

ASPECTS OF WALDORF EDUCATION

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AN ABSTRACT OF THE THESIS ON ASPECTS OF WALDORF EDUCATION

The Waldorf System of Education is, as far as can be determined, largely unknown in this country. The books or articles dealing with Dr. Steiner's anthroposophical-philosophical pedagogical ideas are practically non-existent in our Universities and Pedagogical Institutions. In fact, the pedagogy which is based on Dr. Steiner's philosophy is better known in European countries and in the United States, where a number of schools are functioning and rapidly increasing in number.

Purpose

The purpose of this work is to gather information and to attempt to present a clear picture of the following aspects of Waldorf Education:

- 1) A brief biographical sketch of Dr. Steiner.
- 2) The underlying philosophy of Waldorf Education.
- 3) The principles and practices of the system.
- 4) A general view of the curriculum.
- 5) Reasons why this educational movement is spreading rapidly.

Methods.

The methods employed in this research were mainly twofold. A thorough study of the literature and writings about Dr. Steiner and his educational ideals and practices

was undertaken; and the writer was given the opportunity to attend a study conference at Highland Hall School in North Hollywood, California. Contact with persons directly involved in Waldorf Education was possible, and much time and effort was spent in personal interviews with the staff, and talking with supporters of the system such as Dr. H.von Baravalle. The discussion groups and lectures as well as actual participation in the work carried on at the school provided valuable information. Their library facilities were generously placed at my disposal.

From then on, information was gathered by writing to various authorities and schools throughout the Western World. Most enquiries were promptly answered by the various schools, and much information was supplied in the form of further directives and prospectuses which dealt mostly with their aims, curricula and operations of particular schools. Newspapers were very cooperative in supplying back issues in which articles and or commentaries about Waldorf Education appeared.

Findings

Nowhere could a work be located that treated Waldorf Education as a complete thorough study. Many works have been written and published on the various facets of the school system. The Waldorf Schools, or Steiner Schools as they are frequently called, reveal many differences in

philosophy, principles, practices, and curricula from any other modern practicing educational system. It is obvious that the schools are increasing in number and that their ideas on education are being accepted more widely as they become known. It is an educational system which is based neither on materialism nor intellectualism, but tends rather to counteract these forces with its emphasis on the spiritual worth and the freedom of man. This is probably one of the greatest causes of the growth of the Waldorf System.

In all the commentaries that have been written, adverse criticism is conspicuously lacking.

PREFACE

The aim of this work is to provide information on the various aspects of Waldorf Education, or Rudolf Steiner schools. The information proved most interesting, and very refreshing. The Waldorf System of education, at least in part, provides an answer to the dilemma in which education finds itself in this materialistic age in which we live. It is hoped that some useful information will be contained for those interested and involved in education.

I wish to express my gratitude and appreciation to Dr.C.H.Cardinal who first aroused the interest for this research in me, and for the constant encouragement and guidance which he provided, and to the University of Manitoba for financial assistance. I am greatly indebted to the staff and friends of Highland Hall, and to Dr.H.von Baravalle of Sacramento, California for the time spent and the warm reception given during their conference.

My gratitude to the following for their assistance in providing information. Dr. Poppelbaum of the Goetheanum, Rev.P.J.Dyck, Frankfurt, L.Francis Edmunds, G.L.Rowe, Alfred L.Lewis, Frank Newell, E.Bindell, Mausley Kimball, Ruth Pusch and the many others without whose untiring assistance this work could not have been completed.

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CHAPTER I

INTRODUCTION

Many books and articles have been written on philosophies of education and pedagogical practices. Many theories and practices have had a short life due to their impracticability, their contrariness of thought to modern patterns of life, the unsatisfactory results the system produced or a host of other reasons.

It is of some significance that an educational practice has evolved which is based on the ideas of a most extraordinary man, Dr. Rudolf Steiner (1861-1925), who struggled long and hard within himself, in order to find answers to basic questions confronting humanity, and out of this struggle the Waldorf School principles were formulated. Perhaps of even greater significance is the fact that his concepts of philosophy and ideas in educational principles produced a pedagogical practice which has grown steadily since the inception of the first Waldorf School. Even today, his directional ideas provide answers to many basic questions.

This Austrian philosopher and educator is outstanding in our time for his universal perceptions of man's relation to the universe. His writings and lectures were many. It

would probably involve a greater part of a life-span to read both all that he wrote and all that has been written about his work and achievements. Most of Steiner's principles and ideas in education were propounded in the form of lectures to parents and teachers. The practicality of his views was first tried when he was asked to take charge of the direction and pedagogical practices of a school based on his ideas. It was during a most tumultuous period of social disturbances in 1919, following World War I, when he was charged with this task. On September 7, 1919, the first Waldorf School was opened in connection with the Waldorf Astoria cigarette factory in Stuttgart, Germany. The school movement has since been called "Waldorf Education" or "Rudolf Steiner Schools."

The impact of this method of education has been such that today Waldorf Schools can be found in ever-increasing numbers in most countries of the free world. The number of schools now is more than seventy, several of which have a school population of over a thousand. The first American Waldorf School opened in New York in 1928, and since that time many more schools have been organized. There is no Waldorf School as yet in Canada.

This research was undertaken for the purpose of revealing the basic ideas and practices involved in Waldorf Education. It is also of considerable interest to examine

what authoritative persons in responsible positions throughout the various countries have to say about the Waldorf education practices.

In the 1961 brochure of Highland Hall, Los Angeles, California, we find the following commentaries. Dr. Albert Schweitzer stated the following:

My meeting with Rudolf Steiner led me to occupy myself with him from that time forth and to remain always aware of his significance....We both felt the same obligation to lead men once again to true inner culture. I have rejoiced at the achievements which his great personality and his profound humanity have brought about in the world.

In April of 1961 the then living world famous composer, conductor and musician, Bruno Walter, had this to say about the Waldorf Movement:

There is no task of greater importance than to give our children the very best preparation for the demands of an ominous future, a preparation which aims at the methodical cultivation of their spiritual and their moral gifts... as long as the exemplary work of the Waldorf School Movement continues to spread its influence as it has done over the past four decades, we all can look forward with hope. I am sure Rudolf Steiner's work for children must be considered a central contribution to the Twentieth Century and I feel it deserves the support of all freedom-loving and thinking people.

In an earlier brochure, marking the 25th Anniversary of the establishment of the first Waldorf School in the Western Hemisphere, the New York Times on March 24, 1954 wrote, in parts, as follows:

The Rudolf Steiner School, whose unorthodox methods of teaching were greeted with raised eyebrows a quarter

of a century ago, celebrated its silver anniversary yesterday...its non-conformist methods have been widely accepted in educational fields and in some instances copied An aim of the system is to give the children an international perspective with an appreciation of all nationalities and races.

The following quotations are from a report by Theodore Huebner in the February 1952 issue of the German American Review of the Carl Schurz Memorial Foundation, published in Philadelphia:

Children are admitted freely from all social strata, without any discrimination. Nor is any child rejected because of lack of means. In fact, only about half the pupils pay the full fee, the rest being sponsored by interested patrons.

It is evident that the Rudolf Steiner schools are a happy combination of modern, progressive pedagogy and liberal ideals. The administration is extremely democratic, discarding all forms of educational hierarchy.

Dr. H.B. Wells, President of the University of Indiana, in his function as Chairman of the Advisory Committee on Cultural and Educational Relations with the Occupied Countries of the American Council on Education wrote as follows:

In Germany the Waldorf Schools in many respects follow a philosophy and practice which are being encouraged by the United States occupation, eg. democracy, the comprehensive unit school, the minimizing of selective practices, the unification and broadening of curriculum, emphasis on social values, education for citizenship and a close relationship of parents to the school.....They are worthy of the friendly assistance and support of forward looking Americans.

Other American sources can be quoted, but authorities in other countries have written as follows:

From L'Inspecteur General de l'Instruction Publique,

Director de l'Enseignement, Commandement en Chef Francaise
en Allemagne:

The French Military Government is aware of the fact that this movement (Waldorf Schools) was forbidden under the National Nazi Government because it was endeavoring to teach children an ideal human culture excelling the limit of narrow nationalism. The French Government follows with interest this pedagogical experience.

Statement by A.P. Shepherd, the Archdeacon of Dudley,
Worcester, England:

... In my experience the children of a Rudolf Steiner school always appear happy and free from strain or tension in their work and they arrive at a very wide and deep understanding of the art of living.

Dr. K.E. Barlow:

As the Deputy Director of the Pioneer Health Centre at Peckham (The Peckham Experiment), I have had contacts with many of the experimental schools in Great Britain. Among these I have been deeply impressed by the work of Elmfield, the Waldorf School where I have sent my daughters to be educated....

...I consider that to help this school financially is to contribute to an Educational endeavour of the very first importance.

Referring to the Waldorf School in Oslo, Norway,

A.H. Winsnes, Professor in the University of Oslo writes:

I have no hesitation whatever in giving the Rudolf Steiner School in Oslo my best recommendations. The activities of this school have been very successful, based as they are on sound educational ideas, aiming at development of self-activity and creative faculties of the children. The teachers of the school are excellent, energetic people of high intellectual and moral qualities....There is no doubt that this school gives a very valuable contribution to educational life in Norway.

Graduates of the Rudolf Steiner School in New York generally stand in the first third of their class scholastically, many on honor rolls. Of the High Mowing School graduates, Harvard said: 'We like the boys you send us' - and has never refused any. Neither has Radcliffe refused any of the girl graduates. Wells has said: 'Send us more of your type of girls.'

In Great Britain, after an inspector from the Ministry of Education had spent a whole week engrossed in observations and note making, he is quoted as saying the following:

In my life I have visited all sorts of schools - schools where the teachers held, or were supposed to hold, every kind of belief or philosophy. But I found that in the classroom the actual teaching in methods and content was much the same everywhere. But here everything is different. I can certainly accredit your results, but I see that to understand what you are doing I should have to become thoroughly acquainted with the work of your founder, Rudolf Steiner.¹

As the previous quotation indicated, the works of Rudolf Steiner must be studied in order to understand the system of education that evolved from his philosophy. The voluminous and manifold lectures which he left to mankind, in hopes that a certain influence might be felt to the improvement of human life in a materialistic world, is just beginning to be realized. The educational concept alone has within two decades, had considerable influence on public opinion in almost all countries of the Western World. Schools have been organized and teaching methods

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A.C. Harwood, Proceedings Myrin Institute, Inc. Adelphi College, New York, Spring 1956, p.12-13.

used, which are based on Dr. Steiner's philosophy. These Waldorf Schools are still spreading their influence today.

"Anyone who is familiar with Rudolf Steiner's writings and lectures on educational questions must have realized that he is the greatest educational reformer since Pestalozzi."² So wrote Albert Steffen in the introduction to lectures translated into English by A.C. Harwood.

Many of Steiner's ideas and views at first seem strange. Only with a desire to understand man's highly organized society in which he has forgotten his social and spiritual position in this cosmic world, can Steiner be understood. Many today feel that possession of material wealth is the chief aim in life. Materialism has made man a slave. Dr. Rudolf Steiner's views of Man's position in the cosmos, and of what man really is, has provided a method of education through which man can become a free and thinking human being, to whom life and his position in this organized world, can be meaningful.

It must also be stated that many of the works and lectures of Rudolf Steiner are in German which I have read and studied. However, I have refrained, as much as possible, from using German quotations, for many readers may not have this language at their command.

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Rudolf Steiner, Lectures to Teachers Trans. by D. Harwood, Anthroposophical Pub. Co., London, 1948, p.4

CHAPTER II

BIOGRAPHICAL SKETCH OF RUDOLF STEINER

That Rudolf Steiner was not just an ordinary man becomes abundantly clear when we study his life activities. In their fields of endeavour, few men, during their lifetime, have contributed as much as Rudolf Steiner. Perhaps it was a gift from destiny which allowed Steiner to develop his own inner impulses because of the demands made by his life activities.

Steiner's parents were born in the Lower Austrian forest region, south of the Danube. The father had been born and raised at Geras and the mother at Horn. Steiner's father, during his childhood and youth, had been intimately associated with the seminary at Geras. Many of these experiences were later related to Rudolf and the other members of the family. As huntsman to Count Hoyos, Rudolf Steiner's father met his wife-to-be, a member of the well known Blie family. Steiner's father then changed his occupation to that of a telegraphist in the service of the Southern Austrian Railway. He was transferred to Kraljevec, a railway town on the border of Austria and Croatia. Shortly after the transfer he was married and on February 27, 1861, Rudolf was born. The family had a number of transfers, first to Moedlin and then to Pottschah near the

Styrian border, and it was here that Rudolf Steiner was raised till his 8th year.

Steiner's childhood environment was of a simple and rustic character among station buildings, trains and tracks. It seems that his father did not enjoy his work and it was only a job to him. He found life dull, but followed closely all political developments of the time. His meagre salary made it necessary for the family to maintain their own potato field.

In the beautiful, peaceful environment of the mountainous country of Alpine peaks and under the influence of the witty, robust, tolerant and genial cleric of St. Valentine who was the practical counsellor for the family, and of the good hearted peasant folk, Steiner was provided with a deep appreciation of nature's moods. The whole atmosphere of the rustic life helped to develop the boy's inner sensibility.

At Pottschah a sister and brother were born to complete the family. Steiner tells us some of his early childhood idiosyncracies. He would smash the dishes after a meal, but seldom would he destroy his toys. It appears that he enjoyed picture books in which the figures were movable by pulling sets of strings. The fascination of these figures sparked a keen desire to read which the parents encouraged at a very early age.

According to his own description, which he gave much later, Rudolf Steiner was about 7 years old when he underwent a decisive inner experience. He received the first tentative impressions from a world other than physical, a world where one can indeed 'see' and 'hear', although not with physical eyes and ears. From this time on the boy lived in inner contact not only with trees and stones, but also with the spiritual beings that until now had been hidden 'behind' them, but which now manifested themselves to him within an inner realm of the soul. The little boy realized that things of this nature could not be understood by the people around him and, therefore, kept them to himself.

Steiner's early education had a poor beginning, for it was a burdensome task both to himself and to his old schoolmaster. As a result of an eruption at school, Steiner's father accepted the responsibility for his son's education. Rudolf learned more by imitating his father than by doing his lessons. "When I wrote, it was because I was required to write, and I wrote, indeed as fast as I could, so that I soon should have a page filled."² His father's pen, ink mixture and paper knife became his chief apparatus for performing experiments in physics. The laws of nature fascinated him, and to only a few could he find the answers.

During his eighth year, the family moved to Neudorf,

¹ Frans Carlgren, Rudolf Steiner, The Goetheanum School of Spiritual Science, Dornach, Switzerland, [1961], p.7-8.

² Rudolf Steiner, Translated by Olin D. Wannamaker. The Course of My Life. New York, Anthroposophical Press, 1951, p.6.

a small village at the edge of the Austrian border, which was separated from Wiener-Neustadt by the river Laytha. The new environment had a tremendous influence on Steiner. His love for nature increased as he strolled through the community forest with other lovers of nature. The monks from the local monastery also left their mark:

It was in my ninth year that the idea became fixed in me that there were weighty matters in connection with the duties of these monks which I ought to learn to understand. There again I was filled with questions that I had to carry around unanswered. Indeed, these questions about all sorts of things made me, as a boy, very lonely.³

In the school at Neudorf, the assistant teacher permitted him to watch the activities in the laboratory, and to borrow his geometry book, which fascinated the boy for weeks. The theorem of Pythagoras brought Steiner particular joy, and provided food for thought as is exemplified in his own statement:

That one can live within the mind in the shaping of forms perceived only within oneself, entirely without impression upon the external senses, became for me the deepest satisfaction. I found this a solace for the unhappiness which my unanswered questions had caused me. To be able to lay hold upon something in the spirit alone brought to me an inner joy. I am sure I learned through geometry happiness for the first time.⁴

Yet, these budding concepts seem to have remained dormant until his early twenties, and then blossomed to maturity.

³ Ibid., p.9

⁴ Ibid., p.11

In the intervening time, he felt that pure thoughts were a realistic spiritual world which acted upon the soul.

Steiner learned to appreciate good music from his teacher, who took considerable interest in him, because he recognized the loneliness in the boy who had little opportunity to mingle with the boys and girls of the town because he lived at the outer edge far removed from play-mates of his own age. Therefore, the boy engaged in such activities as were available to him; the activities of the near-by church and the local priest drew him into an active religious life. The priest did much towards the development of Steiner's intellectual life. From him he learned much about astronomy, the meaning of the church vestments, and, for a time, Steiner was one of the choristers of the church. He found much happiness in the solemnity of the Latin language, the liturgy, and the mediation between the sensible and super-sensible.

These activities were in sharp contrast to the free thinker, his father, who practiced no religious faith in his home. The few friends of the family were the politically-minded notables, travelling from station to station, but local residents seldom visited the Steiner home. The influence of the Wiener-Neustadt physician, who talked much to young Rudolf about the literary aspects of the

world, especially Schiller, Goethe and Lessing, awakened a new interest in Rudolf's life. "In these talks he set forth all sorts of ideas about what is beautiful and what is ugly."⁵

When Steiner had completed his elementary education, the critical question concerning the choice of schools had to be settled. The "Realschule" and the "Gymnasium" were both secondary schools, the former emphasizing the sciences, and the latter the humanities. His father wanted him to become a railway engineer, and wished to send him to the Wiener-Neustadt technical school known as the Realschule. It mattered little to Steiner which school he was to attend, if only he could find answers to his many burning questions. As the pattern of events proved, Steiner was admitted to the Realschule largely on the basis of his artistic and drawing abilities rather than for other achievements in the entrance examination. Thus his secondary education began with a natural scientific bias. It also meant that he would be travelling by train to Wiener-Neustadt, and, in the evening, walk home that long distance.

The first two years were difficult ones. When he was twelve, he read an article which dealt with atomic

⁵ Ibid., p.18

and molecular theories called "Die Allgemeine Bewegung der Materie als Grundursache aller Naturerscheinungen." Trans. mine, "The Total Movement in Materials as the Cause of all Matter!" His fundamental knowledge was insufficient to understand the article. His attempt to understand seems to have caused an intellectual awakening at this time. He set to work reading and studying much natural-scientific material which brought results, and at the same time corrected many deficiencies in his earlier education. He was soon recognized as the best scholar in the Realschule and, as a result, was much in demand for giving coaching lessons to other students. Writing essays for other pupils almost became a chore, but he found it easy. During holidays and in the little spare time available, Steiner learned many practical things, such as stenography and bookbinding from one of his father's employees, yet he continued doing his share in the maintainance of the family garden plot.

During his third year in the secondary school, Steiner found his work relatively easy, but a realization came to him: "My feeling was that I must grapple with nature in order to acquire a point of view with regard to the world of spirit which confronted me in self-evident perception."⁶ At fourteen, he began studying philosophy, and read Kant's

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Ibid., p.24

"Critique of Pure Reason." He read it as many as twenty times in an attempt "to understand what human reason might be able to achieve toward a real insight into the nature of things."⁷ The local physician seems to have been an excellent instructor in the literary field. Steiner was able to borrow his books, and learned to appreciate literature, especially that of Lessing. As the courses were broadened from year to year, the instructors in various fields left their mark on him, so that in 1879 he matriculated with distinction.

During the summer of 1879, Steiner met a certain herb-gatherer, untaught, pious, but possessing a deep understanding of nature and at the same time having an instinctive spiritual knowledge. He was untouched by contemporary civilization. This man understood Steiner's inner feelings. It was through these simple circumstances that he received significant impulses which were to bring about a determination to enter deeply and thoroughly into the materialistic scientific way of thought.

In the fall of 1879, Steiner enrolled at the Technical College in Vienna. Steiner's father had received his long promised posting to Inzersdorf near Vienna, and Steiner now lived at home. At the College, Steiner broad-

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Ibid., p.26

ened his studies to include biology, physics and higher chemistry. He had determined to prepare himself for a teaching position in a Realschule.

At that time Steiner immersed himself fully and without bias in the world-conception of contemporary physics. But this brought about for him great inner problems, for within this world-conception everything could be explained without the help of anything super-sensible. For him, however, the activity of the super-sensible forces, particularly in the realm of organic life, was a fact, which was confirmed through daily observations and experiences. He found no link between Natural Science as taught and practiced at the Universities, and his own inwardly experienced Spirit-vision.

Karl Julius Schroer, Professor of History of Literature, often a severe critic of Steiner's student expositions on various topics, especially on Herbartian philosophy, had a tremendous influence on the development of Steiner's thinking. It was through Schroer that Steiner was introduced to the literary and scientific writings of Goethe. Steiner studied many of Goethe's works, but he still could not satisfy his inner questions.

He became gradually convinced that the method of modern Natural Science, negating as it does the Spirit, can in actual fact only understand what is dead in nature, and never living processes; and that it was Goethe in his natural-scientific writings who had pointed out a possible way of research into the organic realm, and therewith built a bridge between Nature and Spirit. He had now the intention of working at some sphere of natural science, approaching it from Goethe's standpoint. But life gave him no time for this. After all, he was a poor student and had to

Maintain himself by giving private lessons.

Steiner realized that only through philosophy would he find a relationship between mathematics and science in which the spiritual reality of each individual would be found in the expression of a physical body in the physical world. Steiner entered deeply into the student life activities. He furthered his studies of such men as Heine and Schiller. He was a member of the German Reading Hall in which the cultural and political phenomena were discussed. For a short time, he was its president and later, as its librarian, he found an opportunity to become well acquainted with the various artistic, scientific, cultural, historical and political literature of that time.

In 1883, he also received the opportunity to deepen his scientific studies of Goethe. He had received, through the recommendation of Schroer, an invitation from Professor J. Kuerschner, to prepare an edition of the "Deutsche Nationalliteratur", on Goethe's natural-scientific writings.

At the completion of his college training, Steiner accepted a position as a teacher to the son of a Viennese businessman. This son was a hydrocephalic and deemed uneducable. Steiner believed that an education suited to such a weak and psychic organism would have to be one which

would awaken the sleeping faculties accessible only through the soul. The educational methods devised by Steiner gradually enabled the boy to gain mastery over his weak physical organism and his mental faculties. After two years of hard work with the boy, the latter was able to attend high school in classes of children of his own age. Later the boy became a medical doctor who died in the first world war. There is little doubt that "Steiner was able to lay the foundations of a practical knowledge of man, which came to expression in all his later activities....'At that time I had my actual training in physiology and psychology'".¹⁰

Steiner often said that he had to learn many things in order to be able to teach them. For his success in pedagogical work, Steiner gave much credit to his teachers, and especially Schroer:

I derived from Schroer the most fruitful stimulus also in the field of pedagogical thinking In matters of education and instruction, he often spoke against the mere imparting of information and in favor of the development of the full entire being of man.¹¹

During the next few years, Steiner had an opportunity to associate with leading personalities of the time, Neumann, Muellner, Lemmermeyer, Richard Strauss the composer,

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¹⁰ Ibid., p.10

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¹¹ Steiner, op.cit., p.74

Hammerling the sculptor, Hans Brandstaedter, the historian of theology and Werner, the biographer of Thomas Aquinas. These prominent members of the cultural environment stimulated thought. Some agreed with Steiner's views, but others were violently opposed to his thinking. It was within these contacts that Steiner formulated his "Philosophy of Freedom". "A life conception of the sense world thirsting for spirit and striving toward it through beauty, a spiritual vision of the living world of truth hovered before my mind."¹²

In 1888, Steiner was entrusted, for a short time, with the editing of a paper, "Deutsche Wochenschrift", which caused him much grief because of the political upheavals of the time. This work made it necessary for him to form a close relationship with Adler, leader of the Socialist party, and with Pernerstorffen, the keen critic of misconduct in public life and editor of the monthly "Deutsche Worte". Steiner was forced to study thoroughly the political theories of Marx, Engels and Robertus. These theories distressed Steiner, for these theorists believed that materialism was the force behind human evolution. Steiner became even more convinced that man must work from the inner spirit-soul in trying to reach the outer-life of

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Ibid., p.105

humanity.

The year 1889, brought an invitation to Steiner, which asked him to go to Weimar to collaborate in the work of a new edition of Goethe's works. Thus an opportunity arose to study Goethe in the newly-formed Archives. Steiner's task was to study the theories in natural-science. He moved to Weimar in 1890, where a new phase of his life began. The constant contact with other seekers of knowledge gave Steiner a greater understanding both of others and of himself. Such men as Edward von Hartmann made him realize how far removed his own thinking was from contemporary philosophy. Steiner had some difficulty with his work, not because of the lack of ability, but due to his special constitution of soul. As a result, his contributions became different from that of the other collaborators, who approached their task as editors of scientific work, concerned only with authenticity of texts, classification and variation, and with the presentation of Goethe's thinking as a coherent whole. Steiner's discoveries revealed that Goethe had varying views on the different aspects in Nature's domain, which represented Nature in harmony with Spirit. His writings were often exhaustive and polemic and understood by few. In 1891, Steiner wrote that Weimar was a place of the "mummies of classicism". In spite of his own strong desire

to penetrate the spiritual world, he realized that Goethe had been a realist with a strict sense for the detail and duties of earthly life, and thus he remained faithful to his work. The decision to complete the task brought many a beautiful and unforgettable experience to Steiner at Weimar, where he associated with some of the most learned men of the time, philologist, historians, scientists and writers. Even in spite of his close association with Loepper, Herman Grimm, Scherer, Bernard Stephan and the whole court at Weimar, to whom the Goethe legacy had been entrusted, Steiner remained a lonely man.

As early as 1886 he had begun his philosophical writings, which later were published in a book called, "The Theory of Knowledge Implicit in Goethe's World Conception." In 1891 Steiner wished to complete his doctorate. He had originally planned to do so in Vienna, but through certain circumstances this was not possible. He presented his thesis on "The Fundamental problem of a Theory of Knowledge," in which he made a bold attempt to confute Kant's "Theory of Knowledge". He received his doctorate at Rostock.

Steiner wrote much during his little spare time. In 1893, the book, "Philosophy of Spiritual Activity", was published. He edited parts of the work of Jean Paul, and the complete works of Schopenhauer. He also published

two more books while at Weimar: "Nietzsche a Fighter Against his Age," (1895) and "Goethe's World Conception", (1897). Steiner had been asked to assist in setting up the Nietzsche library, and although he understood Nietzsche, it seems that this philosopher's work had little influence on him.

His critics said that Steiner's main work at the archives must have suffered before it came to a conclusion in 1896. The records seem to prove that his work was much appreciated, for in the Goethe Society Year Book of 1897, we read the following:

What he has achieved through the harmonious working together of his critical and productive faculties, has won the acclamation of all experts. It is thanks to his self-effacing and untiring effort that we now have in our hands in a well-ordered sequence and unified form, a wealth of material, which assures Goethe a deeper and¹³ more complete appreciation as a natural scientist.

In 1896, a decisive change occurred in Steiner's life, yet this change was quite independent of outer circumstances. Until this time his experiences of the spiritual world had been something self-evident but the perception of the world of senses he had grasped only with great difficulty.

...the perceptual grasp upon the sense world had caused me the greatest difficulty. It was as if I had not been able to pour the soul's inner experience deeply enough into the sense organs to bring the mind into union with the full content of what was experienced

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Carlgren, op.cit., p.14

by the senses.¹⁴

Through this change, Steiner was now able to observe the physical world with a depth of penetration and perception hitherto unknown to him.

An attentiveness not previously present to that which appeals to sense-perception now awakened in me. Details became important; I had the feeling that the sense-world had something to reveal which it alone could reveal.... I became aware that I was experiencing a human revolution at a far later period of life than other persons For me the enhancement and deepening of the powers of the sense-observation meant that I was given an entirely new world.¹⁵

Through a constant and relentless search, he tried to bring his spiritual knowledge into relation with his new experience, and as a result stated that, "the whole world except man is a riddle, the real world riddle; and man himself is its solution."¹⁶ As later events proved, Steiner was now master in both worlds and their inter-relationship. From this time onward, Rudolf Steiner's life was no longer a sequence of guided events, but rather one in which he carried the full responsibility for both outer and inner life. Steiner was strongly opposed to the then accepted physical, psychological and biological concepts as being objective realities of thought. To him

¹⁴ Steiner, op.cit., p.237

¹⁵ Ibid.

¹⁶ Ibid., p.238

objective reality of thought was in harmony with his perception of freedom, from which grew his ethical individualism. What was truth for him the contemporary thought could not grasp. Thus, he was often misunderstood. What should he do? Was he to remain silent? He decided to say as much as could be said.

In the search for the media of expression, he acquired editorial rights in the "Literary Journal" in Berlin. His duties necessitated a move to that city in 1897. Although able to express his own views, he was at the same time burdened with the task of writing articles of public appeal to increase the paper's meagre circulation. He had to accept articles from members of the "Free Literary Society." The paper's circulation failed to increase and monetary rewards were scarcely enough for a meagre existence. Steiner and his co-editor were both members of the "Free Dramatic Society". In collaboration, they wrote and directed their own plays. Hartleben also used to write the criticism of them. This practice caused disagreement between the two men. Steiner believed that the public should form and express their own opinions. The whole cultural world was living in a natural-scientific materialism. Life was compared to a great machine governed by material desires. In such a pattern of life, Steiner failed to see how the spirit or soul-life could

be experienced.

In our soul-life laws are operative just as natural as those which send heavenly bodies round the sun. But these laws represent something higher than all the rest of nature. This something is present nowhere save in man alone. ¹⁷ Whatever flows from this -- in that is man free.

Steiner's experiences at this time have been referred to as the "Probation of the Soul". It seemed to him that all the moral laws of Christianity were being derived from the sense-world and externally imposed upon the soul. It seemed as if the materialistic world would destroy his spirit-world. Christianity he felt, should be a matter of experiencing the spirit-world in the same manner as experiencing the sense-world. This struggle in the inner nature is described by him in, "The Course of My Life".

The editing of the journal passed into other hands. In September 1900, Rudolf Steiner received a request from the Worker's Training School, in Berlin, to lecture in history and public speaking. He accepted the position with the proviso that he could teach according to his own views, and not according to the Marxist thinking prevalent at that time. His proteges were students from proletarian homes, who knew only the meaning of labor. To be concerned with spiritual matters never entered their minds. These workers were anxious to gain for themselves a scientific education steeped in the popular half-truths of the time.

¹⁷

Ibid., p.273

Steiner recognized this fact, and through methods of comparison was able to awaken an interest in his students, of religious, artistic and moral concepts as the maturation forces in history. Steiner had a free hand in his lectures even though science lecturing was added to his load. He was often called upon to speak as a visiting lecturer at many gatherings, and soon became well-known in many countries for his unorthodox views. Nor were his activities amongst the learned societies curtailed, but rather was he in ever-increasing demand as a speaker.

Before too long, the leading officials at the Berlin School learned that Steiner was awakening the souls of the labouring class to their plight. It was said by one of the officials that, "We do not wish freedom in the proletarian movement; we wish rational compulsion."¹⁸ Soon after, Steiner relinquished this work, and tried to reach the people of both the proletarian and bourgeois class through a magazine which he edited. Through this medium, Steiner gained many friends and enemies. Steiner had decided to present his spiritual knowledge to the public in stages, whenever the opportunity arose. The members of the Free Academy and the Giordano-Bruno Union of young artists were bewildered by Steiner's lectures.

¹⁸Ibid., p.287

In 1902, Steiner became the General Secretary of the German section of the Theosophical Society. However, he and Mrs. Besant, the leader of the original group soon parted ways. The official break did not come until 1913. In the meantime, Marie von Sivers had become his co-worker because Steiner was in such demand as a lecturer. He wrote many articles and books which contained his views on a host of natural-scientific subjects, as well as on his concept of Christianity. In his early books, Steiner addressed himself to readers from whom he required an alert perception and unbiased thinking. His first works were printed by the Philosophical Press, which was largely conducted by Marie von Sivers and which had been founded by Steiner in his attempt to reach the public through his paper known as "Lucifer," the light bearer. Later this press became known as the Anthroposophical-Philosophical Press.

As mentioned earlier, because of the difference in the basic concepts of the spirit in man, Steiner and his friends parted ways with Mrs. Besant, the leader of the Theosophical Society. This was the beginning of the Anthroposophical movement. Continually increasing demands as lecturer forced Steiner to relinquish the editorship of this paper. The work and the membership of the Anthroposophical Society increased, and the movement developed

rapidly probably because of the dissatisfaction at that time among persons who were searching for a knowledge divorced from the enslaved mechanistic ideas that were labelled as trust-worthy knowledge. Steiner's work as lecturer was to satisfy two groups: the public to whom he had to appeal and lead to grasp the ideas involved, and the privately organized groups who were more advanced in the Anthroposophical ideals. The literature printed from these activities and lectures was termed Anthroposophy.

One of the chief criticism levelled at the Society, and at Steiner in particular, was that this movement drew members away from their religious affiliations and other orders. Steiner replied: "Anthroposophy must not draw any person out of the life associations in which he stands. It is to add something to these associations,¹⁹ but to take nothing away."

Anthroposophy is not a mere sum-total of ideas. It is a living power, which appeals to the whole man, not only to his thinking. But Rudolf Steiner never wished that this appeal to the combined powers of soul should have anything about it of a suggestive or otherwise constraining character. There is but one medium of communication which speaks directly to the feeling-life of man, and yet allows his faculty of judgment to remain quite free, and that is art. As Anthroposophy gradually grew out of the bounds of

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Ibid., p.342

the purely conceptual, it stepped of necessity into the realm of art.²⁰

Marie von Sivers, who had been well trained in the dramatic schools of St. Peterburg and Paris, was the first to introduce an artistic element into the Anthroposophical Movement. From thence sprang the Mystery Plays.

They depict a group of people, their encounters, often of a shattering nature, with the beings of the supersensible realms, and with their own previous lives on earth, their painful way towards self-knowledge, to ever deepening experience of community, and to conscious partaking in the spiritual worlds for the benefit of mankind as a whole. Every year these mystery plays are now performed on a big stage at the Goetheanum at Dornach in Switzerland.²¹

With this phase of artistic development within the Society, a pressing need for a permanent building became evident. It was felt that the building should be built in the cultural centre of Munich, but this failed to come to realization. A piece of land at Dornach near Basel, was offered to the Society. Thus the activities of the Anthroposophical Society moved to Switzerland. The task of designing and planning the building was left to Dr. Steiner, who realized that in form the building must correspond in the minutest detail to the activities carried on within it. In the building would have to be embodied all the intricacies and ideals of Anthroposophy.

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Carlgren, op.cit., p.25

21

Ibid., p.26

The problems were manifold, but Steiner worked out the details of the building in a model made from clay. The architects marvelled at the structure and are quoted as saying: "The man who solved this problem, is a mathematical genius of the highest order,"²²

In 1913, the corner stone of the building was laid, and dedicated to Goethe. Thus the name "Goetheanum" came later to be commonly applied. Steiner moved to Dornach in order to supervise the building of the structure. The building rose rapidly and laboriously. The main auditorium alone was to accommodate one thousand people and cost one million dollars. The archetypal design, with its many carvings, required much time. Steiner was frequently found with workman's tools in hand creating the desired effect. At the same time, he lectured to the laborers in the evenings between his lecture cycles abroad. The whole building reflected what Steiner had conceived of Goethe's conceptions in nature. Activities in the Goetheanum were initiated and extended long before the building was completed. With the help of Marie von Sivers, whom he married in 1914, a new art was developed. This art was called Eurythmy.

During the war years, Steiner did much to help

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Ibid.

individuals, but failed in his attempt to present his ideas on the "Three-fold Social Organism" as a solution to the existing chaos. His cause fell on willing ears but inactive men. The idea was therefore abandoned in the early summer of 1919.

In September 1919, Dr. Steiner's work in education began with the foundation of the Waldorf school in Stuttgart. This development will be discussed in a later chapter. Not only teachers and medical men, but also followers of many other occupations soon discovered that "knowledge of man" as presented by Dr. Steiner, could be of great service to them. As early as 1911, and particularly in later years, Steiner was in great demand by doctors, who wished to hear his views, based as they were on his knowledge of relationships of the various natural kingdoms as revealed in the human organism; a knowledge which offered great insight into the causes of illness and the results of therapy. In 1920, he was requested to lecture and gave a medical course. That Dr. Steiner had a vast knowledge of the human organism was obvious to the medical men. Yet he stated:

'Of course, I would never wish to take on any practical medical work, as I have never previously. That is left to the practising doctor.' To be a doctor in the Anthroposophical sense, Rudolf Steiner thought it absolutely essential to be trained as a doctor in the usual manner as well. Any kind of medical dilettan-

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tism was foreign to him.

His suggestions did not replace, but augmented, medical science.

As a result of Dr. Steiner's lectures, the Clinical Therapeutical Institute in Arlesheim was founded in 1921. Under the direction of Dr. Wegman and using Steiner's lectures as a basis for understanding man, great strides were made in curative education. Methods which Steiner suggested are still practised with remarkable success although their originator has not received credit.

Dr. Steiner's activities continued at the Goetheanum, and also as lecturer abroad, in almost every field of endeavour. On New Year's Eve 1922, Rudolf Steiner gave a lecture on the "Spiritual Communion of Mankind" to a capacity audience of more than a thousand persons, many of whom were learned and prominent men. This lecture is generally considered to mark the climax of Steiner's lectures. Shortly after the lecture, when the main hall had been cleared, the fire alarm sounded. It was impossible to save the building, but the courage and strength of Steiner at this time has been reported by many witnesses. It seems that Steiner realized that he was being put to the test. In the early stages of the fire he ordered everyone to leave the building to prevent loss of life. The Goethe-

anum was completely destroyed, and lay in a mass of smouldering ashes. The following day, the program of lectures and plays continued in the remaining buildings, with Steiner as chief lecturer.

Steiner continued his work as scheduled, lecturing in countries all over the continent. On Christmas day 1923, the large work-shop at the Goetheanum site was filled to over-capacity, and a new corner stone for the second Goetheanum was laid by Steiner. Albert Steffen, the Swiss poet, who was at the meeting wrote as follows:

"Those who took part in this Foundation Meeting are certain that death will not hinder the realization of this goal, for it transcends the life and death of those present."²⁴ Thus the Anthroposophical Society continued as a public institution.

It should be realized that before the second Goetheanum could be built, much opposition had to be overcome. Steiner had to undertake many journeys to different countries to discuss and clarify problems. His personal enemies and the opponents of Anthroposophy had rallied to the fore, and did everything possible, even to the extent of personal attacks, to try to prevent the rebuilding of the spiritual-cultural centre. Steiner wrote much between his

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Ibid., p.24

lectures and other obligations, and the society grew in membership. At many a meeting long lines of people waited to speak to him. He listened to all, and gave advice where sought.

In 1924, Steiner became ill and on September 28, he delivered his last lecture. Thereafter he was confined to his bed. He wrote much including his Autobiography which ends at 1907, and which was never completed and probably would never have been begun if his friends had not urged him to do so. It was with much reluctance that he commenced this task. On March 30, 1925, Steiner drew his last breath.

Two areas of work remain to be mentioned, that of his lectures and of the second Goetheanum. Steiner intended his lectures to be heard, not read. The explanation he gave was that he had spoken in a particular way to various groups in different life situations. Many lectures and reports had been made available only to members of the society. Because of the lack of time to edit the reports on his lectures, these were frequently erroneous. However, in 1923 he had taken the bold step of allowing the printing of his lecture cycles, with the proviso that each copy be prefaced with a notation which would protect them from unjustified criticism. All articles and books were to be printed only by the General Anthroposophical Press, which

was incorporated in 1924.

The second Goetheanum was to be a memorial to the first, but the building material would have to be such as was in use at that time, concrete. It was to be larger than the first, in order to be in keeping with the growth of the Society. Within a year, the model of the outside had been completed by Steiner. He was unable to finish the model due to his illness. Within four years the second Goetheanum was completed. The Goetheanum today is the centre of the Anthroposophical Society. Thousands of persons visit it every year to take part in large Conferences of scientific and artistic natures, to take part in the various courses of the School of Spiritual Science, or just perhaps to visit and satisfy their curiosity.

Students of Rudolf Steiner are active all over the world. Whatever work they may be doing, - scientific, artistic, practical, - they are all united with Anthroposophy in gratitude to their teacher. He has gone before them as a kindly and untiring guide on the far and difficult path from the narrow scene of consciousness bound to the senses to the spacious and all-embracing realms of spiritual knowledge. He has shown them through his own deeds how the man who reaches these realms gains access to the inexhaustible springs of creative activity.

In their daily striving along this path, life on earth has gained new meaning for those who follow him.. 25

Dr. Rudolf Steiner has received continually increased

recognition for his contributions in many fields of endeavour. Few men in a century after their death have received such widespread acclaim. This fact becomes even more obvious when we trace the growth of the educational movement based on his theories.

CHAPTER III

THE PHILOSOPHY OF WALDORF EDUCATION

The employees of the Waldorf-Astoria cigarette factory had heard Dr. Steiner speak on his "Three-fold Social Order," which had been attacked by Trade Union leaders, largely because they had seen in it a danger to their party politics and which was presented to the Government of Germany and Austria in 1917, only to be rejected. The Waldorf-Astoria employees, as well as many others, had heard Dr. Steiner speak on the education of the child from a spiritual-scientific view point. In his lectures he revealed "how the right understanding of the development of the child and adolescent would lead of themselves to quite a new practical pedagogy."¹ The employees desired such an education for their children. This desire was made known to the director, Emil Molt, who then provided the building, the initial necessary capital, and asked Dr. Steiner to undertake such a program. Dr. Steiner agreed to fulfill the request. The Anthroposophical movement had begun another educational and social contribution which has since received widespread recognition in the widest circles.

¹Frans Carlgren, Rudolf Steiner, the Goetheanum School of Spiritual Science, Dornach, Switzerland, (1961), p.33

Dr. Steiner's philosophy of education involved a total revaluation of man's spiritual position in an industrial age. This view is expressed in his, "Science of Anthroposophy, embracing a knowledge of man as micro-cosm within the macrocosm and his whole cosmic being."² Education became of necessity a part of Anthroposophy, but his pedagogical principles soon evolved as an independent entity not directly concerned with Anthroposophy.

When the first Waldorf School was founded, people immediately believed that this new form of education was begun to further the Anthroposophical Movement and to educate members for the Anthroposophical Society. Steiner was aware of this accusation, which he best answered in his address to parents on the opening day of the school, September 7, 1919: "Uns liegt gar nichts daran, unsere 'Dogmen', unsere Prinzipien, den Inhalt unserer Weltanschauung dem werdenden Menschen beizubringen."³

The meaning of this quotation is translated by Wachsmuth as follows:

Thus we desire to give form to this Waldorf School out of a new spirit. And you will observe also what this is not to become. Under no circumstances is it to become a school representing a world view. Anyone

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Rudolf Steiner Education and Modern Spiritual Life, Anthroposophical Pub. Co., London, 1954, p.17

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Niederhauser, H.R. ed. Rudolf Steiner in der Waldorfschule, Verlag Freies Geistesleben, Stuttgart, 1958, p.27.

who may say that anthroposophically oriented spiritual science founds the Waldorf School and intends to introduce its world view into the school - this I say now on opening day - will not be telling the truth. We have not the least desire to introduce to the growing human being our so-called 'dogmas', our principles, the content of our view of the world. We are not seeking to bring about a dogmatic education.... Whereas we seek for the basis and the fountainhead in all the essentials of education in the whole human being, endeavour to build on the basis of the whole human being, we desire to blend the social question of education within the total question of our time.... when once a right social art of instruction and education enters into the whole consciousness of the whole of humanity."⁴

It is also significant that on opening day the enrolment had reached proportions beyond all expectations. Parents of almost every religious creed have sent their children to Waldorf Schools, and nowhere have they found any teaching which might be detrimental to their own faith, nor have the educational results been such that there is any indication of Waldorf School graduates filling the ranks of the Anthroposophical Societies.

It is very difficult for new readers to grasp the ideas of Rudolf Steiner and his tremendously varied activities. Steiner is considered to be a philosopher who entered, "the realm of ideas where ultimate unity can be found in all things....He has not only to mediate new thoughts to his readers, but in order to do so he has, in

⁴ Guenther Wachsmuth, *The Life and Work of Rudolf Steiner*, trans. by Olin D. Wannamacher & Reginal E. Rabb. N.Y., Whittier Books, Inc. 1955, p.364.

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some sense to initiate them to new ways of thinking,"⁵ for in a lecture to teachers he stated that, "A man's life depends on what he is.... A man's view of an Education and teaching depend on his idea of mankind."⁶

There is much evidence to show that Steiner's ideas can only be understood if one can think imaginatively and artistically. He felt that humanity was trying to base modern education on a natural philosophy of cause and effect which failed to allow the individual to become free. Man failed to rise above his natural state and set free his spiritual feelings. It was Steiner's view that man recognized his failure in achieving spiritual experiences. Man yearned for spiritual release, and was trying desperately to regain his loss. But because man failed in his attempts to experience the ecstasies of the spirit, he had now turned to physical, sensational joys to compensate for his spiritual loss. These temporary ecstasies man found in the realm of sport, and thus Steiner felt that such activity failed to raise man above his natural state, and often degraded him rather than raised him to a higher level. The contemporary search for experience failed to

⁵ A.C. Harwood The Recovery of Man in Childhood, Hodder & Stoughton, London, 1958, p.10

⁶ Rudolf Steiner, Lectures to Teachers, trans. by D. Harwood, Anthroposophical Pub. Co. London, 1948, p.10

satisfy the inner man; the contemporary search for a true education also failed. He felt that the approach to education had become one of intellectual realism in which man had lost all contact with the spirit-life. Man recognized this loss, and was trying desperately to find a way out of the dilemma and to restore meaning to life itself through various new approaches in education. This search for meaning was revealed in holding endless conferences, which produced all sorts of ineffectual solutions. This process is referred to by Steiner as eluding reality.

Dr. Steiner's ideas in education are not only theoretical, but in them theory and practice are closely linked. Many of Steiner's practical ideas were derived through experience which he gained from early age to late in life. At fifteen, Steiner was assigned to tutor both the lower grades, and pupils in his own grades, and for this work he received a monetary reward which often provided his chief means of livelihood. In order to fulfill these tutoring tasks, he had to learn how to vitalize the knowledge he possessed. Steiner learned much about pedagogical methods through the stimulation of his own instructors. One such man to whom he gives much credit was "Schroer", who inspired him considerably in the field of pedagogical thinking.^{c.f.}



When the "Realschule" in which Steiner was enrolled failed to fulfill his wishes in gaining knowledge in the Arts, he purchased the necessary books and gave himself a course, which he successfully completed, in preparation for the "Gymnasium". This enabled him to tutor students in a greater variety of subjects. Often he would first work through subjects in order to be able to teach them. On one occasion he wrote: "I had to give instruction, especially in mathematics and the sciences, to graduate students who were preparing for their Ph.D. examinations."⁷ Perhaps the situation from which he learned most was when he took on the responsibility of educating four boys in a family of a Viennese business man. Three of the boys were normal, while the fourth was a hydrocephalic. His experience with the latter, who was then almost ten years old, he reports as follows:

When I went to live in the home, he had scarcely learned the most rudimentary elements of reading, writing, and arithmetic. He was considered so sub-normal in his physical and mental development that the family had doubts as to his capacity to be educated. His thinking was slow and dull. Even the slightest mental exertion caused a headache, lowering of vital functions, pallor and alarming mental symptoms.

After I had come to know the child, I formed the opinion that the sort of education required by such

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H.V. Baravalle, Rudolf Steiner as Educator. Waldorf Schools Fund Inc., New York, 1952, p.7

a bodily and mental organism must be one that would awaken the sleeping faculties....

I had to find access to the soul, which was as it were, in a sleeping state, and which must gradually be enabled to gain the mastery over the bodily manifestations.... I was thoroughly convinced that the body really had great mental capacities, though they were then buried.... Every fifteen minutes beyond a certain time allotted to instruction caused injury to his health....

This educational task became to me the source from which I myself learned very much. Through the method of instruction which I had to apply there was laid open to my view the association ^{c.f.} between the spiritual, mental and bodily man.

Steiner continued then to relate how he gained in insight through the study of physiology and psychology. He tells of his growing understanding of the economy of time spent in instruction, the necessity of long hours of preparation in order to give a short lesson, and how the teachers and their instruction must be based on a real understanding of the nature of man. The hydrocephalic condition gradually diminished, so that the boy was finally able to attend high school with children of his own age group, became a medical doctor, and was killed in the War of 1914 - 1918.

Concern with educational duties brought Steiner to the realization and clarification of his ideas on the

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Rudolf Steiner, translated by Olin D. Wannamaker. The Course of My Life. New York, Anthroposophical Press, 1951. p.71-72.
c.f. p.18.

inner nature of man. He felt that the constant outward activity of man left little scope for his inner development. Through personal experiences and his own philosophy of life, he formed the basic premises of his thinking about the "being of man."

Steiner's explanations of the organization of the human being differs considerably from many current psychological views. In his lectures and presentations, he used terminology which can be understood only on the basis of Steiner's concept of man. He recognized man as a four-fold being, a physical, etheric, astral and spiritual entity. Man was endowed with Spirit-Soul and a physical body. The spiritual in man is the continuing factor in this cosmic world. The spiritual and the soul qualities must be brought into harmony within the physical body. The interrelationships between the spirit and soul with the body he explained as follows:

A union is entered into between the spirit and soul, meaning by spirit what for the physical world of today is still entirely hidden, and what we, in Anthroposophy, call Spirit Man, Life Spirit and Spirit Self Now the force which proceeds from this trinity permeates that which is the soul in man: Spirit Soul, Intellectual or Mind Soul and Sentient Soul.

Steiner refers to the Spirit-Soul as having descended to man at birth and residing in the physical body (der

Koerperleib) or the life body of man.

In the Spirit-Soul: Spirit-Man, Life-Spirit and Spirit-Self are united with that which is soul, namely: Conscious-Soul, Intellectual Soul and Sentient Soul. These two trinities are united with one another, and, descending into the physical world, they are united with the Sentient or Astral body, Etheric body and physical body. These in turn in the physical world unite with the three kingdoms of the physical world: the mineral, the plant and animal kingdoms.¹⁰

It is not uncommon today for people to speak of man as consisting of body, soul and mind. However, in Waldorf education the term spirit is preferred to mind, and Edmunds gives this explanation:

What is mind, and what is spirit? They are certainly not synonymous. Mind, etymologically, is connected with 'memory', spirit with 'breath'. Memory resides in each single soul, whereas breath is universal. Mind is fashioned according to personal history but spirit transcends history, yet mind is akin to spirit. We may say that in mind, soul is lifted into the realm of the spirit, the personal life grows aware of a realm of spiritual values which, though recognized still remains an outside kingdom to be contemplated; the spirit however, may be born within the mind and know itself within that kingdom feeling at one with it.¹¹

Steiner viewed education as a process of bringing the Spirit-Soul into harmony with the Life-Body, two entities which are not as yet united when the child comes into the world. Much emphasis is placed on the three rhythmic systems of the body through which the Spirit-

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Ibid., p.12

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Francis L. Edmunds, Rudolf Steiner Education. The Rudolf Steiner Educational Association, Great Britain, 1956, p.3.

Soul and Life-Body can be brought into harmony. The breathing, the blood circulation and the nerve processes should be guided through educational activities in order to allow their harmonious development in relationship to the spirit in man.

Steiner spoke much about the process of metamorphosis in man. By this, he meant that experiences during waking hours work in such a manner as to be metamorphosed in the Spirit-Soul of man during sleep. This process later allows a person to recall mental images. The unmetamorphosed activities were the forgotten aspects of mental imagery. Steiner then referred to mental imagery as the spiritual aspects in man at birth and the Will as the striving towards the spiritual soul; between these two elements existed physical man.

We have divided human life into two spheres, as it were; into thinking, which is in the nature of image, and Will which is in the nature of a seed, and between image and seed there lies a boundary. The boundary is the whole life of the physical man, who 'rejects' the pre-natal, thus producing the images of thought¹² and who does not allow the Will to fulfill itself.

Physical man is referred to as radiating between two polarities, in antipathy towards mental imagery and in sympathy towards the will. If the feelings of antipathy are sufficiently strong, they yield a memory picture or

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Steiner, op. cit., p.23

the reflection of the activity of perception in memory. Memory would never occur if the feelings of sympathy were too great, for they would devour all memory processes. It is only disgust with our own feelings which can evoke memory. The process of maintaining memory then gives rise to concepts. If the sympathy is (though unconsciously), strong enough to permeate the whole human being, then phantasy and imagination arise, as sense pictures.

Here I have described to you the soul processes. It is impossible for you to comprehend the being of man unless you understand the difference between the elements of sympathy and antipathy in man.... On the physical plane the soul is united with the bodily in man.

Steiner described the feeling element as the range between antipathy and sympathy. He said that it was will in the process of becoming but still incomplete. The will must be educated in children not by imposing on the child our opinions, but rather by the influence of repeated actions. Through repeated action, habits could be established and the will could be awakened by the teachers, in such a manner as to allow the child's will to penetrate his subconscious. Steiner felt that too much teaching was often directed at the intellect; a presentation is made to the child, who is then required to remember. Steiner placed much emphasis on regular assignments.

Doing such assignments becomes a habit which provides a contact amongst pupils, and lends authority to the teacher. This process works powerfully into the will. If you can work the child into willing, his tasks become an art which can be enjoyed each time they are performed. The education of the child then becomes an art upon which Steiner placed great importance.

Art has something in its nature which does not only stir a man once but gives him fresh joy repeatedly. Hence, it is that what we have to do in education is intimately bound up with the will.¹⁴

He also stated that present day educational authorities in many schools recognized this element of will in the child. Too frequently the will to do and to learn were mediocre or void. The emphasizing of the will element by educators was an indication that education must use a method which would awaken in the child the will to do.

The soul powers of thinking, feeling and willing are not regarded as separate entities, but rather as being interrelated. In every act of will the thinking powers are also active. These in turn produce thoughts, judgments and conclusions. These processes work through the nervous system. Steiner stated that in all acts of love, devotion and enthusiasm, the sympathy of the will was the predominant element. However, will must be permeated with

¹⁴
Ibid., p.67.

thought if we are to have worthy members of humanity and participants in world processes. In early childhood most acts are those of sympathy which must be imbibed with thoughts, ideas and thinking, the very essential element in education.

Steiner stated that thinking and willing are the two elements of the soul which are brought together with feeling.

Feeling stands as a soul activity between cognition and willing and radiates in both directions.... Hence feeling also, is composed of sympathy and antipathy....¹⁵

Steiner refers to the thinking and knowing in man as a waking condition, the feeling as a dreaming condition and the willing as a sleeping condition. If these conditions, in varying degrees of combination, are recognized by the teacher as being present in the pupils, which confront him, it can easily be understood why some students seem to be in varying stages of waking, dreaming and sleeping even though they are awake.

If you look at the matter in this way, from the educational point of view, you will not wonder that the children differ with regard to awakeness of consciousness. For you will find that children in whom the feeling life predominates are dreamy children; if thought is not fully aroused in such children they will certainly incline to dreaminess. This must be an incentive to you to work upon such children through strong feeling. And you can reasonably hope

that these strong feelings will awaken clear thought in them, for, following the rhythm of life, everything that is asleep has the tendency sometime to awaken. If we have a child who broods dreamily in its feeling life, and we approach him with strong feelings, after some time these feelings awaken of themselves as thoughts. Children who brood still more and are even dull in their feeling life, will reveal specially strong tendencies in their will life. By studying these things you bring knowledge to bear on many a problem in child life. You may get a child in school who behaves like a true dullard. If you were immediately to decide 'That is a weak-minded, a stupid child', if you tested him with experimental psychology, with wonderful memory tests and all the other things which are done now in psychological pedagogical laboratories, and if you then said, 'stupid child in his whole disposition; belongs to the school for the feeble-minded, or to the now popular schools for backward children,' you would be very far from understanding the real nature of the child. It may be that the child has special powers in the region of the will; he may be one of those children who, out of his choleric nature will develop active energy in his later life. But at present the will is asleep. And if thinking cognition in the child is destined not to appear until later, then he must be treated appropriately so that in later life he may be able to work with active energy. At first he seems to be a veritable dullard, but it may be that he is not that at all. And you must know how to awaken the will in the child of this kind. That means that you must work into his waking sleep-condition in such a way that later on - because all sleeping has a tendency to change into waking - this sleep is gradually wakened up into conscious will, a will that is perhaps very strong, only it is at present overpowered by the sleeping element.... It is not until we realise that in the waking human being we have to do with different conditions of consciousness, with waking, dreaming, and sleeping, that we are brought to a true knowledge of our task with regard to the growing child.¹⁶

Steiner then continues to speak of matters concerning the ego, the centre of the human being, and its relation-

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Ibid., p.87-89.

ship to consciousness. The environment in which we live is permeated with cosmic life-forces. The life-forces interact with the elemental-forces in man. The ego in man is not projected into the real world all at once, but lives in images of the real world about us. In the thinking cognition, man lives in cosmic images which the body produces. The world-images produced by the body in cognitive thinking are communicated to the ego. The experiences in the feeling life take place in a dreaming condition of consciousness. The willing element could be experienced only in a sleeping condition.

The ego lives in 'thinking cognition' when it wakes up into the body, here it is fully awake. But it lives only in images.... Next the ego, as awakener, also sinks into those processes which condition feeling. In feeling life we are not fully awake but 'dreaming-awake'.¹⁷

The experiences of dream-waking Steiner called Inspiration, because they are unconsciously inspired representations of images. When people speak of their inspirations, they are speaking of that feeling life which has become fully conscious through its own capacities. Referring to Inspirations, Steiner stated:

The ego in 'action of the will' is asleep. What man really experiences in such actions, with greatly dimmed consciousness (a sleeping consciousness in fact), is unconscious intuitions. A human being has unconscious intuitions continually. But they live in his

Will. He is asleep in his will.¹⁸

The human being has intuitions only at certain moments. On these occasions the experiences of the feeling life rise through to the semi-conscious, which then produces vague feelings which later resemble clarity to the fully awake consciousness. The cognitive thinking is pictured as descending into the life-dreaming inspired feeling, then through the sleeping intuitive willing raised to consciousness. The three states of consciousness as related by Steiner must not be viewed separately, but as interrelated to provide a unified picture.

According to Steiner, in learning to know the world we observe with the senses. If man can develop himself beyond mere sense observation, and observe with spirit and soul, with Imagination, Inspiration and Intuition, his observations will then culminate in comprehension and conception. Life can be divided into three stages. In childhood the feeling and willing act as one, for the child cannot separate his actions as they are derived from each aspect. Only gradually is the feeling element separated from the willing. In an adult this separated feeling will unite with the cognitive thinking and become a unity which fits man for life.

¹⁸Ibid., p.93

It is an essential factor of human life that the evolution of soul powers runs a certain course; for the feeling-willing of the child develops into feeling-thinking of the old man. Human life lies between the two, and we can only give an education befitting this human life.¹⁹ When our study of the soul includes this knowledge.

Steiner said that the sensations or sense-sphere were on the periphery of the human organism and its organs. The activities in this sense-sphere are always comprehensible because they are 'sleeping in dreams' as it were. Therefore, the child should be treated and educated accordingly.

You must seek out the sphere of willing and feeling in the child's senses also. This is why we insist so strongly ... that while educating the intellect we must also work continuously on the will. For in all that the child looks at and perceives we must also cultivate will and feeling; otherwise we shall really be contradicting the child's sensations.²⁰

It is only in old age that feeling-willing has been transformed into a thinking-feeling which is more in the nature of thought. Steiner referred to the brain, spinal cord and solar plexus as areas in which man was really awake. These organisms were fed through the nervous system with sensations. The nervous system is the only part of the human that has no connection with spirit and soul. It is through the nervous system that man can develop his

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Ibid. p.102.

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Ibid. p.105.

soul and spirit without hinderance; it is the nervous system which allows cognitive thinking.

From a spiritual point of view, the human being develops through the relationships of waking, sleeping and dreaming. In the process of learning, man occupies himself with something in a fully conscious state, but, as other matters of interest and attention impinge upon him, the earlier developed learning begins to recede, fall asleep as it were, only to be awakened in the act of remembering. Remembering and forgetting are seen as states of waking; as the complexes of mental imagery. The waking and sleeping activities in the different spheres of the organism thus produce memory and allow forgetting.

There are many people - and the disposition is seen even in early childhood - who 'drift' through life as though they were half asleep. The outer things make an impression on them, and they give themselves up to these impressions, but they do not attend to them rightly; they allow the impressions to dart past them, as it were. They do not connect themselves properly with these impressions through their ego. And if they are not rightly given up to the outer world then they are also half asleep with regard to mental images which rise up freely in them. They do not try of their own free will to call up the treasure of their thoughts, when they are in need of it, in order properly to understand this or that; they allow the thoughts, the mental images, which rise up from within to rise up 'of themselves'. Sometimes this representation comes, sometimes that; but their own will has no say in the matter. This is indeed the soul condition of many men, a condition which appears frequently in childhood.

Memory is brought about by the will raising a thought to consciousness. The will cannot be educated to bring forth thoughts, but the child can be educated so that the habits of soul, spirit and body will produce an exertion of the will to develop the power of memory in its basis of feeling and willing, which must work in unison in the soul-life of man.

Steiner never divided the parts of the organism and their functions into separate entities but always emphasized their inter-relationships and the essential unity of man, in whom all parts are interdependent. Only thus can a real knowledge of his nature be acquired.

Steiner explained judgements as a relationship between the ego and the diverse senses in the human being. He divided cognitive thinking into three aspects: conclusions as the expressions of communication, perceptions as the understanding of the communications and judgements as the understanding of perceptions.

He maintained that conclusions are the products of a fully waking life as are judgements, but they do sink into the dream-life in a person. From the interaction of judgement and conclusion, concepts are formed. In the process of education, children therefore should be led to form their own conclusions, rather than being fed adult opinions. From the conclusions, the child will learn to form judge-

ments, with the help of the teacher's guiding hand. From judgements will develop the concepts which work into the sleeping soul of man. In other words, conclusions are conscious, judgements semiconscious, and concepts unconscious. The concepts that children form should be plastic in nature so that they can change as the child matures. All concepts should be living forms.

It is of very great importance to make it your constant and conscious aim not to destroy anything in the growing human being, but to teach and educate him in such a way that he continues to be full of ²²life, and does not dry up and become hard and rigid.

Steiner saw the human being as a three-fold system of head, chest and limb. He showed how the head-man, chest-man, and limb-man developed from infancy to adulthood as an integrated whole. The rhythmic development of the child should be observed, and the education process should follow rhythmic patterns in keeping with maturation. It is from this view-point of the whole organization of man, from which evolved the process of education known as the Waldorf pedagogy.

Steiner divided the first two decades of man into three periods. The first period is from birth and extends to change of teeth or approximately to the age of seven, the second ends with puberty or at approximately fourteen

years, and the third extends through adolescence to adulthood or the age of twenty-one years. It is to be understood that these ages are flexible and vary with the individual development of each child.

In the first epoch of life, the child as it comes into the world is considered as a physical being, born with a spirit and a soul. The early days of a child's life appear to be ones of vegetation, waking and sleeping with short periods for nourishment during its waking hours. Its movements are uncoordinated in blissful ignorance of most activities around it. This is referred to as the dream life of the child. In time, the child gradually awakens from this unconscious state to a conscious form of existence. Parents and psychologists immediately begin to watch for the gradual emergence of adult faculties such as the manifestations of emotion, memory and similar aspects. However, as Piaget proved in his number recognition experiment, these faculties are totally absent until about the age of six. Many adults regard maturation processes in the child as the gaining of adult faculties. Steiner differs, for he points to the fact that during the growth process children also lose faculties. The child imitates instinctively rather than through perception. Through imitation the child learns to speak in exactly the same manner as the parents: it is through the

imitative process that the child learns. Yet in an unconscious way the child absorbs his surroundings. His intelligence is at work without any conscious effort or reflection. This is not how the adult learns, but rather through conscious effort. While the child is very precise in his imitation, very few adults retain this ability. The adult reflects upon what he sees in the world, and his thoughts are conscious processes. A child's thoughts and feelings are bound up in the environment in which he lives; a child is possessed by his growth forces, and becomes aware or conscious only when the organic functions fail and produce pain. Children are enveloped during their early years in the digestive and respiratory systems which are building their bodies. Their brains are very plastic and are rapidly growing. The environment penetrates their inner life, whereas the adult's consciousness is a defence against his surroundings. The child tastes his food right to his toes, as he squirms and wiggles with delight. The adult tastes his food only with his palate. By the forgoing contrasts it can be realized why Steiner did not believe the child to be a miniature adult, but rather that the child and adult are at opposite poles. It was for this reason that he did not believe that the child should be treated as a fully conscious being.

As the child grows and matures, he also moves towards

consciousness involving both the brain processes and the nervous system, which is often regarded as an almost mechanical process which may be compared to a telephone exchange, receiving and sending impulses. Steiner thought of the brain and nervous system in a quite different way. He never regarded any part of the body as a machine or even dared to compare it to a machine as is so often done. The distinction between man and machine is obvious. The body is capable of growth and repair when damaged, the machine is not. Steiner stated that consciousness involved the whole human organism and not only the brain. This can be illustrated by the feeling of fear, which causes increased circulation of the blood, inability to move, a weak feeling in the stomach and similar symptoms.

Steiner agrees with the modern concepts of a conscious subconscious and unconscious state, and with the belief that man uses only part of the power of the mind from which flow his judgments and actions when he has conscious experiences. He refers to the states of consciousness as sleeping, dreaming and waking. In sleep the thread of memory is held together, otherwise each day would be a new world of experiences. Thinking is the state of being awake when man is fully conscious. The intermediary state is dreaming, where experiences and pictures melt into one another. This view gives consciousness a totally positive

aspect rather than one of negation. Steiner places much emphasis on the will, whose existence is denied by some psychologists. The will is viewed as conscious intention, but an intention in which the actual processes involved elude the consciousness. Between the thinking and the willing processes is placed feeling, which holds a balance between the two, and exercises a great influence on making judgments. "Steiner regards the brain as the vehicle, not the cause of the fully wakened consciousness of thinking."²³ It is the brain and nerve that make it possible to awaken consciousness between birth and death. Steiner refers to the digestive and limb system as sustaining that faculty of the will, which is manifest in the will to live.

It is generally agreed that children develop according to rhythmic patterns. This rhythmical harmonious interplay between the systems within the body are referred to as feeling. Steiner studied the systems of the body for a long time before he expressed his views. Coleridge in one of his poems "Aids to Reflection", gave a brief exposition of the three body systems. Steiner believed that there is a consciousness in every particular system which in turn influences the brain. This process provides unity of experience. Steiner's ideas of consciousness are

essential if we are to understand how to bring the child from a state of sleep to one of being a fully conscious and thinking human being.

Steiner sees physical growth and conscious development as a polarity. He stated that growth proceeds from the head down while conscious development takes place from the limbs up. Medical records reveal that, as the age of the individual increases, the rate of head growth and its weight bear a decreasing ratio to physical growth. By the age of seven the growth of the brain is almost complete, but the physical growth continues. The change of teeth brings the physical development of the upper head almost to conclusion. Trunk growth is considered to be almost complete at puberty, the second epoch of life. Here the limb growth is so rapid that the body can scarcely cope with this development. Physical growth then continues to the age of twenty-one at a decreasing rate. During the last two epochs head growth is least. The whole body comes to expression in the power of thought, feeling and will. This reflection of the whole in the part is referred to by Steiner as the principle of microcosm and macrocosm, which forms a basic principle in his philosophy on education. "It is the nature of the head to bring everything to physical expression. A bust reveals the

entire man; a torso does not."²⁴

As the child matures and becomes conscious, his ego gradually develops. Thinking, feeling and will are considered to be the unified power of the human being. This ego-consciousness of man, of which memory forms an essential part, binds together the sequences of experiences and gives rise to the ego in man. This was the sharpest cleavage between man and animal in Steiner's thinking.

Steiner referred to the physical body as centripetal and as one which obeys the laws of gravity. The life-body, which raises itself towards the heavens, he referred to as centrifugal. Consciousness works through the sphere of the life-body and then the physical body. The ego-consciousness develops through the physical body in that man considers himself outside of the physical world around him, but he experiences it through his senses. Man gains knowledge, and has received divine faculties, but, because of immature ego-hood, his faculties are often used for selfish and destructive ends. If, however, we consider the development of the ego-consciousness, we see childhood, according to Steiner, as follows: "It is a time of divine innocence, of beautiful imagination, of touching confidence in parents and teachers, of generous

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Ibid., p.33.

recognition of the achievement of others, of devoted interest in the whole world."²⁵ This view of childhood forms a sharp contrast to the idea of original sin and then purification through society. To Steiner the child acquires all the undesirable qualities of unredeemed man from society as the ego-consciousness develops. The child at birth possesses the universal powers required to develop an ego. "A tiny baby is the least accessible to us. The gates of its soul life are absolutely closed against the outer world. No influence that is intentional and conscious can touch it The child does what it wants."²⁶ The tremendously important task of guiding the child along the path to the road of life becomes the duty of parents and teachers.

The three epochs of a child's life, and the general concepts in regard to development and their interplay, have been considered. Steiner divided the three main epochs according to a child's development within each stage. Steiner called the soul and spirit forces responsible for body development, "formative forces", which are released little by little in the form of abilities. At the early stage, the child is all wrapped up in nourish-

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²⁵ Ibid., p.44.

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²⁶ Rudolf Steiner, Lectures to Teachers. p.39.

ment and assimilation. The head and limbs grow rapidly, and the child becomes very active. He crawls, stands upright, walks and begins to speak and even learns to listen and think in a simple way. These developments are considered as functions of the will. The will "is revealed in its most wonderful manifestations as an active creative power, a formative shaping force. The will - working both as a divine and natural power - gives form to the organism."²⁷ Until the age of three, the child often indulges in will activities such as repeating meaningless words, laughing, screaming, cooing, stamping his feet, using words which indicate color, strength and activity of an object all at the same time. The child enters very deeply into his surrounding world. Steiner considers the "formative forces body" of the head to have been sufficiently developed, its head organization almost completed, and the "formative forces body" set free, by age two and a half. The next stage of development from three to five has characteristics different than the previous, and yet they overlap. During the third year the child is still a creature of great activity; he brags, shows his affection, shows his likes and dislikes, and expresses them in definite terms or actions. He is still a perfect mimic, which

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Caroline von Hedybrand. "On the Real Nature of Will in the Child", Child and Man. V.1, no.8, p.2.

indicates that the process of self-education is continuing, but at the same time tremendous strides are evident in thought, feeling, and language. These are often expressed by verbal explanations or representative abstract drawings. The child begins to use adjectives and adverbs to express his feelings. Speech often becomes an endless monologue of fanciful creation, a good indication of imaginative powers at work. This whole period is an awakening to the world. Steiner suggests that the imagination should be fostered by giving the child toys which leave room for imagination, rather than giving him a well-finished product. The questions asked by children are those involving causes and personal motives. Steiner suggests that this is the stage where God and his love, prayer and its effect, reverence and gratitude can be introduced to form the basis of morality. As the child develops, the questions imply motive with an increasing severity which drive the ill-prepared parent to distraction. Until the age of five years the questions of "reason and cause arise gradually out of the concrete experience of feeling and will"²⁸. There is much evidence of this growth period being rhythmic, especially to the age of five.

From the age of five the growth forces reveal an

awakening of the ego-consciousness. The child begins to feel the difference between right and wrong, and also a sense of primitive justice. At the same time the earlier imitation process continues; the child still reveals that to him, thinking and doing are the same process; its whole life of movement and action is still rhythmical.

As many children today enter Kindergarten at five, Steiner provided some very definite principles to keep in mind. The whole process of development is considered to be one of awakening. This process should be as gentle as possible. The kindergarten should be much like home. Edmunds refers to Kindergarten as follows: "Nursery Class Education consists in 'doing' and in all doing it is the life of action and of will that predominates. The objects of play should be as simple as possible so that the child can clothe them with his own natural powers of fantasy."²⁹ Steiner suggests that the young should be entrusted to older, more stable and experienced persons, who understand child development and have the serenity of soul so necessary to understand children. Objects in Kindergarten must invite free activity and allow individual play. Children do not play together in groups of more than two, and then only for short periods of time. When children are made to

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Edmunds. op.cit., p.11.

play in large groups, real difficulties arise. Activities of painting, modelling, rhythmic performed to music, eurhythmy, story telling and general activities which keep the child in an environment suited to his natural development. "The child should be left undisturbed in this world until nature herself declares the time ripe for a change."³⁰

The first major change visible to all, in which the "formative forces body" are set free is the change of teeth. "Steiner attached great importance to this transformation of substance, both for the child's body and mind, for there is a struggle in childhood between what the child inherits from his parents, and what he brings into the world as his own personal identity or ego."³¹ During this period, from change of teeth to puberty, tremendous changes take place in physical, mental and emotional growth. It has also been recognized throughout the ages that the child can now be educated. It is believed that the growth force bringing about the change in the head is symbolic of similar forces operating in other spheres of the body, but less obvious. The change of teeth is often considered a metamorphosis in man's life in which the growth forces which "have up till now been absorbed in organic function,

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Ibid., p.15.

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Harwood, op.cit., p.55.

are set free and reappear transformed into spiritual and soul faculties."³² The soul faculties grow stronger and the physical grows weaker. After the change of teeth the child's ego grows until it gradually becomes dominant to the inherited parental characteristics.

It is also significant that the adult can now develop the child's consciousness in thinking and memory so as to make an immature intellectual out of him. This whole epoch reveals his awareness of feelings, his psyche, and the whole physical being. It is the age of imagination, love of music and rhythm. Again this major epoch can be divided into several shorter periods of years according to their development.

At seven the child is still largely imitative and uncritical. From about the seventh to the tenth year, the child experiences everything through his rhythmical systems. His whole body vibrates in rhythm and so his life should be organized in a rhythmic way. The life of feeling is strong, raging between sympathy and antipathy, joy and sorrow, hope and despair, bravery and fear. Steiner refers to this process as the breathing in and out of the soul. The child also has a strong feeling for authority until the tenth year. Children in this period are full of

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Rudolf Steiner, Lectures to Teachers. p.46.

wonder and reverence, and identify themselves with characters in stories. Thus much use is made of fairy tales in schools to allow for diverse identification. His emotional instability sways with the characters. The world is full of wonders, and the school has every opportunity to reveal them to the child. The imagination of the child allows him to live in a world of pictures. Until the age of ten the child is largely a preponderance of movement and compact will, which changes between the ages of ten and twelve. As the first consciousness of the child is manifest through the will by seeing one thing at a time as he experiences it, so also are the individual pictures gradually woven through sense perception into a cohesive whole to form images. After the images are formed comes memory and imagination. It is the pictorial imagination that allows the child to enter into the deep life of feeling and later "into the experience of thinking: and it keeps their thinking in touch with reality."³³

Until the child approaches twelve, the teacher has been the entity of all virtues and accomplishments, but with the approach of puberty, consciousness begins to form itself into intellectual thought, at first very delicate, but gradual. Children are now beginning to grasp

abstract ideas. New concepts are linked with previous pictorial experiences. The child draws distinctions, becomes involved in self-motivation, feels a keen sense of justice, and develops a critical faculty. The teacher is confronted by the individual with all his idiosyncracies which he must accept, and he must try to keep humanity as the centre of all things.

Rapid limb growth usually takes place in preparation for puberty. The limbs become long and lanky and children lose their rhythmic graceful movements, and become awkward, and at the time a keen awareness of melody develops. It is the age when the child best grasps initial scientific ideas by observation. The child has a tendency to become sceptical, and therefore interest must be maintained in the development of abstract thinking. The children discover the world around them and within themselves in a new way. There arise questions, many of which remained unanswered and unasked. Only the experiences of life and learning of knowledge will answer them. It becomes very important for children to find real stability in the adults of their fluctuating world. It becomes imperative that the large amounts of widening knowledge gained should find its ultimate unity in man. The world can become a place of wonder, reverence and intense surprise. The moods of the soul express themselves in the appreciation

of the interplay of man and the universe. Language becomes the mediator and interpreter of experience.

Puberty divides childhood from adolescence not only by physical changes and sex organ development, but also in the appearance of independent intellectual thought. Puberty is the climax of childhood and through its physical development he can now reproduce his own kind.

The intellect or brain has been freed from the "formative forces body" and is ready to receive and separate technical information with marked abilities in the various areas which began to reveal themselves in childhood. There is a marked tendency to specialize at this time by abandoning either the sciences or the humanities, and this tends to make modern education narrow and one-sided.

According to Steiner the period from adolescence to manhood is of great importance:

The forces which give rhythm to the body become completely free with sex maturity, and now manifest themselves ... as a susceptibility to idealism. Now is born the individual imagination, a faculty of the soul free of time and space, which interweaves in a wonderful way the past, the present and the future. A young person ... finds everything different to what he imagined ... desires come up against endless oppositions... tumult of feeling which rages in him till his twentieth year or beyond it. It is wrong to think that this can be suppressed.³⁴

In order to meet this outburst of adolescence for which authority in the person no longer exists, Steiner states that "we must prove ourselves to have knowledge of the world of men ... play off the future against the past Through the exercise of judgments we must work upon the will... must appeal on grounds of reason."³⁵ If this is not done, everything will seem senseless to the individual, and the storm within rages on more fiercely, carrying all before it.

The pupils' minds should be kept open to all facets of life as long as possible, in order to preserve the universality of man. Subject matter should be related to experiences corresponding to his own inner life. Steiner practised this even in his lectures given in diversified places. The adolescent teaching is geared in Waldorf Schools so as, "to bring the children to a knowledge of the forces which have shaped modern life, and at the same time to foster, in as objective way as possible, their latent idealism. In doing the former it must not leave out of account the problems which modern life has created: in performing the latter it must strenuously avoid anything which may appear sentimental or unpractical."³⁶ Steiner

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Ibid., p.73.

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Harwood. op. cit., p.179.

clearly stated that education must remain artistic, because man reveals his ideals and inner life through art. Young people must learn to face the world with different values from their own, while their minds are still plastic. Education therefore should be general even in higher grades so as to maintain a complete comprehensive picture of the world.

Much emphasis is placed on helping develop harmonious relationships between the various processes of the physical body, and the soul spirit during the very early stages of a child's life. A child's early experiences are physical, without his being able to carry them into soul-spirit where the metamorphosis of experiences takes place. Thus a great emphasis is placed on the knowledge of the right relationships between processes which form a background for the development of consciousness from the very beginning of a child's life. The importance of background knowledge is "to learn to develop concrete measures of educational practise."³⁷

Steiner believed that teaching should be founded on psychology, but not on a psychology which observes only external man and fails to penetrate into the inner spirit-soul. The physical stimuli and responses evoked, the experimentation and observation with all their multiplicity

of results, reveal much about external or physical man. These Steiner valued for the knowledge they yield about man's responses to his environment. At the same time he felt that the spirit and soul with all their manifestations must also be considered. He claimed that "a psychology which has been gained through an anthroposophical knowledge of the world,"³⁸ does offer much in these areas. Anthroposophical psychology is a study in itself, and will be mentioned only in so far as it affects the philosophy of education and its practices.

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Ibid., p.19.

CHAPTER IV

WALDORF EDUCATIONAL PRINCIPLES AND PRACTICES

The educational principles and practices of Waldorf Schools are directly related to Dr. Steiner's philosophy of education. The whole basis of education is the rhythmic growth and development of the child and man's relationship to the Universe.

The Waldorf Schools have been accepted in various countries to a greater or lesser degree, as their methods of education and the results therefrom, have become known. Over a period of forty-two years, their importance and authority have become a force to be seriously considered. It is difficult to appreciate what is being done in these schools unless we have knowledge of the central formative ideas in Dr. Steiner's philosophy. Through the awareness of the changes in human consciousness, man also becomes sensitive to new forms of thought and perception and to a different interpretation of man and nature. It is perhaps these new forms of thought and perception in Steiner's philosophy that have brought about the Waldorf Schools, "for there never was an educational movement in which practice more closely embodies theory, in which the smallest part more accurately reflects the organic whole."¹

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A.C. Harwood, The Recovery of Man in Childhood, Hodder and Stoughton, London, 1958, p.9.

The recognition of the rhythmic growth patterns is deeply involved in the method used in these schools.

Wir werden vor allen Dingen einmal in der Methode uns bewusst sein muessen, dass wir es mit einer Harmonisierung gewissermassen des oberen Menschen, des Geistes-Seelenmenschen, mit dem Koerpermenschen, mit dem unteren Menschen zu tun haben werden. Sie werden ja die Unterrichtsgegenstaende nicht so zu verwenden haben, um die Seelen und Koerperkraefte des Menschen in der rechten Weise zur Entwicklung zu bringen. Daher wird es sich fuer Sie nicht um die Ueberlieferung eines Wissenstoffes als solchen handeln, sondern um die Handhabung dieses Wissenstoffes zur Entwicklung der menschlichen Faehigkeiten...Wissenstoff, der auf der Erkenntnis der allgemeinen Menschen-natur beruht.

The whole nature of the school organization is based on the involvements of all aspects of a child's life. The school day is organized so that all activities bring to joyous fulfillment the conscious and the more or less unconscious needs of the child. Each day's program provides for an awakening of the child's intellectual forces, the development of his artistic capacities and the training of skilful hands and body, and thus he is better able to meet the strains and stresses which press upon him from all sides. Steiner felt that many of the sad human relationships that exist in this modern era are largely the fault of our educational processes. Man is unprepared for the human relationships and social activities into which he

was unavoidably cast when he leaves school. Education fails to give cognizance or to establish any reverence in the growing child for the accomplishments, thoughts and actions of his forefathers. This lack of respect and understanding, through the education received, becomes an ever widening chasm between man and man. In our materialistic age man has become concerned only with himself and the accumulation of materialistic wealth. All reverence for social life and what previous generations have accomplished are lost. The true meaning of education has been lost. Man has been studied as if he were a machine, being analysed from an external view-point, which fails to consider the spirit-soul with which man has been endowed.

Many experiments had been and were being performed so as to investigate man in order to derive methods of education based, on a purely scientific reason which had assumed the name of experimental psychology, which very satisfactorily met the craving needs of modern science to systematize. Steiner on one occasion used an example of experimentation on memory faculties. The results of these experiments were recorded as scientific facts.

And we learn: firstly, there is a type of memory which assimilates easily or laboriously; secondly, a type which reproduces easily or laboriously; ... fifthly, a retentive memory, which perhaps remembered things from years ago, in contrast to a kind which forgets quickly.

This scientific method of observation scrupulously

and very conscientiously maltreats innumerable victims, and sets to work most ingeniously to obtain results, in order that education, too, after having tested the children in experimental psychology, may know what various types of memory are to be differentiated. But with all due respect for such a science, I should like to make the following objection. Anyone endowed by a little common sense must know that there are people who commit things to memory easily or with difficulty.³

He also went on to say that the experiment revealed nothing unknown but that the science inspired respect because of the ingenious methods used. He suggested that time could be better expended in cultivating common sense and ingenuity, rather than on useless experimentation. It must be further stated that Steiner was not opposed to experimentation, but respected it only for its revelation of external man. Steiner had a vast knowledge of science and natural-scientific writings, and emphasized his respect when he said: "You will have to realize ... to acknowledge science which must not be respected any less for that."⁴ The starting point from which to make inner connection with man and the ideals of teaching, must always be a healthy intelligence. Lest we think that only Steiner questioned the validity and necessity of many scientific experiments, reference may be made to Bertrand Russell's opinion in which he deals with scientists, scientific

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Rudolf Steiner, Lectures for Teachers, Trans. by D. Harwood, Anthroposophical Pub. Co., Lond., 1948, p.9.

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Ibid., p.9.

methods and education, and called "Descent from Olympus." In this article Bertrand Russell is quoted as saying, "The statesmen keep a certain number of tame scientists who say the opposite of whatever the disinterested scientists know to be the truth." Further there is revealed in this article opinions which are disturbing to all mankind.

Have we not been told all our lives that scientists are paragons of objectivity and impartiality? Other men, we have always known, are apt to be influenced in their researches by their interests, prejudices, Not the scientist - he was different. His sole loyalty was to truth.... Examining with dispassionate and even judgment the evidence that presented itself and reaching his conclusions on this basis alone.... So we were told. But this image of the scientist seems likely to fade, now that his activities have become as never before a matter of universal concern. Indeed, it is hard to avoid the suspicion that something worse than mere bias may sometimes be at work to corrupt scientific judgment....

Perhaps this instance is exceptional, perhaps not: we have no means of telling. But the point of recalling it here that it raises in a peculiarly topical way a question that arises in other contexts as well....

A case in point is the attitude of many scientists to the research that has been going on for a good many years now into the so-called "parapsychological" faculties-extra-sensory perception and the rest....

Many scientists have refused even to examine the evidence, thus exactly imitating the divines who refused to look through Galileo's telescope. Others who did examine the evidence and found it convincing, refused to allow their findings to be published on the grounds that this might damage their professional reputations or even cost them their jobs....

Scientists of course, are not the first by a long chalk to fear and resist new knowledge that might threaten their vested intellectual interests....

Dr. Lyttleton said, in reference to the recession of the galaxies, "it puts the act of Creation, as we might term it beyond the reach of science."⁵

Steiner had frequently said that the human being was often entirely lost in theory and practice. This was not always done with full consciousness, because man did not have the courage to face facts, although the times demanded it.

Children should never be caught in a dilemma in which they would be subjected to all sorts of experimentation in trying to find the answer to educational problems. Many educators in recent times remained theorists, and could not find their way through to reality.

Intellectual rationalism is in fact powerless in face of reality, for this reason one cannot educate by its means; it cannot act, it can only talk. And so people talk at all kinds of conferences.... Everything there revolves in the sphere of intellectual rationalism which has no content with reality. We have only to look at life to see the truth of this.⁶

Teaching involves a relationship between humans and therefore should be based on human nature. The educational practices had destroyed much and failed to consider the inner human nature. "The consequences of the tendencies

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John Campsie, "The Descent From Olympus," Canadian Forum, June 1959, p.49-51.

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Rudolf Steiner, The Essentials of Education, revised by Jesse Darrell, Anthroposophical Publishing Company, London, 1948, p.14.

in education which have arisen from a natural-scientific outlook of the last generation are grossly visible in the relationship between many fathers and sons."⁷

Therefore, Dr. Steiner stated repeatedly that education must be based on the knowledge of man, which he defined in this way:

Knowledge of man, especially with reference to the growing human being, the child, is all too often exercised in such a way that we take a particular point of time in the child's life and concern ourselves with that; we ask about its power of development, how they are functioning at a definite age, and we wonder what ought to be done to deal with them rightly at that age. The knowledge of man, however, that is here meant, is not only concerned with this single moment of experience, but with the whole of earthly life.⁸

The Waldorf approach to the process of education is so different to what we have been accustomed to studying and practising that much thought and re-orientation is often required to try and understand what Steiner, through education, was trying to do for humanity. Many sceptics, at the opening of the Waldorf Schools, claimed that it would be a short-lived educational method. Today, we know that they were wrong. The movement is spreading slowly but constantly, and, as the Waldorf Schools and their methods become known, new schools are opened. What were Dr. Steiner's aims in education? The answers can be

⁷ Rudolf Steiner, Lectures to Teachers. p.21.

⁸ Rudolf Steiner, op. cit., p.13.

found in many of his own lectures and writings, as well as from adherents to the system.

The new art of education is concerned with the possibilities latent in the whole being of man and reckons, at the same time with the conditions of modern life. At the central point stands man - no longer a masculine being, or a creed, or a class, but man. Our present age needs and is waiting for an education concerned with the universal element in man, arising from the necessities of the times, free from all distinctions of class, sex and creed, conscious only of the demands life imposes on us. Our social life needs a new impulse, ... collapse of itself brings no new life. Isolated reforms no longer avail in a cultural life that is self-destructive in its nature. A new orientation is necessary ... to enable the child to develop and unfold in freedom out of his own nature.

Dr. Steiner placed much emphasis on educating man to be free. His writings and lectures are pregnant with the view that man's entrapped spirit and soul in the physical body must be set free through an education based on the knowledge of man.

The aims of the Waldorf Schools in education, are high, and therefore their teachers receive special training in the Waldorf schools and teacher training institutes. Never are the trainees subjected to theories only, for this would be contrary to Waldorf principles. Training and actual practice are co-existent in any teacher education institute. Special training is needed to develop the abilities required to teach the unusually rich aspects

of the curriculum. As the basis of teaching is the organization of man, a true knowledge of man is indispensable to bring about the required interplay between teacher and pupil, and to establish the right mood and relationship. In a Waldorf School, the child is to the teacher a spirit and soul, consisting of a physical body, an etheric and astral body and an ego.

Therefore, it may be said that in the system of education of the Waldorf School we are not giving an education of spirit and soul because it is our aim to work merely upon spirit and soul, but because we know that thereby we are physically educating in the highest sense, the inner nature of man which is bounded by his skin.¹⁰

It is the aim of the program to meet the child's needs in the rhythmic pattern of his development, and to draw out his capacities which reveal themselves in adulthood. In recent literature sent to parents of children in the school at Highland Hall School, California, we read the following:

"To help the human being in such a way that he will reach, according to his potentials, the highest possible degree of clarity in his thinking, the greatest kindness and depth of feeling, and the most abundant energy and efficiency in his life of deeds."

Dr. Steiner stated frequently the necessity of developing, in the normal course of education and of living, not only the individuality in man but also the social

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Steiner, op. cit., p.32.

impulses and feelings. Education must bring man into a right relationship with his social life and the Universe. Therefore, in the process of education man should be freed from materialistic fetters, and this could be achieved only by allowing the child to become a free individual who understands his own being.

The basis of our pedagogy is to discover the method of teaching, the life conditions of education through reading in human nature itself, a reading which gradually reveals the being of man to us in such a way that we can suit our education¹¹ to it in every step of the curriculum and time-table.

In the Waldorf educational system, the methods used are concerned with the harmonizing of spirit and soul and the physical body. The will, the feeling, and the thinking must always work in unison. Throughout his lectures on education, Dr. Steiner gave definite indications of what teachers would have to be and practice in order to achieve their aims. The responsibilities of the teacher are of paramount importance. These responsibilities can best be understood if we analyze the general organization of a Waldorf School.

The school does not have a principal or a vice-principal, who concern themselves with the administrative functions and qualitative-quantitative teaching. There is an administrative staff whose duty it is to carry on

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loc. cit., p.71.

public relations, correspondences, and similar duties which are necessary for the smooth and functional operation of the school. These persons are of necessity well versed in the philosophy and thinking in Waldorf Schools, but it is not their function to interfere in the teaching process. The teacher is left entirely free to educate according to his knowledge and understanding. The educational process is unfettered by any bureaucratic externally evolved regulations.

The question may well be asked, who represents the school to the children's parents and society? Each teacher takes the obvious responsibility for his class, and it is argued that he is the best suited to provide the liaison necessary between school and parent and society. The control of the school and its activities rests entirely in the hands of the collective body of teachers, the faculty.

The faculty members meet at least weekly. At these meetings they discuss the problems that have arisen, and formulate possible solutions to them. The teachers discuss the problems faced by the individual students and teachers. Collectively they discuss with and suggest possible solutions to the staff members concerned. The staff members are then entirely free to act according to their conscience, and, to their understanding of the task. The meetings are

conducted in a most democratic fashion. The faculty members accept the responsibilities of chairman, secretaries, and other offices on a rotational basis. "This method of working gives greater freedom to the individual teacher to devote himself to the task that may occupy him specially at any given time; no one is bound irrevocably to an office. At the same time, the community of teachers is best able to survive major changes should they arise, and maintain continuity and the permanent character of the school."¹²

On every staff there are teachers with long years of experience in the system. This lends a permanent character to the schools, which otherwise might be hindered by continual staff changes.

It is customary for staff members to interchange their places of work if they so desire. It is also customary for various personnel from other schools, who are highly qualified in their field of endeavour, to visit different schools, and to provide help and improve instruction so that a very high standard of education is maintained by Waldorf methods. These visitors are not inspectors, and have no official capacity as such. They actually participate in the instruction program, meet with the staff, discuss

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Francis L. Edmunds, Rudolf Steiner Education, The Rudolf Steiner Educational Association, Great Britain, 1956, p. 58.

matters and try to learn from one another how to improve education. Never is there any condemnation or pressure exerted on anyone. It must be remembered that the Waldorf Schools are distinct and separate entities. There is friendly co-operation, but each is a self-supporting body, responsible for its own activities and finances. There is no organized movement in which the schools are united. The only unison is the fact that they are all practising Rudolf Steiner methods.

The schools must, of necessity, adapt to locally prevailing conditions often required by law. This they can readily do, as long as they can practice their philosophy, employ their own methods of education, and follow their own curriculum. State regulations were a serious problem and handicap when the first Waldorf Schools opened in the early 1920's. As a result, where the Waldorf Schools have become known, and their philosophy and methods understood, state regulations no longer appear to be as stringent as previously, for it has been proved that children leaving the Waldorf schools are for the most part equal in rank and have a superior attitude to life, which more than compensates for any missing factual knowledge.

The aim of the Waldorf Schools is to have as few formal examinations as possible. In certain schools they write no promotional examinations until they reach high

school. This is possible largely because of the teacher's continuing the instruction in all basic subjects from year to year. The teacher continues with his class from grade one to nine, barring accidents. He thus learns to know his pupils and all their idiosyncracies over a long period of time. It has the advantage that the students are not continually swept from situation to situation in which teacher and pupil must learn to know one another, an everlasting continuing process, which in the eyes of many educators wastes much time in establishing rapport, and is harmful to both pupil and teacher.

Where the laws of the land demand uniform examinations within a region or country, it has been found that the Waldorf Schools rank high in results, even with their tremendously diverse curriculum.

Intelligence tests and their results are conspicuous by their absence, for in Waldorf Schools the emphasis is not only on development of the intellect but the development of the whole man. This method appears to be more conducive to learning according to comparative results produced in various educational systems. One must not think that no records of pupil progress are kept. Each teacher keeps a very detailed progressive report on each pupil, and a detailed report is sent home to parents, but seldom if ever do any marks, as we know them, appear on

the report. It is a verbal report rather than a numerical one.

Throughout his lectures to educators and teachers, Dr. Steiner gave many indications of the responsibilities of the teacher and the desirable characteristics necessary to be a teacher in the Waldorf School. Yet at no time did he lay down absolute rules. He stated time and time again that the teacher should be responsible and free. In a closing lecture after giving a course for teachers he stated, "I have no desire to turn you into teaching machines, but into free individual teachers."¹³ This is the principle which is upheld in every school. The responsibilities of the teachers weigh heavily upon them as it is their assumed responsibility to teach according to the dictates of conscience and their understanding of each child and its progressive development. They assume the responsibility of leading the child from year to year until after puberty. It is essential that the teacher accepts the philosophy and have full knowledge of man.

Teachers must be constantly aware both of the rate of development and of the point reached in that particular child's development at any one time, because:

In the process of time, real things happen, in the

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Rudolf Steiner. Practical Course for Teachers, Concluding Remarks. Translator unknown, Stuttgart, 1919, p.2.

time process of child development the most vital things happen. Time means life here, and the teacher must be alive enough to know the right thing to do at the right time ... the kind of insight into human nature which Rudolf Steiner has given.¹⁴

The importance of the teacher being unprejudiced and able to understand life is revealed in one of Steiner's lectures when he said:

Nothing artificial should be introduced into the school; education should all proceed from life itself. The teacher should have a free unprejudiced outlook on life, an understanding of life, and be able to teach and educate children for life. The more intimately the teacher is connected with life around, the better for the school.¹⁵

Each teacher is expected to be a master of the material which he seeks to impart to children, and in him the children should be able to find the living form of knowledge. Everything is dependent on the teacher. It is sometimes suggested, but seldom spoken, that it would not be necessary to have highly academically qualified teachers to teach in a Waldorf School. The indications of teacher qualifications should have become obvious. Not only must the teacher be a master of a wide field of knowledge, but he must also have learned the methods and problems of modern education, which requires some knowledge of

¹⁴ Edmunds. op. cit., p.20.

¹⁵ Steiner. op. cit., p.202.

philosophy and psychology plus a wide range of other educational disciplines. If we examine the academically recognized qualifications prevalent today, we find that most of the faculty are highly educated, with accredited degrees, scholarship winners, honors students, holders of several degrees with some number of doctors of philosophy. Most teachers who are engaged in Waldorf Schools are mature persons, experienced in life. Many have left good positions, which yielded high monetary rewards, but they have realized that the world was badly in need of a different method in preparing children for life. These teachers often accidentally came upon the Steiner methods of education which aroused interest and this in turn led them to take the necessary training, usually a year or more. They liked what they found, and are now engaged in the work which they claim yields many other rewards than simple monetary ones. Such were the findings of the writer at the conference attended at Highland Hall, Los Angeles, California. They had found, as Steiner often said that "Our civilization is notoriously sick for lack of a right relationship to the outside world."¹⁶ They are trying to help rectify this false relationship, in the work they do.

In all his lectures to teachers, Dr. Steiner gave

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Steiner. Practical Course for Teachers. Lecture, III, p.5

much advice about teacher-pupil relationships. The rapport which the teacher establishes in relation to each pupil depends largely on the mutual relationship that exists between the inner world of the child and the external world impinging on him. In the process of teaching, the child must be understood and looked upon as a human being in his surroundings, not as something to be trained for a specific purpose. The development of the inner contact with the pupil cannot happen unless the teacher has a feeling of reverence for the mysteries that surround the child, and the mysteries of the whole cosmos as revealed in him as he grows.

The child must be approached in a sympathetic frame of mind. Antipathy destroys class harmony, and no matter how excellent the methods of teaching employed may be, the teacher will fail. The pupils' spirit should be respected at all times, and the teacher should never try to make the pupils into little models of himself.

By the very nature of the school organization, which deals with all aspects of a child's life, the teacher must endeavour to develop all his faculties to their greatest extent, not only because he needs all qualities in every lesson, but also to meet the "imponderable elements that are flowing from the soul of the teacher to that of the child and back again, for they are changing every

moment whilst teaching and education proceeds."¹⁷ The educator must study life profoundly in order to give appropriate and fruitful attention to the developing child. He must not compromise with truth, nor be distracted from his task by abstract theories on education. He must remain in the realm of reality.

Education should proceed in an artistic rhythmical element as suits the development of the child. The teacher must be an artist in his field of endeavour, for every lesson must become a real art. "The ability to secure an artistic feeling in the world's rush must be our gift as educators to the child."¹⁸ Steiner warned against the danger of teachers becoming rigid or ossified, then the life contact with the pupils can no longer be maintained. He suggested that teaching must constantly appeal to the conscious and subconscious at the same time. It has often been said in pedagogical theories that a child's attention should never be drawn to what he does not understand. Steiner replied:

If we are only to impart to the child what he can at the moment understand - this principle makes education a dead thing and takes away its living element. For education is only living when what has been assimilated is cherished for a time deep in the soul, and

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Harwood. op.cit., p.9.

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Steiner. Practical Course for Teachers. Lecture I, p.9.

then after awhile, is called to the surface."¹⁹

The Waldorf School is organized on the basis of economy of time. Teachers endeavour to teach economically by excluding all things which would be a burden and a hindrance to the development of the human and which could not possibly bear fruit for life. The teacher must have an insatiable curiosity about everything that goes on around him, and then convert this curiosity and craving for knowledge into further knowledge. This will prevent ossification. If the teacher identifies himself with knowledge and knows the reasons for teaching it, then the cleavage between what the teacher imparts as knowledge and his own interest will not exist. If a cleavage exists, it is immediately sensed by the pupil. The teacher should never reveal destructive tendencies to the child, which Steiner felt was often the case in object lessons, which in turn undermined the child's imagination.

Steiner stated bluntly that the conceptual element in education could not be avoided. "We cannot prevent the cultivation of the conceptual element; we must cultivate it, but at the same time we must not neglect to approach human nature with the plastically formative. In this will result the desired unity."²⁰ The teacher should express

¹⁹Steiner. Practical Course for Teachers. Lecture III, p.6

²⁰Steiner. Practical Course for Teachers. Lecture II, p.2.

concepts in such a way as to make the child live it until he is ready for the concepts. Concepts should never merely flow from lips, because they are so soon lost. The child must use his whole being in the expression of a concept, he must experience the desire and expended effort to grasp it. The process must start with the will and proceed to the intellect. The teacher should not lecture, and certainly never consider the child as an adult.

Waldorf Schools are co-educational, both the Arts and Sciences are taught, and both women and men are employed. No distinction is drawn between men and women staff members, both are of equal importance. In fact, in most Waldorf Schools, the faculty members interview, receive applications, and decide whether or not new faculty members should be added, or others given leave of absence. The only distinction found within the school, for reasons which will be revealed later, is that pertaining to teachers assigned to Kindergarten classes.

The whole teacher-staff organization is penetrated with common sense and a sense of responsibility to one another for each person's welfare, and, above all, their assumed responsibility towards the children in their care, in whom the parent's most precious possession is embodied.

This cannot possibly escape the notice of anyone who has studied the Waldorf Schools.

One of the most difficult problems in education is that of discipline. It is almost a mystery why one teacher can have perfect discipline, while another finds the class troublesome and with still others there is chaos and pandemonium. Educators through centuries have tried to find an answer to the problem, but no universal solution has been found. That discipline is a very individual matter arising from teacher-pupil relationship is evident. Some teachers bring forth the worst behavior in students, and others bring out the better or best. Wherein lies the answer?

You may isolate all the elements necessary for handling children, confidence, friendliness, orderliness, the gift of clear expression, knowing your own mind and so on: but they will all come to nothing unless to them is added the intangible quality of understanding children But the beginning is to understand how very different is the discipline demanded at different ages of childhood.²¹

The importance of discipline cannot be overestimated. Law and order is desirable, destruction and cruelty cannot be approved, disobedience, rudeness, and disrespect are not to be tolerated. The most important question is how to help the child unfold harmoniously and become a changed being even if it is often a long slow process.

Young children know what they want to do but the difficulty lies with the parent in providing the right

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Op. cit. p. 84.

opportunities for action. Up to the age of change of teeth, the natural discipline is, without doubt, imitation. After that the children become uncertain about their purposes of action as expressed in the much quoted verse:

Come along in then little girl,
Or else stay out!
But in the open door she stands
And bites her lips and twists her hands,
And stares upon me trouble-eyed;
'Mother,' she says, 'I can't decide!
I can't decide!' ²²

This tendency is frequently forgotten in modern education. Perhaps in the reaction against the former rigid discipline of early time, only freedom is being stressed. Freedom should also include the freedom to obey. Children demand authority in behaviour as well as knowledge. The teacher's greatest enemy is doubt. Once doubt is sensed by children the road to chaos is imminent. "The children will do just as they please to the misery of themselves as well as every one else, for they frankly acknowledge that they really like a strict teacher."²³ Children recognize, in man, a natural authority which is totally absent in rules. To allow the different temperaments to react on one another, a variation of mood becomes all important. All important, too, is the art of establishing conversat-

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Loc. cit.

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Hildegart Gerbert, "Children's Talents, Selective Education and the Social Community" Child and Man, New Series, Volume 1, no.6, April 1949, p.12.

ion with the class on themes which unite the members of the class with the teacher. Class members will be helped in learning to appreciate one another, by sympathetic understanding of weaknesses, and to govern their activities accordingly.

The Waldorf Schools have at least two outstanding advantages in discipline. The lesson content meets the inner needs of the child, and with love and enthusiasm even the most restless and inattentive pupils are won through constant persistence, and learn to love authority. The teacher must win the respect that children so gladly accord to him. This can only be done by the teachers being worthy of respect. Secondly, the "continuing" teacher does not have to establish his authority with many different classes each day. Children up to the age of puberty feel that the teacher is a unity and knows everything. This is another important reason why the same teacher should teach many different subjects, so as to maintain unity in the child and the unity of knowledge.

"Now, although we always aim at working with the positive qualities rather than punishing the negative, children's conduct does sometimes need drastic treatment."²⁴ Children must learn to obey and the teacher must be firm

but kind. Children, who show deliberate disobedience, must be justifiably punished in a suitable way and goodwill is then maintained. Children, who come into the Waldorf School at a later age are frequently rude and unruly, "due to the strain of competition and punishments meted out to the dull and inept, generally feel a sense of great relief."²⁵

Many schools pride themselves that their methods are based on the ideals of freedom and self-expression. Schools of this nature have soon revealed that the child does exactly as he likes. Everything is left to chance. The child soon begins to feel the weight of too much freedom. This natural desire for authority is completely ignored. How frequently do children follow an adult and ask, "What shall I do?" It is assumed by many, "that authority is an oppressive thing, that children do not like it, that it prevents the growth of individuality and turns them all out according to one pattern without imagination or initiative."²⁶ It is not argued that authority cannot lead to this, but it need not or if it does, it has been the wrong kind of authority. Authority must never be unnatural or unkind so as to destroy the children's desire for it. The

²⁵ Ibid., p.14.

²⁶ A.C. Harwood. "Authority in Education", Child and Man, Volume 1, no.1, June 1947, p.2.

question of authority must be studied very carefully in the following aspects. When does the desire for authority begin in a child? How long does it last? What form does it take? When is it strongest? What is the result when it disappears?

Steiner maintained that nature had endowed children with a sense of responsibility for their actions, and thus with a desire for authority. If this was not the case, then children would constantly have to be checked through pure repression, as indeed they often are. "They long in imagination to experience joy and sorrow, hope and fear, pleasure and pain.... The teacher must establish his authority in this newly chaotic life of thought and feeling."²⁷

This respect for the embodiment of all wisdom does not last beyond puberty. The limitations of teachers are now realized. The authority which the teacher may possess rests in the knowledge he possesses rather than in his person.

They approach knowledge and the person who can give it, in a totally different spirit. With their immature abilities they wish to have their own opinions and make up their own minds. They will not respect an adult merely because he is an adult: but they will immensely respect his abilities and emulate his enthusiasm.... The right form of discipline for this age, therefore, is neither imitation nor respect for authority but comes through enthusiasm for knowledge

and for life.

This kind of knowledge is often possessed only by specialists, and it is they who should now be employed.

The critical, often destructive, adolescent must find a firm guiding hand in the teacher, who can channel these critical propensities into a grasp of the fine distinctions of knowledge, and change this tumultuous energy into creative learning. The adolescent is still looking for a hero whom, to a certain extent, he can emulate. The teacher must be not only an expert in his field, an enthusiast in his subject, but also a person whom children regard as a leader.

It is in his conception of the importance of authority and guidance for the middle years of childhood that Rudolf Steiner is most at variance with the 'progressive' educators today who contend that teaching - in the sense of presenting an organized picture of the world to children or endeavoring to train specific abilities in them - is unnatural; while learning by simple association with adults is natural.²⁹

Again the question of discipline arises. Steiner felt there were only two types of offences which might be punishable when discipline failed. The first was the failure to do work or tasks which were assigned. The second were those of unsocial behavior, such as theft, lying or mischievous destruction. The teacher in his wisdom should

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Harwood, op. cit., p.86-87.

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Ibid., p.9.

therefore only assign tasks which are within the competence of the child and which can be enforced. If the child failed to do his task, he should be forced to do it at the earliest opportunity by a method of disciplining as detention after school hours which would then be regarded as further opportunity for additional education. The second offence is more difficult to deal with. However, Steiner suggested two principles which should be involved. "Punishment must appeal to the moral sense and must therefore aim at making the child more conscious of what he has done. The second is that punishment is an intensely individual thing, and what would be right for one child would be entirely wrong for another even in the case of identical offences."³⁰

The type of offence and the temperament of the child were the two fundamentals involved in punishment. Punishment should never harm the child but reparations and corrections should be made within the child's capabilities. Children's motives are often divergent, and therefore the punishment should consider the motive, the temperament of the child, and the test which determines that something positive will emerge.

In referring to aberrations of discipline Steiner

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Ibid., p.90.

believed that, "the more a school is founded on a true understanding of the changing relation between child and adult the less they will appear. Authority in a school is divided among many people, and it will only become a unity which the children experience if all those people share a common picture of their task and their relation to the children."³¹

Boys and girls are frequently antagonistic to everything and everyone. Life resembles a constant state of war in many instances between pupil and adult. The teacher must be prepared to recognize this state of affairs. If the teacher can refrain from all personal pride and indignation, and again and again view the situation of misconduct in an entirely objective way so that the punishment can fit the deed and not assume the character of pique, the situation will begin to change and make a real contribution to the lessons taught. Steiner suggested that expectations of behaviour and courtesies should be uniform throughout the school. If the standard of behaviour expected in one class varied with that in another, students would fail to see the importance of order in the school. Chaos often reigns in classes because lack of respect and order is allowed. The problem of discipline must be met

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Ibid., p.92.

anew every day. Teachers are at times too sensitive and delicate to withstand the many annoyances deliberately indulged in by students so that the teachers may be driven to distraction. Steiner felt that the teacher must be able to cope with large classes and urged that he should bear in mind that the students and teachers alike each had shades of virtues.

Steiner did not divide or classify students, as is frequently done today, on a psychological basis, but rather on a physiological basis according to their temperaments.

This classification is generally regarded by modern psychology as naive, and they have supplanted it with many acute divisions. The fact is, it is possible to divide men into almost any number of psychological types. But they lose their practical use through their very subtlety and variety. The temperaments are concerned with broader-bottomed distinctions.

The psychological type is generally based on the faculty which the individual uses in his mental and emotional response to the world.... In this division according to 'manner of use' Jung comes closest to the kind of fundamental distinction that Steiner sought for in the Temperaments, a distinction which penetrates to the depths of the human being.³²

Steiner agreed that the philosophic concept of the relation between soul and body had changed from ancient to modern times but firmly believed that "the concept of conception of the physical basis of temperament as an

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Ibid., p.158.

example of the intimate reciprocity of spirit and soul." Steiner referred to temperament as the mediator between the generic and the individual characteristics in man. Temperaments must be regarded in the view of the four-fold nature of man, the physical body, the life-body, the consciousness-body and the ego. It is the balance of these four principles or the dominance of one that will determine the temperament. It is fully realized that a child is at once all temperaments but the imbalance reveals some dominant characteristics.

The four temperaments can be briefly described as follows. In the choleric child the ego overrides all other principles and he will exhibit great energy and tenacity. He is deeply interested in the world and man's activities. He sets about a task with determination, struggles with his difficulties, and wants to be a leader. He is a great asset to the class, for his energy and tenacity helps to carry the lesson along and keep it interesting. However, he needs very definite direction so that his propensities may be fruitful.

The sanguine child is one in whom the 'consciousness body' is strongest, and has escaped the ego. His ideas, though constant, appear to have little direction. He may

be interested in many things but only in a shallow fickle way. He is probably the one who waves his hand windmill-fashion trying to attract attention but when the teacher asks him, not only does he not know the answer, but he has already forgotten the question. This is the one which is most prominent in childhood and which subdues other and stronger temperaments. The only way his interest can be captivated and held is by keeping a continual variation of lessons presented with many variations of mood. Rigidly prepared lessons are lost to the sanguine. He will burst into laughter when an atmosphere of solemnity is desired. This child needs a great variety of frequently changing tasks. Usually he has one main interest which should be held and used in every possible way by the teacher. He is the most easily distracted, especially in an age where every possible method of distraction has been invented to affect both child and adult.

The melancholy child appears to be overburdened by an undeveloped ego. He usually walks rhythmically, enjoys his own company and is neat and tidy in all matters. He never seems to pay attention to what the teacher says, but when asked questions, he knows a great deal more than was anticipated. This child is very receptive, learns well, has original ideas and asks intelligent questions. He is the delight of all teachers. Adults prefer him because he

is self-sufficient and causes little trouble, although he has a distinct tendency to feel sorry for himself.

The phlegmatic child has no interests beyond those which concern him. His attitude is one of comfortable complacency. He is quite content to be by himself, even when children about him are playing. He appears to be asleep although he is awake. You can stir him to activity only by competition. It is he who appears to be the motherly type exhibiting much sympathy.

Every temperament has some special virtues, but if any one temperament gains too violent a hold on the personality, a dangerous lack of balance may result. All temperaments have both their lesser dangers and their greater....Our asylums are filled with people whose temperament has grown too strong for them.... We can see how important it is to treat the temperament in childhood in such a way that the adult is able to be its master and not its slave.³⁴

Steiner indicated precisely how different temperaments in children should be treated. He suggested that a temperament be allowed to play itself out and never be forced in an opposing direction. He was also aware that children have mixed temperaments and instabilities and would reveal one kind in one situation and another in another situation.

He suggested that children with the same type of temperament should be seated next to one another.

³⁴

Ibid. p.161-162.

If all children of like temperaments are seated together, the class will resemble an orchestra, with compact groups of strings, woodwinds, brass and percussion. And it is as an orchestra that a teacher should think of his class, commanding and enjoying to the full the virtues and tones of all his human instruments.³⁵

Steiner emphasised time and again the importance of teachers recognizing differing temperaments so that his lessons could appeal to each child. This knowledge is of considerable educational value and highly beneficial to the child. If a child is helped to control his temperamental tendencies he will then be able to command the virtues of all temperaments in adult life.

Much has been written and said about the individual differences and classification of children. Modern psychology divides children according to their measured intelligence score. However, recent literature on measured intelligence indicates that most tests mainly measure reading ability. It is becoming increasingly more frequent among educators to recognize that there are many abilities which cannot be measured, and which certainly are not measured, in I.Q. tests.

Steiner suggested that children differ mainly in three aspects, in temperament, external appearance, and in ability. It has also been stated by other authorities

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Ibid., p.166.

that there are diverse views on selectivity.

The gifted are "those who take in easily what is brought to them as sense perceptions or thoughts, who can easily commit to memory, who learn rapidly and whose interest in their surroundings is active and awake!"³⁶

There are other gifts which tend in a different direction, but which may be just as important. Steiner indicated that all children are endowed with a variety of gifts. Many children find it difficult to absorb what is brought to them because they are so absorbed in their inner life of pictures and dreams. These children were found to be excellent at recitation, acting, painting, handwork, modelling and work from an inner experience: they are always inventing and never suffer self-criticism. Steiner suggested that the more intellectually gifted often lack the second category of qualities.

The third general category was recognized as those who were slow also in artistic work. The children of this group often speak with hesitation, but set about their work with a will. The will-power is there but sometimes it is dormant, often as a result of a lack of self-confidence. Steiner often referred to this group as acorns who in time grew into great oaks. The fourth group that

Steiner recognized was that of the subnormal who could not follow school work. They were referred to as inwardly ill and needing special care.

Steiner felt that, where intellectual achievement alone was stressed, selection imposed a great strain on early childhood. Many children today are referred to as stupid because of their tardy intellectual development. He pointed out that the private lives of great men revealed much about other dormant abilities than the purely intellectual ones. He used the examples of the great engineers, Conrad Matchoss and James Watt, who were shy, delicate and, with little regard for what was taught them, continually inventing fairy tales. Stephenson, who had no schooling at all; and Edison who was considered quite dull by his teachers, became renowned men. Nature differed from the views of educators. Gifts apart from the intellectual should be fostered and allowed to develop in order to obviate the development of a one-sided personality through intimate observations. It was found that intellectually-capable children, although eager to learn and do good work, gradually lost their freshness. Many one-sided personalities began to reveal themselves because the other faculties had been left dormant. In puberty, when children develop a highly critical faculty, a serious maladjustment to the environment takes place when certain

potential powers are stifled. Steiner felt that many of the political and pre-military youth movements of his time were cognitive signs of the over emphasis of the intellectual. They were highly developed and children were now trying to experience this intellectual power in them. Steiner believed that all gifts which the child brought with him into this world should be nurtured to a natural blossoming in a full life, through the process of adaptation and metamorphosis so that gifts of nature would last long into middle age, but as he stated, "in our age the death of the soul is in ever-lasting danger."³⁷

Steiner used the example of the life of Mozart and Brueckner to illustrate:

What different possibilities of development lie in children ... the educator - must not only develop the gifts from the past, but must lead the child by compensating and adjusting one-sided tendencies, to complete manhood.³⁸

The Waldorf School teachers ask themselves the question: "Is it not an injustice to the intellectually gifted, to segregate them from other students who have different abilities?" The answer is "No," if only intellectual development is sought. However, if the purpose of education is to be liberal and to develop a well-

³⁷

Ibid., p.7.

³⁸

Ibid., p.9.

balanced and complete personality, the answer is "yes". There is a danger of narrow thinking and of precocity because of premature intellectual development and it is felt that certain negative forces result in personality. Steiner stated that the aim of education should always be the whole development of man.

In this way we educate children for living in society. Is not the breaking of our society due to the exaggerated value attached to intellectual achievement and to the fact that we do not regard manual work sufficiently highly.... He who realizes how the cognition and will-life in man balances each other out and how they are raised to a truly human level..., will also appreciate how the blending of all kinds of gifts and faculties must be achieved in the life of society....

This will prepare them for the unavoidable specialization in later life....

A selective system whereby children are sent to different schools, according to their various abilities, one must have the courage to think this through to its logical conclusion. The biological concept of 'natural selection' has, through the idea of 'the struggle for existence', been led to its logical conclusion in the doctrine of the elimination of the unfit. We have seen that idea become a reality in Central Europe in the last decade.³⁹

Steiner's practice was always to provide a teaching situation in the classroom where the intellectually gifted, as well as all others, would have the opportunity to develop every ability to the fullest extent. This fact

is evident throughout his lectures on education and particularly in those to teachers. The aim of education was the freedom of man in the fullest sense of the term.

CHAPTER V

THE CURRICULUM IN WALDORF SCHOOLS

In considering the curriculum it is essential to realize that only general indications can be given. A complete curriculum may exist for any one school, but this may differ from another depending on local adaptations necessitated by the legal requirements of various countries. However, it is important to note the general ideas involved in a typical Waldorf curriculum:

The basis of the subject matter "must be developed out of the knowledge of man, involving not only a conception of his spiritual nature, but also of the laws of his ever-changing being as he develops from one stage of life into the next. Each year of the child's life brings its special needs and problems. Each subject needs to be introduced at the moment when the unfolding powers of the child are ready to receive it, and it is only the laws of the child's own being which can determine what subjects should be learned at what age. Thus...subjects are introduced stage by stage so that they interrelate with one another, and after completion of the twelve classes the many themes must be brought together to form a kind of world harmony."¹

In a Waldorf School, the curriculum can never be of a dogmatic nature. Steiner outlined broad methodical approaches to the main subjects but their development was left to the experience of the teacher. The area of work covered varies from region to region and country to country. Throughout the courses of study subjects are designed

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Waldorf School Lehrplan, Trans, E. Hutchings, Stouridge, Worcester, 1944, n.p.

to awaken the perception and judgment of pupils in diverse environments.

The curriculum tries to maintain, "the balance between those subjects which primarily call forth the activity of thinking, those which give expression and form to the life of feeling and those which demand practical ability and strength and develop the will."²

All basic subjects which are already found in public schools would have a place also in a Waldorf School. The subjects, however, do not appear as fragments at different grade levels, but as varied aspects of a unified world. The aim is to present children with a harmonious world picture and to develop, in rhythmic form, the unison of both the Soul-Spirit and the physical.

Sie werden ja die Unterrichtsgegenstaende nicht so zu verwenden haben, wie sie bisher verwendet worden sind. Sie werden gewisser-massen alle Mittel zu verwenden haben, um die Seelen und Koerperkraefte des Menschen, in der rechten Weise zur Entwicklung zu bringen.³

During the first years of a child's school life, the aim should be to link different subjects to form a unified image of the world. This is possible because the "continuing" teacher follows his class for eight years. In this period a real understanding develops between teachers and pupils, and from it spring real discipline and authority,

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Loc. cit.

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Rudolf Steiner, Erziehungskunst, Methodisch-Didaktisches, Philosophisch-Anthroposophischer Verlag am Goetheanum, Dornach, (Schweiz), p.1

and the teacher, who teaches all basic subjects, is the unifying force in the eyes of the children. Through this process, different subject contents are interrelated from year to year.

The main subjects are taught in time-sectors which are one and a half to two hours in length, for a duration from three to six weeks. The child thus lives deeply in his subject; he absorbs it with interest, undisturbed by the interference of subject change every forty minutes. In this way the child and teacher can penetrate deeply a given subject area. To overcome the usual difficulty of the children's limited attentive abilities, the teacher must be well prepared, and maintain a good balance between concentrated effort and pupil activity. This method of instruction excludes immediately the lecture-type teaching. After the given period of weeks, the subject matter is changed and left for a considerable time to allow the process of metamorphosis to take place, only to be re-awakened and recalled at a later time. This method creates a period of activity and rest in which the balance of forgetting and remembering is established only to be re-awakened again more strongly when it is determined how much has been learned. The future lessons on the same subject are again interrelated with what has been taught and learned previously.

In the curriculum there are certain subjects included that can be understood and taught only by specialists even at a very early age. These fall into the categories mainly of Gymnastics and Eurhythm. The whole purpose of these activities, as with all others, is to develop a unified, rhythmic human being. In the translation of the Lehrplan by Eileen Hutchings we find the following quotation:

The description of the single Eurythmy exercises must seem strange to the one who does not know Eurhythm as the description of single mathematical problems to the one who does not know mathematics.

Eurhythm is a unique activity and was first introduced when Dr. Steiner founded the original Waldorf School.

It was included to enable teachers of other subjects to understand both its immediate educational importance and its underlying motives. The general indications were given before Dr. Steiner's death, but the movements were worked out and established after his death.

In order to give the reader some indication of Eurhythm and its value, the following ideas have been gleaned from various writings.

Eurhythm was one of the many results that grew out of the Anthroposophical movement. It appeared to be almost a matter of destiny.

The art of Eurhythm, as we know it today, has developed out of the first principles which were given in the year 1912. The work since then has been carried

on without interruption; but Eurhythmly is still only in its beginnings, and we are working unceasingly towards its further development.⁴

Steiner compares the evolvement of Eurhythmly to that of the evolvement of the other arts, as having an early beginning and then, "through human activity, pictures of the higher world were reflected in the physical world; and the various arts came into being."⁵ He compared speech, which he said was gestures in the air to express the innermost feelings of man and the accepted mode of expressions, with that of Eurhythmly in which all gestures of speech were:

...carried into movements of the arms and hands, into movements of the whole human being. There then arises in visible form the actual counterpart of speech. One can use the entire human body in such a way that it really carries out these movements which are otherwise carried out by organs connected with speech and song. Thus there arises visible speech, visible song—in other words, the art of Eurhythmly.

Steiner states that vowels were originally, in the earliest language developments, imitative, and expressive of physical impressions. With the advance of civilization, speech has acquired an abstract character. He contended that true speech was born from the whole human being. He illustrated this with an example. He compared the vowels

⁴ Rudolf Steiner, Eurhythmly a New Art of Movement. Anthroposophic Press, Incorporated, New York, n.d., n.p.

⁵ Ibid., n.p.

⁶ Ibid., n.p.

used in speech with the movements in Eurhythmy that expressed man's inner being in action. He said that the vowel "a" expressed wonder where the person is in conflict with opposition from other forces. It is an expression of self-assertion and of the ego in man. The "I" is even more a self-conscious expression. Although the characteristics of the vowels vary in different languages, the vowel does, in each case, express the feeling of the soul-life within the person. In poetry, meaning and sound are still in unity. This soul-life expression could also come into fruition in bodily movements. The consonants, he claimed, were the expressions of the imitations of sound found in the external world of man.

If we follow the successive sounds as they occur in a single work, entering into the real nature of this world as it originally arose out of the whole being of man, then we can experience all possible shades of feeling, the ecstasy of joy, the depth of despair; we can experience the ascending and descending of the whole scale of the human emotions, the whole scale of perception of physical things....

All that I have been describing can be conjured up in the imaginations, in the same way as speech itself once came forth from the world of imagination. And so, he who has this imaginative vision, perceives how the E for example, sound always calls up in the soul a certain picture, a picture which expresses the assertion of self and shows how this self assertion must be expressed through the stretching of muscles, in the arm for example ...⁷

Thus for each letter there is a movement of some

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Ibid. n.p.

part or parts of the body enacted in a most graceful manner and most difficult to perform. Those who have seen Eurhythmy performances, are entranced by the graceful bodily movements expressing the soul-life of the performer. In no circumstances must Eurhythmy be confused with any type of gymnastics or dances, for it is neither.

It may first of all be advisable to forestall confusion by stating that Eurhythmy - the art of movement initiated by Rudolf Steiner - is quite unconnected with the Eurhythmics of M. Jacques Dalcroze. The confusion of names is unfortunate and arose from the fact that the name Eurhythmics was not in force on the continent of Europe, (though it was elsewhere) at the time when Steiner inaugurated and named Eurhythmy. Both these arts of movement (as their names imply) have an essential basis in rhythm, but beyond that their source of inspiration and their character are absolutely divergent.⁸

Eurhythmy has grown in importance and popularity, and has come into existence as a visible language, using as its instruments the various parts of the body, of which the arms and hands are the most expressive representatives. As Eurhythmy flows from the human being, it is more frequently than not accompanied by declamation or music.

Steiner regarded Eurhythmy as of a three-fold nature, movement as such, feeling expressed in movement, and the expression of the soul-life of man.

Eurhythmy is made compulsory for both boys and girls

from the primary to highest grade for the following reasons: it was found that children absorbed it as visible speech and song in a natural way; its nature revealed that children learned to feel that their movements were not a response to mere physical necessity but a response to their innermost feelings (spirit and soul); it was further found that Eurhythmmy strengthened, in children, deficient power of the will, which then developed remarkably. It may thus be used very successfully in the educational process.

In the beginning, Eurhythmmy was looked upon simply as one more educational art. However, the success achieved in education through Eurhythmmy was soon noticed by medical doctors and it was soon used for purposes of curative education, about which much has been written.

Of all elements in modern life it is the rhythmical side which is most deficient - a deficiency only too apparent in the arts today. The whole of Waldorf education is based on rhythm, and may therefore be called curative for an age. But this rhythmical education leaves no doubt where the centre lies. It is in Eurhythmmy.

The Waldorf curriculum is based on the true needs of the child, developing the innate human faculties of which he is hardly aware; therefore a mature insight into the child is the basis of the school program. It is based on practice rather than on theory and through insight into

child development as stated in earlier chapters. It is impossible and beyond the scope of this work to give a detailed account of this curriculum. However, a general outline will be given to reveal the areas involved.

As was earlier understood no formal education of any kind begins before the child's change of teeth. Therefore the pre-school year classes, i.e. the nursery class and kindergarten, are years of activity. Any learning that takes place is gained through imitation. The teacher in charge is one who is mature and well-experienced. Never is a young person allowed to gain her experience with these children. Pre-school teachers are highly qualified and educated for their task. The whole program consists of "doing": in the life of action. Children are allowed to play with toys which have been so designed as to leave ample room for fantasy and imagination. The program also includes painting, which enriches feeling - and modelling in clay, plasticene or similar material. Music is experienced through the use of bells, flute and lyre. Building, sewing, cooking and other similar activities also have their place. The curriculum includes the following:

Nursery rhymes, action songs in English, French and German, Eurythmy, simple fairy tales, little plays, season festivals: in fact, the Nursery Class is a world of its own, a world of dawning creation where life proceeds at its deepest level.¹⁰

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Francis Edmunds, Rudolf Steiner Education, The Steiner Educational Association, Great Britain, 1956, p.12

During free play, they relive the activities found in the occupations of their adults. They climb, balance themselves on rails, test their physical abilities and are never unsupervised. They learn the habits necessary to maintain good health through the example of their teacher.

After the change of teeth, approximately at the age of seven, the first school years begin. The area of work reflects the principle of working with head, heart and hand. The next seven years are divided into three shorter periods of years according to the epochs of the child's development as stated. This period concentrates on introducing children to the modern world in order to awaken them to consciousness. They are not allowed to choose, as they are ignorant of the possibilities of choice which is ultimately the adults responsibility. It is he who develops education into an art.

The nature of an art is always in some measure to present the eternal in the guise of the temporal and local; the art of teaching is to make the enjoyed moment serve the whole of life. Perhaps it is also the art of living.¹¹

The child's attitude to the world is quite different from that of the adult; therefore he should not be burdened with adult concepts in the early stages. The world to the child is a unified whole, to the adult two separate

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Harwood, op.cit. p.97

entities. In the child's world all is endowed with life, purpose and feeling; he does not separate himself from natural creation. He even speaks to the trees, the sun, the flowers and animals as if he were at one with them.

In Waldorf methods this unity in the world is maintained. Much use is made of fairy tales which present the world to the child as he sees it. These tales contain much nature lore and moral practical lessons which reveal much wisdom. They also contain the seeds of a more conscious knowledge which is developed in later years. Many folk tales, such as Irish tales, are used to encourage the child to feel the lightness and gaiety in the world. The fairy tales of Grimm reveal the simplicity of the forested lands of Germany.

In the first grade the fairy tale is the basis of most learning. From it children gather the letters in learning to write and read, songs, and little plays. From them are taken the early elements of counting and arithmetic. As children demand more and more of the human element, the fables are introduced in which the animals talk and reveal all the virtues and vices of man. As the child continues to develop, he is introduced to the legends in which the human exercises his power over the elements of nature.

Fables especially can be culled from all countries

of the world. For they are born of a stage of consciousness in which mankind felt (as children feel) that soul qualities were expressed in other kingdoms of nature as well as man.¹²

In the third grade, where ends the first phase of the central epoch of a child's life, are introduced the stories of the Old Testament. These stories are not used as lessons in religion, and yet every lesson in this first phase is religious in a sense. The stories of Noah and the animals, Elijah and the Raven, David and the Lions, Joshua and his trumpet and others are used to represent the coming of man from Paradise to Earth. This whole journey through fairy tales, fables and Old Testament stories is comparable with the journey a child makes towards self-consciousness or his egoism.

Such a development of stories, culminating in the picture of divine guidance of a whole people, is naturally different from anything that would be recommended in a school based on a different view of life.... Children, however, believe in the magical world, a world in which the invisible forces directly intervene.¹³

The teacher takes the right story material and uses it educationally as she sees fit. The fairy tales provide letters for writing; the fables provide excellent plays for enactment. In all stories there are opportunities for

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Harwood. op.cit., p.99

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Ibid., p.100-101

modelling, music, painting, etc.

The main characteristic of the subjects during the first three years of school is their continuity with limited annual additions. In these years the children learn to write, to speak well and to read. They are introduced to grammar and arithmetic, and learn, in an elementary way, at least one foreign language and often two. They do eurhythmy and handwork. This all seems indeed a formidable task.

The Waldorf method of teaching writing and reading is quite different from conventional methods. First, children learn to paint and draw. Writing is developed from drawing in a highly artistic manner, in accordance with Waldorf principles.

It is absolutely a condition of well-founded teaching that a certain condition, that a certain intimacy with drawing should precede the learning to write, so that, in a sense, writing is derived from drawing. And a further condition is that reading of the printed characters should only develop from the reading of handwriting. We shall then try to find the transition from drawing to handwriting, and from the reading of handwriting to the reading of print.... We assume, then, that the child has already come to the point at which he can master straight lines and round form with his little hand.

A few illustrations to clarify exactly what is meant are as follows. It is assumed that early man used pictographs to express his meaning and then gradually changed

¹⁴Rudolf Steiner, Practical Course for Teachers, Lecture IV, p.1

to the abstract letters. If we try to derive the letter "f", the children first draw a fish with fins; they pronounce the "f" as used in many words. Gradually we erase the lower part of the pictograph and leave the backbone and a fin and we get an "f". Similarly the letter "B" can be developed from names of animals sitting on their haunches, as a bear and a beaver do. Perhaps the upper lip with its curved form can be developed into an "m" for mouth. Thus the abstract letters are formed from picture writing. In this way the image is retained to and transferred from or associated with the sound. After the children learn the letters, they are led to see that letters also occur in the middle of words. After writing letters and words, the associations with the abstract forms of printing are made. Steiner felt that just telling and showing the abstract forms of a letter to the child failed to evoke either the child's emotions or his understanding. He claimed that all letters were derived from pictures, and that each letter should be taught so that the letter could merge into an image.

Alle Buchstabenformen sind aus solchen Bildformen entstanden....Wenn wir schreiben, unterrichten, mit dem kuenstlerischen Zeichnen der Formen, der Laut-Buchstabformen, wenn wir so weit zurueckgehen wollen, dass das Kind ergriffen wird von dem Unterschiede der Formen. Es genuegt nicht dass wir das dem Kinde bloss mit dem Munde vorsagen.¹⁵

In the teaching of speech the vowels are to be taught as an inner expression of man. The "ah" or "a" is the expression of surprise and beauty and the "e" and "i" are the sounds of cognition. Consonants are taught as the letters used to denote physical associations.

The teaching of reading now proceeds from the abstract letters, the complete word being always the starting point.

The child first writes the words and then the letters as he learns them, so that hand and mind work in unison. Such methods allow psycho-physiological learning.

It should be known that text books are not used in the early school grades. Each child writes his own story and keeps a careful, neat book of which he is very proud. The first written words that the children learn are always very meaningful. The first sentence may be a meaningful poem or a short story. It may be the story of Creation, symbolic of the unity of man and world.

In the second grade grammar is taught, beginning with the verbs, words of action, which the children enact with much enthusiasm. They imagine themselves carpenters, gardeners, farmers or other creative producers which reveal action. From verbs they proceed to nouns, which are abstract and words of pure thinking. Adjectives are experienced through feeling.

Through grammar lessons we should quietly bring into

consciousness that which the child exercises instinctively. In the laws of speech we slowly draw near to the grandeur of the ego, slowly unfolding in the life of the human being.¹⁵

In the teaching of Eurhythmmy the movements of the arms and hands are made to correspond with the vowels and consonants. They will also have walked and run in the principal geometric forms of squares, triangles, the figure eight, circles, etc. This serves several purposes. Children become aware of one another, they learn to keep time and learn to count, and to release the inner expressions of the soul. One of the basic concepts, in all Waldorf Schools, is that physical movement comes first. Thus when arithmetic is introduced the child has already experienced numbers and some of their meaning through other activities. Arithmetic involves a certain amount of memory development. This is a necessary process in education. The Waldorf Schools take great care to develop memory in conjunction with the child's rhythmic life and physical activities. It has often been noticed by educators that many children are horrified at the thought of learning mathematics. This has been largely due to both its abstract content and to its presentation in an abstract way.

Steiner methods always work on rhythm, and thus the child learns his numbers by clapping his hands, jumping

and also counting objects of beauty in real life such as acorns, eggs, flowers or similar easily available objects. The lessons always begin with the whole unit and are then divided into its parts. For example, a teacher may have eight acorns. The child is then taught to separate them into groups-concepts of division; he places groups together - concepts of addition; he takes several groups separately and places them together - concept of multiplication. He then gives a number of acorns to the child next to him, and sees that he himself has a certain number remaining - concept of subtraction.

It will make a great difference to the tendency of thinking for the rest of his life whether you fill the child's mind with the idea that one and one and one make three, or whether you start with three and break it into parts. Ultimately and logically the first leads to the idea that the Universe is composed of atoms. The second, the grasping of the whole before the parts, is the way of imagination, and leads to the view that it is only the whole which gives meaning and existence to the parts. The difference is as subtle as it is profound.¹⁶

"Wir gehen also vom Ganzen ins Einzelne", in other words, "We proceed therefore from the whole to the parts," There follows a brief description of the methods used to teach foreign languages as early as the first year of school. The teacher speaks the language to the children, who then become familiar with the sounds of the words and

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Harwood. op.cit. p.104

letters. The material used is the same as in English, but only written in another language. It is taught in conjunction with English so as not to make it a separate entity.

Short poems and songs are learned, and even games are conducted in the foreign language. Steiner did not accept the idea that the young child was capable of learning only one language. This view is also held by many other linguists and educators in the modern world. There is ample proof in bilingual homes that children are well able to learn a number of languages at the same time.

The handwork in the first two grades consists mainly of making functional objects, such as crocheting ball nets, making needle books, pen wipers and so forth. All work is artistically done. Children take pride in their work if it is functional. These articles are of the childrens' own free design and are decorated as they choose.

The child is introduced, even in grade one, to nature study. He learns the forms of flowers, trees and other objects in nature. The child learns the unity of the world in a rhythmic natural way. Never would a Waldorf teacher in these classes begin by bisecting or dividing a plant into its parts. He teaches how plants hold to the earth with the roots and how the plants are fed. The various kinds of plants are also introduced, yet always

with the basic idea that different nature objects are adapted to live in varying nature conditions. Geography is combined with this nature study to make the children feel and realize that different conditions in nature also have their reasons. With this is also combined the element of history, knowledge of where people live, and their occupations and environments, but always in unison with a whole unified picture of the world.

It can readily be understood how the fairy tales, the fables and the Old Testament stories are excellent material from which such a unified world can be presented.

As the grade three child nears the end of the epoch of the three-year development stage, he is gradually led to develop more social-consciousness. In this period, he is introduced to writing letters so that he feels that he is talking through the medium of the written word. This is a gradual development, so that children do not sit and bite their pens when asked to write a letter, but rather to do so is a natural thing. They thus do not feel, as many public school children do, the cleavage between speaking and writing as if each were separate.

Children also form an idea of parts of speech and the different parts of sentences. It is referred to as sentence building. They learn to use elementary punctuation, to get the "feeling" of language and its expression, the

"feeling", for example, of the short sound compared with the long. They learn the inner beauty of poetry of which they recite much. Old Testament stories, which are really the beginnings of history, are used as background material for story telling, and the cultural development of different peoples is studied. In practical work the teacher carefully guides the children from the world of moral feeling to that of practical life. Thus, in letter-writing, their lessons have a practical content. The children may write to the carpenter, or to the delivery man, or to somebody else engaged in practical work. Arithmetic is taught in its application to practice. It is not difficult to notice that there is a close rhythmic interrelation between subjects in teaching. The purpose is to present knowledge as unified and homogeneous, not as a heterogeneous set of unrelated subjects.

Towards the end of the grade, particular emphasis is placed, in Eurhythmy, on the atmosphere in poems and stories; on feelings of sorrow, joy and laughter which now begin to have more meaning as the child develops towards self-consciousness. He gradually learns to know himself and his emotions. These facets are stressed in many songs and singing games. The child also expresses his inner feelings Eurhythmically. The gymnastics which are begun in grade three are really a continuation of Eurhythmic

movements. Games and exercises are made to consist of those movements involved in vigorous human occupations. Gymnastics with apparatus is always supervised free play.

Towards the end of the third grade, at approximately the age of nine, the child reaches the end of the period of development to self-consciousness. He is becoming ever more aware of himself as an ego. Mental formative forces become stronger. From ages nine to twelve the child forms a new connection with nature, but the methods used in teaching are such as to emphasize the concept of a world unity with man as its centre. The imitative forces which have largely been exhausted must now give way to the principles of authority and self-consciousness. Dr. Steiner summarized the aim of instructive methods during the first three school grades as follows:

Was ich jetzt gesprochen habe, das ist fuer Sie gesprochen als das, was Sie als Erziehende und Unterrichtende durchdringen soll. Anzuwenden werden Sie es in der Gestaltung des Sprachunterrichts. Wie man es in Praxis durchdringen kann mit Bewusstheit, um Persoenlichkeitsbewusstseinsgefuehl in dem Kinde zu erwecken, davon wollen wir im naechsten Vortrag weiter sprechen.¹⁷

The next phase of education, from nine to twelve years, is nurtured by the continuation of past subjects, and the addition of others to the curriculum. During this age period, the child is eager to examine those surroundings

which he has previously taken for granted.

All his powers of consciousness stir to life, and he wants to learn to know both teacher and world from a new angle. He wants to revere consciously what he formerly loved in a child-like way, but he needs to feel that his reverence is justified. This age makes great claims on the wisdom and tact of the teacher. The child needs to be protected from the disappointment into which in the presence of grown-ups he can so easily fall at this age.¹⁸

In the fourth and fifth grade painting and drawing become more creative where previously they had consisted mainly of teacher imitation. The child learns to use flowing colours freely according to his experiences. In drawing as in modelling, he has already experienced in a general way the various plane and solid forms, the round, the pointed, the elliptical, etc. He now experiences these forms in modelling and in drawing objects from his surroundings.

In English lessons the child is led from simple to more advanced types of letters and composition. The building of tenses in different parts of the verb, the differences between active and passive voice, the relationship of the preposition to a word, are all part of the grammar lessons. He also learns to distinguish between his own thoughts and words and those of others. From this he learns the use of quotation marks, indirect speech

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Hutchings. op.cit. p.10

and the reporting or telling of a story. The subject-matter for this is largely the German and Norse sagas in grade four, and the Greek and Roman myths in grade five. These stories form the basis of the dramatic aspect of the course but lyrical verse form is added. The need for readers in grade four is met by using suitable versions of Tales of the Norse Gods and of Germanic or other country heroes. In grade five the child is introduced to the ancient cultural epochs which lead on to Greek history. From the Greek myths he moves to the Indian, Persian and Egyptian epochs which culminate in such stories as those of the Trojan Wars, the conquests of Alexander, and the contrasts between life in Sparta and that in Athens. Children read biographies in which are portrayed not only the heroes but also the faults and mistakes of great personalities who failed and suffered misfortune. Morality is not overstressed lest the effects of the more tragic and sorrowful legends sink too deeply into the child's emotional life. Much telling of stories is practised before the child is allowed to read them, but never is a story or poem read to children and then analyzed into small parts.

The lessons in English form the background of history:

The history and culture of the oriental peoples and of the Greeks give the opportunity for the children to become familiar with the first really historical

concepts. Formerly the children have been told separate stories and biographies of great men and women; now by means of characteristic examples the peculiar nature of the individual cultural epochs should be made comprehensible and living. The description should be artistically picturesque and appeal should continually be made to the feeling and understanding of the children.¹⁹

In grade four, history and geography largely consist of studying the immediate neighborhood and its phenomena. In grade five pupils learn about the terrain and the economic conditions in nearby areas. The purpose is to lead the child to an awakening of his own human connections with the different regions of the world.

In the eleventh year, or grade four, the Waldorf pupils are introduced to natural history. The former narrative, descriptive methods become more objective. The course begins with an elementary study of man. The animal kingdom is introduced first, and from it are shown that, "in man we have, as it were, a synthesis, a compendium, of all three natural kingdoms, that the other three natural kingdoms merge in man on a higher plane."²⁰ This is not taught verbatim to the child but is the philosophic approach. An example of each type of animal is studied, showing its relationship to man. From the animal kingdom the pupils proceed to botany. The teaching of each genus is developed

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¹⁹ Ibid. p.14

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²⁰ Steiner, Practical Course for Teachers. Lecture VII, p.2.

so that the child can perceive how manifold the forms in nature may be; and how diversified are their habitats as a result of specific requirements demanded by nature. Yet all the classes of both plant and animal kingdoms are presented as a unified world reflected in the human being - in man, the most highly developed creation, and the centre of the Universe.

Arithmetic is continued, and in a rhythmic, artistic way the pupils learn to work freely with fractions and whole numbers. Frequently in grade five, if feasible, the ancient languages are introduced as a road to the simple understanding of their culture. These languages are taught concurrently. They learn through hearing and repetition, then gradually learn short verses of poetry, to describe their surroundings in short, simple phrases and are eventually led on to study the art and cultural aspects of history. The other foreign languages, begun earlier, are further developed to a study of the relationship of grammatical forms and to the elements of syntax.

In Eurhythmics the words of grammatical speech forms are further developed from "doing" words, maintaining the psycho-physiological bond. Rhythms are walked according to intervals in music. Then the content of poems as spatial forms is developed. The melodies of simple selections from classical music are acted.

In music, the child is brought to grasp simple theoretical concepts through rhythmic exercises, melody and harmony. He continues listening appreciation and the reading of music, and then, towards the fifth grade, he learns the various keys, and practises simple two and three part songs as well as rounds in recorder playing.

In handwork, the sewing consists of learning the different kinds of stitches, making small handbags and similar articles. The child learns to knit stockings or gloves; and stuffed animals and all kinds of dolls are also made. During these two grades the children, boys and girls alike, do shopwork, which consists mainly of wood carving.

The gymnastics in the fourth and fifth grade are very similar to those of grade three, but with further development. Gymnastic apparatus usually comprises ladders, rings, springs, ropes and similar gear. Games are mostly round games to be accompanied by speech.

That another major change takes place in a child's life, at age twelve - puberty - has been recognized by many authorities. Britain has used the 11 plus system in recognition of this change. Steiner expresses this change thus:

At this time of life the spirit and soul element in man is strengthened and reinforced in so far as soul and spirit are less dependent on ego....

Here, then lies another important point in the child's

development. It ...begins to understand the impulses of the outside world which resemble those of the spirit and soul and are expressed in the external world as historical forcesAt this point he begins to take an inner interest in the great historical connections.²¹

In the English program style in writing and the use of conditional sentence structure in both speaking and writing are now developed. The emotions of surprise, wonder, admiration and desire are fostered by using plastic contrasts. This is frequently done through lyric poetry and by characteristic elements studied in nature. Both the folk-lore of races and the practicality of business letters are emphasized. Literature provides much of the background for history and geography in stories that deal with the chivalry of the Middle Ages, Minstrel Tales, King Arthur and the Round Table. This literature in turn also reveals in narrative form the ideals and virtues of man. Good literature is provided which in its local colour reveals geographic characteristics of areas as the tundra, taiga and tropical regions. Many novels by authors like Kingsley, Scott and Dickens are also read. The teacher guides the children's reading as there are no specified texts.

In history, the Roman era with its Greco-Roman cultural influences to the fifteenth centuries are studied.

²¹

Steiner. Practical Course for Teachers. Lecture VIII, p.1-2.

Following these are the European and non-European eras of discoveries in exploration and in Science. Thus an impression of modern civilization is gradually developed. In history are observed the natural aspects of geographical conditions and their relations with seasonal and astronomical changes. In these subjects, artistic elements are used as an expression of feeling.

In studying the plant kingdom in earlier grades, the elements of minerals have already been introduced. At this stage minerals are examined as parts of the earth's geography not as rock fragments of which the earth is composed. From this study of minerals is gradually developed the idea of nutrition. The world concept remains one of unity.

The new subject introduced in grade six is physics. Using the elements closely related to man, instruction proceeds onwards from the artistic. Through optics, acoustics, and sound pupils begin to examine the nature of light and color. The teaching of heat, electricity and magnetism starts and all these areas are developed and continued in grade seven. The fundamental laws of mechanics are also pursued, so that the child has a knowledge of the lever, the wheel and axle, the pulley, the cylinders, the screw and other principles.

The child learns from the actual examples of everyday

life, the first isolated phenomena of chemistry, which are now brought into unity with the knowledge gained from related principles taught in grade six. This unison is maintained by the discussion of industrial processes and of those activities of man in which the knowledge of chemistry is daily applied.

In Arithmetic, the economic processes of simple interest, percentages, exchange and discount are introduced and developed into elementary formulae. At this stage are presented the mathematical processes of squaring, cubing, square root, cube root and use of negative numbers with their results in the formation of equations.

Geometry in grade six is developed from the already known forms learned earlier. The aim is first to grasp the geometrical concepts of forms and then to pursue the subject as far as the theorem of Pythagoras.

In foreign languages, peculiarities of expression are studied in conjunction with the nature of the country and people of their origin. If the languages are Latin and Greek, myths and legends are read, and students write their own sentences. Much is learned about translation and sentence structure.

In art, simple projection of form and shadow relationship is taught which then later reveals its expression as interprojection. The beauty of perspective and its tech-

nical application are brought out.

In the sixth grade, Eurhythm exercises are very vigorous, with much emphasis on octave movements and geometrical forms connected with speech and music. This practice continues throughout the seventh grade with the addition of minor scales. The musical accompaniments are often rendered by children who play the flute or violin. Many melodies of selections from the "old masters" are excellent for this purpose.

In music, the work on minor scales continues, but towards the end of this stage, children sing songs which require polyphonic settings. Choir music is studied, and, through development of a musical judgement, a gradual understanding of musical forms can be developed.

In gymnastics, the activities are lifted out of the realm of play, to an emphasis on precision and conscious control of body development. Only in the last stage are "support" exercises introduced. The body is exercised vigorously and many games which demand skill and activity are played.

Handwork follows earlier patterns but there is now an extension towards the making of useful articles to wear. This allows a study of various materials and of their utility. In woodwork simple useful objects and movable toys are made. Utility and beauty are interrelated and

always stressed. At this stage lessons are usually given in practical gardening, when knowledge of soil and plant culture is imparted. This development is made possible mainly because most Waldorf schools provide a small garden plot for each class.

The third stage within the seven year cycle is the age of puberty and adolescence. This final stage of child development has been considered so important that special emphasis has been placed upon it. It is that period of life when the child tries to establish his relationship with the outer world. The external signs of the changes taking place in the child are obvious. He tries to find his place in the world through independent, critical and intellectual thinking. He looks for a balance between the subjective and objective world, in relation to his inner and outer experiences. It is this inner and outer relationship which must be developed in such a way as to help the child grow into a healthy individual.

During puberty there awakens in the young boy or girl an all-embracing love for the world and for mankind, of which love for the other sex is only a small part. Social feeling and longing to form single friendships become even stronger. The capacity for logical thinking and free independent judgement is founded on all that the child has previously absorbed in following the authority of his teacher with devotion and without too early a criticism.²²

It is the task of education to help the child establish himself firmly in the world. In grade eight are continued many of the subjects that were begun in grades six and seven, but with a shift of emphasis. The general curriculum attempts to meet the additional needs of the child's development. There is an especial demand for the child's understanding and appreciation of drama and poetry, which appeal to his feeling life, lest he tend to fall too deeply into materialism when he becomes familiar with scientific concepts. Suitable dramatic and poetic selections are studied to learn the use of literary form to express variations in feeling and thought. The narrative, the lyric, the ballad and the lighter epic forms are studied to learn their characteristics. Only the lighter Shakespearean plays are read; the more difficult plays which involve the destiny of man, are left to a later age. The drama of the Greek epics is enacted, as are Homeric translations, and some parts of the historical Roman plays. This program in literature provides a natural interrelation with history.

In the history course, the aim is to provide a picture of the deeds of mankind, through the ages, where the contrast between different epochs and cultures can be found. The section dealing with the modern era places emphasis on the history of man's development of inventions, and the transformation resulting therefrom. This manner of

teaching allows history and geography to work in unison. In geographical studies, the themes begun in earlier grades are brought to a conclusion. The emphasis of theme is now on the relationship between the spiritual cultures of the inhabitants of earth and their economic conditions and development.

In nature study, the study of the natural kingdoms is brought to a conclusion as a unified whole, as a microcosm. The functions of the different organs in the physiological systems are contrasted. Functional breakdown which causes illness is also studied. The study of the mechanism of the bones and muscles in relation to the organic structures is part of the course.

In physics the application of scientific laws, introduced in grade six and seven, is examined, chemical processes as applied to industry are studied, as are the nature of organic substances and their importance in nourishment. Arithmetic, Algebra and Geometry are continued with developments in the theoretical and practical areas, and there are carried out calculations and measurements involved in surfaces of plane figures, which then lead on to an introduction of the aspects of solid geometry and the laws of loci.

In the area of drawing, the grade six and seven work is developed into the realm of artistic accomplishment.

The interweaving of colour, and the effect of light and colour on objects to create mood are further developments. For those students who study French and German, the literature and folk-lore of the ethnic groups are read, and larger poetic works begun. The students of Greek and Latin conclude their study of grammar and syntax as far as they are required for translation. The writing of free translations, and the reading of major works, are some of the requirements.

Eurhythmics practices movements in space, which express contrasting variations of mood. These movements are designed to help harmonize the will and intellect of the child. Music continues along the same basis as in grade six and seven.

Handwork involves the making of small, beautiful and useful articles. The sewing machine comes into prominent use. In this grade the child learns to mend clothes, darn socks, to perform the necessary laundry processes and to learn the basic processes involved in making materials. In Woodwork stress is laid on the use of the imagination and skill in making durable artistic articles.

Gymnastics involve press-ups, use of parallel bars, rhythmical games, jumping over obstacles, and the art of protecting the body in falling. Wrestling is added during this year.

Gardening is continued so that the student will now complete a three-year program in which he has learned all the basic requirements involved. This is the last year of this program unless wider facilities are available.

Puberty means for all of them the end of naive childhood and the beginning of a life of personal endeavours, hopes, problems, sorrows and discontents which they now know they must eventually solve themselves.²³

The ninth grade lays the foundation for the following three grades, and is therefore of considerable importance.

It is also necessary to recognize that many children will leave school at this level. It deals with an age in which abilities become more marked. In certain countries, the children begin to specialize in this grade. All these important problems must be met.

Specialization has been practised since the early times of man's social organization. It does, however, make certain drastic demands on children.

The call for technicians in the modern world results for many children in the virtual abandonment of the humanities in favour of a narrowing group of sciences. On the other hand the children who are gifted in the humanities - especially if they are destined for scholarship - learn little more of the sciences and grow up scientifically illiterate.²⁴

The newly awakened powers of thought and judgment for-

²³ Edmunds, op. cit. p.35

²⁴ Ibid., p.177

mation demand material and action which can be brought about only through reason and logic. The demand for contact with modern practical life and its achievements, must be met. The curriculum in grade nine must meet the child's manifold needs, so that he will develop into a well-balanced person. The child begins to value knowledge for its own sake, and he respects knowledge and the person who can impart it. Therefore, persons who are specialists in their field of endeavour, should now be the teachers. Among the many teachers with whom the child makes contact, he will find the ideal one who is so necessary to act as his guide.

The varying moods, which move the child, should find their counterpart in English literature. For this reason, Shakespeare's comedies and tragedies are studied. Poetry, chosen wisely, will also help the child to feel how the various techniques used bring about the desired mood and rhyme, and how stylistic construction relates to mood. The child should be able to find the varied reflections of his inner feelings in the work that he is required to study.

The contents of the history course are composed of historical developments based on earlier studies, but with a different emphasis. The inner historical motives, with the ever broadening consciousness of modern man and his expanding horizons, are the main topics. The various state

agreements of the later centuries are compared with earlier social pacts. The differences in thought between the ages is revealed as culminating in the 19th and 20th century, the age of reason and of new scientific development.

In geography the structure of the earth, with special emphasis on its divisions into mountains and oceans are studied. Following this general area of studies, several particular geological formations are studied in detail.

The study of the nature of man, and of the elements of organic chemistry and its importance in the modern world, is continued. The physics program emphasises the laws involved in scientific phenomena with special emphasis on communication systems. The work in astronomy involves the physical laws applicable to the movement of the stars and of other heavenly bodies.

At this stage mathematics becomes very important to the child. It is a subject in which, through thinking and pure reason, and logic, the child can find answers to problems independent of external factors. It is an area in which proof is entirely self-sustaining, and which helps the child establish the validity of pure thinking. In algebra all the various types of equations occupy the children's attention: the use of multiple brackets, the binomial theorem, the solving of quadratic equations with one unknown, and the possibilities of chance as found in

permutations and combinations. Construction problems and descriptive geometry on a large scale are introduced.

Art is now taught mainly as an area in which man, through the ages, has developed his technique in applying physical laws. Art might now be termed rather a study of the history of art; of its development in different cultures and through the years of the various epochs until it develops into the conception of art for arts sake.

In studying German and French, the aim is to develop the understanding of the characters of the different cultures in which man lived. The main emphasis is on reading and discussion using the language studied. The grammar is reviewed and comes to a close as a formal study.

An appreciation of literature suitable to the child's age forms a considerable part of the program. Where Greek and Latin are taught the grammatical areas of cases and syntax are re-studied and again brought to an end. As in French and German, Literature becomes the most important aspect.

Eurhythmy presents a new point of view which seeks to bring about a conscious knowledge of the movement of sound. Poems from the literature lessons are used to express the mood and inner emotions, expressed in conscious movements. The various moods in music, with particular emphasis on harmony, are introduced so as to maintain, within the child, a balance of thinking, feeling and will.

The music program consists of a continuation of the studies and practices begun in previous grades; the pupils daily practise singing in mixed choirs and playing in orchestras. They begin to learn the history of music and its forms: the musical elements of form and feeling, which then lead on to development of taste in music and varied attempts are made to compose their own melodies.

Handwork consists of making all sorts of useful articles. Dresses, blotting pads, woven baskets, cane work, posters, book covers and many other objects. Woodwork lessons emphasize both the artistic and practical. Children model in clay, stone and wood.

In gymnastics, skills begun in grade eight are further developed, with special emphasis on the overcoming of gravity, on movements and on how to protect oneself when overcome by gravity.

The three-year period of gardening comes to an end in grade eight. It is not always possible to continue this practical work, but if it does continue, the following are emphasized: crop rotation, methods of planting and care, methods of approaching practical work, care of shrubs and trees, cultivation of annuals and grafting.

A new subject that is now introduced is shorthand.

It is interesting to see the lively and original way in which the Waldorf curriculum for the tenth Grade sets out to meet the development of this age. Naturally the co-education of the arts and sciences is continued,

but it is in the sphere²⁵ of the arts that the advance is most revolutionary.

In grade ten the pupils are brought back to the old civilizations including the culmination in Hellenic culture. There are several reasons for this startling transition. The old cultures are reflected in many ways in modern life, and the Renaissance appears to be in the process of a secondary awakening. We see many similarities in this relationship between our era and the ancient one. Economics is based on the study of irrigation, the transplantation of whole peoples, mass organization and planning of cities, conquests to get raw materials, inventions hitherto unknown, all of which are reflected in early history.

The course provides an opportunity to confront the plastic mind with a world of values which is quite different from our own, but whose activities were similar. The course allows a study in which can be seen the difficulties of early man in his attempts to come to terms with the physical world, while in our modern age, man with his conquest of the physical world is trying to come to terms with the spiritual. This offers a complete contrast with, and a reversal from, early cultures. A further contrast exists in the fact that early man worked out his ideas in pictures, while modern man works out his ideas in thinking.

²⁵

Ibid., p.87

The aim of the course is really to reveal how the process of modern thought has developed. The pupils learn the meaning of real knowledge.

These principles mentioned are further developed in the study of literature. The child learns of man's experiences in his development from tribal order to individual activity. There can be found here a contrast between the early leadership embodied in divine beings to the development of man's making his own choice in following the Divine. The literature course is therefore based on the literary works which will allow the child to experience this development of individuality in himself. The contrasts in thought between the Nordic and Southern people; the early plays in which blood-ties are stronger than love ties; the gradual reversal of this principle as revealed in Romeo and Juliet; the birth of love which required sacrifice and purification, all these are aspects of the literature course. Also studied are the various poetic devices used through the ages to bring to fulfillment the desired form of expression and effect in producing a certain mood. Much emphasis is placed on drama. Harwood states it thus:

Nothing unites many divergent talents, nothing gives so deep an experience in literature, nothing so truly educates as the acting of a play. It is a liberal education in itself to be immersed in a production of some great drama.²⁶

Much can be learned by pupils about the thoughts and modes of life of both peoples and individuals from the study of what adults name Philosophy. The suggestions as to where this material can be found are manifold, and too detailed to discuss in this work.

Art lessons are taught on the same basis as literature, so that a word itself is a medium of art. The expression of inner feeling transcending the visible picture is now emphasized as being present also in voice, action, and the written word. In the art lessons students are led to feel the differences in style and colour used by different people in different eras and cultures. It is not merely a history of art, but pupils illustrate through drawing and painting their own feelings inspired by literary works.

In Geography, which embraces most other subjects depending on emphasis, the former structural studies are now broadened to include climate, vegetation and the distribution of life with its individual characteristics, as they affect one another.

From these aspects, the nature of the chemical elements and the processes studied in chemistry are pursued. Particular attention is given to the differences between acids, bases and salts and to the effects on and the necessity of these substances in our own modern life. The process of combustion is taught as a method of purification

and decomposition, a process also present in the human organism. Chemical processes reveal the polarity of the various substances that man, in his enthusiasm and knowledge, has classified in order to study them. All these studies are related to the study of the forces which operate in the three kingdoms of the Universe.

Simple machines are studied in relation to mathematics. It is also the aim of the Waldorf Schools to show how all machines are an extension of the principles present in the human body.

The differences in mathematical abilities will be most marked. Today it becomes ever more important to the understanding of our scientific age to have at least a fundamental knowledge of mathematics. The Waldorf Schools advance to a study of transcendental numbers. Trigonometry commences with the evolution of the value of π from a circle through the Archimedian calculation. Logarithms are introduced as describing the growth forces in nature as they appear in algae, bacilli, shell fish, the cochlea of the ear and so forth. The base used is "e" not "10" and thus is presented the infinite in the finite earth. Later the base "10" may be used.

In geometry the characteristics and behaviours of the ellipse and parabola are studied. Descriptive geometry thus deals with interpenetrating figures.

In foreign languages, the metric and poetical literary relationships are studied as a revelation between the outlook of the peoples in their times. Much reading is done, and peculiarities of style studied. This poetry is compared with that of our own modern poets.

The children practice rhythm forms in groups, and spatial movements as expressed in sonnets, lyrics, odes and poems written by Steiner. Suitable poems are much used in Eurhythmy. Work begun in the previous class is also continued.

In gymnastics, earlier forms are continued with special emphasis on grace and height movements together with a sense of direction.

Handwork still involves the making of useful articles with emphasis on beauty and color effects. Some of the real life techniques in the making of articles from raw materials through processing and development into finished articles are also learned. An example of this is the study of the processing of raw wool into a thread, and then the weaving of it into a material, which can be used to make an article of beauty.

In gardening, where it is still continued, the earlier principles are practised. The simplest processes of land surveying and the mechanics involved are now introduced. First aid is learned as a practical application to

human life.

In the eleventh and twelfth grades the present conditions of entry into university, college or profession makes specialization in most countries inevitable. A Waldorf School, however, endeavours to preserve a generous measure of general education as the soil from which the special subjects can grow. It is only such a general education that can meet and satisfy the peculiar needs of their maturing age. Specialized studies take their form and content not in relation to the student but from their form and content.²⁷

For this reason the curriculum will be combined for these two grades. Literature and history are so closely related in grade eleven, that the courses of study are difficult to differentiate without much repetition. It is a period of study when a conscious evaluation of historical characters is pursued. This involves an overall picture of an intensive search and evaluation of the moral and physical acts perceived as a unity. The studies show how the birth of Christianity has brought great upheavals to the peoples of the world in the religious and ideological struggles. The studies also reveal how the 19th century is an embodiment of all earlier epochs and indicates the decline of the spiritual heritage to its contemporary low ebb. All these themes are once more revealed through examination of the pre-classic, classic, romantic and modern eras.

²⁷

Harwood, op.cit., p.197

The course reveals the necessity for man to become a truly educated being. It is seen how man has slowly, through the ages, found an inner consciousness as is expressed in the novels of Goldsmith, Fielding, Ruskin and others. Other writers have epitomised man's long search for spirituality and his failure. Gawaine, the hero of the Middle English period who was the personification of courtesy and gentleness, and Lancelot, the man of will power, strength and grandeur are examples of this tragic failure.

The struggle to establish a world order based on spiritual ideals and their suppression, followed by new impulses is part of the human story. The age of materialism, and the laissez-faire development characteristic of our own age, is compared with these earlier struggles. Comparison is made between cultures of the middle and modern periods. All major literary works are to be read by the end of grade twelve. It is desired by this time to have created a unified and organic concept of historical development to the present time.

The art course utilizes the "motives" of preceding grades. There is revealed how the spiritual life impulses have been expressed through the various arts of music, painting and poetry. Polarity is exhibited in the art of the peoples of different eras and in the world-wide view

which terminated in romanticism and materialism. In grade twelve the various architectural styles are emphasized, with their basic meanings and laws which appear as an integral part of the whole world process. The basic principles of architecture are also introduced.

The structure of cells and their cosmic relationship are studied in Natural Science. In the study of plants, their influence on the whole universe and their relation to man are studied in a progression which leads on into the field of Zoology. The main topics are the differentiation between single organic systems as found in man compared with those found in animals. Each animal is presented as having a counterpart in man. The central theme is that the world is a united whole.

In Physics the students learn the modern developments in the scientific world. The details involved in the study of optics, light, creation of colours, polarisation and so forth are seen as processes applied in every day life. It is emphasized that these are not entities in themselves, but are parts of a world unity.

Studies of first principles of organic and inorganic chemistry is further continued. Substances and processes are always related to the all embracing world of human effort. The course is brought to a conclusion with an insight into the differences between human processes and those in nature.

The pupils now study exponential equations and logarithms in addition to trigonometry and spherical trigonometry. A study of astronomy and its mathematical implications is part of the mathematics course. In grade twelve all mathematical relationships are co-ordinated and an elementary study of differential and integral arithmetic is introduced. Isonometry, the equality of laws, is studied as part of descriptive geometry, and is then studied in its practical applications in architecture.

The foreign language program continues, but with the addition of dramatic readings and performances of scenes or plays. Prose readings emphasize the beauty of language. In Latin and Greek, syntax is completed, prose and lyric poetry are read, and more recent literature is introduced, the whole intention being to emphasize the soul-life feeling of a people through its language.

During their years of study the pupils will have learned the differences between Appollonian forms and Dionysian forms of poetry; the former expressing grammatical interpenetration, and the latter the soul-life. These two different approaches to life are manifested in the movements of human beings in Eurhythmy. The whole work reaches its climax in the performances of a great harmonic finale. Usually Steiner's own poems are used for this purpose. One such poem which is particularly valued is the

"Twelve Moods."

Gymnastics continues along previously indicated lines with a stress on height and width in movements. The pupils practice discus, spear and accurate ball throwing. In the final year the rhythmic fall and movement of the body through circular motions are stressed. The work is completed by concentrating on the three dimensional rhythmic exercises.

Handwork leads to bookbinding. This consists of three periods: the making of small boxes which are painted, the making of notebooks with colour cut-out and half-linen-bound and then of linen-bound books. In the third period, the students undertake to make notebooks in leather with gold cuts, half-leather or whole-leather bindings with gold cuts, and all in different styles. These objects may vary in form as their functional use dictates.

In grades eleven and twelve, technology is introduced and its study pursued. It is customary to make models of water wheels, turbines and simple machines. Pupils should gain first-hand information of raw materials and of their origin and transformation in conjunction with modern economics and labour applications.

An important period of life as a whole is brought to a close. If the teachers have fulfilled their responsibility in education of him, he can go forth into the world morally strong and intellectually ripe, and with an open heart can find his own tasks.

In the last year of school ... every theme which is introduced should be brought to a conclusion with the picture of man himself and of his position in the world ... so that there are sent out into the world pupils who understand what it means to be a true human²⁸ being and to serve the holy tasks of humanity.

CHAPTER VI

CONCLUSION

There is no doubt that the Waldorf methods of education differ considerably from most other existing systems. Either inspite of these differences or because of them, as it becomes known and understood, the Waldorf system is receiving world-wide recognition and is being accepted to a greater or lesser degree. The two main problems in the growth and application of the system are those of finance and the provision of adequately trained teachers for such a diverse program.

If the growth pattern of the system is traced, we find that the first school was opened in Stuttgart in 1919 in order to provide opportunities for the working class of the Waldorf-Astoria tobacco factory. Even on the opening day the enrolment was much larger than had been anticipated. In spite of the mixed feelings about the new venture in many quarters of society, this proved not to be one of those short-lived experiments which mushroomed after the first Great War. Dr. Steiner, on whose Anthroposophical-pedagogical ideas the school was founded, was no unknown personality. He was, in fact, well known for his personal achievements and influential lectures and writings. Because of Dr. Steiner's leader-

ship many adherents gathered to the support of the cause. From early spring 1919 until August, preparations progressed rapidly for the opening of the school.

Am 7 September 1919 trat die Freie Waldorfschule ins Leben In dem Hause auf der Uhlandshöhe in Stuttgart, in dem zur Schule umgebauten ehemaligen Restaurant....¹

Translation:

On September 7, 1919, The Free Waldorfschool had its beginning in the old, fashionable hillside restaurant which had been remodelled for this purpose.

There was considerable dissatisfaction amongst its wealthy former clientele when this exclusive restaurant was altered to accomodate this new venture, which proved a success and soon outgrew its quarters. Since that time, although the schools have had difficulties and set backs, yet they can be found in all free countries of the Western World. In 1938, the Nazis ordered the original schools in Germany to be closed. An impressive scene was witnessed when one of the last free institutions was closed. This last gathering on this occasion was like a pilgrimage to which friends had come from many countries, inspite of great difficulties and unfriendly border crossings.

At the final ceremony the various leaders, teachers and parents reiterated the idea that the school must open

¹

Herbert Hahn, "Die Geburt der Waldorf Schule aus den Impulsen der Dreigliederung des sozialen Organismus," Wir Erlebten Rudolf Steiner, Verlag Freies Seistesleben, Stuttgart, 1956, p.99

again even under the most adverse conditions. Count Bothmer, whose duty it was to pronounce the school closed, made the following statement to those present:

I have now the task of pronouncing that, upon the decree of the Wuerttemberg government, the Waldorf School is closed. Let us then, with the power of love, seal up our school in the deepest recesses of our hearts for the future.²

Little did the crowd know what the intervening years between 1938 and 1945 would bring. In 1945, on the same hillside, in indescribable conditions of ruin and devastation, several of those who had been present at the closing exercises were now gathered to lay plans to reopen the school. Indeed, on the very day in which the allied troops entered Stuttgart, a group of parents and friends had met to discuss the future education of their children. The main building had been bombed and lay in a mass of debris. With bare hands and simple tools, the clearing of the ruins was begun. As the news spread, more willing helpers appeared and many travelled miles to assist in the work, so that by summer the rubble had been removed. Materials for building were almost non-existent, yet through barter and the help, especially by American authorities, the work progressed.

2

Al Laney, "The First Rudolf Steiner School: Historical Events and Effects", Education an Art Volume 19, no.2, 1958, p.1

In October of 1945, the school was officially re-opened with 500 pupils in attendance and there was a full program for twelve grades. It had been expressed by the Americans and other occupational military authorities in Germany that it was "like an island of hope in an ocean of despair."³

These three scenes in the life of the Free Waldorf School are dramatic examples of triumph of man's spirit over adversity and willingness of people to suffer for the sake of an educational idea.⁴

In tracing the growth pattern of the Waldorf Educational system, we find that within a year of its opening date the enrolment had reached a total of 800 pupils. The system grew rapidly in new schools which were opened in all parts of Germany. A few examples are as follows.

The Hanover Waldorf School was founded in 1926, closed in 1938, and re-opened in 1945. It has approximately 1000 or more pupils enrolled in twelve grades, and several classes which prepare for University entrance. These, however, are examined by the Waldorf staff, rather than by external authorities, before University entrance is granted. The school has all the state required facilities and in addition a large garden and a swimming pool.

³Ibid., p.4

⁴Ibid., p.1

In 1930 a Waldorf School was opened at Kassel. It too was closed in 1938 and reopened in 1946. This school is situated near the East German border in a city considered to be an art centre. The school carries on activities which will give them a knowledge of the trade activities in the city. The school enrolls about 650 pupils in 21 classes and there are 13 grades.

In 1946 "Die Heidenheim Freie Waldorschule", was opened under the initiative of Dr. Voith of the world-famous Voith Machine Company. He has provided the fine buildings and is a large financial supporter. The school is situated in the heavy industrial area near the Jura Mountains where the industrial demands are primarily for technicians. It is one of the most difficult areas in which to apply the Steiner methods. Nevertheless, in 1961 there were in attendance 315 under the guidance of 22 teachers.

An attempt was made to open a Waldorf School in Berlin in 1946. However, the occupational authorities did not grant permission until 1949. The school has met with great difficulties. The nervous strain and tension caused by the political situation is reflected directly in the children, and is their greatest handicap. The school is isolated from all other schools and is entirely independent. The finances necessary to carry on the work are very

difficult to obtain. Yet, inspite of all the difficulties, the students respond well to the kind, warm and understanding atmosphere within the school. There are 400 pupils enrolled in thirteen grades, with 22 very active teachers.

Since 1946, the growth of the Waldorf Schools in Germany has been remarkable. There are at least two dozen or more schools in operation, many of which have enrolments of more than one-thousand pupils. Ironically enough, there are five schools, which practise Waldorf methods in close proximity to Wuerttemberg, the home of the former dictatorial national socialist government who had condemned and closed the schools because of their emphasis on the development of free and thinking pupils, the essence of democracy.

In Great Britain there are seven Waldorf Schools operating with one adult centre of learning, Emerson College, to be opened in September 1962. In Britain and the Western World these schools are also referred to as Steiner Schools. The inspiration for such schools probably came from Dr. Steiner's lectures, particularly those he delivered at the Educational Conference at Oxford in 1922. Dr. Steiner and his ideas were not new to Britain. He had frequently been asked by many organizations to speak to them on a large variety of subjects. Always he

had full audiences who came from all over Britain, and many followed him from other European countries to hear his messages. It was these activities that encouraged the idea of establishing schools on his philosophical-anthroposophical-pedagogical principles.

The first British school was opened in 1925, in South London under the name of Michael Hall. During the war, it was moved to a 140 acre site on Forest Row, in a valley lying between the Channel coast and London. The school is partly a boarding school with three hostels. There are 450 pupils in attendance with a 35 full-time staff. The school operates classes from Kindergarten to University entrance. It has been recognized by the Ministry of Education and H.M. Inspectors' reports are very favourable. Its greatest problem seems to be the popular demand for public examinations which are contrary to Waldorf pedagogical principles.

Michael House School at Ilkeston lies in the heart of the coal, iron and steel industries. The school draws its pupils from a very diversified strata of society, from the rich, the poor, the dull and the brilliant.

The school fees are exceptionally low, due to the special foundation of the school by Miss E. B. Lewis, daughter of a local industrialist, in 1934. She provided the land and the buildings, and endowed the school with a good annual income, purely to enable poor children to attend it. When pupils leave they embark on a wide variety of careers; old scholars

include bricklayers and University lecturers, hair-dressers and hospital nurses, miners and chemists, engineers and farmers.⁵

The school is not large. It has 125 pupils with twelve classes and thirteen well qualified teachers. The students range from four to seventeen years of age.

The school at Elmfield had an unpromising beginning in 1946 with inadequate facilities but now it has more than 200 pupils and a full staff teaching all grades, including those preparing for university entrance. The school is situated in beautiful country surroundings at the edge of an industrial area.

In 1948, Michael Lodge was founded and is located in the old North of England industrial area of Leeds. It is not endowed, and has to be self-supporting. The population of the school approaches Dr. Steiner's ideal of a "mixed" community. This school instructs as far as grade eight.

In 1949, "The New School" at King's Langely was formed. It serves 250 children and represents a good cross-section of society. The lower classes are small and the higher classes very large. This is due to the parents' reluctance to accept Dr. Steiner's ideas of child development and pedagogy in their entirety, yet they support

⁵
R.A. Jarman, "Michael House School, Ilkeston, Derbyshire, Education as an Art, V.21, no.2,3, Autumn 1960 - Winter 1961, p.2

the school for the upper grades willingly.

Wynstones School near Gloucester, which opened in September 1937, has an interesting history. It was begun by three teachers who had the impulse to start a school based on Dr. Steiner's principles of pedagogy. After completing the required training at Michael Hall, and studying in Stuttgart and Dornach, they were assisted in their venture by friends and other interested persons. Today they have a 33 acre estate and facilities for boarding pupils. There are enrolled some 200 pupils and there is a full time staff. This school has been approved by the Ministry of Education and has been highly recommended by H.M. Inspectors.

The Edinburgh School in Scotland was opened in 1939. Today it can boast 300 pupils with a fulltime faculty of 20 and a number of part time teachers. It teaches all classes including those for University entrance and the school is thriving. The latest venture in Britain is Emerson College to be opened in September 1962, under the direction of L. Francis Edmunds, well-known in Steiner Education. The first prospectus states that the curriculum will range from Arts, Science, general Education to Agriculture. It would indicate that the purpose would be to help persons to develop a fuller life for themselves. Those who enter the College will be required to have the

basic knowledge and skills gained in their occupations or professions.

The Impulse of Emerson College is to set up a school for adults in which the true image of man may be recognized, so that from it may flow the inspiration to permeate earthly knowledge with cosmic wisdom, and human action with individual morality. It is to be a vocational school, so that⁶ what is acquired in spirit may be realized in action.

The success of this venture remains to be seen, but if it follows the patterns of other developments in Steiner education, it will be a success.

Dr. Steiner's pedagogical methods have influenced educational systems in all countries of the Free World. In New Zealand, a girls' primary school, now known as "Queenswood School," was changed to a co-educational Steiner school in 1950. It has grown rapidly, and hopes to add a secondary department in the near future. The school is situated in Hastings, a country town.

Another school was opened in Milan, Italy in 1950. It has grown from a few pupils to more than 100, although it serves only the Kindergarten and elementary grades. Latest reports show that it too is expanding.

Denmark has two Steiner schools. The "Vidar Skolen" is located in the suburb of Copenhagen. It was opened in 1950 through the enthusiasm of four teachers and their An-

⁶L. Francis Edmunds. The First Prospectus, Emerson College. 1962, P.5.

throposophical friends. It has ten grades but the ninth and tenth grade must write externally set examinations, a situation soon to be remedied. Its' enrolment numbers about 250 pupils and the fees are extremely low, being about six dollars a month. The state pays a gratuity of 80% of the operational costs as it does for all other private schools. The school at Aarhus is situated on the coast. It was founded in 1945 and is rapidly expanding.

There are seven Steiner Schools in the Netherlands. The first was opened in 1923, in The Hague. This school was closed by the Nazis in 1941, and was reopened in 1945 with great jubilation. A teacher-training course is carried on in conjunction with this school, but cannot begin to supply the demands for new teachers. This is one of the chief drawbacks to general expansion of the schools. The Hague school has twelve grades and provides classes for those who wish to enter the University,

In Amsterdam, in 1933 was opened a school called the "Geertes-Groote" School, named after the 14th Century educationist Groote, who greatly influenced Western European education. This school has 300 pupils and twelve grades.

The Rotterdam Steiner School was opened in 1945 and is an elementary one, while in Haarlem the school was opened in 1947 and is now in the process of expanding to

provide secondary education.

The Bergen school opened in 1946 and one of the oldest schools at Zeist opened in 1933. It was situated in a village and was begun as a result of the desire of the parents to have a Steiner School for the education of their children. Today this little village of Zeist has grown to a population of over 50,000 and its once small school is now a thriving educational institute using Steiner methods. It should be noted that in the Netherlands, the government carries the major portion of costs of these schools.

In Switzerland there are five schools in existence. In Berne, Professor Eymann was responsible for the school which was opened in 1946, two years after his death. Although, through his influence, Steiner methods had been used in Swiss schools prior to his death. Today there are at least ten grades for normal children, and one class for the subnormal. There is no financial support outside of that provided by parents and friends, and there is a hard financial struggle.

The Bergschule at Avrona was opened in 1955. It is limited to sixty pupils of ages from six to twenty, with greatly varied social strata and variations in religion and nationality. At present France has three schools. The first was organized in Paris and now has eight grades

and 100 pupils. Later another school was opened in Paris and the third in Strassbourg.

There is a Steiner School in Stockholm, Sweden, which opened in 1948 with seven children. Today there is a large enrolment with twelve grades. No students are prepared for University entrance, but must make independent arrangement. The school is situated in the centre of the city, and space is at a premium. Plans for new buildings and a new location are being formulated and are progressing satisfactorily.

In Norway there are two schools, one at Oslo and the other at Bergen. The former began in 1946, and, after 15 years of nomadic life, the school has moved into a new permanent home. The cost of this has been set at \$100,000. Every penny of this vast sum came from donations by parents and friends. No state aid is forthcoming; in fact, the present political party in power is much opposed to the system and only by great effort has the school been kept open. A list of the existing schools today in the various countries of the world can be found in the Appendix.

As literature on the development of Rudolf Steiner Schools in the United States is more readily available, only a brief resume will be given.

The first impulses to open a school in U.S.A. probably came from the influence of the Educational Conference

of Historic Sites of Early America, in which exist both very rich and very poor people. The student body is made up of both these segments of society. Many influential persons have worked for the success of this institution.

The High Mowing School in Wilton, New Hampshire, fifty miles from Boston, is situated on a 160 acre hill-top farm. It was opened in 1954 with 54 pupils in attendance. It was soon evident that there was little possibility for lower-grade students, and therefore the school became a high school, providing for grade nine students through to University entrance. It is a boarding school where students live nine months of the year. The curriculum is geared for University or College entrance and Steiner's teaching principles are used throughout. Students attend from all over the U.S. and the graduates of this school enter Colleges and Universities such as Harvard, Yale, Princeton and Radcliffe. Several administrators of these Colleges and Universities have expressed their wishes to obtain graduates from both the High Mowing and New York schools.

The High Mowing school buildings and grounds originally belonged to Mrs. Emmett, who, through her interest and generosity, has now transferred them to a board of Trustees. High Mowing has the practice of inviting specialists to teach in the fields of their various subjects;

Dr. H. von Baravalle, the expert on Mathematics; Dr. Schaefer who takes time out from his research and who teaches his block in Zoology; Karl Ege from the New York Schools who teaches Physics; Dr. Poppelbaum who has now gone to the Goetheanum in Dornach, Switzerland and who used to be a regular lecturer; Dr. Cardinal from the University of Manitoba, who has twice had the privilege of teaching at the school in recent years; all these illustrate the level of the instruction which has been provided.

In 1947, the Waldorf School at Adelphi College in Garden City, New York was formed through the foresight and generosity of Mr. & Mrs. H.A. Myrin and Paul Eddy. It began with a nursery and kindergarten classes, and, by 1959 had added its twelfth grade. It has about 300 pupils. The school is situated on Long Island where many professional and business people live, and being on the Adelphi College Campus, there is close cooperation with the Myrin Institute of Adult Education. The president Dr. Franz Winkler, is also the Waldorf Schools doctor.

The Green Meadow School in Spring Valley, New York, was instituted in 1950. It too, began with a small enrolment and has had its trials, but now it is another flourishing Steiner School.

The Mohal Pua School in Honolulu in Hawaii started in 1961 with two teachers and a class of pre-school four-year

olds and a kindergarten. This fall the first grade will be added and the school will prosper and expand as the others have done through the years.

Highland Hall School, North Hollywood, California, has a most interesting history. In 1953, a girls boarding school was purchased by Miss Alstan Lippincott. At first, the idea was gradually to change this school into a Steiner school. It soon became evident that this was not feasible, and, as a result, in 1955 it was organized as a true Steiner School. Miss Lippincott, is today one of the members of the staff, and a staunch pillar in the organization.

The school has grown rapidly from that time. It has now some 175 pupils with a staff of 17 full-time and seven part-time members. Instruction proceeds to the end of grade nine. Problems of commuting are considerable in such a large city as Los Angeles with its limited public transportation system. Therefore, as the school has outgrown its present accomodation, it has plans to move to a new and much larger site, and to make provision for the boarding of students, and for branching into secondary education. Great things seem to be in store for the further expansion of this school. Its growth shows that the acceptance of its methods of teaching and its highly qualified faculty are being rapidly accepted by the community.

The school at Sacramento, California, had a series of setbacks prior to its opening date of 1959. Nevertheless, with two pupils on opening day it has grown so that by September, 1960, forty-two pupils were enrolled. Reports indicate further expansion in 1961 and probably a large increase in 1962. The prospects for this new venture now seem to be very bright.

It should also be noted that many of the schools carry on a teacher-training program in conjunction with their schools.

It has not been possible to obtain from various countries precise information about a number of other Steiner schools and their progress. The appendix illustrates the general pattern of development.

The development of these schools has been from a small primary unit to additions governed in their extent by popular demand, by location and its exigencies, and by the accommodation and finances available. Frequently, also, the schools are handicapped in their expansion by the lack of qualified teachers, this is particularly true in Europe. The majority of the schools are self-supporting, and only a small number receive state aid or are endowed by philanthropists.

This growing force in education is well worth considering when we realize that it is non-sectarian and generally

makes heavy financial demands on parents. The fees vary from a few dollars a year to a thousand, depending on the location, on the demand and on the parents' ability to pay. All the schools are non-profit organizations which demand a great deal of courage, self-sacrifice, and ability from its staff. The financial remuneration of the teachers is generally very small. At this time there are thousands of children attending Steiner Schools, and their numbers are growing. It is obvious that many Waldorf methods have been tried and accepted by other public schools but no recognition has been given to their originator.

The rapid expansion of these schools would seem to indicate that many parents in most countries are dissatisfied with the particular public school system their children would otherwise be attending. Many people today are beginning to realize the danger of the materialistic philosophy--if it may be so termed--which may possibly bring man to destruction. Steiner's philosophy and methods of education seek to counteract the effects of this philosophy.

Rudolf Steiner's anthroposophism seeks to counteract the supposedly pernicious effects of materialism and intellectualism by stressing the spiritual in man and by placing him in the centre of the sensuous and supersensuous world. Man is bounded by the physical, but through ceaseless striving after worthy ideals, he is able to develop a nobler, higher type of being.

The above words were spoken by the Director of Foreign Languages in the New York Public Schools.

Every teacher in a Waldorf School considers it his duty to discover and liberate the spiritual in the pupil so that no obstacles may hinder the free development of the child's talents. This requires a thorough knowledge of the child and means an adaptation of the teacher to individual character and potentiality. To attain this end, the teacher must necessarily be free and must not be hindered by externally imposed regulations. That is why the control of education in the Waldorf School system resides solely in the collective body of teachers or in the faculty of any particular school; there is no unifying organization tying schools to a formularized pattern which might destroy local freedom.

It seems apparent that the children of Waldorf schools are privileged to have an extremely rich and varied curriculum, and a system where they are free from constant competitive tests of various kinds. The emphasis is not on what they have learned, but on making education a real-life experience. Although testing is essential to education, the informal ways in which it is done is remarkable. To them cramming to pass an examination involves a short intellectual exercise which eventually defeats its own purpose. It is neither self-sustaining nor self-renewing.

Many of these anxieties which otherwise prompt children to sacrifice all educational values for competitive achievement through abstract marking are totally absent in a Waldorf school. Rather does the curriculum provide for the large variations of temperaments and potentials of the children. Each child then finds something of particular interest, and something in which he can excel.

The generally accepted distinction between gifted and non-gifted thus tends to vanish. Every normal human being is gifted in some area. It is left to the perspicacity and skill of the teacher to discover the nature and extent of each child's capacities. Instead of a selection of the gifted, the Waldorf school aims at a development of gifts. In every human being there is treasure; it is only a matter of knowing how to raise it. This requires an entirely new method of teaching.

And again we read in the Edinburgh School Prospectus the following:

In a Rudolf Steiner school, therefore, the children are regarded as requiring something more than a knowledge of school subjects on the one hand, and the physical training on the other. Their whole being must be co-ordinated, so that they may not only think, but have initiative to carry ideas or ideals into action, and not only be strong and active, but have the ability to act with thought. Further, the creative imagination, naturally so rich in the young child, must be kept alive and transformed into a thinking which is constructive, and not merely negative and critical.

8

Ibid., p.5

9

The Edinburgh Rudolf Steiner School Prospectus, Edinburgh
n.d. p.1

This is typical of the aim found in prospectuses of various schools. The acceptance of this educational concept has grown from its inception in 1919 to more than 70 schools by 1962. If one might conjecture on the future growth of the Waldorf schools, it would appear that they will continue to spread.

It is of some significance that through all the research and vast commentaries on the Waldorf schools, the one most noticeable fact is the absence of adverse criticism. In the democracies of the Western World much has been said about the freedom of the individual and its preservation. Yet our educational institutions are fettered by administrators who are involved in political or economic branches of the social life with little or no understanding nor interest of the educational processes. In the Waldorf school this is not the case. Steiner maintained that only a free institution could educate for freedom and therefore must be under the control of those people who educate and teach. This is a revolutionary idea but the problem of academic freedom is becoming more acute as political and social problems are intensified in the world today.

That the Waldorf School system has answers to a number of educational problems that harass many school systems today, is indicated by the fact, that in their

system these problems do not exist. It also provides at least a partial answer to the fundamental question of stewardship over the free spirit of man. The Waldorf Schools, based on Dr. Steiner's philosophical-anthroposophical-pedagogical thoughts, are practising modern, progressive, educational methods with the most liberal ideals.

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APPENDIX

THE SCHOOLS WORKING WITH THE PEDAGOGY OF RUDOLF STEINER

ARGENTINA

Buenos Aires. Rudolf Steiner School.

AUSTRALIA

Middlecove. Glenaeon.

BELGIUM

Antwerp. Dr Vrije School.

BRAZIL

Sao Paulo. Escola Higienopolis.

DENMARK

Copenhagen. Vidar Skolen.

Aarhus. Rudolf Steiner Skolen.

ENGLAND AND SCOTLAND

Edinburgh. Rudolf Steiner School.

Forest Row. Michael Hall.

Ilkeston. Michael House School.

Kings Langley. The New School.

Leeds. Michael Lodge School.

Stourbridge. Elmfield School.

Stourbridge. Emerson College.

FINLAND

Helsinki. Rudolf-Steiner-Koulu.

FRANCE

Paris-Chatou. Ecole Perceval.

Paris. Ecole Rudolf Steiner.

Strasbourg. Ecole St. Michel.

GERMANY

Benefeld. Freie Waldorfschule, Landschulheim.

Berlin. Rudolf Steiner Schule.

Bochum. Rudolf Steiner Schule.

Bremen. Freie Waldorfschule.

Engelberg. Freie Waldorfschule.

Freiburg. Freie Waldorfschule.

Frankfort. M. Freie Waldorfschule.

Hamburg. Rudolf Steiner Schule. (Hamburg-Wandsbek)
 Rudolf Steiner Schule. (Hamburg-Nienstedten)

Hannover. Freie Waldorfschule.

Kassel. Freie Waldorfschule.

Krefeld. Freie Waldorfschule.

Marburg. Freie Waldorfschule.

Munich. Rudolf Steiner Schule.

Nuernberg. Rudolf Steiner Schule.

Ottersberg. Rudolf Steiner Schule.

Paderborn. Landschulheim Schloss Hamborn.

Pforzheim. Goetheschule - Freie Waldorfschule.

Rendsburg. Freie Waldorfschule.

Reutlingen. Freie Georgenschule.

Stuttgart. Freie Waldorfschule Uhlandshoehe.

Stuttgart. Freie Waldorfschule am Kraeherwald.

Tuebingen. Tuebinger Freie Waldorfschule.

Ulm. Freie Schule Ulm (Waldorfschule)

Wuppertal. Rudolf-Steiner-Schule.

HOLLAND

Amsterdam. Geert-Groote School.

Bergen. Vrije School.

Den Haag. (The Hague) De Brije School.

Haarlem. Rudolf-Steiner-School.

Rotterdam. Rotterdamse Vrije School.

Zeist. Zeister Vrije School.

ITALY

Milan. Scuola a indirizzo pedagogico steineriano.

MEXICO

Mexico City. La Nueva Escuela.

NEW ZEALAND

Hastings. Queenswood School.

NORWAY

Bergen. Rudolf-Steiner Skolen.

Oslo. Rudolf-Steiner-Skolen.

SWEDEN

Stockholm. Kristofferskolen.

SWITZERLAND

Basel. Rudolf Steiner Schule.

APPENDIX

THE SCHOOLS WORKING WITH THE PEDAGOGY OF RUDOLF STEINER

ARGENTINA

Buenos Aires. Rudolf Steiner School.

AUSTRALIA

Middlecove. Glenaeon.

BELGIUM

Antwerp. Dr Vrije School.

BRASIL

Sao Paulo. Escola Higienopolis.

DENMARK

Copenhagen. Vidar Skolen.

Aarhus. Rudolf Steiner Skolen.

ENGLAND AND SCOTLAND

Edinburgh. Rudolf Steiner School.

Forest Row. Michael Hall.

Ilkeston. Michael House School.

Kings Langley. The New School.

Leeds. Michael Lodge School.

Stourbridge. Elmfield School.

Stourbridge. Emerson College.

FINLAND

Helsinki. Rudolf-Steiner-Koulu.

Berne. Rudolf Steiner Schule.

Chamby. Ecole Montolieu.

Schuls-Tarasp. Bergschule Avrona.

Zurich. Rudolf Steiner Schule.

UNION OF SOUTH AFRICA

Capetown. Waldorf School.

UNITED STATES

Garden City. Waldorf School of Adelphi College.

Honolulu. Mohala Pua School.

Kimberton. Kimberton Farms School.

Los Angeles. Highland Hall School.

New York. Rudolf Steiner School.

Sacramento. Sacramento Waldorf School.

Spring Valley. Green Meadow School.

Wilton. High Mowing School.