwich. While the first rational intake can be compared to the conscious activity of chewing, the subsequent processing can be equated with the mostly unconscious digestive process after chewing the sandwich. Through this "inner digestive process in spirit and soul,"[10] by making the contents one's own, one becomes an educator who can act with spiritual presence of mind out of one's innermost being: "We [teachers] become inwardly so fruitful in thinking and sensitivity that everything just gushes forth from us."[11] Following the "digestion process in spirit and soul," strict recollection gives way to a "creative . . . and constructive remembering" of the worked-over content that helps teachers to unfold their own creative power.[12]

Point of critique: Due to time constraints, Waldorf teachers and educators cannot study Rudolf Steiner's writings as intensively as might be desired.

This complaint is widespread among Waldorf teachers: In contrast to teachers at other schools, they are not only expected to prepare and review their lessons and foster close contact with the guardians of the children entrusted to them, but also to study Rudolf Steiner's writings on pedagogy and other related matters, manage the self-administrated schools together with colleagues, organize festivals and fundraising events, and and and . . . .

It is hardly astonishing that many conclude: "It is impossible to do all that!"[13]

There are many ways to escape this sense of despair. Clearly, in the first place, one may seek to compensate for one's commitment to the students and to the school as an organization. After all, teachers who do not lead a full personal life in addition to school and pursue other interests rarely remain healthy in the long run. How this extracurricular regeneration is planned cannot, of course, be prescribed. However, important suggestions for this can be found, among others, in the book *First Things First* by Stephen Covey et al.[14] We will now briefly discuss our own proposal.

Even if this may seem paradoxical, we recommend the "digestion in spirit and soul" of Rudolf Steiner's writings as a remedy for everyday routine, stress, and latent burnout. First of all: this engagement does not take as much time as is commonly assumed. Rudolf Steiner himself said in reference to this in a lecture to teachers: "Once you have achieved this, you will be able to inwardly devise in three seconds what . . . if you apply it to education, will last you a whole day."[15] In these moments, the usual sense of time is suspended, he said, adding by way of an example, that "you wake up and have a thought . . . of which the actual temporal content can take up weeks—though it has flashed through your head in a time that can hardly be specified."[16]

Adopting this method has significant benefits: By not simply letting themselves be driven by the daily events, but rather by consciously creating free spaces and filling them with their own activities, teachers gain control over their own lives. "Such moments decide whether I coast into a future or creatively stride to meet it."[17] In this way, teachers ultimately become more capable of making decisions. For, by doing so they experience insights and inspirations for further activity. In short: they experience the power of the "spiritual uplifting forces" that ultimately saves them time. Suddenly, the right inspiration comes to the teacher at the right time.[18] "Let us [teachers] imagine how much time we save if we give time to a child at the right moment and we also take the right course of action. Then the words 'Spirit saves time' truly apply."[19]

Steiner expressly warned against neglecting this "digestive process in spirit and soul." "If we [as teachers] said to ourselves something like: I have had . . . grand pedagogical principles. . . . I have done everything to realize these pedagogical principles . . . then one would certainly have taught badly."[20] The pedagogical work would be bad because Waldorf education does not pursue the goal of "forming the child according to a preconceived idea . . . ."[21] Rather, it is about "educating children and adolescents in such a way that . . . the unique idea hidden in each, brought along as one's unique essence, can appear."[22] According to Rudolf Steiner, "We must provide the most favorable environment so that children can educate themselves in the way they must educate themselves according to their inner destiny."[23]

To do this, educators cannot be content with simply applying third-party knowledge in the sense of a "prescription pedagogy," but rather must further develop it themselves in such a way that it becomes their own pedagogical knowledge and proficiency. As valuable as Rudolf Steiner's ideas and suggestions are in daily practice, they only become effective when practitioners take them up anew again and again and develop them further.[24] "The most important thing is to remain in growth [i.e., in development]," Rudolf Steiner himself

expressed.[25] "That is what it comes down to, that one does not fall asleep by clinging to habits when one is supposed to do something, when one is supposed to prepare something." More concretely formulated, the concern is found again in Torin Finser: "Instead of only looking at the treasures of the past and building on the works of earlier pioneers or simply handing them down, we must seize the initiative ourselves and become original, creative agents in the broadest sense."[26] Only then will education begin to take its cue creatively from the individual situation and the individual child.

Point of critique: Teachers are inclined to sugarcoat deficiencies for which they may be responsible instead of confronting them, analyzing them, and improving them.

To call one's own work and oneself into question is an obligatory task of every anthroposophically working educator and teacher. Only then does teaching become a learning process. "Our teaching will be bad every time, will not have fulfilled its task every time," Rudolf Steiner suggests for consideration, "if we . . . do not say to ourselves at the end of the year: who has actually learned the most? It is I, the teacher!"[27]

The pedagogical activity is understood primarily as a schooling path for the educator themselves: "You grow while helping the children to grow."[28] "[Though] you try in the noblest sense of the word, you can't actually do very much; but still, you acquire a certain strength by working together with the children."[29] For it is only by working together with the students that teachers acquire the knowledge that is relevant to practice and that derives its worth from their having worked it out for themselves. What counts is not so much the "finished" knowledge, which could also be obtained from books, but rather the process that "leads to this knowledge."[30] Steiner himself spoke in this context to teachers of a "remarkable paradox." For: "If you had really been able to do at the beginning of the school year what you are now able to do at the end of the year, then you would have taught badly. You have taught well because you worked it out for yourself for the first time!"[31] And this also includes admitting that we don't know everything and being sufficiently self-critical to recognize that failures are opportunities for our own professional and, in particular, personal development.

By (further) developing their pedagogical competence to act, Waldorf teachers pursue a path of knowledge that goes back to Rudolf Steiner. Steiner described this "self-education" in the following way: By "handling the lessons" and engaging with the "special peculiarities—the characters, the temperaments of the children," teachers gain "the deepest psychological insight into the immediate practice," and experience "continually new things," which are "objects . . . for their own education [i.e., further training and self-development]."[32] For: "In the art of education it comes down to what one is supposed to learn oneself, and what one is actually supposed to discover through what one has learned in the activity of teaching itself."[33] By observing and gaining new insights, teachers can develop solution-oriented strategies for action, which they in turn reflect upon critically after implementing them. "As they teach, "the art of education awakens completely individually in the teacher out of the previously acquired "knowledge of the human being." "This art must be fundamentally reinvented at every moment by the teacher."[34]

Summary: Waldorf education must become internalized in a way that allows something individual to arise from it.

In accordance with Steiner's view that true pedagogical knowledge and ability can only spring from direct observation of practice, he warns teachers not to see in his writings prescriptions that only need to be applied correctly. In order to be capable of acting, teachers must internalize Steiner's indications, confront them with their own experience, and from this develop a pedagogical competence to act appropriately in the situation.

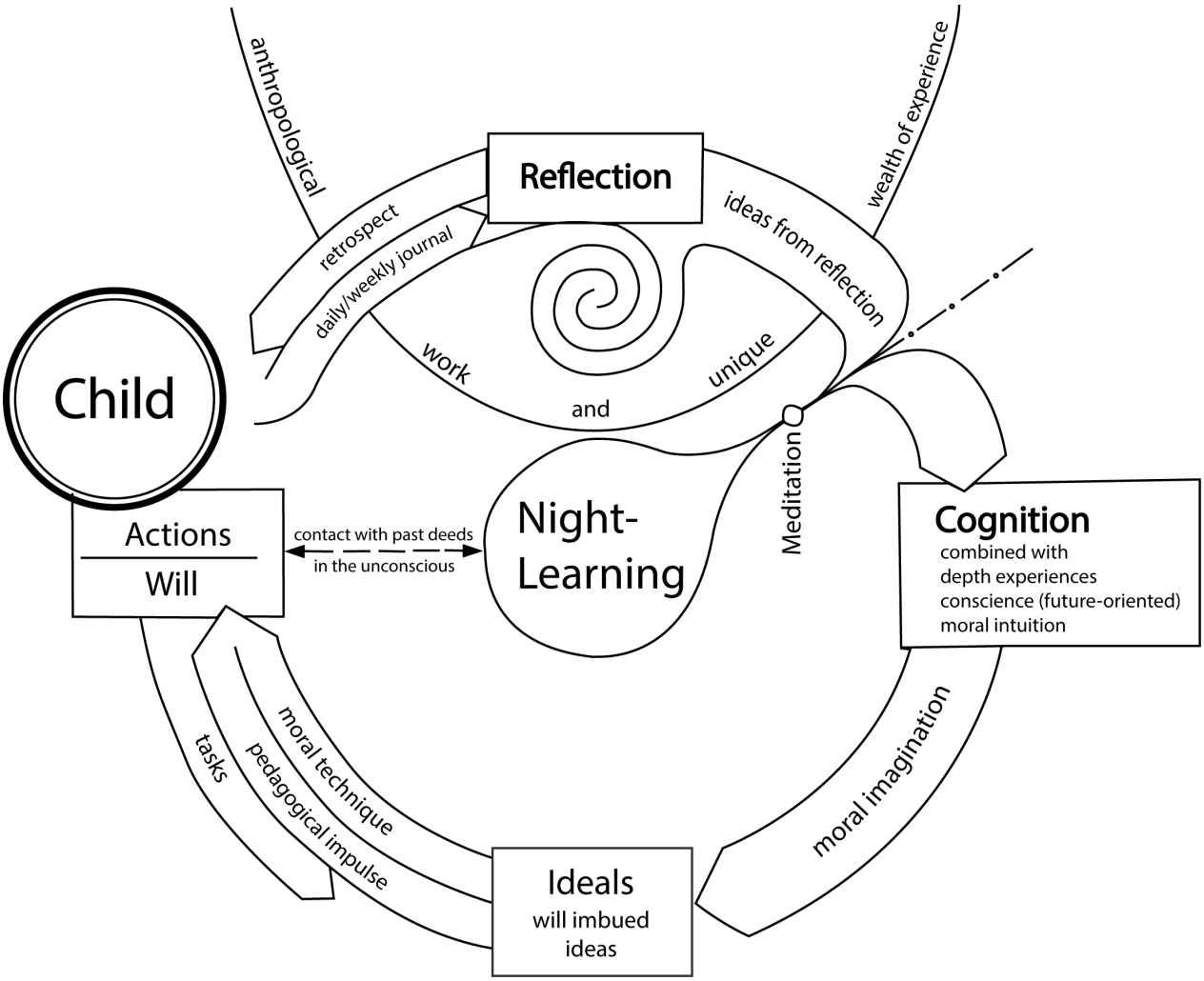
3.2 Anthroposophically Extended Practice Research

Although the overlaps between Waldorf Education and practice research are considerable, we are still missing the transcendent dimension, which is indispensable in research understood anthroposophically. Therefore, we want to introduce a research model that we call anthroposophically extended practice research. This type of practice research, analogous to the commonly known anthroposophically extended medicine, is based on a solid, scientifically supported foundation, but at the same time (and while ensuring scientific transparency) integrates transcendent, that is, spiritually oriented elements into the research process.

Let us here make a preliminary remark: With the following sections we address teachers and educators who have already dealt with the basics of anthroposophy. For outsiders these might be rather difficult to comprehend on a first read-through. The possible gain in knowledge for the reader could be to understand the role, or rather, the function of anthroposophy in Waldorf Education. With the help of such a concrete example we hope to clarify what we have already stated above: For Waldorf educators, anthroposophy is not a collection of abstract theories or even a closed worldview that they simply attempt to implement. Rather, anthroposophy sees itself as a "method" involving soul and spirit with which the individual Waldorf teacher becomes aware of his or her own pedagogical practice in freedom and individually and thereby develops a path of research appropriate to his or her practice. Anthroposophy, put simply, is not pedagogical knowledge per se, but rather an inner stimulus with which Waldorf teachers can open up a living knowledge for their pedagogical practice.

In this context, efforts (e.g., meditation and night-learning) also come into play which, at first glance, are difficult to reconcile with the common positivist understanding of science. However, this overcoming of positivism in pedagogical research turns out to be an advantage. By abandoning conventional ways of cognition, educators can gain a more comprehensive understanding of children, their development and learning processes, and above all, deeper self-knowledge.

Figure 2: Anthroposophically Extended Practice Research (Author's diagram)



The holistic, pedagogical path of knowledge, which we will explain in detail, step-by-step, is presented here as a cyclical model. It begins with a retrospective processing of one's own recent experiences in interplay with one's own wealth of previously processed experiences. This leads to a deeper reflection of the pedagogical work. The reflection is transferred into meditation and night-learning for subsequent consolidation. This allows for initial cognitive insights ("intuitions") to emerge that are then condensed into "ideals," urging implementation and action. Before concrete projects emerge from these cognitive insights, however, they are checked for their ethical and moral correctness.

The knowledge that ultimately leads to concrete projects comes from the "understanding, interpretation, and explication of texts and other social-worldly artifacts and symbolizations."[35] The "theoretical concept(s)" obtained in this way arise exclusively "as a result of experiential data from everyday world contexts."[36] The resulting knowledge is thus purely grounded in the object of study, which is why this way of knowledge is called the "Grounded Theory Method (GTM)."[37] Proceeding from these introductory remarks, we now turn to the first step of the anthroposophically extended research cycle: the retrospect of our own pedagogical activity.

3.2.1 Retrospect

As we have explained, the retrospect of one's own pedagogical actions and work is understood in anthroposophical pedagogy as the starting point of an education that really responds to each unique child, class, or learning community. Rudolf Steiner described in detail several techniques for the retrospective processing of one's own pedagogical activity, whereby the so-called "retrospective exercise" has a central place. The daily retrospective exercise is based on the educator's attempt to review the foregoing day every evening for 15–20 minutes, in reverse order to the real sequence of events. Later, the retrospect can be extended to longer periods of time.* For example, teachers are recommended to attempt a retrospect of a foregoing "class journey," such as the eight school years that Waldorf teachers normally spend with a class as class teachers.

The advantages of the retrospective exercise are manifold.** The first is the change in perspective. By observing the daily routine in the reverse order of sequence, the teacher can gain an outside perspective.

According to Rudolf Steiner, the objective of the retrospective exercise is "to behold oneself as a picture within one's own experiences, that is, to observe oneself in one's daily life as if from outside," to see one's own actions, "as if they were foreign."[38] This is an essential prerequisite for the following analysis, for one's own actions are to be reflected upon and evaluated in this process "with inner certainty and calmness of soul" and independently of one's own "state of soul," but entirely "according to their own inner meaning and worth."[39] The analysis will thereby be raised above the immediate personal level.

Through the retrospective it becomes apparent how much one has learned as a teacher and as a human being. This is especially true when the present teaching activity is compared with similar experiences of the past (e.g., teaching German in the present and a past fourth grade class). Then, according to Rudolf Steiner, the teacher experiences a deepened pedagogical competence, "new imponderable strength . . . which will especially predispose you to achieve more with the children . . . ."[40] By this is meant not so much an increased competence in teaching subject-specific content, but a deepened ability "to make individualities out of people [students], individualities in a major way."[41] Teachers see themselves as a becoming, but never perfect, human being. In this respect, the retrospective protects against the arrogance of the eternal know-it-all that Waldorf teachers are sometimes accused of. The teacher experiences through "this feeling of one's own becoming, a peculiar kind of deep, inner modesty."[42]

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* The extreme case postulated by Rudolf Steiner is the after-death retrospection of the whole foregoing life. Steiner proceeded from the view that humans, as transcendent beings, not only learn between birth and death, but also, prepare themselves after death for their next incarnation through a retrospective of their past life on earth. The knowledge that the human being has acquired in life "only enters such a reality after death . . . that it can then further build-up and educate the individual" (Steiner, 1994a, p. 19). Waldorf teachers and educators are not expected to blindly follow Steiner's teaching concerning incarnation, which we cannot discuss in detail in the context of this handbook. However, those interested in examining Steiner's concept of incarnation as a thesis, are referred to the standard works *Theosophy* and *The First Teachers' Course*.

** However, it must be emphasized that these cannot be formulated apodictically, but only as theses. Only through the corresponding practice (for example, through a one-month self-experiment) can everyone test the effect for themselves.

Secondly, this future-oriented view of the past does not have a paralyzing effect, but rather strengthens the educator and teacher for further pedagogical work. Superficially, many teachers live under the impression that time is constantly slipping away. Nervousness or, in more contemporary terms, stress is widespread.[43] In a lecture, Rudolf Steiner gives two reasons for this contemporary trend: First, he refers to a common development of the human constitution, in which the etheric body has tended to detach itself from the physical body and the forces that held the two bodies together have diminished.[44] Secondly—and more important for this discussion—he points to the widespread way of learning today, in which contents are taken in superficially, but not made one's own. Here, according to Steiner, the retrospective exercise can become effective as the first part of a process of internalization. One will "notice very soon that if one pays attention to such things, especially in the field of education, the results will be tremendously favorable."[45] Heinz Zimmermann expresses this as follows: "If I succeed, through my own activity, in pushing back and overcoming my organism, which by its very nature obviously follows the current of growing old, then rejuvenation and forces of renewal can take hold in the form of pedagogical imagination, idealism, and joy of initiative."[46]

The retrospective exercise thus gives the educator the opportunity to overcome a mere "mourning" of the past and instead to analyze it in a future-oriented way. During the retrospective, memories naturally arise that have negative emotional connotations (e.g., conflict events and their resulting hurt feelings or confrontation with one's own inability). These must be transformed into the positive by means of a "preview."* The goal does not have to be to "repent" of the past, because repentance, according to Rudolf Steiner, is often "egotistical": "One wants to have done something better, in order to be a better person."[47] It is much more worthwhile if one is to hold a retrospective of the past and deduce from it what one would like to do differently or better next time. From this comes a resolution for the future. "A clear picture" of how the action in question could be improved next time is developed "not through mental pictures, but rather through the will."[48] It is therefore necessary to overcome the backwards-looking "bad conscience" and to develop an inner eye, to take one's fate into one's own hand proactively, which is ultimately a more contemporary form of dealing with negative experiences.

Thirdly, through the retrospective one achieves a higher degree of consciousness concerning time itself, which is valuable for educational work for several reasons. It is not possible here to go into details about the anthroposophical understanding of time. For now, it is important to understand the thought that time, according to Rudolf Steiner, is more than "*only* the sequence of sensory events."[49]

The retrospective exercise, through the reversal of the "natural" course of events, makes it possible to experience that much of the pedagogical work is not only seen from a different perspective, but also leads to new insights. Rudolf Steiner shows that this also applies, for

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* In contrast to the retrospective exercise, the "preview" is still relatively unknown in anthroposophical circles. We are unable to go into it in more detail within the framework of this handbook. For those interested, we refer to the referenced passage from Steiner's *Allgemeiner Menschenkunde* [literally "General Anthropology." Published in English in *The First Teachers' Course*] (cf. Steiner, 1992, pp. 69–70) and the lecture cycle *Von Jesus zu Christus* [From Jesus to Christ] (cf. Steiner, 1988). Concrete exercises can be found in Cees Zwart's *Die Kraft der inneren Stimme* [The Power of the Inner Voice] (cf. Zwart, 1996, pp. 45–51).

example, to a curriculum that is adapted to the development of the child, using the example of a school with seven grades: If the subject matter of the first to the third grade were to be revisited from the fifth to the seventh grade, in mirror-image and reverse order, this would "ensure an excellent strengthening of the recall activity of memory."[50]

One possible form of deepening this retrospection is journal writing. The journal can be used just as a personal notebook, since it is not a matter of formulating long, eloquent sentences and writing everything down in words. It is rather a place to collect individual reflections, sketches, notes, processing, meditations, questions, and ideas, designed just as individually as suits oneself. In this way, the personally designed journal can become a *source for new initiatives* and for the creative planning of the future.

The retrospect in connection with regular journal writing can be an enhancement, when teachers do not limit the entries to words only, but also work on their handwriting. Rudolf Steiner believed that human writing had to be "unleashed"[51] from a purely mechanical writing technique in that the writer relates to his own writing as he would to drawing and painting.* The conscious handling of one's own writing, if practiced daily, can be of even greater importance as a balance to our age of computer typing.

3.2.2 Unique Wealth of Experience and Individual Study Method

The results of the retrospective work complement the wealth of experience of the educator and teacher. This is a combination of the knowledge acquired during one's own time at school, one's training, and previous teaching experience. It is essential that these experiences are not only available in fragments, but are systematized in a process to form a treasury of experience. The goal of this process is to be aware of one's own point of view or to be able to account for it.

For Waldorf educators, this clarification process also includes a deeper engagement with Rudolf Steiner's work. We have already discussed in detail how this should be understood in Section 3.1.2. To recap briefly: As Heinz Zimmermann points out, Rudolf Steiner did not intend for an "unprocessed application of what was read" by the educator, but rather wanted his writings and lectures primarily to stimulate the pedagogical imagination, specifically the "individual growth of abilities."[52] Steiner's indications become useful only when they are "[brought] to life in one's own soul."[53] Through an artistic process, they must first be moved inwardly and, in a certain sense, forgotten. Only this process leads to the contents becoming alive in one's own pedagogical activity.

In order to engage with the study material of anthroposophical pedagogy, one may proceed as follows:

1. For a first step, one reads Steiner's text with which one wants to deal and tries to understand the train of thought (development of the concepts) as a whole.
2. Based on this, individual concepts or terms, key sentences or text passages are selected that appear to be of particular importance for understanding the text.

* In Waldorf schools, learning to write is taught in this way at the primary level.

3. Next, one summarizes the text. Here the retrospective exercise can be of particular importance. It is possible to summarize the text backwards. That means, analogous to the retrospective exercise, you reconstruct from end to beginning what you have read from beginning to end.
4. In a further step, it is worthwhile to write a condensed summary in a few sentences from the now created and consolidated panorama of thoughts.
5. To close, one tries to break down the whole text into one or two sentences, which can also be used as texts for meditation (see Section 3.2.4.).

Once the retrospective of one's own activity and the clarification of one's own wealth of experience have been (provisionally) completed, the conditions are in place for the results of both to be connected.

3.2.3 Reflection and Contemplation

A detailed reflection results from the interaction of the retrospective and experiential knowledge. Inner images emerge that are composed of what has been experienced and read. The quiet, pondering movement of memory images and thought content leads into contemplation. This is understood as a silent thinking activity in which the images from one's own perception and the texts read are brought to life internally. Thoughts are connected with feelings, with the heart.

If one orients oneself to a meditative text of mantra, a slow, soulful memorization can take place at this stage, which is appropriately called "learning by heart."[54] The contemplation of text passages can be compared to engaging with poetry: a poem is not just rigidly learned by rote, not just memorized in its wording. Instead, an emotional impression is evoked in the reader, which then persists in the heart and is internalized. Contemplation is a preliminary stage to meditation.

3.2.4 Meditation

The reflection or, more precisely, the contemplation must then be deepened. One possible form of deepening is meditation. The aim of meditative work is to connect the now stimulated inner life of the teacher with the spiritual world and thus to create an inner relationship with the students. For this work one can find Anthroposophy offers many suggestions, ranging from individual forms of meditation to professional meditations for groups of teachers.

We would like to focus here on the individual level and present one of many possible ways of meditatively dealing with pedagogical questions. However, a brief note is necessary: Due to space limitations, we can only provide here within the framework of this publication an initial understanding of what anthroposophically oriented meditation for teachers and educators is all about. If an examination of this deepening technique is desired, the exact study of the corresponding literature is inevitable. We especially recommend *Christliche Meditation* [Christian Meditation] by Bastiaan Baan and *Meditation und Christuserfahrung* [Meditation and Christ-Experience] by Jörgen Smit.[55]

As described above, contemplation is the preliminary stage of meditation. This is a thinking activity in which one's own thoughts or inner images are connected with feelings. Through contemplation, the soul gradually becomes calmer, so that one can turn to meditation. The inwardly created, "emotionally potentized" images are now intensely focused and concentrated. This allows seemingly chaotic things to be organized and brings them into a meaningful context with each other.[56] According to Bastiaan Baan, the resulting concentration and thought control creates "a mood of inner assurance and trust."[57]

Point of critique: Individual teachers may find meditative exercises helpful, but this really has nothing to do with science.

These assumptions are based on an outdated, positivist understanding of science. Although this understanding is still widely held today, especially in academic circles, it is noticeably abating. Arthur Zajonc, former professor of physics at the renowned Amherst College in the United States, points out in his book *Meditation as Contemplative Inquiry: When Knowing Becomes Love* that integrating contemplative-meditative efforts into the research process can expand knowledge.[58] Why? First, meditation awakens an inner calm from which forces of renewal arise. These correspondingly lead to new discoveries in the field. Second, during meditative activity, the researcher connects the object of research with his or her own world of feelings. There arises not only a cool-rational interest, but an empathetic and sensitive curiosity about the object of research. This is especially important in educational research, where children and adolescents, in short, human beings, are the focus of scientific interest.

Important in meditative efforts is the rhythm of time. Establishing a consistent practice is most effective. Especially suitable for meditation are times when the consciousness is in a transitional state, such as, the transitional stage between sleep and wakefulness when falling asleep or waking up. However, one thing should be pointed out: The danger to fall into dozing is relatively high at this time. Therefore, it requires a special effort of will if one wants to meditate in these transitional stages.

This kind of immersion in the conscious semi-sleep state (a paradox that is resolved only in the experience) before or after sleep leads us to the second form of processing that takes place during sleep.

3.2.5 Night-Learning

Important deep-psychological reflection processes take place not only in the conscious semi-sleep state of meditation, but also during sleep. In the vernacular one speaks not by chance of something to "sleep over." In the book *Der Schlaf und seine Bedeutung* [*Sleep and its Significance*], Stefan Leber has pointed out the manifold learning processes during sleep, which we cannot go into in detail within the framework of this manual.[59]

However, anthroposophy is about more than just passively internalizing in sleep the contents taken in, the pictures and feelings that have arisen. According to Heinz Zimmermann, by means of meditation exercises, an attempt is made to establish "an active relationship with

the world we unconsciously enter every night, from which we were born, and into which we will enter after death": the spiritual world.[60] It is not about "clairvoyance" in the sense of a visionary seeing, but about the acquisition of a clearer seeing connected with the world of feelings, a "clairsentience," which makes us receptive for contents from the spiritual world.

Thus, after retrospection, reflection, contemplation, and meditative processing, perception is once again sharpened with "clairsentience." Now it is a matter of using the "insight" gained to re-cognize the status quo and, in turn, to derive pedagogical steps for action from this insight.

3.2.6 Cognition

When the chosen theme is sufficiently anchored in the soul through reflection and contemplation, as well as meditative, deep-psychological processing, the educator can use the higher sense perception thus gained to arrive at deeper insights into the chosen inquiry. Once one has sufficiently internalized observations, content, and feelings, there are usually "flashes of insight," sudden inner certainties about what is not optimal in one's own pedagogical practice and what one could do about it. This is intuition. "In contrast to scientific understanding, which springs from the mind, [intuition] springs from a source of knowledge that unites understanding and feeling."[61]

Such "evidence experiences" are important, but they must by no means be seen as the solution to an inquiry.[62] For although a long-standing question suddenly seems to be answered, on closer inspection the researcher is not yet in a position "to explain why [they] is so certain of [their] findings."[63] To clarify this is the scientific task that confronts the researcher.

Karl Garnitschnig describes this process as follows: "We first have an idea, a plan, then we look for that material through which we can implement the idea and give it the form that corresponds to the idea. The idea may be vague at the beginning and only become clear in the process."[64] The evidence experience can be held on to in the sense of a basic decision until, after an often lengthy process of understanding and cognition, new scientific knowledge can be derived and justified from it, which can also be presented in a way that is comprehensible to outsiders.

In terms of scientific research on pedagogical problems, this means that an intuition, that is, an insight, in the sense of an inner certainty as to how a problem could be solved, emerges from the biography of the researcher, from the fund of his or her experiences and their cognitive processing, if the research approach is correspondingly receptive. As Garnitschnig points out, although these approaches to a solution are justifiable in that they have come about as a result of reflection on the researcher's practice, they do not yet explain anything; rather, they are a foundation on which an explanation or a rationale can be worked out.[65] This is precisely the goal of the next steps.

3.2.7 Moral Intuition

It would be foolhardy to put an intuition into practice without first having checked its moral validity. What does morality mean in this context, or, to put it in more contemporary terms, ethics? By this we do not mean apparent norms that apply to society as a whole and must be

followed by everyone. Rather, we are referring to an individually developed moral criterion against which one evaluates one's ideas. Thus, we are advocating here for what Rudolf Steiner called "ethical individualism."[66]

Rudolf Steiner wrote about moral intuition in the *Philosophy of Spiritual Activity*.[67] According to Karl Martin Dietz, moral intuition replaces, "externally directed behavior (be it hierarchical, collective, or democratic) and overcomes any orientation of action to the past (through traditions, maxims, or laws)."[68] Human beings cannot appeal to any religious or secular authority, but must work out their own ethical principles for themselves. Above all, we must learn to apply these moral standards, following our conscience, in everyday life. Moral intuition is, therefore, the ability to draw on the individually developed moral canon in a given situation and to measure the intended action against it.

Developing one's own moral intuition is of particular urgency for teachers and educators. Our previous remarks were based on the premise that one can only be a successful teacher if one has first acquired and internalized the knowledge necessary for this. This also, and especially, applies to the moral dimension of one's own pedagogical principles and ideas. These are not ethically justifiable because others judge them to be, but because the individual teacher is convinced of their moral validity. Moral intuition, according to Dietz, "overcomes the modern gap between knowledge and action . . . by seeking out their common origin and undertaking to shape concrete, practical life from it."[69]

3.2.8 Ideals

Once the intuitions have been evaluated on the basis of one's own ethical standards and found to be good, they increasingly consolidate into ideals. This does not mean wishful thinking or utopias, but effective and ethically justifiable ideas that urge practical implementation.

3.2.9 Moral Technique and Pedagogical Instinct

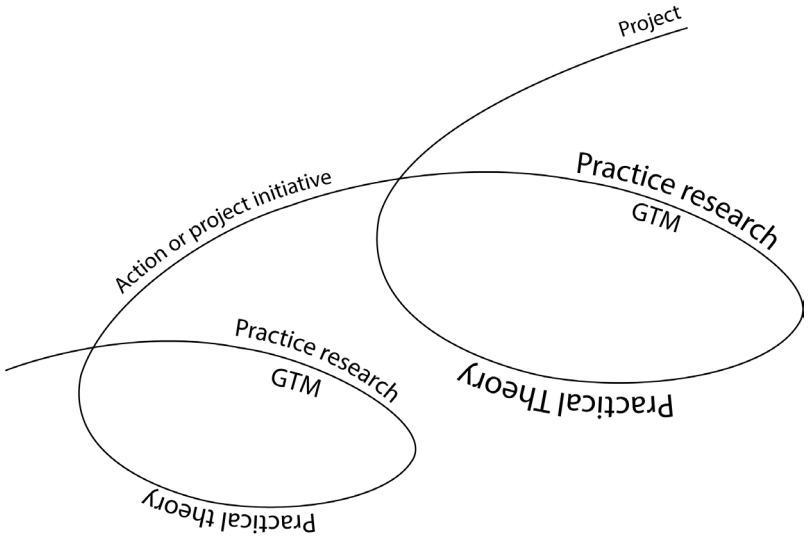
However, pedagogical ideals must not only be ethically justifiable in and of themselves, but must also meet the moral demands of the educator in their implementation. This implementation is only conceptually related to contemporary "managing," because the latter is often not associated with ethically and morally sound actions. On the contrary, the implementation of an idea, which one may consider good in and of itself, is often characterized by purely pragmatic or even profit-oriented motives, which turns a fundamentally welcome idea into a negative. A purely pragmatic approach or implementation of educational ideas is devastating because children and young people are directly affected by it.

Rudolf Steiner recommends that teachers and educators develop a "moral technique," by which he means the ability to implement one's own pedagogical ideas and principles in practice and in a way that is appropriate for students.[70] This calls for an ability that Steiner referred to, in the language of his time, as the "pedagogical instinct." Today, this term seems somewhat misleading, since it is associated with an unconscious, uncontrolled drive. What was and is meant, however, is a form of intuition that leads the educator to a mindful, spontaneous action founded on the meditative deepening of the knowledge of the human being.

3.2.10 Ideas for Action

Only now do ideas for action emerge that guide pedagogical activity. These ideas are based on self-acquired knowledge, which has been developed through practice research and consolidated by means of the Grounded Theory Method (GTM), as well as checked for their ethical justifiability as an idea and in their implementation on the basis of an individual moral standard. These are ideas that are not imposed from the outside, but rather originate as the individual educator's own "creation" and are therefore tailored to the child or group of children in question. From this, effective projects can emerge.

Figure 3: Ideas for Action and Project Development (Author's diagram, based on Altrichter and Posch, 2007, p. 17)



Once a project has been implemented, it is not the end of the pedagogical work. Rather, this closes a circle that continues to turn and invites the educator to go through the same process again with new questions and to evaluate what has been implemented. What varies with further cycles is the level: the new reflections, insights, and the resulting practical implementations take place at a higher stage.

Summary: Anthroposophically extended practice research

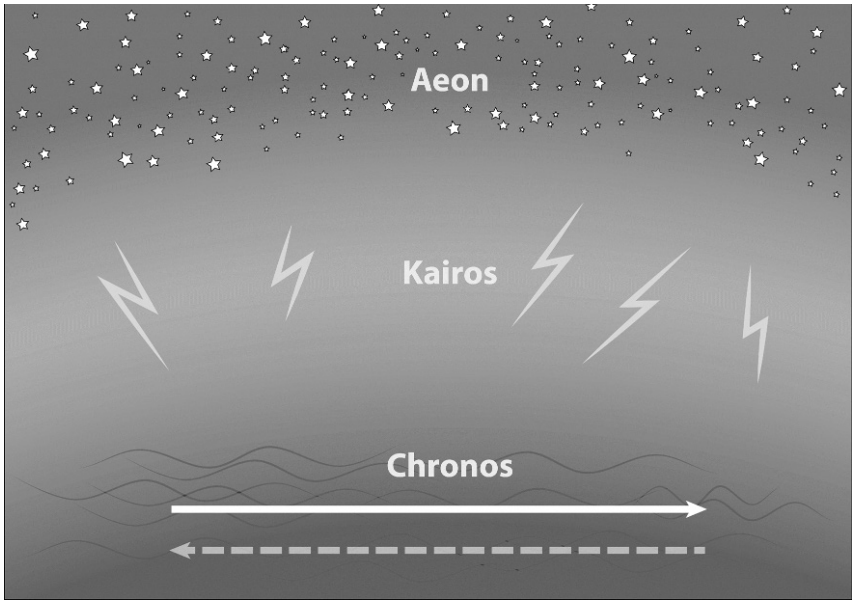
Instead of summarizing the preceding remarks, we would like to illuminate the contents presented here on the basis of the anthroposophical understanding of time. This change of perspective corresponds to Rudolf Steiner's approach, insofar as he often considered a subject from different perspectives.

Anthroposophy considers three temporal dimensions. In each dimension, research objects are viewed from a different perspective, so that after going through the above-described process, a more comprehensive perception, or rather, interpretation of the research object appears.

First, the object is classified and considered according to the everyday understanding of time in seconds, minutes, hours, etc. The chronological understanding of time that is used here is called Chronos. The experience is first remembered and reflected upon in the usual sense of the word. Then, through various exercises, the level of Chronos can be slowly overcome by releasing the subjective experience from its attachment to a perpetually advancing time

dimension and, ultimately, from the resulting stress. How this inner calm can be achieved varies from individual to individual and is therefore difficult to describe. However, with the retrospective exercise, contemplation, meditation, and night-learning we have given the reader some methods for this (cf. Sections 3.2.1–3.2.5).

Figure 4: Time Dimensions according to Rudolf Steiner (Author's diagram)



If we succeed in finding this inner calm, the prerequisites for the second time dimension are fulfilled. In this time, known as Kairos, insights emerge from the intensive observation of the object of research (cf. Sections 3.2.6–3.2.9). The educator develops a sense of the "right" time for an action. Suddenly, it becomes clear what to do in a certain situation, what is right for a child or a group of children. This gives every lesson the necessary inner verve, whereby pedagogical action detaches itself from the mere application of what has been learned and is now transformed into an art of education (cf. Section 3.2.10).

From Kairos, the third level of time can be reached by means of meditation. This is called Aeon, in which any conventional understanding of time in the sense of a perpetually ticking clock loses its value. Although consciousness is still fully present, the usual experience of time becomes meaningless, similar to deep sleep. This makes deepest relaxation possible, which counteracts the stress that is widespread among teachers and the resulting latent danger of burnout. By developing one's own canon of exercises, which must be individually tailored, it is possible to find a new relationship to the spiritual quality of time.

7 Practice Research as a Means of Dialogue with Educational Science

In this chapter, we focus on how the Waldorf school movement as a whole can benefit from a culture of research in the sense of practice research. Our thesis is this: Waldorf education today needs a scientific foundation so that its acceptance within academic educational science increases. This is necessary not least because it makes possible the recognition of Waldorf education and the securing of financial resources that depends on it. Practice research is particularly well suited for a dialogue between Waldorf educators and educational scientists: it not only corresponds to the essence of anthroposophical pedagogical research, but is at the same time a way of research that educational scientists recognize.* Thus, it represents a collaborative "language" that does not force compromises from either Waldorf educators or educational scientists. This is a prerequisite for a successful dialogue between the disciplines.

7.1 Why Does Waldorf Education Need a Scientific Foundation?

The points of contact between Waldorf education and educational science are rare. Despite more than 90 years of practical experience, Waldorf educators have scarcely seen the scientific grounding of Waldorf education as a priority. This is due to the self-understanding of Waldorf education as an "art of education": Waldorf educators do not conceive of the education of a growing human being as a scientifically derivable technique, but rather as a creative act, because, according to Rudolf Steiner, pedagogy must "be fundamentally reinvented at every moment by the teacher."[71] Precisely because pedagogy is not a scientifically constructible process for them, many anthroposophical educators feel that a rigid scientific apparatus is obstructive in their efforts to do justice to the individuality of each child. Johannes Kiersch summarizes a widespread concern: the "one-sided fixedness of the scientific conceptual apparatus paralyzes the creative impartiality that one needs in schools."[72] It does not generate pedagogical productivity.

Nevertheless, a critical reappraisal is necessary for two reasons. Johannes Kiersch brings the first to the fore: "Science, according to its ideal, sharpens perception, clarifies concepts, criticizes prejudices and hasty opinions. As such, it does not generate pedagogical productivity, but it protects practitioners from illusions. Obviously, in this respect, it is also indispensable for Waldorf schools."[73]

* As an example, we refer to the dissertation by Thomas Stöckli (2011) on the topic of "LifeLearning," which is based entirely on practice research and was awarded top marks by a public university.

Secondly, a scientific grounding is indispensable in light of current events: the public school system keeps adopting important pioneering achievements of Waldorf education (e.g., early foreign language teaching and independently written graduation assignments) without declaring the origin of the alleged innovations.[74] The fact that the public school system adopts aspects of Waldorf education is certainly in the spirit of its founder. Rudolf Steiner proceeded on the basis that a number of "model schools" were needed.[75] These would prove their effectiveness with a full implementation of the Waldorf-specific didactic methods, so that they could be transferred to the state school system after having passed the probationary test.

In Waldorf circles, the complaint is widespread that the state does not sufficiently and, above all, financially honor this overall societal contribution of Waldorf schools. However, the Waldorf school movement has also made it easy for the corresponding institutions to ignore their work: Pioneering achievements have been and are being successfully implemented, but the success is rarely documented in a form that would be readily accessible to educational scientists. This is despite the fact that Rudolf Steiner had already warned against this. It is worthless to "found or run such a flash-in-the-pan school here and there" if Waldorf teachers are not prepared to "carry their educational principles into the public domain."[76] If they want to be recognized by the public, Waldorf schools themselves must provide scientific evidence of the quality of their educational work. To this end, a serious culture of research and documentation must emerge. If this succeeds, we are firmly convinced, state recognition will also increase, which would open up possibilities for much needed public funding of Waldorf schools and anthroposophical teacher education.* Of course, this research also needs resources and financial support, but experience shows that it is easier to acquire funds for this than for financing shortages in ongoing school operations.

7.2 Possible Kinds of Scientific Foundation

Having justified the need for a scientific foundation of Waldorf education, we will now show how it could come about. We will briefly discuss the efforts made in recent years to scientifically substantiate Waldorf education. Subsequently, we will present practice research as a new path of knowledge that meets scientific demands without having to be seen by anthroposophists as a compromise or even a sell-out of revered principles. Up to today, in the scientific examination of Waldorf education and anthroposophy, on which it is based, two tendencies can be discerned:

On the one hand, representatives of an epistemological approach try to trace Waldorf education (and anthroposophy as a whole) back to its theoretical roots, especially German idealism, Goethe and so-called Goetheanism, as well as more recent philosophical directions that can be seen as paving the way for a new understanding of science in general.**

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* This is particularly true in Switzerland, where anthroposophical institutions have so far been subsidized by public funds only in individual cantons and on a very modest scale.

** There are extensive philosophical works on this (cf. Majorek, 2002) as well as epistemological discussions of Steiner's ideas and of Waldorf education (cf. Schneider, 1982; Gabriel, 1996; Steiner, 2004; Kiersch, 1990) and, scholarly essays from Alanus University of Arts and Social Sciences in Alfter near Bonn, Germany (cf. Veiga, 2006, pp. 17–44; Schneider, 2006, pp. 45–104).

In addition to this epistemologically guided approach, other representatives of Waldorf education are increasingly pursuing empirical investigations and studies in order to demonstrate the scientific foundation of Waldorf education.*

These works are valuable, as they are an expression of intensified efforts with regard to a scientific conceptualization and a scientific discourse within the Waldorf movement. Last but not least, it has made it possible to find a collaborative language with non-anthroposophical scientists and to enter into a fruitful dialogue.

Point of critique: Practice research has nothing to do with anthroposophy, because Rudolf Steiner opposed conventional science.

Rudolf Steiner envisioned in 1923 that science should set the whole human being inwardly in motion and not solely generate theories for the cognitive part of the human being.[77] Anthroposophy, as a science that involves the human spirit leads, according to Steiner, to a "real knowledge of the human being" and this in turn to the foundation of an art of education that could bridge the gap between theory and practice.[78] This is precisely the goal of practice research. In this sense, practice research is scientifically recognized, but overcomes the criticized weaknesses of conventional science.

Furthermore, Rudolf Steiner's own way of working corresponds to the method of practice research. He always developed his thoughts from reflection on real circumstances. Although this term was not in use at the time, Steiner worked like a practice researcher.

We would now like to add practice research as a third way. This type of research has many fundamental similarities with Waldorf education. As research recognized by the educational sciences, it also bridges the gap between Waldorf educators and educational scientists, who find a collaborative language through it. Thus, by means of practice research, the concrete effectiveness of Waldorf education can be demonstrated and shared with non-anthroposophical researchers. The aim is to demonstrate the important societal function of Waldorf schools as "experimental schools"** whose work, as presented above, proves advantageous to state schools. Only when this can be confirmed with scientific research will there be an increase in the value of Waldorf schools in the scientific and educational discourse. And only then will there be hope that the often-precarious financial situation of many Waldorf schools will be stabilized by means of public funding. We refer to the words of Rudolf Steiner: "Unless we find the possibility of carrying our educational impulses into public opinion, all our well-thought-out plans will be in vain."[79]

* These include the surveys of Waldorf School alumni by Barz and Randoll (2007) and Randoll and Barz (2007).

** By this we mean schools that operate as ordinary schools, but are also places of pedagogical research and, in some cases, teacher education centers. The goal is to test new teaching content and didactic methodologies with the view to conveying them to the entire school system. Alternatively, the term "laboratory school" is also used. The term was coined by the educational reformer Hartmut von Hentig in connection with the "Laboratory School Bielefeld" ("Laborschule Bielefeld") (see Thurn and Tillmann, 2005).

Summary: Waldorf schools can provide the urgently needed scientific foundation for their pedagogy with the help of practice research.

Waldorf schools must secure state recognition (and as a consequence financial subsidies) by means of a scientific foundation for their pedagogy. Practice research is particularly well suited for this: as a research method that has much in common with the anthroposophical scientific understanding, but, at the same time, is also recognized by the educational sciences, the possibility of a dialogue between Waldorf educators and educational scientists opens up.

Part 2
Conducting a Practice Research Project

Part 2: Conducting a Practice Research Project

Now that we have dealt with practice research primarily from a theoretical point of view, we would like to turn our attention to the practical aspects of this type of research. Specifically, in this part we will guide you through the individual steps of a practice research project. You can use the following chapters as a guide that will take you from finding an appropriate research question to fully implementing a project. The individual steps at a glance are:

- Finding a research question and formulating goals
- Selecting methods
- Anchoring the research project in the professional environment
- Structuring organizational issues
- Collecting and assessing data
- Deriving, implementing, and evaluating action steps
- Documenting and disseminating the knowledge gained

At the end of each chapter, you will find a summary of the most important implementation steps, which will provide you with a guideline for a systematic approach. The effective implementation of these steps is an important prerequisite for the successful outcome of your practice research project.

We recommend that you record the individual steps in writing. This does not have to be a polished text yet, but rather an aid to thought and documentation. This not only helps to better adhere to the systematic nature of the research process, but also to maintain a certain transparency. This allows the researcher to account for their work, which is an essential requirement of a well-founded research proposal. If necessary, with the help of the arranged documentation, the research project can be elaborated in a suitable form at the end (cf. also chapter 15).

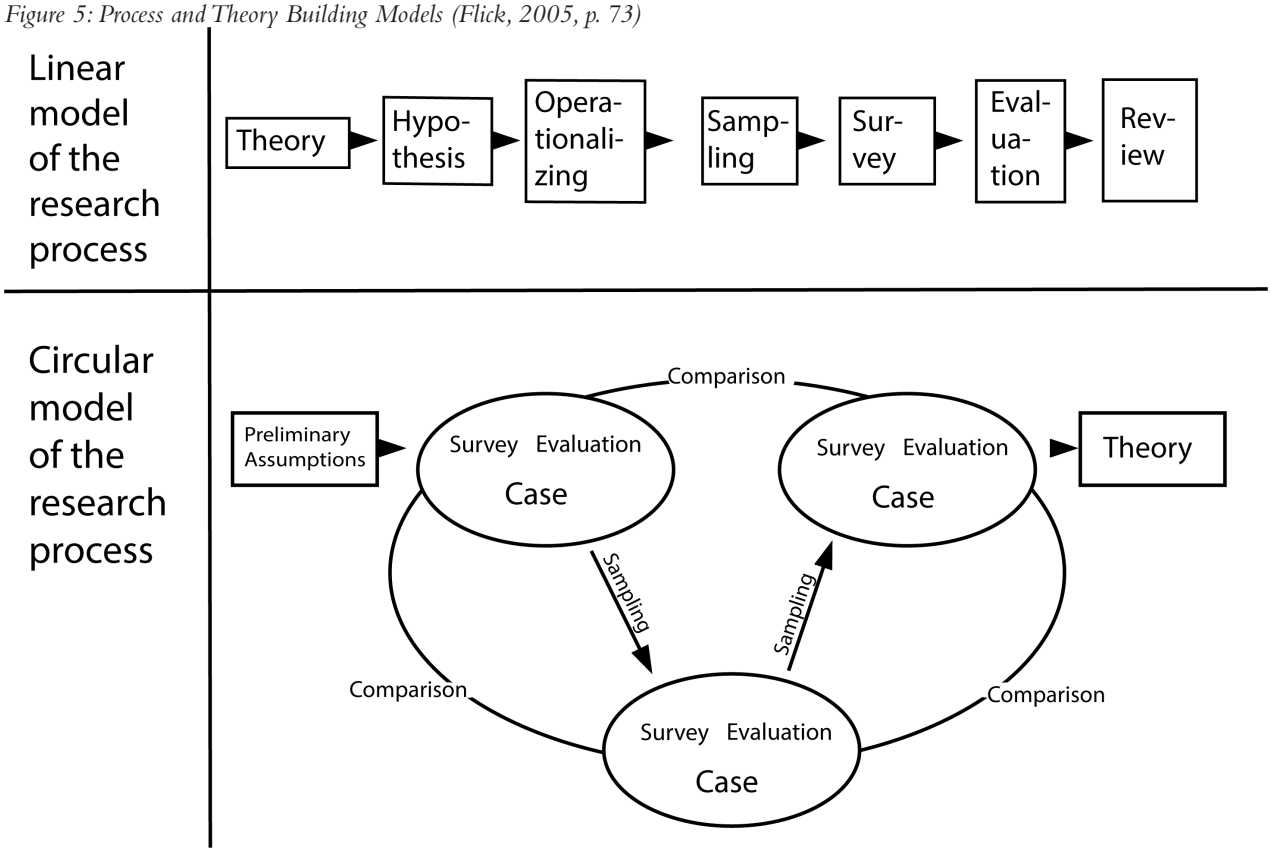
With regard to the handling of these "guidelines," we would like to explicitly point out that the process, which is presented here as a sequence of steps for the sake of clarity, often does not correspond to the real conditions of research. This is because in practice research, the formation of theory and the development of concrete implementation steps only come into play in the "to and fro, back and forth between data collection, concept formation, model design and model testing, and reflection on the path of knowledge."[80] What are here presented as individual "steps" often run parallel to one another. The researcher must constantly reach

back and forth, so that the course of research cannot necessarily be conducted chronologically in the order described here.

However, isn't it common in science to formulate a hypothesis and then either verify or falsify it based on collected empirical evidence? Yes and no. This approach is sometimes referred to in the literature as a linear path of knowledge. But, qualitatively oriented social research (and thus practice research) is based on a *circular research process*. Therefore, the step-by-step approach of the linear path of knowledge is not possible. For here it is not a hypothesis that is the origin of the research activity, but rather a question posed in the process, which is subject to constant modification in the further course. Results are not found on the basis of an immutable set of hypotheses, but are formulated on the basis of discoveries made in the field in the sense of an object-based theory formation.[81]

Before you begin your practice research project, we would like to remind you once again of the importance of basic theoretical knowledge of practice research in order to effectively conduct a practice research project. By studying the theoretical principles summarized in Part 1 of this handbook, you can acquire the necessary foundational knowledge. You can deepen this knowledge with regard to the focus of your research proposal by referring to the literature used in the text. In addition, please refer to the literature recommendations listed at the end of the handbook.

Figure 5: Process and Theory Building Models (Flick, 2005, p. 73)



Project steps implemented:

I am sufficiently familiar with the theoretical background of practice research.

10 Selecting Methods

Once you are clear about your research question and the objectives of your research project, you can start thinking about the methods you would like to use to develop approaches to the questions you have raised. One must consider which method or combination of methods (cf. section 10.5 on multiperspectivity and triangulation) will meet the specific contextual needs of your investigation and provide answers to your question.

In this chapter, we present a few different methods from practice research. Along with a brief description, we list the advantages and disadvantages of each method. After reviewing the different methods, you will be able to compile a suitable research toolkit suited to your specific project.

10.1 Observation

This research method involves systematic observation of situations inside and outside the classroom. Further, you can observe your colleagues' classes and their instructional methods and enter into a constructive dialogue with them about professional practice that has potential for the development of both the researcher and the one being observed (the researchee). But, in this "interplay" between the researcher and the teacher, there is a major pitfall, namely that the observer may make premature judgments about the practice of their colleagues based solely on their own ideas of what "good" teaching should be.

Participatory observation is a special type of observation. Denzin explains this as "a strategy used in the field that combines document analysis, interviews with interview partners and informants, direct participation and observation, as well as introspection [self-observation]."[82] The direct object of investigation here is one's own teaching, one's own interaction with children, in short: one's own practice. Because researcher and object of research are identical, a high degree of self-reflection is required. In particular, a willingness to constantly reflect on one's own role and to question one's own actions is required. A conversation with "critical friends" is indispensable (cf. Section 11.2) in order to verify the validity of the interpretations we make based on our self-observations.

Before the period of observation begins, a plan must be established that clearly indicates what information will be collected. We must clarify the following:

- The goal or focus with which the observations will be carried out
- What exactly is to be observed and what is to be left out as irrelevant (that is, what

will not provide any insight concerning the object of investigation and the formulated question)

- Which persons are directly or indirectly involved in the observations
- The context in which the observations take place and what limitations exist
- The form in which the observations will be recorded and documented

When we are observing the practice of a colleague, an ongoing dialogue is indispensable. This should take place as soon as possible after each period of observation. Ensure prior to the discussion that everyone involved has had sufficient time to reflect, but also, it is important that the memory and interest remain clearly present and fresh. Likewise, reports should not be made to third parties without the consent of the "observed" colleague.

Feedback should always be preceded by a self-evaluation based on agreed upon criteria. Only after completing this self-critique, does the observer bring their observations and interpretations of what they have observed into the discussion. These observations and interpretations may also be critical, as long as the criticism is constructive. Here it is particularly important that the (critical) analyses are always given with the intention of mutual development and do not degenerate into a destructive, full-scale attack.

So-called *observation protocols* are particularly suitable. Prior to recording any observations, these can readily provide you with focused questions, so that, once you begin your observations, you are free to concentrate directly on recording your individual perceptions. Those who want to keep open the possibility of later verifying their observations can make video recordings, if appropriate and agreed upon by all parties involved.

Another important tool for observation and processing of experiences is the *personal research journal*. Breuer describes the research diary, on the one hand, as a "confidential and intimate place of recording" and, on the other hand, as a supporting document that enables one to put oneself back into the cognitive, conceptual, and affective world of the observation period and to reflect critically on it.[83] Research diaries later provide a basis for fully documenting the development of the project and thus become a very significant record of the researcher's evolving discoveries, perspectives, and opinions. Ultimately, the research diary is a memory aid, because, after all, memory often proves to be incomplete.

10.2 Conversations and Interviews

First, let us make a necessary clarifying remark about the terms "conversation" and "interview": In practice research, and also in qualitative social research in general, it is more common today to speak more about conversations and less about interviews.[84] This choice of words has to do with the inherent nature of the practice research method, which does not see the researchee as an object, but as a mature subject. Unlike in an interview, in a conversation the *partners are equals*. The distance between the supposedly knowledgeable researcher and the ignorant researchee is eliminated and a conversation between two equals emerges, who engage with

each other on the basis of questions, hypotheses, models, reflections, and experiences.*

What is the purpose of having conversations? Conversations are a particularly good way of gathering practical experience, facts, and opinions. In contrast to observation, the actions of an observed colleague or student can be questioned and analyzed together with them, subsequent to clarifying one's own perceptions and interpretations solely on the basis of one's own knowledge. In comparison to questionnaires and surveys, a conversation has the advantage that background information and further explanations about the facts and opinions collected can be obtained immediately as needed. On the other hand, a conversation is certainly more time-consuming to conduct.

As with questionnaires and surveys, conversation partners can be students, colleagues, parents, or specialists on the topic in question. Depending on the specific question you chose to research, you will have to decide which persons are suitable for conversations and whether all members or only a (representative) selection will be spoken with when dealing with a specific group (for example, a school class).

Three forms of conversation are available to the researcher. All of them have their justification, but the semi-structured conversation (or guided interview) is recommended as a middle way in most cases:

- **Structured conversation**: The conversation is conducted strictly on the basis of a prepared questionnaire. It is particularly suitable if a large number of people are to be spoken with because the conversations are then easily compared with each other due to their uniform structure. In addition, structured conversations can easily be converted into open questionnaires, to which the participant may provide written answers (cf. Section 10.3). However, since there is not necessarily a chance for participants to ask questions, or the conversation may take an unexpected direction that only emerges while it takes place, it is possible that the potential of the conversation is not fully made use of.
- **Free conversation**: Here, only the topic area is defined before the conversation; the questions and, as a result, the course of the conversation, are spontaneous. In contrast to other forms of conversation, the researcher's conversation partner has a greater opportunity here to bring up their own questions or topics. As a result, the conversation can take a turn that provide new insights for the researcher. However, this freedom comes with a risk: the participants may deviate too far from the topic of research, so that the knowledge gained for the project may be minimal.

  Another disadvantage in comparison with the structured (and semi-structured) interviews is that the questions are not written down in advance and cannot be made available to the conversation partner prior to the conversation. This can make it more difficult for them to prepare for the interview.

* In conversations with children and adolescents, the naturally existing distance between teacher and student can be overcome and the resulting biases prevented by having the students interview each other while following certain guidelines and recording the conversation in an anonymous form before the teacher becomes involved.

- **Semi-structured conversation**: This form of conversation combines characteristics of structured and free conversation. It starts with a well-prepared list of questions, but we keep the possibility to deepen interesting aspects through spontaneous questions and to expand the area of topics, as called for by the situation. As mentioned by Schaub and Zenke, social processes can seldom be assessed with "standardized . . . procedures for questioning and observation," but only if conversation partners "participate as subjects in the reconstruction and analysis of the social reality."[85]

  A related form of the semi-structured conversation is the **guided interview**. Here, more or less predetermined, but open-ended questions are brought into the conversation as a "guideline."[86] The questionnaire ensures that the questions asked are relevant to the research proposal. At the same time, the semi-open structure allows individual aspects to be spontaneously deepened. Examples of guidelines and the concrete use of them can be found in Thomas Stöckli's publication *Lebenslernen*.[87]

Table 1: Advantages and Disadvantages of Different Forms of Conversation

	Advantage	Disadvantage
Structured conversation: Conversation partner interviewed by means of a questionnaire	Identical questions answered by different conversation partners allows for comparisons	Interesting statements cannot be followed-up in depth
Free conversation: Conversation partner interviewed without a questionnaire	Conversation is spontaneous; the conversation partner can more easily bring up their own topics and ideas	May limit knowledge gained pertaining directly to research due to the conversation partner's digressions and lack of possibilities to prepare
Semi-structured conversation: Conversation partners are interviewed by means of a questionnaire, but spontaneous questions can also follow-up on interesting aspects	Conversation is clearly structured, but there is enough freedom to spontaneously ask new questions in order to deepen interesting aspects	Comparability is limited

The time and place of the conversation should be well prepared. An appropriate atmosphere is always more conducive to a productive conversation. For example, an in-depth dialogue in a quiet room with plenty of time is more beneficial than a conversation under time constraints in a noisy environment.

Finally, some remarks on the post-processing of conversations: Traditionally, conversations are electronically recorded and subsequently transcribed. For some time now, however, it has

been questioned to what extent an exact transcription of the entire conversation is actually reliable.[88] Instead, immediately after the recorded conversation, the researcher can write down their memories and record observations made during the dialogue.[89] The most important statements and findings are documented alongside the corresponding transcribed excerpts from the conversation. In this way, the workload for all participants can be reduced, since only the specific parts of the conversation relevant to the research need to be transcribed.

In any case, it is important to have the conversation partner verify the transcriptions. This means that the conversation partner confirms the accuracy of the transcription and gives their consent to the further use of their statements. Although, in qualitative social research, there is also the possibility of "communicative validation." This means that the researcher does not simply obtain the familiar "good to print" from the conversation partner, but takes time and elaborates on the transcribed statements further with the conversation partner, and possibly also with other conversation partners. This can take place in the form of a follow-up conversation or in a written exchange. Communicative validation allows both sides to deal with the content of the conversation again, but now with some distance, to correct what has been said, or to expand on it.

10.3 Surveys with Questionnaires

Like structured conversations, questionnaires are useful for collecting opinions. Typical topics for questionnaires are, for example, questions about didactic approach, decision-making processes, class sizes, interdisciplinary teaching—in short, all topics where the *judgments of various people can be collected and subsequently compared*. Pupils, as well as colleagues, parents, and specialists can be considered as survey participants. The relevant target group to be surveyed with the help of the questionnaire must be clearly defined in advance.

In addition, within the target group, the survey should be made available to all individuals to avoid influencing the responses by consciously or unconsciously selecting certain participants.

In order to achieve the highest possible response rate, the questionnaires should be clearly formulated, have a simple page layout, and should not be too extensive—experience has shown that they *should not take more than 15 minutes to answer*. In addition, it is advisable to test the questionnaire under conditions that are as real as possible before sending it out; here, in addition to the time required, care should also be taken to ensure that sufficient space is provided on the page for answering the questions.

When designing the questionnaire, it is also important to consider to what extent it makes sense to specify answer options or to include empty fields for free response answers. On the one hand, predefined answer options reduce the time required to answer the questionnaire, often contribute to elucidating a better understanding of the question, and simplify the evaluation; on the other hand, there is a risk that, in some cases, imprecise answers will be given when answering the questionnaire (for example, due to the limited options).

In the case of more complex questions, it may therefore be worthwhile to leave empty fields in addition to predefined answer options, in which respondents can elaborate on the answers they have marked, or even to dispense completely with the predefined options.

It may be useful to use scale ranges of 3, 4, and 5, which all have their advantages and disadvantages:

- 5-point scales are particularly suitable if one wants answers that are as precise or differentiated as possible (e.g., always, often, sometimes, rarely, never). However, when it comes to judgments (e.g., very good, good, sufficient, insufficient, weak), 5-point scales are more of a hindrance: there is a danger that respondents will play it safe and avoid the extreme positions.
- 4-point or, in most cases, even 3-point scales do not force respondents to weigh up their answers precisely and therefore, have a higher response rate (according to our experience). 4-point scales, in contrast to 3-point scales, are particularly suitable if the researcher expects either (full or partial) agreement or (full or partial) disagreement and excludes a neutral point of view. However, it must be kept in mind that these simplifications may again lead to a bias in the results. Thus, it is important to carefully weigh the advantages and disadvantages of each scale.

Table 2: Advantages and Disadvantages of Different Scales

	Advantage	Disadvantage
5-point scale	Suitable for the collection of facts	Not suitable for the collection of opinions
4-point scale	Suitable for the collection of opinions	Answers can be understated, does not give only clear, black and white opinions
3-point scale	Suitable for eliciting clear opinions, respondents must clearly state their position	"No opinion" or the like could be a possibility, therefore possibly less informative

There are various ways to distribute the questionnaires. We have found that the most suitable is by direct contact with the respondents. Find the right moment to approach the survey participants; explain the aim and purpose of your survey and be sure to point out that not all questions have to be answered. You will achieve a particularly high response rate if you distribute the questionnaire in a predefined setting (e.g., school lesson or meeting) and immediately give all the survey participants time to answer the questions.

The survey can also be sent by e-mail. Online surveys are another option. The advantage here is that the survey participants can fill out the questionnaire directly on their computer. On the other hand, there is no personal contact with the researcher. So, for example, if the participants wish to ask clarifying questions, they must make more of an effort, which might discourage some from participating.

10.4 Study of Literature

As with all types of research, the examination of the existing scientific literature on the subject is an important cornerstone of practice research. In this context, the scientific literature primarily fulfills four tasks.

First, it can help you find a suitable topic and a suitable research question. However, unlike in the traditional human sciences, the study of literature takes on a special role.[90] As a rule, researchers in the human sciences examine the existing literature on a topic for any gaps which they then try to fill with their research. Practice researchers, on the other hand, look to the literature for further stimuli on an already selected research topic. Instead of "deriving the conceptual framework for one's own research from the state of the professional literature," the inclusion of and engagement with existing literature provides inspiration for one's own project.[91] This fundamentally different attitude toward the role of literature in finding a research question stems from practice research's understanding of what research itself is. Because, unlike other researchers in the human sciences, practice researchers do not want to establish their research on the basis of their own original theories, but primarily on the basis of practically-relevant solutions that can be implemented.

Secondly, as in other types of research, the study of literature in practice research enriches one's own research work. A researcher with a good theoretical background knowledge of their topic is much better able to classify and interpret the data they have collected themselves. Strauss and Corbin refer to this skill, gained by the study of literature, as "theoretical sensitivity," which allows the researcher to become more sensitive to the subject matter in his or her investigations.[92] An essential part of the research process is to make this new knowledge fruitful in the most imaginative and creative way possible, by combining it with the researcher's own practical experience and the new data they have collected.[93]

Third, literature is an important source of already existing data in the field. Data from books can be used to enrich one's own empirical research. This is particularly worthwhile if you could only draw on a certain selection of people in your data collection through conversations, questionnaires, etc., and now want to compare the data you collected with that of people outside your limited context.

Fourth, the literature is suitable for ensuring "construct validity." That is, the literature functions as a complementary proof of validity for the theory formulated from one's own observations and reflections.[94]

Lastly, we would like to describe how to create a personalized list of literature (a bibliography) for your research project. Right at the beginning of the project, it is a good idea to get a good overview of all the existing literature on your subject. It is helpful to review both theoretical writings as well as field reports. The bibliography should be tailored to your chosen research question.

The ideal way to familiarize yourself with a subject is to ask someone who is already working in that field (e.g., a teacher or lecturer) to provide you with a list of literature to work through. Experts and specialists of a particular topic can also be asked for guidance concerning the literature. At the same time, however, the ability to independently obtain literature on a topic is an essential skill in scientific work.

How to proceed? Especially if you are not already familiar with the scientific discourse on the subject, the Internet will be limited in its usefulness when researching literature. It is relatively easy to get lost and be overwhelmed by the huge amount of data. Moreover, it is often difficult to distinguish between the relevant and the irrelevant, the scientific and the unscientific. Instead, libraries are a good place to start, and, if possible, one that is affiliated with a university or institute of higher education. This is not only a guarantee that specialized literature will be present, but one can also assume that the books offered will reflect the current state of research on the topic. In addition, you can save money by visiting the library—even if you have to pay a membership fee. This will certainly be less than the costs of the typically quite expensive academic literature.

When searching for literature, we suggest the following steps: Get a standard work on the topic; study the literature cited there; and then, get the titles that seem relevant to your project. Bibliographies of existing works on your topic are also useful in this sense. (Any books that turn out to be useless, just put them aside). Over time, this will allow you to create an individualized bibliography for your research project.

In addition to books, academic and trade journals are particularly suitable. The most recent research is usually published there as an article long before it finds its way into a reference book. On the Internet, individual articles are usually quite expensive. However, university or college libraries often have subscriptions to the relevant journals, so the article you are looking for can be viewed there and photocopied or printed (in the case of an online subscription) for a small fee.

We would like to point out a third written source that is often forgotten, but is excellently suited for practice research projects. These are documents found in the archives of an institution. These documents often record decisions, intentions, and guidelines, and are records of formal communications. They can reveal much about the context and setting of the institution or environment where you are conducting your research. This can include, for example, the perspectives and priorities that influenced the development of a school organism and the actions taken in specific situations in the past. It can become clear how the school has reacted to external demands, how it has responded to societal developments, how quality development and in-service training of teachers have been conducted, and much more. Usually, formal documents do not reflect the current life of the school, but they do help to show how the status quo came about.

Once you have acquired the literature, the first step is to skim through the contents. Then, choose sections that seem relevant and read these more closely, extracting quotations from useful passages. Although this is more time-consuming, we recommend that you do not paraphrase at this point, but copy or transcribe the selected sentences verbatim. In this way, unconscious plagiarism is prevented. It is also very important to record at least the author, book title, and page number for later reference. Searching again for the source information for various extracts can be incredibly time consuming and a lot of work. It is best to take down all necessary information with the expectation that you may never see the source again.

We have now presented individual methods to you. Before we turn to the question of multiperspectivity and triangulation, we will recapitulate the most important points in a table:

Table 3: Overview of Individual Research Methods

Method	Field of application	Target group
Observation	Collecting data on the specific actions of the person or group under study	Students, colleagues (individually or in groups)
Conversation	Personalized collection of experiences, facts, and opinions	Individual students, colleagues, parents, experts
Surveys	Largely standardized collection of experiences, facts, and opinions	Most comprehensive groups possible (students, colleagues, parents, possibly specialists)
Literature	Gaining expertise. Sources of experience, facts, and opinions outside one's own practice. Validating one's own developed solutions	

10.5 Multiperspectivity and Triangulation

In practice, one method alone is rarely sufficient to satisfactorily answer a question that has been raised. One possibility in dealing with this problem is to apply the chosen method in different ways in order to obtain a differentiated picture. For example, the method of "observation" could be used to observe the class of a colleague in addition to your own class in order to check the validity of the conclusions made about your class. However, it often turns out that this workaround does not yield much new insight.

A *combination of complementary methods* is therefore common. This overcomes the limited scope of individual methods, which is why this is referred to as multiperspectivity. Observing the object under investigation from different perspectives makes the results more reliable, the theories more sound, and the overall picture more precise.[95]

To take up the previous example again: It makes sense to supplement the observations of one's own class with, for example, interviews with experts and an intensive study of the specialist literature. This creates a more comprehensive overall impression.

The application of several methods is called "methodological triangulation" or "triangulation between methods." It requires a "very discerning process of selecting methods," combined with an ongoing review of the chosen methods during the research process.[96] One must always consider the question of whether the method is appropriate for the investigation of the concrete phenomena.[97]

However, we must also keep in mind that, by applying several methods at once, we will change the way we view the phenomena. Therefore, discrepancies may arise when comparing our observations. In view of this fact, it can be argued that methodological triangulation

offers a broader and more in-depth picture of the object under investigation, but does not necessarily lead to more objectivity.[98] Flick therefore makes a case for seeing triangulation "less as a strategy for validation but rather as an alternative to it," by means of which, *more accurate observations* can be made in the sense of "extending the possibilities for knowledge."[99]

Now you can select the methods appropriate for your project and can substantiate your choice. This is most clearly done by writing it out.

PROJECT STEPS IMPLEMENTED:

By using the concept of triangulation, I have chosen a combination of methods that will provide the most suitable path to answer my specific question. I have clearly substantiated my choices.

With my well justified choice of methods and my clearly formulated research question, I now have a statement of intent that I may present to third parties.

11 Anchoring the Research Project in the Professional Environment

By finding your research question and selecting the methods you want to use to address it, you have established your overall concept. Now it is time bring your research proposal into your environment. This involves two aspects:

- Informing the people who will be directly or indirectly affected by the research project and obtaining their consent (in the case of minors, also the consent of their legal guardians).
- Seeking support from those in your environment for the implementation of the research project.

11.1 Code of Ethics

As a type of scientific research that focuses on the human being in his or her individuality, practice research needs clear working guidelines. Researchers must impose a strict code of conduct on themselves, ensuring honesty, openness, and transparency, and they must adhere to it throughout the entire research project. This code is referred to in technical terms as a "code of ethics."

The researcher is obligated to adequately inform all persons affected by the research project. This includes the persons in charge of the school, but especially the students, parents, and colleagues you are focusing on in your research. To do this, you present your statement of intent to all those concerned and explain to them the methods and goals of the research proposal.

Present the project to the school administration first and, if necessary, to other offices whose approval you need. After you have obtained their approval, have a conversation with those more directly involved. Discuss (in private meetings, if necessary) the role that individual students (or groups of students) could play in the project. Specifically, indicate when and how often each group will be observed, whether discussions will be held with them, etc.

Once your requests have been clarified and all parties are in agreement, you must inform those involved about their rights and responsibilities. These refer particularly to how the material and data collected will be handled. Point out that the data collected will always be presented anonymously. Also make it clear to those involved that they may inspect the materials collected about them at any time. When inspecting, they also have the right to revise their statements or withdraw them altogether if they feel they have been unfairly or inaccurately portrayed.

This also applies to the researcher's interpretations of the collected materials; here, the persons involved may insist on reformulations just as they do with their original quotations. However, the following also applies: If a party has declared the research report to be factually correct and accurate, fair and relevant, and in accordance with the agreements of confidentiality, the right of veto is forfeited.

Once the persons concerned understand their role, their rights, and their responsibilities, they can decide on the basis of this information whether they wish to participate in the research. It is important to make it clear to every person concerned that they determine the extent of their participation themselves.

Once a basis for working together is agreed upon, all details are recorded in a consent form. This will show what data will be collected and again the research participant is explicitly informed of his or her rights. When such a declaration of consent is made, the following also applies: All participants can withdraw from the project at any time and without giving reasons, despite having given their initial consent. The personal interests of the research participants are always placed above the gain of scientific knowledge.

11.2 Seeking "Critical Friends"

Practice research is a type of research that is also influenced to a large extent by the subjective judgments of the researcher. Since these cannot be verified with computational models, it is important that one's own judgments are critically examined by outsiders in order to guarantee a minimum of *intersubjective verification*.

For this purpose, practice researchers resort to so-called "critical friends." According to Arthur Costa and Bena Kallick, this refers to a "person of trust . . . who asks provocative questions, looks at data from a new perspective, and critiques one's own work as a friend."[100] A critical friend is not only familiar with the researcher's work environment, but also with the research and its objectives. As a friend, they care about the success of the research proposal.[101]

Think about people in your environment who could support you as critical friends. The person must know your research area well, but at the same time they must have the necessary distance from the project so that the roles of critical friend and researchee do not overlap. In addition, the persons asked should be based in a variety of professional fields related to the project, so that each different aspect is accompanied by critical feedback. However, it is not only the expertise of the persons that is important, but also the personal relationship that you have with them. It must be a person with whom you can discuss more than just scientific matters. Precisely because practice research strongly questions one's own actions, you must have enough trust in potential critical friends to be able to discuss difficult personal and social issues with them.

Project steps implemented:

I have spoken with all persons concerned. The approvals obtained and the agreements made are recorded in writing. I have found people who know my field of practice well and who will accompany me as critical friends throughout the research process.

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15 Documentation: Research Process and Results

Hopefully, at this point, you have conducted your research project and it has been a benefit for all involved. In this last chapter, we will address the fundamental question of appropriate documentation of the research process and its results. As a minimum, we suggest keeping a written record of the individual steps and the results of the work. We are aware that, especially for teachers who are actively employed, this represents an additional burden to the actual research process. However, we also believe that this is the only way to achieve the transparency and systematic approach necessary for scientifically sound work. This written documentation does not have to be "good to print." It is primarily for the researcher's own orientation, but it must also be possible to make it accessible to people who are involved in the research process (for example, students or colleagues).

If desired or beneficial for your specific context and purposes and to make it accessible to a wider readership, a next step is a more systematic elaboration of your records. For example, it is reasonable to format your documents according to conventional scientific standards. If you are conducting your practice research project in the context of an educational institution in order to receive a certification, this step is necessary. It may also be desirable to produce an artistic presentation for an interested and at the same time critical audience. In the remaining part of the chapter, we present these three types of composition in more detail.

15.1 Written Composition

Basically, all relevant steps of the practice research project should be documented clearly and transparently in order that they may then be organized into a final report as sound research material. As a beginning step to orient the entire process of writing the research paper, establish a preliminary, but still complete and thorough, structure. This "red thread" of the structure will be filled with content during the writing of the research paper, whereby changes to the structure should always be substantiated on the basis of the actual course of the research.

The following is a suggested format:

- **Title page**
- **Table of contents** as a numbered outline with page numbers.
- **Preface** (optional) and **acknowledgements** (can also be at the end).

- The **introduction** introduces the reader to the topic and explains the context in which the research question arose. Furthermore, the core question of the work is elaborated and a brief overview of the structure is given.
- The **main body** of the text is introduced with a theoretical chapter on the foundational methodology and the methods derived from it. Next, the substantive chapters follow, logically building on each other. The organization of this main section is an individual creative process for which there are no generally valid guidelines. What is important is that the chosen structure is logically comprehensible and that the different sections build on each other. One method we suggest is that the individual steps in the practice research project be laid out as individual chapters, beginning with the posing of the question and ending with the evaluation of the completed project and its results.
- In the **conclusion**, the essential statements, results, discoveries, and insights as presented in the main section are now succinctly summarized. Then, on the basis of this conclusive summary, it is necessary to comprehensively answer the questions raised in the introduction and to give an account of why certain questions had to remain open within the context of the research project. The conclusion is rounded off by a view towards the future, in which the researcher reflects on the significance of the results for their ongoing pedagogical activities and points out any new questions that have arisen as a result of dealing with the topic.
- **Bibliography and index of figures**
- At the end of the paper there is usually an **appendix** containing, for example, the questionnaires used for data collection, a presentation of the raw data, any unpublished secondary sources, transcriptions of conversations, etc.—anything that will be important for a further understanding of the research work or substantiate one's own explanations. In the main body, reference should be made to each respective appendix in the appropriate places.

We advise researchers to make multiple drafts while writing up the practice research project and to work in a flowing, perpetually revising and developing process, using this guidebook as a basis for reflection and feedback.

In addition, attention should be given from the outset to ensure that standard academic conventions are followed. This includes in particular the continuous updating of the bibliography as well as thorough referencing of every source used in the text. Incorporating source references in the final stages of the writing process tends to require a large amount of work. As a useful guide, we particularly recommend:

> Pears, R. and Shields, G. (2019) *Cite Them Right: The Essential Referencing Guide*, 11th rev. edn., USA and UK: Red Globe Press.

15.2 Practical and Artistic Documentation

This can be an exhibition of images, a poster presentation, a film, or some other form of art. Research projects that deal with the mediation of art (e.g., theater, music, eurythmy, dance) are especially suited for this kind of presentation.

15.3 Presentation of Research Results

The (interim) results of the research project are to be presented at regular intervals at the faculty meetings. The faculty act as critical friends and can accompany the project with their feedback and suggestions. At the same time, they themselves benefit from the thoughts and experiences of the colleague presenting his or her work.

The same is especially true for the final results of the research project. Here, not only one's colleagues are suitable audiences, but also, depending on the situation, the students that were involved, parents (for instance, at a parents' evening), or even the entire school community in the context of a public lecture.

Notes

All references are to the German editions. Selected English editions provided at end of bibliography. (Full English bibliography in forthcoming complete edition.)

1 Elliot 1991, 69
2 Carr and Kemmis 1986, 162
3 Altrichter and Posch 2007, 15 f.
4 Ibid., 13
5 Ibid., 21
6 cf. Stöckli 2011, 51
7 cf. ibid., 38
8 cf. Breuer 2009, 199–200
9 cf. Stöckli and Zimmermann (no date), 272
10 cf. Steiner 1994a, 51
11 Steiner 1994a, 51–52
12 Ibid., 53
13 Zimmermann 1997, 17
14 Covey 2003
15 Steiner 1994a, 52
16 Ibid., 52
17 Zimmermann 1997, 16
18 Ibid., 12
19 Ibid., 15
20 Steiner 1994a, 18
21 Schad 1991, 19
22 Ibid.
23 Steiner 1989, 131
24 cf. Zimmermann 1997, 91
25 Steiner 1981, 185 f.
26 cf. Chapter 16 (not in this edition)
27 Steiner 1994a, 18
28 Ibid., 18
29 Ibid., 18
30 Ibid., 19
31 Ibid., 19
32 Steiner 1986a, 241
33 Steiner 1994a, 41
34 Ibid., 41
35 Breuer 2009, 39
36 Ibid.
37 cf. Ibid.
38 Steiner 2009, 20
39 Ibid., 21
40 Steiner 1994a, 21
41 Ibid., 22
42 Ibid., 20
43 cf. Meyer 2010, 7–14
44 Steiner 2010, 18
45 Ibid., 29

46 Zimmermann 1997, 16
47 Steiner 1992, 69
48 Ibid., 70
49 Steiner 2009, 21
50 quoted from Stöckli and Zimmermann, 271
51 cf. Steiner 1991, 83–100
52 Zimmermann 1997, 30–31
53 Ibid., 30
54 cf. Baan 2008
55 Baan 2008; Smit 2008
56 cf. ibid., 51
57 Ibid., 51
58 Zajonc 2010
59 cf. Leber 1996, 81–84
60 Zimmermann 1997, 38
61 Obermayr-Breitfuss 2005, 35
62 Garnitschnig 2010
63 Obermayr-Breitfuss 2005, 28
64 Garnitschnig 2010, 62
65 Ibid., 62
66 Steiner 1995, 131
67 Ibid., 138–161
68 Dietz 1994, 70
69 Ibid., 74
70 Steiner 1995, 153
71 Steiner 1977, 41
72 Kiersch quoted in Stöckli 2011, 201
73 Ibid.
74 cf. Schneider 2005, 44
75 Steiner 1994b, 166
76 Steiner 1980, 159
77 cf. Steiner 1979a, 74
78 cf. ibid., 76
79 Steiner 1980, 160
80 Breuer 2009, 69
81 cf. in particular Flick 2005, 65–75
82 quoted from Flick 2005, 206
83 Breuer 2009, 129
84 cf. ibid., 63
85 Schaub and Zenke 2002, 448 f.
86 cf. Flick 2005, 143
87 cf. Stöckli 2011, 377–484
88 cf. Breuer 2009, 67
89 cf. ibid., 65
90 cf. e.g., Eco 2005; Rossig and Prätsch 2008
91 Breuer 2009, 56
92 Strauss and Corbin 1996, 25
93 cf. ibid., 27
94 cf. ibid., 33–35
95 cf. Flick 2004, 15–17
96 Ibid., 16
97 cf. ibid., 16
98 cf. ibid., 18
99 Ibid., 18–19
100 Costa and Kallick 1993, 50
101 Ibid.

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Illustrations

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