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# Developing Child-Nature Relationship in Waldorf Schools as a Response to the Climate Crisis: Possibility or Reality?

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Santrauka

Vaiko-gamtos santykio ugdymas Valdorfo mokyklose kaip atsakas į klimato krizę: galimybė ar realybė?

Vaiko ir gamtos santykių ugdymas švietimo srityje yra opus antropoceno eros klausimas, kuomet artėja ekologinis žlugimas. Šių santykių vystymąsi tradicinėse mokyklose riboja ir kontroliuoja antropocentrinė mokymo programa, pabrėžianti žmogaus išskirtinumą per žmogaus ir ne-žmogaus skirtį. Posthumanizmas kvestionuoja ir kritikuoja antropocentrinę sistemą bei jos primestus vaiko ir gamtos santykių formavimo būdus, kurie sukuria atsiskyrimą nuo supančio gamtos (ir ne tik) pasaulio.

Posthumanizmo mokslininkai Karen Malone, Jason Wallin ir Blanche Verlie siūlo kaip transformuoti griežtą ir sustabarėjusią į žmogų orientuotą švietimo praktiką į antirūšinius, įtraukius ir emociškai įkrautus metodus, kurie puoselėja rizomatinį ir tarpusavyje susijusį ryšį su ne-žmogiškais kitais (gamta). Šie metodai turi potencialo ugdyti jaunus žmones, kurie yra sąmoningi klimato kaitos klausimais ir atsakingai įsitraukia į klimato krizės problemos sprendimą. Ieškant jau panaudotų praktikų, kurios galėtų iliustruoti, kaip šie metodai galėtų atrodyti, žvilgsnis nukrypsta į Valdorfo pedagogiką – holistinę pedagogiką, kuri pabrėžia vaiko ir gamtos santykio ugdymą kaip vieną iš ugdymo kertinių elementų.

Šis darbas suskirstytas į penkias pagrindines dalis. Pirmojoje dalyje atskleidžiama antropoceno problematika ir vaikų, gyvenančių antropocene, iššūkiai, remiantis skirtingais posthumanistiniais samprotavimais. Antrojoje dalyje analizuojami vaiko ir gamtos santykiai, pagrįsti posthumanistine argumentacija. Trečiojoje dalyje pabrėžiamos posthumanistinės edukacinės praktikos, kurios padeda mokytis gyventi klimato krizės metu. Ketvirtojoje dalyje analizuojami Rudolfo Steinerio Valdorfo pedagogikos filosofiniai pagrindai ir principai, lyginant juos su pagrindiniais posthumanistinio samprotavimo principais, susijusiais su vaiko ir gamtos santykiais. O paskutinėje dalyje tiriamos Valdorfo pedagogikos praktikos Lietuvos mokyklose, kurios skatina vaiko ir gamtos santykio kūrimąsi, bei nagrinėjamas jų potencialas prisidėti prie klimato krizės ugdymo iš posthumanistinio mąstymo perspektyvos.

Raktiniai žodžiai: vaiko-gamtos santykis, posthumanizmas, klimato krizė, Valdorfo pedagogika

#### Summary

Developing Child-Nature Relationship in Waldorf Schools as a Response to the Climate Crisis: Possibility or Reality?

The question of child-nature relation development in education is a pressing issue in the era of the Anthropocene with ecological collapse in front. The development of these relations are limited and controlled in traditional schools by anthropocentric curriculum that emphasises human exceptionalism through human/non-human division.

Posthumanism questions and criticises the anthropocentric establishment and its imposed ways to form child-nature relations, which create alienation between and disengament from the natural world around. Posthuman scholars Karen Malone, Jason Wallin and Blanche Verlie propose antidote to transform the rigid and stagnant human-cantered education practises into anti-speciest, inclusive and emotionally charged approaches that nurture rhizomatic and interconnected relation with non-human other(nature). Consequently, these approaches have potential to raise young people who are climate aware and responsibly engage in tackling the question of climate crisis. By looking for already used practises to potentially illustrate how these approaches could look like, the gaze falls unto Waldorf pedagogy, holistic pedagogy that emphases child-nature relation development as one of the pillars of education.

This work is divided into five main parts. In the first part the problematics of the Anthropocene and the challenges of children living in the Anthropocene based on different posthumanists' reasoning are disclosed. In the second part, child-nature relations based on posthuman reasoning are analysed. In the third part, educational practises that support learning *living-with* the climate crisis from a posthuman perspective are highlighted. In the fourth part, Rudolf Steiner's philosophical foundations and principles of Waldorf pedagogy are analysed and compared with key tenets of posthuman reasoning concerning the nature-child relations. And in the final part Waldorf pedagogy practises in Lithuanian schools that foster child-nature relations are researched and their potential to contribute to climate crisis education from posthuman thought are explored.

Key words: child-nature relations, posthumanism, climate crisis, Waldorf pedagogy

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### Introduction

As Viljam Engström claims, 'the early twenty-first century will be remembered as a time of constant crisis' (2023, p. 289). Wars defying the cruelty of human nature happening not only in the Middle East, central Africa or the Holy Land, but at our doorstep – Ukraine. People are also living in the post-Covid-19 era, which has showed challenges a global pandemic causes and how fast world's population can split into opposing sides (2023, p. 290). Western News outlets translate of constant upcoming Financial Crises, which seemed to not have ceased since 2008, images and increasing numbers of crimes against all the ideals the Age of Enlightenment provided about human genius. However, it is claimed (Banerjee & Arjaliès, 2021; Mikhail, 2016) that this Age gave rise to the geological era we live in nowadays – Anthropocene – an epoch 'where human activity is changing the functioning of the earth system' and is not only a manifestation of the tragedies mentioned above, but also a culprit for the climate crisis faced today (2021, p. 3; Mikhail, 2016)

Though the usage of the term 'climate crisis' and not 'climate change' could be seen as too radical or drastic, back in 2019 it was already established that based on the rapid and unnatural heating and climate catastrophes the globe is facing, the later term 'change' does not 'accurately reflect the seriousness of the overall situation' (Guardian, 2019).

Climate crisis is a pressing issue that has been studied and researched in various fields since the 19<sup>th</sup> century (UKRI, 2025), however, for the last few decades it has become a more and more prominent topic in the field of education. Number of researchers (Leichenko & O'Brien, 2020; Verlie, 2022; Boyd et al., 2023) talk about the importance of incorporating this topic in the school curriculum as the children and young adults living in nowadays world and witnessing what is done to the environment are experiencing 'climate anxiety' - a term extensively researched by Blanche Verlie (2022). According to the researcher, it is a state of experiencing ecological distress or a 'constant panicking about the state of the planet', which is greater and exceeds people's control, rupture and their personal worlds, leading to 'reconfigure' of themselves (2022, p. 49). To experience instability of the world around and invoked questions of oneself because of the environmental hazards, seems like a heavy burden to carry, especially, for the young generation. It is suggested that times of crises 'create new vulnerabilities and deteriorate the situation of those already vulnerable' (Engström, 2023, p. 289) and despite being one of the most vulnerable groups of human population (Council of Europe, 2025), children are those that call for changed attitudes and actions towards environment, and this is best exemplified by now a global movement *Fridays For Future*, initiated by a 15 year old Swedish climate activist Greta Thunberg back in 2018.

Being the group to demand change, this generation is also the one to bring the biggest change in terms how the question of climate crisis is tackled and acted upon and the key to familiarise them with

possible changes is through education. However, the way education has been running its course has led to the Anthropocene and human-centred world view, disregarding other forms of nature causing climate catastrophe. Therefore, the notion of education must be reshaped and one of the proposals to which direction is posthumanism. Posthuman theory, as written by Lilija Duoblienė (2018), could be called a 'rethinking of humanism' and its unrequired consequences done by human species in the presence of changes of natural processes and technology; hence posthumanism can also expanded to rethinking of the subject (the notion of it), its and environment's relationship, together with the 'right to change the world to the direction beneficial to a human' (2018, p. 79). Posthumanism theory puts great emphasis on responsibility not only on the present time, but also for the future existence of all elements (human and non-human) entangled in rhizomatic existence on this Earth (2018, p. 91). This theory deconstructs the notion of 'human' and explains that the reason ecological crisis is present is due to a human because the human has achieved 'distance' from the earth by being remade as an 'occular being', above other species; therefore, the relation between human and other species has become 'anthropocentrically overdetermined' and human-oriented (Wallin 2020, p. 102). According to Jason Wallin, from early nursery school, the formal education, that is rooted in humanism, aims to separate the student from material life to 'turn away from the animal and child's mutual relation with the earth' and instead choose the transcendent mastery of 'self and world' (p. 103). However, posthumanism presents an opportunity to rethink human/child relationship with nature by creating a 'new holistic approach' 'to assert the need for loving respect for diversity in both its human and non-human forms' (Braidotti, 2013, p. 48). This kind of relationship would require human animal to reject self-centred individualism and subscribe to 'combining self-interests with the well-being of an enlarged community, based on environmental interconnections' (Ibid.). In such case, the separation between human and non-human becomes an interconnected rhizome, where no species is exalted over another as 'lacking' or 'not human enough', the harmony of species is pursued (Duoblienė, 2018, p. 79).

Posthumanistic ideas are not easily implemented in education. However, there are studies and projects suggesting how post-humanistic ideas could be implied to tackle the question of climate crisis. One of them is by Sebastian Engelman (2019), where he proposes a blend of posthuman thought and 18<sup>th</sup> century Romantic attitude towards nature, which means to observe, but not interfere with, while learning about nature (p. 516). By observing the natural phenomenon students learn responsibility for the world and become sensitive to the dynamics of life itself. Another researcher, Blanche Verlie, when teaching students about climate crisis (2022), based her teaching methods on posthumanism theory and encouraged her university students to not avoid the feelings that they feel towards the topic, name them, talk about them and transform them. According to the scholar, when living *with* climate change, 'climate changes us' and it is needed to acknowledge the multiple realities it presents because by doing so one

channels the 'climate anxiety' that is felt and possibly reshapes it into action or awareness (p. 111). There are number of other scholars suggesting posthuman ideas in the field of suggesting, such as Karen Malone, Margaret Somerville, Nathan Snaza, Jason Wallin.

In Lithuanian research, the topics of the Anthropocene, posthumanism and climate crisis in education are gaining more interest in the last decade. One example of such research is a publication by Lilija Duoblienė and Jogaila Vaitiekaitis (2021) who analysed a national natural sciences curriculum of secondary education and found that the 'relationship between human and natural environment is instrumental' as students are taught to perceive nature and other (non-human) animals as resources for human exploitation and usage (p. 45). L. Duoblienė has also published a monography 'Posthumanism in Education: Decoded' (2018), which has influenced the gaining interest in the posthuman theory application in the field of education in Lithuania. Another study by Sandra Kairė (2021) is about the challenges education face in the Anthropocene era, predominantly the young generation who identify themselves as 'Climate Activists' and talk about the uncertainty of the future living in the climate emergency. S. Kairė (2024) has also published a joined article with two other researchers about a case study carried in a Vilnius primary school, where they integrated a 14-lesson cycle in the first graders' natural sciences curriculum. In the article authors describe how teaching about climate change can transform a teacher into a climate change educator (Kairė & Vaivadaitė & Kundrotaitė, 2024). The academic works prove that the context of Lithuanian research in terms of posthumanism and climate crisis education is expanding.

To experience nature and love for it means to observe it without as less as possible human interaction, respect it for its gifts and the ability to live in it because, as S. Engelman (2019) wrote, the natural environment in which people live is something that is fundamentally needed for human species to exist (p. 515). Pedagogy that understands nature as vital part of human cycle is Waldorf pedagogy. Though considered one of the peak humanistic pedagogies, found at the beginning of the 20<sup>th</sup> century, the methods and ideas suggested to teach about human/non-human interconnectedness mirror some of those proposed by posthuman philosophy. Could it be that the answer of application of posthuman pedagogy to solve climate crisis is already present in a greatly humanistic pedagogy?

The answer to this question remains open, as there is a small number of studies done on the relation of Waldorf Pedagogy and climate crisis. One recent study was conducted in Greek Waldorf school by Maria Daskolia and Vassiliki Koukouzeli (2023). The researchers aimed to find out whether the Waldorf education meet the criteria of 'sustainable school' established by Education for Sustainable Development (ESD). It was found that in terms of social/organizational and physical/technical levels, the school meets a lot of criteria, yet not all (p. 14). Despite the findings, teachers believed that the concept of sustainability is something that is 'interwoven' with the ways Waldorf education performs

and the vision it has (Ibid.). Waldorf pedagogy was also named as one of 'Nature-Based' Learning examples by Gülşah Uluay (2024) that incorporates first-hand nature experiences. According to the author, art is viewed as central part of this pedagogy and learning environments are not limited to enclosed spaces, as a lot of time of the learning process is spent outside (p. 254). The time in open spaces is seen as the pilar of Waldorf pedagogy, since Steiner claimed that children are part of nature and through interactions in natural environment they learn this relation. Another publication by Bo Dahlin (2021) argues that in nowadays world of climate collapse that is greatly rooted in 'practical-materialist' vision presented by the Anthropocene, Waldorf pedagogy has potential for ecospiritual education. According to Dahlin, a lot of Steiner's ideas were influenced by the 18<sup>th</sup>-19<sup>th</sup> century Romanticism, which argued that human and nature are 'internally related' and belong in 'inseparable ways' (p. 19). Therefore, such pedagogy has critical potential for environmental education, especially with participatory epistemology, awakening students' interest in the world, latening cognitive judgement to yearly teen years and understanding that Earth is a living being. The approaches suggested by the author are some of the exact elements that were part of inspiration for this thesis while observing Waldorf education process in the schools.

It is obvious that climate crisis topic is gaining interest in Waldorf pedagogy internationally, yet nationally there are no works published of Waldorf pedagogy's potential to tackle climate crisis. Moreover, at the moment of writing this thesis, there are also no works published nationally or internationally analysing Waldorf pedagogy and posthumanism relations, hence, the opportunity for this research is present.

Object – Developing child and nature relations in education from a posthuman perspective as a response to the climate crisis.

The aim of the study is twofold: first, is to investigate how the child–nature relations evolve in the context of the climate crisis through a posthumanism perspective, and second, to analyse the potential of Waldorf pedagogical practices in Lithuania to foster development of child-nature relations from the posthuman perspective.

Objectives:

- 1. To disclose the problematics of the Anthropocene and the challenges of children living in the Anthropocene based on different posthumanists' reasoning.
- 2. To analyse child-nature relations based on posthuman reasoning.
- 3. To highlight educational practises that support learning *living-with* the climate crisis from a posthuman perspective.
- 4. To analyse Rudolf Steiner's philosophical foundations and principles of Waldorf pedagogy, and to compare them with key tenets of posthuman reasoning concerning the human-child relations.

5. To research Waldorf pedagogy practises in Lithuanian schools that foster child-nature relations, with the aim of exploring their potential to contribute to climate crisis education from posthuman thought.

**Posthuman approach in the thesis.** Child-nature relationship development as a response to climate crisis is researched based on posthuman theory. Despite not being mentioned in the title, the arguments of posthuman scholars and the reasoning of this philosophy are the theoretical basis and part of methodological inquiry for this work.

# Literature review is divided into five parts:

- 1. Karen Malone: Child-Nature Relations in the Anthropocene
- 2. Jasson Wallin: Education as Means to Impose Anthropocentric Child-Nature Dualism
- 3. Karen Malone: Childhoodnature Education
- 4. Blance Verlie: Learning to Live with Climate Crisis
- 5. Bo Dahlin: Waldorf Pedagogy and Child-Nature Relationship

The establishment of the Literature Review is based on the argumentation of the scholars of posthumanism. Karen Malone (2018, 2020) is an active researcher of the Anthropocene and children's living conditions in urban environments, and her reasoning are used to describe the era of the Anthropocene and child-nature relations, together with possible education approaches to develop child-nature relations. Jason Wallin's (2020) criticism to anthropocentric school curriculum is used to describe how nowadays anthropocentric curriculum at schools seek to segregate innate child-nature relations and how posthuman education provides an antidote to that. Another posthuman scholar – Blanche Verlie (2022) - is a climate crisis educator, who bases her research on posthumanism, and for that her proposal that living in the time of climate crisis means living-with the phenomenon and accepting one's feelings about climate crisis are valid indicators of what it means to experience it are used too.

And to describe Waldorf pedagogy, the role of holistic approach teaching about human-nature relations are presented by Bo Dahlin (2017), since the author has published systemised works on Waldorf pedagogy and openly discusses pedagogy's potential to tackle the ecological collapse of today.

**Empirical part of the thesis.** The research was carried in a span of a year and a half. It was conducted in two Waldorf Schools in Vilnius, whose names are not given, but pseudonyms School V and School G, yet based on the characteristics described and photos presented they could be identified. The methodology applied is post-qualitative inquiry. Because of that there are various sources of data: photos, interviews, observation notes of guided walks around the schools and education process, researcher's reflection notes. There were over a hundred of photos taken during the research process, but only 22 are selected for the analysis. The photos are of both schools' architecture, design, surrounding environment and some students' works during the natural sciences lessons. The interviews were

conducted with 8 research participants, 7 of them are used in this thesis -4 with teachers from one school and 3 with teachers from the other. One interview was taken out from the data pool because after transcription it became evident that it did not contain information relevant to the research. Interviews are semi-structured, varying in their notion of structure.

According to post-qualitative research the data should not be coded into categories but rather concepts to present the complexities, context and possibilities of the findings, thus, the data was analysed based on loose coding by trying to capture the 'concepts' expressed by the research participants (both human and non/human). Despite possible criticism to even lose coding in post-qualitative research, it was necessary because the amount of data after the research process was vast. The concepts were established based on the posthuman theory and resulted in such: Anthropocene, Child-Nature Relations, Climate Crisis with a sub-concept of Climate Anxiety, Child Development, Rhizome, Holistic Teaching approaches, Imagination, Awareness, Sense of Community, Imagination and Values of the Teacher. The concepts were mostly interconnected and resonated with more than one concept idea. However, during the analysis part it became evident that certain information does not correlate with the topic of this thesis and three main concepts have remained: Anthropocene, Child-Nature relations and Climate Crisis. Some interconnected concepts remained as sub-concepts present in the three concepts and others were not included at all due to the limited scope of this study.

Both schools are presented and analysed as separate cases in the Empirical Research part each analysed under the concepts named:

- 1. the Problematic of the Anthropocene
- 2. Child-Nature Relations
- 3. Climate Crisis Education

Because of their different locations and place the schools were not compared in the analysis.

The thesis consists of summary in Lithuanian and English, Introduction, Literature Review, Methodology, Empirical Research, Discussion, Conclusions, List of References and Appendices.

#### LITERATURE REVIEW

#### Karen Malone: the Anthropocene and Child-Nature Relations

Karen Malone is a prominent scholar basing her research on the theory of posthumanism in the fields of environmental philosophy, sustainability, nature studies in social sciences. She has been working with these topics for over 20 years and has published numerous publications. *Children in the Anthropocene: Rethinking Sustainability and Child Friendliness in Cities* (2018) is a synthesis of her many research projects on children's experiences living in the urbanized areas, a 'product' of human-established environment, and their relationship with the outside environment, nature/non-human world in the face of ecological collapse. Because of its academical depth and explicit description of children's life and experiences with the natural world in the era of Anthropocene, this publication is used in this thesis to lay the foundation for the circumstances of education nowadays and show how children's everyday life is affected by the environmental crisis. In later chapter another publication by Karen Malone, *Theorising Posthuman Childhood Studies. Children: Global Posthumanist Perspectives and Materialist Theories* (2020), is also used to suggest educational approaches to foster Child-Nature relations based on posthuman reasoning.

#### The Anthropocene and Children

To start off, it is important to introduce the context in which the society is living today and that is the Anthropocene. Karen Malone (2018), an active researcher in the epoch of the Anthropocene, names it as a discursive development in Earth's geological and social history, that 'problematizes a human narrative of progress that has essentially focused on the mastery of nature, domination of the biosphere' and placed divine 'faith' in technocracy (p. 4). Human societies have changed the planet by implying what is more or less 'human', and what relation it has with non-human world, leading to planetary crisis of today. The name 'Anthropocene' has faced criticism as being too 'universalist' because universalism presents a supposition that all people universally carry the same responsibility over the catastrophes happening today, however, such assumption disregards the diverse experience of being 'human', which is based on wealth, nationality, ethnicity, gender, class and other criteria. This claim also suggests that all humans are 'a collective damaging group, a resource-exploiting, over-consuming, capitalist homogenous collective' (p. 5). Yet, these adjectives are known to illustrate a white, middle-class male citizen of a Western society, rather than a child living in Bolivian slums, though both belong to the same species. Consequently, the name of 'Anthropocene' attaches the blame of ecological crisis on the masses, disadvantaging the poor who add least to the climate crisis and advantaging the privileged rich who are mainly responsible because of immersion in consumerism machine. As Malone claims (2018), a need to rethink current forms of capitalist globalization, while 'addressing a newly formed ethics of human, nonhuman, non-living agency and interdependent relations' is present (p. 5). Therefore, she presents the challenges this era will bring to humans as global community and non-human others, but most importantly to children and how it affects their experiences in the Anthropocene.

In her study published back in 2018, Malone researched the conditions in which less privileged children in Bolivia and Kazakhstan, countries that are greatly affected by the climate crisis in terms of toxic pollution, unavailability to clean water and air, garbage, nuclear waste (Kazakhstan) or potential landslides (Bolivia), are living. Using posthuman approaches and critiquing the classical humanism that emphasises the value and agency of humans at the cost of the more-than-human world, the scholar seeks to decentralise the 'human' and describe the ways in which humans seek to dominate the non-human world. To reach her goal, Malone enabled children as researchers and their voices, opinions, concerns and everyday entanglements with place, nature, animals, disaster and other entities of the non-human world as valid experiences to document and describe what it means to live in the Anthropocene and revealed their 'innate desire to be in a relation with the planet' (p. 16). Even though, children are seen as 'latecomers' and limited agents in the research participation because by most cultures they are not recognized as full 'human-beings', rather 'human-becomings' (p. 28), the scholar suggests that children and non-human others functioning together are those that will inherit the world of today, that is greatly altered by exploitative human-induced changes, hence, their voice must be acknowledged and heard. Young people, children and teenagers, seem to realise that already, as the number of climate-oriented protests, projects and other incentives are increasing, with mainly underage of very young participants.

# Cities as the Living Spaces of the Anthropocene

Karen Malone extensively investigates urban places and children living in them. In the era of the Anthropocene, for the first time in human history, more people around the globe live in the cities than in the countryside. 'Entirely synthetic human creations', cities, draw a strong division between humannature, where human dominance over 'nature' is visible in 'control, taming and managing the wilderness of the natural world, keeping the nature out' and portraying human lives as 'de-natured' (p. 3, 81). Urbanization is damaging and lessening biodiversity common to that area because the vital habitat of various species is destroyed or fragmented into too small patches unable to contain the complex ecologies of plants and animals. Wetlands, fields or forests are replaced by houses, factories and roads leading to the endangerment or extinction of numerous species who relied on those natural habitats. As Malone puts it, 'they are literally swallowed up by human habitats [...] or corporates' (Ibid.). Such dominance of place shows human beings placing themselves above the non-human world as more exceptional beings and proves to be a perfect image of anthropocentric perception.

Additionally, cities have claimed to provide better opportunities and national and international politics have urged people to move away from their land for better potential in the city (p. 3). However,

the appeal of the city has not always delivered its promises and in a lot of cases fair accessibility to education, health services, employment, shelter, food and water is not present to all. In low-income nations, newly arrived often start their urban life on the streets, as Malone wrote (2018):

One third of these city dwellers [...] will start city life on the streets until they can find makeshift housing in slums or transitional communities on the margins or edges of the metropolitan, land that is unstable or leftover, wild or degraded. They often share these spaces with the animals who have also been pushed to the margins of the sprawling urban populous (p. 57-58).

This existence of being on the margins of urban life seems rather dreary. Children together with animals are the most vulnerable groups to experience it and despite being close to the image of advantages of modern society, reality presents no joys in them (p. 9). Hence, the rise of sustainable development in cities occurs, yet it poses the question of what 'sustainable development' of cities means? Does it involve nature being 'tamed' in the cities to appease the needs of 'human', neglecting other 'non-human', or does it involve all species in a rhizomatic and connective existence in the city?

The tension between posthuman understanding of natural environmentalism and sustainable development is present because the governments seek to impose their 'neo-liberal priorities', while claiming to seek 'sustainability' (p. 60). In other words, economic priorities are of first concern when talking about sustainability, not the good of local/global communities. The wider focus of sustainable cities is most often on the means of how the needs of a human are met to sustain sustainably, almost never including non-human entities.

In high-income nations, the main objective of sustainable development when considering child friendliness is on 'improving recreation spaces, green spaces, young people's alienation and controlling traffic to make the streets safe for young citizens' (p. 68). In low-income countries the focus has been on more urgent and immediate matters: 'impacts of poverty, historical and political injustices and environmental degradation' (Ibid.). The difference in focus clearly proves that sustainable development is not understood the same, hence, the notion of 'sustainability' cannot be 'universalised' because it would neglect certain groups and lack portraying different challenges the notion of sustainability has to tackle.

Malone problematizes that if the human population keeps on growing at current rates or even faster, the cities will be the only 'way to create a sustainable' space to exist for human and non-human relations (p. 62). This is based on claims that cities 'can concentrate potentially aggressive activities with larger numbers of people close together', providing basic utilities, such as water, roads, electricity and sewage treatment at a lower cost, even though new cities or economies at first pollute more by using inexpensive and inefficient technologies, when expanding they become greener (Ibid.). Yet, Malone

objects by claiming that 'greener growth' is dependent on the growth on economy as greener technologies are expensive, not to mention that growing economy also do not ensure government choice for 'greener growth' options, their governance priorities do. This suggests that cities, as they function today are not necessarily the best option for the growing population as it is too greatly flawed at the expense of climate, which is already in crisis.

#### **Child-Nature Relations in the Cities**

Predominant characteristic of majority of the cities around the world is lack of natural spaces unaffected by human input. Therefore, to establish relations with nature is not so straightforward for children. According to Malone (2018), children's encounters with nature are not only important for their health or well-being but are also vital in learning about the meaning of being human in relation with others and the non-human world (p. 84). Yet, it is essential to note that encounters with natural world outdoors are not always restorative, healthy or spiritually uplifting and can often be a highly dirty, messy and even harmful place, therefore, the romanticised image of the past about human-nature relationship is something that should be taken with caution, as it is an image of a relationship mainly more privileged have enjoyed (p. 92). Giving space for ways to redefine human-nature relations that do not reinforce the human-nature divide and being 'outside nature' could bring urgently required change in the ways humans relate with the natural/non-human world.

While it is believed that children in urban environments live better than those in rural areas, Malone proves that is not true for many of them. Children in cities are often seen as the 'most disadvantaged', since their freedom to explore urban environments is restricted by concern of safety (p. 68). In high-income countries, children are often limited to indoor environments to provide opportunities for self-discovery and self-knowledge, which are scarce in comparison to the ones provided by the outdoor experiences that are also beneficial to their health, learning and relationships (p. 84). Research analysed by Malone, suggested that in the past children in highly developed countries were more likely to participate in outdoor activities to build relations with their place/neighbourhood than they do today (p. 77). However, nowadays, the situation is different and the reasons for that are numerous. As Malone explains (2018):

Partly this is due to children being engaged in work, school or in adult-organized activities such as sport, music, homework. [...] also partly due to the increasingly poor quality of city environments to provide healthy, safe places for children. The abandonment of our relation with the earth through the erosion and degradation of green spaces; the loss of respect and engagement with other species because of the increasing imposition of transforming land for agriculture, housing and industry; and the increased fear of 'stranger danger' child abductions and child trafficking have all contributed to a catastrophic change in children's capacity to live well on the planet. (Ibid.). This lack of time outdoors has tremendously negative impact not only on children's physical and mental health, but also on their ability to gain environmental competences and become empathetically connected and aware of diversity and more-than-human world. Without the involvement, support and awareness of these young people the creators of sustainable cities will be lost, and the future of the climate even more grim.

In low-income countries, where 'majority of the world actually resides', children face different challenges when living in the city, since a lot of them live in poverty and 'messy, dirty and untamed environment of slums' (p. 84). Their main concern is not about spending enough time outdoors but rather spending it in environments that are toxic, contaminated, polluted, full of garbage and without access to clean water. Their exposure to outdoors environments in the cities is vast in comparison to a common child living in a city of a high-income country and the relations they create with nature are different. For children in such areas as La Paz, Bolivia, despite being at the front of living with climate change, the long-term effects of this phenomenon still seem as distant future because their current goal is survival. Therefore, these children rely greatly on the everyday places they encounter in their surroundings to 'provide a sense of connection to their past and present and to sustain' 'in a variety of ways' (p. 94). This means that a contaminated river, shrinking mountain glaciers, homeless dogs met on a way to school or streets full of garbage are the places and non-human matters they encounter, and they participate in children's relation building with the 'natural world' - this IS their natural world. To portray their encounters and connections with the everyday outdoor environment the children of La Paz slums experience, Malone (2018) in her study asked children and teenagers ranging from ages 4-15 to draw their dream place and in all those drawings and descriptions of them the hope for clean and safe environment was present. Children's illustrations varied from drawing two mountains, covered with trees and no sign of city being, a personal house of a family surrounded by flowers, bushes, trees and animals to green cities with houses in good conditions surrounded by green grass everywhere (p. 94, 97, 99, 101). When describing their drawings children talked back-forth from their dream place to how it looks in the present moment: 'rubbish that contaminates the environment' and 'hurts the animals', people burning clothes at the river edge, river that is diverted due to development of the city (p. 96, 101, 102). They also describe how they, together with animal friends (dogs and birds), climb up trees, slip, get dirty, fall over and enjoy rain in their favourite places and remind of their dream ones (p. 98). Historically, in indigenous philosophy Andean people have a deep respect for nature and the earth that has evolved, hence, children's inner need to connect to the 'natural world' might also be unknowingly 'inherited' (p. 103). This proves that children have inner incentive and deep desire to connect to the natural world around, to which, evidently, they already are connecting.

When Malone carried her research in Kazakh cities (2018), where many children live in typical soviet style high-rise apartments, having a clean and accessible urban environment was expressed as essential need to their health. Half of the interviewed children said that they live in unclean environments, where there is no fresh air, clean water and garbage is present everywhere. The reason for such climate pollution is rooted in country's focus on industrial economics and poor environmental policies, leading to native wildlife in the country face great danger, together with numerous plant and tree species already close to extinction (p. 104). The country is also home to one of the worst visible consequences of the climate change - drying up of the Aral Sea. When Kazakh children described their dream places, similarly to the children in La Paz, they wanted greener cities, fresher air no rubbish around and used trees, mountains as symbols to portray it (Malone, 2018, p. 108, 112). The dream of having a clean sea close or live next to the sea was a dominant image in children's drawings and descriptions, which can correlate with the feelings of 'loosing' Areal Sea to drying up and living in a country that does not have a lot of access to water bodies. Animals were also prominent in children's descriptions of their dream places, such as horses, fish, cattle and their main concern was about the animals living on the street, for whom they wished a nursery would be built in the city, where they could work to take care of them (p. 108, 113, 116). In some illustrations children drew villages as their dream places and described it as a place of 'clean air, fresh fruit and vegetables and animals' in the wilderness (p. 118). Children's dream images of places show their yearning to be in a clean and natured place with animals, grow food and flowers, have clean water and fresh air, living a traditional life far way from the damaging and jarring environment of the city. In the Kazakhstan region, historically, the life of entangled relationship with nature 'gave rise to the largest nomadic tribes the world has ever seen' (p.123). Thus, the call back to the village might also be hiding deep down in children's essence. Like in La Paz, young people in Kazakhstan are also aware of their environment and carry he same deep longing for relations with nature.

According to Malone (2018), the stories of children's aspiration to seek and experience nature relations help to redefine the connection to the world to promote the view of human/non-human world interconnectedness and disrupt the dualisms of human/nature, nature/culture (p. 124). Consequently, the scholar explains that this way the child body becomes 'a product of assemblages, associations and relations through which they are connected to the more-than-human in diverse and complex means' and allows new ways of thinking about children and their encounters with place and nature (Ibid.). Children's descriptions have proved that they acknowledge that living in/with the world means being responsive agents with the non-human world and carry responsibility to engage in those relations.

This theorical part proved that child-nature relations in the cities are problematic and complex. Yet Malone notes, even though majority of children, both in industrialized and developing cities, are growing up in crowded and polluted environments they are still continuously seeking even the smallest encounters

with natural world to nurture their 'ecological selves'. The approach of experiencing nature in similar ways may help with learning about the sustainability as humans being part of the 'ecological collective', rather than outside it because nature exists even in the cities – environments created based on anthropocentric human consumption and dominance over it.

After establishing Child-Nature relationship complexity in the Anthropocene, the review will move on to explain how this relationship is estranged by imposing anthropocentric Child-Nature divide through education. For this purpose, Jason Wallin's reasoning expressed in this essay *Dark Pedagogy* (2020) will be presented and analysed next.

### Jasson Wallin: Education as Means to Impose Anthropocentric Child-Nature Dualism

Jason Wallin is a researcher in the field of education and his main focuses are on posthumanism, especially from the standpoint of the Anthropocene, curriculum theory, youth studies and others. Having published a handful of works, based on the posthuman theory, commenting on, or rather criticising, and suggesting philosophical improvements to the school curriculum that draws on the anthropocentrism when educating and 'forming' the upcoming generation to divide themselves from the non-human world, Wallin is an accurate and suitable scholar to describe the factory-like school curriculum oriented towards human exceptionalism. J. Wallin's argumentation resonates with K. Malone's claim that children always seek connection and relations within non-human world, however, the idealism of anthropocentrism tries to intervene through education and as witnessed nowadays in the face of climate crisis rooted in people's dissociation from the non-human/nature world, it is succeeding. As an antidote to that, Jason Wallin proposes an anti-speciesist pedagogy which rely on creating new ways for human/non-human world relations.

In his essay *Dark Pedagogy* (2020), Jason Wallin, similarly to Karen Malone, claims that one of the philosophical pillars of the Anthropocene is that the human has estranged oneself from the 'mutability of the earth' (p. 102). At first, the distance is achieved by naming the human species as 'occular' or rather divine, and secondly, by elevating the bodily human organism above the material. In this way the dominance of human species over the non-human world is achieved and becomes for human utilisation. Consequently, the distance between animal and human becomes predominant and animality as something to overcome, if not 'in resemblance than in meaning [...] as moral, developmental or cultural indices' (Ibid.). The idea seems to suggest that the notion of animal or animality even if present in relation with human is something that only a 'developing' human can hold because to be 'fully-human' means to possess or relate to none of it.

The attempt to employ human/animal or human/non-human duality starts from the very young age in school. Education since industrial revolution has 'accelerated the anthropocentric conceit that the world is for' humans (Wallin, 2020, p. 103) and implemented the attitude that other-than-human species serve humans. The pedagogy of formal education from early nursery school seeks to direct students' desire to connect with the material life towards the transcendent, meaning to turn away from the animal and child's inner relation with the earth and select those desires that are of transcendental nature to master oneself and the world. Therefore, the potential of social ecologies is neglected, and instead homogeneous factory-like routines are implemented. These 'routines' mean the following of in advance created standardised curriculum, which do not leave space for potential material connections that could help children create mutable relations with the non-human world. The 'discovery' of rules, constants, axioms,

moral cutting and division enforces children from young age to identify with the 'face of man' that transforms the body with the signs of 'class, species, race, gender and history' and establishes what it means to be a rational and civilized subject (Wallin, 2020, p. 104). This proves that the notion of human is something that is constructed by a limited standardised narrative and can be claimed to be a social construct. Yet, by drawing on the anthropocentric reasoning formal school curriculum makes a child view others or non-human world in the image of oneself as the main creator of any meaning around the world. This is a successful mechanism that implements in young children not only human exceptionalism, but also the repression of the non-human/animality within.

In education setting animals are degraded to the status of utility, as their bodies are dissected in a classroom, increasingly used in biological experiments in universities or become classroom pets (Ibid.) This way animals are normalized to be used for literal consumption without ethical consideration and, as Karen Malone stated (2018), are 'often disregarded as nothing but aesthetics, the background context of children's lives' (p. 20), suggesting that animals are concealed in education.

Moreover, by enforcing the standardised and in advanced established curriculum upon pupils, a reference to the world is created as if there were no horrors that defy the higher transcendental principles of human truth, however, that is known to be unrealistic as the non-human, together in relation with human, world is dynamic, constantly changing and often holding spaces for oxymorons and unexpectedness. Instead of conforming to the image produced by school curricular, Wallin suggests the notion of constructing one's own image/world (2020, p. 105). The author draws examples from animals, how they produce the world around them by marking territory that does not exist in advance but has to be created. The author expands by explaining that animal's relationship to the earth means that the territory in not something given or permanent, but rather made and remade in relation to others. To apply this to education, would mean to give children freedom to find their own connection and relations with the non-human world, yet, for education to move along this thought would mean to break away from the transcendent of human.

When an animal marks the territory it *creates* world, therefore, education is invited to let children created their own distinct world(s). Creating of the world in the newly discovered territory give child the capacity to affect and be affected, producing a world 'that counter-actualizes dominant patterns of perception and sense making' (Wallin, 2020, p. 106). This means that space for ecosophical disorganization appear, allowing various entities to create meaning and communicate new conditions to question the coordinated, unified and organized human. This would challenge the notion of non-representation, singular 'common sense' established by anthropocentrism and expand of what 'counts' as life (p. 108). In other words, such educational angle would suggest material human/non-human assemblages as a way of functioning as a human and turn away from the anthropocentric transcendent.

The territory of the animal is also extended beyond the horizontal plane, entering the earth below or above the surface level to explore other passages and create different relations (Ibid.). In education the way to ensure the establishment of school curriculum mechanism is through surveillance, under which regulated and controlled narratives are implemented to form the children into 'human'. By allowing children to get caught in temporal and unplanned intensity or attraction, the education breaks from the planned curriculum which produce redundant image of behaviour and experience of living. It might be claimed that in this way children are forming as *becoming-animals*, and not *becoming-humans*, however, Wallin argues, such space allows students to understand the world as something that is not given, show a way of functioning with, rather than above, animals, renew connections with environment and defray the speciest practises, established by anthropocentrism (p. 109).

Despite the traditional factory-like school systems seeking to still cling on the curriculum serving the privileged anthropocentric image of the world, the ecological crisis proves that the Anthropocene is collapsing, hence, the curriculum based on this reasoning becomes void and unsuitable. Today's situation, where animals, non-human life, 'from the bioactive latches of plastic to the mountain pine beetle point', and humans function interchangeably, the man defined by anthropocentric reasoning is not in control (Wallin, 2020, 110). While the talks of ecological sustainability, where 'sustainability' still focuses on the survival of human species, are present and loud, they fail to recognise that the life on Earth without humans will continue. Education seems to also deny this fact by still clinging on the human-oriented curriculum. Therefore, Wallin suggests replacing current school curriculum with proposed posthuman ideas of education and turn to the mode of 'dark pedagogy' (Ibid.). Such pedagogy is materialism based on creating external undetermined relations and connections between human/non-human bodily entities, to foster the understanding of assemblage. The name 'dark' is given because it challenges the transcendent idea of human exceptionalism leading to 'divinity' and turns towards all species, including human, functioning in assemblages and gazing not only to the heaven, but also to the earth. Moreover, instead of concealing the 'dark' sides or *animality*, dark pedagogy opens space for them and deconstructs the in advance established 'good education' (Wallin, 2020, p. 111). This means refusing the absolute transcendent of human and allowing the various, dark included, sides of species interconnection in this Earth. It is important to note, that Wallin does not suggest a total break from *logos* or thought proposed by formal school curriculum but rather to reshape it to address the materialism of being and produce new conditions to renew/rediscover the primal inner want to be in inter-connection with the non-human world (Ibid.). Pedagogy should aim to invite new ideas, modes of functioning inside or outside classroom that include differences and want to connect with the potential experiments of being, that are not reflected in the image of an anthropocentric man but rather includes various forms of life.

Jason Wallin's reasoning based on anti-speciest ideas, criticises formal school curriculum, rooted in the ideals of Anthropocene, and, as a result, opens space for new pedagogical suggestions to be presented, where non-human life is taking main seat together with human when learning/teaching about the world and existing here in touch with not only transcendental side, but most importantly material side of the Earth. To specify such suggestions, Karen Malone's pedagogy in *childhoodnature* relations is analysed next.

# Karen Malone: Childhoodnature Education

To describe Child-Nature relations Karen Malone in her 2020 study uses the term *childhoodnature*. According to the author, the relations between children and 'nature' is always in connection, 'seeking complexity by dissolving boundaries, rather than reducing knowledge' (p. 103). Hence, the words 'childhood' and 'nature' are used in enmeshed state, portraying the inter-connection and blurred lines between the two, since human/non-human are entangled in the same ecosystem. Malone's posthuman reasoning describing this relation invites for new attention towards the divisive disciplinary borders implemented by anthropocentric school curriculums. Such attention would include indigenous, queer and ecofeminist ideologies and philosophies that argues for 'children to be reinserted into the life of the planet as co-relational beings with all things' (p. 106).

Lately, the importance of nature in children's lives has gained attention because the numbers of health issues, such as obesity, diabetes, cardiovascular disease and cancer, and mental health issues, cush as depression, suicide, ADHD are growing in urbanised Western societies where middle-class children usually lead sedentary lifestyles, engaging in the comfort technological advancement proposes. As Malone quotes in her study (2020), research suggests that human child gains great benefits for their physical and mental health from spending time in green environments and even short exposure to the view of trees or a forest 'enhances peace, self-control and self-discipline within inner city youth' (p. 107). Hence, it is obvious that nature plays a vital role in children's psychological, spiritual and physiological development. However, despite being valid arguments, they still suggest deprecated position of nature, as if it is there to serve and satisfy human needs, or in this case, human child needs, and they exclude children living in urban societies too, yet in low-income families. These children also have different relation with nature and their main concern is not about spending enough time outdoors but rather spending it in environments that are unsafe because of toxicity, contamination, pollution, garbage and without access to clean water and fresh air. Therefore, the claim of universal childhood-nature divide is false, and the diverse experiences of childhood-nature experiences are lost.

As an antidote to the anthropocentric description of *childhoodnature*, Karen Malone proposes (2020) posthuman education practises of being located 'within, not outside of the ecological system' of the planet (p. 110). Ecological communities are proposed as spaces where various human/non-human/anima/object/subject forms exist together, and humans are not dominating over them with their exceptionalism. This attitude leads to decentring of human that is rooted in the anthropocentric ideals and agreeing that both human and non-human contribute to the existence on/in this Earth.

To exemplify and show possible pedagogies of such reasoning, Malone proposes four posthuman pedagogical approaches: sensorial, encounters, relations and response-ability, which are key to

understanding how *childhoodnature* education can look like for children to create the possibilities to encounter experiences in nature to become 'nature' themselves.

Sensorial as pedagogy. When researching children's interactions with environment, Malone noticed that sensory functions provide rich possibilities for communication between a child and nonhuman world that is prior to acquiring human language and naming objects/subjects. She expands by explaining that child's sensorial interaction with the environment is often disregarded in the process of becoming human because language and naming of objects/subjects is considered the right way to acquire 'humanness' (2020, p. 112). This imposes an anthropocentric project of learning and limits children's ways of being with non-human world: plants, animals, the weather, water, and other materials through their bodies. However, sensorial experiences provide a possibility to 'make sense in the act of sensing' and body becomes the in-between entity for human/non-human world (Ibid.). By attending more closely to the non-human world, the child harness co-relationality with nonhumans and allows oneself to be affected by the experiences, rather than documenting them. This posthuman pedagogy seek to disrupt predetermined learning curriculum that is structural and limited to only certain sensorial experiences and propose a way of attuning to a young child's sensorial ecological encounters without using language as the tool to name those experiences but rather immerse oneself through bodily senses. To embark on ecological sensorial pedagogy, attentiveness to subtle and sensitive ways of engaging is a must, yet not too great so that children could, referring to Wallin, create their own worlds through these kinaesthetic experiences and not follow a predetermined curriculum. This work requires to neglect the anthropocentrism and unlearn the 'known ways' of learning.

**Encounters as pedagogy.** Malone argues (2020) that children's encounters with place are not mainly based on the landscape itself, but rather on the meanings and opportunities the material aspect of the place has suggested and created with children (p. 115). Encounters should not happen through language or other linguistic modes of representations, but rather through bodily sensors, described before, and focus of analysing these encounters should also be placed on how body feels with different encounters with *nonrepresentable*/non-human: stomach churning, drawing of attention and looking again. Children are naturally drawn towards material surroundings and are open to explore the non-human world, they show attentiveness and sensual joy in 'becoming one with tree' by hugging, touching or climbing it, however, to 'become one with tree' requires looking outside the anthropocentric representation of tree and discover it as a companion living close. These sensorial ecological encounters bring to new possibilities of recognising oneself part of ecological entanglement and 'affective' relations with the nonhuman (p. 117). What is important to note, as mentioned previously when describing Child-Nature relations, that *childhoodnature* encounters are not always restorative or 'beautiful', contrary, they are dirty, messy and sometimes even toxic or deadly if encountered in, for example, urban places where

levels of radiation or pollution are high, however, they are not less significant. Encounters in/with such environments invoke relations that are not 'polished' anthropocentric ideals of 'good' encounters but rather gives opportunity to create worlds where various realities can exist.

Relations as pedagogy. Creating relations that blur the boundaries between species/matters/nonhuman others and decentres the human subject 'builds a sense of belonging' (Malone, 2020, p. 121). By belonging one recognises already being worldly with others and deconstructing the closed and bounded notion of human. For human animals it is natural to know the world through moving and acting in it, just like non-human animals do, and they exist in in the ecological system with their environment. In these modes human/nature bodies/entities are always co-emerging and dynamically moving dependant from the interrelations with one another. Again, it is important to note that these relations are not always easy or straightforward. Describing her findings when researching children and animal relations, Malone (2020) identified that violence, together with love, was present in children's showing an ambiguous and contradictory relationship (p. 124). These findings were supported by the evidence how two children treated grubs – they observed them, commented on their movement, but at the same they collected them, crushed their bodies, swung them to scare others. The scholar claims (2020), that despite children exhibiting their power towards the grubs' bodies, the whole encounter with them suggested a range of feelings, hence it could not be viewed in singular terms. Contrary, this encounter could be understood as creating complex intra-relations and children being produced by the grubs, just like grubs being produced by children (Ibid.). Such relations do not offer moral easiness or 'escapes' but rather lets to face the world as it is - messy and holding together different possibilities. The unpredictability of such relations is concerning for the anthropocentric pedagogical apparatus because it moves the aspect knowing what will happen next and this suggest that children, with blurring lines between multiple species and matters are becoming 'animal' (p.126). But it should not be taken directly, but rather philosophically, as 'becoming animal' is a strategy to 'shift away from hierarchical relations that privilege the human' and orient oneself towards knowing through relational understanding of the non-human (p. 127).

Agreeing that the habituation on this Earth is shared also comes down to agreeing on shared *response-ability*. This term should not be mixed with '*responsibility*' described by anthropocentric reasoning as having duty and control over someone/something, but rather as an aspiration to learn to live together well in 'throwtogetherness', where all species are 'kin', have shared sense of belonging which brings different kind of *responsibility*, and that is based on care (p. 132). The new forms of co-habitation through child-nonhuman relations disrupts human exceptionalism and proposes space for new ecological ethics. However, with this comes the question who lives, suffers and dies to lay ground for the conditions of ecological ethics and how will children cultivate response-ability in their learning in the world facing climate crisis? Will they go on strikes and demand for change, like Greta Thunberg, or will social media

become the area to support childhood voice, find shared belonging and induce actions (p. 134). There are multiple scenarios possible, and it is unclear which way the response-ability might manifest in the process learning, however, when there is uncertainty in something, there is always certainty in the fact that change will occur.

After familiarising with the proposed approaches to inspire *childhoodnature* relations, one might still wonder how suggested pedagogy be realised. Such pedagogy includes walking, picturing, video capturing, drawing, narrating and deepening, being silent or loud while attuning in messy entanglements with the environments. The same practises were used by Karen Malone in her research published back in 2018 (mentioned previously) and it portrayed the complex and diverse *childhoodnature* relations in the time when the Earth is on the verge of ecological collapse, hence, they prove to be effecting in realising the goals of posthuman pedagogies.

These proposed approaches could be understood as ways to 'uncover a whole world of material relations' (Malone, 2020, p. 136), which means a new narrative for formal school curriculum, not focused on sustainable learning in terms of 'saving' the planet, but a pedagogy that contains aspiration for deep, slow and different connection with the world. The pedagogy that centres on The Anthropocene establishments of dualism, segregation and pre-established environments of living proposes are very limited possibilities to *childhoodnature* relations. Therefore, posthuman pedagogy invites to challenge the rigid anthropocentric curriculum and engage in an open, relational with other entities way of learning. These pedagogies put children/childhoods within the natural ecologies and lets them find belonging within the world that is both beautifully mesmerising and shockingly frightening.

The phenomenon that imposes the greatest shock, fear and anxiety into children's existence within this Earth is climate crisis. Being the background in which child-nature relationships are experienced nowadays it is important to talk about the ways to incorporate this question in school curriculum and how to teach it, and for that Blanche Verlie's research study (2022) is analysed next.

# Blanche Verlie: Learning to Live with Climate Crisis

Blanche Verlie is a multidisciplinary social scientist who focuses on climate crisis in her research, drawing on feminism and posthuman theory, especially the multispecies philosophy. She investigates people's experiences with climate crisis, such as understanding, feeling, living with and responding to climate crisis. Verlie also looks for ways to improve how the question of climate crisis is tackled by contemporary societies and present ecological modes of living. Being an advocate for climate crisis education, Blanche Verlie's reasoning is a suitable choice for this thesis. Her publication *Learning to Live with Climate Change: From Anxiety to Transformation* (2022) is her conducted research at Monash University in Australia about the experiences her students had when learning about the course about climate crisis that was carried by the researcher herself. The study has proved the complex experiences people go through when learning about this subject, yet, according to the scholar, they are crucial to influence change in human relation to the topic and deconstruct the dualistic perception between human/climate that has led to the crisis of today.

According to a researcher Blanche Verlie (2022), one of the reasons for people's disengagement with climate crisis is because their emotional connection with the phenomenon is not taken as a valid indicator to describe experiences of living with climate crisis. Instead, 'scientific modes of climate knowledge' is presented as an objective truth describing living with climate crisis (p. 2). Calculations of average weather conditions, usually in a period of 30 days, such as the temperature, humidity and the pressure of atmosphere' in a form of graphs, statistics and other 'disembodied abstractions' puts a human in a position of a dispassionate scientist or being a part of 'the faceless masses of 'humanity' represented as numbers within computer models' (p. 2-3). None of the roles are relatable to a human since they do not recount for living in and with climate as a real-life experience, not to mention that it also reduces the diverse state of being human. By being familiarised with climate through estranged objective data, presented by unknown someone, a person does not manage to understand climate as integral part of their lives, nor part of the conditions in which one lives, since the subject (human) is not taking part in describing climate. As a result, the dichotomy between a human being and climate appears, which is greatly visible in the era of Anthropocene.

Anthropocentrism, as described by Malone (2018) and Wallin (2020), is the belief that humans are separate, more unique and important than the non-human world, which includes the biosphere, atmosphere, hydrosphere, cryosphere (frozen water) and the lithosphere (rocks and soil). The qualities that separate human species as unique are possession of minds, including the consciousness, spirit, knowledge and intelligence, and of agency, which means the ability to influence change in the world (Verlie, 2022, p. 4). This prescribed exceptionalism of human mind does not only exalt the intelligences and possibilities of human body, leading to, as Wallin described 'human achieved distance from the earth

(2020, p. 102); but it also works to justify human instrumental control over the non-human world. This understanding of human 'supremacy' over non-human world is named to be one the main roots for the ecological crises faced nowadays, yet it still remains the philosophical foundation for almost all climate crisis engagement efforts (education, communication, awareness building, behaviour change, related policy) and ways to describe climate. What is more, it gives rise to *climate complicit* ideologies that 'benefit from climate-changing systems: capitalism, colonialism, industrialisation' (Verlie, 2022, p. 7). This means, as Karen Malone (2018) argued as well, that the responsibility of climate crisis is not equal and it should be understood as a universal burden. People experience and face climate crisis differently around the world, depending on gender, race, income, cultural background and place, and the most vulnerable groups are not those that benefit from it, but rather suffer the gravest consequences; hence, awareness and conscious responsibility acceptance is crucial.

Despite benefiting from climate crisis, it does not prevent from feeling distressed and frightened by it.

Contrary, as climate crisis can leave feeling 'deeply unsettled because it disrupts the sense of security' and control the global imperialism have afforded to the West (p. 7). Therefore, to Verlie, the means of describing climate and climate crisis needs to change and include a more varied and lived, emotional, interpersonal and relation experiences as constitutive and valid ways to comprehend climate crisis.

To impose such a change, it is fundamental to rethink the notion of 'the human' and what it means to be differently entangled with/in climate. According to Verlie, a more collective and less individualistic approach has to be taken, which does not help the privileged people to accept climate crisis or feel at ease with the occurring catastrophe, while the least contributing groups experience the worst impacts, but rather to bear the burden of complicity towards climate crisis and accountability, from which radical change can arise (p. 8, 10). This excludes drawing boundaries around the individual human and proposes the idea of self being immersed in-between, across and constantly in relations with others, both human and non-human. Such arguments correlates to Wallin's and Malone's suggestions, that to create affective Child-Nature relations, human-being must reject one's understanding as a divine creature above the nature and perceive oneself as part of the whole ecological ecosystem on this Earth.

Verlie expands her point by explaining that climate affects bodies and is not only the 'conditions for life, but a product of it', emerging from all earthly bodies not only living-with each other, but also dying because living-with includes 'living-off, living-through and living-after others', knowing that our own edibility and mortality benefit others (p. 6). Thus, Verlie proposes that *climate* should be understood as a verb, rather than a noun, meaning 'living-with' oneself, others and the world (p. 5). According to the scholar, 'climate' is something that all humans do in non-coordinated and unequal ways, and it focusses

on the intimate ways entangled with the non-human-world, which create the circumstances and environment in which all species live.

The scholar proposes four elements describing climate as 'living-with'. First, the interconnectedness of species, which means 'that to exist is to be composed, and continually re-composed, through relationships with other' and climate is 'a set of relations' for those elements of exist. Second, the understanding that relationships are always more-than-human because no species can escape the ecological world and, thus, climate is changed, created, stabilised involving all of them, not discarding the massive impact of human systems in this geological moment. Third, all earthly bodies *become* with climate as they are enmeshed in, meaning that they are also climate. Fourth, climatic phenomena are energies that affect multiple parts of the Earth, feelings included, and they should be considered valuable, as the other supposedly 'objective knowledge' (statistics, graphs, pre-established knowledge about nature and climate). Verlie's suggested approaches to climate crisis show that every experience, just like any species on this Earth, are equally important in participation of what it means to live in/with climate crisis.

While using such approach to teaching/learning about climate crisis, it is crucial to understand that climate change is 'metabolically, emotionally and politically enmeshed within' everyday lives and experiences of human/non-human/inanimate/living/dead/ancient/and yet to come and requires respect and responsibility for this relationality (p. 5). This view moves humans away from the instrumental gaze upon the Earth as an object for human exploitation and inspire to respond to climate change in ways that contribute to species climate justice.

Verlie suggests (2022) that accepting relations with climate crisis causes distress and feeling of violence that has been inflicted on the atmosphere and as a result to human bodies too (p. 7). Hence, it not surprising that the rapid climate crisis causes many people to experience climate anxiety. However, the mastery of courage is necessary to face vulnerability and complicity in climate crisis because from that point transformation to relate, empathise and build relations with others to prevent the injustice climate crisis brings. Therefore, it is crucial to work with emotions for climate justice tackling the emotional impact(s) of ecological crisis.

Key practises which Verlie suggests working with emotional impacts climate crisis causes is by encountering, witnessing and storying climate crisis. These practises appeal to the emotions and experiences humans encounter while living-with climate change and gives voice to them as valid, true and objective-enough to describe what is means to live in this climate. As a result, humans relate to the phenomenon of 'climate' and climate change, hence becoming themselves 'climate-changed' (p. 8). Moreover, it engages to face the realities of climate change, strive 'to make things otherwise' different and let 'a *world* die' for another to allow 'room to breathe' (p. 12).

The analysed posthuman scholars suggest new educational approaches, such as Wallin's *dark pedagogy*, Malone's *childhoodnature* education, including sensorial, encounters, relations and responseability, or Verlie's suggestion of working with emotional impacts of climate crisis to nurture the understanding of *living-with climate crisis*. However, are only new approaches possible? Maybe in already-existing pedagogies, we can see the development child-nature relationship, that can or already is orienting this development as a response to climate crisis? Waldorf pedagogy is analysed next.

# Waldorf Pedagogy and Child-Nature Relations

Waldorf Pedagogy, often also called Waldorf-Steiner regarding the founder, is a holistic educational approach based on Anthroposophical ideas to understand the spiritual world of the human. The pedagogy was developed by Rudolf Steiner, also an anthroposophical movement founder, in the first half of the 20<sup>th</sup> century (Dahlin, 2017).

Rooted in anthroposophical ideas, Waldorf pedagogy places great emphasis on the spiritual world when regarding children's developmental phases, yet it should not be mistaken as pedagogy focusing only on the spiritual education. Contrary, Steiner advocated for education that involved body, mind and feeling nowadays known as 'head-heart-hands' approach of learning (Daskolia & Koukouzeli, 2023, p. 2). All three domains (body - kinaesthetic, mind - cognitive, feeling - affective) are understood as equally important entities in the process of education and if one fails, education cannot be successful. Therefore, according to Steiner, each domain has to be included in the education of the child, considering the developmental stages according to 7 years cycles (Dahlin, 2017, p. 64). For education 3 first stages of human life are important. During the 1st stage (approx. 0-7 years), the infant years, a child learns through imitation. Here relationship with adults and environment are very important and the world is known through physical senses/body. During the 2<sup>nd</sup> stage (approx. 7-14 years old), the feelings become dominant in the learning process and the element of 'aesthetic' learning is introduced. Through senses children start to create inner images and mental representations based on experiences, which they remember (p. 65). In the 3<sup>rd</sup> stage (approx. 14-21 years old), puberty stage, 'cognition and logical thinking awakens to more conscious levels' and the learning starts to happen mainly through/in head (Ibid.). At this time the teenager starts to question things in a more analytical and inquiring way, wanting to know the reasons, forms personal judgement and rejects taking things for granted as one did before. According to Steiner, the reason why logical thinking arises only during puberty is because 'astral forces' were liberated to occupy the mind only after the formation of reproductive organs are finished, which happens in the first two stages (Ibid.). The philosopher also explains that it is important not to crowd children too early to form or express their personal judgement, because this will lead to formed habit of judgement based on their physical body and senses only (Ibid.). This greatly opposes the nowadays visible early intellectualization of children in schools, when school curriculums are hastened and understanding of abstract phenomenon or knowledge is expected even in the primary school. Yet, the reasoning of Steiner correlates with the one proposed by Wallin, to let children get familiar with the world through senses, which evolve feelings and consequently create relations.

However, Steiner's naming of developmental stages should not be understood as promoting separation between the domains of heart-mind-hands approach. Contrary, all three domains are viewed

as interconnected as they 'continuously interact and flow into each other' (Ibid.). They are never distinct, but rather complementary and organic counterparts of each other.

Despite being the thinker of Anthroposophy, Steiner does not claim it to be the basis out of which educational approaches can be derived (2017, p. 84). For the philosopher, anthroposophical understanding of the human being and human development are the main elements he takes from the Anthroposophy, but the experience of education should not be reduced to Anthroposophy only. Various adjustments and compromises must be made to not create future difficulties for students (Ibid.).

Waldorf school curriculum is not composed only out of content that is taught to students or learned, but also out of the ways teachers teach, teachers' personalities and, ideally, even architecture and aesthetics of school. The aspects of curriculum are in corelation with potential needs children have in the previously mentioned developmental stages (2017, p. 88). Therefore, the knowledge of the child developmental stages is of utmost importance for a teacher.

The general principles of Waldorf education include various principles. Such as, understanding that all education is self-education, meaning that education can happen on various levels and in all cases a human is not learning as an individual subject, but as an object among others too (p. 89). Others can lead and bring to the possibility of experiencing the world and creating knowledge or relations with the world, however, how the student is affected by these experiences is self-education of the individual. As mentioned previously, the Waldorf education is based on the principles of child developmental stages, hence, when teaching the learning approaches has to comply with what is appropriate for the child in that stage. Additionally, factual knowledge is secondary, and development of the 'soul' is primary. This means that the thinking/perceiving/feeling/willing are understood as primary skills to nourish in children and not knowing dry information. This is also complemented by the approach that teaching in early school must be addressed primarily to feelings because through feeling the ideas have a higher possibility to be activated and understood (2017, p. 90). Also, it applies when teaching moral education. Steiner claims that commandments and precepts are useless because they do not awaken feelings of empathy, antipathy and even opposition (p. 92). Students should be given space to develop personal moral sentiments through tales, fables, fictional or real-life stories. Such appeal to feelings when learning about the world correlates with Wallin's suggestions that children should learn primarily through their own experiences and relations, not a predetermined curriculum.

Arts and handicrafts are perceived as vital parts of development correlating back to the 'hands' approach. Lots of crafts are taught and practised by boys and girls without exceptions. Sports, music and Eurhythmy (a dance form created by Steiner to help students find outer and inner balance through rhythmic exercises) lead students until the last years of school (Ibid.). For Steiner, physical health was

crucial to ensure successful education, hence, the connection between medicine, diet, food, physical activity and education is also present and important in Waldorf pedagogy.

Another idea that Steiner believed is important in education is that teaching should be directed to the whole class because the class should be taken 'as a paradigm of society' and only in very complex cases should individual tutoring be given (p. 91). The reasoning behind this is to balance the egocentric tendencies of children and enhance them to feel as part of and not the one in the class commune.

Moving to specific principles of Waldorf education curriculum is that by cultivating children's sense organs in the first stages of development children should be given things and spend time in environments that activate their imagination. According to Steiner, a child will always reject a stimulating and 'beautiful doll' to half-formed objects because by choosing the latter they will 'fill it with their own inner picture' (p. 94). Therefore, in Waldorf education there is absence of artificial plastic, brightly coloured objects, teaching equipment and props that overstimulate children and even architectural decisions are based on this reasoning.

Another principle is the importance of foreign languages that are learnt from early school years and the reasons for that is not to only know more languages than the mother-tongue, but also to 'prepare soul for openness to the other languages', and consequently cultures, at a very young age (p.99). Steiner believed that knowing and identifying only with mother-tongue often fosters ethnic and cultural hostility. As a result, knowing only mother-tongue limits person's ability to apprehend the world and create relations. Learning a foreign language helps imagination to expand and open children's minds to differences of the world.

Imagination is also brought to the nature studies. According to Waldorf pedagogy, in lower classes studies of nature should be holistic and imaginative. This means that a child should establish a feeling that not only 'I' can talk, but plants, animals as well, and not only to each other, but to humans too (p. 100). Steiner believed that everything on this Earth is intertwined, and Bo Dahlin's (2017) quote explains Steiner's attitude:

Nothing should be considered as an isolated thing, but as connected to the world around it. The plant is related to the earth and the soil where it grows, as well as to the rain, the sunshine, the insects, and other animals; they all communicate with one another. An 'ecological' perspective should dominate, but not in a way that lines up a lot of hard facts, but in a way that inspires the imagination to create holistic pictures of how different beings interact and interweave throughout nature (Ibid.).

This approach calls back to Wallin's idea (2020) that children in formal school nowadays are too soon turned away from relationship with *animality and animals* to focus on the transcendent of the human by learning about the world from the human exceptionalism paradigm (p. 102-103). Such paradigm separates child from the non-human world and imposes human as a being above the other beings. Yet,

similarly to Steiner, Wallin also claimed, that the relationships fostered from young age with natural world that are not based on human perspective, help children to create authentic relations with the environment around them.

In the lower classes children still instinctively feel part of the collective and this approach by reflecting that feeling helps to strengthen it. This resonates with Malone's thoughts (2020) that connections between children and 'nature' are intrinsic, they dissolve boundaries and could not be reduced to general knowledge (p.103).

The analysis of separate plants and animals come in later years because Steiner believed it is important to start from the *whole* and then gradually go into more detail since this reflects the ecosystem in which all species, including human, live on this Earth. In arithmetics children are also thought that an object first starts from the whole and then can be divided into parts, therefore, students learn division before addition. In such teaching students can be given any digit, say 15, and instead of asking '10+5=?, a teacher can ask '15=?' (Ibid.). This does not only illustrate the idea that entities are wholes first before they are divided into parts, but also opens space for students to contribute with various answers, again, leading to personal relation with the subject. This approach of teaching about nature as whole, correlates with posthuman argumentation that all species on this planet are related and each affect the other in various rhizomatic connections that influence one another.

During the challenging years of children development, which are identified to be 9-12 (preteenage years) the connection between nature and human-being should be even more emphasised, according to Steiner (Ibid.). That is because during this time children's self- consciousness start to wakeup and they feel isolated from the world around, both human and non-human. Therefore, during these years in natural science lessons different aspects of human/non-human world relations are taught, starting from the animals and plants and moving to minerals because they are seen as furthest from the human body (p. 101). These years of child development, despite being challenging, are also considered the 'heart of childhood' and best years to develop living concepts, meaning such that would shape and grow in/with the individual.

In upper classes when learning about natural phenomena, Steiner suggested teaching that remind of phenomenological approach based on 'patient and exact observations' of the phenomena 'out of which thoughts, and principles are carefully derived' (Ibid.). Using such approach should help form understanding that laws and principles of phenomena are immanent in nature and they only reappear in conceptual form in human mind and consciousness. This means that the fact that a human-being understands phenomena does not add to the external sense of nature, rather just human thinking is expanded by knowing this. If teaching and learning about nature would follow such approach the dualistic split between subject/object, consciousness/nature can be bridged (Ibid.). It could also be claimed that such approach suggested by Steiner correlates with posthuman suggestion to deconstruct dualistic perspective when educating and creating connections between human/non-human(natural) world.

In upper classes students should also learn about the inventions of the world and how they work. Steiner expressed worry that despite technological advancement presenting more comfortable opportunities to live, people do not know how they work and, thus, alienate themselves away from the human spirit that has created it and human culture (2017, p. 102). Puberty is suitable time to get familiar with technological advancement as it helps to create relations with the outside world. Not developing interest in the world around at this developmental stage can lead to turned interest towards themselves that is most often unhealthy: compare themselves to others, be concerned about their social status, and try to satisfy their physical pleasures with sex, drugs and alcohol (Ibid.). Unfortunately, nowadays that is the image of the young people in the Western societies, who find more relations through engagements in such activities, rather than the outside world.

Together with natural sciences lessons students in the upper classes also learn about art and history in a more systematic way, learning to understand the significant role of different art forms in the evolution of cultural human development. This way Steiner seeks to prepare students for the experience of the world 'as a cosmic work of art', and of nature as the experienced artist (Ibid.). Consequently, such learning should lead to the spiritual experience of life and responsibility to experience it.

At first glance, Steiner's aspiration to lead education to 'spiritual experience of life' could be criticised by Wallin as focusing on transcendent of human life and consequently leading to human exceptionalism, yet Steiner's approaches to reach the state of 'spiritual experience of life' are not the same as Wallin's criticised anthropocentric perspective to reach transcendental state of the human, because in Waldorf education the road towards *the spiritual* does not exclude or consume the non-human world, but rather include and acknowledge it as integral part of reaching that state. Based on this reasoning, it could be suggested that without the non-human world Steiner's described 'spiritual experience of life' is impossible.

# EMPIRICAL RESEARCH

# Methodology

The arguments and reasoning by the scholars of posthumanism were used to establish the foundational theory for this work. Consequently, post-qualitative inquiry, combining ideas of post-structuralism, posthumanism and postmodernism, is used for the empirical research part of this work. J. Garbauskaitė-Jakimovska is one of a few national scholars working with the post-qualitative inquiry and her research into the methodology is the most extensive in Lithuania. As she wrote in her 2019 article, post-qualitative inquiry was firstly suggested by E. St. Pierre as an opposition to traditional research methods that mainly focus on human subjects. The philosophical foundation of post-qualitative research includes elements of various *post*-theories, but firstly the theory of postmodernism is that the world is not predetermined and that there is more than one way to familiarise with it. This perfectly resonates with Wallin's criticism to anthropocentric educational paradigm, which is present in qualitative research tradition too, to propose one-dimensional research subject and only certain knowledge as truth. Hence, in post-qualitative research it brings notion of doubt, uncertainty and criticism and that there is more than one answer possible (2019, p. 49).

According to Garbauskaitė-Jakimovska, post-qualitative research is mainly based on concepts described by the French philosophers Gilles Deleuze and Félix Guatarri (2019, p. 50). As the scholar wrote in her doctoral thesis (2023), the main goal of post-structuralists is to 'set free from the truth' present by the human and opening opportunities for the acceptance of multiple truths (p. 24-25). To do that post-structuralist seek to deconstruct 'artificially' made up division between theory and data/practise in qualitative research. Post-structuralists are advocates for disorder, unpredictable movement of ideas in research (2019, p. 51), meaning that characteristic seen as disadvantageous before – non-linearity – is perceived as key. In post-qualitative research the researcher is not seeking to name concrete 'steps' of the study or concrete structure but rather is open to the process of the research by choosing suitable methods for the research situation in front (2023, p. 93). This proves that attention is paid to the circumstances present and not pre-determined hypothesis what the circumstances should bring. In such way the world is understood as constantly changing and moving, dynamic and does not seek to give finality or completeness to the research.

As the scholar explains, in this way human subject becomes decentralised figure, leading to the understanding that the research is not monolithic, but rather rhizomatic – without centre, beginning or end (2019, p. 51). Post-qualitative research is rhizomatic also because it can be reconstructed in the process of doing/happening, even returned to the beginning, meaning that the research process and data 'dictates' the direction of the study. Moreover, researcher's self-reflection and self-doubt/uncertainty are

present, which, again, creates rhizomatic relations between certainty/uncertainty of the inquiry itself. This should not be understood that the researcher is out of control or oblivious of the research process, but rather it is about the researcher being aware of his/her limitations, restrictions and being open to possibilities.

Additionally, post-structuralists believe that the way language is used in research plays vital role in forming the 'truth' or objectivity in research, thus, they suggested to create terms or include them from various fields in the post-qualitative research process (2023, p. 26). As Garbauskaitė-Jakimovska argues (2023) leaning only on data provided by through language paradigm enables it as the tool to support the status-quo of certain truth that is non-representative (p. 27) of various realities experienced on this Earth. Consequently, post-qualitative research reasoning also includes ideas of posthumanism theory, mainly the inclusivity of non-human elements as valid research participants, bringing equally important data as human participants (2019, p. 50). This research approach criticises methods how data is gathered in qualitative research stating that by collecting data only through observations, interviews or focus-groups, the centre of the research remains on the human-being to describe the perception of the world, leaving it in the dominant position. On the other hand, posthumanists suggest that there should not be dualistic split/division between human/non-human (book, plants, technology, etc.) elements in the centre of the research and data collected by various methods should be perceived as equally important and valid (2019, p. 52; 2023, p. 97). This inquiry provokes to combine different methods of data gathering, without being afraid to experiment and perceive them as events in themselves. The inclusivity of more-than-human elements expands the research to more than one, but rather various perspectives, leading to a multidimensional illustration and analysis of the topic and, also, identifies potential in unpredictable areas.

Using post-qualitative inquiry, it is important to integrate philosophical theory with gathered data analysis, meaning find connections, relations and dialogue when doing the research or analysing the data (p. 47). Dialogue between theory and data helps to review or examine a wider and more inclusive view of the phenomenon, more extensive aspects of it (p. 48). Therefore, instead of looking at the data through the researcher's 'objective' perspective only, integration of theory in the analysis process of data presents an opportunity to, again, decentralise the human researcher and include other elements as vocal representatives of the phenomenon.

Another characteristic of post-qualitative research, according to Garbauskaitė-Jakimovska, is analysis of data. Post-qualitative research criticises the traditional methods of data analysis, such as categorisation and structuring data into segmented, limited and contextless topics of narratives. Such approaches do not portray complex social life and leaves data without multidimensional contexts. As the scholar claims, instead of category, 'concept' as a method should be used by identify a central concept, or assemblage in the data, and 'put' other notions around it (p. 52). In post-qualitative research interviews
can be used as one of the methods to gather data, but not the only one (2023, p. 101). Despite interviews being transcribed as well, they are not chopped or limited to short phrasing when analysed or quoted but rather in extensive narratives and descriptions, not leaving the context outside. Additionally, pauses, interruptions, the place or sighs can become part of the data too.

What is more, in qualitative research methodology the research process is most often described through distance, mechanically for other researchers to easily replicate the research, however, post-qualitative research suggests that this shuts doors to creativity (2019, p. 52). As a result, 'concept' method research is present here too to invite every research to be done uniquely and creatively in their own way. According to Garbauskaitė-Jakimovska, this identifies research's quality because of its uniqueness and impossibility to be repeated because self-reflection, self-doubt are also part of such research (p.55).

As Garbauskaitė-Jakimovska summarises, post-qualitative inquiry does not seek to give limited one-dimensional answers, but rather invite discussion and raise questions, show different perspectives, positions and world's complexity by applying new research methodologies and induce political activism with academical research (p. 55). However, because of the refusal to present right answers or even claim that their theory is superior to other researchers or thinkers' post-structuralist research methodology is seen as lacking objectivity, thus is not often used in studies (2023, p. 25). The non-linearity of research process is also often criticised because it leaves possibilities for everything and anything understood as 'disordered/messy' to be perceived as suitable 'data' (p. 96). However, according to Garbauskaitė-Jakimovska, the awareness of the researcher is key here to look for hardly tangible and undetermined representation of the phenomena (p. 96-97).

The aspects basing post-qualitative research greatly resonates with posthuman ideas about the perception of the world, or rather how it should be perceived rejecting the anthropocentric ideals of one truth. It helps to travel 'in posthuman concepts' when researching child-nature relations in Waldorf schools without predetermined expectations of the data and what it could bring. Post-qualitative inquiry lets to notice unique, similar and different elements in both schools when nurturing child-nature connections and opens possibilities about its effect or premises for tackling the question climate crisis in education. Therefore, it is a suitable methodology for this thesis

**Organisation of the research.** The process of this research started in December 2023 and lasted until May 2025. The construction of the research instrument took a few months because its goal was to reflect posthumanism, hence, extensive dive into literature was needed. At first, research object was just one Waldorf school. The research started during first informal visit to the school, which happened in February 2024. During that visit I was walked around and introduced to the architecture and place of the school. Photos were taken without any predetermined notions or means of analysis, at

first, just for the reference of the school. After the walk, I was invited for some warm tea after 2 hours walk on a cold winter morning and the discussion naturally arose about my research project, notes from that talk are used in the research too. After that meeting I understood that I first-hand experienced postqualitative research process and decided to continue this direction as much as the circumstances will allow it. While working in one of the Waldorf schools I became more observant of its educational approaches towards child-nature relations and decided to include this school in my research too. During the teachers' collegium, I asked for the permission to carry my research there and the unexpected talks about the topic began with colleagues began. During a break we would start talking about lessons in general and once I would hear something related to natural sciences lessons, I would curiously ask about it, invite myself to observe the lessons or ask teachers to participate in my interviews. There were numerous potential candidates, but the chosen ones had extensive practises in their field. Four interviews in one school were conducted in April and May 2024. After a break, in January 2025 the research continued with the in-depth analysis of theoretical posthuman education approaches to nurturing child-nature relationships, manual interview transcriptions and communication about the 3day visit to observe the education process in the school visited in February 2024. The communication was prolonged, yet agreement was reached to visit the school during the first week of April 2025. Similarly to going there the first time, there were no expectations or predetermined assumptions about the observation, I let the process to take me wherever it does. And so during the first day at school, one interview was unexpectedly carried with a biology teacher, third graders' Lithuanian lesson observed, in which they read Maja Lunde's story Lilė ir Saulės sergėtoja and a physics lesson where 8th graders measured the voltage in fruit. On day 2, I observed 11<sup>th</sup> grade biology lesson where the students learned about genes and tried to extract banana genes. The same day another interview was carried with physics teacher. Day three was also included observations of 6<sup>th</sup> graders' biology lesson and 9-10<sup>th</sup> graders' chemistry lesson where the students observed which materials are conductors of electricity (water, water + sugar, +salt, +vinegar and so on). During the visits I also walked around the school and observed pupils' activities during breaks, talked to some of them and some other teacher on the topics of education and climate crisis. After the visits I carried two more arranged interviews with the school's teachers outside the school. Afterwards the transcription of interviews lasted until May 2025 and during the month of May research data analysis took place. To code interviews into concepts and establish concept tables MAXQDA24 was used.

**Participants.** The participants of the study were chosen two Waldorf school in Vilnius, Lithuania. The schools are given names – the one established in the city School V, the one established outside the city – School G. The interview participants were teachers who work in these schools with natural sciences or heavily integrate them in their lessons. That was the only one criterion for the selection of participants as I believed other notions were not significant and if more of them were included, the data would be too regulated and limiting to depict the diverse possibilities of developing child-nature relations in Waldorf schools. Moreover, it would contradict the post-qualitative research inquiry that is used in this thesis. Hence, participants range from 3 to 20 years of experience in Waldorf teaching, including both male and female. The age range is not known, nor is the ethnicity or other socially expected categories. Therefore, the categories of the participants will not be presented, but rather descriptions of each participant individually from personal notes:

*RP1* - 4th grade teacher. She taught a course called "human and animals" during a <u>period</u> (they call it a course of one subject oriented lessons that happen every day for 1 hour and a half daily for two-three weeks) in February 2024, one of which I observed.

RP2 - a natural science (chemistry) and geography teacher who works with gymnasium classes students (9-12 grades). After the interview we arranged that next academic year 2024/2025 I will attend to observe at least one of his geography lessons with 12 graders, and so I did.

*RP3* - a class teacher, teaching 8th graders. Primary subject: music, however, this year (2023/2024) *RP3* teaches English, geography and history also to the 8th graders. One has also taught other natural science subjects at least once (physics, astronomy, biology).

RP4 - one of the longest working staff members at school (Vilnius Waldorf School). She started as one of the parents who helped to establish the school because her daughters attended it, then joined as a maths and natural sciences (physics and chemistry) teacher. Also, a co-creator of the Association of Lithuanian Waldorf Schools.

*RP 5 - a 5th grade class teacher, who is a biology teacher based on his education and field of specialty. Teaches biology to other classes too.* 

R6 - third class teacher. One's specialty is Lithuanian philology and primary education, however, the teacher has a great interest in ecology, incorporates ecological topics in her work not only during the lessons, but also in the classe's social life.

Respondent 7 - physics, mathematics and economics teacher, who has been teaching at School G for ten years now. We met at the hall and I was introduced to him because his main teaching objective is physics. I asked if I could join to observe the lesson and I was invited to come after two lessons. After the lesson the teacher agreed to participate in my interview and we met the day after for the interview.

**Ethical issues.** Both schools were asked and agreed in teacher collegium meetings to participate in the research. Both schools' staff and teachers were informed about the research topic, hypothesis, the course of the research and that research data will be used for this study only. Even though schools' names are not given, but rather pseudonyms, they can be identified based on the descriptions and photos. This aspect was introduced to both schools. Possible damage is minimised as much as possible by absence of

comparising two schools. Before the interviews research participants were granted anonymity and confidentiality and ensured that after transcription process audio file of the interview will be deleted.

Instruments. Reasearch instruments have been or naturally themselves reshaped with following interventions. At first, there was a questionnaire of 15 main and 3 additional questions formed (Appendix 1), including one listening to melting glaciers sounds and describing the feelings it rises, and two picture discussions depicting anthropocentric and ecocentric understanding of species relations (Appendix 1). Before starting the research there was a presumption that not all questions will be asked during the interview, but the interviewing process proved that less than half of them are needed because discussions of other questions or teacher narrations appeared. For this reason, the interviews are half-structured. The first three interviews in School V relied more on the questions, yet with time following interview in School V and all in School G reminded more of teachers' stories about Waldorf pedagogy, curriculum, teaching practises to engage children in relations with nature and schools' together with their personal attitudes towards climate crisis. Some of the interviews are more structured, some remind more of unstructured ones in its disordered nature or touching just on three core questions of the interview, thus, I believe, suggesting a spectrum of half-structured interviews is the best. Some of the interviews happened unexpectedly and unplanned, such as conducting interview just minutes after meeting the teacher. This led to the circumstances of the process taking control of the research and not me, perfectly illustrating the process of post-qualitative inquiry taking place. Other interviews were planned in advance after observing teacher's lessons or having a chat in the teacher's room about their next lesson or climate crisis education in general. Duration of the interview varied from 1 to 2 hours, majority of them conducted while sitting, only one while walking. The places of the interview were a cafe, city centre, but mainly school environments: classrooms, halls, outside on a bench. There were 8 interviews conducted, but 7 used in this research.

Together with the interviews over 100 photography of both schools' architecture and design were taken. I took the photos when I was shown around both schools by people who were part of schools' architectural construction and establishment from the start. On our walks they told me what the first classes were like, how many students attended the first year, how the development process of the places looked like and what are the plans for the future. I did not record the walks with these schools' representatives, however, some of the notes were taken down and are used in the discussion and analysis parts. Some photos of the students' works and learning practises during the lessons or after them were also taken. These photos are also included in the empirical part of the research.

Moreover, I got a chance to observe mainly lessons of natural sciences arying from graders 4 to 11 in both schools and written down some reflections together with observation notes during the lessons and while staying in the schools. I understand this part is the most subjective from the collected data, yet

equally valuable when presenting the discussion part because it is a relation with present perspective after the research and the perspective while being in the research process back then, momentarily perception.

The notion of bias. I acknowledge that this work is sensitive to being called 'bias' as I am a Waldorf teacher myself. Yet, while carrying this research I tried to dissociate myself from some of these interviewees as my colleagues and approach them as research participants. In most cases, I was successful, yet in one case when one respondent got emotional after hearing the sound of melting glaciers, I could not help but try to ensure her that I give her as much space and support as she needs to be with these emotions in the present moment, even if it is during the interview. Though, the question is open whether this is intervening in the research process and disrupting the 'objectivity' of the data or rather reacting as a conscious human being would in similar circumstances.

Analysis of data. Analysis of data started form transcribing the interviews, coding them into concepts established by the posthuman reasoning, the translating the chosen quotations. Because of empirical findings vastness and depth, the data suggest material for future research. However, due to limited scope of this study, initially coded 12 concepts are shortened to 3: *Anthropocene, Child-Nature relations* and *Climate Crisis* and other concepts and are viewed as subconcepts interconnected with the main ones and not given additional attention in the analysis. The analysis also included content analysis of photography that correlated with the concepts. Both schools are analysed as individual unique cases and no comparison between them are present. The text of the analysis is constructed through language and photo mediums, in dialogue with ideas of posthuman philosophy established in Literature Review.

**Challanges.** The duration of the research process got prolonged due to various reasons. The idea for the research objects came up a few months after I started my position as an English teacher in one of the Waldorf schools and noticed the way architecture and infrastructure of the school function to support more sustainable education solutions not only in terms of ecology, but also children development. Noticing children sitting next to the wooden desks and benches in the elementary classes and running outside during every break in their muddy overalls no matter the weather, inspired me to take a closer look to their relationship with nature, how it is developed in Waldorf curriculum and whether this affects understanding about climate crisis. Because my research focus is child-nature relationship, I thought the School G, established outside of the city next to a forest, would the potentially suitable research object too and I was right. I understand that this part does not fulfil the requirement of post-qualitative research to not have pre-determined hypothesis when going into the research process, yet, the fact that research data suggested the focus of developing child-nature relations in education as possible response to climate crisis, instead of climate crisis education practises fulfils the other criteria of the methodology.

Another challenge that was faced carrying this research was agreeing on the concrete time to come and observe the lessons and the learning/teaching process, which is expected keeping in mind that the schools have busy everyday agendas and the flow of information is often challenging to manage. Therefore, the gathering of data was sporadic and with gaps. Looking now at the data, I would see it as positive aspect because during the moments of withdrawing from data or research process, I could improve my knowledge in theoretical field, reframe or noticed reframed research instruments and notice personal improvements or shifts after each intervention or contact with the study.

#### **Research findings**

## School V.

### The Problematic of the Anthropocene

In this study the notion of the Anthropocene is important because the posthuman reasoning is based on its criticism. In the research of this thesis the problematic of the Anthropocene is discussed through school architecture as urbanized place and two interview questions that were asked the research participants.

The understanding and capturing of School V architecture moments happened while taking a walk around and inside the school with a person currently working mainly in administration who has been in School V since its establishment 30 years ago and saw all the phases of its development. While walking, this person commented on the architectural changes that happened through 30 years, showed me intricacies of the construction and outside territory, explained how school's designed correlates with Anthroposophical ideas of how a Waldorf school should look like.

School V is established in the city, in Savanorių residential area in Vilnius. This area is surrounded by multi-storey apartment buildings and one of busiest street in Vilnius go through that area too; thus, it is evident that non-human others are urbanized in such environment and natural others are shaped by the human (*see Figure 1*). As it is usual in the schools established in the cities, there is not much of wild nature around and the one that is found is mostly artificially generated. A good example of this is an artificially created hill in the school yard (*see Figure 2*). It was made during the construction of the school when they were expanding their building – on construction waste soil was mounded so that children would have a place to run off and use it as different surface option while spending their time outside. On the right in the photo of *Figure 2*, it is also visible that there are other constructions that children can engage in when spending time outside. The wooden house was constructed by one of the student's parents and the clay house was made by the third graders together with their class teacher as a project for the lessons period called *House building*.









In *Figure 1* and *Figure 2* it is also evident that the school territory is fenced, which again could be perceived as a limiting factor for encounters with non-human others, however, because 'stranger danger' (Malone, 2018, p. 77) is one of the concerns in high-income countries, fence at school is seen as prevention to protect children from possible human inflicted dangers.

The school is established in the building of the previous nursery school. There are two floors, and the basement is used for learning process too (*see Figure 3 and Figure 4*). When the school started to grow to gymnasium classes, there was lack of space for additional classrooms, hence, the school community built an additional part to the existing building, and it can be seen in Figure 3 as the different colour attached building further away.



(Figure 3)



# (Figure 4)

The school architecture and outside environment prove one of the challenges schools in the anthropocentric city face – lack of space. As Malone wrote (2018), cities' infrastructure is designed to accommodate as many people as possible in as small space as possible. Therefore, cities are full of multi-storey buildings, yet these buildings are so close to each other that little or no space for wild nature is left and pupils' interaction with nature is limited. In School V, the school community is also trying to

optimise the building so that it could comprise full 12 grades and give students ability to be exposed or spend time in at least some natural environment outside.

The problematic of the Anthropocene is also expressed in teachers' attitudes when talking about urgent issues of today. The notion of the Anthropocene was not used in the interviews straightforwardly, but the attitudes of the teachers correlate to the criticism of this phenomenon and two of four teachers knew the notion of the Anthropocene without my introduction to it:

**RP4:** Well, yes. This is about the Anthropocene, right? Humans are changing, that's how it is. In practice, there is very little wild nature left in Europe... Remade, transplanted by humans... (takes a breath). There is a lack of human responsibility in this area, there used to be greater respect for everything, I imagine that here, in Lithuania, there are also no places left where there is a natural forest - one or two places barely left. And, of course, it is good that it is protected and somehow restored, and that the European Union takes care of this. There are programs and that is important. But we don't take care of nature, we look at it too casually. Anyway, the anthroposophical perception of nature is that nature has sacrificed itself to humans, as if humans can live because nature gave itself to us: we eat, we have animals that we eat, because of that we can as a species live and we falsely believe that we rule that world, but in actuality we should be grateful to the world around us. That is the attitude we should form in ourselves and others. We should be grateful and take care of it, because it is thanks to the environment that we live in.

RP4 talks about the changes human has done to the wild nature and reflects on the issue of responsibility and gratitude that is lacking in human relationship with nature today. The teacher explains that based on anthroposophical reasoning human-being should put oneself down from the ruling position of the nature and instead understand that the reason why we as a species live is thanks to the wild nature.

Another research participant (RP1) criticises people's lack of awareness towards the question of climate crisis, especially those at the top:

**RP1:** I understand that the last bells have already rung, that the Earth is suffering and that something needs to be done, but how much more of mind's sleepiness and misunderstanding it will take to come to the awareness that something needs to be changed... I understand that in a country like India, where people live their lives with their own... But people of high intelligence, reason, let's say, factory directors, who pollute the most... you understand that their minds are occupied with profit, their own personal benefit and, although they understand perfectly well what is happening, they do nothing... Here it seems that the informant criticises anthropocentric avoidance of responsibility for the ecological collapse, yet at the same time exhibits anthropocentric attitudes towards the classes of people, those that are more intelligent and those that are less. Despite this, research participant articulates that those

who pollute the environment the most are firstly interested in the advantages capitalism brings and deflects the responsibility of how those advantages are produced.

RP3 expands further on the shared responsibility when it comes to climate crisis and that human exceptionalism is present in the human species itself:

**RP3:** Yes, but... it's difficult, it seems to me, that there is an issue with responsibility, because money rules everywhere, and no one wants to take it... And what does it mean - 'money rules'? What is this: "wild capitalism" or the fact that some people are "more equal"... and have more wealth, power, don't want to give it up, and don't take responsibility, but instead 'throw it' on the masses of people, whose change means little?

This correlates with posthuman idea that despite the responsibility for climate collapse is not equal and should not be shared equally since people of the Western world adds most to it, still the Western societies do not accept it and even profit from it, becoming, as Verlie wrote (2022), climate complicit.

All four research participants talked about the problematic of the Anthropocene; however, they also suggested how attitudes toward the human could be reshaped:

**RP3:** But you know, I'm not sure if we're not... In Waldorf, somehow... You still reach the point of view that all species fit in a human in some sense, that in the end, at the top of creation there was a human and in fact, it's a woman, because only after the Father created a woman did he say that everything was finished, anyway... (smiles ironically). But this is still no reason to think that you are higher than others or more valuable, but that you are simply a part of it all. That everything fits in you. So, for me, this is exactly what it means to be... caring... improving, exploring, so that one would look at the whole environment as it is...

**RP2:** A person can look at it... completely from a position of benefit, but from such a benefit that is of a higher level - communal benefit, to look at the world as a large community and that it is in the interest of all life forms on this Earth to find a harmonious way to communicate so that everyone is well. This responsibility still lies "on" a person, because he has that understanding, perception, and even more so now because he is doing such actions that harm him.

Both informants talk about attitude that takes human-being from the absolute dominant position when considering its place on Earth and reshapes it into the attitude of accordant existence with others. In the described opinions by the teachers, human is still seen as the one who carries responsibility for rhizomatic existence of species; hence, it could be claimed that the expressed attitudes only partly correlate with posthuman proposal of awareness of living in rhizome.

### **Child-Nature Relations**

Child-Nature Relations is the key concept in this research and, as Malone wrote (2018), it is very complex in cities when children have limited access to wild nature; hence, they create relations with non-human others in their environment that are not stereotypically seen as part of 'wild nature'. This concept is also analysed through teachers' interview answers and photos taken of school's design and students' works.

In School V, even though the outside environment is greatly shaped by the human, children, especially younger ones spend a lot of time outside during the breaks of after lessons. This is emphasised by teachers too:

**RP4:** So, it's true that since elementary school, children always spend time outside.... The thing with the older grades is that we simply can't get them to go out into the yard as much as before...

**RP1:** [...] we are children of nature, because from the first grade, especially elementary school children, they spend a lot of time outdoors - breaks outside, especially first/second grade - we 'drive' them outside.

**RP3:** The connection between pedagogy and nature is very strong, I would say, because we generally try to keep children close to nature. Since childhood we have spent a lot of time in nature - hiking, being outdoors, playing outdoors with wild, natural tools.

In such cases where the access to the outside environment is limited, more educational process happens inside, however, the design of the school and equipment used is also focused on being made from natural materials, such as wood, clay, avoiding plastics, artificial colourings and too much stimulation (*see Figure 5*). As **RP3** said:

But in general, all the tools we use are natural simply because they would be as close as possible to the human who uses them and not something that has a lot of plastic and was created in modern time, but close to us: wax crayons, wax in general, eco-friendly paper - small things that we don't emphasize much, but a lot of means used in education process and school are handmade.



## (Figure 5)

In such a way it is understood that children and people working in the school remain closer to the natural forms of the things used in education, thus, closer to the natural environment.

When teaching natural sciences, such as physics, chemistry or biology to 6<sup>th</sup> or 7<sup>th</sup> graders the learning experience happens through experiments. Such lesson has a specific sequence which the teacher explains through an example:

**RP4:** First you show two, three, four experiments - very specific. For example, when teaching about sound and its waves in physics - you take a string instrument and try to pluck that string, then pluck it halfway, then shorten it even more and don't say anything, just demonstrate. Then you take a flute, blow on the closed holes, then on the open ones, because they are all learning to play flutes. In short, you demonstrate how sound is created, and the pitch of the sound depends on the length, and you don't tell the students anything. That is, they observe - now everyone is observing. Then, I ask them to tell me what happened. [...] they tell what they saw, then they have to draw the image that is in front of them and describe in handwriting what they told me. And the process starts in the classroom and ends at home.

This learning approach, as the teacher explains, helps students relate to the phenomenon and create relationships by experiencing it. Such method correlates with Malone and Wallin's propositions that Child-Nature relations are most lasting and authentic when they are created through encounters with the non-human entities, in examples case – the sound.

With upper class students the natural science classes involve some of the experiments or possibilities to activate senses by touching some rocks or minerals when learning about geology, but the main approach that is used is discussion:

**RP2:** What a teacher can do is simply provide space for discussion and expressing opinions and create space for expressing opposing opinions and not feeling bad about it. The teacher can say, 'what an interesting opinion' OR 'I disagree with it, but yes, there is such an opinion'. You have to keep in mind that these are students and in upper grades it is very important to present different opinions and then discuss them with students. And to think 'what arguments are there for these opinions, what arguments are there for these opinions', and not just think, 'these are right, and these are wrong'.

According to the teacher, discussion not only activates students' critical thinking and aids in its development but also helps students to create personal connections with the topic that is discussed during the lesson, leading to a more lasting understanding of the phenomenon and personal relation with it. This again correlates with Wallin's idea that education should allow students to create their own distinct world(s) though personal connections.

Despite being a school in an urban environment, School V does not limit its education to activities in the school classroom. The educators at school understand the restrictions of the city to educate a childnature relations in students; hence, students of different classes constantly go on various trips, excursions and hikes outside of school, city or even country. For elementary school students, it is usual to go on various day hikes and excursions to forests, farms and there children engage in various creative activities with the non-human others:

**RP1:** And then they climb trees, and especially fallen trees are all walked around, touched, and dug up with some kind of holes underneath... The games are completely natural. And we don't have plastic toys. In nursery schools there are stones, stumps, blocks - they are not the blocks we imagine, but they are small stumps polished by parents, for example, branches cut and polished so that they stand on top of each other. Branches of various shapes, where a child can roll under them or sit beneath them, and imagine that there is some kind of fox den there.

Such practices resonate with Malone's suggestion for sensorial pedagogy to create Child-Nature relations, where child's body become the medium for human/non-human relations.

Moreover, School V creates encounters with nature not only through sensorial, but also through meeting nature in its as much as possible natural surroundings. As **RP3** beautifully puts it:

**RP3:** Well, the goal is not that you bring that nature and artificially move it in your environment, but that you go and meet it yourself.

The teacher with the class, when it was in 6<sup>th</sup> grade, has visited swamps when learning about moss and lichen, botanical garden and a beekeeper when learning about flowers structure and reproduction.

Teenagers and upper school students have various practices, lasting days or weeks in other cities of countries. Fors example, 10<sup>th</sup> graders have *Agriculture* practice in German biodynamical farms for two-three weeks during summer holidays:

**RP4:** The concept changes a little from time to time, but students usually go to Germany, to Germanspeaking countries - Austria, Germany or Switzerland - and work on biodynamic farms. Biodynamic farms are those where ecology + even higher requirements are placed on farming, a very natureprotective philosophy. And our students go in groups of 2-3 and work there for three weeks. Or there is only weeding, but such practice is the saddest, when there are kilometer-long furrows and they weed some onions there, but everyone tries weeding. Most often, those farms are not monocultural, but of various cultures and animals they need to look after, cows, birds or something else. They also muck, feed and help milk those cows, and calves are born there too; they see how those calves appear (laughs) - you have to experience that.

Similarly to Agriculture practice students also have Forest Planting practice in 10<sup>th</sup> or 11<sup>th</sup> grade: **RP4:** We went with one class, I organized it myself, we went for three days and lived at the Jesuit campsite. There was a forest planting event nearby in the Trakai Forestry Department, but it's actually hard to plant trees for three days, because it's also hard physical work, when you bend over, your hands are also there, full of thorns... But the fun is that you go out, you all live somewhere together, we cook food, the weather is good, we plant a forest.

According to the teacher students also participate and organise cycling, hiking, rowing trips with classes. These approaches not only expand students' educational spaces outside of urbanized city encounters, but also to let them to experience nature through senses, encounters and creating relations. With nature through sensorial, encounters and experiences, which are the pedagogical approaches proposed by K. Malone (2020) too, for students to engage non-human world. It is important to note that language is not noted as a medium to create these relations, but physical and emotional experiences are emphasised.

Teachers also understand that relations with nature are not sterile, and they praise pedagogy's value of 'getting dirty':

**RP2:** This is the main value always - both natural materials and being in nature, and this has great significance. Less synthetics, more life, living plants, so that the child has the opportunity to experience nature and that is a value - so that children play outside, so that a person can get wet, for example, feel what mud is, etc. In early pedagogy, it is very noticeable that the value is that a person can fall into a puddle, play with mud (laughs).

This reminds one of Karen Malone's (2018) written description about Bolivian children's encounters with the non-human world in their favourite places, where they with animals and birds climb up trees, slip, get dirty, fall over and enjoy rain (p. 98).

Child-Nature relations are also established through engaging in Child-Animal encounters. Teachers understand animal-child relations as important part of child development and their understanding about the world around, however, they also understand that school urban environment is not fit for the animals:

**RP2:** If conditions are created and the animals are really well looked after, I think it's great [...] There are a lot of children in school in any case, and an animal is such a creature that, if there are a lot of people constantly [around] it experiences stress and I don't know if it's good for an animal to be in a big school, space where a lot of people constantly pass by, no matter what it is: whether it's a cow or a ferret. It seems to me that when you go to a farm and observe how animals are raised, you get to know them better in this way. Integration in constant lessons, or in the school space... It's difficult. You must take into account the welfare of the animals.

**RP4:** Anyway, young children, in the 4th-5th grade, really need animals, and they need to be able to take care of something. Some classes have some kind of aquarium, but otherwise there is too much stress for animals at school. But learning about them is a must, and teaching should also be such that you tell stories about the animals, you won't be able to show them so easily, but it's better to tell. Just as I just told you about the movement of the moon and the sun, I could also tell about an elephant or some other animal. And then we talk about the life of an elephant, then the children draw and write information. It's exactly the same. We won't be able to talk about all of them, of course, but at least some so that they develop a connection with animals.

As mentioned previously, students, especially younger ones, visit farms, forests or reservoirs where the can observe or encounter animals. Children meet animals in their environments and encounter with more ethical consideration, which is rarely or never found in the anthropocentric curriculum when teaching about animals. This way animals and their bodies are not used as aesthetics of a classroom or, as Wallin wrote (2020), degraded to dissected material for biological experiments. Such approach can also be perceived as a move towards the anti-speciest world view. Of course, it could be debated the limitations of 'ethical consideration' for animals in a farm that is run by humans who control animals' freedom. However, Waldorf schools in a broad sense, School V included, are active supporters of the biodynamical farms, hence, students are taken only to them or those that keep animals according to ecological requirements, which still ensures better conditions for the animals than those of mass production farms.

In School V students also learn about animals in 4<sup>th</sup> grade during a lesson period called *Human* and Animal. During around 3 weeks of lessons students are introduced to animals this way: **RP1:** The key thing in this lessons period is to compare humans with animals and understand that every animal has some developed senses, organs, which humans also have, only in reduced 'doses' or whatever you want to call it... Every animal is discussed and compared with a human: what that animal reflects in a human. For example: such an octopus reflects a head, a head without limbs, compared to a human head, and its sensitivity - the whole octopus is sensitive; it is like a large sensory organ.

During the lessons students had to make notes based on teacher's stories about each animal, write it down an illustrate it (*see Figure 6 and Figure 7*).



(Figure 6)



(Figure 7)

The approach of making individual notebooks of the period let students to create personal relationship with each animal and the knowledge they learn during the lesson - both photos depict it. This shows students partly created personal relationship with the topic and the animals. Why partly? Because the other part, presenting of information, is still in the hands of the teacher.

At the end of the period students had a task to write a letter to the fourth graders as if being one of the chosen animals:

*RP1:* So, the child had to identify with some animal and know a lot of information about that animal well enough to feel it, for example: a student chooses to be a giraffe, and he/she has to think and know what a giraffe does in its life, what it can tell a fourth-grader about its life, and wish something "giraffe-like". This task left a big impression on the children, and they had a lot of fun doing it.

Such a task could be criticised by posthuman scholars because it anthropomorphizes an animal, which enforces the anthropocentric view. However, I would claim that it partly, again, recalls Wallin's suggestion that education should let children create their own worlds and relations with it to counter-actualize 'dominant patterns of perception and sense making' (2020, p. 106). In a traditional school, students describe and learn about animals through distance and gazing from above, yet with such a task students are asked to identify with the animal and talk as if from that animal's perspective, not from humans. This is, of course, limited to the human-child because of each species' unique existence patterns, but nonetheless the students are pushed not towards their transcendent, but towards the mater around and inside them. In this way, the students could be seen to at least partly counter-actualize the pattern of anthropocentric view towards animals.

To conclude, Child-Nature relation in School V happens through certain aspects approaches expressed by the posthuman scholars: K. Malone's identified (2020) sensorial, encounter and relations pedagogical proposals and some of Wallin's proposed reasonings behind *dark pedagogy* approaches. The main goal of School V education about child-nature relations is, as RP2 expressed, to see and experience the beauty and interconnectedness between phenomena:

**RP2:** In the broad sense of nature, beauty: how everything works, is connected, how beautiful it is and how intelligent it is, in biology or chemistry, how everything fantastically connects, merges, transitions, how one depends on another, so that they bring out that 'ahh' (inhales and sighs) moment - that the world is beautiful, the cosmos is beautiful, the forest is beautiful, because the depths of the Earth are beautiful, stones are beautiful, minerals are beautiful...

### **Climate Crisis Education**

In School V teachers are aware and conscious of climate crisis. Their attitude and teaching approaches about the topic are analysed based on their interview answers and some photos of school's design.

All teachers agreed that this is a mainly human influenced process. When discussing the practises or approaches of climate crisis education, teachers talked about waste culture, waste reduction and recycling:

**RP1:** I won't say in general, but simple things - we recycle garbage, we participate in campaigns, often children come back after the weekend and tell us 'well, everyone in our village got together and we collected garbage around the village'. And it was Mother Earth's Day last week and you could feel the sincerity of the children when we talked together with the other teacher and asked them what we can do for the Earth, what their thoughts were. First of all, everyone knows about recycling, recycling.

The teacher explains that students are greatly aware of the waste around them that sometimes become indignant when they see others littering or evidence of heavy waste in forests:

**RP1:** [...] also says that she sees that the tires were left in a forest, something else, and she has already said this several times, but it hurts her so much and she often asks 'why do people do this? Why do people bring tires to the forest and leave them there? Well, why?'

Witnessing waste around brings feelings of sorrow as well and partly correlates with Verlie's notion of anxious feeling when witnessing pollution.

To another teacher (RP3) consumption, poverty and waste are the most vulnerable topics, however, the teacher is critical to recycling and does not see it as an effective solution. However, the informant claims that this is the practise students and their parents agree mostly on when tackling the question of climate crisis:

**RP3:** It's easier to talk about recycling because everyone generally accepts that it's an important thing, but to me it seems that recycling is such a trivial thing... It just forces you to consume more and put it [in the right container] and then you think that this is how you'll justify your over-consumption...

And despite having recycling bins in the class, being active voice of recycling and composting practises at school, the teacher believes that limiting consumption, re-using objects or buying just those that are produced in friendly ways socially and environmentally are key.

The culture of reusing is present in school too. One of the examples was seen in the arts classroom, where old jars are used to hold water when using water-colours or other materials (*see Figure 8*). Numbers of paintbrushes are also left at school by previous students so that they could be re-used instead of buying new ones. At School V it is also a usual practise before buying something to firstly ask the community for materials or equipment needed for the education process or events at school. One good example is the arts project that has become part of interior design at the school. One of the school's art teachers initiated a project to create mosaic decorations in various parts of the school (*see Figure 9*). To create the mosaic installations teachers, students and the canteen workers brought broken cups, glasses, plates, vases and from their shards the mosaics were made. It is an ongoing project at school because

there were installations found in the hall, on the windowsill that were in the process and not yet finished. Another mosaic from stones is also made at the school's entrance (*see Figure 10*). Such projects and approaches to reusing also depict non-human others place at school. Students are able to interact with them without thinking and potentially form personal relations with them. They also see examples how the notion of 'materials' or 'methods' used for designing is extended beyond the traditional understanding and can be done with and in various ways, depending on the perspectives.

Another prominent practise at school to reduce consumerism and consumption is to motivate students to make their own things, such as cups, vases, plates, pots (*see Figure 11*), sew their own clothes or make stools. As RP1 explains:

**RP1:** However, when it comes to the connection with nature, it is that children understand where things come from, what is the outpoot of wood, how much time people 'put in' to make something if it is handmade... How else to connect here... Students are taught to understand where those things come from and to know how to make them, usually. After all, they weave baskets and make sculptures and tools from stone [...]. They crochet, knit, sew - they can do everything they need themselves, instead of running to the store to buy it. And of course, we teach that children should choose recycled materials, use them to make something from what already exists...

The teacher explains that in such case students learn the value of the object and what time, effort and patience it took to have it. This is something that is greatly lacking in the capitalist society where everything, even life, has become disposable and replaceable.



(Figure 8)

(Figure 9)



# (Figure 10)

The teacher explains that in such case students learn the value of the object and what time, effort and patience it took to have it. This is something that is greatly lacking in the capitalist society where everything, even life, has become disposable and replaceable.



(Figure 11)

The school also generates energy from the solar panels built on the building. Moreover, the food made at school is various, always including vegetarian options. A signature of the school's canteen is the salad bar that seek to serve salads containing seasonal vegetables.

The topic of climate crisis is not only tackled through the practices outside lessons, but also during the natural sciences and geography lessons. Three of four school teachers mentioned that climate crisis integration is most evident in geography lessons, but there was also expressed opinion that it can be integrated in every lesson:

**RP2:** [...] climate change, well, it combines a lot of subjects... And when talking about history, you can, should, talk about climate change, especially when talking about modern history or about geological history. This is such a global phenomenon; it 'spreads' everywhere. Anywhere. When it comes to economics, politics - climate change is everywhere, it is related to everything. This is a universal phenomenon.

When teaching geography to upper grades, the teacher integrates climate crisis mainly through discussion and storytelling. RP2 explains that the telling of the phenomenon has to be engaging and rhizomatic to reach the students and encourage discussion, consequently, creating relation with the phenomenon:

**RP2:** Well, but my story... I can just tell it, relating it to some climate change, and I can... What's the difference between a good story and just providing information? A good story connects the things we're talking about directly to a person, in a real and genuine way. When we talk about the Amazon rainforest or the deforestation of the Indonesian jungle and I ask them, 'What kind of chips do you buy?'. Then we analyse what brand it is, and I ask, 'Do you know that that brand uses palm oil, which is cheap, and cheap because the jungle is being destroyed, and this [brand] doesn't use it, it specifically chooses sunflower oil.' So, this is a story that really connects the students' real personal lives with that issue.

As the teacher explains the storytelling of climate crisis must correlate with students' everyday life so that it would affect them. If they do not create relations with the phenomenon, the actions towards changing something are not possible either. This teaching approach resonates with Verlie's (2022) suggestion of storying when teaching about climate crisis. The scholar suggested that storying of living-with climate crisis should happen from teachers and students' perspectives too. The teacher did not mention whether students are given this opportunity in the classes, however, discussions and questions are invited by the teacher and given space. The storying of the teacher plays a vital role in their encounter with the topic, hence, the approach of RP2 can be seen as a medium for students to encounter and witness climate crisis, in order to engage in emotional relationship development with the topic.

Another teacher, when teaching physics also uses discussion and exposure to the topic. The teacher said that part of the lesson consists of conveying information through storytelling and then giving space to students' questions and discussions that arise during the lesson, when, for example learning about energy production sources. However, the teacher also used to take students to places that correlate with climate crisis topic:

**RP4:** And we, for example, went with the students to the power plant near Gariūnai, where fuel oil is burned and now it is switching to biofuel - and this is an example of how the way power plants are fueled is changing, and and how that biofuel is produced, and this is an opportunity to talk during natural sciences lessons about various things, and also environmental friendliness. Or the water purification plants - we used to go with each class during physics lessons to actually see how things are related to physics, but also to the environment. Because I know that we took students to the water purification plants. Then we went with the students to the landfill, which is now closed, thank God. Visiting places that portray the consequences of climate crisis or changes made towards more sustainable way of production let students at least in some ways witness this phenomenon. Yes, they do not encounter the direct consequences of it, but they can observe them and encounter through emotions; thus, creating personal experience with the topic.

The teacher expressed the belief that to fully impact any change in this topic people have to gain connection with the Earth first:

**RP4:** I think that if we want to protect and think about the ecological changes taking place on Earth, especially when we feel such a clear climate change, hotter summers, spontaneous combustions, then people need to have a connection with the earth, because theoretically this does not happen, it happens when a person can do something with the Earth, encounter it. Then one can understand, and care for the Earth can begin to arise.

Such attitude recalls Verlie's (2022) claims that to experience climate is something both human and nonhumans 'do', therefore, it should be understood as experience of living rather than the conditions for living.

The approaches in School V engage in crucial element when learning about climate crisis – experience and emotions, and emotions, according to B. Verlie (2022) are valid indicators to describe what it means to live with the phenomenon. The teachers and school community through their practices try to at least partly personalise this topic to students, which correlates with Verlie's reasoning that personal connections are what drives action towards the crisis. This also resonates with K. Malone and J. Wallin's arguments about Child-Nature relations because to them personal connections also played crucial role in children's perception of the non-human world and climate is part of the non-human world.

It is evident that the topic of climate crisis is less emphasised than child-nature relations in education process, however, it is perceived as part of those relations.

After the analysis of School V, the empirical part moves to analysis of School G.

## School G

Identically to School V, School G is presented as a separate case of Waldorf pedagogy. The analysis of this school is also presented through three concepts: *the Problematic of the Anthropocene, Child-Nature Relations and Climate Crisis Education.* 

### The Problematic of the Anthropocene

The notion of the Anthropocene and its problematic nature is also discussed in the analysis of School G. The problematic of the Anthropocene is analysed based on the photos of school's architecture and place and interviews answers by the teachers when questions this topic. Again, the research participants were not presented with the notion of the Anthropocene, but their answers align with this topic. Photos of the school's place, architecture, teacher's interview answers and reflections after the first visit to school are used for this part of the analysis.

On my first visit to school, I met one of the school's establishers, who is also a class teacher and shares headteacher's duties with other two colleagues. During that first visit photos of school's architecture and place were captured. While showing me around the school, the school's representative commented on how the school was created and built in the chosen place, what are the intricacies, attributes and priorities of the school.

School G was established 11 years ago and is located outside of Vilnius, close to a rural area of Skirgiškės. From Vilnius there is a bus that takes students to the last stop in Skirgiškės. From that stop students take another around 25-minute walk to school. This morning 'hike', as the school's community call it, is obligatory to all students, even teachers' children as only teachers are allowed to come to lessons by car. After lessons students also hike to the bus stop or some are picked up by their parents, yet that is a rare case. The importance of the hike is mentioned in the interviews by school's teachers too.

Being established on the outskirts of the city, School G is surrounded by trees, meadows and naturally formed environments for students to engage in various outside activities (*see Figure 12 and Figure 13*).



(Figure 12)



# (Figure 13)

In the photos it is visible that students in this school have extensive access to natural environment that is not urbanized or greatly affected by human. Of course, the school's establishment is already human intervention into the natural ecology of the place, however, for school's establishment no forests or trees were cut off, no swamps were dried up. When the property was bought by the community of School G, it was a meadow sowed by the previous owner. The school is established based on values keeping the natural environment as less as possible affected.

The school's buildings are all built separately. The school establishment started just from one class, thus, from one building, and with each year new buildings rose with new upcoming classes. At

the moments the school has 8 buildings, the newest one built in 2023, 5 of them are built in the model of penthouses (*see Figure 14*) and 3 others as separate units (*see Figure 15*).



(Figure 14)



(Figure 15)

For students and teachers to move between the buildings they have to get outside and when entering the building take of the shoes, walk in that building without shoes or barefoot.

The solutions for design of the buildings prioritise a lot of light. Hence, there are a lot of windows in each building and classroom of School G (see *Figure 16 and Figure 17*).



(Figure 16)



## (Figure 17)

The shapes and positions of the windows are untraditional and seem to challenge the usual expected placement or form of them, leaving opportunity for surprise. As the guiding person explained, in *Figure 17* the placement of windows gives a different understanding of the space and, consequently, establishes student's different perception of light and space.

What is more, to some classes the access is only through unusual entries (*see Figure 18*). The students and teachers climb the ladders to get into the individual classroom in *Figure 17*. The person who walked me through the school also said that in some classes there are entresols where students like to spend some time if they want to separate themselves from the noisy class or just be with themselves. These spaces that are not only in the horizontal view of the school suggest possibilities to engage differently in the space as non-human other, which correlates with Wallin's (2020) idea, that such

encounters let the child and education break from redundant image of behaviour that is suitable for 'human' (p. 108).



## (*Figure 18*)

The infrastructure, design and architecture of School G deconstruct the image of a traditional school. Mystery and unexpectedness are present in School G, which challenge the predetermined correct forms of 'right' or 'true' education established by the Anthropocene. The school's place and architecture also seem to rebel against the anthropocentric focus on urban environments as the suitable place for 'better' education to happen. As a result, students are more open to encounter unexpected and unplanned relations with the non-human world, which is something both Mallone and Wallin encourage in posthuman education.

The teachers working in School G are aware and critical to era of the Anthropocene, and describes its problematic aspects:

**RP7:** [...] a human has climbed onto the Pantheon, but this is from the cultivation of his inner ego and... and I ask myself and my students that question, if we as humans are the highest class/species, then... why do we still not understand how the world was created and why it was created. And... since I am very close to science, I know that there is no answer yet and I know that scientists are moving towards that... some call it a divine particle, others call it extraterrestrial energy or matter and until this explanation is found, we should walk on Earth with our heads slightly bowed, because it is likely that there is someone who is watching us and can punish us (smiles)... The teacher's answer suggests not only awareness and criticism of our (human) anthropocentric exceptionalism but also talks about the limited nature of human mind to understand certain non-human worlds.

Another teacher describes the time in which we live nowadays as 'distant from our innate nature': **RP6:** Natural, it's the most innate, in the sense that it's not the most distant from what we seem to have come from - not from the comfort that is now in this fast-paced world. Because now we just work more, learn more, but we often forget, 'why we do all this?' In what ways, it's like. Sometimes we follow such a program dictated by the state, not a program, but as if some kind of understanding and we move away from such basic, fundamental values that are important to us - community, for example, we have and, the opportunity to do something ourselves, and not just go and get something.

According to RP6, the human-beings nowadays do not question the 'realities' delivered by the anthropocentric ideals that puts us further away from moral values of our innate needs, which is, as Wallin wrote (2020), firstly of the relationship with nature.

#### **Child-Nature Relations**

For the Child-Nature relations analysis part, photos and teachers' stories or narratives told in the interviews are used.

Being in the place where natural environment is around helps students to engage in the experiences with the non-human others that are not limited to the school's building, but vastly present outside. Students spend every break outside, no matter the weather:

**RP6:** If your child goes to a Waldorf nursery school, the continuity remains at school and they bring an attitude to school where there is no bad weather for them, it doesn't matter that it's snowing, raining, or the wind is blowing in all directions outside the window, they just have a completely different perspective.

When free time is given to students, they initially want to run outside and engage in creative activities:

**RP6:** Or, for example, they don't want to go home after lessons, they want to be in an extended group after class for a longer time so they can build a house out of hay at their base. In that sense, it's hard for me to even understand how they can implement such projects with their own hands. They brought piles of hay from where the stables used to be, that hay was left there and unused, they took it to the forest and made caves among the branches, not caves, it's hard to even name it, you know. No one forced them and no one encouraged them to do anything, it's just... They can be in classroom, but they choose to go outside.

Karen Malone argued (2020) that for students it is important to give time for free-game or free activities with the non-human others because this way they create feeling of belonging with the non-human others. Moreover, it correlates with Wallin's (2020) idea that children have the innate want to be in contact with nature and potentially their *animality*.

An important part of students' encounter with nature is their everyday hike to the school and they count it as PE hours. As the teachers explained during that hike from or to (or both ways) school students just encounter nature by walking in it, being without even thinking of the place and it already creates different relations with the natural world. However, sometimes teachers plan hikes to the forest where they spend a few hours or the whole day in the hike:

**RP6:** We consciously have established that one lesson is in the hall, with some planned tasks or games, and the other lesson is purely a hike, and we choose not to just walk around the school on the hike, no - we go to the forest, for example, in the forest we climb down from the hill to the stream, then climb to the top, so you know, there's such cardio there... (laughs). [...] A hike, simply, in any weather. This is a PE lesson, walking through snowfields, where there's really a lot of snow and it's melting and they're shouting, 'I can't do it anymore!', but you won't experience this feeling in any hall...

**RP5:** There's just a lot of walking in nature depending on the weather and some observations, but we used to set aside at least one day a week in the first/second grade to go out into the forest and then talk about what you see. You see bushes and trees and you talk about bushes and trees. You see something blooming; you talk about what's blooming there. You light a fire, you talk about fire, and about safety. You go to the stream, you look at what's growing by that stream, you find a beetle, you talk about that beetle. And so on in first/second grade natural sciences are integrated.

While describing the hikes with the class students, the teacher already started talking how the integration of natural sciences education lessons happens. According to RP5, one of the ways to education students about nature is to talk about what they see and ask questions about the non-human others around them. For example, when the teacher teaches about plants and plant theory, their structure, the teacher gives students the information through stories in the classroom and experiences outside:

**RP5:** [...] we have a favorable environment here. Here are forests, meadows, and then we will have our last period in spring, so we will go herb-foraging. [...] This is collecting herbs and seeing in the meadow, in nature what the plants we are talking about look like. We will most likely not make a herbarium, because it seems too complicated for them even in the fifth grade, but through experience. [...] Then I will take a reference book, and the goal will be to firstly discuss the families of plants, and then we will go... and then based on that discussion they will have to recognize which family each plant

can be assigned to. Not that they will recognize the species, but the family. Let's say, five leaves, what kind of flower - so maybe this is a thorn.

The teacher emphasises the importance of separating botanics and zoology, despite it being a renounced practise in traditional school curriculum. When students are younger it is easier for them to start biology from plants, something that is around them and is easier to observe in everyday environment. Moreover, it is a smoother way to latter move one to the animals, especially their reproduction because when students have the innitial connection with one species and its intricacies, it is easier for them to accept how the others function without feeling shame or instantly identify with one species and reject another.

Child-Nature relations are created in other classes and lessons too. RP6 explains that since one's inspiration and personal interest in ecological topics, the teacher brings it to the classroom and students have started nature projects since 1<sup>st</sup> grade. The teacher every year carries various sowing projects, from peas and beans in the 1<sup>st</sup> grade to flowers, pumpkins, courgetes and potatoes in the 2<sup>nd</sup> grade. As the teacher explains such experience is the best when teaching about the plants:

**RP6:** If the goal is to see what kind of plant it is, what kind of plant grows from that seed, then in that cycle it is as if to show not only through drawing, but that they themselves would see the seed that they have sowed with their own hands: 'Oh, these are the roots. And it takes so much time for that plant to grow. It's not that simple after all...' Because you can say about animal growth process here in a couple of minutes, 'well, here are the roots, here a sprout appears, then it grows, leaves, flowers' and that's it, but it would not leave an impression.

Such education approach not only gives students the opportunity to encounter and experience the growth of a plant and all of its stages, but it also teaches them patience and appreciation to the process that take time with the non-human others.

While I was visiting the school in spring this year, I got to see how the students of this teacher's class work in the garden. Behind the main buildings of the school there is a garden established, where the whole school can plant whatever they prefer and share the garden (*see Figure 19 and Figure 20*). The third graders prepared the soil for the sowing season during the time left after one lesson. They were eager and excited to rake the old leaves, weed and loosen the soil, or root out dead plants after the winter.

The class teacher also shared that in the third grade the topic of the year is *Agriculture and Handicrafts*, therefore the class teacher decided to students following the natural cycle of nature: **RP6:** And so we went with that natural cycle, taking into account that old calendar that Lithuanians used to follow. In that sense, in the fall we harvest, and then the land does what it does - it goes to rest, so we prepare the land for that rest: we cover it with hay, we remove old plants, unnecessary roots. And then we knew that now in the winter we had to leave the land to rest and then we went inside and engaged in all the work that could be done inside: flax spinning, wool work.



(Figure 19)



# (Figure 20)

Such teaching approach gives opportunities for students to engage in encounters with non-human others (nature) in the ways described by K. Malone (2020): through senses, encounters, building relations and harnessing response-ability. Response-ability is understood in Malone's terms as an aspiration to learn to live together well in togetherness, where all species have shared sense of belonging and care for each other (p. 132).

When teaching older students and introducing more complex phenomenon more lessons happen in the classroom. However, students are encouraged to encounter nature there through experiments, something that was also described in School V by RP4. Before being introduced to the phenomenon and what it is students make an experiment and only then, through their perception of what they have just experiences they describe what they have witnessed by describing and illustrating the phenomenon or the experiment (*see Figure 21*):

Sviesos saltiniai deme juainius sviesos šaltinius, degluhas. nis degiklis, ikaitinta viela, staline lampa, anojanty agregatai Aptarine, ka matime, vardiuome kitus suesa Faltinius 3 Utisitasime ir iliustravome tyrima nors objetta atspindi, Pastebejinai, isvados ) 1. Joiesos saltiniu tampa ugnimi degantys objektai žvakė, mediena, dujos, kitas kuras, viskas kas dega Aleidria sviesa Medriagos, kurios pasirymi fluorescencuojanciomis us, sugeria sviesa ir paskui ją sklaidžia. aite objektai švyti, skleidēta švieso. Pvz.: ikaituta viele verka ir ikaitintos lemputes-per plong vielute teka

(Figure 21)

According to the teacher teaching middle and upper grades, around 12 years mind and critical thinking wakes up, hence, they start asking questions and require more challenging encounters when creating relations with nature. The discussion is an important approach as well because by giving students space to ask and discuss important questions to them, students nurture human/non-human relations through more complex encounters

Child-Nature relations are also created through child-animal encounters in School G. These encounters vary, but the main notion remains that being established in such natural place gives the school opportunities to ensure conditions to keep animals on the school's premises or close to it.

Indirect way to integrate animals could be by trying to let them hatch in the school. Biology teacher had a project with the 6<sup>th</sup> graders to grow chicks from eggs (*see Figure 22*).



# (Figure 22)

The class students were attentive to the environment of the classroom to create conditions suitable for the possible chicks to hatch. When the cleaner left the window open one morning and students came into quite cold classroom, they were concerned about the eggs and have writen notes on the classroom door to not leave windows open so that the eggs would not get cold. This prooves students interest in the project and its outcome, despite the effort and patience it requires. I asked the teacher what if the eggs will not hatch, RP5 answered that it would teach students about the natural cycle nature that not every egg develops into a living being.

Teachers at the school have a positive attitude towards animals' integration in the school environment. As one teacher shared, some years ago there used to be a farm near the school, that grew multi-culture plants and kept various animal. The owners of the farm used to organise some educational activities and students gladly attended the farm to familiarise with the species and their living conditions there. RP7 also shared about dog's therapy at school:

**RP7:** One thing that I used to use is the so-called dog therapy. I used it in my lessons. And now it appears... For example, children who have a feeling of some kind of insecurity and anxiety, bring their dogs. As far as I know those children bring them, and it helps them a lot. [...] so I had a German shepherd, I used to bring it to the first/second graders to class. And it is a very good therapy, because then the children feel the limit, how much they can put their fingers in the animal's ears, nose, they feel

the dog's attention, when the dog likes/dislikes certain encounters, so they seek for that kind of middle ground.

The teacher talks about importance of animals in children's life, however, in this case it anthropocentric as the role of the animal in such case is to appeal to human emotion of distress, hence, it does not create an equal relationship. However, the teacher expresses an important point when talking about child-animal relations, that was also emphasised by Karen Malone (2020). Children and animals share a complex ambiguous bond that can contain extreme emotions from love to hatred, fear and anger. As the teacher claims, such encounters between dogs and children teach children that the animal cannot be treated without respect or paying attention to its needs. Thus, the relationship between between a child and an animal can shift from affectionate to fear or anger if one steps each other's boundaries. This also is emphasised by the other teacher when sharing about the experience of having horses on the school premises:

**RP6:** We used to have horses at our school, so the children had the opportunity to see that appropriate behavior for a human being can be like this, and inappropriate behavior can have a different effect on another organism, for example, a horse, and it can be harmful. And animals with their behavior show: 'I don't want you to behave like this or that'. Children also learn: 'I won't run up to a horse so I can scream, scare, and frighten it', especially among teenagers, who pretend to be tough when they torture a dog or a cat.

All in all, it is evident that Child-Nature relations are developed through multiple layers and aspects, starting from the place to animal integration. All teachers and the person who walked me first time around the school agreed that Child-Nature relations happen through interconnected experiences with nature, sometimes even without thinking, but just being in. Yet, when thinking takes place and education through logos happen, the goal is to harness the understanding that everything is related.

### **Climate Crisis Education**

The topic of climate crisis is relevant and engaged in School G as well. To analyse practises and approaches towards climate crisis education, three teachers' interviews are used together with personal notes and reflections after four visits to school.

During the construction and installation of school's buildings need for equipment such as sinks, cabinets, doors, carpets was evident. Thus, the school community looked for sustainable and economical ways to obtain the utilities and gathered them from places that sold with massive discounts because of miniscule defects or spoilage. It took time to gather all the necessary items, but it gave things seconds 'life' and saved school money to invest in architectural solutions and buildings for classrooms.
The nutrition in the school is also oriented towards meeting the goals of sustainability. During its 11 years existence, the school has learned through experience how much food can be wasted if not paid attention with caution, hence, the measurements of food supply has changed and the food that remains is shared among teachers as much as possible. Moreover, the meat is only once or twice in a week served, mostly focusing on vegetarian dishes. The school's lunch suppliers also seek to utilise seasonal vegetables for the dishes.

Being surrounded by the natural environment, children interact a lot with climate. During their hikes to school they experience various weather and weather conditions that is not always sunny or warm, but because of living in Lithuania rather gloomy, rainy, windy and cold. However, these children do not complain about the weather, they still eagerly engage in the hike and prefer to spend time outside rather in the classrooms. While spending a lot of time outside they also know how to recognise clean air. As the teachers share, students in this school by their senses feel the quality of the air and know when it is polluted.

**RP7**: Or, for example, they smell smoke - they drive through a settlement and smell some kind of smoke, which starts at the beginning of the heating season, so they say 'You're talking about green energy, about heat pumps and something, and here my neighbor is burning shoes in his heating furnace'.

**RP6:** [...] we don't talk about it, but they themselves are able to notice that it's even easier to breathe here. I don't even need to mention that there is a lot of pollution in the city, they just unconsciously know it.

By just being in the outside environments, students encounter different weather and, as a result, create personal connections with it. This approach relates with B. Verlie's (2022) proposed way of encountering climate or climate crisis, which teaches children that various climate realities are possible. Most often the questions or discussions about climate crisis are integrated in a lesson when talking about certain species or phenomenon. The teachers have personal interests and curiosities in the topic, therefore, when they teach, for example, about plant kingdoms, also talks about plants that are extinct or included in *Red Data Book of Lithuania:* 

**RP5:** If we talk about plants, we discuss some species included in the Red Book, you name them, and the plants are so-and-so and ask 'why do you think they are disappearing?' And they answer why they think so and then you lead the discussion or present facts why: due to human farming activity, the plants are decreasing, when there is no place to grow, they disappear completely. Or today with sixth graders we talked about flowers and insects and about symbiosis, so naturally we touched on the topic of grains and crops and monocultures. [...] monocultures, which are not suitable for bees and other

plants. As an example, I give, 'would you like to eat only buckwheat every day for four months and, do you think, would you be healthy after that?'

As the quote depicts, the teacher also asks questions students to put the problematic of climate crisis closer to them, to not only awake critical thinking step-by-step, but also to push them towards personal relation with the problem. The teacher also creates a story in this way where students become participants of creating that story and, according to Verlie (2022) it is one of the ways to teach about climate crisis – by storying about it (p. 8). This inevitably helps students to better understand the phenomenon or problematic aspects of it because they become personally and thus emotionally connected.

Discussions about climate crisis is a method used by the upper-classes teacher too. The teacher shares that when teaching students from 14 years old, they ask numerous discussion questions that provide open-ended questions and inspire their critical thinking about the topic of climate crisis. For example:

**RP7:** So, when they face reality, they say, 'Well, if we install a solar power plant, it will cover all the grass and then the grass won't grow, and the sun will cover the grass'. Then you think, 'Well, there's some truth to that', but I say, 'Look, the reality is that you have to mow around the solar power plant anyway, so the grass will grow in some way anyway, which means the sunlight falls on the grass, not just on the power plant'.

Such questions prove students' natural interest in the topic and by engaging in that interest they form connection with the topic, which help to come closer to the understanding that multiple answers are possible depicting multiple realities. What is more, these connections become some strong, that even inspire for climate action:

**RP7:** And they often have ideas of such a global scale or impact. At one time, when Greta was very actively fighting climate change, they were also excited, "why are we sitting here, let's go, we have this idea and that - let's do something."

This perfectly relates with Verlie's claim that emotional relations with climate crisis help to urge for action towards the ecological collapse.

Teachers also promote climate awareness by reacting to current events happening in the world or their pupils' environment. Teachers bring these questions and news to the classroom where students are let to react, discuss or even propose action towards the problems:

**RP5:** All around here are (shows) agricultural forests. And this forest was cut down when I started working, then the next year another one was cut down, but it had already recovered, and last year the forest was cut down there, on the way where the first/second graders used to come from Bratoniškės. They would pass by that logging site and they would see how it had turned from a forest with mature trees into a logging area. I remember well, they were very sad and together with the teachers they went

to the Seimas or the Presidential Palace, not to protest, but to somehow voice their concern. And in this way, you can talk with students about what is happening.

I also got a chance to hear the details about this pupils' initiative from their class teacher: **RP6:** And they, for example, I had mentioned about that forest being cut down, and the second graders went to the Minister of Agriculture and had the opportunity to meet with him. We handed over our drawing book to express that we did not want the forest to be cut down and it was so nice to show the children that there was such a possibility and on the other hand we received a response from the foresters who own that forest. At first, it might have seemed funny to them, you know - the children are trying to find some truth here, but they told us that the cutting was done in accordance with all the requirements and they invited us to replant the forest. And we will go to those cuttings in the fall to plant the new forest.

Giving space for students to express their concerns, feelings and ask questions about environmental changes is a perfect way to immerse them in the experience of living with climate crisis and take response-ability for it. Verlie also argues that the feelings of distress towards climate crisis has potential to be transformed into climate action, and it is something that is visible in this case.

RP7 also advocates for the position of taking responsibility for climate and claims that change happens when one is not afraid to pass the message:

**RP7:** There has to be a habit that forms, and you just have that habit and you're not just, 'I'm recycling,', but 'I also told my friend, don't throw that candy wrapper in the general trash, throw it in the plastic waste'. When you spread that message...

The teacher further explains that the thinking trajectory must be long-term oriented because only then permanent change happens.

Integration of climate crisis education in School G happens through storying it in natural science lessons, discussing nuances of its complexities, reacting to events happening in their surrounding by giving them space to express their opinions and feelings. The teachers understand that the most evident change happens when students relate and experience to climate crisis through relation with nature: **RP6:** It seems to me that as long as you're just talking theoretically somewhere, that 'look, there's climate change or warming somewhere...' Until the child oneself is not in that nature, one won't be so sensitive or mesmerised. If one has a connection with nature, then one understands how important it is, like a mother's caress for a baby. If the child doesn't have that, then how can he/she know what it would be like if obtained. It's the same with nature, 'if I'm in it, then I know, if there weren't that forest or tree, I would be completely empty'.

#### Discussions

This MA thesis is important in the field of nature and potentially climate crisis education in Lithuania. The study attempted to combine complex notions: posthuman approach towards human/non-human relations, focusing mainly of child-nature relations; Waldorf pedagogy practices that could provide possibilities for posthuman education implementation to tackle climate crisis. Interest in posthuman education is gaining more and more popularity in the academic field in Lithuania together with possible climate crisis education interventions. However, academic attempt to relate posthuman understanding of Child-Nature relations development in education to highly humanistic pedagogy has not been made before this study.

This research study was based on the reasoning of posthumanism theory to define child-nature relations and how they could be developed in education. The suggestions by Karen Malone, Jason Wallin and Blanche Verlie describe the complexities the Anthropocene provide for children to create authentic, personal and unprescribed relations with the natural world. Breaking from the anthropocentric traditional school curriculum is a must to engage and nurture different child-nature connections that can potentially harness motivation to act towards the climate crisis. Some of the approaches suggested by the posthuman theory scholars to create rhizomatic child-nature relations can be found in Waldorf pedagogy. Despite being one of the most humanist pedagogy, Waldorf pedagogical approaches and certain reasoning behind them relate to those proposed by the posthumanism. One of the key elements that bind posthuman and Waldorf pedagogy is the notion of interconnectedness between human/non-human worlds. In 7 interviews and two talks while being walked around both schools, the phrase 'to show children that everything is connected' was used often. The research findings showed that Waldorf pedagogy is aware of human enmeshment with the non-human world and expresses gratitude for the conditions to live on this Earth – something that is not found in the anthropocentric school curriculum.

Another aspect that seems to reflect posthuman education is that in Waldorf pedagogy children are not rushed into critical thinking and away from their innate want to connect with nature. Wallin (2020) criticised anthropocentric school curriculum as seeking to turn children towards the transcendent of the human and neglect their bodily instincts and sensors as learning experiences. Yet, in Waldorf pedagogy the first 7 years of child development are focused on child's body and sensorial development. From 7 years developmental focus combines bodily senses and emotional experience of the world, and from 14 years of age the *logos* are activated in the learning process because at that age children naturally seek for reasoning and questioning of the phenomena around. Transcendent and spiritual development is key in Waldorf pedagogy, but it is not rushed or intellectualised too soon in person's development, differently to the anthropocentric education.

Moreover, in Waldorf pedagogy, similarly as in the posthuman educational approaches, students are encouraged to find their own connection with the natural world. Pupils are given opportunity to meet nature through bodily senses, encounters and relation establishment that vary in activities given during lessons and after them, in the classroom and outside. The environment of learning is not limited to predetermined curriculums taught only in the classroom; contrary, the place of learning is widened outside the classroom or school for children to learn about or better experience the world in more unexpected and undetermined ways. Teachers also carry their own personal understanding of natural sciences education that can happen in a forest, meadow, farm, park or a hike. Observation and experimentation are part of the learning process too, that do not necessarily call for human intervention with the non-human world.

Human exceptionalism is present in Waldorf pedagogy, especially, exalting human being as having consciousness and critical thinking, however, it is not done to position the non-human world as a slave to the human. Contrary, in Waldorf pedagogy human consciousness and critical thinking is used as human attributes to understand the limits and smallness while encountering this rhizomatic experience with non-human others called life.

The research findings proved that the pedagogical practises by the teachers tackle the phenomenon of climate crisis. Some of the shared approaches correlate with Verlie's (2022) suggestions to learn that climate crisis is *living-with*. Teachers engage in storying about climate crisis and some create conditions to encounter and witness climate crisis and its consequences. However, that is not the focus of the natural sciences lessons as they are more oriented towards establishing child-nature/phenomenon relations. Climate crisis comes in as subtopic when teaching students about natural phenomena. Yet maybe the pedagogy does not need to label themselves as working or not working with climate crisis? Maybe the fact that pedagogy focuses on giving children the opportunities to encounter and experience nature in authentic, unrestricted and personal ways develops them into climate aware humans, who will engage in the topic like no generation before. In the empirical findings it was evident that some of the students have sensitive and intentional relationship with nature, and they ask critical questions that show their concern and awareness for today's ecological collapse. Hence, to come back to the topic of this thesis: I believe that Waldorf pedagogy provides strong and time-tested approaches of how to nurture child-nature relations; and these developed (and continuously always developing) relations has weighty potential to bring up climate aware humans.

Nevertheless, Waldorf pedagogy is primarily humanistic and not posthuman pedagogy, hence, it does not fully embody all of the posthuman education approaches. Example of this is integration of childanimal encounters in child-nature relations development, which do not fully foster Wallin's described anti-speciest perception of human/non-human relations. Despite being integrated in the education process, animal and children encounters are still greatly controlled by the human. Great emphasis is placed on ethical concerns of the animals when bringing children into contact with them, yet these exposures come with a 'human-oriented' goal, to teach children how to take care of the animal not from the equal position, but rather from that of a little bit above. Of course, this could be contradicted with interview citations of teachers' answers where they say that such encounters teach students to understand and identify what behaviour animal likes/does not like and is able to show it, yet their other attributes are not really emphasised. Approaches to plant-child relations in education, I believe, remind more anti-speciest view, than those of animal-child.

Moreover, the interventions to educate about climate crisis also only partly mirror the posthuman education approaches. The topic is evidently talked about and discussed at school, children are provided information about it and given space to ask questions and start discussions, activism is invited. However, what is different from Verlie's suggested climate crisis education practises is that student's voice of their emotional experiences of living with climate crisis, their stories are not present. Only in the case of the third graders who were given space to express their feelings about the cut down forest, other student storying activities of their experiences living-with climate crises were not found.

Thus, is developing child-nature relationship in Waldorf schools as a response to the climate crisis a possibility or reality? It remains an open-ended question even after the extensive research. On one hand, it could be perceived that Waldorf pedagogy uses time tested and affective ways of nurturing child-nature relations that anthropocentric school curriculum has never even considered and to it would be novel. However, due to the thorough investigation of posthuman education approaches, it is noticeable that in some aspects of the pedagogy, human exceptionalism takes over anti-speciest understanding or giving stronger voices to children when narrating their experiences of living-with climate crisis in the era of the Anthropocene.

Due to the limited scope of this study a lot of data was not included in the study. The vast amount of data proved to contain potential for other future research projects and articles, such as effective holistic teaching approaches, imagination's role in child development and education, the importance of teacher's values and stance in Waldorf pedagogy and many more. Another important element that was not present, but could be brought and provide crucial findings on the topic is students and children's perspectives on it.

Both uniqueness and limitation of this work is choosing post-qualitative methodology. Since the theoretical framework of this work was posthuman theory, post-qualitative inquiry suited perfectly seeking to grope the possible education approaches to develop child-nature relations, since this methodology does not limit the research to give concrete answers but rather explore chances and prospects. The process of the research was a unique engagement that let the researcher herself experience

the unpredictability and surprise while conducting interviews or encounter the place of the school without predetermined expectations of research criteria. Never before in the personal experience was the research process more in control than the researcher. Yet, it was often challenging to sit in the passenger's seat and let the process dictate the direction of the study. The best example of this was when the data proved to be so vast and thick that it was difficult to start the analysis. To go without at least concept coding seemed unimaginable, hence, this could be seen as another limitation of the study that the findings were not given proper space and length to express complexities of individual cases. Yet, the question remains how every unique case encountered in research could be given voice in controlled measurements of MA thesis.

Staying with the topic for nearly two years has shaped the researcher's relationship with Waldorf pedagogy, posthuman view of the world, personal relations with non-human others, education and climate crisis phenomenon in such a way that future endeavours combining the latter two are on the horizon.

#### Conclusions

Because of complexity and multi-layered theoretical establishment of this thesis, the aim of this MA paper was two. Firstly, it was investigated how the child–nature relations evolve in the context of the climate crisis through a posthumanism perspective, and secondly, the potential of Waldorf pedagogical practices in Lithuania were analysed as means to foster development of child-nature relations from the posthuman perspective. Post-qualitative research was carried, composed of schools' teacher interviews, photos of schools' architecture, design, place and students' works, written observation notes of guided walks around the schools and education process, researcher's reflection notes. In this process the objectives were met:

- 1. The problematics of the Anthropocene and the challenges of children living in the Anthropocene based on different posthumanists' reasoning were disclosed.
- 2. Child-nature relations based on posthuman reasoning were analysed.
- 3. Educational practises that support learning *living-with* the climate crisis from a posthuman perspective were highlighted.
- 4. Rudolf Steiner's philosophical foundations and principles of Waldorf pedagogy were analysed and compared with key tenets of posthuman reasoning concerning the child-nature relations.
- 5. Waldorf pedagogy practises in Lithuanian schools that foster child-nature relations were researched and their potential to contribute to climate crisis education from posthuman thought were explored.

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# List of Appendices

Appendix 1. Interview questions and illustrations

Appendix 2. Example of an interview transcription

Appendix 3. The Anthropocene coding example

#### Appendix 1. Interview questions and illustrations

Informuoju, jog interviu bus įrašomas, tačiau užtikrinamas visapusiškas anonimiškumas. Taip pat, jog interviu atsakymai bus naudojami tik mokslinio darbo tikslais, o transkribavus interviu šis bus sunaikintas. Pristatau savo darbo temą.

Valdorfo pedagogika ir nuomonė apie klimato krizę:

- 1. Esate Valdorfo pedagogikos mokytoja:s kas Jums svarbu mokant remiantis šia pedagogika?
- 2. Valdorfo pedagogika ir gamta kaip ši tema yra realizuojama/aktualizuojama Valdorfo pedagogikoje?
- 3. Prašau paklausykite šį garso įrašą (ledynų tirpsmas). Po garso įrašo paklausiu: kaip manote, koks tai garsas? Kokias asociacijas/jausmus sukėlė? Kokios temos pasirodė galimos čia?
- 4. Valdorfo pedagogika ir klimato krizė šios temos integracija į Valdorfo pedagogiką.
- 5. Kiek šiuo metu dirbate su klimato krizės tematika?

Jei taip, kokiomis temomis dirbate? Kodėl šios temos svarbios? Kokias praktikas taikote? Kodėl būtent jas? Galbūt galite pateikti konkrečių pavyzdžių? Kokio rezultato siekiate? Kaip sekasi jo siekti? Kas labiausiai sekasi/nesiseka dirbant klimato kaitos tematika? (prieš interviu paprašyti, jog mokytojai pateiktų mokinių darbų nuotraukų)

Jei ne, kaip manote, kokios būtų svarbios temos ugdant apie klimato kaitą? Kodėl? Kokias praktikas galėtumėte taikyti?

Vaiko ir gamtos santykis kuriamas Valdorfe:

- 6. Pastebima, jog vaikai ugdomi Valdorfo mokyklose praleidžia daug laiko lauke kodėl tai svarbu jų ugdyme(si)? Kokį, Jūsų manymu, vaiko ir gamtos santykį Valdorfo mokyklose siekiama kurti?
- 7. kiek vaiko ir gamtos santykio kūrimas Jums svarbus Jūsų vedamose pamokose? kokį santykį tarp vaiko ir gamtos jūs siekiate kurti? kokias praktikas Jūs taikote? ar galite duoti konkretų pavyzdį?
- 8. Kaip manote, ar gyvūnų integracija ugdymo procese yra įmanoma? Jei taip, kap tai galėtų vykti? Jei ne, kodėl?

Klimato krizė ir posthumanistinė perspektyva

- 9. Kylant diskusijoms apie klimato krizę žmogus yra įvardinimas kaip šio proceso "sukėlėjas". Šį teiginį remia argumentai, jog žmogus kaip rūšis yra išaukštinusi save kitų rūšių, pavyzdžiui, gyvūnų, augalų, biosferos atžvilgiu. Ką Jūs manote apie šią nuomonę? ar visi žmonės vienodai prisideda prie klimato krizės vyksmo? O kokie žmonės prisideda mažiau/daugiau? Kodėl?
- 10. Parodau antropocentristinę piramidę. Paklausiu, kaip mano, kas šioje iliustracijoje yra pavaizduota? Kaip vertinate šį hierarchinį išdėstymą? Ar dėliotumėte kitaip? Kokios hierarchijos siekiate savo pamokose?
- 11. Parodau ecocentristinę "piramidę". Paklausiu, kaip mano, kas šioje iliustracijoje yra pavaizduota? Kaip vertina tai ką mato?
- 12. Po abiejų iliustracijų: kuris požiūris, Jūsų manymu, yra svarbesnis mokant vaikus klimato krizės temomis? Kokiu požiūriu, Jūsų manymu, vadovaujasi Valdorfo pedagogika? kodėl tokia ir kuo ji svarbi?
- 13. Nors ir teigiama, jog žmogus yra atsakingas už klimato kaitos vyksmą, žmogus kaip herarchijos viršūnėje esanti rūšis, taip pat mano galinti įveikti ar suvaldyti klimato kaitą pasitelkiant technologijas ar kitus

išradimus. Kaip manote, apie šį teiginį? Ar žmogus gali vienas pats suvaldyti gamtos procesus? Kodėl taip/ne?

- 14. Kaip manote, kokia yra klimato krizės ugdyme ateitis Valdorfo mokyklose? Ar tai taps integralia ugdymo dalimi? Kodėl taip/ne?
- 15. Kokia Valdorfo mokyklų ateitis? kaip jų manymu, ji keisis?

Papildomi klausimai:

- Ką manote apie teiginį: ugdant mokinius apie <u>gamtą/planetą</u> (išteklius, rūšis <u>esančias j</u>oje, biosferos sudėtį) tai daroma siekiant supažindinti apie <u>gamtos/planetos</u> "gėrybes", kurios gali "pasitarnauti" žmogui? Kaip manote, ar šis teiginys turėtų/neturėtų keistis gyvenant klimato krizės sąlygomis?
- Dualistinis požiūris (įprotis "statyti" objektus/konseptus į priešingas pozicijas: juoda/balta; kūnas/protas; gamta/žmogus) kapitalistinėse visuomenėse taip pat teigiama, jog yra viena iš priežasčių skatinanti klimato krizės vyksmą. Kaip manote, kodėl?
- 3. Kaip manote, ar įmanoma ugdyti mokinius apie klimato krizę "išeinant" iš žmogaus perspektyvos? Ar įmanoma ugdant apie klimato krizę "griauti" žmogaus ir gamtos hierarchiją, jog būtent žmogus "turi" gelbėti gamtą? Kodėl taip/ne? Pakomentuokite plačiau, kaip tai įmanoma padaryti? Ką darytumėte Jūs kaip mokytoja savo pamokose?



(Illustration 1)



(Illustration 2)

## Appendix 2. Example of an interview transcribtion

R6 - third class teacher. One's specialty is Lithuanian philology and primary education, however, the teacher has a great interest in ecology, incorporates ecological topics in her work not only during the lessons, but also in the classe's social life. The first talk we had was while standing in front of the school's garden, where third class students were preparing the soil for spring planting of various vegetables and herbs. The students were working with eagerness and enthusiasm. While the teacher was observing and looking after the children we started talking about students' apparent want to work with soil and do, at first sight, tiresome gardening work. I noticed that our talk was progressing towards the questions of my interview and I asked if I could record our talk. The teacher agreed.

R6: Dabar mokausi tą pradinio ugdymo modulį ir visur yra ta projektinė veikla ir visur yra persipynę su kažkokiu darbu. Galvoju tiesiog net kitaip neįsivaizduoji kai kurių procesų, nes čia gali išeiti į kiemą ir viską daryti - pažinti.

A: Sakėte Jūs jau nuo pirmos klasės sėjate.

R6: Jo, mes jau nuo pirmos klasės sėjame ir jų pirmas toks susipažinimas buvo net ir pagal tas bendrasias programas, pažinti augalo visas augimo stadijas: nuo to kaip pasėja sėklą, kaip įsišaknija, kaip išdygsta kažkoks stiebelis, jis auga, subrandina kažkokį vaisių arba ne; Tai mes auginome pupas ir žirnius. Vaikai tokiuose maišeliuose dėjo juodžemio, tada dėjome pupą arba žirnį, ką pasirinkai, tada klijavome ant mūsų lango, nes pirmokai ir antrokai turi labai didelius langus iki pat žemės ir labai daug saulės, tai galėjome stebėti šaknis, tai buvo labai įdomu matyti kaip ta apatinė dalis, aš net turiu nuotraukų iš archyvo, tai galėsiu pasidalinti, ir stebėjome kas pirmas prasikalė, kieno nesudygo, kodėl nesudygo, gal buvo perlaistyta, kažkieno supuvo. Tai visą ciklą galėjome pamatyti. Paskui perkėlėme į lysvę. Tai žirniai sudygo ir pupos sudygo, tik žirnius per vasarą suvalgė kaimynai. Ir tada mes sėjome dar kažkokių gėlių lysvėse, neprisimenu tiksliai kokių, ten vietoje (Bratoniškėse, kur randasi pirma ir antra klasė). Mūsų vienas tėtis irgi sukalė ir atnaujino lysves, vaikai padėjo juodžemį perkasti, visad ravėti turėdavo. Jie darbo turėdavo. Ir tada antroje klasėje mes jau sėjome gėlių daugiamečių, tai palikome jas pirmokams ir antrokams, o čia naujoje vietoje sėjome moliūgus ir cukinijas. Tai čia buvo toks mūsų pagrindas su ta mintimi, kad atėję į trečia klasę jau galėsime nusiimti derlių, tarsi kažkokia nauja mintimi įsižeminti šitoje naujoje vietoje, kur kaip ir esam, bet jau kažkas mūsų laukia. Tai mes juos pradaiginom, tada prieš vasaros atostogas perkėlėme čia į lysves ir buvome sutarę per vasaros atostogas tarp šeimų tokiu grafikėliu, kad bent kas porą savaičių turime atvykti pasilaistyti savo daržo. Tai visai pavyko šitas. Yra tokia sodo grupė mūsų mokykloje: va fizinio mokytojas (rodo), bet ir sodo entuziastas, aš esu toje grupėje, yra dar kelios mokytojos, tėvų yra - žodžiu, visi kas mėgsta darbą su augalais yra grupėje šioje. Ir tada labai pagal temą ir periodus labai tinka trečiokams, visi tie žemės ūkio darbai. Tai mes čia užsiauginome tų moliūgų ir tada rudenį prasidėjo pasaulio sukūrimu ir tuo, kad, kai Adomas ir Ieva turėjo palikti rojų, jie Žemėje turėjo kažkaip sau maisto užsiauginti ir mes tada ėjome į daržą ir čia prasidėjo mūsų žemdirbystės periodas. Ir čia turėjome nusirinkti savo derlių, išsikasti tas bulves, tai buvo labai daug derliaus. Galėsiu atsiųsti moliūgų nuotraukų irgi.

A: Kaip gera girdėti...

R6: Išdalinome paskui mokykloje kitiems ir paruošėme tada... Ir taip ėjome su tuo gamtos ciklu, atsižvelgiant į tą senąjį kalendorių, kuriuo seniau vadovavosi lietuviai. Ta prasme, rudenį nusirenkame

derlių, o tada žemė ką veikia - eina ilsėtis, tai mes paruošėme žemę tam poilsiui: uždengiame šienu, senus augalus pašaliname, nereikalingas šaknis. Ir tada žinojome, kad žiemą dabar turime palikti žemę ilsėtis ir tada keliavome prie visų darbų, kuriuos buvo galima dirbti viduje: linų verpimas, vilnos darbai, verpėme.

A: O Jūs tai darėte čia mokykloje viduje ar kažkur vykot?

R6: Taip, čia mokykloje mes. Viena buvusi mokytoja pati augina savo linus, tai ji atvyko čia į mokyklą su savo linais ir vaikai verpė siūlus ir praėjo tą visą kelią visiškai taip natūraliai, vilną išbandė, tada iš vilnos vėlėm. Tada iš tų linų siūlų bandėme austi ir tada vykome visai neseniai pas vieną mamą į siuvyklą, kur ji lino drabužius siuva, viskas yra rankų darbo, nuo to kai gauna užsakymą ir tik tada gamina. Viskas viskas rankų darbas ir siuvinėjimai. Tas drabužis praeina per kokius septynis žmones iki išsiuntimo. Turi savo augintojus, kurie jiems užaugina liną. Žodžiu, labai taip viskas gamtai draugiškai būdais. Tai vaikai buvo labai sužavėti tuo drabužio procesu. Jie galvojo iš pradžių, jog pasiųsti yra lengva, bet kai pamatė kiek etapų yra tam drabužiui gimti... (*we are interrupted by another teacher*).

Our next talk was planned. We arranged a meeting outside school after work and started to talk as if having a half-structured interview. We met around a week and a half after we had our first talk transcribed above.

A: Tai pirmasis klausimas vistiek bus apie Jus kaip Valdorfo mokytoją. Jūs dirbate šioje pedagogikoje, tai, kas Jums svarbu būnant būtent Valdorfo mokytoja?

R6: Gerai, kas man svarbu... Laisvė, kūrybingumas, kad galiu gana lanksčiai žiūrėti į tas bendrąsias ugdymo programas ir santykis su vaiku ir su aplinka - tokie esminiai ir kertiniai yra dalykai, dėl kurių būtent pasirinkau Valdorfo mokyklą. Toks natūralus ir artimiausias būdas ugdyti vaiką.

A: Ką turi omeny sakydama natūralus?

R6: Natūralus, tai toks labiausiai **prigimtinis**, ta prasme, kad ne labiausiai atitolęs nuo to, iš ko mes tarsi atėję - ne iš to patogumo, kuris yra dabar šiame skubančiame pasaulyje. Nes dabar tai dirbame, kuo daugiau išmokstame, tačiau dažnai pamirštame, o tai kodėl mes visą tai darome? Kokiais būdais tarsi. Kartais žiūrime tokia valstybės diktuojamą programą, ne tai, kad programą, bet tarsi kažkokį tai supratimą ir tada nutolstame nuo tokių pagrindinių, pamatinių vertybių, kurios mums yra svarbios - bendruomenę, pavyzdžiui, turime ir, galimybę kažką daryti patys, o ne tik nueiti ir gauti. Kažkaip tokio santykio... Mano tas santykis tarp žmonių, su aplinka, su savimi, kad galiu tiesiog save pažinti... Toks vertybinis tarsi stuburas būtent toje Valdorfo mokykloje. Nuo pat pradžių žiūri į tai, kas daug metų nekinta. Gal kartais atrodo, kad Valdorfo mokykla gali būti "atsilikusi" nuo to, ką dabar šiuolaikinė mokykla teigia esant svarbiais aspektais, pavyzdžiui, technologijos - negaliu prieštarauti, kad tai yra svarbu. Kita vertus, ką galiu pamatyti per ekraną, galbūt Valdorfo mokykloje galiu atlikti tiesiog pats savo rankomis.

A: Taip, taip. Labai įdomiai pastebėjote - **prigimtinis**. Šį sąvoka labai išsiskiria. Šioje mokykloje išties yra labai daug natūralumo ir žmogui išties yra įprasta daug judėti ir kaip mačiau, jog pradinėse klasėse mokiniai "lėtai" įeina į tą sąlyginai "neįprastą" sėdėjimą suole - juk pirmoje klasėje Valdorfo mokykloje mokiniai dar sėdi ant pagalvėlių, o ne suoluose, yra daug suteikta erdvės judesiui, nes sėdimos vietos yra nešiojamos.

R6: Ir ta pamokos struktūra, pavyzdžiui, turi tą ritminę dalį ryte, gali judėti, dainuoti, žaisti žaidimą, eiti į lauką. Pavyzdžiui, mes pirmadieniais dažniausiai einame į lauką per ritminę dalį, tiesiog, kad galėtume pabūti miške, pasikalbėti su draugais po savaitgalio ir toks būna tarsi iškvėpimas po savaitgalio dienų ir sugrįžimas į save ir į klasę. Tai ta galimybę pamoką dėlioti, kaip sakai, pagal tą judėjimą ir atsižvelgiant į vaiko amžių... Nereikia nuolat sėdėti tame suole, tą ugdymą gali per tą patyrimą... Pavyzdžiui, su

pirmokais nuolatos darydavome trasas, kliūčių ruožus: eiti per smėlį, per akmenis, pereina estafetę ar kliūčių ruožą ir tada įrašai smėlyje kažkokią raidę, kurią mokomės. Per akmenis praeini, *buomelį*... Realiai, tai pirmos mūsų klasės pradžia pamokos būdavo visą laiką per judesį kas nors. Virvę išdėlioji kokia nors raide, pavyzdžiui, ir tu ją basom kojom išvaikštai. Arba piešdavome vieni kitiems ant nugaros ir dabar dar jiems trečioje klasėje yra labai svarbu per formų piešimą atlikti šią užduotį ir jie prašo: "Galime masažą daryti" ir jie atsisuka ir ant nugaros... Aš pasakoju jiems istoriją ir jie piešia. Pavyzdžiui, dabar lyja lietus ir ten lietaus lašai krenta ant lapo, o nuo lapo... Ir dar iki šiol kai kuriems yra svarbu nepraleisti šitos dalies ir tik po to piešti į sąsiuvinį.

#### A: Geras metodas.

R6: (*juokiasi*). Ir vaikus tai labai... net ir tuos, kurie nelabai mėgsta kažkokį fizinį kontaktą, bet tada draugui, pavyzdžiui, kaip jam patinka daro. Sakau, "jei jam patinka, tai gali labiau paspausti, jeigu nori, kad vos vos arba, kad visai nesijaustų, tai įsivaizduok, kad lieti, bet vos vos daryk prisiliesdamas". Patinka jiems tai labai.

### A: Ir paskui tą patį piešia ant lapo?

R6: Taip. Turi iš anksto apgalvoti istoriją, kaip tenais tiktų ir tada bandai. Antroje klasėje man labai susisiedavo, nes būdavo daug bėgančių linijų, nes mokaisi rašytinio rašto ir tada linijos, arba veidrodinio atspindėjimo, tai irgi vieną dalį nupieši, tada kitą. Trečioje klasėje daugiau iš centro į išorę, nuo to, kad vaikas jau 9-tais metais iš savo mažo pasaulėlio jau žengia toliau į pasaulį ir jis išdrįsta atsispirti nuo tėvų. Tada pirmi dėliojimai, "kodėl man taip sako? Gal aš pabandysiu pats kažkaip padaryti ir pasižiūrėti". Tai va tos formos. Tai man šiaip labiausiai gražu Valdorfo pedagogikoje ir yra formų piešimų dalykas, kur atrodo viskas susieta ir gilu. Norėčiau, kad šitas dalykas, galėtų būti visose valstybinėse mokyklose, ypač kokioje pirmoje klasėje mokantis rašto, kadangi jie jau tai daro pirmoje klasėje. Man atrodo, vaikams būtu labai didelis palengvinimas nes antroj klasėj, kai rašėme, mokėmės rašytinio rašto, vaikai net nežinojo. Mes pradėjome nuo formų piešimų ir sakydavau, "mes šiandien iš Vilniaus važiuosime į Klaipėdą ir užsuksime dar į Kauną, o ten reikės apsisukti..." ir taip gaunasi ten kokia Y ilgoji. Arba sakai, "oi, suklydau ne ten pasukome, reikės dabar apsisukti, grįžti per viršų ten atgal" ir kokia L raidė atsiranda. Visada jie tada randa daug tokio smagumo: "tai šiandien važiuojame į Marijampolę, ten mano kaimas gerai, atsakau, važiuojam" ir tiesiog per tokį maršruto kūrimą mes atėjome iki raidžių ir tada jie klausia, "tai, bet čia kaip A raidė? Čia Y?" ir iš to atsirasdavo vis daugiau raidžių ir jie natūraliai sako, "tai čia kažkoks žodis galėtų būti". Ir kol aš vadinau tai formų piešimu, tol jiems atrodė viskas taip paprasta ir kai tik pasakiau, kad tai yra rašytinis raštas kažkaip atrodo tapo iškart rimta, nes juk čia tas raštas, kurį mes turime tobulai išmokti, bet kol tai yra žaidimas, tai visiems taip lengva ir paprasta. Toks net atrodo ir vaikų psichologinis požiūris atsiranda, kad rašytinis raštas - rimta, o čia juk tik piešimas. Jiems patiems buvo idomu atrasti, kad iš piešimo raides rašau. Va toks virsmas, net nepajautė. Nebuvo taip, kad "šiandien mokysimės A raidę" - ne. Mes visad junginius labiau rašydavome, o tik po to, kai visą tai praėjome, tai sakiau "na, gerai, skirsime toms ir toms raidėms". Tai toks atrodo visiškai natūralus procesas iš piešimo į raidę.

A: Tai ką sakote, skamba apie holistiškumą, manau. Kad viskas susiję.

R6: Taip, ir iš vaiko tiek daug džiaugsmo, kai žiūri, kad viskas tik žaidimas. Viskas ką mokomės yra tik žaidimas, kažkokia veikla... Man atrodo, kai pradedi vadinti tokiais griežtais apibrėžimais arba pavadinimais, tarsi iškart atsiranda krūvio tame... Va, net dabar mūsų, pavyzdžiui, interviu. Kai pavadini, tai toks "Ai, čia oficialus dalykas", bet kai pokalbis vyksta, tai kalbi ir kalbi, žinai? Tai ir vaikams, kai pavadini kažkokius dalykus, kad dabar čia yra "dalyba kampu"... Arba pasako "važiuosime liftu - kilsime į viršų, ten leisis skaičiai žemyn" - tai įneša lengvumo, kažkaip, man atrodo, kad lengviau yra išmokti,

kai nėra tokio didelio tau krūvio tarsi, kad dabar čia yra kažkas labai svarbaus vyksta. Dalyba kampu, tai jau yra rimti dalykai... Ir tada gali daugiau susifokusuoti į tą patį procesą ir negalvoti koks čia yra rezultatas ir mano tikslas.

A: Dabar klausau ir pastebiu porą dalykų: iš pradžių kalbėjote apie gamtą, kad vaikas Valdorfo pedagogikoje yra skatinamas kuo daugiau išeiti į gamtą, vaiko ir gamtos santykio kūrimas vyksta. Ir dabar, ką sakote apie tą įvardinimą ir tarsi uždėjimą "etiketės", kad to nedarote, nes kitaip tai tarsi "apsunkina" ugdymo procesą. Ir galvoju, kiek kalbėjau su mokytojais ar stebėjau pamokas, atrandu metodų, kurie tarsi atitinka mano tyrimo hipotezę, bet Jūs neįvardinate, kad taikydami tam tikras praktikas Jūs, kaip mokyklos bendruomenė, tai darote, nes dirbate su klimato krize. Ne, gamtos sąmoningumo ugdymas, regis, vyksta neįvardinant, kad vyksta.

R6: Bet vaikams tai ateina natūraliai. Pavyzdžiui, kai mes buvome svečiuose X (kita Valdorfo mokykla), kuri yra mieste ir aplink mokyklą pro langą matosi daug daugiabučių, tai vienai trečiokei tiesiog natūraliai būnant mūsų mokykloje jai kyla klausimas, "o tai kaip čia galima miete mokytis? Rimtai? Mieste? Kai pro mokyklos langus matai daugiabučius?" - tai jai absoliučiai natūrali būsena yra tai, kad mokykla yra miške. Jie tiesiog nesupranta, kad kitaip galima patirti. Kaip mes kalbėjome su vaikais šiais mokslo metais, reflektavome, koks jiems jausmas atėjus į trečią klasę, koks įspūdis labiausiai pasilikęs, gal 80 proc. vaikų sakė, kad jiems labiausiai smagu, kad per pertrauką jie gali išbėgti į lauką ir būti miške. Pavyzdžiui, žaisti lauke ar statyti nykštukams namelius ar miške statyti bazę. Jeigu mes iš atimtume šitą dalį, žinok, man atrodo... Būtų vaikams krizė... Tikrai, tikrai. Aš matau, kaip jiems tai yra jų dalis, būti gamtoje. Jau dabar neįsivaizduojama, kad gali būti kitaip, ypač tų vaikų, kurie gyvena mieste, jie atvažiuoja į mokyklą iš miesto, tai jie įvardina, kad čia viskas kitaip, nėra triukšmo, mokykloje net oras yra kitoks - mes apie tai nekalbame, bet jie patys geba pastebėti, kad čia net kvėpuoti yra lengviau. Man net nereikia įvardinti, kad mieste yra didelis užterštumas jie tiesiog nesąmoningai tą žino.

A: Per kūną patiria, tiesa?

R6: Patys patiria kaip yra kitaip būnant miške. Galbūt gali kalbėti su mokyklos mokiniais apie užterštą orą, o miške yra švaresnis - tačiau mūsų vaikams net nebūtina pateikti tos žinios, nes jie tiesiog žino, kad taip yra. Ir net nereikia tyrimo atlikti jiems, jie tiesiog žino būdami čia.

A: Visa ta aplinka, kuri yra sukurta, tos sąlygos jiems nesąmoningai gaunasi patirti.

R6: Kaip vertybė - savaime suprantamas dalykas, net negali abejoti tuo. Man atrodo, jiems būtų keista, jei kažkas suabejotų.

A: Bet tai natūralu, nes vaikams ką iš pradžių išmokai, jie tuo ir vadovaujasi...

R6: Taip, taip. Arba, pavyzdžiui, nenori važiuoti namo po pamokų, nori būti ilgiau popietyje (prailgintoje grupėje po pamokų), kad galėtų savo bazėje iš šieno pastatyti namelį. Ta prasme, man net sunku suvokti kaip jie gali patys savo rankomis tokius projektus įgyvendinti. Susinešė šienos kupetas nuo ten, kur buvo arklidės, tas šienas toks nepanaudotas, jie susinešė ten į mišką ir pasidarė tarp šakų tokius kaip urvus, ne urvus, sunku net įvardinti žinok, niekas jų nevertė ir niekas neskatino jų daryti kažką, tiesiog... Jie gali būti klasėje, bet jie eina į lauką.

A: Kai prisimeni, mes kai augome irgi panašiai vyko, tokiomis veiklomis užsiimdavome arba ką nors kito sugalvodavome ir miestų kiemuose, kai nebuvo technologijų dar, leisdavome vaizduotei "lietis".

R6: Jo, mes irgi ant avarinio išėjimo daugiabuty, žinai... (šypsosi)

A: Susikurdavome įvairiausius pasaulius...

R6: Taip, taip.

A: Bet dabar vaikų užsiimančiais veiklomis kieme, žaidžiančiais - nematyti...

R6: Taip, yra labai mažai vaikų žaidžiančių tiesiog laisvą žaidimą. Aikštelėse irgi pabūna, pasisupa, pavažinėja dviračiu/paspirtuku, bet, kad tiesiog laisvai kažką kurtų patys savo žaidimą, tai, man atrodo [mažai]... Va tas yra tikrai didelė Valdorfo dovana vaikams, kad jie tiesiog turi laisvo laiko, kur nėra kažkaip suorganizuota mokytojo, niekas nesako "dabar jums reikia eiti sukurti namą"... Vaikas net nesuprastų nuo ko jam pradėti. O natūraliai būdami, iš to nuobodulio kartais arba "ką man čia veikti?" tiesiog eina ir kažką veikia ir sukuria. Jie gali klausinėti iš pradžių, bet vistiek sugalvos ką veikti ir gimsta genialūs žaidimai. Pavyzdžiui, mačiau dalinosi iš darželio, kur vaikai susinešę krūvą akmenų ir gimsta dinozaurai sudėlioti, mozaikos kažkokios. Jiems niekas neduoda jokios instrukcijos ir jie tiesiog iš gamtinių priemonių sukuria tokius meno kūrinius...

A: Taip, taip...

R6: Tai gražu dar tai Valdorfo mokyklose - gamta, bet kita vertus, tas buvimas natūralioj aplinkoj... Aš negaliu tau teigti, nes neatlikau jokio tyrimo, bet ką aš iš vaikų matau, kad jie tiesiog žaidžia, ilgiau žaidžia. Pavyzdžiui, pažįstu 5/6-tokų vaikų, kurie vis dar imituoja kažkokius gyvūnus - šokinėja kaip arklys, pavyzdžiui. Ir pagalvoji, kitose valstybinėse mokyklose mados ir tendencijos jau kitokios ir t.t. O čia vaikai yra tikrai vaikiškesni, man taip atrodo. Mes su savo kolegomis esame kalbėję ir... Būtų šiaip įdomu patyrinėti... Atrodo, kad tie vaikai yra tikrai vaikiškesni. Ta prasme, kad 6-tokas iš valstybinės ir 6-tokas iš Valdorfo, nu realiai atrodys truputi kitaip.

A: Taip...

R6: Kai būname draugų rate ir vaikų būna iš įvairiausių šeimų, ne tik besimokančių Valdorfo mokykloje, tai kaip draugai sako, iškart atpažinsi, kuris vaikas iš Valdorfo, kuris ne, nes jei esi kažkur erdvėje, parke, tai kažkas iškart bėgs į medį įlipti, kažkas *puls* kažko ieškoti, o vaikas, kuris nėra prie to pripratęs, pirmąjį laiką stebės ir klaus "ką čia reikia daryti?", o Valdorfo vaikams nereikia jokios instrukcijos, jie bėgs kažkur lipti, o kitiems gali būti sunkoka suprasti laisvę, kad gali kažkur eiti į medį lipti. Aš pati su savo vaikais irgi pastebiu. Jie vis prašo, "galim eiti į mišką, galim eiti į mišką?" Ir atėjus juos sunku iškrapštyti (*juokiasi*)… Matai, kad kažkokiuose krūmuose, kažką ten pjauna, kažką geni… Man suaugusio akimis tai sunku suprasti, kaip ten įmanoma tiek įsivaizduoti… (*pauzė*). Vakar, kai buvo smarkus vėjas, vaikams buvo visai neįdomu, jog per smarkus. Jie tiesiog toliau užsiėmė savo veiklomis lauke. Stebina mane jie tikrai. Neapsirengę, sakau aš jiems, "Jūs bent striukes apsirenkite".

A: Jie ten taip duodasi, sušyla...

R6: Bet tas vėjas atrodo košia ten kiaurai... Jei pradarai duris, jas net plešia. Mokytojų kambario irgi, visiškai į priešingą pusę persveria...

A: Va kaip tik grįžtant prie temos apie gamtą. Valdorfo pedagogikoje, kaip sakėme, vaikai daug laiko praleidžia gamtoje.

R6: Taip.

A: O kodėl Jūs manote, tai yra svarbu? Ką tai suteikia jiems?

R6: Manau, kad suteikia gerą santykį ateičiai, kuria santykį su tuo ką mes suaugę kartais turime... Ieškoti būdų vėl pamilti, pavyzdžiui, kokį judesį. Suprantame, kad visiems reikia judėti ir nebūsi sveikas sėdėdamas prie kompiuterio ir tada kuriame išmaniuosius stalus, reguliuojame aukštį, turime surinkti 10 tūkst. žingsnių. Ir, man atrodo, šitiems vaikams bus tiesiog ateityje taip paprasta ir nereiks jokio ten specialaus pasiruošimo kažkokiu būdu judėti - tai šitas, savo sveikata rūpintis ir jiems yra įprasta, kad judesys yra kažkoks variklis. Ir tas dalykas dar yra pamatyti gamtą visais metų laikais, įvairiomis jos... būsenomis, stichijomis, natūraliai suprasti, pavyzdžiui, prisnigo - tai čia toks jausmas... nežinau net kaip čia... Juose, manau, jau bus įrašyta, taip kaip mūsų seneliai mums pasakojo, kaip eidavo į mokyklą po 3-4 km. laukais per pusnynus ir mums atrodo kažkaip, kaip čia taip įmanoma.

# A: Kaip tolima...

R6: Taip tolima ir tada šitie vaikai, kurie mokosi Valdorfo mokyklose turi tą galimybę kurti tą santykį ir tai nėra kažkaip baisu būti gamtoje, nebaisu išteplioti batą. Žinau, ką reiškia pažliugusi žolė, žinau kaip yra slidu leistis nuo kalno po lietaus ir... Gal neveltui Suomijoje turi daug žodžių apibūdinti orui ir sniegui ir spalvoms. Man atrodo, gal mes to neturime kalboje, bet tie vaikai, kurie Valdorfe, tai jie tikrai galėtų pavadinti kiekvieną kartą skirtingai eidami per mišką - tai kaip ten šiandien yra. Tai, man atrodo, tas svarbu. Ir dar, jei kalbant iš tos klimato... kažkokios krizės ar atšilimo pusės, tai man atrodo, jie daug jautresni bus šitai temai ir jiems bus natūralu, kad aš turiu kažką daryti, kad būtų geriau arba... Man atrodo, dabar kai kuriems iš mūsų yra "ai, ką ten tas klimatas". Viena vertus, kiti labai domisi, kiti visai galvoja, kad čia nesąmonė, tai, man atrodo, kad Valdorfo vaikai daug jautriau į tą žiūri, kad net savo tuo vaikiškumu yra labai jautrūs gamtai.

A: Taip... O Jūs pati savo pamokose kokius integruojate kokius nors gamtos temos aspektus ar gamtos ugdymo metodus?

R6: Man atrodo, kad visai nemažai, nes nemažai yra tekstų mano, taip gal sąmoningai parenkamų būtent iš tos gamtos temos. Va, pavyzdžiui, trečioje klasėje mes skaitėme knygą "Lilė ir Saulė Sergėtoja" ir pati autorė yra norvegė ir pati savo knygose ir suaugusiems ir vaikams pabrėžia, kad jos pagrindinė žinutė yra klimato kaita ir kodėl yra svarbu apie tai kalbėti. Tai šita knyga tikrai labai smarkiai palietė vaikus, kai mes skaitėme ir atrodo lietuvių kalbos pamoka, bet iš esmės pagrindinė žinutė ateina apie gamtą. Tada tarkime visi darbai lauko - mes nuo pirmos klasės sodiname. Jei pirmoje klasėje mūsų tikslas pamatyti, o koks tas augalas, koks ten jis iš tos sėklos užauga, tai tą ciklą tarsi parodyti ne tik tai, kad nupiešti, bet kad ir jie patys savo rankomis pasėję tą sėklą pamatytų, "Ai, tai čia tokios šaknys. O tai čia tiek daug reikia laiko tam augalui užaugti. Tai čia visgi ne taip paprasta…" Nes pasakyti tai čia gali per porą minučių, "va, čia yra šaknys, čia atsiranda daigas, tada jis auga atsiranda lapai, žiedai ir viskas…". A: Jo, kokioje knygoje ar per interaktyvią lentą…

R6: Taip. Bet kai tu kiekvieną dieną ateini ir kantriai tikrini, "jėėė, mano prasikalė!", "O mano supuvo..." - tai tu taip išgyveni ir tada supranti kaip būna. Ir tada sakai vaikams "aš galiu užsiauginti savo derlių arba man gali nepasisekti"... Arba antroje klasėje balandį pasėjome moliūgų sėklas ir jos mums sėkmingai paaugo, sudygo, mes jas perkėlėme į lysvę ir mes turėjome per visą vasarą susitarti, o tai kas jais rūpinsis, kada atvažiuos kuri šeima palaistyti, o tai kas atsitiks, jei mes nepalaistysime. Ir mes atvažiuojame ir matome, kad kai kurie sudžiūvę, tada klausia "o tai dar įmanoma, tą augalą atgaivinti?". Ir kai ruduo ateina ir jie pamato, kad "o, tai pagaliau tie mūsų moliūgai, kuriuos balandį sodinome, tai va dabar mes juos rugsėjį pagaliau galime valgyti". Tai supranti, tai yra visiškai natūralus, pačių rankomis… užaugintas dalykas apie kurį tu gali pavyzdžiui, lietuvių kalboje rašyti: "mes su klase sėjome moliūgus", "o tai kas yra sėjome?" - klausiu, "veiksmažodis" - atsako, "o kas yra moliūgus?", "daiktavardis" - atsako. Tai iš to gyvenimo visur gali…

A: Va, ir patyriminis ugdymas...

R6: (juokiasi). Va ir per matematiką skaičiavome perimetrą savo lysvės, kurią padarėme. Galima užduotį taip suformuluoti: "O tai kiek mums šitoje lysvėje tilpo pasodinti sodinukų?". Skaičiuojame: "Tai sodinukų pasodinome 5, o moliūgų priskynėme 10"... Čia taip paprastai, bet viską galima taip mokytis, visų dalykų... Tiesiog per gamtą, man atrodo. Apie ją gali rašyti, ją gali pajusti. Nežinau, ten eilėraščiai, pavyzdžiui, kokie... Iš tikrųjų tai visas tas ratas Valdorfo mokyklos man yra labai gražu, kad visas ciklas, pavyzdžiui, tu ateini rudenį, mes labai daug sakome eilėraščių, man regis, visos Valdorfo mokyklos tai daro, tai visi eilėraščiai daugiausia yra apie gamtą.

A: Taip...

R6: Rudenį kaip keičiasi koks raudonas klevas, tada žiema atėjo, tai kokia ten ta žiema... Tai labai daug gamtos yra visuose dalykuose. Mūsų net viena iš kūno kultūros pamokų yra žygis tiesiog, bet kokiu oru. Tai yra kūno kultūros pamoka, eiti per sniegynus, kur tikrai daug sniego ir brenda ir šaukia "nebegaliu!", bet jokioje salėje nepatirsi šito jausmo...

A: Tai turite omeny, kad kūno kultūros pamokos valandos užsiskaito tokiu būdu?

R6: Taip. Mes sąmoningai esame padarę, kad viena pamoka yra salėje, su kažkokia ten sugalvota savo užduotimi, o kita pamoka grynai yra žygis ir mes ten žygyje pasirenkame ne šiaip sau pasivaikščioti aplink mokyklą, ne - mes einame į mišką, pavyzdžiui, miške nuo kalno lipame žemyn iki upelio, tada įkopiame į viršų tai ten toks cardio žinok būna... (juokiasi)

A: (juokiasi). Bet čia užtrunka ilgiau nei 45min, tiesa?

R6: Kartais taip... (šypsosi). Bet viskas gerai su tuo (juokiasi). Tai mūsų mokykloje tai yra didelis privalumas. Tai jei kokia grybų tema, tai eini į mišką ir ieškai, bent jau aš taip daryčiau, nes viskas yra realiai čia pat. Ir, manau, kad tikrai taip yra darę ir kiti mokytojai... Aš taip daryčiau kaip mokytoja tai tikrai, jei būčiau gamtos mokslų mokytoja. Viską imčiau... Truputi nušoksiu prie vyresnių, jei nieko prieš. A: Žinoma.

R6: Vedžiau šeštokams lietuvių kalbos pamokas, kurį laiką, ir jie mokėsi apie tautinį atgimimą. Sakytume, tas tautinis atgimimas prie ko čia gamta? Ir mes nuo himno perėjome prie poetų, kurie rašė apie savo gimtinę ir tuo metu išgyveno tą skausmą, kad neturi laisvos savo šalies ir mes ėjome su vaikais į pievelę, kurią jie dažniausiai praeidavo pirmoje/antroje klasėje, nes yra toliau pastatas, ar ne? Ir aš klausiu jų, "koks jums yra jausmas?", nes jie ten nebuvę kokius 3/4 metus kai kurie, ir jie atsakė, "oho, jaučiuosi kaip grįžęs namo", supranti? Tai ta gamta yra taip kaip grįžus namo. Ir jie sako, "tai viskas yra pasikeitę čia dabar, nes anksčiau čia buvo miškas, o dabar tas miškas iškirstas ir kaip man yra liūdna, nes kai buvau mažas čia visada buvo pilna medžių, o šioje pusėje mes turėjome tą ir tą pasidarę, o dabar praėjo tik 4 metai" ir jie tiesiog patys jaučia tokį skausmą ir aš jų klausiu, "o koks jausmas jums yra žiūrėti į šitą mišką, kuris dabar yra iškirstas?". Tai tiesiog šitoje klasėje būdami žmonės taip skaudžiai tą išgyvena iš tikrųjų kaip praradimą, kaip tie žmonės, kurie kažkada neturėjo savo šalies.

A: Geras...

R6: Tai ir sakau aš jiems, kodėl žmonės būtent rašė apie gamtą, nes per ją geriausiai gali patirti arba parodyti savo tuos jausmus. Ir jiems tada tarsi buvo lengviau suprasti, kodėl kas nors rašo apie kokį nors berželį ar Donelaitis ten tuose metuose... Lengviausia turbūt tikriausiai per gamtą aprašyti.

A: Wow... (nustebusi).

R6: Na, va tarkim šeštokas gali taip jautriai priimti ir pamatyti tą skirtumą. Ir atrodo galėtų sakyti, "ką ten tas miškas buvo ar nebuvo", tačiau kaip yra įsirašę į jų atmintį, kaip saugi jų vieta, jų, kažkuria prasme. "Namai", galima sakyti, tai man atrodo, kad jiems rūpi, nors niekas apie tai jiems nekalbėjo, kad "va, čia žiūrėkite kerta mišką", tiesiog pajauti ir kyla tau jausmai.

A: Galvoju, kad vaikai natūraliai kai gimsta jie turi ryšį su gamta. Ir Jūsų minėtas žodis prigimtinis... kai paminėjote... mes šiaip su gamta galime tapatintis, vaikai nuo pat mažumės jaučia ryšį su gyvūnais, tokį artimą ryšį, nes vos pamatę iškart nori priliesti...

R6: taip, natūraliai norisi prieiti...

A: O vėliau mes tarsi *atmokstame* to, jie atsitraukia nuo gyvūnų ir daug tam įtakos daro kaip mes ugdome vaikus apie gamtą ir ryšį su ja - kai ji yra pateikiama tarsi resursas žmogaus poreikiams tenkinti, o paskui stebimės, "tai kaip mes turime tą klimato krizę?". Regis, tokiu būdu mes *atmokome* vaikus būti kontakte su gamta ir taip gaunasi...

R6: Jo, daug tokio dirbtinumo atsiranda, kur patys, man atrodo... taip padaro suaugę žmonės ir tarsi ugdo, kalba, bet neužtenka to, jei neturi galimybės patirti gamtą... Man atrodo, tol kol tik kalbėsi kažkur teoriškai, kad, "žiūrėkite, kažkur čia yra klimato kaita ar atšilimas"... Kol vaikas pats nėra toje gamtoje jam nebus taip jautru ar įtaigu. Jei turi ryšį su gamta ir tada supranti, kaip tai yra svarbu, kaip kūdikiui koks mamos glėbys ir jeigu to vaikas neturi, tai kaip gali žinoti kaip čia būtų, jei jį turėtų kūdikis. Tai ir su gamta, "jei aš joje esu, tai ir žinau, jei nebūtų to miško ar medžio man būtų visiškai tuštuma". Tai ta galimybė... patirti kaip yra gerai...

A: Panašu, kad Valdorfo pedagogikos fokusas ir yra į patyrimą ir tada gaunasi, kad santykis vaiko taip ir ugdosi...

R6: Ir tada tos temos pačios ateina iš natūralaus tokio būvio... ir... tik tada belieka kažkaip papildyti, prieiti... Va tas gilumas tai nuo pat pradžių yra, realiai tai nuo darželio. Jei tavo vaikas eina į Valdorfo darželį, tai mokykloje tas tęstinumas išlieka ir mokykloje jie jau atsineša santykį, kur jiems nebūna blogo oro, jiems nesvarbu, kad už lango sniga, lyja ar vėjas košia per visas puses, tiesiog jie turi visai kitą matymą... Ir net man atrodo, sąmoningai priėjus prie to, kaip čia svarbu, reikia daug kartų perlipti per save: "o čia žygio diena, o toks oras...", bet nieko, išeini ir tada galvoji, o kaip buvo verta (juokiasi). O vaikai to neturi... jiems tiesiog...

A: O klimato krizės tematika Valdorfe. Kaip manote, ar su ja yra dirbama Valdorfo pedagogikoje? Jūs minėjote būdus, kuriuos naudojate, istoriją, kurią skaitėte, o kaip manote, ar yra dar kas nors daroma? R6: Manau, kad ne kiek daugiau, o giliau yra daroma ir atrodo, kad gal su pradinukais nelabai to padarysi,

ypač įvardindamas, kad yra apie tai, bet gal ir nėra būtina, bet, man atrodo, kad jau turint tokį ryšį sukurtą nuo ankstyvos vaikystės su gamta, tada tikrai gali daug nuveikti ir tikiu, kad yra daroma. Tikiu, kad Valdorfo mokytojai turbūt yra tikėtina, kad jei ne gamtininkai, kurie daugiausia tyrinėja, kodėl tai vyksta ir kas vyksta, bet, manau, kad Valdorfo mokytojai yra kažkur šalia tu žmoniu, kurie nori, kad būtu kažkokie procesai sustabdyti, o gal kažkaip... ka dar galima padaryti, kad būtų išvengta kažkokių tai padarinių. Manau, kad tikrai yra daugiau dėmesio skiriama negu tik remiantis bendraja programa. Vyresnėse klasėse irgi Žemės ūkio praktika - tai yra visiškai prisilietimas prie natūralių procesų, kur vaikas pamato. Jie vyksta į kitas šalis arba ir Lietuvoje žinau, kad yra Martinėlių biodinaminis ūkis. Jie turi savo galvijus. Mes buvome su vaikais pas juos rudenį. Ten pamatai kaip šėrimui naudojamas, tik jų pačių užaugintas maistas. Tai ką užaugino, patys tuo ir maitina savo galvijus, dideliuose plotuose tie gyvūnai sau laisvai auga, ganosi. Manau, kad net ir suaugusiam žmogui daro įspūdį, man tikrai. Ir jei grįžtant į humaniškumo temas, atrodo, kad palyginti kaip fermose auginami gyvuliai ir pamatai kaip čionai besiganančius pievose miškuose, laisvai augančius gyvūnus... Tai... Nepažeidžiamas tai tas natūralus, kaip sakėme, prigimtinis dalykas. Kur, pagalvok, pastatytas kažkieno tai didžiulis tvartas, kuriame suvaryti tie gyvuliai ir kokie ten procesai ir kaip jie atsiliepia visai tai klimato krizei, ir kai gyvuliai tiesiog sau ganosi sveikai, savo pievose ir gauna tiktai ta maista, kurį ūkininkas pats užaugino ir kur be jokių trąšų, cheminių priedų. Tai man atrodo, jei visi taip augintume tik būtų daug geresnė padėtis, o kadangi Valdorfo mokyklos pasisako už ta biodinaminį ūkį tai daug prisideda tada... (pauzė)

A: Taip... ir kai vaikai mokosi apie gyvūno ar augalo augimo ir auginimo procesą iš vadovėlio, pratybų ar ekranų, jie nepamato, kaip ilgai šie procesai užtrunka, kad užauginti bulvę ar, jog ta mėsą patektų ant stalo - kiek reikia laiko tą galviją auginti ir juo rūpintis, pradedant nuo žolės sėjimo, erdvės ganytis paskyrimo, laukti metų metus, kol užaugtų paruoštas skerdimui.

R6: Būtent ir su kokiu rūpesčiu ir meile gamtai tai yra daroma.

A: Taip, ir atsiranda maisto švaistymas, mėtymas ir nevertinimas. Ypač matant mėsą išmetamą, iškart mintis kyla, "kažkas mirė, jog galėtum turėti šį patiekalą"...

R6: Man tas pats. Aš kurį laiką buvau vegane, o dabar daug metų sąmoningai renkuosi nevalgyti raudonos mėsos, bet kartais valgau paukštienos, bet tai yra toks sąmoningas, kad jei sakykime badaučiau ir man reikėtų pasirinkti tai gali būti, kad vištą galėčiau pati pagauti ir paskersti, bet galviją ar kiaulę... Aš net nematau kaip galimybės. Ir šiaip, man atrodo, yra įdomus pastebėjimas, kad Valdorfo mokykloje šeimos, kurios ateina turi daugiau sąmoningumo apie tas temas ir... (pauzė). Patys labai daug dėmesio tam skiria, kad maistas būtų sveikesnis. Nežinau, ar procentaliai galima sakyti, kad yra daugiau vegetarų, nežinau, bet, kad tie žmonės, kurie tarsi rūpinasi gamta, tai, man atrodo, kad taip. Mano dukros darželis Valdorfo yra vegetarinis ir ten, man atrodo, kad yra tobulai. Mūsų mokykloje gal to trūksta, bet darželyje kaip yra apgalvota: Vaikai valgo tik iš biodinaminio ūkio maistą, užsakinėja visiškai pagal sezoną, jei žiema - tai rauginti agurkai, jei vasara, tai bus šviežios daržovės ir irgi taip... ten arbatžolės irgi pagal sezoną. Tai realiai vaikai kitaip net nemato.

A: Yra teiginių, jog mieste, kur yra didelė populiacija žmonių, yra sunkoka turėti daug tokių mokyklų, kurios pačios save galėtų pilnai aprūpinti arba suteiktų galimybę vaikams kurti tikrą santykį su gamta natūralioje aplinkoje, kaip pavyzdžiui, jūsų mokykloje. Ką Jūs manote apie tai?

R6: Bet man atrodo, kad yra labai gerų pavyzdžių, kur nėra mokyklos, bet - "Geltonas karutis" dalinosi kaip Latvijoje, Rygoje, daugiabučio kieme žmonės įsirengė sau lysves ir sodina sau daržoves. Tai galvoju, kad kiekviena mokykla kažkokį plotelį vistiek turi, kur galima įdarbinti, žinai... Gal tada geriau mažiau trinkelių iškloti, bet padaryti kažkokią lysvę? Galima kažką padidinti. Ir dabar labai populiaru yra turėti tokius kupolus - lauko klases - kur vyksta neformalus ugdymas ar kažkokios pamokos, pavyzdžiui, Baltupiuose mokykloje yra du kupolai. Tai galvoju gal galima tada ten turėti šiltnamį... nežinau, aš tai galvoju, kad visur net minimaliai galima padaryti... Net viduje auginti ant palangių ką tik įmanoma, kad tik pamatytum tą procesą. Ir galvoju, kad čia yra mokytojo pozicija ir noras, užsidegimas, tikėjimas, kad tai yra svarbu. Svogūną net gali užsimerkęs į stiklainį užauginti. Aš suvokiu ką tu kalbi, kad miške yra visai kitas jausmas, bet vistiek tą meilę galima nuo kažkokio mažo žingsnio pradėti. Manau, kad tai reikalauja labai daug pastangų žmogaus, labai sąmoningo veiksmo, bet manau, kad įmanoma net kažkokiame nedideliame plote parodyti va kaip čia gyvenimas vyksta. Bet net jei ir neturi galimybės išeiti, tai net kambariniai augalai - pastebėjai, kad mūsų klasėje yra daug augalų, ar ne? A: Taip.

R6: Tai čia mūsų mokytojų iniciatyva buvo. Ir galvoji, kad mes rūpinamės tais augalais? Ne, rūpinasi vaikai, jie žino, jei leidžiasi fikuso lapai reiškia reikia palaistyti, tiesiog mes niekada nemokėme, kad dabar būtinai reikia, kas dvi dienas laistyti, tiesiog jie gali natūraliai stebėti. Net kambarinis augaliukas gali žinok... Gavome tokį augaliuką, kuris turėjo du lapus, visiškai toks "prie mirties" ir vaikai sako, "atrodo, kad jam reikia tiesiog žemių kitų". Aš absoliučiai nieko apie tai nesakiau ir jie tiesiog savo iniciatyva sako, "reikia persodinti šitą gėlę" ir jie ten taip susibūrė kažkokia grupė persodino, mes davėme dirvožemio ir čia buvo jų tikslas atgaivinti tą augalą. Man kaip mokytojai taip gera stebėti, kad jie savo iniciatyva gali tiesiog imti ir kažkokius daryti procesus.

A: Taip, jau mačiau kai jūs tą daržą ruošėte praeitą savaitę. Žiūrėjau ir galvojau, "šitie vaikai nesiskundžia, kad reikia dirbti lauke, jie taip mėgaujasi".

R6: Oi, ne (juokiasi). Aš pasakysiu taip, jie realiai gali atlikti normalius darbus. Jie perkasė, pavyzdžiui, visas lysves ir mes važiavome pernai pas vienuolius, antrokai jie buvo, ir mes patys išsakėme, kad turime tokį tikslą, kad mes atvažiavome čia dirbti, pamatyti koks yra jūsų darbas - ne, kad jie mums papasakotų. Man atrodo, kad visur yra labai svarbu patirti. Tai, kad vienuolis ateis su mumis pasikalbės, juk tai ne realybė. Realybė ir kasdienybė vienuolio yra tai, kad jis didžiąją laiko darbą kažką kažkur dirba. Ir jų darbas buvo miško turimame plote išvežti senus medžius. Antrokai tą ir darė - jie turėjo atrinkti

sausuolius, suprasti čionais medis jau nulūžęs ar dar ne, ar čia ta šaka gyva ar negyva žinai. Sutempė visas tas šakas iš miškas. Jie *žiauriai* pavargo. Dar planavo į kažkokį neformalų pasisėdėjimą, tai nebuvo nieko, jie tiesiog ėjo miegoti, bet jiems buvo labai svarbu žinoti kodėl, jie tai daro.

A: Taip... Labai įdomu klausyti, truputi sunku ir patikėti...

R6: Taip, tie vaikai, man regis, bus įpratę daug dirbti. Net tėvai sako, kai kurie pastebėjo, kai išeina pasivaikščioti vaikai pralenkia suaugusius ir *varo* į priekį, galėtų dar eiti ir eiti. Tai tokį fizinį kūną gerai jie išmankštinę. Ir tada per tą fizinį kūną vienareikšmiškai yra vienintelis būdas pamilti tą gamtą, tai būti kuo daugiau joje.

A: Taip, vaikai labai aktyvūs mokykloje, nuolat juda ir per pertraukas kiek stebėjau būnant mokykloje. Taip pat, jog visas dienas, kiek buvau pietums buvo tik vegetariški patiekalai.

R6: Taip, pas mus mėsos būna tik kartą arba du kart per savaitę. Dar vienas dalykas ką pastebėjau, juk pati savo vaikus leidžiu į Valdorfo mokyklą ir darželį, tai jie mažiau serga. Tas užsigrūdinimas tai irgi yra stiprus. Pavyzdžiui, kai jau atšyla upelis ir galime braidžioti, tai mes ir einame pavasarį. Vaikšto basi vaikai ir turime aikido trenerį, kuris žiemą vaikšto su jais aplink mokyklą basomis kojomis.

A: Aha, kažkurią dieną, kai saulė labiau švietė tai pastebėjau, jog jie be batų, bet su kojinėmis eina tarp pastatų per terasą.

R6: Ai, tai čia dar nieko, jie ir per pievą eina basom... Yra mokytojų, kurie net žiemą vaikšto su šortais ir mano sūnui tai yra didžiausias pavyzdys, kad jis irgi norėtų, kaip jo mokytojas, žiemą eiti su šortais kada nors.

A: Įspūdinga...

R6: Užsigrūdinti norėtų.

A: Geras... Dar kažkurią dieną, kai vykau autobusu po pamokų stebėjimo atgal į miestą, stebėjau mokinius kaip jie šiltai vieni su kitais bendrauja, o taip pat ir elgiasi ramiai bei mandagiai autobuse, nešūkauja, *nesidrasko* iš "energijos pertekliaus".

R6: Taip, taip... Mes to neturime. Mes su jais aišku ir į miestą vykstame, nelaikome vien tik miške jų, bet jie puikiai supranta, kad mieste reikia eiti šaligatviais, gal atrodo kažkam, kad ten visai iš miško atvažiavę neva nesupranta, kad civilizacijoje kažkaip kitaip reikia elgtis (juokiasi).

A: (juokiasi). Regis, pas jus mokiniai turi galimybę *iškrauti* tą vaikams būdingą energijos gausumą, nes kas 45 min. turi galimybę išeiti laukan ir pažaisti, pabėgioti, tai tuomet ir kitose vietose nėra to noro ar poreikio "išsilieti" ir jų nervų sistemos geba pačios save reguliuoti.

R6: Pas mus yra toks netgi standartas, kaip pertrauka, tai klasėje atidaromi langai, ne todėl, kad šaldyti vaikus, bet tiesiog, kad tai yra grynas oras ir iškart prabundi, nors man pačiai gal ir šalta, bet išsivėdinimas, išeiti į lauką... Na, realiai jiems atrodo, kad neįmanoma kitaip. Aš neįsivaizduoju jų valstybinėje mokykloje, jei jiems reikėtų pertraukas leisti viduj, aš tiesiog... Sunkiai galiu tai įsivaizduoti ir pati sau.

A: Vaikai jie natūraliai turi polinkį bėgti į lauką, nes kiek esu mačiusi vaikų mokyklose jie, kad ir porai minučių nori išbėgti.

R6: Taip, bent porai minučių pačiupinėti tą sniegą ar lietų pajausti.

A: Taip, taip...

R6: Kas dar? Kokio klausimo dar neaptarėme?

A: Yra teigiama, kad klimato krizę sukelia ne visi žmonės vienodai. Ką Jūs manote apie šį teiginį?

R6: Turi omeny, kad ne visi žmonės vienodai savo veiksmais?

A: Taip, ir, kad visi skirtingu mąstu.

R6: Manau, kad tikrai nevienodai. Mano, pavyzdžiui, asmeninis toks tikslas yra gyventi nuo miesto kažkur toliau, auginti kažkokią dalį savo maisto, pirkti iš tų tiekėjų, jei neužsiauginu savo, kurie kažkaip

galvoja, ką daro. Daro su meile gamtai, o ne tik galvodami apie savo poreikius, tai, man atrodo, kad tikrai nebūtų galima teigti, kad tie žmonės, kurie tiek daug įdeda darbo, tiek daug papildomų ieško būdų, kad ta klimato krizė nebūtų tokia stipri, gili, tai tarsi neteisinga sakyti, kad jie vienodai turi įtakos. Nes jei visiškai nesirūpintume, kokius ten išteklius turime ir varome kol galime maksimaliai, tai pasėkmes dar greičiau pajaustume ir dar didesnes. Nežinau... Gal aš naivi, kažkokiame burbule gyvenu ir nenoriu to priimti, kad čionais yra nekintama tiesa ir yra tik taip. Bet aš tikiu, kad kai kurie žmonės jeigu ir daro kažkokią įtaką, tai bent jau galvoja, kad ji būtų kuo mažesnė arba kuo švelniau...

A: O jei globaliame kontekste?

R6: Tai irgi. Pavyzdžiui, kokia Vokietija, ji tikrai skiria daug resursų biodinaminiam produktui užauginti. Ir kai pagalvoju, biodinaminis ūkis, ten tiek daug reikalavimų yra, kad būtų lengviau to nedaryti nei tą daryti, tai tikriausiai jei tai darai, esi tikrai kažkoks *pamišęs* dėl gamtos gal...

A: Gal dėl sveiko maisto...

R6: Arba savo įsitikinimais, kad tau tai verta daryti, nes tiek daug pastangų, kad paprasčiau būtų ten nueini, gyvulius pašėrei kažkokiais antibiotiniais pašarais ir viskas. O čia, žinai, kažką užauginai, kažka sumaitinai, o gal ne visada užauginai, nes buvo blogas derlius. Nežinau, man atrodo, kad žmonės turi būti *pamišę*, kad tai darytų...

A: Arba atsidavę...

R6: Na jo, atsidavę, bet kai pažiūri iš to globalaus požiūrio, kur ten sėdi "dėžutėje", kažkokį maistą valgo, kur ten net nepanašu į maistą... Kažkas iš miltelių pagaminta, tai atrodo, juk taip paprasta. Man atrodo, kad šiais laikais nėra lengva gyventi tokiomis vertybėmis...

A: Kodėl taip manote?

R6: Gal dėl to tokio skubėjimo, visuomenės formuojamos pozicijos, tarsi mes kalbame apie tą klimato krizė ir kita vertus, mes tik kalbame ir fiksuojame kažkokius faktus, bet vis dar mažai darome, o tai ką mes galime padaryti? Man atrodo, žmonėms labai daug uždedama tokio "kaip yra blogai, kaip yra blogai" ir per mažai duodama tos vilties "darykime ta ir ta; darykime taip ir bus kažkiek gal lengviau". Jei kokia patyčių ten tema, mes tiek mokyklose apie tai kalbame, bet iš tos neigiamos perspektyvos, bet mes vaikams nepasakome, "klausyk, tu gali bendrauti su žmogumi tokiu būdu". Tai toks žinai, kalbame krizė, krizė, bet neduodame kažkokių įrankių, kad būtų kaip nors kitaip. Man labai tai ateina iš skirtingų perspektyvu: "tai čia švietime vaikai nemoka to, kokie neraštingi auga"; tada iš sveikatos gasdina "susirgsite tuo ir tuo, kaip čia jums blogai", va klimato krizė "tai žiūrėkit, ledynai tirpsta, resursai Žemės mažėja" ir mes tokiame kažkokiame bauginimo ir gąsdinimo laikotarpyje esame, kur yra per mažai optimizmo ir tada tokios baimės, "oi, čia negalima taip ir taip daryti", bet man atrodo būtų naudingiau, jei mes kalbėtume žmonėms, "Jūs būsite sveiki, jei valgysite daugiau daržovių arba mūsų klimato krizė gal galėtų būti ne tokia didelė, jei dabar, žinai, sėsime kažką, nepirktum drabužių greitosios mados" arba "kviečiame į iššūkį - nusipirk vieną suknelę per metus!". Galėtų būti daug tokių iniciatyvų, kur "ai ir taip galiu daryti ir taip", o kai gyveni gasdinime, kad daug žmonių miršta nuo kraujagyslių lygų arba vėžio diagnozių. Tikrai žmonės gyvena kažkokioje baimėje ir gerai, kažkas pradeda domėtis, ieškoti, o kažkas taip ir gyvena tiesiog baimėje ir nieko nekeisdami, tais pačiai įpročiais vadovaudamiesi, tikėdamiesi, kad taip neatsitiks jiems. Čia taip apie viską.

A: Bet būna tų iniciatyvų, atrodo kaip ir siūlo jas, bet vistiek atsiremia į kažkokį ribotumą ir *įvelka* į tą gražų "ekologija", "čia už ekologiją darome", pasižymi varneles, bet galiausiai nelabai ir ekologiškai gaunasi. Pavyzdžiui, elektromobiliai, turi klijuojamą tą žaliąją etiketę, bet kam tai nauda iš tikrųjų? R6: Taip, tas perdirbimas tų variklių tai išvis... A: Arba kol sukuri tą elektromobilį, kiek reikia metų kol tą CO2 pėdsaką iki 0 išlyginsi. Arba, kaip kažkas sakė, jei kai vartoji CO2 pėdsakas yra 0, nereiškia, kad jis toks buvo iki tol kol pagamini. Bendroje sumoje reikia paimti ir vartojimą ir gamybą.

R6: Bet, man atrodo, kad vis tiek judame kažkokia gera kryptimi judame...viliuosi.

A: Turite omeny kaip visuomenė ar Valdorfo pedagogika?

R6: Kaip visuomenė... Valdorfas moko kaip visais laikais, kartais reikia pastūmėti į tas naujoves, bet kita vertus metai iš metų yra tame ryšyje, ir niekas nepaneigs, būtų net kvaila ginčytis, kad Valdorfe tos idėjos yra pritemptos, bet ir visuomenė... Gal kažkokie maži impulsai vistiek vyksta. Ir, man atrodo, kad grįžtame vis tiek prie to, nuo ko viskas atėjo. Labai tikiuosi, kad visi nori gyventi toliau nuo miesto, maisto užsiauginti, gal kažkokia čia mada - nežinau... Bet, man atrodo, kad kiek geresnė perspektyva nei būčiau galvojusi prieš kokį 10 metų, žinok.

A: Na, taip, žmonės sąmoningėja, bet galvoju, ar jų tas sąmoningumas jų veiksmuose atsispindi, nes naftos suvartojimas tai tik didėja kiekvienais metais, plastiko produkcija tik didėja... Atrodo, kaip rūšis mes pozicionuojame save kaip pranašiausią, bet vis tiek negebame suvokti tam tikrų sąsajų ir prisiminti, ką mokėjome...

R6: Oi, net nesakyki... Dabar, kai studijuoju savo tą modulį ir žmonėms iš švietimo, kai kuriems net juokinga, kai pasakau, kad mes auginame savo daržoves... Net dėstytojams... Mane net stebina, kai sako, "O Dieve, kam jūs tai darote, taigi galima nueiti nusipirkti, ar jūs tikrai tikite, kad tos žinios yra svarbios vaikams?" ir kai tai girdžiu man net kvapą užgniaužia - "jūs pasiruošę širdį išimti ant stalo padėti?". Aš tuo šventai tikiu, net nesu suabejojusi, ar gali žmogui pakenkti tokios žinios? Wow...

A: Tai irgi rodo žmonių požiūrį...

R6: Ir šitie žmonės formuoja visą švietimo programą, visą tai, ko bus mokoma valstybinėje mokykloje. Amerikoje vaikai net nežino, kas yra pomidoras ir iš ko pagamintas pomidorų padažas, aš tiesiog... nenoriu to priimti. Ir tikrai, manau, kad mūsų vaikai vat Valdorfo, sąmoningumo prasme, manau, kad jie kartais net vidutinį žmogų suaugusį gali pralenkti su tuo gyliu, su jautrumu gyvam organizmui, pavyzdžiui, gyvūnui. Mūsų mokykloje anksčiau buvo žirgai, tai vakai turėjo galimybę pamatyti tą, kad čionais žmogaus tinkamas elgesys gali būti toks, o netinkamas elgesys gali kitam organizmui, pavyzdžiui, žirgui, gali atsiliepti kitaip, tai gali pakenkti, ir jie sako "nenoriu elgtis ten taip ar taip".

A: Tai tuo pačiu skamba ir apie kalbėjimą apie atsakomybę - aš nesielgsiu vienaip, nes tai gali pakenkti gyvūnui ar miškui.

R6: Taip, pavyzdžiui, "nebėgsiu prie žirgo, kad galėčiau rėkti, gąsdinti, baidyti", ypač kokių paauglių tarpe, koks *kietas*, kaip šunį ar katiną kankina. Aš galvoju, šitie vaikai, kurie visomis keturiomis stos ir gins, kad taip nenutiktų. Ir jie, pavyzdžiui, buvau užsiminusi apie tą mišką kertamą ir antrokai važiavo, pas Žemės ūkio ministrą ir turėjo galimybę su juo susitikti, perdavėme tą savo piešinių knygą, kad mes nenorime, kad kirstų mišką ir man buvo taip gražu parodyti vaikams, kad yra tokia galimybė ir kitą vertus mes gavome atsakymą iš tų miškininkų, kuriems priklauso tas miškas. Jiems iš pradžių, gal ir ir juokingai atrodė žinai - vaikai kažką čia bando teisybės ieškoti, bet jie mums pasakė, kad buvo kirtimas atliktas pagal visus reikalavimus ir jie mus pakvietė atsodinti miško. Ir mes eisime rudenį į tuos kirtimus sodinti miško. Tai va irgi ir tą vaikai patirtų, kad medžiai neužauga per metus. Jei gali moliūgas užaugti per metus, tai medis turi augti ir 50 metų, kad būtų toks brandus. Tai man tiesiog atrodo, patys pasėsime medžius ir kažkada baigę mokyklą jie galės atvažiuoti pasižiūrėti.

A: O Jūs kaip mokytoja pasėjote sėklas, kurios ugdo sąmoningus vaikus.

R6: Taip... Faina, žinok.

A: Ačiū Jums už pokalbį.

R6: Tikiuosi, kad pavyko susirinkti ką nors naudingo. A: Tikrai taip. Ačiū.

# Appendix 3. The Anthropocene coding example

RP7, Pos. 13	Tai ir mokykloje tas pats, tai jei sedėsime ir vartysime tą vadovėlį, tai ir liksime tokie vadovėlyje ir tada atsiremsime į tai, kad negalėsime pasaulinių problemų spręsti, nes ta prasme teorija iš kur yra atėjus - iš patirties, o nauji atradimai ateina kaip tik per patirtį, tai jei mokyklose nebus kažkokios tai patirties, tai nebus ir kažkokių tai naujų problemų išspręstų ateityje.					
RP7, Pos. 19	Skirtumas su Valdorfu yra tai, kad vaikai čia yra atviri, drąsūs, nebijantys savo nuomonę iššsakyti, nebijantys užduoti provokuojančių klausimų mokytojai Kitoje mokykloje, kiek teko dirbti, tai yra tokia labai takoskyra tarp mokinių ir mokytojų. Mokiniai bijo paklausti atvirai, mokytojais bijo pasakyti mokiniams atvirai, mokiniai bijo užduoti kažkokį provokuojantį klausimą, keliantį diskusijos klausimą, tiki ką mokytojas sako viskuo arba kas vadovėlyje parašyta, jie nekelia kritinių klausimų, "o kodėl turime daryti taip, o galbūt galime daryti kitalp?" Tai čia tos standartinės šiveitimo sitstemos. Bet tai kyla iš to, kad yra pateiktos standartizuotos užduoty, testai, nieks tų užduočių, testų per daug nesigilina, neadaptuoja, nekuria iš ju. Čia kažkaip tai prisiminiau pernai metais ar užpernai buvo matematikos egzaminas apie darbo uždavinį arba vadovėliuose darbo uždaviniai kaip ten: vienas darbininkas kąsa darža tokią dienos dalį, o kitas tokią, tai per kiek laiko jie abu sukas. Ir galvoju, kaip ši užduotis yra toli nuo šiuolaikinių mokinių realybės: nei jie po vieną kąsa tą daržą, nei jie skaičiuoja tas valandas, bet ką jie daro, pavyzdžiui, su 3D spausdintuvais spausdina daiktus ir jiems tai yra aktualu	Child develo	opment			
RP7, Pos. 61	R7: (pauzė). Ką aš manau Gal tai ką aš perteikiu mokiniams čia svarbiausia, bet tai turbūt susiję ir su mano nuomone. Tai jo, žmogus yra užlipęs ant to Panteono, bet tai yra iš to savo vidinio ego išauginimo ir ir pats sau kellu tą klausimą ir kiliems mokiniams užduodų, tai jei mes kaip žmonės esame aukščiausia klasė/rūšis, tai kodėl vis dar nesuprantame, kaip yra sukurtas pasaulis ir kodėl jis buvo sukurtas. Ir kadangi labai arti esu mokslo, žinau, kad tų atsakymų dar nėra ir žinau, kad mokslininkai keliauja link tos vieni vadina dieviškąja dalele, kiti vadina nežemiškąją energija arba materija ir kol šito paaiškinimo nėra, tol mes turėtume Žemėje vaikščioti truputi nulenkę galvas, nes tikėtina, kad yra kažkas, kuris stebi mus ir gali nubausti (šypsosi)					
Research participa	al <sub>Tr</sub> Coded Segments	тт С	odes	Тт	Comments	
RP7, Pos. 63	Tai čia jo, tas žmogaus išaukštinimas, bet jis kyla iš to vidinio ego					

RP7, Pos. 63	Tai cia jo, tas zmogaus isaukstinimas, bet jis kyla is to vidinio ego	
RP7, Pos. 65	R7: Kad tas mūsų vidinis ego yra tiek stiprus, kad šiai dienai atrodo, kad viską žinau, viską moku, internetas beribis, visus atsakymus čia galiu pasakyti bet tada ateina kitas klausimas, o tai Ar supranti, kad atskaymų yra daugiau, o ne vienas? Ir dažniausiai aukština tie, kurie sako, kad aš esu teisus, čia kalba jau tas vidinis ego "aš esu teisus, aš daug žinau, daug mokiausi, daug pasiekiau, aš esu teisus"	
RP7, Pos. 67	Sunku įvardinti, kokie tai žmonės Visi mes evoliucionuojame link to, jei nusisuksime nuo savo vidinio pasaulio, jei nesuprasime kas vyksta mūsų viduje, tai tada jo, mes pasidarome egoistiški ir tada mes esame pasaulio bambos ir visi žiūrėkit į mus.	
RP7, Pos. 71	R7: Tai prie klimato krizės daugiausia prisideda didžiosios korporacijos ir didieji verslai ir nors jie formaliai deklaruoja, kad jie lyg stenigiasi su tuo kovoti, bet šiaip manau daugiausia yra, didžiausią indelį turbūt gali padaryti paprastieji vartotojai. Ir jie daro. Kad ten kažkokia korporacija, sakykime, skandalas su Grigeo LT, popieriaus perdirbėjas tiesiogiai teršia marias, attitinkamai ir mūsų Baltijos jūra, kuri ir taip yra užteršta, kur mokslininkai sako, "žūrėkite, čia yra tiksinti bomba, nereikia tos bombos judintu/ teršti". Iš vienos pusės, viskas gražu - "nes perdirbame popierių, surenkame mokykloje makulatūra, kartono pakuotes darome čia viską perdirbame, gaminame tualetinį popierių viskas yra faina", bet kai už to paaiškėja nesąžiningų dalykų, kad surenkate tas pakuotes, išplaunate tas pakuotes, pasytu tių vandenį pilate į kuršų marias visiškai neišvalydami, man tai atrodo neteisinga ir kokia buvo pirminė vartotojų reakcija? Iš pradžių, mes šitos rūšies tualetinio popieria ti suiuacija buvo užglaistyta komunikacinių yšųlių ir pakeistas prekės ženklas i mes daadry vis jukiai ti a popierių perkame ir ne nesusimąstome. Tai tas skandalas, aiškų įpareigoja gamintojus padaryti kažkokius tai pokyčius, bet ar tie pokyčiai yra esminiarį Nežinau	
RP6, Pos. 13	R6: Natūralus, tai toks labiausiai prigimtinis, ta prasme, kad ne labiausiai atitoles nuo to, is ko mes tarsi atėję - ne iš to patogumo, kuris yra dabar šiame skubančiame pasaulyje. Nes dabar tai dirbame, kuo daugiau išmokstame, tačiau dažnai pamirštame, o tai kodėl mes visą tai darome? Kokiais būdais tarsi. Kartais žiūrime tokia valstybės diktuojamą programą, ne tai, kad programą, bet tarsi kažkokį tai supratimą ir tada nutolstame nuo tokių pagrindinių, pamatinių vertybių, kurios mums yra svarbios - bendruomenę, pavyzdžiui, turime ir, galimybę kažką daryti patys, o ne tik nuelti ir gauti.	
RP6, Pos. 103	R6: Manau, kad tikrai nevienodai. Mano, pavyzdžiui, asmeninis toks tikstas yra gyventi nuo miesto kažkur toliau, auginti kažkokią dalį savo maisto, pirkti iš tų tiekėjų, jei neužsiauginu savo, kurie kažkaip galvoja, ką daro. Daro su meile gamtai, o ne tik galvodami apie savo poreikius, tai, man atrodo, kad tikrai nebūtų galima teigti, kad tie žmonės, kurie tiek daug įdeda darbo, tiek daug papildomų ieško būdų, kad ta klimato krizė nebūtų tokia stipri, gili, tai tarsi neteisinga sakyti, kad jie vienodai tuni įtakos. Nes jei visiškai nesirūpintume, kokius ten išteklius turime ir varome kol galime maksimaliai, tai pasėkmes dar greičiau pajaustume ir dar didesnes. Nežinau Gal aš naivi, kad kai kurie žmonės jeigu ir daro kažkokią įtaką, tai bent jau galvoja, kad ji būtų kuo mažesnė arba kuo švelniau	Climate Crisis
RP6, Pos. 109	kai pažiūri iš to globalaus požiūrio, kur ten sėdi "dėžutėje", kažkokį maistą valgo, kur ten net nepanašu į maistą Kažkas iš miltelių pagaminta, tai atrodo, juk taip paprasta. Man atrodo, kad šiais laikais nėra lengva gyventi tokiomis vertybėmis	
RP6, Pos. 111	R6: Gal dėl to tokio skubėjimo, visuomenės formuojamos pozicijos, tarsi mes kalbame apie tą klimato krizė ir kita vertus, mes tik kalbame ir fiksuojame kažkokius faktus, bet vis dar mažai darome, o tai ką mes galime padaryti? Man atrodo, žmonėms labai daug uždedama tokio "kaip yra blogai, kaip yra blogai" ir per mažai duodama tos vilties. darykime ta ir ta; darykime taip ir bus kažkiek gal lengviau".	

Research participa		TT Codes	TT Comments
RP6, Pos. 119	R6: Oi, net nesakyki Dabar, kai studijuoju savo tą modulį ir žmonėms iš švietimo, kai kuriems net juokinga, kai pasakau, kad mes auginame savo daržoves Net dėstytojams Mane net stebina, kai sako, "O Dieve, kam jūs tai darote, taigi galima nueiti nusipirkti, ar jūs tikrai tikite, kad tos žinios yra svarbios vaikams?"	Awareness Values of the teacher	
RP5, Pos. 29	R5: Mlškai ir natūrali aplinka - jų mažėja, nes visur statosi aplinkui, tai mokyklos teritorija yra (rodo). Tai visi tie laukai, kurie dabar yra atviri kažkada, per gal kokį 15 metų, tikriausiai taps gyvenamieji. Kas išliks, tai išliks miškai šitame kampe, nes čia šlaituota yra ir neįmanoma. Ir po to yra ten upelis, kur irgi didelis šlaitas, tai ten irgi turėtų išlikti, nes ten yra upės apsauginė zona ir toje upėje, Žalesoje, bent jau anksčiau neršdavo lašišos, o jos Lietuvoje yra įrašytos į Raudonąją knygą, saugomos.		
RP5, Pos. 31	R5: Bet prieš porą metų ten daug miškų iškirto, vagą pakreipė, nerštavietę suformuotas už Europos Sąjungos projekto lėšas nelegaliai sugriovė namų statytojai. Dabar ten teismai ir visi projektai sustoję. Tai nežinau, ar dar tos lašišos plaukia ar nebeplaukia		
RP5, Pos. 35	R5: Ten išpirko žemę, niekas nesidomėjo, nežinoje, paruošė žemę skypams suformuoti ir po to, kai jau sustabdė šitą gamtos apsauga, taip va ir viskas. O teismai dideil dėl to, nes toms narštavietėms įrengti panaudoti buvo dideli Europos Sąjungos pinigai. Šiaip nebūtų buvę turbūt tokio "triukšmo"… ir nutilo. Pusę metų buvo Lietuvoje garsiai, straipsniai buvo ir viską. O dabar nieko nebegirdėti, kaip ten kas vyksta…		
RP5, Pos. 37	R5: Tai čia žinai - politika.		
RP5, Pos. 38-39	A: Taip, bet tai atsiliepia gamtai irgi R5: Ką čia kalbėti, kai mažesnės klasės buvo eidavome į tą upelį ir pasiturkšti, pasimaudyti, ten buvo pakankamai švarus šaltinio vanduo, ir nuo šlaito iš šaltinio vandens gali atsigerti ir vėžių yra, aišku tie dėmėtieji, tai invaziniai. Tuo pačiu galima pakalbėti ir apie švarų vandenį bei invazinius gyvūnus, invazines rūšis.	Child-Nature Relations	
RP5, Pos. 41	Bet visi vis tiek kažkiek pasiima vien dėl to buvimo gamtoje, nes tikrai ne visur yra galimybė tiek daug būti gamtoje prie miesto. Nes dalis mokinių vis tik atvažiuoja iš Vilniaus. Dalis šeimų atsikrausto arčiau mokyklos, bet didžioji dalis iš Vilniaus mokinių mokykloje.	Child-Nature Relations	
RP4, Pos. 57	Aišku, dažnai sako, kad dėl mūsų pačių sveikatos - mes turime rūpintis savo sveikata - ir dažniausiai tai reiškia išeiti į gamtą ir būti joje, eiti, jausti, nes iš ten gauname jėgų. Mūsų fizinės jėgos atsiranda iš to, kad mes valgome maistą kažkokį ir jei tas maistas yra kokybiškas, tai ir mūsų jėgos yra kokybiškos, mes turime daugiau jėgu.		
RP4, Pos. 105	R4: Prie Vilniaus, kur žmonės seniau kapstydavosi. Dabar jau ačiū Dievui jį uždarė. Žodžiu, važiuodavome pažiūrėti, kaip ten atrodo savartynas, kaip vietoje yra rūšiuojamos atliekos. Atvažiuoja sunkvežemiai ir ten žmonės rūšiuoja vietoje ir ten gauna kažkokius centus, žodžiu esu mačiusi savartyną - siaubinga. Ten gyvena tie žmonės vietoje, iš kartono pasidarytuose nameliuose, žodžiu, kaip benamiai žmonės.	Climate Crisis	
RP4, Pos. 133	R4: Na, Jo. Čia apie antropoceną, taip? Realiai žmogus keičia, taip ir yra. Praktiškai natūralios gamtos Europoje jau labai mažai likę Žmogaus perdaryta, persodinta (atsikvepia). Trūksta žmogaus atsakomybės šioje vietoje, seniau būdavo didesnė pagarba viskam, aš įsivaizduoju čia Lietuvoje jau irgi nebelikę vietų, kur yra natūralus miškas - viena ar kita vieta vos likusi. Ir aišku gerai, kad yra saugoma ir kažkaip grąžinama, ir Europos Sąjungoje rūpinamasi šituo, yra programos, kad svarbu. Bet mes šioje vietoje nesirūpiname, labai atsainiai žiurima. Šiaip antroposofinis gamtos suvokimas toks, kad gamta yra pasiaukojusi žmogui, tarsi žmogus gali gyventi dėl to, kad gamta atidavė save: mes valgome, turime gyvūnus, kuriuos valgome, dėl to mes galime kaip rūšis, kuri gyvena kaip žmonės ir galime valdyti tą pasaulį, bet iš tiesų turėtume būti dėkingi aplinkiniam pasauliui, kad mes galime būti ir tokį požiūrį formuoti savyje ir kitiems. Turime būti dėkingi ir rūpintis, nes iš tiesų dėl to, kad yra aplinka, kurioje mes galime gyventi.	Awareness	
Research participar	TT Coded Segments	Tr Codes	<sub>TT</sub> Comments
RP4, Pos. 137	jis kalbėjo apie tai, kaip Žemė sugeba pati save regeneruoti daugeliu atveju, bet vyksta tokie procesai, kur jau nebesugeba savęs regeneruoti, žmogaus įtaka yra per didelė, nes mokslinė ir techninė pažanga yra per didelė ir mums reikia labai daug resursų, kad išgyventume toliau ir dabar kažkokie procesai, kur atrodo labai nedidelis pasikeltimas, bet iis kaio akmenukas po vežimo ratu ir apverčia viska.		
RP3, Pos. 39	Paskul kažkaip supranti, po kurio laiko, kad vieno žmogaus pokytis turbūt yra svarbesnis kitose srityse ir tampa prisideda prie bendros samonės, kad kažkas keistusi arba, kad sucebėtume pasinuošti gerjau tam, kas bus		
	taip? Bet iš tikrujų yra daug dalykų yra didelių korporacijų ir valstybių rankose, bet, kita vertus, didelės korporacijos ir valstybės yra mūsų rankose. Na, tas "mūsų rankose" turiu omeny. "pinigų rankose", bet kaip ir "mūsų", tai toks atrodo, pagaliau prisiimtume atsakomybė, nes dabar atsakomybę perkeliame visiems "eiliniams žmonėms".		
RP3, Pos. 39	taip? Bet iš tikrujų yra daug dalykų yra didelų korporacijų ir valstybių rankose, bet, kita vertus, didelės korporacijos ir valstybės yra mūsų rankose. Na, tas "mūsų rankose" turiu omeny, "pinigų rankose", bet kaip ir "mūsų", tai toks atrodo, pagaliau prisiimtume atsakomybe, nes dabar atsakomybę perkeliame visiems "eiliniams žmonėms". baisu žūrėti, kas bus jei mes tiek vartosime ir mėsos ir kitų produktų ir apskritai didinsime savo vartojimą tokiais mastais kaip darome, mes neišsimaitinsime kaip žmonija ir tada…		
RP3, Pos. 39 RP3, Pos. 39	taip? Bet iš tikrujų yra daug dalykų yra didelių korporacijų ir valstybių rankose, bet, kita vertus, didelės korporacijos ir valstybės yra mūsų rankose. Na, tas "mūsų rankose" turiu omeny, "pinigų rankose", bet kaip ir "mūsų", tai toks atrodo, pagaliau prisimtume atsakomybe, nes dabar atsakomybę perkeliame visiems "eliliniams žmonėms". Daisu žiūrėti, kas bus jei mes tiek vartosime ir mėsos ir kitų produktų ir apskritai didinsime savo vartojimą tokiais mastais kaip darome, mes neišsimaitinsime kaip žmonija ir tada Tai apie rūšiavimą lengviau kalbėjimą, nes visuotinai visi priima, kad čia svarbus dalykas, bet, man atrodo, kad rūšiavima syra toks menkniekis Jis tiesiog tave priverčia daugiau vartoti ir padedi [į tinkamą konteinerj] ir tada galvoji, kad čia taip pasiteisinsi	Climate Crisis	
RP3, Pos. 39 RP3, Pos. 39 RP3, Pos. 43	taip? Bet iš tikrujų yra daug dalykų yra didelių korporacijų ir valstybių rankose, bet, kita vertus, didelės korporacijos ir valstybės yra mūsų rankose. Na, tas "mūsų rankose" turiu omeny, "pinigų rankose", bet kaip ir "mūsų", tai toks atrodo, pagaliau prisiimtume atsakomybė, nes dabar atsakomybę perkeliame visiems "eiliniams žmonėms". balsu žiūrėti, kas bus jei mes tiek vartosime ir mėsos ir kitų produktų ir apskritai didinsime savo vartojimą tokiais mastais kaip darome, mes neišsimaitinsime kaip žmonija ir tada… Tai apie rūšiavimą lengviau kalbėjimą, nes visuotinai visi prima, kad čia svarbus dalykas, bet, man atrodo, kad rūšiavimas yra toks menkniekis… Jis tiesiog tave priverčia daugiau vartoti ir padedi [į tinkamą konteiner]] ir tada galvoji, kad čia taip pasiteisinsi… R3: Hm… (pauzė). Aš galvoju, kad tiesiogiai šiai temai turbūt daugiau laiko skiriame vyresnėse klasėse, tai man nelabai teko, bet (pauzė) mes turbūt visą laiką vistiek kalbame apie žmogų ir ką tai reikš… čia daugiau mokytojas (R2) kalba, skiria daugiau laiko Mokykloje negali būti šališkas - vieno požiūrio - reikia bandyti pamatyti tas įvairias puses ir matyti kaip fenomeną, toks reiškinys, kurį gali stebėti ir tyrinėti, bet, kad yra	Climate Crisis Climate Crisis	
RP3, Pos. 39 RP3, Pos. 39 RP3, Pos. 43 RP3, Pos. 43	<ul> <li>taip? Bet iš tikrujų yra daug dalykų yra didėlių korporacijų ir valstybių rankose, bet, kita vertus, didėlės korporacijos ir valstybės yra mūsų rankose. Na, tas "mūsų rankose" turiu omeny, "pinigų rankose", bet kaip ir "mūsų", tait toks atrodo, pagaliau prisimtume atsakomybe, nes dabar atsakomybę perkeliame visiems "eiliniams žmonėms".</li> <li>baisu žiūrėti, kas bus jei mes tiek vartosime ir mėsos ir kitų produktų ir apskritai didinsime savo vartojimą tokiais mastais kaip darome, mes neišsimattinsime kaip žmonja ir tada</li> <li>Tai apie rūšiavimą lengviau kalbėjimą, nes visuotinai visi priima, kad čia svarbus dalykas, bet, man atrodo, kad rūšiavimas yra toks menkniektis… Jis tiesiog tave priverčia daugiau vartoti ir padedi [į tinkamą konteiner]] ir tada galvojį, kad čia taip pasiteisimsi</li> <li>R3: Hm (pauzė). Aš galvoju, kad tiesiogiai šiai temai turbūt daugiau laiko skiriame vyresnėse klasėse, tai man nelabai teko, bet (pauzė) mes turbūt visą laiką vistiek kalbame apie žmoų ir ką tai reikš… čia daugiau mokytoja (£Q) kalba, skiria daugiau taiko Mokykloje negali būti šališkas - vieno požūrio - reikia bandyti pamatyti tas įvairias puses ir matyti kaip fenomeną, toks reiškinys, kurį gali stebėti ir tyrinėti, bet, kad yra klimato krizė</li> <li>Galvoju, gal yra tokios organizacijos, kurios Europinio ar pasaulinio masto, kur susirinkę patyrę mokytojai peržvelgia programas po truputi, pavyzdžiui, istorijos programą, kaip mokyti istorijos šiais laikais, trečiame dešimtetyje XXI-o amžiaus. Arba lygiai taip patoja požiūris į geografiją, kaip mokyti ne tokio antropocentrinio</li> </ul>	Climate Crisis Climate Crisis	
RP3, Pos. 39 RP3, Pos. 39 RP3, Pos. 43 RP3, Pos. 43 RP3, Pos. 43	<ul> <li>taip? Bet iš tikrujų yra daug dalykų yra didėlių korporacijų ir valstybių rankose, bet, kita vertus, didelės</li> <li>korporacijos ir valstybės yra mūsų rankose. Na, tas "mūsų rankose" turiu omeny, "pinigų rankose", bet kaip ir "mūsų", tai toks atrodo, pagaliau prisimtume atsakomybe, nes dabar atsakomybę perkeliame visiems "eiliniams žmonėms".</li> <li>baisu žiūrėti, kas bus jel mes tiek vartosime ir mėsos ir kitų produktų ir apskritai didinsime savo vartojimą tokiais mastais kaip darome, mes neišsimaitinsime kaip žmonija ir tada…</li> <li>Tai apie rūšiavimą lengviau kalbėjimą, nes visuotinai visi priima, kad čia svarbus dalykas, bet, man atrodo, kad rūšiavimas yra toks menkniektis… Jis tiesiog tave priverčia daugiau vartoti ir padedi [į tinkamą konteinerj] ir tada galvoji, kad čia taip pasiteisinsi…</li> <li>R3: Him… (pauzė). Aš galvoju, kad tiesiogiai šiai temai turbūt daugiau laiko skiriame vyresnėse klasėse, tai man nelabai teko, bet… (pauzė) mes turbūt visą laiką vistiek kalbame apie žmogų ir ką tai reikš… čia daugiau mokytojas (R2) kalba, skiria daugiau laiko… Mokykloje negali būti šališkas - vieno poziūrio - reikia bandyti pamatyti tas įvairias puses ir matyti kaip fenomeną, toks reiškinys, kurį gali stebėti ir tyrineti, bet, kad yra klimato krizė…</li> <li>Galvoju, gal yra tokios organizacijos, kurios Europinio ar pasaulinio masto, kur susirinkę patyrę mokytojai peržveigia programas po truputi, pavyzdžiui, istorijos programa, kaip mokyti istorijos šiais laikais, trečiame dešimtmetyje XXI-o amžiaus. Arba lygiai taip pat požiūris į geografiją, kaip mokyti istorijos šiais laikais, trečiame deimtentinio mokstas, kurie veikia pinigai, bet man atrodo, mes vistiek mokykloje kalbame, kad daug</li> <li>Irai yra labai sunku, nes visur veikia pinigai, bet man atrodo, mes vistiek mokykloje kalbame, kad daug</li> <li>Irai yra tabai sunku, nes visur veikia pinigai, bet man atrodo, mes vistiek mokykloje kalbame, kad daug</li> <li>Irai yra tabai sunku, nes visur veikia pinigai, bet man atrodo, mes vistiek moky</li></ul>	Climate Crisis Climate Crisis	
RP3, Pos. 39 RP3, Pos. 39 RP3, Pos. 43 RP3, Pos. 43 RP3, Pos. 43 RP3, Pos. 51	<ul> <li>taip? Bet iš tikrujių yra daug dalykų yra didėlių korporacijų ir valstybių rankose, bet, kita vertus, didėlės</li> <li>korporacijos ir valstybės yra mūsų rankose. Na, tas "mūsų rankose" turiu omeny, "pinigų rankose", bet kaip ir "mūsų", tait toks atrodo, pagaliau prisiimtume atsakomybe, nes dabar atsakomybe perkeliame visiems "eliliniams žmonėms".</li> <li>baisu žiūrėti, kas bus jei mes tiek vartosime ir mėsos ir kitų produktų ir apskritai didinsime savo vartojimą tokiais mastais kaip darome, mes neišsimattinsime kaip žmonja ir tada</li> <li>Tai apie rūšiavimą lengviau kalbėjimą, nes visuotinai visi priima, kad čia svarbus dalykas, bet, man atrodo, kad rūšiavimas yra toks menkniektis… Jis tiesiog tave priverčia daugiau vartoti ir padedi [į tinkamą konteiner]] ir tada galvoji, kad čia taip pasiteisinsi</li> <li>R3: Hm (pauzė). Aš galvoju, kad tiesiogiai šiai temai turbūt daugiau laiko skiriaime vyresnėse klasėse, tai man nelabai teko, bet (pauzė) mes turbūt visą laiką vistiek kalbame apie žmogų ir ką tai reikš… čia daugiau nokytoja (R2) kalba, skiria daugiau laiko Mokykloje negali būti šališkas - vieno požiūrio - reikia bandyti pamatyti tas įvairias puses ir matyti kaip fenomeną, toks reiškinys, kurį gali stebėti ir tyrinėti, bet, kad yra klimato krizė…</li> <li>Galvoju, gal yra tokios organizacijos, kurios Europinio ar pasaulinio masto, kur susirinkę patyrę mokytojai peržvelgia programas po truputi, pavyzdžiui, istorijos programą, kaip mokyti istorijos šiais laikais, trečiame dešimtnetyje XXI-o amžiaus. Arba lygiai taip pat požiūris į geografiją, kaip mokyti ne tokio antropocentrinio požiūrio arta europocentrinio, sakyčiau</li> <li>Ir tai yra labai sunku, nes visur veikia pinigai, bet man atrodo, mes vistiek mokykloje kalbame, kad daug metų… literatūra ir mokslas, kurie vedė į tą pusę, kur tarsi "išgąsdinti" žmones, kiek daug yra baisių dalykų pasaulyje ir kokios krizės ir visa kita ir ypač šiais laikais dabartinė karta gyvena "realiai" karo laikais, kury arti māsura inkająsdinti" žmones</li></ul>	Climate Crisis Climate Crisis Values of the teacher	

Research participa	II TT Coded Segments	Тт	Codes	Тт	Comments	
RP3, Pos. 65	R3: Turbūt ne Turbūt pirmo pasaulio žmonės daugiausiai. Už tai, kad mes vistiek "trečiosios šalys" - jos tokios yra, nes mes jas tokiomis palaikome dėl pigaus darbo Nereiškia, kad sąlygos negerėja, bet tos sąlygos nėra tokios, kokios galėtų būti. Jei mes norime išlaikyti tam tikrą ekonominę jėga arba savo gyvenimą, toks, koks jis yra, tai neišvengiamai kažkokios kitos šaly kentės, nes mes joms neleisime ekonomiškai plėtotis, nes tai mums būtų per brangu. Tai va, kažkaip Tai aišku, kad mes. Tai aišku, kad kelios įmonės, kurios prieš 40 metų žinojo, kad šyla kimatas ir nieko su tuo nedarė arba net nuslėpė, tai jos atsakingos, bet tai gali kalitinti nekatinte, nes hotimatin pirsiims atsakomybę Tai toks Na, va, klausimas, ar gali prisimiti atsakomybę. Čia toks daug mažiau apčiuopiamas reikalas nei tarkime karas Konkrečiai yra: konkreti šalis prieš konkrečią šalį, o čia toks labai plačiai visus paliečia Tai nebent mes kažkaip iš tikrujų sugebėtumėte imtis bendrų priemonių, bet kažkaip visad yra permetinėjama atsakomybė kažkam kitam, tai na nežinau					
RP3, Pos. 67	Mano požiūris, žinai, yra toks, kad elementariuose dalykuose, tokiuose kaip pakuotė, vietoj to, kad būtų apmokestintas ar apkaltintas, kad nepakankamai gerai surūšiuoja vartotojas, turėtų iš tikrujų tas, kuris gamina būti atsakingas už pakuotę, kokia ji yra, bet čia labai daug erdvės yra greenwashing: "O, mūsų pakuotė yra ekologiška, čia plastikas, kuris suyra" ar kažką.					
RP3, Pos. 67-69	Jo, bet sunku, man atrodo, yra su atsakomybe, nes visur valdo pinigai, nes niekas nenori O ką reiškia valdo pinigai? Čia kas: "laukinis kapitalizmas" ar tai, kad kažkurie žmonės yra "lygesn" ir turi daugiau turto, valdžios, nenori jos atiduoti, ir tada neprisilima atsakomybės ir ją "numeta" ant masės žmonių, kurių pokytis mažai ką reiškia. A: Kas būtų tie žmonės? R3: Mes, eiliniai žmonės, kurie nevaldome įmonių, kurie stengiamės mažia vartoti, bet sakau, tai turi mažą pokytį globaliai, tai turi tik sąmonės pokytį, kas irgi yra svarbu. Man, kaip valdorfinei mokytojai apie sąmonės pokytį mes daug kalbame. Apie tai, kad žmogus vystosi į kažką turbūt tobulesnio, reikėtų sakyti, kažką tobulesnio galiausiai. Bet vistiek mumyse veikia tokios gėrio ir blogio ięgos ir kai kurios visą laiką nugali. Reikia tik siekti, kad gėrio jėgos nugalėtų visą laiką.					
RP3, Pos. 77	R3: (pauzė). Na, jo, šiaip tai aš totaliai nesutinku su tuo, kad kažkodėl šita moteris yra žemiau Aišku nesutinku ir net nežinau, ar pasaulis taip veikia, kad tarkim valdo vyrai, Žinai Nežinau. Nemanau Mano gyvenime taip nėra, tai todėl man sunku suprasti. Aš tiesiog šiaip, manau, kad valdymas yra žmogiška savybė, tai tikrai, kad čia viršuje bus žmogus, nesvarbu vyras ar moteris, kažkuris iš jų - dėl to, kad valdyti/vadovauti yra žmogiška savybė. O paskui (pauzė). Čia vat medis turbūt šioje vietoje.					
RP3, Pos. 79	R3: Žinai, kai medžiai kuria bendruomenes kartu, žinau, nes mokiniams pasakoju, koks tinklas yra ta grybiena, tai, kad jie būtų kažkur apačioj atrodo labai neteisinga. Mes žiūrime tik va per gebėjimą pajudėti iš savo vietos, nu ir tą mąstymą - čia svarbios savybės, aš sakau, bet turiu omeny hierarchiškai tai nereiškia, kad žinai, mes kažkokie ten reikšmingesniKita vertus, ką ir sakiau, žmogus turi gebėjimą vadovauti ir valdyti ir toks jo vienas iš tikslų yra - vadovauti, bet nedominuoti. Čia labai sunku, nes mes linkę į dominavimą (pauzė).	Ch Re	ild-Nature lations			
RP3, Pos. 81	Bet žinai, aš nesu tikra, ar mes nesame Valdorfe vistiek kažkaip Vistiek pasieki požiūrį, kad visa tai kažkuria prasme telpa žmoguje, kad galiausiai kūrinijos viršūnėje buvo žmogus ir iš tikrųjų, tai moteris, nes tik po to, kai tėvas sukūrė moterį pasakė, kad viskas baigta, šiaip jau (šypsosi ironizuodama).					
RP3, Pos. 83	R3: Bet tai vistiek nėra pagrindas galvoti, kad tu esi aukštesnis už kitus ar vertesnis, bet, kad tu tiesiog esi visa to dalis. Kad viskas tavyje telpa. Tai man tai kaip tik kalba apie tokį globą gerėjimąsi, tyrinėjimą žmogaus, kad jis galėtų žiūrėti į visą tą aplinką, kuri yra	Rh	izome			

Research participa	ar Tr Coded Segments	TT		aes	Ττ	Comments	
RP3, Pos. 85	Aišku, žinai Šalia viso savo požiūrio esu ir praktikuojanti katalikė ir aš kartais jaučiuosi labai vieniša savo požiūryje, nes toks požiūris - kūrinijos viršūnėje yra žmogus ir tada ir tikrai nėra mūsų tikslas gyvenime kuo daugiau suvartoti, suvaldyti ir kuo daugiau visus uždominuoti - priešingai, net jeigu man labai būna keista, kad žmonės pasakydami, kad žmogus yra kūrinijos viršūnėje tarsi sako, kad visa kita yra mažiau prasminga, mažiau verta. Galia apie tai galvoti Bet aišku, jei galvoti apie gyvybės ir reikėtų rinktis tarp žmogaus ir gyvūno tikriausiai visitėk rinksiesi žmogų, nes gyvūnas, turbūt, neturi dvasios. Turi tik sielą, bet ne dvasią - čia valdorfinis požiūris toks. Turiu omeny, kad gal tame yra kažkokia hierarchija, bet ji nėra nėra juoda ant balto vistiek, man atrodo. Na, nėra taip, kad visą laiką tik žmogus yra reikšmingiausias, kad tik jo sprendimai - į viską reikia atsižvelgti. Tai man tai apie tai ir kalba. Tai man apie harmoniją (pauzė). Aš nežinau (sako tyliai).						
RP3, Pos. 88-89	Kuris požiūris, kaip manote, yra svarbesnis arba tinkamesnis, mokant vaikus apie klimato krizę? R3: (Ilga pauzė). Įdomu, žinok. Nes viena vertus, galvoju, kad mokant apie tai, kad mes esame gamtos dalis ir vienybėje su visais, tai logiška, kad kaip ir būtų tas antrasis, ar ne? Esame tarpusavyje susiję Bet kita vertus, tas trikampio variantas, tai gal turėtų būti toks variantas, kur žmogus yra apačioje ir viską laiko? Kad žmogus yra "pridirbęs" ir "prisidirbęs" ir daug padaręs, bet mūsų rankose yra atsakomybė. Nors kita vertus, jei nieko nedarysime, tai arba viską totaliai sugriausime arba mus sugriaus, gal įvyks kažkoks natūralus susitvarkymas, bet man kažkuria prasme tas trikampis "kalba" ne apie uždominavimą, jis ir apie tai kalba, antropocentrizmas, aš suprantu, bet ir tai, kad jei esi centre, žmogau, tai ir prisiimk atsakomybę kažkaip Nes sakyčiau su atsakomybe - mes begame nuo jos šiais laikais apskritai.						
RP3, Pos. 89	Tačiau dabar aš galvoji, kad jei nori pakeisti pasaulį reikia tiesiog norėti keisti jį savo mažais žingsniais savo aplinkoje, tai ar būsi mokytojas, čia gal labai tiesiogiai "smegenų plovimu" gali užsiimti (juokiasi). Tokiu, na, tiksliau - įkvėpimu žmonių, bet ir kituose dalykuose. Vistiek galvoju, kad šitai man kalba apie atsakomybės prisiėmimą ir šitai man, kažkuria prasme, nėra antropocentriška, nes kai prisiimi atsakomybę tu matai save toje aplinkoje ir matai visus kitus ir stengiesi matyti.	Aw	varen	ess			
RP2, Pos. 95	R2: Tai turi būti žmonės, kurie tuo gyvūnu rūpinasi.	An Int	nimal tegrat	ion			
RP2, Pos. 98-99	A: Gerai, tai pradėkime nuo pirmo. Iš pradžių supažindinau Jus su teiginiu: manoma, kad žmogus yra kaip klimato krizės sukėlėjas R2: Taip. Aš irgi taip manau.	Cli	imate	Crisis			
RP2, Pos. 101-103	R2: Pritariu nuomonei, jog žmogaus veikla sukelia klimato kaltą. Tai yra svarbiausias faktorius. A: Ir kaip manote, ar visi žmonės vienodai prisideda prie klimato krizės vyksmo? R2: Ne, ne visi. Išsivysčiusiose valstybėse žmonės prisideda gerokai daugiau.	Cli	imate	Crisis			
RP2, Pos. 105-109	R2: Išsivysčiusiose. Tai reiškia Šiaurės Amerika, Europa, Rytų Azija. Dabar, aišku, jau ir kitos po truputi, bet Logiška, nes mes vartojame daugiau. O šiaip tai visi žmonės prisideda, nes visi vartoja. A: Tai manote, kad Vakarų šalys daugiau, nes yra didesnis vartotojiškumas. R2: Ne tas žodis "daugiau" (juokiasi). Daug daug daug daugiau (juokiasi). A: Taip R2: Tai yra faktas, tai yra skaičiai tiesiog.	Cli	imate	Crisis			
RP2, Pos. 115-121	R2: Tai čia žmogus gali įsivaizduoti, kad yra aukščiau už gamtą, bet ne visada taip yra. Gali ateiti mažas mikroskopinis daiktas ir Tai čia yra žmogaus įsivaizdavimas, manau, vaizduojamas. Tai nėra realybė. Aš suprantu, kokia idėja čia norima pasakyti, bet ji tokia A: Taip, tai čia yra vaizduojama antropocentristinė piramidė, kurioje žmogus yra viršuje visų kitų rūšių. R2: Taip, tai čia ką žmogus mano apie save (šypsosi). Bet realybėje tai taip tikrai nėra. A: Taip, ir kaip manote, net toje pačioje rūšyje yra irgi skirtumas (rodau į moters figūrą žemiau) R2: Taip, taip A: kad kažkas vistiek yra aukščiau kažko kito. Gerai, o tuomet ką manote, apie šitą illustraciją (Parodau ecocentristinę piramidę)? R2: (pauzė). Tai tiesiog antipodas šito - žmogus dalis gamtos. Kas iš tikrųjų ir yra, tik to galbūt nesupranta iki galo.						

Research participal	Tr Coded Segments	TT CO	des	Tr	comments:	
RP2, Pos. 123-125	R2: Modelj (juoklasi). Na, kaip "Žmogus" - nėra toks labai paprastas klausimas. Vienintelis žmogus gali suprasti, kaj is daro. Gyvūnai nesupranta, ką daro, jie tiesiog vadovaujasi instinktias, tai reiškia jie neturi pasirinkimo klysti. Jie tiesiog daro taip, kaip yra sukurti ir viskas. O žmogus turi tą pasirinkima, nes supranta, suvokia save ir gali rinktis. Tai šiuo požiūriu žmogus iš tikrujų yra išskirtinė rūšis Va Iš vienos pusės jis gali rinktis ir suvokia, o iš kitos pusės, jis tam tikra prasme yra "nuskriaustas", nes nebeturi tokių gerų instinktų kaip gyvūnai, tai galima taip sakyti, kad žmogus turi sąmonę, bet jam reikia mąstyti kaip elgtis, vietoj to, kad tiesiog elgtis teisingai. Kaip čia Iš dalies skamba keistai, bet galima užjausti žmogų ir iš dalies pateisinti, jo kvailystes, nes jis yra nuskriaustas šiuo požiūriu (juokiasi). A: Trumpai tariant, savo sąmoningumo įkaitas. R2: Taip, visiška i. Ir tas jo sąmoningumas mums atrodo, kad mes Būtų geras klausimas, kas yra laimingesnis, vilkas miške ar žmogus? Reikėtų apie tai pagalvoti. Kieno gyvenimas yra laimingesnis: ar žmogaus, tiesiog eilmio paprasto žmogaus, ar vilko, kuris tiesiog gyvena ir nesuvokia savęs kaip vilko, tiesiog gyvena, ar žmogus, kuris suvokia, kas jis toks yra Kurio gyvenimas gresnis yra? O tada galima tas piramides paišyti (šypsosi).					
RP2, Pos. 127	R2: Taip savimonę turi.					
RP2, Pos. 129-133	R2: Gali suprasti Ką jis daro gerai, o ką jis daro blogai. Taip, gali šitą suprasti (pauzė). Ir, kad tai jam yra kelias dabar, šiuo metu tai yra jo būdas kaip gyventi, bandyti suprasti, ką jis daro gerai ir ką jis daro blogai. Ir tai tam tikra prasme žmogui nėra lengva ir tai jam yra užduotis, jo našta arba "kryžius" (juokiasi). Vilkas tokių problemų neturi (juokiasi). A: Na, taip, tačiau, kaip sakote, nors esame viena prasme savo "įkaltai", bet tuo pačiu mes "įkaliname" ir kitus, kitas rūšis. R2: Taip, tai mūsų veiksmų Taip, mes gyvename vienoje planetoje ir nuo mūsų pasirinkimo kenčia tie, kurie negali rinktis. A: O kaip yra iš tikrųjų, natūralioje gamtoje, kaip manote? R2: Mes esame natūralios gamtos dalis, nes mes atsiradome iš gamtos, tokia ir yra ta natūrali gamta, kad atsirado tokia rūšis, kuri kažką prarado, o kažką įgijo ir dabar žiūrėsim kas bus (juokiasi). Ar ji kažkaip sugebės rasti tą teisingą išvis tas teisingas/neteisingas čia kitas klausimas Ar sugebės išvengti	Rhizom	e			
RP2, Pos. 135	Tačiau kitas požiūris yra, kadangi mes esame gamtos dalis ir žmogus yra apdovanotas protu, jis galų gale gali žiūrėti visiškai iš naudos pozicijų, bet iš tokios naudos, kuri yra aukštesnio lygio - bendruomeninė nauda, kad žiūrėti į pasaulį kaip į didžiulę bendruomenę ir, kad visų visų esančių šioje Žemėje gyvybės rūšių interesas yra surasti darnų būdą bendrauti, kad visiems būtų gerai. Tai "ant" žmogaus visgi yra ta atsakomybė, nes jis turi tą supratimą, suvokimą ir tuo labiau, kad na, dabar jis daro tokius veiksmus, kurie jam pačiam kenkia ir jei pažiūrėsime į ta piramidę, tai ji yra nelaimės piramidė - į ja galima taip žiūrėti. Tai, kad jis naikina/mažina natūraliąsias gyvūnų buveines ir gyvūnai vis mažiau turi kur gyventi ir nyksta rūšys, tai pirmiausia jam nuo to yra blogai. Jo interesas yra tą sustabdyti, keisti savo veiklą, kad ji, na… labiau derėtų su kitų rūšių veikla, tai	Rhizom	e			
RP2, Pos. 137	R2: Na, taip, paprastai jo Juodai balto man mažai kur yra, nes Tiesą, kad suprasti, atrasti, tai kainuoja daug pastangų ir laiko, daug žinių ir suvokimo ir t.t. (šypsosi). Kartais žmogaus veikla netgi gali padidinti rūšinę įvairovę, pavyzdžiui. Labai įdomus faktas, bet Lietuvoje, kai atsirado žmonės ir pradėjo gyventi Lietuvoje, rūšinė įvairovė padidėjo, nes žmogus sukūrė ekosistemas, kurių prieš tai nebuvo, pavyzdžiui, pievos.	Rhizom	e			
RP2, Pos. 139	R2: Anksčiau buvo miškai miškai miškai miškai, tada žmogus pradėjo kirsti ten, tada palikdavo… atsirado pievos ir padidėjo rūšinė įvairovė. Ir dabar netgi yra norima atkurti daugiametes pievas, kurios iš tikrųjų yra sukurtos žmogaus, jas palaikyti, nes ten gyvena labai ypatingos paukščių, vabzdžių rūšys, kurios yra prisitaikiusios gyventi būtent tose ekosistemose, nors šios ekosistemos Lietuvoje šiaip nėra būdingos.					
RP2, Pos. 141	R2: Tai va, ne visa žmogaus veikla yra… tik destruktyvi (juokiasi). Ji gali būti ir labai pozityvi.					
Research participar	T <sub>T</sub> Coded Segments	TT Co	des	τι	comments	
Research participar RP2, Pos. 144-145	Tr Coded Segments A: Ir tada tas klimato krizės klausimas, taps aktualesnis ar jis jau yra pakankamai aktualus? R2: Čia labai paprasta: arba jis mums bus aktualus arba nebus mūsų, kurie galėtų dėl to "pergyventi" [jaudintis] (juokiasi) (pauzė). Taip, be abejo, čia mes nuo jo nebepabėgsime niekur Galbūt kaip lik privers žmoniją Kaip Čerčilis gerai pasakė "niekada neleiskite gerai krizei nueiti veltui" va taip kažkaip Reikia išnaudoti krizes, nes krizė yra galimybė kažką labai sipriai pakeisti į gera pusę. Tai čia tiek Valdorfo pedagogikoje, tiek klimato kaltoje bus galų gale žmonijai proga tuos senus dalykus, kurie yra įsisenėję, bet kuriuos iki tol sunku labai pakeisti, tai va gal klimato kaita privers žmoniją iš esmės permąstyti ir pakeisti ir kokybiškai pereiti į naują etapa, bet aišku gali būti ir kitaip (šypsosi).	TT Coo	des Crisis	Tr C	Comments	
Research participar RP2, Pos. 144-145 RP1, Pos. 67	Tr Coded Segments A: Ir tada tas klimato krizės klausimas, taps aktualesnis ar jis jau yra pakankamai aktualus? R2: Čia labai paprasta: arba jis mums bus aktualus arba nebus mūsų, kurie galėtų dėl to "pergyventi" [jaudintis] (juokiasi) (pauzė). Taip, be abejo, čia mes nuo jo nebepabėgsime niekur Galbūt kaip tik privers žmoniją Kaip Cerčilis gerai pasakė, niekada neleiskite gerai krizei nueiti veltuli va taip kažkaip Reikai Šinaudot kirzies, nes krizė yra galimybė kažką labai stipriai pakeisti į gerą pusę. Tai čia tiek Valdorfo pedagogikoje, tiek klimato kaita privers žmoniją iš esmės permąstyti ir pakeisti ir kokyblškai pereiti į naują etapa, bet aišku gali būti ir kitaip (šypsosi). Aš taip suprantu, jog jau paskutiniai skambučiai yra nuskambėję, kad Žemei yra "blogal" ir, kad kažką reikia daryt, tačiau kiek dar yra žmonių proto "miegojimo" ir nesupratimo, kad reikia keisti kažka Aš suprantu, jog kokioje Indijoje, kur žmonės gyvena savo gyvenimus su savo kažkokiais… Bet aukšto intelekto, proto žmonės, sakykim, gamyklų direktoriai, kurie labiausiai leršia supranti, jog ju prastų direktoriai, kurie labiausiai teršia Suprantu, jog ju protal yra užimti peinų nauda sau asmeninė ir, nors puikiai supranta, kas vyksta, nieko nesima ir nedaro Norisi tiketi, kad visi žmonės susivoks, kad lolau taip negalima elgtis… Dažniausiai mane labai jaudina, tas momentas, kuomet rodosi protingi žmonės, tas mūsų elitas, kuris, sakykim, už mane daug protingesnis, ir nesupranta tokių paprastų dalykų	Tr Cod	des Crisis	TT C	Comments	
Research participar RP2, Pos. 144-145 RP1, Pos. 67 RP1, Pos. 67	Tr Coded Segments A: Ir tada tas klimato krizės klausimas, taps aktualesnis ar jis jau yra pakankamai aktualus? R2: Čia labai paprasta: arba jis mums bus aktualus arba nebus mūsų, kurie galėtų dėl to "pergyventi" (jaudintis) (juokiasi) (pauzė). Taip, be abejo, čia mes nuo jo nebepabėgsime niekur Galbūt kaip tik privers žmoniją Kaip Čerčilis gerai pasakė "niekada neleiskite gerai krizei nueiti veltui" va taip kažkaip Reikia išnaudoti krizes, nes krizė yra galimybė kažka labai stipriai pakeisti į gera pusę. Tai čia tiek Valdorfo pedagogikoje, tiek klimato kaita privers žmoniją iš esmės permąstyti ir pakeisti turiuos iki tol sunku labai pakeisti, tai va gal klimato kaita privers žmoniją iš esmės permąstyti ir pakeisti ir kokybiškai pereiti į naują etapa, bet aišku gali būti ir kitaip (šypsosi). Aš taip suprantu, jog jau paskutiniai skambučiai yra nuskambėję, kad Žemei yra "blogai" ir, kad kažką reikia daryti, tačiau kiek dar yra žmonių proto "miegojimo" ir nesupratimo, kad reikia keisti kažką Aš suprantu, jog kokioje lindijoje, kur žmonės gyvena savo gyvenimus su savo kažkokiais… Bet aukšio intelekto, proto žmonės, sakykim, gamyklų direktoriai, kurie labiausiai teršia… supranti, jog ju protai yra užinti pelnu, nauda sau asmenine ir, nors pukiai supranta, kas vyksta, nieko nesiima ir nedaro Norisi tikėti, kad visi žmonės susivoks, kad toliau taip negalima elgtis Dažniausiai mane labai jaudina, tas momentas, kuomet rodosi protingi žmonės, tas mūsų elitas, kuris, sakykim, už mane daug protingesnis" už kažką? Kas yra atskaitos taškas to buvimo "protingesnit"? Sakykime, politikai, kurie yra atskaingi už šivietimą - kartais rodosi, jog jų primit sprendimai atitole nuo realybės ir je neatstovauja daugumos interesu, tačiau juos galima būtų įvardinti tarsi "protingiausiais" tos srities atsovais. R1: taip, nes praktikos, pačios mokyklos nematę, bet bando "įvesti tarką". Taip, suprantu tavo klausimą… Nežinau, su kuo lygint… (pauzė) Svarbiausia, jog tie praktikai gie dažinusiai "pelendia"	Tr Con	des Crisis	ΤΓ	Comments	
Research participar           RP2, Pos. 144-145           RP1, Pos. 67           RP1, Pos. 67           RP1, Pos. 68-69           RP1, Pos. 86-92           RP1, Pos. 96-101	Tr Coded Segments A: Ir tada tas klimato krizės klausimas, taps aktualesnis ar jis jau yra pakankamai aktualus? R2: Čia labai paprasta: arba jis mums bus aktualus arba nebus mūsų, kurie galėtų dėl to "pergyventi" [jaudintis] (juokiasi) (pauzė). Taip, be abejo, čia mes nuo jo nebepabėgsime niekur Galbūt kaip lik privers žmoniją Kaip Čerčilis gerai pasakė "niekada neleiskite gerai krizei nueiti veltui" va taip kažkaip Reikia išnaudoti krizes, nes krizė yra galimybė kažką labai stipriai pakeisti į gera pusę. Tai čia tiek Valdorfo pedagogikoje, tiek klimato kaita privers žmoniją iš esmės permąstyti ir pakeisti ie kokybiškai pereiti į naują etapa, bet aišku gali būti ir kitaip (sypsosi). Aš taip suprantu, jog jau paskutiniai skambučiai yra nuskambėję, kad Žemei yra "blogai" ir, kad kažką reikia daryti, tačiau kiek dar yra žmonių proto "miegojimo" ir nesupratimo, kad reikia keisti kažką Aš suprantu, jog kurž monės gyvena savo gyvenimus su savo kažkokiais Bet aukšto intelekto, proto žmonės, sakykim, gamyklų direktoriai, kurie labiausiai teršia… supranti, jog ju protai yra užimti pelnu, nauda sau asmenine ir, nors puikiai supranta, kas vyksta, nieko nesiima ir nedaro Norisi tikėti, kad visi žmonės usuvoks, kad foliau taip negalima elgtis Dažniausiai mae labai jaudina, tas momentas, kuomet rodosi protingi žmonės, tas mūsų elitas, kuris, sakykim, už mane daug protingesnis" už kažką? Kas yra atskaitos taškas to buvimo, protingesniu"? Sakykime, politikai, kurie yra atsakingi už švietimą - kartais rodosi, jog jų priimti sprendimai atitolę nuo realybės ir jie neatstovauja daugumos interesų, tačiau juos galima būtų įvardinti tarsi "neitonja suparantu tavo klausimą Nežinau, su kuo lygint (pauzė) Svarbiausia, jog tie praktikai jie dažniausiai inelenda" į politikas. "Praktikai" nori dirbti praktiškai, otie teoretikai, na jiems sekasi praktiškai dirbti švietime. A: Dabar noriu parodyti Jums porą paveikslėlių (Parodau antropocentristinę piramidę). Kaip mano, kas šioje iliustracijo	Tr Con	des Crisis	Tr C	Comments	