

Developmental Challenges, Opportunities, and Gifts for Children Coming into the World Today*

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A question that often comes up in therapeutic circles is, “Are the children coming into the world today different from the children of previous generations?” The answer is undoubtedly yes. Many teachers and doctors have observed that things are changing. The reasons for those changes are less certain, however, as they come from many different sides. It is clear, however, that there are an increasing number of incarnation challenges that make it more difficult to properly meet the physical body and then to come into healthy connection with the world around it.

A related comment, or concern, is that many of the steps of development that seemed to unfold more naturally, more instinctively, in the past do not seem to unfold in the same way now. Many of today’s children seem like a puzzle, needing extra attention and support. This means that we are being asked to look with new eyes. We are being asked to understand what underlies the most fundamental capacities of our humanity. Such knowledge informs the way we can nourish the life of all children. When anthroposophic medicine and Waldorf education were first being developed, there was perhaps a clearer distinction between the developmental supports needed for general education (pedagogy) and those needed for individualized (therapeutic) support. That distinction is blurred in many classrooms today.

The increasing prevalence of autism spectrum disorders is one expression of the

challenges children meet in claiming and inhabiting the hereditary body. As a society, we have become quite aware of how the unfolding of higher social and moral capacities is hampered for these children. By learning about the different constitutions, we come to recognize that the ability to fully meet and sense another human being depends on how at home we are in the body. In the language of the polarities, the process of connection (through the nerve–sense system) builds upon a healthy process of integration (which builds the metabolic–limb system). So it is not unexpected to see, for example, that the formal diagnostic criteria for autism fall into categories of both challenged perceiving and reciprocating with the outside world and patterns of body-directed, self-stimulating behaviors. These closely mirror the outwardly-directed and inwardly-directed sensing pathways that make up the circle of the twelve senses.

If we look, we can see how the developmental gestures of the polarities relate to autistic behaviors. It is necessary to look from several sides, because it is hard to identify one single pole or even one single polarity as being the main challenge in autistic behaviors. Nonetheless, we can find clues that give us very practical therapeutic orientation.

The diagnostic criteria begin by introducing the outer, more social expressions of autism (in italics), with additional commentary that relates to the constitutional polarities following:

A. Persistent deficits in social communication and social interaction across multiple contexts, as manifested by the following, currently or by history (examples are illustrative, not exhaustive):

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1. *Deficits in social-emotional reciprocity, ranging, for example, from abnormal social approach and failure of normal back-and-forth conversation; to reduced sharing of interests, emotions, or affect; to failure to initiate or respond to social interactions.*¹

These criteria show a spectrum of connection or, perhaps better said, lack of connection. We can think of this by asking, “How far out into the outer world can the child reach to sense the other?” Clearly part of the pathway through the outwardly-directed senses is being blunted. The path from vision, to warmth, to hearing, to word, to thought, to sense of “I” is not easily traveled. We can gain insight by following this progression and asking, “Where is a step skipped, or where does the sensing stop?”

Generally, for children with autistic behaviors, the sense of vision is intact, but the next step, the sensing of warmth, may be underdeveloped. Bringing warmth into an interaction or responding to another person’s warmth (social, emotional, or spiritual) may not routinely enter into social exchange. So we should look to see how the sense of warmth is present in any autistic behavior.

Next in the pathway comes hearing, and as we move further along, we may see another disruption, for although children with autistic behaviors may well be able to hear that another person is speaking (the hearing sense) and even understand the words (the word sense), they may not be able to reach further on to the ideas behind the words (the thought sense) or the nuances of experience and interpretation behind the thoughts (the “I” sense). Because sensing stops, communication is hampered. There is no easy flow through the higher senses, with the result that communication is sometimes puzzlingly concrete. To the child with an autistic experience, a word means a certain thing; interpretation is very literal, because sensing may stop with the word sense. Similarly,

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when information is shared by the child, it commonly comes without inflection or nuance. The more individual aspects of “thought” and “I” do not necessarily enter in, because they are not experienced. This necessarily affects the possibility for “normal back-and-forth conversation” and results in “reduced sharing” and even a full “failure to initiate or respond to social interactions.” These children can really engage only with what they experience. They do not respond in the usual way because there are parts of the encounter that are not felt.

2. *Deficits in nonverbal communicative behaviors used for social interaction, ranging, for example, from poorly integrated verbal and nonverbal communication; to abnormalities in eye contact and body language or deficits in understanding and use of gestures; to a total lack of facial expressions and nonverbal communication.*²

Here, again, there is a spectrum of connection—how much is felt? Now the sensing process depends not just on our sensing through the outer senses but also on how an outer perception resonates within our own bodies. Children’s understanding of facial expression, body language, and gesture depends on the health of their own inner sense of movement, balance, and even the life sense. People know that a sad expression is sad because one imitatively reflects the other person’s muscle movements (even if it is not outwardly visible), which then resonate into a child’s own feeling life. If children have trouble sensing their own body, have trouble connecting their feeling life with their own physical movements and activities, then the ability to sense into the physical expression of another person will also be compromised. These challenges—though they express themselves as limited outer social interaction—are really grounded in an incomplete development of the lower senses. This second set

of sensing activities, grounded in a sensing of self, remains opaque.

3. Deficits in developing, maintaining, and understanding relationships, ranging, for example, from difficulties adjusting behavior to suit various social contexts; to difficulties in sharing imaginative play or in making friends; to absence of interest in peers.³

These behaviors can be subtler and may be the only perceptible sensing imbalance with children who have Asperger’s syndrome. This social challenge may relate not so much to a specific sense (like the sense of movement or the sense of thought) as to the whole physiology of the limbs.

Let us consider the capacity for social connection in yet another way. We are living in a world that overstimulates and prioritizes several of the middle senses—particularly smell, taste, and vision. Those sensory windows are bombarded continually, so that we are pulled to their activity over and over. Such a narrowed overemphasis distracts children from their

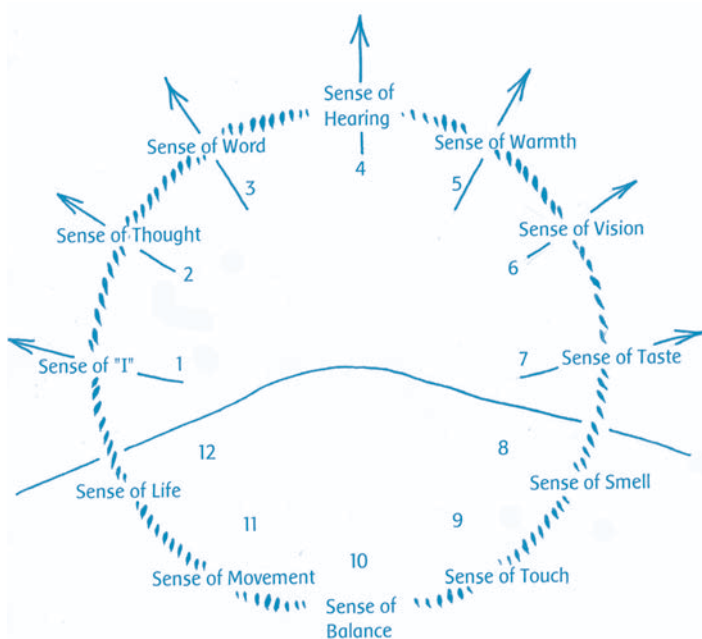
inner sensing pathway and the development of the lower senses. It blunts their ability to self-soothe in very real ways (i.e., repeatedly offering a screen to a restless or bored child). This overemphasis on the middle senses also pulls attention away from the social / moral interaction that allows us to perceive beyond ourselves (as when a family is sitting at a table in a restaurant, all gazing independently at their smartphones). It is no wonder, then, that our ability to sense other human beings has stiffened and narrowed. We are all, as part of a modern, technological society, less practiced in using all twelve of our senses. That change is pervasive. We should consider the possibility that autism spectrum disorders

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represent an accentuation of this process to the point of an illness, a karmic challenge to stimulate us to learn and remember what it means to truly perceive the other. We must work to stretch past the middle senses. This is emerging more and more as an urgent therapeutic, moral task.

The next set of diagnostic criteria relates to the ways children anchor themselves in their bodies. These patterns can give us very helpful clues about how to meet them therapeutically. While they are listed as “disorders,” as part of a diagnosis, these patterns are more truthfully part of the innate wisdom that lives inside these children—they are sensory-seeking and orientation-seeking behaviors. When outer experiences or interactions are too difficult to navigate, returning to familiar patterns of self-stimulation helps a child feel safer and more grounded.

B. Restricted, repetitive patterns of behavior, interests, or activities, as manifested by at least two of the following, currently or by history (examples are illustrative, not exhaustive):



*Inwardly- and outwardly-directed senses*⁴

1. Stereotyped or repetitive motor movements, use of objects, or speech (e.g., simple motor stereotypes, lining up toys or flipping objects, echolalia, idiosyncratic phrases).⁵

Stereotyped or repetitive motor movements fall very much into the realm of anchoring through the lower senses. Hand flapping, rocking, or bouncing can be effective measures for following the inward pathway to the life sense, and if a child feels better inwardly, then outer experiences of disorientation are not so distressing. Even the examples of repetitive speech—“echolalia” (the repeating or parroting back of another’s speech) or “idiosyncratic phrases” (repeating a stock phrase or set of words, which are often not in context)—are much more about inner anchoring and self-stimulation than an attempt to outwardly communicate. Many of the therapeutic indications for imbalanced movement (feeble / maniacal) and for strengthening the lower senses can be very helpful in these contexts.

2. Insistence on sameness, inflexible adherence to routines, or ritualized patterns of verbal or nonverbal behavior (e.g., extreme distress at small changes, difficulties with transitions, rigid thinking patterns, greeting rituals, need to take same route or eat same food every day).⁶

“Extreme distress at small changes” and consistent retreat to familiar patterns have been discussed as aspects of the hysteric constitution. Many children with autistic behaviors exhibit distinct pockets of soul-soreness, which are compounded by the challenge of not being able to rely on some of the usual sensing pathways (as discussed earlier). Some sense activities may be heightened to help compensate for others that are numbed. This is a little bit like the vulnerability that comes from being in complete darkness (unable to use the vision sense) and being surprised by an unexpected loud noise (a de facto hypersensitive). Steiner’s therapeutic indications for bringing the astral body back into

a more balanced relationship with the physical and etheric bodies are very helpful, especially the indications for consciously helping children to know that you are feeling with them and understanding their experience, that you help guide their hand (as with a paintbrush). Subtle “shocks,” in the form of humor or distraction, can also help to ease some of this “insistence on sameness.”

3. Highly restricted, fixated interests that are abnormal in intensity or focus (e.g., strong attachment to or preoccupation with unusual objects, excessively circumscribed or repetitive interests).⁷

These repetitive patterns can be part of a retreat to safe or known objects. Or they can speak to a rigidity of the body that extends into the soul life. Or they may be part of a repeated attempt to more fully penetrate the physical and etheric bodies, either via a more feeble pattern (repetitive gross motor) or an epileptic pushing through (working to connect over and over again with an outer element). It is good to look to see whether the perseverative pattern is more an expression of retreat (hysteric) or an attempt—however limited in its focus—to connect, connect, connect to what is outside (epileptic). Both this pulling back and pushing out can be seen.

4. Hyper- or hyporeactivity to sensory input or unusual interest in sensory aspects of the environment (e.g., apparent indifference to pain/temperature, adverse response to specific sounds or textures, excessive smelling or touching of objects, visual fascination with lights or movement).⁸

These behaviors speak to the fact that for an autistic child, constitution may need to be considered in pieces, that is, that it is very possible for a child to have an epileptic pattern with one sense (needing to smell over and over or touch and rub over and over) combined with a more hysteric pattern related to another sense

activity (tremendous fear of loud or unexpected noise). The relationships of body and spirit are more complicated on this incarnation pathway, as the higher members may flow too far past the physical and etheric in one area yet be held back so strongly as to be nearly numbed in another. Therapeutic support, looking through the epileptic and hysteric lens, may need to be differentiated for specific sensory organs or sensory pathways.

The diagnostic criteria make clear that there can be a broad diversity of incarnation challenges in autism, but we can help the child find footholds through thoughtful observation and individualized therapeutic support.

An additional and sometimes challenging aspect of working with autism spectrum imbalances is that we may see incomplete development on both sides of a polarity, that is, that a child may have sluggish, heavy movement that alternates with quick, unpenetrated, and unguided movement. We may come to the conclusion that a child's body is both heavy from a dominant hereditary stream and unpenetrated because the "I" and astral body are only superficially engaged. In this way the child is both earthly and cosmic. This is an unusual situation, for most children truly do fall on one side or the other of the constitutional polarities, but when there are greater incarnation challenges, both sides of a child's physiology may need to be sculpted and guided.

We can see a similar paradoxical pattern with the other polarities as well, that a child with autism will sometimes show patterns of being both large-headed (challenged to really liberate forces away from the body in order to sense the outside world) and small-headed (challenged to fully meet and transform digestive substance taken into the body). Finding this constitutional

duality in the sensing realm was just discussed (hyper- and hyposensitivity). Epileptic patterns (a thick-skinned numbness) and hysteric reactions (a true soul-soreness) may present in different sensory realms—like being numbed to self-movement but hypersensitive to sound—or both patterns may appear in the same sense organ, with a varying activity of the higher members flowing through (to be either thick-skinned or thin-skinned, depending on the specific stimulus and on the specific day).

Given all of these variations, it can be hard to know where to start. Here are a few observations that can help prioritize and organize therapeutic support. First, if we are faced with imbalances on both sides of a single polarity (say, both feeble and maniacal movement patterns), it is usually better to start with the more body-oriented side of the polarity—that is, start by making the density of the physical body more accessible and more comfortable. Then, once we have worked to warm and stir the body, we can invite the higher members in—loosening, then inviting, warming, then inviting, and so on. It does not work as well to ask the higher members to overcome their superficial engagement when the body is still hard to enter.

Similarly, if a child exhibits both a metabolic-limb system that is out of order (a small-headed tendency) and a nerve-sense system that is out of order (large-headed), we should work to strengthen digestion first. Many children with autism benefit from foundational digestive support. This should not seem unusual because it follows the archetypal patterning of childhood, that out of metabolic health and ripeness, thought and sensing activities emerge.

Within the epileptic-hysteric polarity, protecting hypersensitivity is often the best place to start. This does not mean that the

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child should be buffered to a place of constant retreat or isolation—no, there does need to be encounter. Firm, steady touch can feel very good for hysteric sensing too; it just needs to start from an experience of safety and security and create opportunities for the child to initiate contact.

If support with anthroposophic medicines is being given, and there are imbalances on both sides of a polarity, supporting the rhythmic system can be very helpful. (We can think of medicines such as Cardiodoron, Aurum, even Belladonna). Specifically supporting the middle can be helpful with other therapeutic modalities as well, such as eurythmy therapy, music therapy, and so forth.

Another important consideration is to respect the biographical age of the child, which may not necessarily be the same as the developmental age. In the first seven years, strengthening the integration process of the metabolism should be the priority for an autistic child. From seven to fourteen years, give special attention to the rhythmic realm, to the feeling life, and to how etheric forces are being liberated. From ages fourteen to twenty-one, work to foster deeper, fuller sensing connection with the outside world. Supporting the appropriate developmental process for a particular age speaks to the soul and spiritual development of the child. This is still coursing forward, even if the soul and spirit are not able to fully shine through the physical and etheric bodies.

All of these suggestions should, naturally, be considered with flexibility. When we really look with sincere interest and devotion, answers are often whispered to us. If we are still totally without orientation, we can remember to look at the child's own (perhaps troubling) behaviors and ask what they are trying to accomplish. What experience are these children seeking, trying to create for themselves? They are being guided through an archetypal wisdom. We are, in fact,

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As a closing thought, we look at the gifts of the different constitutions. Most of our considerations have been devoted to understanding the challenges of leaning too far to one side or the other, but one should indeed ask what is gained by working through a process that does not archetypally unfold. The answer—gifts of greater consciousness and experience, which arise out of the will activity that is part of any constitutional rebalancing.

Children preparing for birth gather the substance of their astral body in relation to the

knowledge they already carry (like iron filings responding to a passing magnet). How well the heart, sense of balance, or eye is formed depends on how deeply the activity of those organs has been known. When a hereditary body is chosen that does not have a healthy liver, it might be because the liver process has not yet been met in full consciousness. Constitutional

imbalances ask us repeatedly to meet a specific part of our physiology. When that imbalance can be worked with and transformed, riches come. The fruits may not be immediately visible; they may not be evident for many years—or with a really significant imbalance, perhaps not even until a future incarnation—but they do come.

We can be reassured that there are indeed gifts associated with each constitution if we remember that a meditative activity has been presented in concert with each of the three major polarities. This points to the fact that there is indeed a relationship between the developmental work of coming into the body and higher spiritual or moral capacities.

What kinds of gifts are related to constitution? They come from two different sides. The first aspect is not hard to recognize, in that we are naturally good at doing what comes naturally, that is, when one aspect of our

physiology naturally tends to lean to one side, we feel comfortable with it, and we know well how to live there. Such one-sidedness can be a challenge, but it can also act as a virtue. In other words, if one naturally connects to details (a small-headed inclination), then there will be lots of situations where that ability to analyze will be very helpful. Loving and living in details is then a great boon. Such innate gifts are granted to us as part of our constitutional tendencies—we receive them as part of our entry into life.

The secondary category of gifts is perhaps not quite so obvious and certainly not as easily won. They come out of the work we do with our own one-sidedness when we consciously strive to move past an inclination and to balance it. It might be very easy for a feeble child to sit all day and look at a well, to stay in the heaviness of the physical body, but for a maniacal child to learn to gaze in reverence—that has special potency. Children with a maniacal inclination have had to embrace their superficiality and move beyond it. We do not just happen into that activity—we help found it; we are a conscious participant in its creation. There is a will element involved, which lends a particularly moral quality to the new capacity.

The exact gifts revealed are, of course, as manifold as the individual variations of constitution. Here are some of the “fruits” that have been observed:

A love of work, optimism for what can become: Children who have really worked through the earthly/feeble constitution have strengthened their own capacity for initiating and sustaining activity. The practice of stirring and loosening the physical body, over and over again, brings knowledge about how the earthly realm can be worked with in order to make it a good home for the spirit. Steadfastness, a love of real work and labor—those are some of the fruits

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of having wrestled repeatedly with the density and heaviness of the earthly body. The child has learned how stiff or unwieldy physicality can, in fact, be refined and transformed. Sculptors and builders, architects and engineers, gardeners and farmers all benefit from carrying this kind of special relationship to the earthly element. This gift also expresses itself as optimism, especially about what is possible and what can still come into being.

A broad, impartial, but dedicated gaze: The child with a cosmic/maniacal constitution carries a certain natural freedom from earthly worries, a capacity for objectivity, and a skill for abstraction (as there is no burden of excessive sentimentality).

Those qualities are innate, even as they are part of a certain superficiality. If that inherent tendency has really been worked with and transformed, inquisitiveness and a new reverence emerge—something along the lines of “I never realized how many different kinds of leaves there are in the world, until I started looking more closely.” Learning to observe in this way brings powers of observation that are still flexible, not too enmeshed, yet quite astute. When this capacity for gazing with reverence ripens, many different ideas, topics, and interests can be pursued and investigated over the course of a lifetime. This could express itself in a love of invention, of inquiry into constitutional law, of anthropology or botany—all activities where a broad gaze needs to be combined with the power to penetrate very specific topics or activities and impartiality with a real reverence for ideas become manifest.

Making archetypes practical and perceptible: The child with a large-headed constitution often carries a kind of emotional and social shielding from life and stays a little innocent. Awareness emerges more slowly, as it is first preceded by metabolic maturation. This

means that there has been a stepwise, growing capacity to fully digest whatever is taken in, be it nutritional, social, or sensory. Inner preparation comes before outer activity. This is innate. When a child then learns to move past the amalgamation of large-headed thought (lumping it all into one) and instead finds connection to the details of the surrounding world, then a capacity emerges to make larger truths and archetypes approachable. The beauty or artistry of the whole is held, even as the details are being dealt with. A symphony conductor, grassroots organizer, novelist, or graphic designer all benefit from living in these larger realms of harmony, idealism, narration, and proportion, while making sure the practical aspects are not neglected.

Seeing nuance, with a potent sense for quality:

The child with a small-headed constitution, who from early on has experienced an acute awareness of the world, is often very aware of the effect of outside influences on the body. This can be in the realm of substance, of food, of drink, of tone, or of form. When that sensing process evolves beyond distraction or brooding awareness, it can become a discerning sense for quality. Nuance, variation, freshness, and wholesomeness are evident and accessible. Most of the world's great chefs were probably not (large-headed) children who grew up content to eat anything. No, they knew right away what was good and what was not. Orienting toward the details of things but moving beyond that to a place of relation and comparison can make someone a wonderfully practical connoisseur. These are very healthy traits for an editor, a weaver, an accountant, a wine taster, or even an Olympic judge.

Perseverance, pushing to find new skill and capacity: The child with an epileptic constitution has had to push and push from the inside in order

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to meet the outside. The physical and etheric bodies have not fit like a glove; they are not a natural vessel. Connecting to the outer world is always a task. This brings a certain sheltering for the child, since with thick-skinned sensing often only the strongest stimuli are felt. That can make one better able to bear physical hardship.

The repeated practice of working to push into and through the substance of the body literally strengthens the process for resculpting the physical and etheric. In this way, the body can be pushed to do what might not usually be tolerated. Battling with an epileptic constitution brings a strong drive to make the body a more fitting vessel for the spirit

and to connect that spirit with the outside world and its elements. Many great athletes, warriors, and explorers show this capacity. They carry this kind of conquering spirit. An additional quality of the epileptic constitution is that while outer connection is not easy, when it is made, it is often genuine and forthright.

Finely-tuned encounters with tremendous receptivity:

The child with a hysteric constitution has always felt far out into the world, easily beyond the borders of the physical body. Outer mood and expectation have never been a mystery; in fact, the outer environment has been so well known that it often determines the state of the child's inner world. Knowing one's place in the world therefore comes quickly and naturally, as does swiftly perceiving one's influence on the surroundings. While this can make for vulnerability, it can also evolve into a gift for connection and communication. Sympathy is strong—an actor on the stage greatly benefits from noting and responding to the inflection of another performer while being able to simultaneously perceive the mood and attention of the audience. The artistry of encounter, whether through a finely tuned

performance, a counseling session, a debate, or a nuanced negotiation, benefits from such strong sensing. Being able to feel and anticipate the other's reaction stands out as an important part of the process. Such receptivity makes for quick assessment and adjustment in all forms of interaction.

Each of these deeper gifts grows out of a process of self-knowledge. There are several archetypal steps.

- First comes the step of recognizing one's own inclination or a pattern. This can be great surprise, because up until now it was just natural—innate.
- Next, gather information about it. This allows us to step back from it a little, in order to begin to see it more objectively (perhaps even to begin to see it as an archetype or at least a pattern).
- Then we can take the additional step of actively engaging with that pattern in order to transform it or refine it. This third step is a will activity.

It is also what Steiner described as an essential aspect of personal development and which he related to the consciousness soul. Steiner characterized this modern phase of history we are in right now as the time of the consciousness soul, where we—as a whole social cohort of human beings—are being asked to move beyond mere sensing (which belongs to the “sentient,” or sensing, soul) and beyond characterizing (which belongs to the “intellectual” or “mind” soul). We are being challenged—socially, emotionally, physiologically, morally—to recognize what belongs to our full humanity and then act in ways to claim and nurture those aspects. This third step is an important part of any illness and healing process, for

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we are generally not adequately aware of the importance of something until it falls far out of balance. When we then work to reclaim something, it becomes more truly ours than it ever was before, and we own it in a different way.

We learn to know things better through imbalance. One response to this is distress, to lament the loss of more instinctive, less complicated pathways into life. Indeed, when we focus on the immediate consequences of those challenges, there is reason to mourn, but if we can see the broader process and appreciate that something is also being learned, we find courage. By working through a process over and over—experiencing what it truly means to move, to feel, to sense, to connect—we know ourselves better.

The same process stands behind therapeutic work with children. We learn to observe, to know the patterns and pathways of growth and development, and then take a step to help someone who is struggling. Steiner brought a lovely imagination for this process with the image of a white rose:

What is the difference among the sentient soul, intellectual (mind) soul, and consciousness soul? The sentient soul operates when we are merely gazing at the things of the external

world. If we withdraw our attention for a while from the impressions of this outer world and work over them inwardly, then we are given over to the mind soul. But if we now take what has been worked over in thought, turn again to the outer world, and relate ourselves to it by passing over to deeds, then we are given over to the

consciousness soul. For example, as long as I am simply looking at these flowers in front of me and my feelings are moved by the pure whiteness of the rose, I am given up to my sentient soul. If, however, I avert my gaze and no longer see the flowers but only think about

them, then I am given over to my intellectual (mind) soul. In thought, I am working on the impressions I have received. If I say to myself now that—because the flowers have given me pleasure, I will gladden someone else by presenting them to that person and then pick them up to hand them over—I am performing a deed. I am passing from the realm of the mind soul into that of the consciousness soul and relating myself again to the outer world. Here is a third force that operates in human beings and enables us not only to work over the impressions of the outer world in thought, but also to relate ourselves to that world again.⁹

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From this process we can see how working with the constitutional polarities contributes—one small step at a time, however humbly—toward the process of finding our true humanity. This is true when we work to help children find more balanced relationships with their bodies and with the world around them and when we look toward the future fruits that will come out of their growth and experience and to the greater knowledge we all carry forward as fruits of our communal striving and spiritual work.

ENDNOTES

- 1 "Diagnostic Criteria for Autism Spectrum Disorder," Centers for Disease Control and Prevention, <https://www.cdc.gov/ncbddd/autism/hcp-dsm.html>, accessed Oct. 29, 2016.
- 2 "Diagnostic Criteria," CDC.
- 3 "Diagnostic Criteria," CDC.
- 4 Adapted from Rudolf Steiner's blackboard drawing, Aug. 8, 1920, in *Spiritual Science as a Foundation for Social Forms* (New York: Anthroposophic Press, 1986).
- 5 "Diagnostic Criteria," CDC.
- 6 "Diagnostic Criteria," CDC.
- 7 "Diagnostic Criteria," CDC.
- 8 "Diagnostic Criteria," CDC.
- 9 Rudolf Steiner, lecture of Mar. 22, 1910, in *Macrocosm and Microcosm*, D.S. Osmond and Charles Davy, eds. (London: Rudolf Steiner Press, 1986).