

THE RUDOLF STEINER APPROACH TO EDUCATION:  
A QUALITATIVE STUDY WITH PARTICULAR REFERENCE TO THE  
PRE-PRIMARY AND PRIMARY PHASE OF A WALDORF SCHOOL  
IN KWAZULU-NATAL

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## ABSTRACT

The location of this work within the holistic world view or the symbolic science paradigm indicates that the case study approach will be most likely to maximize valid findings. The theoretical and evaluative demands of this study precluded the use of more quantitative methods. The aim was to attempt a demystification of Waldorf Education by means of in-depth interpretation and reconstruction, in other words, using descriptions which have contextual validity. The pre-primary and primary phases of a school in Kwazulu-Natal was studied. The perspective of Walker using condensed fieldwork was employed. Despite the limitations of this mode of study it is hoped to give the reader an expectation of what a Waldorf School is like.

The world-views of atomism, pragmatism and holism have been briefly evaluated as they pertain to education.

Rudolf Steiner's early life has been reviewed, his association with the Theosophical Society and the establishment of the Anthroposophical Society, the influence of Goethe on the Waldorf curriculum and the criticism of Jung. This proceeds to a consideration of "education as a social problem".

The international spread of Waldorf Schools is discussed, looking at a selection of schools from the United Kingdom, the United States, Canada, Europe including Germany and the Southern Hemisphere. Some of the aspects considered are: the impulse behind the founding of the school, staff qualifications, the organization of the school, the architecture, the grades available, the growth of the school, the curriculum and other information thought to be of interest.



The researcher has suggested that perhaps what is required in the South African context is *diversification* and not a levelling of individuals so that everyone has the same. Education in Steiner's view must be free of State control, since it falls into the area of Spiritual Life and hence must be free. Social *capacities* in his view must be educated through acknowledging the social ideals of liberty, equality and fraternity. The capacity for liberty or creativity must be nurtured through imitation in early childhood, the capacity for equality requires the experience of authority between 7-14 and the capacity for fraternity requires that the adolescent meets ideas which can live as ideals in the adult. If one looks at South Africa perhaps social skills rather than skills per se are required, capacities which live as possibilities within the human being enabling a free, "enlivened" contribution to the community and to humanity.

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I would like to state unambiguously that the whole thesis, unless specifically indicated to the contrary in the text, is my own original work. 11 /



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## CHAPTER 1

### PLAN OF STUDY

#### Chapter 1

This chapter has provided an introduction or overview, by means of a Plan of Study, of the scope of this work for the reader. The researcher has omitted a Literature Review, since references are dealt with extensively in end notes at the end of each Chapter. Many earlier references have also been dealt with by Blunt, (1).

#### Chapter 2

Deals with possible "influences" on Steiner's early life and thought, although not all agree that he was influenced by any predecessor or contemporary. Something of his early life is explicated but with emphasis on his stay in Vienna and his first contact with Goethe. The influence of Goethe on Waldorf schools is dealt with and then Steiner's stay at the Goethe Archives in Weimar. The researcher touches on his association with the Theosophical Society and the criticism of this movement by Jung. The founding of the Anthroposophical Society and the beginning of the first school leads into a discussion of "education as a social problem".

#### Chapter 3

The Introduction deals with the Symbolic Science paradigm of Popkewitz. In Section A this chapter looks at the philosophy promoting qualitative research and the world-views of atomism, pragmatism and holism. Section B deals with the motivation for the Case Study approach, the criteria for judging the quality of research designs and the establishment of

a case study protocol.

#### Chapter 4

This chapter reviews the international spread of Waldorf Schools, looking at a selection of schools from the United Kingdom, the United States, Canada, Europe including Germany, and the Southern Hemisphere. Aspects explored are: founding impulse; enrolment; architecture; staff qualifications; grades and socio-economic background of pupils. Other issues, where possible, were elaborated. Some of the richness of this material has been preserved by making it available in Appendices in Volume 2.

#### Chapter 5

This chapter is the Case Study focalizing the look at Waldorf Schools with an in-depth study of an "instance in action" - a school in Kwazulu-Natal. These findings are based on "in-house" observations and interviews with teachers. Section A deals with the Kindergarten and Section B, the Primary School.

#### Chapter 6

This chapter provides the reader with a synopsis and synthesis of this work, incorporating recommendations and the role which Waldorf schools might play in a "new South Africa".

#### Glossary

This contains the following of Steiner's key terms: Spiritual Science; Physical Body; Soul; Spirit; Etheric Body; Astral Body; Ego; Rhythmic System; Metabolic and Limb System; Reincarnation; Karma; Incarnation; Mentor System; Three-fold Social Order; Super-sensible Perception.

Appendices

These may be found in Volume 2. It is hoped that the material found here may provide a source work for future researchers.



**REFERENCES**

1. Blunt, R.J.S., (1982), **A Study of the Educational Thought of Rudolf Steiner**, Grahamstown, Rhodes University.

## CHAPTER 2

### EARLY FORMATIVE EXPERIENCES "INFLUENCING" STEINER'S THINKING

#### INTRODUCTION

Rudolf Steiner is sometimes known for his connection with education and the Waldorf Schools, however, remarkably little is known of his philosophy (1). Frequently Steiner is disregarded as a mystic and often his name is associated with other impulses stemming from his insights, such as bio-dynamic farming; the art of eurhythmy; ideas for the renewal of art and architecture; new conceptions in medicine; the founding of the Christian community with its new approach to theology; and so on (2).

The practice of Waldorf education is based on Steiner's unique analysis of the being of man. The educational teachings were given primarily in the form of lectures and recorded by stenographers and today exist in English translations, but were never revised by the author - which ought to be borne in mind when studying these works. For Steiner these teachings emerged directly from the spiritual worlds as a response to the needs of our time and these ideas are being increasingly explored and put into practice (3). According to Steiner these educational ideas are right for modern Man, since previous ages of civilization had different educational ideas and practices which are unsuitable for modern life (4).

Blunt has made an effort to structure the content of Steiner's educational lectures (5), which had not before been attempted, possibly due to the extent of the task. Further, Steiner had "a holistic view

of reality which was not a variation of, but an alternative to, more materialistic conceptions" (6). Steiner's thought according to Blunt, resists reduction to a set of principles and "pleads for a less abstract and more human approach to education" (7). Hence, not only objectivity is required, but in equal measure sympathy, to allow its value to become evident.

Since the early life of Steiner is well recorded in the thesis by Blunt I have chosen to focus on the periods Steiner spent in Vienna, where he discovered Goethe, and Weimar; his thinking at the turn of the century; Steiner's association with the Theosophical Society and the founding of the Anthroposophical Society; culminating in the founding of the first school. From this point it will be highly relevant to view Steiner's perspective on education as a social question as set forth in "Education as a Social Problem" (8).

#### 1. STEINER'S EARLY YEARS

Briefly then, Rudolf Steiner was born on 27 February 1861 at Kraljevec, now in Croatia but then on the border between Austria and Hungary. Much of his early childhood was spent at Pottschach in Lower Austria where he was surrounded by "a wonderful landscape" which "formed the environment of my childhood" (9).

Steiner's father was employed as a stationmaster at various small stations whose working life was for him a matter of duty, "life bore for him no bright colours; all was dull grey" (10). Hence Steiner was exposed not only to the splendour of the surrounding mountainous countryside, but also to things of a mechanical nature by which he was

fascinated. "Steiner recalled the strong imitative urges he felt as a child, which focused on his father's work and the interests of the townsfolk" (11).

Once at school in Neudorf, Steiner found the experience uninteresting until the chance discovery of a geometry book, which confirmed for him that in everyday life, forms could be found which were "perceived only within oneself, entirely without impression upon the external senses" (12). This was a deeply satisfying discovery for the young Steiner. His early experience of the spiritual world was justified and confirmed and provided relief for what this researcher interprets as a sense of alienation for the young boy, since his spiritual insight could not be shared with those around him. Concomitant to this was Steiner's difficulty in grasping the facts of the material world, which made his elementary and secondary school education extremely hard for him. It was only in his 36th year at the end of his Weimar period and at the turn of the century, that this began to change for Steiner. Direct knowledge of the spiritual world had always been self-evident for him and 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 by the senses" (13).

For Steiner this contrast between the spiritual world and the sense world brimmed with life:

"Where there is life, the unharmonized contrast *is* active; and life itself is the continuous overcoming, but also the recreating, of contrasts" (14).

In "Goethe's World View", one may see the influence of Goethe in this

thinking. For Goethe there are two great driving forces of nature, the concepts of polarity and enhancement (Steigerung). Polarity is characteristic of the phenomena of nature in that we think of them as material. Everything material manifests itself in two polar states, as the magnet does in indicating the north and south pole. Enhancement belongs to phenomena insofar as we view them as spiritual. This may be observed in the processes of nature which reveal themselves under the idea of development.

"At the various levels of development these processes show more or less distinctly in their outer manifestation the idea that underlies them" (15).

The young Steiner was deeply attached to the church and greatly revered the Neudorfl village priest.

Since Steiner's father, (who wanted him to become a railway civil engineer), enrolled him in the Realschule in Wiener-Neustadt whose curriculum was science and modern languages as opposed to the Gymnasium which had a curriculum of the classics, his education was regarded as deficient at the University of Vienna where he was unable to receive his doctorate in philosophy. Steiner, however, studied the subjects offered at the Gymnasium himself.

## 2. VIENNA AND THE DISCOVERY OF GOETHE 1879-1890

Steiner moved to Vienna in 1879 and remained there until 1890. During this time he studied at the Vienna Institute of Technology. Vienna was renowned for its cultural life at the time and was a centre for students, poets, artists and writers. Steiner had what Austrians call "gemutlichkeit", or soul warmth (16). He had a special aptitude for "listening selflessly", hearing "through the words into the soul of the

other" (17). Steiner was actually able to perceive the souls of others (18). Because of his impartiality he was elected president of the German Reading Hall, but was quickly voted out since he "could not decide as positively for any party as that party desired" (19).

"The various intellectual 'standpoints' disapprove one another, spiritual vision sees in them simply 'standpoints'" (20).

Using Steiner's analogy it is as if a house were photographed from differing perspectives, "The pictures are different; the house is the same" (21).

Steiner developed a close friendship with Rosa Mayreder and later also with Gabriella Reuter in Weimar, which relieved some of his sense of "inner loneliness" (22).

In 1884 Steiner became tutor to the 4 Specht children among them the hydrocephalic Otto. The later curative work for children "in need of special care of the soul" (23) had its origins here. It was not possible for Steiner to have learnt about the care of handicapped children from orthodox medicine since virtually nothing was done for them in the 1880's. The young Otto later graduated as a doctor. The experience had great significance for Steiner's later educational thought and he realised that education must become an art based on knowledge of the human being (24).

At the Vienna Institute Steiner studied Goethe under the guidance of Karl Julius Schroer who was professor of German Language and Literature at the time. Schroer was a recognised authority on Goethe though he had little interest in his scientific works and theory of colour as Steiner did. Further, he had no empathy for his efforts to evolve a personal

philosophy. Steiner read the German Idealist philosophers Fichte, Hegel and Shelling at this time. Of special interest to him was Fichte's philosophy of the Ego since for Steiner it was possible to directly perceive that "the ego is spirit and lives in a world of spirits" (25). Fichte's ethical views and ideas on the State also possibly influenced Steiner since in Fichte's view "moral life is a series of actions leading to complete spiritual freedom of the ego" (26). Further reference to this will be made when dealing with Steiner's stay in Weimar at the Goethe archives.

Steiner penetrated the spiritual world consciously but Hegel in Steiner's opinion experienced this world most intensely through his activity of thought. Steiner made reference to Hegel's "living thought world" (27). Steiner's interest was in how philosophers thought rather than what they thought. For him "spiritual vision perceives spirit as the senses perceive nature" which does not rest on "obscure mystical feeling" (28). This spiritual vision "took its course in a spiritual activity which in its transparency may be compared completely with mathematical thinking" (29), mathematical concepts being true regardless of confirmation from the sense-perceptible world. It became a spiritual necessity for Steiner to oppose the excessive materialism of the time, by formulating a spiritual conception which would be in accord with what he perceived directly through super-sensible perception, (see Glossary).

These ideas of Steiner's he called "objective realism" (30) at the time. For Shroer ideas were simply "a propelling force in the creative



work of nature and of man" (31). Yet for Steiner "behind ideas were spiritual realities of which ideas themselves were only the shadows" (32). With the discovery of Goethe's scientific works the young Rudolf found someone who worked in the same field and had some of his spiritual faculties and used them in science. Herein he found release from:

"...the soul depressing mood from which he had suffered because of the necessary isolation from companions that resulted from his unique spiritual perception" (33).

During this time he constantly reread the conversation between Goethe and Schiller concerning the archetypal plant (34). This "symbolic plant" (35) was for Goethe a mental picture of a malleable-ideal form:

"...which reveals itself to the spirit when it looks out over the manifoldness of plant shapes and is attentive to what they have in common" (36).

Goethe claimed to have seen the "urpflanze" to which Schiller replied "That is not an experience, that is an idea" (37). To this Goethe responded, "I can be very glad, then, when I have ideas without knowing it, *and in fact even see them with my eyes*" (38). From this Steiner derived comfort since to his mind Goethe's view of nature was in keeping with the spirit. He claims to also have seen the "urpflanze" before leaving Vienna and described it thus:

"...a sensible-supersensible form which is interposed, both for true natural vision and also for spiritual vision, between what the senses grasp and the spirit perceives" (39).

For Goethe there is no difference between spiritual and sensible perception but only a transition from one to the other. In 1883 Schroer was editing Faust and proposed to the publishing house of Kurschner that Steiner edit the scientific works of Goethe in the German National Literature Series. Steiner was 22 years old. From the

introductions of Steiner it was clear that he felt the method for observing the organic world ought to differ in essence from that used in describing and observing the inorganic. Only if Goethe's manner of observing is taken as a point of departure would a theory of knowledge be fruitful for Steiner. It became necessary for him to lay the philosophical foundation of the theory of knowledge which he discovered to be implicit in Goethe's work. This was to become after elaboration his own. In 1886 "The Theory of Knowledge Implicit in Goethe's World Conception" was published. Many of the themes in this book are elaborated in Steiner's "Philosophy of Freedom" (1894).

According to Easton it is difficult to overestimate the influence of Goethe on Steiner's life and yet he suggests that his thinking is not influenced "even in the slightest degree, ... by that of his great eighteenth century predecessor" (40). Herein lies a contradiction. Easton claims that it is difficult and even impossible to find any influence on his thinking by any contemporary or predecessor. Although this might be difficult as Easton suggests, this researcher disagrees with Easton since Goethe's world view formed the foundation for Steiner's later epistemological work, "The Philosophy of Freedom". Further, the Waldorf School curriculum is influenced by Goethe's thinking. This does not detract from the uniqueness of Steiner's perspective as a result of his super-sensible vision, nor his thought, since Goethe never elaborated a world view of his own.

## 2.1 THE INFLUENCE OF GOETHE'S THOUGHT ON THE ART OF EDUCATION

In "Goethe's *Metamorphosis of the Plants* and the Art of Education" by A. Cottrell, we may see how the "vital organic vision" of the "last 'universal' man" (41) has influenced the Waldorf curriculum. For Goethe "only that is true...which is fruitful" (42). "Fruitful" in Goethe's sense means not merely the flourishing of technology but something "life-enhancing" (43).

The educational thought of Goethe has its roots in the eighteenth-century Enlightenment, when man was regarded as a spiritual being capable of grasping the difference between right and wrong intuitively. Although man was viewed as part animal he was also more by reason of God's greatest gift, "reason" (Vernunft). For Goethe, this had more meaning then, than it currently enjoys, not merely "intellect" (Verstand, "understanding", a grasp of the static), but something higher, capable of comprehending that which is in a state of becoming. Man for Goethe means "human being" (44), who is fundamentally a spiritual being. The following quote concerning morality for Goethe had a profound impact on Steiner also, (refer to "ethical individualism", 3 below):

"Let man be noble,  
Helpful and good!  
For this alone  
Distinguishes him  
From all beings  
That we know" (45).

Late nineteenth-century America tended to accentuate "subject centred" education and as a reaction to this the "progressive" movement led to a "child-centred" curriculum (46). Cottrell asks whether these two extremes can be brought into a healthy balance through insight into

what is needed?

For Goethe we have the child both natural and spiritual situated within the larger context of nature and society. If one were to conceive of this relationship *spatially* one may speak of a kind of "natural-spiritual geography" (47). However, the child is also embedded within the stream of time from the "dawn of creation" to the "unformed potential of the future" (48). This stream may also be described as flowing from the unseen future into the "completed, formed monuments of the past" (49). To the extent that one may think of the relationship of the child to the world *temporally* one may speak of a kind of:

"...natural-spiritual 'geology' or 'history'; 'geology' with respect to the successive layers deposited by nature and 'history' to the degree that human thought and action form and become embodied in the world" (50).

A child is born into this spatial-temporal context and both adjusts to the world and creates it. In the words of Kuhlewind:

"We contribute to the creation of the world. Every cognition changes us, and since we are part of reality, reality too is continuously being transformed" (51).

Future reality is created then not just in the sense of future time, but "in the essential sense of new beginnings" (52). For Steiner:

"According to my idea of knowledge, he actually partakes in the creation of the world instead of merely making afterwards a copy which could be omitted from the world without thereby leaving the world incomplete" (53).

The teacher must act as both mentor and guide enabling the individual child to enter this larger context in a healthy way, (refer to Chapter 3, 4.3). Although, as modern psychology points out, man is "conditioned" by both heredity and environment, there is a further factor for Goethe; man as spiritual being, "with a self or an I" (54). This "I" for Goethe means "individual" in the sense of the Latin root,

"a being that cannot be divided" (55). This he calls "entelechy", and when applied to man it means an independent, self-aware spirit in the precise sense of the "Greek etymology: the being that has (echein) its goal (telos) in (en) itself" (56). The ability of man in the activity of thinking to "notice" (57) this conditioning is the point at which one transcends that conditioning. The step beyond this awakening to a spiritual identity through thinking is to seek greater insights and deeds which flow, not as automatic responses to stimuli, but from love for the world and all that inhabits it (58). For Cottrell Goethe's view of the child and man provides a complement to our current one-sided thinking. To summarise, man stands between nature and spirit and participates in both, hence in many respects is both unfree and in other respects free. Being both conditioned and creative she/he is both a representative of the species and a unique being. In addition man is constantly "becoming", which means that "reason" as Goethe defines *Vernunft*, will be capable of understanding the spiritual nature of man and her/his capacity for freedom. If a teacher can grasp these issues a new approach to her work may be born, to view it not as a "job", but as a profession, not as an extension of technology but an artistic enterprise, (see point 6 (i) below).

For Goethe this "reason" is a reality, making possible the potential for freedom and dignity. According to Cottrell, Goethe knew that this perspective would be attacked and denied. Possibly his favourite image for the human being in general is "God's metaphor for man in *Faust*":

"Even if now he serves me only confusedly  
I shall soon lead him into clarity  
After all, the gardener knows, when the little tree turns green,  
That bloom and fruit will grace the coming years" (59).

This image is shared by Schiller and just as the plant moves through stages of growth sequentially, so does the life of man develop "organically and psychologically through successive stages of development" (60). Goethe admired the achievement of Linnaeus who elaborated, catalogued and systematized the varieties found in the botanical kingdom. In Goethe's work on the metamorphoses of plants the approach is that of seeking commonalities, seeking to grasp with:

"...mobile thinking the essence of 'plantness' as a supersensible Idea (Idee) that expresses itself in and through the natural forms. He refers to this Idea as the 'archetypal', or 'prototypical' plant (Urpflanze)" (61).

For Goethe the plant was not present physically "en miniature" (62) in the seed as was commonly thought in the eighteenth century, but rather the entire plant was seen ("with the eyes of the body and the spirit" [63]), to be present spiritually in the seed.

"Goethe's eye, however, is still on the spiritual plant, which is qualitatively different from the subsensory particles through which it comes to expression physically as is the meaning of a word from the chemical components of the ink through which that word appears physically on the printed page" (64).

This "object-oriented" thinking (65) of Goethe's is sensitive to the gestures (66), of the events of nature rather than their "unobservable forces or entities" (67). For Goethe, this thinking may provide the possibility for emerging from the mode of thought where the gap between faith and intellect (or science and religion) is unbridgeable. In a contemporary context, Kuhlewind suggests the cultivation of a:

"...feeling perception that is analogous to the feeling of evidence that guides all intuitive thinking and is always the last judge of the correctness and truth of a statement" (68).

This "feeling" way of seeing then integrates the elements of nature

into a higher context analogous to the way single letters are integrated to be seen as a word, words integrated to read as a sentence that expresses a "*single meaning*" (69). This perspective may be seen as an evolution of Goethe's intuition "of seeing nature as a text" (70). Goethe wrote:

"But if I would treat those cracks and fissures as letters, and try to decipher them and assemble them into words, and learn to read them, would you object?" (71).

Kant viewed knowledge as determined "by the structure of the human mind and limited to the world of sensory experience" (72). In the preface to "The Critique of Pure Reason" (1787), Kant avers: "Thus I had to set limits to knowledge in order to make room for faith" (73). Steiner's dissertation for his doctorate was intended as a refutation of Kant's view that there were limits to knowledge and took J.G. Fichte's book "The Science of Knowledge" as its point of departure, (further reference to this will be made when discussing Steiner's stay in Weimar).

This question of values is today ever more pressing in a culture influenced by a science which regards itself as "value-free" (74). For Cottrell, Goethe's morphological and participatory method may help to overcome the dilemma of our dualistic mind-set and help to reintegrate our view of the world (75). Cottrell takes as a point of departure Goethe's "Metamorphosis of the Plants", in order to sketch the implications of his thinking for education today (76).

#### 2.1.1 "The Plant and the Human Biography are Organisms" (77)

Just as the plant proceeds through a life-cycle so also does man. As observed by Schiller, what the plant achieves naturally man must strive

to achieve on a higher level, consciously (78). However, since man is conscious, he may collaborate with nature and become the co-author of his biography, unfolding his uniqueness in a process of becoming, towards greater insight and freedom. What remains of man's higher nature after death remains as a "seed" or potential (79).

#### 2.1.2 "The Organism is Present in the Seed as Idea" (80)

For Goethe the Idea of "plantness" as referred to earlier, is present as a super-sensible reality. This reality Goethe referred to as "entelechy", the true "individual", which today we may refer to as the "I" or "self". This is not entirely physical, as Goethe says: "Every entelechy is a piece of eternity, and the few years it spends in union with the earthly body do not make it old" (81). Goethe further believed that the human soul passes through repeated earth lives, this extends the difference between plant and man and many provide a deeper quality and purpose to the quality of the teacher's work, as can be seen from the case study and the views of the teachers in a Waldorf School (82).

#### 2.1.3 "Life Unfolds Rhythmically Through the Phenomenon of Polarity" (83)

The modern perspective which links man by analogy to the machine, with the language of psychology (84) describing learning in terms of "input" and "output" (85), only that dimension of reality which is quantifiable is given credence. If this *mechanistic* view is set aside and man viewed as an organism, then the entire picture becomes far more subtle, (consult Chapter 3, especially 3 and 4.3). Using Goethe's concept of polarity which underlies the morphology of plant forms, then the "systole" and "diastole" of which he speaks may analogously be seen to



refer to the alternate inhaling and exhaling rhythm of breathing (86). A further characteristic of organic rhythm is that although mathematically it may be possible to establish a statistical average ("ratio of four heartbeats to one breath") (87) - any given organism will vary from the "perfect" "norm" (88). The individuality of the organism contributes to this imperfection.

Current educational practice pays no heed whatsoever to rhythmical alternation (89), which can be seen from the lack of comprehension of the role of sleep in the learning process, or the role of rest between the presentation of material and the forgetting in between (90). For Cottrell meditation on Goethe's picture of the developing plant, may enable one to begin to appreciate the:

"...importance of those intervals between the metamorphosing stages of outward manifestation of form. They are intervals in which the organism withdraws into itself and gathers forces for the next outward step (91).

For Waldorf teachers, intervals or "pauses" (92), in the learning process and sleep and forgetting are valuable to the entire learning activity and an integral part of their approach to the curriculum (93). Sleep may then be viewed not as something valueless to be expended, rather seeds may be laid in teaching which through sleep may emerge the day after or even later as mentioned by a teacher interviewed.

Allied to sleep, forgetting may then be viewed not as an unfortunate burden, rather as a phenomenon allowing for the possibility for quiet processes, which transform "sense impressions and thoughts into abilities and insights for the rest of life" (94). Hence it is incumbent on the teacher to make possible knowledge and experiences

which are worthy of being forgotten, or, in Cottrell's words, a trivia filled youth may lead to an inwardly arid old age.

2.1.4 "The Workings of Polarity are Complemented by the Phenomenon of Heightening" (95)

The process of "heightening" or "enhancement" ("*Steigerung*" [96]) in the plant as it develops into the blossoming stage, may by analogy to the life of man, reflect the gradual transition from youth to old age with accompanying deepening understanding, insight and abilities for life. This picture leads us back to the point that "on both the natural and spiritual levels the Goethean image of plant development can be a useful analogy for the human biography seen as an organism" (97). Hence, intellectual, artistic and moral nourishment for the inner life of the child are as important as healthy physical nourishment. Yet "heightening" for the plant is species bound, producing endless examples of the same flower. For man each human entelechy is different and if correctly cultivated will result in the "bloom" of individuality capable of making a unique contribution to the world. Respect for the dignity of each human spirit will enable the expression of unique individual gifts, genuine interest being the "first step on the path of selfless love" (98). The teacher who makes possible the responsible development of individual freedom will be working with moral techniques flowing from an understanding of "heightening" (99).

For Cottrell the thinking of Goethe is universal and his vision applicable for all people, since he was a central European, the best representatives of which have avoided narrow nationalism. "The true spiritual impulse of central Europe is cosmopolitan" (100). For him,

when Goethe's work is taken seriously it is applicable in Japan, America, Sweden, wherever (101).

A complete and new edition of Goethe's works had been in progress at the Goethe Archives in Weimar for some time when Bernard Suphan, director of the Archives, felt the scientific work required a qualified editor. Schroer recommended Steiner and he was invited to visit Weimar to see if he would be interested in collaborating on the new edition. This was Steiner's first visit to Germany. The editorship required that Steiner move to the Goethe Archives in Weimar. According to Easton, Weimar brought him into contact with German culture at a time when imperial Germany in many respects led the world. Until the war Steiner lived in Germany and never returned to live in Austria where he was born.

### 3. THE GOETHE ARCHIVES IN WEIMAR 1890-1897

This experience was disappointing to Steiner, since the approach of his fellow workers at the Archives differed from that of his own. Steiner felt that Goethe was being "mummified" (102) by the philological approach of the scholars, that is, the exact scholarship of textual criticism. This attendance to the textual details of the work of great writers was stifling for the young man, since in contrast he loved Goethe and his work. Steiner felt that these ideas came alive when one entered imaginatively into Goethe's life and thought. Once again there was no one with whom he could communicate how he felt (103). In all that Steiner published he wished to set forth Goethe's world view and its trend and was not concerned to indicate his single discoveries in

the domain of nature, rather, "the flowers borne by the plant of a view of nature in keeping with the spirit" (104).

"Perhaps imperfections are contained in what is presented here. Then let them be found. It is not the function of a way of thinking which corresponds to reality to formulate perfect 'programmes for all time, but to point out the direction for practical work" (104).

The restrictions which affected Steiner at the University of Vienna concerning his education, did not apply in Germany and he finally obtained his doctorate at thirty years of age from a university he did not attend and from a professor he met only once - the University of Rostock. As mentioned earlier, his dissertation was an attempt to refute the contention of Kant that there are necessary limits to knowledge and took as its departure a book by Fichte (105). The title was "*The Fundamentals of a Theory of Cognition with Special Reference to Fichte's Scientific Teaching*" (106). The doctorate he obtained in 1891 was later published under the title "Truth and Science" or "Truth and Knowledge" (107).

Steiner's ethical stance and the possibility of freedom are fundamental to his philosophy. Freedom for Steiner can never be ultimately achieved but in the words of Goethe in Faust "freedom must be conquered anew every day" (108). In Steiner's view ordinary thoughts and deeds are not free; only thought which is created by the activity of the spirit can be free. Acts performed from habit; or in obedience to:

church  
government  
authority  
even ethical principles which one has accepted are not free.

Free acts are individual and unique and cannot be based on general principles, or previous situations, or moral principles accepted by

others, or even on oneself based on similar instances in the past. Free acts in Steiner's view must be based on thinking which is "enlivened" so as to become "living" or "imaginative thinking" (109). The quality which must be developed for free acts to occur is "moral imagination", which through development becomes "moral inspiration" and then "moral intuition" (110). Through "moral imagination 'man elevates the ethical instincts of his lower ancestors into moral action'" (111).

The term "freiheit" in German has no exact English equivalent and Steiner suggested spiritual activity, which means "The Philosophy of Freedom" should actually be translated to The Philosophy of Spiritual Activity; however, in English this was thought to be misleading for its connotation of religious practices. The possibility of freedom and the moral philosophy which results was called "ethical individualism" (112). Such a philosophy according to Easton may be found in the work of Max Stirner (113). Steiner encountered Nietzsche, who has a similar ethical stance to his, in 1889. Nietzsche insisted individual men must create their own ethical standards (114). Steiner was capable of becoming completely absorbed by the thought of others such as Haeckel and Nietzsche when presenting their mode of thinking, so much so that he was regarded as a follower of Haeckel. Steiner was regarded as having undergone a "complete transformation of spirit" when he abandoned philosophy for Anthroposophy, (see Chapter 6, p. 259) (115). However, this absorption of Steiner's was explained in the "Riddles of Philosophy" in that he suggested that one:

"...must suppress ones own sympathies and antipathies and surrender with perfect objectivity to the subject of his contemplations" (116).

Further one:

"...must be capable of thinking idealistically with the idealist and materialistically with the materialist. For only thus will the faculty of the soul be awakened that can become active in spiritual intuition" (117).

Monism in Steiner's formulation requires that "everything which is called for in the explanation of appearances must be sought within that same world" (118). Ethically then, man is thrown wholly upon himself, all ethical standards to be sought from within one's own being. Two forms are possible:

#### MONISM

All material things are manifestations of spirit, (this is Steiner's view).

What is usually called spiritual is in fact only another aspect of the material e.g. such intangible realities as energy (119).

Dualism opposes this view with the separation of matter and spirit/mind, leading to the notion that man must submit to the ethical demands of an unknowable being (120).

Steiner's work on Goethe in the Weimar Archives was criticized by those who felt it could have been handled in a more systematic manner, acceptable to academic researchers. Steiner from the inception of this work had no wish to be a "philologist" and countered that his work was a creative one attempting a synthesis as he tried to present Goethe's world view. Furthermore, his struggle for knowledge of the outer world mentioned previously meant he would have been unable to do that which his critics wanted. Steiner began to feel that the culture of Weimar was a "hothouse culture" and found it cloying (121). His sojourn here however, continued to be fruitful for him in later years, as a result of the cultural and human experiences he had in Weimar. Berlin began

to appear attractive to him and he hoped he might find an audience for his ideas here, which might alleviate the inner isolation he experienced in Weimar (122). Steiner further felt that the Goethe task was placed before him to prevent premature public revelations stemming from his super-sensible perception. A year before leaving Weimar Steiner began to experience an inner revolution and it began to be possible to orient himself to the external world in a way impossible before - see previous mention. He began to feel that the turn of the century would bring "...new spiritual light to humanity. A change in direction in the process of human evolution seemed a necessity" (123). From the end of 1902 he made the decision to "keep silent" no longer. Had he wanted to, there is little doubt that Steiner could have obtained an academic position at the University of Berlin through his influential friend Hermann Grimm. Instead he chose a lifestyle which Easton describes as "bohemian" (124). This may be one of the reasons for Waldorf Education remaining enigmatic; for lack of exposure in academic circles.

#### 4. STEINER'S ASSOCIATION WITH THE THEOSOPHICAL SOCIETY

Steiner was invited to lecture to the Theosophical Society in 1900 and began a lecture series on Nietzsche and Goethe. When the German branch of this society was opened Steiner was invited to become its General Secretary. Steiner however, had misgivings about this association from the start and felt that "the Indian vocabulary of traditional Theosophy certainly needed to be sifted to make it comprehensible to the West" (125). Nonetheless, within this society he

found an audience and it did provide him with the forum he needed. The Christian orientation of the later Anthroposophical Society make this association further confounding for his followers. Steiner made it clear that he:

"...did not subscribe to any sectarian dogma; I remained someone who expressed what he believed himself to have the power to express about his own experiences of the spiritual world" (126).

Regarding teachings on spiritual matters, Steiner averred that nothing spiritual is ever expressed by him unless he has known it through his own direct spiritual experience. When Annie Besant, president of the world-wide Theosophical Society, wanted to put forward an Indian youth as the reincarnated Christ, it was inevitable that the "marriage of convenience" (127) between the Orientalism of Mrs. Besant and the Christianity of Steiner would clash irrevocably.

#### 4.1 THE CRITICISM OF JUNG

Jung criticises Theosophy and Anthroposophy as "Gnosticism in Hindu dress" (128). This criticism possibly stems from the association of Steiner with this society. According to Jung, the world has seen nothing like the current growth of interest in psychic phenomena since the end of the seventeenth century (129). These movements have a truly religious character even when they "pretend to be scientific" (130). According to Jung, there is a psychological law that, "for every piece of conscious life that loses its importance and value...there arises a compensation in the unconscious" (131) - this ties in with Steiner's view that materialism provides a counter-image for the spiritual (132). This is analogous to the conservation of energy in the physical world, "no psychic value can disappear without being replaced



by another of equivalent intensity" (133).

Jung is much opposed to the influence of the Eastern mind on the West, as was Steiner. Jung calls Western Theosophy "an amateurish imitation of the East" (134). This interest in psychic phenomena puts an uglier face on the world - "in the end there is nothing in the outer world to draw us away from the reality of the life within" (135). Theosophy teaches reincarnation and karma (see Glossary), and in Jung's words "...this world of appearance is but a temporary health-resort for the morally unperfected" (136). Just as the modern outlook depreciates the world so too does Theosophy, but by means of a different technique; the world is not vilified but given relative meaning since other and higher worlds are promised. Jung acknowledges that when dealing with the spiritual problem of modern man we are dealing with things which are barely visible; and that the current state of affairs briefly sketched above "may even divide us against ourselves" (137). For him the attempt to transcend present consciousness must give attention to the body, since the spirit is the living body seen from within, and the body the outer manifestation of the spirit - the two being in fact one. This sounds like Steiner's view on monism? (See Chapter 3 note 8). Further, in presenting the above ideas Jung acknowledges that they are "a subjective confession" (138).

Some of these criticisms were echoed by Steiner, certainly the Eastern influence within the Theosophical Society; see also references to maya (illusion) in "Education as a Social Problem". The criticism concerning the depreciation of the world is rather more difficult to dispel and

the researcher will leave it to the reader to come to their own conclusions. However, Steiner's practical work and emphasis on community and brotherly/universal love, sit uneasily with this perspective, as does the emphasis on the preparation for, and the possibility of changing life which is integral to the Waldorf vision (139). Steiner himself referred to the "aberrations of many Theosophists", (140) who make spiritual science appear to be what he calls "vague theory" (141), rather than realistic in its approach to life.

##### 5. THE FOUNDING OF THE ANTHROPOSOPHICAL SOCIETY

Steiner began increasingly to refer to his teachings as Anthroposophy and Galbreath shows that the term was not new; Steiner's philosophy lecturer, Robert Zimmerman as well as Thomas Vaughan, Troxler and I.H. Fichte used the term (142).

"...Steiner's use of the term shifts responsibility for attaining such wisdom ('sophia - divine wisdom) from divine revelation from beyond to man's own thinking processes, elevated to a higher level and brought into contact with 'sophia'" (143).

This is the opposite to trance states and the ways of initiates and old and Mystery knowledge.

In 1913 the German Section of the Theosophical Society constituted itself the Anthroposophical Society. Steiner never became a member preferring the role of teacher and guide. There was criticism that Steiner capitalised on the mood of the times after the war to swell membership of this society (144). Steiner viewed a site at Dornach in Switzerland and when permission for a building to devote to anthroposophical activities was denied by the Munich authorities, this

became the spot for the future Goetheanum.

The foundation stone was laid in a ceremony on 20th September, 1913. Steiner strove for something altogether new to come into being with the construction of this building and wished it to be an "earthly expression of the science of spirit" (145). In 1919 Steiner was approached by Emile Molt to found a school for his factory workers, to overcome their "cultural deprivation" (146).

Molt proposed, according to Steiner's vision of the Threefold Order, (refer to the Glossary), that "gift money" i.e. surplus from the factory, would be used to fund the school. Steiner was now 58, and during the six years which followed he gave 15 lecture courses on education in Germany, Britain, the Netherlands and Switzerland. For the opposition Steiner encountered to his work refer to "Rudolf Steiner: Herald of a New Epoch" (147).

## 6. EDUCATION AS A SOCIAL PROBLEM

"Social problems" were of immense importance at the time and Steiner averred that these could never be solved by using knowledge, only spiritual knowledge could suggest the path through the thicket of social difficulties. He points out that it has become extensively prevalent for people to regard spiritual life as "ideology". What constitutes men's spiritual properties - "rights, customs, science, art, religion" is looked at as a "vapour rising from the only true reality, from the economic means of production, the economic foundation" (148). For Steiner the real meaning of "ideology" is connected with the word "maya" of oriental wisdom. "Maya" or

"illusion", when correctly translated into occidental language means "ideology" (149):

## ORIENT

"maya" = external world  
reality = "what arises in  
the soul".

## OCCIDENT

"maya" = soul qualities  
reality = "what is presented to  
the senses" - Europe & America.

The striving of the West is for freedom in Steiner's view, yet the man in the East has no conception of this, deriving his freedom from his race, folk, tribe.

Since the middle of the fifteenth century natural science and industrialism have given modern humanity its particular spiritual trend. Steiner regards the spiritual significance of industrialism in the following way:

## MACHINE

transparent to thinking-  
this has great significance  
for the mutuality of man &  
machine (150).

## ANIMAL

plant & crystal opaque to ordinary non-  
clairvoyant intellect - always something  
which remains unknown.

It is because of this "soul-spiritual" transparency of the machine, that its power and power-relationships are clearly open to the senses and intellect, that makes the contact between man and machine so disastrous for Steiner. It is this which "sucks out the human heart and soul, making man dry and inhuman" (151). In Steiner's view "the human will directed toward the machine is, in truth, not directed toward a reality" since the machine is spiritually transparent, "a chimera" (152). Industrialisation therefore introduces that which in a higher sense "makes man's will meaningless" (153). When production is taken over by mechanisation (154) it supplants the meaningfulness of the human will. When a man ploughs his field he is occupied in an activity which has a meaning beyond the present, it has a cosmic meaning. In

Steiner's words "...a completely mechanized factory is a hole in the cosmos; it has no meaning for cosmic evolution" (155). The knowledge developed since the mid-fifteenth century is "spectre-like" (156), therefore the will introduced into industrial activity makes no sense for the evolution of the world. Meaning for mankind's evolution may be rediscovered by penetrating beyond this ghost-like thinking, to develop knowledge which penetrates beyond the mere perception of nature and into the spiritual behind nature. Senseless industrialism may be countered by "willing-out-of-the-spirit" (157). This may be achieved by educating in the way suggested below i.e. 0-7 imitation etc., (Chapter 5, Section A, 2, elaborates this). In Steiner's view industrialisation has been given us so that we may "rouse ourselves to will out of the spirit" (158).

The ideal of scientific knowledge has an astronomical vision, the molecule is thought of as "a small planetary and solar system" (159), the content of molecules equalling atoms within a certain force relationship. Hence, in Steiner's view, natural science and mechanisation threatens humanity with a three-fold destruction.

As a result of this destruction:

SPIRIT -	SOUL -	BODY -
mechanized America	vegetized Europe (sleepiness of the soul)	animalized European East/Russia (impulses and instincts running riot) (160).

The character of modern times is that the spirit is omitted, it has become maya.

Steiner felt there was a need to establish what he calls a "social organism in the sense of the Threefold Order" (161).

SOCIALISM	DEMOCRACY	INDIVIDUALISM
economic life	civil rights	spiritual life
social	government	liberal/free

Hence the great problem of our time for Steiner is that of education. How will children be dealt with that as adults they may grow into the social, democratic and spiritually free areas of living in "a comprehensive way?" (162)

From the perspective of spiritual science there are *three epochs of youth and development*.

(1) The period 0-7 years (163) where imitation is the mode of learning. If as a child imitation has been fostered, then the possibility exists for the adult to attain freedom.

(2) Between 7-14 years action must be based on authority; a revered person says "...this is right, this should be done" (164). For Steiner it is detrimental for children to make their own judgements too early, prior to puberty. If this feeling for authority is developed it becomes possible for an adult to be capable of experiencing equal rights, (the reader is directed to Chapter 5, Section B, 6, in this regard).

(3) During the period 14-21 years, brotherly or universal human love ought to be developed. Education after the 15th year must strive to inculcate universal human love in order for the possibility to arise for brotherliness/fraternity in the economic life. Steiner abhorred socialistic education programmes since the schools were established after the pattern of "adult life in the social organism"...where the headmaster and teachers stand in equal relation with the students, "the entire school built upon comradeship" (165). In order to become mature

for a socially just life the years of schooling ought to be built upon "true authority". Hence:

0-7 years	-	imitation	-	freedom;
7-14 years	-	authority	-	rights life;
14-21 years	-	brotherliness/ love	-	economic life.

In this way strength for life is developed which must be awakened in definite periods of one's youth and cannot be developed later - this links with the concept of a "readiness moment".

For Steiner the purely materialistic striving of this century will give rise to the opposite - a spiritual striving - see Jung above. Fatalism has arisen in the occident, the "let-happen-what-may" (166), through Marx and Engels according to Steiner; since the socialistic doctrine that everything of a soul-spirit nature originates in the only reality - the economic process - hence it is maya, ideology. Human evolution is seen in a one-sided way. This spiritual element which has become ideology is based on Greek culture since in the mid-fifteenth century spiritual life did not experience a renewal only a reformation or renaissance, "a refurbishing of the old" (167). Since the youth are educated in classical schools according to Greek life, our spiritual life is considered ideology. Hence Waldorf schools emphasize practical skills which "interweave actively in life through deeds" (168). In the social organism three aspects are "chaotically intermingled" (169):

#### SOCIAL ORGANISM

1. Greek spiritual structure
2. Economics - European life
3. Roman state structure.

In Steiner's view only the three-fold social organism, (see Glossary), can bring order to the above. For Marx and Engels Greek spiritual life and Roman law were inappropriate for the present, thus only the

economic life was left. The character of Greek culture emanated from the clash of a "conquered and conquering people" (170) and this approach stemming from Hellenism permeated the universities. The possible exceptions to this were the technical and agricultural colleges which in Steiner's view had arisen from modern life; however, even they imitated the structures of the universities influenced as mentioned above. This makes the renewal of spiritual life even more pressing. Economic life; democratic life; and spiritual life must be separated, in order to distinguish them, despite the fact that in reality they intermingle; such that economic life rests on its own basis. The current character of social life is characterized by:

ECONOMIC LIFE	RIGHTS LIFE	SPIRITUAL LIFE
which is - chaotic and directionless	characterized by striving for power	characterized by hollow phrases (171).

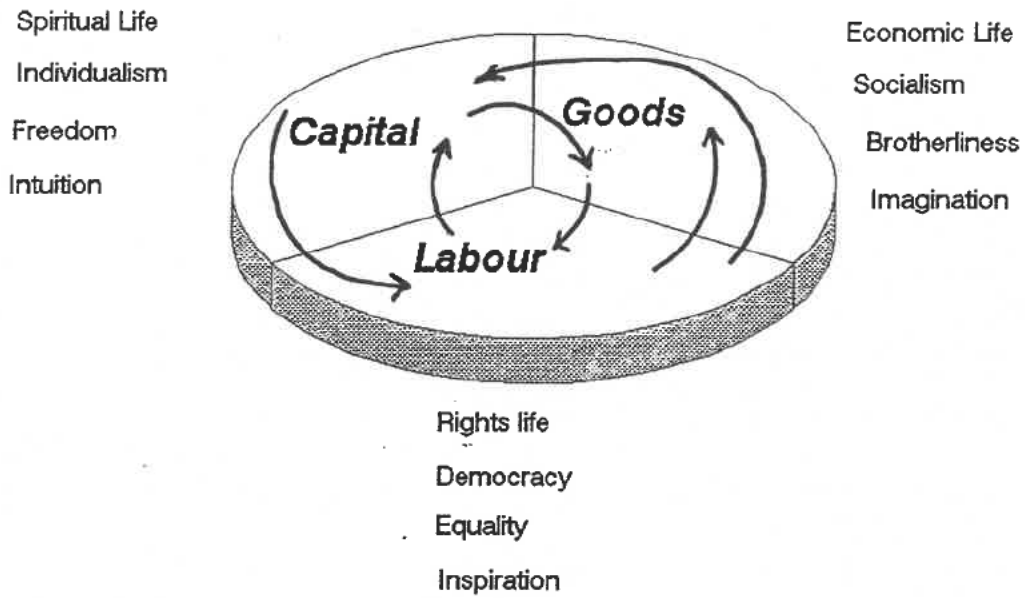
Three important concepts require consideration; "commodity or production", the concept of labour, and the concept of capital. Commodity must be based on "imaginative knowledge", labour on "inspired knowledge" and capital on "intuitive knowledge" (172).

For Steiner the Socialistic theory can never be put into practice, since it is theory without insight into practical life (173). If social life is thought of as an organism, just as the human and animal require air which must be inhaled and exhaled, so in Steiner's opinion something is required to circulate through the social organism. Since the thoughts and ideas of men are not insignificant, education must be directed not by science or industry, but by concepts which may form the basis for "imaginings" (174). "Imaginative concepts" shape the mind



FIGURE 2.1 - CAPITAL, GOODS, LABOUR

(From Steiner, R., [1984], *Education as a Social Problem*, USA., Anthroposophic Press, p. 61. Modified by the researcher).



differently to abstract concepts of cause and effect, etc., derived from natural science. The need is to comprehend the world in pictures (175). Steiner gives an example of a picture for immortality - chrysalis to butterfly (176). In the social organism for Steiner, it is necessary to speak of things expressed in pictures.

Commodities - If things are expressed pictorially as suggested above, it will be possible to speak of the place of commodities in life, since commodities correspond to a human need. Abstract concepts cannot grasp the social value of this need. For Marx commodities are "crystallized labour power" (177). It is necessary for imaginative thinking to enter the social organism via education in order to arrive at an organic social structure. If men conduct their economic life out of brotherliness, then they will learn the significance of imagination in connection with commodities. (178)

Labour - Human labour for Steiner is not primarily concerned with the production of goods even though Marx called commodities "crystallized labour power". From Steiner's point of view this is nonsense since when man works he uses himself up in a certain sense. "The important thing is not how much work-power you exert but for what purpose you use it in social life" (179).

The incitement to labour in Steiner's idea of a three-fold organism will therefore need to be different - it will need to emanate from "the joy and love for work itself" (180). In Steiner's words "goods will be produced by labour because labour has to be used for something" (181). This will only be possible if one speaks of "inspired concepts", the

inspiration of initiates will enable these ideas and feelings to enter the world by means of a spiritualized science, which will thus inspire joy and love for work. Hence, people will have to join together as equals in parliaments, if every individual contributes "whatever of value lives in him" (182). If this occurs then the rights life will be governed by equality and will require inspiration.

Capital - Capital will find its place when it is acknowledged that intuition has a role to play in life. In a society receptive to "intuitive concepts" (183), capital will "flourish". In Steiner's view intuition gives rise to freedom which will develop the life of the spirit. The arrows in Figure 2.1 indicate the streams which permeate one another. For further elaboration of these refer to "Towards Social Renewal".

Steiner suggests that a feeling for truth is a necessary task for the current age and willing out of the spirit as suggested, will establish a "counter-image to the senseless willing of industrialism" (184). Holism and Waldorf Education hence reflect this "counter-image" to the technicism surrounding us (185). A future true form of society may be brought about through education on a large scale, as suggested by Steiner. Further, the tasks of the modern age are characterized by two principles (or, since they existed for him as real beings in the spiritual world, "principalities" [186]) which he named Lucifer and Ahriman. "Lucifer lived in religious fantasy and mysticism, while Ahriman manifested through the objective, rational spirit of science" (187). Both principles are contained within the soul of man as

potentials which ought to be developed in a harmonious and balanced way. This balance may be achieved through Art (188) - although Art itself was subject to influence from both extremes. Hence the essential role of art in Waldorf Education.

"If man were not to develop anything else but intelligence he would become an evil being on earth" (189). This then is the significance of Steiner's ethical individualism, the ability to transform intelligence by imbuing it with the Christ-principle (190), in this way it may become active for the good. With the crucifixion the "Christ-being passed over into earthly evolution. He is within it" (191). This exists for Steiner not as doctrine, world-view or religion, but as "a real fact" (192). Accordingly teachers must teach as if bringing about a salvation in the case of every child - this is achieved by steering children to find the Christ-impulse in the course of their life.

He takes to task the modern arrangement of the curriculum and presentation of subjects. Through economy of educational effort children acquire concentration which can, in Steiner's opinion only be achieved if the current curriculum of schools is revoked, "this instrument of murder for the real development of human forces" (193). The presentation of subject after subject in rapid succession causes what has come before to be lost. "In our heads they tumble through each other like the stones of a kaleidoscope" (194). These subjects do not interrelate at all. Hence, Waldorf Schools arrange subjects around the first main lesson. Subjects must no longer be taught as subjects, rather it is of prime importance that between 7-14 thinking, willing

and feeling be developed in the correct way. In this way arithmetic, geography etc., ought to be utilized in such a way that these faculties are developed (195). The reader may peruse Appendix 25 for lesson descriptions, which will help to clarify the way these elements interweave during the presentation of a lesson.

i) The Importance of Teacher Training

Since the mid-fifteenth century, materialism has penetrated into teacher training. The focus of instruction even in the lower grades centred around object lessons. Although the urge for objectivity in education is in certain respects perfectly justified, children who only receive object lessons experience a "deadening of the soul" (196). In the correct approach to teacher training not only subjects should be examined, but also the "soul attitude" of prospective teachers (197). The teacher needs to see in the three-fold being, (refer to Glossary), of man an image of something standing behind it:

Head-man	-	nerve-sense man (mostly physical);
Chest-man	-	rhythmical man (mostly ether), less head but still somewhat;
Limb-man	-	metabolic man (mostly astral), still less head;
Ego	-	has no distinct expression in the physical world as yet. These areas are not strictly delineated as expressed above, in reality things merge, (see Glossary).

In order to fully appreciate the above it is necessary for the teacher to develop unschematic or "inwardly mobile thinking" (198). In teacher training it is imperative that the teacher develop a sensitivity to the child as she/he existed before birth in the spiritual world. This will result in a "non-egotistical soul mood" (199). The three-membered man when viewed according to the plastic form would appear thus, each expressing in picture form differing principles:

Head-man	-	a totality - "the greatest degree adapted to the physical world" (200). The head alone is a corpse;
Chest-man	-	a fragment (mostly ether), influences the head and vitalizes it;
Metabolic-man	-	even more so (mostly astral), the astral body is active in walking (201);
The Ego	-	has no external correlate and may be observed in a child in her increasing growth (202).

What is normally seen with physical sight and the intellect, is in Steiner's words a "wax doll"; in his opinion man comes alive if seen as suggested by him above. Hence the three essential faculties or human soul powers of thinking, feeling and willing are linked to three "systems" in the human organism (203), see below.

THINKING	head and senses	man is most conscious here;
FEELING	rhythmic system (blood circulation)	partly conscious (similar to breathing which continues without effort);
WILLING	metabolic and limb	asleep (as in the digestive system which cannot be consciously modified), (204).

These "systems" although distinguishable are nonetheless inseparable, since they need to function together in order for life to be healthy. Steiner contrasts "individualization" with "socialism"; education ought to have as a "great ideal" the paramount thought that "every single individual is a being in himself", rather than a levelling down of human beings who are not tested according to their individual qualities. Our current culture reinforces and encourages uniformity, yet the innermost goal of education ought to be to strive for individualisation (205). The insight of teachers during training ought to be guided to individuality. The image of man perpetrated by science is one of "a homonculus" (206) if compared with the enlivened image of man presented by Steiner above. Therefore, an important issue for education is that of teacher training. Consult Chapter 5, Section B, 1.4, 3 and 8.

## 7. SYNOPSIS

Bearing in mind Steiner's picture of the social organism having three domains, that of the:

SPIRITUAL/CULTURAL	Liberty	-	the individual
POLITICAL	Equality	-	the state
ECONOMIC	Fraternity	-	brotherly co-operation (207).

It may be seen that education falls within the spiritual/cultural domain. Equality and a levelling of people cannot occur in the spiritual realm, since this is concerned with freedom and thinking and all thinking is different or unique. Since all production of goods belongs in the economic domain the surplus it generates may be used to finance the activities of the other domains. In Steiner's view, there should be an association between producers and consumers wherein the political domain may not interfere except with the imposition of a minimum wage. The spiritual/cultural domain will feed ideas to the economic domain and these will either be adopted or rejected on the basis of their utility. State control of education in this view should be abolished and placed in the hands of associations of teachers. Surplus from the economic sector can then be directly channelled to such associations or through parents without bureaucratic bungling. Parents would then be free to choose the schools which they desire and associations of teachers who are unable to attract pupils will have to close their schools (208).

The extent to which schools will be able to answer the needs of their communities to overcome cultural deprivation will vary considerably, see Waldorf Astoria and "gift money". The following may be a suitable warning for education in South Africa today, education taken over by

the State makes of man a devoted member of the State structure. Free spiritual striving, (see Figure 2.1 above), independent of the State provides a "salvation" for man (209). Hence Waldorf Schools insist on governing themselves, (this is where fraternity fits in, consult Chapter 6), even if compromises need to be made eventually in terms of the curriculum requirements expected by the State. Education is at the core of Spiritual and Cultural life and therefore must be free. The extent to which the ideal expressed above can come into being will depend on social circumstances/conditions relating to country, situation and the historical impulse behind the founding of the school. Hence, Steiner has indicated the direction for the future work of education, rather than formulated imperatives to be rigidly applied (210).

The reader may refer to the International Spread of Waldorf Schools for further elaboration. Chapter 3 will review the philosophy promoting qualitative research, the justification for using the Case Study approach and the establishment of a Case Study protocol.



## REFERENCES AND NOTES

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2. Childs, G., (1991), **Steiner Education in Theory and Practice**, Edinburgh, Floris Books, p. 1.
3. Refer to Chapter 4, The International Spread of Waldorf Schools.
4. Childs, G., Op. cit., p. 1.
5. Blunt, R.J.S., Op. cit., p. vi.
6. Ibid., p. vi.
7. Ibid., p. vii. See also the Introduction, Chapter 3.
8. Steiner, R., (1984), **Education as a Social Problem**, U.S.A., Anthroposophic Press.
9. Steiner, R., (1986), **The Course of My Life**, New York, Anthroposophic Press, p. 3.
10. Ibid., pp. 2-3.
11. Blunt, R.J.S., Op. cit., p. 1.
12. Childs, G., Op. cit., p. 9. Reference is made to Steiner, R., **The Course of My Life**, p. 11.
13. Steiner, R., (1986), Op. cit., p. 237.
14. Ibid., p. 239.
15. Steiner, R., (1985), **Goethe's World View**, New York, Mercury Press, p. 58. See article by Cottrell referred to under note 41.
16. Easton, S.C., (1980), **Rudolf Steiner: Herald of a New Epoch**, New York, Anthroposophic Press, p. 31.
17. Ibid., p. 32.
18. Ibid., p. 32, where reference is made to this ability and the reader is pointed to Steiner, R., (1909), **Knowledge of the Higher Worlds: How is it Attained?** London, Rudolf Steiner Press, where the path of higher development is described, in particular the ability to listen selflessly.
19. Steiner, R., (1986), Op. cit., p. 33 & especially Chapter 4, see note 9.
20. Ibid., p. 177.
21. Ibid., p. 177.
22. Ibid., p. 34.
23. Easton, S.C., Op. cit., p. 37.
24. Ibid., p. 38 and Steiner, R., (1986), Op. cit., especially Chapter 6.
25. Easton, S.C., Op. cit., p. 39.
26. Urnson, J.O. ed., (1976) **The Concise Encyclopedia of Western Philosophy & Philosophers**, Johannesburg, Hutchinson, p. 108.
27. Easton, S.C., Op. cit., p. 40.

28. Easton, S.C., (1980), **Rudolf Steiner: Herald of a New Epoch**, N.Y., Anthroposophic Press, p. 40. See also Chapter 3, **The Philosophy Promoting Qualitative Research**, where reference has been made to this, note 42.
29. Easton, S.C., Op. cit., p. 40.
30. Ibid., p. 42.
31. Ibid., p. 42.
32. Ibid., p. 42.
33. Ibid., p. 43.
34. Ibid., p. 43.
35. Steiner, R., (1985), **Goethe's World View**, N.Y., Mercury Press, p. 11.
36. Ibid., p. 12.
37. Ibid., p. 12.
38. Ibid., p. 12.
39. Easton, S.C., Op. cit., p. 43. Refer also to Steiner R., (1986), **The Course of My Life**, N.Y., Anthroposophic Press, Chapter 5.
40. Easton, S.C., Op. cit., p. 46.
41. Cottrell, A.P., (1982), **Goethe's Metamorphosis of the Plants and the Art of Education**, Teachers College Record, Vol. 84, No. 2, pp. 477-491.
42. Ibid., p. 477.
43. Ibid., p. 477.
44. Ibid., p. 478.
45. Ibid., p. 478. Refer to 3, **The Goethe Archives**, for "ethical individualism".
46. Ibid., p. 479.
47. Ibid., p. 479.
48. Ibid., p. 479.
49. Ibid., p. 479.
50. Ibid., p. 479. Very important here is **Education as a Social Problem**, note 8, where Steiner's view that man's actions have a significance for the cosmos is expressed. See also the impact of mechanisation on the world - refer to notes 150 & 151.
51. Kuhlewind, G., (1986), **The Logos-Structure of the World**, New York, Lindisfarne Press, p. 75.
52. Ibid., P. 75.
53. Steiner, R., (1986), **The Course of My Life**, N.Y., Anthroposophic Press, p. 241. For further reference to the way we create reality refer Kuhlewind, G., Op. cit., p. 75 and reference to **The Second Reality** pp. 74-81.
54. Cottrell, A.P., Op. cit., p. 480.
55. Ibid., p. 480.
56. Ibid., p. 480.
57. Ibid., p. 480. Make reference to notes in Blunt, R.J.S., (1982), **A Study of the Educational Thought of Rudolf Steiner**,

- Grahamstown, Rhodes University, under science, concerning thinking for Steiner, p. 23.
58. This is very important for Steiner, see point 6, Education as a Social Problem, for the role of Brotherliness and the education of the adolescent imbued with the "Christ-impulse" and universal brotherly love.
  59. Cottrell, A.P., (1982), *Goethe's Metamorphosis of the Plants and the Art of Education*, Teachers College Record, Vol. 84, No. 2, p. 481.
  60. Ibid., p. 481.
  61. Ibid., p. 482.
  62. Ibid., p. 483.
  63. Ibid., p. 482.
  64. Ibid., p. 483.
  65. Ibid., p. 483.
  66. See references in Chapter 5, The Case Study, to the gesture in the presentation of material artistically, teacher's reference to the lion and the mouse for example. Consult Section B, 9.1, Short-Stroke Drawing, which also mentions the toys in the Kindergarten.
  67. Cottrell, A.P., *Op. cit.* p. 484.
  68. Kuhlewind, G., (1986), see note 51, p. 10.
  69. Ibid., p. 10. Refer further to "enlivened thinking" p. 23, & notes 109 & 199.
  70. Ibid., p. 10.
  71. Ibid., p. 10.
  72. Cottrell, A.P., *Op. cit.*, p. 484. This still influences our empirical-analytic paradigm today, all the more so for being non-reflectively accepted.
  73. Ibid., p. 484.
  74. Ibid., p. 484.
  75. Ibid., p. 484. Cottrell makes reference to an article by Eaton, J.W., "Goethe's Contribution to Modern Education", The Germanic Review 9, no. 3, (July 1934), pp. 145-55.
  76. Ibid., p. 485.
  77. Ibid., p. 485.
  78. Ibid., p. 481. See quote F. Schiller (1759-1805).
  79. See Steiner, R., (1984), *Education as a Social Problem*, U.S.A., Anthroposophic Press, p. 39, how we affect the cosmos and mechanization.
  80. Cottrell, A.P., *Op. cit.*, p. 485.
  81. Ibid., p. 485. See the view of teachers that the child comes to them with "history", and as a matter of destiny - the child comes to the relationship with something from previous lives. Chapter 5, Section B, 1.7.
  82. However, what of teachers with a Christian perspective which does

not allow for this possibility? See interview material in Chapter 5, The Case Study (one teacher "lets it lie"), and hence the necessity for teachers to train in Anthroposophy.

83. Cottrell, A.P., note 59, p. 486.
84. See Kuhlewind, G., Op. cit., note 51, the influence of language on thinking based on the philosophy of Steiner. Especially Chapter 4, The Language of Reality.
85. Cottrell, A.P., note 59, p. 486.
86. Ibid., p. 486 & p. 482. Reference to the leaf and metamorphoses into all the organs of the plant. Important for the Waldorf curriculum, a teacher interviewed referred to metamorphoses and changing statements. The significance also of rhythm, rest and forgetting. See Chapter 5, notes 11 & 61.
87. Ibid., p. 486.
88. Ibid., p. 486. Refer to Chapter 5, Section A, point 4.
89. See Chapter 5, The Case Study, for the organisation of the Waldorf curriculum and the significance of rhythm, the role of sleep and forgetting, teacher's reference to struggle.
90. See Chapter 5, Section B, 9.1 and mention of current "flashing experience".
91. Cottrell, A.P., note 59, p. 487.
92. Ibid., p. 487.
93. See Block teaching (8.2), struggle, rhythm and forgetting, lesson material is often not over-explained and emerges later transformed e.g. lemniscate. For teaching what is only later understood see Steiner, R., (1965), **The Education of the Child in the Light of Anthroposophy**, London, Rudolf Steiner Press, p. 38. Also Steiner, R., (1976), **Practical Advice to Teachers**, London, Rudolf Steiner Press p. 46 & p. 57. Steiner, R., (1982), **The Essentials of Education**, London, Rudolf Steiner Press, p. 93. For mention of the lemniscate see **Discussions with Teachers**, (1967), London, Rudolf Steiner Press, p. 156.
94. Cottrell, A.P., note 59, p. 487.
95. Ibid., p. 487.
96. Ibid., p. 487.
97. Ibid., p. 487.
98. Ibid., p. 488. See Steiner and brotherly love and education of the adolescent, the significance of morality, point 6 above, Education as a Social Problem - note 188 & 190.
99. Morality and the humanistic perspective see Chapter 3, The Philosophy Promoting Qualitative Research.
100. Cottrell, A.P., note 59, p. 489.
101. See Chapter 4, The International Spread of Waldorf Schools & Chapter 5, The Case Study material, during an interview with a teacher she mentioned that she had worked in Botswana, and felt that the approach applied equally well there, which may attest to

the vigour and applicability of this education wherever it is called for, whether as gift to the community or as request from parents wanting a more humanistic art of education. See Chapter 5, note 51.

102. Easton, S.C., (1980), **Rudolf Steiner: Herald of a New Epoch**, N.Y., Anthroposophic Press, p. 53.
103. Ibid., p. 54.
104. Steiner, R., (1986), **The Course of My Life**, N.Y., Anthroposophic Press, p. 235. For criticism of this approach see p. 236. This perspective also characterised Steiner's descriptions in, **Towards Social Renewal**, (1977), London, Rudolf Steiner Press, p. 106.
105. Fichte, J.G., **The Science of Knowledge**.
106. Easton, S.C., Op. cit., p. 55.
107. Ibid., pp. 57 & 58 for Steiner's argument to disprove Kant and limits to knowledge. For him sense perception is not possible unless a thinking element is present i.e. concept. Objects therefore have perceptual and conceptual elements - perception in some way uses thinking capacity if only to notice or recognise an object. For Steiner, thinking is therefore a super-sensible capacity, (see Glossary), since we may perceive, (or conceive), that which is imperceptible to the senses. When thinking is developed in the way indicated by Steiner, one becomes capable of perceiving or conceiving the invisible super-sensible world.
108. Easton, S.C., Op. cit., p. 58; refer to the aspect of "struggle" mentioned in Chapter 5, The Case Study, Section B, 8.2.
109. Ibid., p. 59.
110. Ibid., p. 59.
111. Ibid., p. 73.
112. Ibid., p. 60. See 2.1 above, the quote "...Let man be noble..."
113. See Steiner, R., (1986), Op. cit., p. 179, concerning morality.
114. For further reference to Nietzsche refer to Easton, S.C., Op. cit., pp. 64-68.
115. Ibid., p. 68.
116. Steiner, R., (1973), **The Riddles of Philosophy**, New York, Anthroposophic Press, p. xvi. The reader may recall Steiner's experiences with the German Reading Hall.
117. Ibid., p. xvi.
118. Easton, S.C., Op. cit., p. 72.
119. Ibid., p. 72. See with reference to the monism mentioned, **The Course of My Life**, p. 162. Refer to note 26. Further reference to monism, **The Course of My Life** p. 201.
120. Ibid., p. 72.
121. Ibid., p. 77.
122. The reader may refer here to note 121, for Easton's view of the prestige of Berlin cultural life at the time.
123. Easton, S.C., (1980), note 102, p. 80. Steiner's decision to no

longer remain silent concerning his spiritual insights may be found on p. 81.

124. Ibid., p. 79.
125. Ibid., p. 114.
126. Blunt, R.J.S., (1982), **A Study of the Educational Thought of Rudolf Steiner**, Grahamstown, Rhodes University, p. 10.
127. Easton, S.C., Op. cit., p. 126.
128. Jung, C.G., (1978), **Modern Man in Search of a Soul**, London, Routledge & Kegan Paul Ltd., p. 238.
129. Ibid., pp. 237-238, especially for further elaboration. The entire Chapter 10 entitled, The Spiritual Problem of Modern Man is useful to peruse for further detail.
130. Ibid., p. 239.
131. Ibid., p. 241.
132. Refer to point 6, Education as a Social Problem, for Steiner's view that material striving will make possible the opposite - spiritual striving.
133. Ibid., p. 242.
134. Ibid., p. 249.
135. Ibid., p. 245.
136. Ibid., p. 245.
137. Ibid., p. 253.
138. Ibid., p. 254.
139. See Chapter 6, how Waldorf school leavers cope.
140. Blunt, R.J.S., Op. cit., p. 11.
141. Ibid., p. 11.
142. Ibid., p. 12-13.
143. Ibid., p. 13.
144. Steiner, R., (1986), **The Course of My Life**, note 9, p. 316.
145. Easton, S.C., (1980), note 102, p. 200. It is for this reason that it is significant to look at the architecture of the schools in the International Chapter.
146. Ibid., p. 251.
147. Ibid., pp. 270-309, Chapter 11, for the opposition Steiner encountered to his work.
148. Steiner, R., (1984), **Education as a Social Problem**, U.S.A., Anthroposophic Press, p. 5.
149. Ibid., p. 5.
150. Ibid., p. 9.
151. Ibid., p. 9.
152. Ibid., p. 37.
153. Ibid., p. 37.
154. Ibid., p. 38.
155. Ibid., p. 39. How does this fact as Steiner sees it keep pace with our technological society? Perhaps by introducing technical and computer skills at the age where appropriate i.e. 14-21

years, since for Steiner we cannot revert to a previous era as this is unsuitable for modern life? Possibly some kind of balance is what is required?

156. Steiner, R., (1984), note 148, p. 39.
157. Ibid., p. 40.
158. Ibid., p. 40.
159. Ibid., p. 10.
160. Ibid., p. 10.
161. Ibid., p. 11. See Glossary.
162. Ibid., p. 12. See Chapter 6 for Steiner's questions concerning education.
163. Support for play, research articles: Vygotsky, L.S., **Play and Its Role in the Mental Development of the Child**, Soviet Psychology, Vol. 5, 1967, pp. 6-18. d'Heurle, A., **Play and the Development of the Person**, The Elementary School Journal, Vol. 79, no. 4, 1979, pp. 224-234 - references here to Piaget, Erikson and Symbolic Interactionism and G.H. Mead. Feitelson, D. & Ross G.S., **The Neglected Factor - Play**, Human Development Vol. 16, 1973, pp. 202-223. Weininger, O., **Play and the Education of the Young Child**, Education, Vol. 99, 1978, pp. 127-235. Rubin, K.H. & Maioni, T.L., **Play Preference and its Relationship to Egocentrism, Popularity and Classification Skills in Preschoolers**, Merrill-Palmer Quarterly, 1975, Vol. 21, No. 3. Feitelson, D., **Developing imaginative play in pre-school children as a possible approach to fostering creativity**, Meester: Early Child Development and Care, Vol. 1, 1972, pp. 181-195. Golomb, C. & Cornelius, C.B., **Symbolic Play and its Cognitive Significance**, Developmental Psychology, Vol. 13, No. 3, 1977, pp. 246-252. Egan, K., **Children's Path to Reality From Fantasy: Contrary Thoughts About Curriculum Foundations**, Journal of Curriculum Studies, 1983, Vol. 15, No. 4, pp. 357-371. Yawkey, T.D., & Bakawa-Evenson, L., **Planning For Play in Programs for Young Children**, Child Care Quarterly, Vol. 6, 1977, pp. 259-268.
164. Steiner, R., (1984), **Education as a Social Problem**, U.S.A., Anthroposophic Press, p. 14.
165. Ibid., p. 15. This is related to an area which requires attention in the Waldorf School studied, the whole issue of authority and discipline, refer Chapter 5, The Case Study. This may also link with the management of schools, see, Section B, point 2, and Chapter 6.
166. Steiner, R., (1984), Op. cit., p. 19.
167. Ibid., p. 20.
168. See Appendix 9 & 17.
169. Ibid., p. 22.
170. Ibid., p. 31.

171. Blunt, R.J.S., (1982), *A Study of The Educational Thought of Rudolf Steiner*, Grahamstown, Rhodes University, p. 30 for definitions of terms such as rights, spirit etc.
172. Steiner, R., (1984), *Education as a Social Problem*, note 164 above, p. 27.
173. The emphasis in Waldorf Education on practical skills even from the Kindergarten years. Theoria and Praxis, Husserl - see Bernstein R.J., (1976), *The Restructuring of Social and Political Theory*, U.K., Basil Blackwell, p. 178. This ties in with the idea mentioned in Chapter 3, in the introduction, that the thought of Steiner provides a bridge between theoria and praxis. Steiner shows the way from a life of pure theoria to a practical articulation of this thought with the power to transform cultural life.
174. Steiner, R., (1984), note 172, pp. 52-53.
175. Refer to the Case Study for the significance of the pictorial presentation of material in Waldorf Schools; picture to symbol, writing then reading, make something first, read one's own stories, see Class 1 material. Refer to Appendix 36.
176. Steiner, R., (1984), *Education as a Social Problem*, U.S.A., Anthroposophic Press, p. 55, for Steiner's image of the human head.
177. Ibid., p. 56.
178. A possible criticism exists here for the S.A. schools which operate according to a fee paying structure, see U.K. schools and management by mandate and others in the International Spread of Waldorf Schools, where parents contribute according to individual wealth, striving towards Steiner's ideal, and the difficulties experienced by these schools.
179. Ibid., p. 56. Hence morality and contribution to the community has significance here.
180. Ibid., p. 56.
181. Ibid., p. 56.
182. Ibid., p. 60.
183. Ibid., p. 57.
184. Ibid., p. 41.
185. Refer to Jung, C.G., (1978), *Modern Man in Search of a Soul*, note 128, p. 24 and note 131 above.
186. Blunt, R.J.S., *Op. cit.*, p. 19.
187. Ibid., p. 19.
188. Hence the significance of art for Waldorf Education, the need to develop a Michaelic view, see Easton, S., (1985), *The Way of Anthroposophy*, London, Rudolf Steiner Press, p. 50. The task of Michael (the archangel of the sun), and "spirit of the age" (Zeitgeist), may be found on pp. 46-47. The entire Chapter on the evolution of Consciousness is relevant. Michael is an



- "universalist spirit" whose task is to transcend what was received from Gabriel, overcoming the tendency to the "nation state", towards a universalism and cosmopolitanism (Goethe referred to as a true cosmopolitan, Cottrell). As the fighter of the "dragon" he opposes both Lucifer and Ahriman to bring about a greater balance between the two extremes.
189. Steiner, R., (1984), **Education as a Social Problem**, note 176, p. 85. See also Easton, S., (1985), note 188, pp. 21-36 for The Role of Evil.
  190. Steiner, R., (1984), Op. cit., p. 89. Refer also to the Goethe quote 2.1 in the chapter above.
  191. Ibid., p. 89.
  192. Ibid., p. 86.
  193. Ibid., p. 46. See Steiner, R., (1976), **Practical Advice to Teachers**, London, Rudolf Steiner Press, p. 128 for teaching economically and pp. 199-201, for concluding remarks on quality.
  194. Ibid., p. 48.
  195. Refer to the lesson structure, Chapter 5, The Case Study.
  196. Ibid., p. 65.
  197. Ibid., p. 66. Chapter 3, The Philosophy Promoting Qualitative Research and Miller, mention was made of teacher qualities from a humanistic perspective. See also Steiner, R., (1982), **Balance in Teaching**, N.Y. Mercury Press, pp. 2-14, the inner attitude of the teacher may be found on p. 29, i.e., reverence, enthusiasm and protection. A teacher interviewed mentioned the image of the teacher as a mother hen, covering the youngsters with protective wings. Refer to Steiner, R., (1982), **The Essentials of Education**, London, Rudolf Steiner Press, p. 21 for the teacher's temperament and influence on his/her pupils.
  198. Steiner R., (1984), Op. cit., p. 69. See also Buzan, T., (1994), **The Mind Map Book**, London, BBC Books, pp. 53-57. In this view linear thinking uses only single beams of "the radiation" (possible for radiant thinking), whereas the brain is capable of being utilized as a "full multi-dimensional powerhouse" p. 57. Radiant thinking refers to associative thought processes that emanate from or connect to a central point.
  199. Steiner, R., (1984), Op. cit., p. 71.
  200. Ibid., p. 73.
  201. Ibid., p. 76.
  202. This is one of the important reasons for the teacher remaining with her pupils during the primary school years 7-14. See Ego, in Chapter 5, Section B, 1.4.
  203. Easton, S.C., (1980), **Rudolf Steiner: Herald of a New Epoch**, N.Y., Anthroposophic Press, p. 232.
  204. Ibid., p. 232.
  205. Steiner, R., (1984), Op. cit., p. 79.

- 206. Steiner, R., (1984), **Education as a Social Problem**, USA., Anthroposophic Press, p. 79.
- 207. Easton, S.C., (1980), note 203 above, pp. 235-236.
- 208. Ibid., p. 238.
- 209. Steiner, R., (1984), Op. cit., p. 109.
- 210. Steiner, R., (1977), **Towards Social Renewal**, London, Rudolf Steiner Press, p. 106.

## CHAPTER 3

## THE PHILOSOPHY PROMOTING QUALITATIVE RESEARCH

"This too, is an experience of the soul  
The dismembered world that once was the  
whole god  
whose broken fragments now lie dead" (1).

## INTRODUCTION

There are three intellectual traditions which have influenced Anglo-American and South African education within the context of the social sciences. If one views these traditions as paradigms - which contain differing assumptions about the social world and the solutions to the problems of social and school life - one can distinguish the following:

1. The Empirical-Analytic Science approach;
2. Symbolic Science approach;
3. Critical Science approach.

According to Popkewitz "...scientific communities have particular constellations of questions, methods and procedures that form disciplinary matrixes or paradigms" (2). The images of the social world embedded in the disciplinary matrix of a paradigm, are built through the use of words and the rules of language. The structure of this language is never neutral, it contains *UNCONSCIOUS* assumptions about the world and the nature of things. The narrative creates a style or a form for thought, it is a "metalanguage" (3). The manner in which knowledge is organized relates to the form of the school curriculum and will thus reflect these unconscious assumptions about the nature of things. This metalanguage contains these assumptions that are not visible in the formal scientific debates, but which make the procedures and content of enquiry intelligible and plausible (4). These beliefs, values and assumptions structure the perceptions of researchers, and

therefore shapes their theorizing; their period of initiation into a particular mind-set, lays the groundwork/forms the matrix for "seeing"; "feeling"; and "acting" (5) towards the world - these dispositions are internalized and non-reflectively accepted, becoming the "rules of the game". P. Buckland, for example, says that:

"...the technicist features of the Western mind-set which underlines the technological revolution and ethos of modernization so secure the power of significant sectors of the dominant groups that they are accepted uncritically as rational or logical" (6).

Education in South Africa is strongly influenced by the Empirical-Analytic Sciences imported from Britain and America largely to English-speaking Universities. In "Technicism and de Lange", Buckland points out that TECHNOCRATIC RATIONALITY has become the *prevailing hegemony* in South Africa. A powerful psychological and material force is exerted by the language of modernization and the logic of technology. The current trend in South Africa towards "modernization" falls within the dominant paradigm of Educational Innovation i.e. Human Capital Theory and the Functionalist Modernity perspective (7) (8).

It is within the Symbolic Science paradigm that creative attempts may be made, to emerge from a technicist mind-set and shape one's theorizing in a more holistic or humanistic way, to change "the rules of the game".

Within the Empirical/Analytic and the Critical Sciences (9) - their "metalanguage" leaves us devoid of the possibility to express in manifold ways that which makes us human. The language of these approaches results in a fragmented world-view which affects the form of the curriculum implemented in schools and moves away from an understanding of the unity of knowledge. It is within the

Symbolic Science (10) approach that we locate the thought of Rudolf Steiner, it is an attempt to create/form words that keep faith "...with the soul of the world" (11); he provides us with a window or lens with which to view the "manifold qualities, immeasurable complexities of soul" (12), which is our humanness. The Symbolic Sciences define "social life as created and sustained through symbolic interaction and patterns of conduct" (13). The argument goes that the uniqueness of being human is discovered "...in the symbols people invent to communicate meaning or an interpretation for the events of daily life" (14). Cultural science hence focuses on the uniquely human ability, not only to use symbols, but also to invent them. Research into classroom communication requires fieldwork to highlight how participants view their situation and the language which makes possible the use of "collective symbols and shared meanings" (15). These words which "keep..." "faith with the soul of the world" are beautifully expressed in an extract from a poem by Kathleen Raine:

"A Gaelic bard they praise who in fourteen  
adjectives  
Named the one indivisible soul of his glen.  
For what are the bens and the glens but  
manifold qualities,  
Immeasurable complexities of soul?  
The mountains are like manna, for one day  
given,  
To each his own;  
Strangers have crossed the sound, but not the  
sound of the dark oarsman  
Or the golden-haired sons of kings,  
Strangers whose thought is not formed to the  
cadence of waves,  
...Whose words make loved things strange and small,  
Emptied of all that made them heart-felt or  
bright.  
Our words keep no faith with the soul of the  
world" (16).

There is a current resurgence within the West-German context of a return to Bildungsphilosophie. "It does seem as if a revision of and renewed interest in the oft challenged 'Geisteswissenschaftliche' approach is taking place" (17). According to Hegel, Bildung is the

phenomenon of culture:

"The culture (Bildung) of the individual is his image-making (bilden) ... Spirit has shaped a double world, the actual world, beyond it, a consciousness of its essential actuality in the alienated consciousness of the world-maker. ... The individual consciousness is alienated not merely from its world... but from itself as essence" (18).

It is the opinion of the researcher that the thought of Rudolf Steiner bridges this gap of alienation in the individual consciousness, not only from the world but from "itself as essence".

Taking into account the view of Popkewitz that each "paradigm responds to a different moment in the social conditions being confronted" (19), it becomes necessary to place the thought of Rudolf Steiner in a historical context - this has been done from the perspective of "education as a social problem". Steiner himself takes this stance as evidenced in his book "The Riddles of Philosophy", where he explores the evolution of philosophy from the time of the Ancient Greeks. His approach is one of an historical presentation - one which thinks idealistically with the Idealist and materialistically with the Materialist, since, for example, those processes of the world which have a material cause require a materialistic representation and likewise with Idealism. This perspective has a profound influence on Steiner's thought, including his viewpoint on education. In this book Steiner has acutely observed the evolution of philosophy, pointing out that it is a requirement in the history of thought to let the present grow out of the past. Once one comprehends current ideas, one has the: "...foundation for the insight that spreads the right light over the past" (20).

Looking at the current South African education situation, which

manifests the fragmentation mentioned earlier, we find a "living", "working", alternative in our midst about which very little is known. There is a dearth of research in this area - the researcher believes that "liberal" education fiddles with the superficial structure of education, the "appearances"; while retaining the fundamental assumptions of current educational practice. This certainly may look good for a time, but, Waldorf Education "works", world-wide, since its fundamental assumptions are different (humanistic), this has a profound effect upon the ethos and curriculum of these schools. The manner in which knowledge is organised in these schools results in a fundamentally different curriculum.

John Dewey (1859-1952) an American Pragmatist, founded one experimental school. There are some 500 Waldorf Schools world-wide and South Africa has 6 Waldorf Schools which remain enigmatic for lack of information, a living education as an art, a "poetic" perspective which , if explored, may contribute to the debate concerning alternatives in education. Furthermore, it may provide the impetus for some kind of renewal of social life so sorely needed within the South African context today. It is this exploration, by means of fieldwork, and an international "look", which the researcher intends to undertake. Further, it is hoped that the richness of this material and the Appendices, will provide a source work for future researchers. In order to justify the use of a qualitative approach to this study, the researcher has reviewed the following world-views:

1. Atomism
2. Pragmatism
3. Holism.

This chapter will be divided into 2 sections: Section A will deal with a review of the above mentioned philosophies in order to situate the study within a qualitative framework. The intention is not to link the Empirical-Analytic and Critical Science approaches with the above world-views, rather the link is seen by the researcher to be between Symbolic Science and Holism. Section B will explain the approach adopted. The researcher wishes to explicate the above mentioned views, in order to unpack and look at some of the underlying assumptions which are usually non-reflectively accepted.

According to J.P. Miller (1986) in his article - "Atomism, Pragmatism, Holism" - all of us consciously or unconsciously have a world-view. The researcher has relied heavily on Miller as a secondary source and hence descriptions of the world-views are superficial. It was felt that Miller articulated a wealth of information clearly, helping to provide a contextual framework for the study. This has limitations, in that the exploration of practice undertaken in this work, precludes the possibility of locating the thinkers mentioned by Miller accurately. The overarching necessity was thus for brevity.

Miller holds that the above mentioned views underpin the curriculum, as does Popkewitz. In the researcher's view the *holism* mentioned by Miller would fall within the *symbolic science paradigm* referred to by Popkewitz. The debate in this article couches in a slightly different way the issues underlying the differing styles of social science



research i.e. the quantitative versus the qualitative style of research.

## SECTION A

### 1. ATOMISM

For Miller contemporary atomism may be characterised by the following principles:

- "1. Reality is based in materialism.
2. This reality can be reduced to logical components or atoms.
3. We know through our senses.
4. We can use the findings of empiricism to develop a technology to control the material world.
5. It is possible to approach enquiry from a value-neutral perspective" (21).

#### 1.1 REALITY IS BASED IN MATERIALISM

Modern *materialism* has been modified into various forms of *positivism*, wherein science is seen to provide for understanding matter and providing laws for regulating the interaction of bodies.

#### 1.2 REALITY CAN BE REDUCED TO LOGICAL COMPONENTS OR ATOMS

Barret summarized logical atomism by stating that logic analyzes statements into 2 kinds: complex or molecular and atomic statements. "The world must ultimately be made up of atomic facts that correspond to the atomic statements..." (22). Especially Wittgenstein took logical atomism to its most radical conclusion. For Wittgenstien the atoms or facts are not connected. They do not enjoy a unity of any kind.

### 1.3 WE KNOW THROUGH OUR SENSES

Empiricism regards observations by the senses as the only reliable source of knowledge, and has been most fully developed by the English philosophical tradition, the major early exponents of which were John Locke and David Hume. Hume was the most radical of the enlightenment empiricists and argued that the contents of consciousness are perceptions which are divided into *impressions and ideas*. Impressions are our immediate sensations; ideas are copies of impressions. The empiricism of Hume is similar to the atomism of Wittgenstein since there is no link or causal connection between impressions. According to Miller "Hume's empiricism and Wittgenstein's analytical philosophy leave us in a disconnected universe of atoms" (23). Positivists such as Auguste Comte and Rudolf Carnap developed a deterministic atomism in rejection of the random atomism of Hume. For Comte and Carnap causality is rooted in the physical world and may be discovered by means of scientific investigation. It can be said that logical positivism consists of two distinct worlds:

"...The world of everyday existence and the world of scientific verification. In this latter world we supposedly have access to 'truth' or at least 'objective reality'" (24).

We are encouraged in this view to suspect or deny intuitive insight in favour of an abstract view which may be validated by mechanistic science.

#### 1.4 EMPIRICISM MAY BE USED TO DEVELOP A TECHNOLOGY TO CONTROL BEHAVIOUR AND THE ENVIRONMENT

In the behavioural psychology of Skinner the Comtean idea of technological control is extended to human behaviour. A central tenet of operant conditioning is that behaviour may be shaped and maintained by the use of reinforcers. This psychology is clearly atomistic since the programmed learning techniques which are used break down behaviour into small manipulable bits.

#### 1.5 IT IS POSSIBLE FOR ENQUIRY TO BE VALUE-NEUTRAL

For the empiricist, ethical concerns are of no consequence, since the focus is on generating new knowledge which can be scientifically validated (25).

## 2. PRAGMATISM

John Dewey and William James were critical of the atomistic perspective. Pragmatism focuses on the following principles in contrast to a philosophy that segments experience (26) (27):

- "1. The universe is in process; all things are changing.
2. Experimental science is the best model for interpreting and acting upon experience.
3. Hypotheses tested by experience, then, constitute the best form of knowledge.
4. The scientific method can also be applied to social problems and social experience.
5. Values arise from particular contexts and consequences".

The pragmatists were critical of the passive view of mind associated with empiricism. For them the mind does not simply passively receive data but generates meaning through experience. Butler clarifies the *epistemology of pragmatism* in this way:

"It can be seen that the precise word for describing knowledge for pragmatism is not the adjective, experiential, which might be acceptable to many idealists, but rather the descriptive, experimental. Because what is known is always known on the way to achieving a satisfactory outworking of a given unit of experience" (28).

## 2.1 THE UNIVERSE IS IN PROCESS

For a pragmatist the world is akin to a continuous stream in which everything is in a state of fluctuation, with the related idea that the world lacks completeness and determination. William James spoke of a universe which is open "with the lid off" (29), whereas a positivist view of the universe sees a closed system which functions as a machine.

## 2.2 EXPERIMENTAL SCIENCE IS THE BEST MODEL FOR INTERPRETING EXPERIENCE

For Dewey the best model for intelligent behaviour is the scientific method. He developed a problem-solving approach for analysing experience based on the method of science (30). This method applies the scientific method to reflective experience and in this way overcomes the division established by atomism between science and everyday experience (31). Hence science does not enjoy an elevated position above everyday experience but rather is applied to varied contexts.

## 2.3 HYPOTHESES TESTED BY EXPERIENCE CONSTITUTE THE BEST FORM OF KNOWLEDGE

The atomistic concern with the categorization and assimilation of facts is rejected by the pragmatists, since reflective experience becomes the organizer of facts, although the content of the observation remains important. In contrast to Locke and other empiricists who viewed the mind as a blank slate onto which sense

impressions are projected, the pragmatist view is more active. An individual engages with the world through experience and this allows for the testing of hypotheses and ideas in an active way. For the epistemology of pragmatism the reader is referred to the quote from Butler, point 2 above.

#### **2.4 THE SCIENTIFIC METHOD CAN ALSO BE APPLIED TO SOCIAL PROBLEMS AND SOCIAL EXPERIENCE**

Dewey was a strong advocate of democracy, which allows for the development of the individual and the exercise of intelligence, which aptitude he saw as the GOAL of education. It is thus the role of the school to nurture the emergence of reflective intelligence. It can be seen from the above that the *basic assumption* of pragmatism is that both the scientific method and reflective intelligence may provide the solutions to most problems.

#### **2.5 VALUES ARISE FROM PARTICULAR CONTEXTS AND CONSEQUENCES**

For pragmatism: "...a value judgement assesses whether a specific action will have certain consequences of experienced satisfaction or frustration" (32). It looks at whether something will be helpful in attaining a specific end. Value judgements must also assess whether the context is appropriate for the desired end, (refer to note 107). Although pragmatism is relativistic it adopts an objective relativism. "The reflective method helps the individual avoid making moral choices solely on the basis of whim" (33) (34).

### 3. HOLISM

For Miller holism is based on the "...perennial philosophy, which holds that all things are part of an indivisible unity or whole" (35). The basic principles of this philosophy and holism are:

- "1. There is an interconnectedness of reality and a fundamental unity in the universe.
2. There is an intimate connection between the individual's inner or higher self and this unity.
3. In order to see this unity we need to cultivate intuition through contemplation and meditation. (See Steiner and the idea of moving away from the ordinary consciousness in the "Riddles of Philosophy").
4. Value is derived from seeing and realizing the interconnectedness of reality.
5. The realization of this unity among human beings leads to social activity designed to counter injustice and human suffering" (36) (37).

These principles, according to Miller, have been articulated in different spiritual and intellectual traditions in both the East and the West. This perennial philosophy in the West can be traced to early Greece.

Miller mentions Pythagoras who made the connection between the inner person and the universe. The word psyche represented this "inner self, which corresponds to the highest principles of the universe" (38). According to Jacob Needleman in Miller, Pythagoras felt that: "...the cosmos, the deep order of nature is knowledgeable through self-knowledge - man is a microcosm" (39).

Just as Steiner suggests certain techniques for attaining higher knowledge (40), so too does Pythagoras. These techniques for Pythagoras were "... the use of parable and symbol, of meditation, of the discipline of silence, of the study of music and sacred dance" (41),

as well as other methods for attaining self-knowledge. The element of perennial philosophy may be identified, according to Miller in the:

- "- Eastern Spiritual Traditions, (Steiner rejects Eastern thought and mysticism) (42),
- Hinduism e.g. Gandhi.
- Western Idealism e.g. Calkins.
- Transcendentalism e.g. Emerson.
- Existentialism some forms of, e.g. Heidegger.
- Christian Mysticism e.g. Merton" (43).

### 3.1 THE INTERCONNECTED NATURE OF REALITY

Holism recognises the individual part (atomism) and that things are in process (pragmatism), but also the underlying process and a connecting of the parts in a fundamental unity. This is not a monistic unity but rather an emphasis on the relations between whole and part (44). To digress here for a look at Waldorf education, it may be seen how these ideas work in a practical context and why it is necessary to situate this study on *Steiner and Waldorf Schools* within a *holistic world view*, or the *symbolic science paradigm* mentioned by Popkewitz. This is also why holism is being reviewed at some length in this chapter.

One may recognise from an article by Reinsmith that in Waldorf Schools students do not learn in a fragmentary manner, but proceed from the experience of the whole in which there is a unity of perception and thought. The *curriculum* of such a school is integrated, just as the universe is whole and integral, the faculties and aspects of the child's being work together. For Steiner:

"We reject utterly that most pernicious modern way of thinking, where the things of the soul-spirit are perpetually explained without any references to the body, and then on the other hand - as a perfectly natural corollary - all that has to do with the body is spoken of in grossly materialistic terms. In reality, neither the one nor the other exists as such; what we have in life is the confluence of the two" (45).

Therefore, in the curriculum, all subjects interweave and connect. The awareness of the child is developed into what Waldorf educators call "participatory consciousness", one that moves within life. As Richards put it in Reinsmith:

"Feeling the whole in every part, children discover how they are knitted right into the fabric of the physical world and its mysteries, right into the world of objects and feelings and doings - the world of minerals and plants and animals, of geography, of numbers, of stories and science, of family and friendships, of society and institutions, of visions and creativeness, of all the arts" (46).

As Mary Whiton Calkins, the American idealist philosopher points out, ultimately real relations are those of whole and part, of inclusion and being included. The beings of the universe are seen as parts of some including entity, which results in indirect relatedness. According to Ralph Waldo Emerson there is a relation between the individual and the Oversoul or "the great soul". Man "... will weave no longer a spotted life of shreds and patches, but he will live with a divine unity" (47). Woman/Man becomes whole in the relation between her/himself and "the great soul". Unity for Mahatma Gandhi, reveals itself in the immediacy of daily life, and for him lies behind all religions. Gandhi's position that this unity is revealed in everyday life reflects the idea that the interconnectedness of reality should not be relegated to the outer reaches of mysticism. (This view is shared by Steiner).

The German philosopher Martin Heidegger referred to this unity as Being. He felt that modern philosophy separated Man from the



primal "ground of Being". This awareness of Being leads to "astonishment" or a sense of awe. This astonishment is intrinsic to holism according to Miller and spurs scientific and artistic creation (48).

Einstein is mentioned by Miller as speaking of a cosmic religion which should involve an awareness of the harmony in nature:

"The individual feels the sublimity and marvellous order which reveal themselves both in nature and in the world of thought. Individual existence impresses him as a sort of prison and he wants to experience the universe as a single significant whole" (49).

Some physicists are claiming that a Grand Unified Theory of Nature is close at hand. Davies claims that for the "first time in the history of science we can form a conception of what a complete scientific theory of the world will look like" (50). This statement is based on the discovery of the force that holds together the neutron and proton in the nucleus of the atom - supergravity. Central to this new vision is the idea that a "noncausal, holistic order" (51) exists in the universe. For Davies, there is no hope of forming a full understanding from units or parts alone, it is the "... system as a whole which gives concrete expression to microscopic reality" (52) (53). However, some individuals involved in the development of modern physics claim that science cannot be expected to reveal the true nature of the unity of existence (54). With reference to language Werner Heisenberg claimed that the language of poetry may be more important for interpreting the unitary principle behind phenomena than the language of science. For Steiner, ideas are presented

with greater clarity in pictures or metaphors, thinking which is unschematic or "mobile", see Chapter 2, 6 (i). The researcher feels that for a human science a new more appropriate language is required than the one of science/positivism (55).

### 3.2 THE INTIMATE CONNECTION BETWEEN THE INDIVIDUAL'S INNER OR HIGHER SELF AND THIS UNITY

Emerson made reference to the "little fellow" or personal ego which strives to impose on the universe. Our higher self or "big fellow" realizes that this is futile and strives rather to relate to the Universal Mind in a harmonious fashion (56). The creative power of Emerson is similar to Einstein's cosmic religion that inspires both artist and scientist.

Thomas Merton made reference to the "inner self" which is similar to the "big fellow" of Emerson. This inner self sees the world from a more spiritual vantage point; freed from the greed, suspicion, desire, fear etc. of the consciousness which sees the world as bewilderingly complex and open to exploitation. This allows an individual to see things, in the language of Zen, "without affirmation or denial" (57), an intuitive and concrete view which simply "sees what it sees, and does not take refuge behind a screen of conceptual prejudices and verbalistic distortions" (58).

Heidegger saw the human being as a "force field" or Dasein. This can perhaps be related to Steiner's view of "bodies" (59). Dasein then is intimately connected to the environment since the person is not seen as a "skin encapsulated ego" (60). However, Barret

points out that Heidegger would regard it as an unauthentic way to philosophise, to derive philosophic conclusions from abstract physics. Barret mentions, however, that the sense is meant in the manner of Einstein, who took matter to be a field rather than the Newtonian conception of a body existing within surface boundaries, so for Heidegger man is a field or region of being. Steiner, for example, saw the etheric body as a force form, which links with the conception of Heidegger (61).

### 3.3 CULTIVATION OF INTUITION AND INSIGHT THROUGH CONTEMPLATION AND MEDITATION

For detailed references here the reader may consult Miller (62). Steiner felt that the true nature of the human soul may be experienced directly if sought in the way characterised by him. This cannot be acquired through ordinary consciousness, however, meditation is also not the answer (63).

Heidegger distinguished between rational, calculative thinking and intuitive, meditative thinking. It is the calculative mode of thinking that dominates Western society. Prediction, control and manipulation are paramount for objectifying things. According to Heidegger, intuitive thinking allows for a direct encounter with what is - it is based on an openness to being.

Miller (1986) points out that Western contemplation is less structured than the Eastern meditation of Gandhi e.g. the repetition of a mantra.

### 3.4 VALUES ARE DERIVED FROM SEEING AND REALIZING THE INTERCONNECTEDNESS OF REALITY

Miller (1986) sees that values derive from the realisation of the connectedness between individuals - values are thus linked to relatedness. Caring is central to the perennial philosophy. For Heidegger caring is the "primordial state of being" (64). For Nel Noddings caring has its roots in relatedness between people e.g. teacher and student, and this relatedness is a fundamental source of joy. The basic context of morality is provided by this relatedness. At the centre of this approach is the ethical ideal of caring. Noddings avoids relativism by arguing that this caring is the fundamental ethical ideal which sustains us. That which maintains caring and relatedness is that which is "right" (65). Steiner's spiritual training is moral training towards devoted, unselfish service to humanity. Ethical laws are of the spiritual world as physical laws are of the physical world (66).

### 3.5 THE REALIZATION OF THE FUNDAMENTAL UNITY OF EXISTENCE LEADS TO SOCIAL ACTION TO COUNTER INJUSTICE AND HUMAN SUFFERING

Through the realization of being part of a fundamental unity, human beings feel a connectedness and hence responsibility for others. According to Miller, perennial philosophers are not necessarily social activists. The idea that social reform should start from within is most important. Emerson spoke out against the Fugitive Slave Law, opposed the exclusion of the Cherokee Indians from Georgia and supported women's rights.

Gandhi was a social activist who used *ahimsa* (non-violence) and

satyagraha (soul-force) as a means for social change. For Gandhi religion and politics should not be separated. He stated:

"...I do not know any religion apart from human activity...The whole gamut of man's activities today constitutes an indivisible whole" (67).

#### 4. A REVIEW OF ATOMISM, PRAGMATISM, HOLISM AND EDUCATION

In this review it will become evident why *Holism* or a *Symbolic Science paradigm*, is the theoretical perspective of choice for a study of this nature.

Miller does briefly mention Waldorf Education under this heading, but gives more space to what is called *confluent education*. It is important to clarify what this term and related terminology imply since it is relevant to the case study approach. As Miller points out, confluent education focuses on the integration of the cognitive and the affective. George Brown in Miller regards the affective domain as incorporating: feelings, emotions, attitudes, values, intuition and creativity; and the cognitive domain includes intellectual functioning (68). Confluent educators now refer to the:

<u>intraPersonal</u>	-	internal space - feelings and self perceptions;
<u>interPersonal</u>	-	relations with others;
<u>extraPersonal</u>	-	context which encompasses the experiences of the student;
<u>transPersonal</u>	-	the spiritual context (69).

##### 4.1 THE LIMITATIONS OF ATOMISM

For Miller and the researcher the atomistic world view may be seen to foster fragmentation and compartmentalization. In the words of Kathleen Raine:

"This too, is an experience of the soul  
The dismembered world that once was the  
whole god  
whose broken fragments now lie dead" (70).

According to Kaplan the analytic philosopher reserves value judgements for his personal life where they remain unintegrated

with his professional concerns (71).

Ibsen makes reference to fragmentation in the Doll's House, which leads ultimately to the collapse of the citizen's artificial existence (72). Likewise, Miller points out that the hidden curriculum of competency based and mastery learning education also promotes fragmentation. He indicates that mastery learning may be seen as an example of an atomistic paradigm, since "the curriculum is then divided into a larger set of relatively small learning units, each one accompanied by its own objectives" (73). Competency based education can be seen to rely on behavioural learning theory, in that competency statements are selected, evaluation indicators are specified to assess achievements and a suitable instructional system is developed. Behaviourism thus informs atomistic approaches on the psychological context for curriculum and learning (74).

Students of atomistic approaches must focus on the particulars of a given subject rather than on exploring the relationships between subjects. This breaking down of the curriculum into particles leads away from an understanding of the unity of knowledge. In this world the spiritual or inner life of the child are ignored and Miller regards this as the road to a spiritual vacuum and alienation. He suggests that in the segmented curriculum we have created our own doll's house, where the head and heart are separated. Steiner would suggest that the head, heart and hands must be connected. The "back to basics" movement

for Miller, reinforces our separateness by stressing cognitive skills over affective and spiritual integration.

#### 4.2 THE LIMITATIONS OF PRAGMATISM

Although pragmatic enquiry is an improvement over the atomistic perspective, Howard Gardner (75) in Miller regards most pragmatic enquiry as based in logical-mathematical intelligence. There is little room for non-linear or holistic modes of enquiry. The various forms of intuition required for both aesthetic and scientific thinking are given no credence. For Einstein, creativity was essential to the discovery of his theory of relativity; in his words:

"...when I examine myself and my methods of thought I come to the conclusion that the gift of fantasy has meant more to me than my talent for absorbing positive knowledge" (76) (77).

Pragmatism offers no over-arching unity, so one is left with problem-solving in indeterminate situations. Reflective experience is our main source of connectedness - connectedness which transcends reflective experience can be found in poetry, music, myths and spiritual insight.

A further limitation of pragmatism is its ethical relativism; values are defined by a particular context or problem. The dominance of rational intelligence leaves one in a spiritual vacuum. According to Miller one of the reasons is Dewey's rejection of Hegelian philosophy (78):

"Dewey transforms the Hegelian emphasis on Reason or Spirit into an emphasis on science and its works. Absolute Spirit is replaced, in Dewey's philosophy, by the operation of the scientific intelligence" (79).

#### 4.3 HOLISM AND EDUCATION

Holism overcomes many of the limitations of pragmatism.

Competency-based education focuses on behaviour (atomism), and inquiry approaches tend to favour cognitive approaches (pragmatism). Holistic education recognises these elements but also the fundamental ground of being of which these are a part. Holism avoids reifying procedures, and although procedures are used and linear methods may be employed, they are linked with intuitive methods which relate to the wholeness of the child in relation to her surroundings. These programmes also foster community relatedness and many Waldorf schools encourage community service, indeed, it is part of the curriculum in the upper school (80).

The personal growth of the teacher is central to a holistic approach (81). The teachers in the Waldorf School see the connectedness between their consciousness and that of the pupils. There are many examples of this - the belief in reincarnation, (refer to Glossary), and the view that their pupils come to them for a reason; also the teachers commit themselves to seven years with their class, (in other countries or schools this is eight years). There is also seen to be a connectedness between the pupils in the class as a kind of working of destiny and hence the significance of the social group remaining together (82). In holistic education then, the teacher is a potential source of wholeness and relatedness, in competency-based education she/he



is a trainer, in pragmatism one who facilitates enquiry. Values are accepted as central to a holistic curriculum and therefore avoid the artificial neutrality of atomism and the relativism of pragmatism. To quote from Steiner, "...Not I but the Christ in me" (83), in this lies the possibility of preventing intellectualism from falling prey to deception and evil. According to Steiner for intelligence to become active for the good it is necessary to imbue it with the Christ impulse. Hence education during adolescence should arouse the sense and power of human love.

Miller (1986) does note that the holistic curriculum is not without its problems. The language of this perspective is not precise as in the other two world views. It is his view that because the perennial philosophy is difficult to articulate, such curricula are also difficult to sustain and evaluate.

However, the Waldorf Schools are rapidly growing and thriving despite often harsh and hostile environments e.g. the schools in Britain and in Italy have a very difficult time. The reader is referred to the "International Spread of Waldorf Schools" (in Chapter 4). However, Steiner regards, for example, Socialism as an historical demand, purely material striving will always make possible the opposite - spirituality (84). In this way people begin to call for and require something else which will alleviate their sense of *anomie* and strive towards more meaningful pursuits. This may give credence to the rapid spread of these

schools internationally.

Despite the difficulties, for Miller perhaps the most appealing aspect of holism is the vision "of an interconnected universe of which we all are a part" (85).

## 5. THE PHILOSOPHY OF QUALITATIVE RESEARCH

Qualitative research is a style of investigation also referred to as variously, "field research", "ethnographic research", "naturalistic research", "the interpretative approach" and the "case study method." However, each term emphasises a different aspect of this style. Of particular relevance to this researcher is the reference to the "case study method", which indicates the contextual interest of qualitative research; the objective is not to generalize but to understand the case which is being studied in depth.

### 5.1 THE PHILOSOPHICAL DEBATE

The researcher has made use of an article by J. Mouton, to elucidate the philosophical debate on the nature of the social sciences which ranges around two main paradigms:

positivism - natural sciences

anti-positivism - humanists.

Many of these issues have been discussed in the references to atomism, pragmatism and holism above. The methodological consequences of a positivist stance are the following:

- The emphasis on "explaining social behaviour through knowledge of universally valid causes" (86).
- Behaviour must be observable and measurable.

- Scientifically objective research in two senses form the core of this approach. Classic experimental research epitomises the issue of control. Further, objective social science comes to mean neutral.

It is of paramount importance to generate "universal laws... which are based on objective ... observation and measurement" (87).

Contemporary thinkers in the anti-positivist tradition critique positivism in the following ways:

"The world of nature as explored by the natural scientist, does not mean anything to the molecules, atoms and electrons. But the observational field of the social scientist - social reality - has a specific meaning and relevance structure for the human beings living, acting and thinking within it..." (88).

According to R.D. Laing, the fundamental error of the natural scientific method is the failure to realize that "...there is an ontological discontinuity between human beings and it-beings" (89).

With reference to Charles Taylor in Mouton, there is always a temptation to view natural science theory as a modality for social theory; that is to view theory as offering to make sense of underlying social processes and mechanisms. However, "...There is always a pre-theoretical understanding of what is going on among the members of a society" (90).

Cicourel's work has indicated that macro issues are not simply a layer of social reality which resides on top of micro-episodes; rather it is seen to reside "...within these micro-episodes where it results from the structuring practices of agents" (91). Hence

neither micro- nor macro- elements exist as self-contained structures, but rather interact at all times (92).

Anti-positivist views have been associated with the:

- phenomenological school - Husserl, Schutz and Berger and Luckman;

- symbolic interactionism - Herbert Blumer - Denzin, Walsh, Becker and Hughes;

- ethnomethodologists - Garfinkel;

- and Mouton mentions Wittgenstein - Peter Winch and to a degree Charles Taylor (93). However, Miller characterises Wittgenstein as a logical atomist, so the researcher is not sure how he or his followers relate to the anti-positivist approach - his stance being that of analytic philosophy, (according to Miller - this is a drawback of relying on secondary sources);

- The researcher would like to add R.D. Laing, who refers to social phenomenology as the "...science of my own and of other's experience" (94). Most of Laing's work falls within the ambit of Psychology, and has not had a direct influence on education.

Mouton attempts the following definition of the anti-positivist perspective on the nature of social enquiry:

"...the generation of contextually valid descriptions of social action which are based on 'objective' (i.e. in-depth) reconstruction and interpretation" (95).

Many of the critiques of the atomistic/positivist tradition focus around the issues of value neutrality and objectivity.

According to Bernstein, (1976), this is not necessarily a challenge of the ideal of objectivity essential to any

intellectual enquiry. He distinguishes between "objectivity" and "objectivism". If by "objectivity" is meant any area of human/social enquiry, where intersubjective standards of rationality are employed to distinguish personal bias, superstition etc., from objective claims, then adherence to an ideal of objectivity influences any enquiry which is systematic.

"Objectivism" on the other hand reflects a substantive:

"...orientation that believes that in the final analysis there is a realm of basic, uninterpreted, hard facts that serves as the foundation for all empirical knowledge. The appeal to these 'facts' presumably legitimizes claims about the social world" (96).

The disadvantages of this position have been discussed under Holism and Education (4.3) above.

J. Mouton has put this issue in another way in the article: "Values and Objectivity in the Social Sciences", (1990). He attempts a definition of "objectivity" thus:

"Most people would agree, I think, that it is the overarching aim of all social research to produce valid findings, i.e. findings which are as true a representation of social reality as possible. If objective research, then, is defined as research which follows a methodology which will maximise the attainment of valid findings...On this view, 'objectivity' is first and foremost a methodological criterion, i.e. it refers to a specific quality of the manner in which research is done" (97).

According to Blunt, for Steiner:

"a pursuit comes to be a science not from subject matter, but by recognising the mode of action of the human soul while engaged in scientific endeavour" (98).

Steiner's method of investigation has to do with direct observation of life and not theories and ideas about it - this links with Husserl and phenomenology.

Mouton goes on to mention four criteria of validity, which will not be discussed here, the reader is referred to Mouton, (1990) (99). Mouton concludes this article with the view that social research will continue to be inherently value-laden and political

- this he sees as a positive thing, since it reflects the central concern of all social research, which is to improve the human condition.

The issue of *value neutrality* is for the researcher an important issue. The holistic world view based on the perennial philosophy of Miller, embraces values and what Nel Noddings refers to as "right", by means of caring. Referring back to the viewpoint of paradigms, Alan Ryan in Bernstein (1976) makes the point that political and social paradigms are moral paradigms. They are moral in the sense that they contain expectations and beliefs about what is correct, "rational", and appropriate. This can be linked to the metalanguage of Popkewitz, which is never neutral. These beliefs are not prescriptive, but rather couch a possible range of moral arguments and "...define what sort of puzzle a particular moral puzzle is" (100). These "pre-theoretical understandings" are therefore seen as desirable; since in Mouton's words, social research is concerned with improving the human condition. If Waldorf Education can make a contribution to social and cultural life, then in some way it may approach improving this human condition by offering a holistic and humanistic approach to education.

## SECTION B

## 1. THE CASE STUDY

It was the AIM of this researcher to attempt to demystify Waldorf Schooling by means of the Case Study method, which is the study of an instance in action. Blunt (101) faced the difficulties of researching Waldorf Schools "head on", when he submitted a questionnaire to the chairman of the College of Teachers at a school he visited. This was categorically rejected for several reasons, two of which centre on the features of the questionnaire. The structuring was arranged on a scale with, for example, agree-disagree at opposite poles. This was to allow for concise and rapid replies. This was considered entirely inappropriate for Waldorf teachers whose ideas were felt to be too individualistic to confine to box-like parameters. Secondly, the main section of the questionnaire contained a collation of a series of Steiner's central principles, e.g. Imitation, Authority; and required a response sympathetic to, or contradicting it. Respondents were requested to rate their level of agreement or not, to reveal their understanding of the principle concerned. This was soundly rejected as displaying ignorance of Waldorf Education and seen as an attempt "... to take a prod at the movement and see what happens!" (102)

It is therefore evident that given the location of Steiner's thinking within the *symbolic science paradigm* and the *holistic world view*, that a more personal strategy is required to study Waldorf Schools - quantitative studies are seen as abhorrent and inappropriate (103).

To use the language of Stake, the Case Study in this instance is the preferred method of research, since it is "epistemologically in harmony" not only with the reader's experience, but also with that of the participants in this study (104). It is therefore appropriate in this instance. In the words of Mouton it is THE "methodology which will maximise the attainment of valid findings" (105).

With reference to R.D. Laing and the view that there is an ontological gap between the study of it-beings and human beings, then Stake's appeal to the German philosopher Wilhelm Dilthey (1910) is appropriate for a qualitative methodology. For Dilthey, more objective and "scientific" studies do not do the best job of acquainting man with himself. He distinguished between human studies and other kinds of studies. Human studies have a relation between "...lived experience, expression, and understanding" (106). Methods for studying human affairs need therefore to make use of the natural powers of human beings to experience and understand (107).

Polanyi distinguishes between *propositional knowledge and tacit knowledge*. Propositional knowledge - that of both reason and gossip - is seen in this view to be all statements which can be transpersonally shared; which for most people are observations of objects and events. Tacit knowledge, on the other hand, although it may also relate to objects and events, has to do with knowledge gained from experience of these objects and events, "...experience with propositions about them, and rumination" (108). This tacit knowledge is all that is known without language, symbols and other rhetorical forms. This knowledge



is what allows us to know ourselves, and gives rise to multitudinous meanings which can result in new and creative meanings as a result of transforming the old.

It is commonly held that these ordinary understandings form the ground on which great explanations are built. However, Von Wright distinguishes between explanation and understanding. Although practically every explanation furthers our understanding of things, *understanding* has a psychological component which *explanation* does not. This feature was emphasised by several nineteenth-century anti-positivist methodologists, in particular Simmel, who felt that understanding is a form of *empathy*, or:

"...re-creation in the mind of the scholar of the mental atmosphere, the thoughts and feelings and motivations of the objects of his study" (109).

Understanding is connected with intentionality, since one understands the aims of an agent, or the meaning of a symbol and the significance of a social institution - in the words of symbolic interactionism - by means of intersubjectivity one may understand the perspective of another. One may say therefore that:

- explanation relates more to propositional knowledge;
- understanding more to tacit knowledge.

Philosophers of the positivist school such as Carl Hempel and Karl Popper stress that propositional statements of lawful relationship are the nearest approximations of Truth that are possible. However, anti-positivists such as Dilthey and Von Wright, claim that Truth is best approximated by statements which are imbued with the richness of human encounter. Hence the language required is not that of objective

observable facts, but rather that of perception and understanding that emerges from a holistic regard for the phenomena. Since the aim of this case study is *understanding* of what occurs in Waldorf Schools and the extension of research experience in this area, the disadvantage of the more episodic, subjective procedures of the case study are diminished. For Francis Bacon, Truth lies in general axioms, far removed from experience. From another perspective Truth lies in particulars (110). What becomes useful from this point of view is thorough knowledge of the particular in new and foreign contexts. This is the motivation for the international look at Waldorf Education. Naturalistic generalisations arising from noticing similarities of issues and objects in and out of context is derived from experience. They derive from Polanyi's tacit knowledge and seldom lead to predictions but rather to expectations. These may of course become propositional knowledge but have not yet passed the rigours of scientific testing that characterize generalisations.

Case Studies have been used by anthropologists and psychoanalysts, to name a few, as an exploratory method preliminary to theory building, but Stake regards them as more suited to expansionist rather than reductionist activities. For him, they appear to be best used to extend existing experience and humanistic understanding. As the base of case studies builds up however, theory building becomes a distinct possibility. As mentioned earlier, understanding, rather than generalization is the intention of this case study.

The researcher made use of the perspective of Rob Walker (111), in the

design of this study. That is, a move away from the *autocratic mode* of case study where the researcher is viewed as the expert and towards a *democratic mode*, where the participants in the study have access to the research and may edit and/or modify it as they see fit. This approach may serve to modify the typical case study difficulties of researcher bias - the researcher becoming over involved with the study, "going native" or making subjective selections of data. This approach overcomes a further difficulty of fieldwork or participant observation - that of lengthy time spans participating in the field. Condensed fieldwork is a perspective of Walker and others influenced by him. This aspect was not only a wish on the part of the researcher; a representative of the College of Teachers where the study took place, stressed that the teachers were very busy and that lengthy documents/materials would be counter-productive. Hence the researcher spent one full week of participant observation within the primary school and negotiated with the kindergarten teachers directly for access to their playrooms - four days in one and two days in the other.

However, this study was not entirely democratic in Walker's sense and this is a *drawback* of this particular work. The initial phase after negotiating entry the year before the study took place - this was discussed with the founder and mentor of this school and raised by her with the College - was a phase of participant observation of lessons set out by the College. Once these observations had been written up they were submitted to the teacher concerned with a request for feedback and editing. Some teachers did this and others did not. The

issues which emerged from these observations formed the basis for the informal interviews which were arranged with the individual teachers at a time and place convenient to them. These interviews were tape recorded to afford maximum accuracy of material. There were no objections to the recording of these interviews since the researcher assured participants of confidentiality and anonymity. It was found by the researcher that the length of time required to transcribe the interviews prohibited returning these to the teachers. The time lapse was such that some teachers had left - it is therefore a portrait frozen in time, since things change during a time lapse. Hence, only the initial observation phase was returned to teachers for feedback. Walker points out in "Three Good Reasons For Not Doing Case Studies" this conservative element:

"Once fixed, the case study changes little, but the situations and people caught in it have moved even before the image is available" (112).

Wherever teachers edited material this has been included in the data to be found in Appendix 25, Descriptions of Lessons.

A further aspect of Walker's work which was not emphasized by the researcher, is that the participants be left with skills to continue research unaided. However, in informal discussions, some teachers felt that it was beneficial to have access to written reports of teaching in progress, it provided them with a view of this process which they seldom had an opportunity to experience. They mentioned that initially there may have been some apprehension, but now felt that they may be open to future research as a consequence, and thanked the researcher for the experience.

Walker admits that he has moved away from formal debates on alternative paradigms and the nature of knowledge. For Walker the *central issue* is the relinquishing of some authority by the researcher, in order to gain greater credibility and influence. It is for this reason that confidentiality is regarded as *paramount*. Hence the title of this work does not contain the name of the school researched and teachers are referred to by using codes. Walker acknowledges that he has made reference to anthropological research which he has used in a highly selective way.

In "Making the Case for Case Study", W.R. Kenny makes reference to various strategies for making such a case. The researcher has predominantly taken the position of criticising the use of traditional educational research when, "...theoretical or evaluative demands are beyond its grasp" (113).

Further support for the case study as research strategy has been provided by R.K. Yin. He suggests that when the FORM of the research question is "how" or "why", then the case study is the relevant strategy to use (114); although he also suggests the possibility of the field experiment - in this instance it is inappropriate, for reasons cited above it would not have been a suitable strategy.

For Yin a definition of a case study is:

"A case study is an empirical enquiry that:  
 - investigates a contemporary phenomenon within its real-life context; when  
 - the boundaries between the phenomenon and context are not clearly evident; and in which;  
 - multiple sources of evidence are used" (115).

## 2. COMPONENTS OF RESEARCH DESIGN

The researcher has made selective use of *some* of Yin's five components of research design, with modifications. Yin's components are:

- "(1) a study's questions;
- (2) its propositions, if any;
- (3) its unit(s) of analysis;
- (4) the logic linking the data to the propositions; and
- (5) the criteria for interpreting the findings" (116).

For instance, Yin's component 2 concerning propositions did not apply to this case and component 4 was excluded, since pattern matching was not appropriate to the study.

### 2.1 STUDY QUESTIONS

The form which the question takes will provide important pointers to the correct research strategy to use. "How" and "why" questions will indicate that the case study strategy is most likely to be appropriate. The relevant questions in this case were:

- How does Waldorf Education work?
- Why does Waldorf Education work in this way?

### 2.2 STUDY PROPOSITIONS

This study, as an exploratory one did not contain propositions, however, the purpose of the study was to enhance understanding rather than explanation and falls within the sphere of tacit knowledge rather than propositional knowledge. It was found to be an approach "epistemologically in harmony" with the participants and was meant to be a study of an "instance in action". A further point was to enhance research experience of the nature of Waldorf Schools. It is hoped to provide an expectation of what a

Waldorf School is like, in conjunction with Chapter Four - "The International Spread of Waldorf Schools".

### 2.3 UNIT OF ANALYSIS

The unit of analysis in this instance is a Waldorf School from the Kindergarten classes to the end of Primary School, in this instance Class 7 or Standard Five. Other Primary schools internationally and in South Africa proceed to Class 8 or Standard Six.

### 2.4 CRITERIA FOR JUDGING THE QUALITY OF RESEARCH DESIGNS

According to Yin, the quality of a design can be judged by applying certain logical tests. Three of these tests have been found by the researcher to have some relevance to this case study (117). Refer to Table 3.1 below.

TABLE 3.1 - Case Study Tactics for Three Design Tests

Tests	Case-Study Tactic	Phase of Research in Which Tactic Occurs
Construct Validity	use multiple sources of evidence; have key informants review draft case study report	data collection
External Validity	use replication logic in multiple-case studies	research design
Reliability	use case study protocol	data collection

### A. Construct Validity

Has to do with establishing the correct operational measures for the concepts under review.

### B. External Validity

Relates to establishing a domain to which the findings of the studies can be generalized. (This applies only scantily to this study since generalization is not the primary motivation, rather understanding is. However, there is one other case study available in the literature, evidence from the International look at Waldorf Schools and an article to which readers may refer [118]).

### C. Reliability

Demonstrates that the data collection procedures may be repeated - whether the results will be identical is a moot point, since the schools have many unique characteristics, however, the curriculum of all these schools remains founded on Steiner's conception of man, allowing for some replication of findings or results - refer to the next Chapter on "The International Spread of Waldorf Schools". However, it is crucial to understand that for Steiner, freedom and independence of spiritual life is the goal of education (118).

#### 2.4.1 Construct Validity

This is an especially problematic area in research of the case-study variety. The criticism is that "subjective" perspectives enter into data collection. In this instance multiple sources of



evidence were used i.e. observations by means of participant observation; tape recorded unstructured interviews dealing with issues arising from initial observations; documents received from the school; documents received from international sources; documents received from a literature search; informal discussions with teachers. Furthermore, the researcher submitted the initial copies of the observation reports to the teachers concerned to copy, correct or edit if required, as suggested by Walker, Yin and Whyte. Whyte refers to a similar type of research as Applied Social Research 3 - ASR-3 - participatory action research (119). However, the final transcriptions of the interviews were not reviewed by the informants for the reasons cited above, see 2.2. As mentioned earlier, in some instances teachers returned the reports with additional information and in others they did not. Where no response was forthcoming the researcher asked whether the reports were found to be accurate at the beginning of the interview. No teacher found that the reports were peppered with gross inaccuracies. One teacher failed to respond to requests for an interview and the researcher felt that it was her democratic right to refuse an interview. As mentioned above, wherever teachers edited the material it has been included in the reports of observations of classes or kindergartens in action.

#### 2.4.2 External Validity

This test is concerned with knowing whether the findings of a study may be generalized beyond the single case study. This has been a major stumbling block for case studies, however, Yin points out that the implicit comparison is with survey research, where a correctly selected "sample" may be generalized to the larger universe from where it has been selected. Although the researcher has been careful to situate the study within the *symbolic science paradigm*, it is important nonetheless to deal with this objection. For Yin:

"This analogy to samples and universes is incorrect when dealing with case studies. This is because survey research relies on *statistical generalization*, whereas case studies (as with experiments) rely on *analytical generalization*" (120).

In analytical generalization it is the intention of the researcher to generalize results to broader theory. If this researcher can be said to be generalizing at all, it would be the issues which emerge from the study, linked with the philosophy/view of man, of Steiner. This approach would link quite well with the example cited by Yin, of the Jane Jacobs study "The Death and Life of Great American Cities". Her chapter topics not only reflected single experiences, but also broader theoretical issues (121). However, it remains the intention to broaden understanding by means of the study of an "instance in action". In this respect, there is a case study available of a German school, the perspective is that of the teachers reporting on what occurs in the school, (refer to end note 118). The reader may also peruse Chapter Four on "The International Spread of Waldorf Schools".

#### 2.4.3 Reliability

This test relates to the issue of whether a later investigator may conduct the *same case study* and arrive at the same findings and conclusions. This is a highly debatable aspect for this particular case study, for one thing, the conservative element referred to by Walker - the case study site in question will have altered by now, also the teachers may have changed literally and as a result of further study. Furthermore, one is dealing with *tacit*, rather than propositional knowledge. What this researcher will try to do though, is to set up some kind of case study protocol, in the sub-section to follow, to deal with the issue of documenting the procedures followed in this case.

With reference to Yin, the researcher has made use of a *single-case design with a holistic or single unit of analysis*. The rationale for this, is that this study is a *revelatory case*. This is the case when a researcher has the opportunity to investigate phenomena which have previously been unavailable to scientific investigation. Since the investigator wished to *demystify* Waldorf Schooling, it is the perspective that the descriptive information will be revelatory. Examples of such cases are Elliot Liebow's "Tally's Corner" and Whyte's "Street Corner Society". Furthermore, the relevant theory underpinning this study is of a *holistic* nature and the case study approach is thus "epistemologically in harmony" with the viewpoints of the respondents.

#### 2.4.3.1 The Case Study Protocol

##### A. Overview of the case study project.

This aspect includes case study issues which have been dealt with in this chapter. The relevant readings will not be included here but rather at the end of the chapter. The objectives of the project were to further understanding and experience of Waldorf Schools.

##### B. Field procedures.

Access was gained to the site by approaching the founder of the school with a request for access the year prior to the study taking place. This matter was raised with the College and I was then informed that the manner in which the study was to take place was acceptable to the College of Teachers. It was emphasized by the researcher at the time, that description and not criticism or evaluation, was the primary intention of the study. The researcher has, however, made some recommendations and/or suggestions within the Case Study and Chapter 6.

As previously mentioned, the researcher extended the issue of studying a real life context by making available the observation reports to the respondents. The mode of observation was that of participant-observer, where active participation was requested of the teachers when initially meeting with a representative of the College of Teachers. In this sense the researcher participated in lessons with the teachers and pupils. In the case of the *Kindergarten*, the researcher approached the two teachers

directly. This approach required that reports be written up once having left the school premises, or alternatively, during breaks. This was done as quickly as possible to avoid losing possibly valuable material. No observations were continued unless all previous material had been recorded. However, in the instance of observation of an oral lesson, for example, in the *Primary School*, participation was not possible, since pupils were presenting their own work to the teacher and the class. The researcher was guided in this by the teachers. Recording of descriptions of the classroom setting was done prior to lessons or when pupils were not around.

Further sources of evidence were: letters ("The International Spread of Waldorf Schools", Chapter Four); written reports of events; internal documents e.g. school reports; examples of pupils work; a formal study of the substantive underpinnings of Waldorf Schools (Blunt); newsclippings. Multiple sources of evidence are crucial for developing what Yin calls "... converging lines of enquiry, a process of triangulation..." (122). According to Denzin many sources may close the triangle between the "... Autobiographic Self, the Biographic Other, and the situation at hand" (123). This evidence may then follow a *corroboratory mode*.

Interviews of an open-ended nature were conducted once the observations had been viewed by the respondents. Issues arising from these observations formed the starting point for various

questions. These interviews were tape recorded to afford maximum efficacy of material. Walker once made the error of leaving tapes with participants in a study and when he returned discovered that they had been confiscated by the Headmaster, since they were regarded as potentially sensitive material. In this instance he was hardly able to salvage the study (124). Hence, tapes were not returned to the teacher's concerned. The tape recording encompassed interviews with seven of the eight teachers and amounted to nine hours of recordings. Once these interviews had been transcribed verbatim the researcher went through the material to see if *themes* emerged. These themes frequently dealt with central principles of Steiner's thought, but also represent the individualistic nature of teacher interpretations - this is the freedom that they have, to interpret syllabus content in a creative and unique manner, transforming the material of the syllabus which is arranged according to the developmental stage of the pupils.

However, Cicourel points out the possibility of reification of data, since the researcher generates considerably more data than will be seen by the reader - some will be found in the Appendices - the way interpretive summaries of participant observation and transcripts of interviews are produced, may clarify the integration of micro- and macro-theories. This reification is always present, according to Cicourel, when we need to severely restrict the criteria used for analysis, when only segments of a

much larger corpus are presented. The researcher recognises the possibility of such reification, since the researcher has limited capacity for processing information (125).

Not all lessons have been included in the final draft, since lessons were selected according to whether they incorporated the elements of thinking, willing and feeling in a harmonious way. Furthermore, they were reported if they were *revelatory* - gaps in the case study were supplemented with material from the International Chapter Four, e.g. *handwork* was not dealt with in this study, but *supplementary material* has been included from various sources, particularly Green Meadow school in New York.

#### C. Case study questions.

This researcher did not make use of the case study questions as suggested by Yin. It was felt that the questions ought to occur naturally to the investigator as the study proceeded. Thorough study of Steiner's educational philosophy had taken place prior to immersion in the field, in order to be familiar with the context of the situation. Issues and questions emerged once the observations were under way, since it was felt that preconceived notions may bias the study. The investigator wanted the participants to speak for themselves, in order to foster empathy and a re-creation, in the words of Simmel, of "...the mental atmosphere, the thoughts and feelings and motivations of the objects of his study" (126).

D. Guide for the case study report.

In this area the design of the case study report was considered from the perspective of *themes* which would arise from observations and interviews. From this perspective, the researcher has not made much use of the suggestions of Yin, in this area.



## SYNTHESIS

The location of this study within the *holistic world view* or the *symbolic science paradigm*, indicates that the case study approach will be most likely to maximize valid findings. The case study becomes the preferred measuring instrument, in the words of Mouton. The objective of the case study is not to generalize, but to enhance understanding. Hence, the focus is on tacit knowledge rather than propositional, taking cognizance of the psychological component of understanding which is absent in explanation. Yin distinguishes between statistical generalization and analytical generalization, if one gives credence to the latter in the instance of the case study, then the researcher may be said to be generalizing results to broader theory. If one considers the perspective of Laing, that there is an ontological discontinuity between it-beings and human beings, then the nature of social enquiry will require the generation of descriptions which have *contextual validity* and are based on "objective"; that is, in-depth, interpretation and reconstruction (127). Any systematic enquiry may be said to be objective if it adheres to intersubjective standards of rationality to distinguish it from whim, superstition etc.

For Mouton, valid findings refer to findings which are as true a representation of social reality as possible; "objectivity" then refers to a methodological issue which has to do with the manner in which research is conducted. If one adopts a pragmatic theory of truth, then a theory will be true to the extent that it is successful in guiding action. One may also view truth as thorough knowledge of the particular

which can be viewed in new and separate contexts. Dilthey and Von Wright view truth as an approximation when statements are laden with the richness of human encounter. It is hoped that some of this richness may be conveyed to the reader. The researcher has no claims to value-neutrality, but acknowledges that social research will be value-laden, since it is concerned with improving the social condition. Despite the difficulties of conducting case studies, the theoretical and evaluative demands of this study precluded the use of more quantitative methods. It is hoped that in this way something of the atmosphere of a Waldorf School has been created, which may result in an empathetic understanding of some of the complexity of Waldorf Education. It is desired that the descriptions will be revelatory. A portrait, like a photograph, frozen in time, but a portrait nonetheless.

Chapter 4 will review the international spread of Waldorf Schools, looking at particular schools in a certain amount of depth in order to get a "feel for", or develop an expectation of what such a school is like, to capture something of the ethos of these schools.

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3. Ibid., p. 33.
4. The origin of this thinking with Kuhn and criticism of this viewpoint may be found in: Bernstein, R.J., (1976), **The Restructuring of Social and Political Theory**, United Kingdom, Oxford; in particular p. 84.
5. Popkewitz, Op. cit., p. 33.
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9. For explication of these which cannot be dealt with in this thesis, consult Popkewitz, Op. cit., pp. 35-40 & 44-50.
10. Symbolic Science and explanations may be found in Popkewitz, note 2 above, pp. 40-44 & 92-97.
11. Raine, Op. cit.
12. Ibid.
13. Popkewitz, Op. cit., p. 40.
14. Ibid. p. 41.
15. Ibid. p. 41.
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18. Rosen, S., (1974), **G.W.F. Hegel**, London, Yale University Press.
19. Popkewitz, Op. cit., p. 51.
20. Steiner, R., (1973), **The Riddles of Philosophy**, U.S.A., Anthroposophic Press, p. xxii.
21. Miller, J.P., **Atomism, Pragmatism, Holism**, Journal of Curriculum and Supervision, Vol. 1, No. 3, 1986, pp. 175-196.
22. Miller, Op. cit., p. 176.
23. Ibid., p. 176.

24. Ibid., p. 177.
25. Bernstein, R.J., Op. cit., p. 103 - for political society as a moral paradigm and Ideology and Objectivity and the Conclusion on p. 112, for a critique of this view.
26. Miller, Op. cit., pp. 179-180.
27. For the way in which these views have influenced the curriculum the reader is referred to Miller, (1986), pp. 178-179.
28. Butler, D., (1951), **Four Philosophies and Their Practice in Education and Religion**, N.Y., Harper and Row, p. 449. This reference may be found in Miller (1986), p. 181.
29. Miller, Op. cit., p. 180.
30. Ibid., p. 180. The reader may refer to this for the 5 step problem-solving method of Dewey. See the reference to Dewey in Chapter 6, for his later emphasis on education as an art and an artistic imagination.
31. Ibid., p. 181.
32. Ibid., p. 182.
33. Ibid., p. 182.
34. Ibid., p. 182. Refer to Kenny, W.R., **Making the Case for Case Study**, J. Curr. Studies, 1984, Vol. 16, No. 1, p. 47, for a pragmatic approach to Case Studies.
35. Ibid., p. 183.
36. Ibid., p. 183.
37. See Steiner, R., (1969), **Education as a Social Problem**, U.S.A., Anthroposophic Press. Especially relevant is figure 2, p. 61., also the reference to Christ and the necessity to imbue thinking with the Christ impulse on p. 88.
38. Miller, Op. cit., p. 183.
39. Needleman, J., (1982), **The Heart of Philosophy**, N.Y.: Alfred A. Knof p. 59. In Miller, 1986, p. 183.
40. Steiner, R., **The Riddles of Philosophy**, U.S.A., Anthroposophic Press, pp. 445-468 for Steiner's approach.
41. Ibid., p. 45, in Miller, 1986, p. 183.
42. Steiner, R., (1986), **The Course of My Life**, U.S.A., Anthroposophic Press. Many accusations have been levelled against Steiner that he used the Theosophical Society to advance his own cause. However, for Steiner, this society, despite his association with it, had begun to manifest a "terrible degree of deterioration", see p. 314. Steiner refers to the "aberrations of spiritism" which had crept more forcefully into this society, particularly with the proclamation of a Hindu boy as the reincarnation of Christ on earth, see p. 314. In 1913 he was excluded from this society for his refusal to include membership of the society of the "Star of the East" in the German section of the Theosophical Society. Steiner rejected Indian exercises for progress in knowledge, see p. 324. For Steiner, advances in the

- spiritual realm were not to be sought in a mystical-emotional way but through "crystal-clear concepts", see p. 305.
43. Miller, J.P., **Atomism, Pragmatism, Holism**, Journal of Curriculum and Supervision, Vol. 1, No. 3, 1986, p. 183.
  44. Reinsmith, W.A., **The Whole in Every Part: Steiner and Waldorf Schooling**, The Educational Forum, Vol. 54, No. 1, Fall 1989. This is an excellent overview of Waldorf Education.
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  48. Miller, Op. cit., p. 185.
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  50. Ibid., p. 185. This reference is to: Davies, P., (1984), **Superforce: The Search for a Grand Unified Theory of Nature**, N.Y. Simon and Schuster, p. 149.
  51. Davies, note 50 above, p. 220.
  52. Davies, p. 39.
  53. Knorr-Cetina, K., & Cicourel, A.V., (1981), **Advances in Social Theory and Methodology**, London, Routledge and Kegan Paul - section by Cicourel, A.V., **Notes on the integration of micro- and macro-levels of analysis**, pp. 51-79.
  54. Miller, Op., cit., p. 185.
  55. The reader may refer to Laing, R.D., (1967), **The Politics of Experience**, G. Britain, Penguin Books.
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  57. Miller, Op. cit., p. 186.
  58. Ibid., p. 186, reference is made here to: Merton, T., "The Inner Experience", (unpublished manuscript, fourth draft), p. 17.
  59. Ogletree, E.J., (1988), **School Readiness and Rudolf Steiner's Theory of Learning**, EDRS document ED 310 841, supplied by the Human Sciences Research Council. The reader is referred to page 19 where Ogletree mentions "bioplasmic forces", studied by Russian researchers, these forces have been postulated as the basis for growth and development. These findings give visible support to the Chinese art of medicine, acupuncture. This energy body is referred to by Steiner as the "etheric body", which is in continuous motion and metamorphosis, but acts in a unified way, see p. 22. See also the Glossary. For a concise explanation refer Childs, G., (1991), **Steiner Education in Theory and Practice**, Great Britain, Floris Books, p. 26-27. By means of Kirlian

photography these forces have been photographed. The phenomenon of the "phantom limb" lends further credence to this perspective, refer p. 23, Ogletree. Also see the Glossary.

60. Miller, note 43 above, p. 186.
61. Reference here to Steiner, (1965), **The Education of the Child in the Light of Anthroposophy**, Great Britain, Rudolf Steiner Press, pp. 8-24 especially. The whole book is highly relevant.
62. Miller, note 43 above, p. 187.
63. See Steiner, R., (1973), **The Riddles of Philosophy**, N.Y., Spring Valley, The Anthroposophic Press, pp. 456-468, for further reading.
64. Miller, note 43 above, p. 188.
65. Ibid., p. 189, with reference to: Noddings, N., (1984), **Caring: A Feminine Approach to Ethics and Moral Education**, Berkeley, Calif., University of California Press, P. 113.
66. Blunt, R.J.S., (1982), **A Study of the Educational Thought of Rudolf Steiner**, Grahamstown, Rhodes University, p. 89-90.
67. Miller, note 43, p. 189.
68. Ibid., p. 190. Reference may be found to: Brown, G.I. (1971), **Human Teaching for Human Learning: An Introduction to Confluent Education**, N.Y., Viking Press.
69. Ibid., p. 190.
70. Raine, K., 1970, **Penguin Modern Poets 17**, Middlesex, England, Penguin Books.
71. Miller, note 43 above, p. 191.
72. Ibid., p. 191.
73. Ibid., p. 179.
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75. Ibid., p. 192.
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77. Miller offers a contrast to pragmatic enquiry in the proposals of Wallas concerning the creative process.
78. John Dewey (1859-1952) founded one experimental school.
79. Miller, note 43 above, p. 193-194. It is here that reference is made to: Scheffler, I., (1974), **Four Pragmatists: A Critical Introduction to Peirce, James, Mead and Dewey**, N.Y., Humanities Press, p. 195.
80. The reader may refer to the Swiss School in The International Spread of Waldorf Schools, where it may be seen that this relation to ones surroundings forms an integral part of the curriculum of Waldorf Schools. Also page 66 of this chapter, the quote from Richards.
81. For the Waldorf perception of the world, relationship to others, and the perception of the individual or self, the reader may consult Henry, M.E., **School Rituals as educational contexts: symbolizing the world, others, and self in Waldorf and college**

- prep schools, *International Journal of Qualitative Studies In Ed.*, Vol. 5, part 4, 1992. The weekly Thursday meetings, address professional and pedagogical issues.
82. Ibid., pp. 294-309, provides a beautiful explication of the differing world views of college prep. and Waldorf Schools.
  83. For Steiner service to humanity is crucial. See Steiner "Education as a Social Problem", p. 88, "not I but the Christ in me". The reader may also see Chapter 2, "ethical individualism", point 3.
  84. Steiner, "Education as a Social Problem", p. 18, purely material striving gives rise to its opposite i.e. spirituality.
  85. Miller, note 43 above, p. 196.
  86. Mouton, J., *The Philosophy of Qualitative Research*, in Ferreira, M., (1988), *Introduction to Qualitative Research*, Module 3, Pretoria, The Human Sciences Research Council, p. 3.
  87. Ibid., p. 4.
  88. Ibid., p. 5. Reference is made to: Schutz, A., (1951), *Concept and Theory Formation in the Human Sciences*.
  89. Laing, note 55 above, p. 53.
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  91. Cicourel, A.V., *Notes on the integration of micro- and macro-levels of analysis*, p. 34, in Knorr-Cetina, K., & Cicourel, A.V., (1981), London, Routledge and Kegan Paul.
  92. Ibid., p. 54.
  93. Mouton, *Op. cit.*, p. 6.
  94. Laing, note 55, p. 16.
  95. Mouton, *Op. cit.*, p. 8.
  96. Bernstein, R.J., (1976), *The Restructuring of Social and Political Theory*, U.K., Oxford, p. 111.
  97. Mouton, J. and Joubert, D., (1990), *Knowledge and Method*, Pretoria, Human Sciences Research Council, p. 49.
  98. Blunt, R.J.S., (1982), *A Study of the Educational Thought of Rudolf Steiner*, Grahamstown, Rhodes University, p. 86.
  99. Mouton (1990) *Op. cit.*, p. 50. Mouton mentions here: Theoretical Validity - refers to the validity of the theory used in the study. Measurement Validity - refers to the validity of using certain measuring instruments, such as scales, questionnaires, etc. Reliability - of data collection. Inferential Validity - has to do with the validity of the conclusions; there must be sufficient and relevant evidence. Mouton calls for a balance between the role which values and interests play in social research while continuing to strive for objective and valid research. Refer to note 105.
  100. Bernstein, *Op. cit.*, p. 104.
  101. Blunt, R.J.S., (1982), *A Study of The Educational Thought of Rudolf Steiner*, Grahamstown, Rhodes University.

102. Ibid., p. 291.
103. Ibid., p. 283, refers to Educational Teachings in Practice.
104. Stake, R.E., (1978), **The Case Study Method in Social Enquiry**, Educational Researcher, p. 5.
105. Mouton, J., (1990), note 97 above, p. 50. Valid findings here referring to: "...findings which are as true a representation of social reality as possible", p. 49.
106. Stake, note 104 above, p. 5.
107. The researcher would like to point out the distinction made by Stake, between academic research and practical enquiry as a means to move towards improving and legitimizing studies which are needed for problem solving, yet are unlikely to produce "...vouchsafed generalizations", p. 7. Since this study is directed to a research audience this may not be entirely suitable in this instance. However, this may be linked with Kenny, W.R., **Making the Case for Case Study**, J. Curr. Studies, 1984, Vol 16, No.1, 37-51. Although the researcher did not wish to locate the study within a pragmatic paradigm, it is useful to see the possibility of a pragmatic theory of truth, which is built upon the criterion of **workability**. "A theory is true to the extent that it guides **action** successfully", p. 47. If the Case Study is regarded as a practical enquiry, then the issue of methodology will relate to **what works** in this situation? In the study of Waldorf Education, the case study then will be the methodology which will maximize the attainment of valid findings.
108. Stake, R.E., (1978), **The Case Study Method in Social Enquiry**, Educational Researcher, p. 5.
109. Ibid., p. 6.
110. Ibid., p. 6.
111. Walker, R., **The Conduct of Educational Case Studies: Ethics, Theory and Procedures**, in Macdonald, B., & Walker, R., (eds.), **Innovation, Evaluation, Research and the Problem of Control**, SAFARI 1, Norwich, Centre for Applied Research in Education, University of East Anglia, 1974, pp. 75-114.
112. Walker, R., **Three Good Reasons For Not Doing Case Studies in Curriculum Research**, J. Curr. Studies, Vol. 5, No. 2, 1983, pp. 155-165. This reference from p. 163. For a thorough exposition of the origin and development of Walker's perspective see - Simons, H., (1987), **Getting to Know Schools in a Democracy**, London, Falmer Press.
113. See note 107 above, p. 46.
114. Yin, R.K., (1984), **Case Study Research**, Beverly Hills, Calif., Sage Publications, p. 17.
115. Ibid., p. 23.
116. Ibid., p. 29.
117. Ibid., p. 36, Table 3.1. Modified by the researcher since



- Internal Validity in this sense does not apply to a study of this nature.
118. I disagree to a degree here with Blunt, note 98 above, p. 284, since although the lessons recorded in the observations are not intended as model examples, since each teacher and school is encouraged to develop individuality, nonetheless, the underlying curriculum is based on Steiner's thought. Hence it is hoped that there will be some expectation of what a Waldorf School is like, given also the International Chapter. The central goal of Steiner's teaching on education is "Freiheit" or spiritual activity, which is seen as a unique individual moral impulse. Freedom and independence of spiritual life is the goal of education - refer to Blunt p. 181-185. The German Case Study may be found under Rist, G., & Schneider, P., (1979), in the end References. Consult Feistritz, P., for The Austrian Approach.
  119. Whyte, W.F., (1984), **Learning From the Field**, Sage Publications, p. 168. This is where the professional researcher is not only responsible to individuals at the top of the hierarchy of power, but also, as he puts it, "...the rank and file". Various members of the organization participate in the design, process of research and the reporting of findings.
  120. Yin, Op. cit., p. 39.
  121. Ibid., p. 39.
  122. Ibid., p. 91.
  123. Sherman, R.R., and Webb, R.B., (1988), **Qualitative Research in Education: Focus and Methods**, London, The Falmer Press, p. 72.
  124. See note 112 above for Walker, "Three Good Reasons for not Doing Case Studies", pp. 158-159.
  125. See reference to Cicourel, A.V., note 53 above, pp. 62-63.
  126. Stake, refer to notes 104 & 109 above.
  127. See note 86, p. 8, the work of Mouton.

## CHAPTER 4

## THE INTERNATIONAL SPREAD OF WALDORF SCHOOLS

## INTRODUCTION

According to the World List of Waldorf Schools provided to the researcher by the *Freie Waldorfschule Am Kraherwald Stuttgart in Germany*, dated February 1990, there were at that time 504 schools listed worldwide. See Table 4.1 for the list of the numbers in 30 countries below.

This makes it one of the largest non-sectarian independent school movements in the world. There are also 34 *Training Seminars* worldwide; the Training Course in South Africa is at Spaanschemat River Road, Constantia, Cape Town. The Novalis College for Adult Education is in Kenilworth, Cape Town. For some details about this College the reader is referred to the Case Study. In-service training also takes place at the various schools under the Mentor System, (see Case Study and Glossary) and also through the Thursday Weekly meetings which encompass professional as well as pedagogical development.

In order to get a sense of the spread of these schools, their curriculum structure and staff qualifications, to name a few of the areas, the researcher collated the material received in response to the international letter, (refer Appendix 1), into the following areas of interest: impulse behind and date of founding of the school; staff qualifications and training required; the organizational structure of the school; the socio-economic background of pupils and the grades available; the growth of the schools and demands of the education

TABLE 4.1 - NUMBER OF WALDORF SCHOOLS WORLD-WIDE

CONTINENT	COUNTRY	NO. OF SCHOOLS	CONTINENT	COUNTRY	NO. OF SCHOOLS
EUROPE	AUSTRIA	7	AMERICA	CANADA	10
	BELGIUM	14		UNITED STATES	66
	DENMARK	17		ARGENTINA	2
	FINLAND	15		BRAZIL	4
	FRANCE	10		CHILE	2
	GERMANY	122		COLUMBIA	2
	HUNGARY	1		PERU	1
	ITALY	7		URUGUAY	1
	LIECHTEN-STEIN	1	AFRICA	EGYPT	1
	LUXEMBOURG	1		SOUTH AFRICA	6
	NORWAY	23	ASIA	INDIA	2
	SPAIN	1		JAPAN	1
	SWEDEN	23	OCEANIA	AUSTRALIA	18
	SWITZERLAND	32		N. ZEALAND	4
	UNITED KINGDOM	25			
	THE NETHERLANDS	85		TOTAL	504

authorities in various countries; the nature of the curriculum; information supplementary to the case study.

The researcher made use of the list of Waldorf Schools in the book, "Rudolf Steiner Education - The Waldorf Schools", by Francis Edmunds, published in 1979. At this stage Waldorf Schools were represented in

22 countries. This list proved in some cases to be outdated, since some of the letters were returned unopened; possibly the addresses were no longer applicable. In 1979 there were 255 listed schools. In the space of 11 years, the schools have almost doubled, with the current (1990) count being 504. Refer to Conti end note 2, who claims a triplication in a decade.

For Steiner the great problem of the future would be the issue of education, (this is particularly relevant for South Africa today), how to educate children so that they may grow into a social, democratic and spiritually free way of life (1).

In several instances where the quality of the information received was excellent, the researcher sent individual letters of thanks to those concerned. These are the countries to which letters were sent:

TABLE 4.2 - COUNTRIES TO WHICH LETTERS WERE SENT

Austria	1	Canada	3
Belgium	1	The United States	8
Denmark	1	Argentina	1
France	1	Brazil	1
Germany	5	Uruguay	1
Italy	2	South Africa	5
Norway	2	Australia	1
Sweden	1	New Zealand	1
Switzerland	3		
United Kingdom	7	TOTAL	47
The Netherlands	2		

TABLE 4.3 - RESPONSES

Replies	24
Unopened	4
No Reply	19
TOTAL	47

There were 24 actual replies which constitutes a 58% reply rate excluding those which did not reach their destinations. Of the 19 countries replies came from 13 including the one negative from Austria. The researcher therefore received replies from 68% of the countries to which letters were sent. Replies came from the following countries: Italy, France, United Kingdom, Norway, The Netherlands, Switzerland, Australia, New Zealand, Germany, Austria, and the United States of America. Most of the South African Schools were unable to reply to the letter for various reasons, although the Michael Mount School in Bryanston and the Michael Oak School in Kenilworth invited the researcher to visit the schools and meet the teachers personally. Since this was not possible at the time, the Waldorf School in Constantia forwarded the letter to George Subotzky at the Kenilworth School. More than one letter was sent to some countries, for example, in the United Kingdom the researcher tried to send letters to urban central areas and also rural areas, to try to obtain a fairly representative picture or a feel of the country as a whole. Further motivation for this aspect of the study relates to the external validity referred to by Yin in the Research Chapter Three.

Although the researcher cannot be said to be using replication logic, it is relevant nonetheless to have a look at some of the issues affecting the schools from an international perspective. The reader may refer to the Case Study of the Hibernia School in Germany and the Austrian article in the References.

Furthermore, it is hoped to provide an expectation of what a Waldorf

School is like, since the curriculum is based on Steiner's developmental view of man, although the teachers operate with freedom and autonomy when interpreting the content and presentation of the syllabus in their own unique and creative ways. This individualism is intrinsic to the essence of spiritual life. Steiner saw education as providing the impulse to renew social life.

The remarkable growth of these schools, given the frequently hostile and often indifferent surroundings may be an indication of what Steiner viewed as a counter-image to an age of materialism and technicism, this results in the growth of spiritual needs and hence the schools have flourished despite and even because of adversity.

"...A triplication in a decade, is surprising if one thinks of the difficulties of every type which need to be overcome in order to achieve schools of this type and to difficulties which the teaching personnel encounters in order to qualify in this educative methodology (2).

In some countries the demand outstrips supply with parents booking places years in advance when enrolment in other schools is steadily diminishing (3), see reference to Germany in Appendix 38. The desire for these schools emanating from Eastern Europe (4) is further testimony to this, a trend perhaps, to Holism.

A further aspect is the view of Denzin of multiple sources of information providing corroboratory evidence. Such converging lines of enquiry are referred to by Yin as triangulation.

The researcher has tabulated as much of the information received from these schools as possible, to allow for economy of presentation of material. Where this is not possible the information has been reported in narrative style.

TABLE 4.4 - THE UNITED KINGDOM WALDORF SCHOOLS

NAME	MICHAEL HALL	BOTTON VILLAGE	PERRY COURT	SOUTH DEVON	HEREFORD
FOUNDED	1925	1960	1976	1979	1980
FOUNDING IMPULSE	TEACHERS	TO SERVE COMMUNITY	PARENTS	NEW WAVE IMPULSE	PARENTS
CURRENT ENROL-MENT	500	UNKNOWN*	220	264	140
ARCHI-TECTURE **	MANSION - 1734 C & MIXED	D PLANNING C	MIXED FARM & C	E & D	A, B & C
STAFF QUALIF. ***	UNKNOWN	UNKNOWN	UNKNOWN	A FOR ALL STAFF MANY D & B	A REQUIRED MOST D & / OR B
GRADES	KINDER - CLASS 12	KINDER-CLASS 12	KINDER - CLASS 11	KINDER - CLASS 10	KINDER - CLASS 8 - UPPER SCHOOL IN 1992
SOCIO-ECONOMIC BACK-GROUND	UNKNOWN	UNKNOWN	UNKNOWN	MIXED - PROFESS., (+- 40% SINGLE PARENT FAMILIES)	MIXED - MOSTLY MIDDLE-INCOME

## NOTES :

\* NOT SUPPLIED\*\* ARCHITECTURAL STYLES |

A = VICTORIAN  
 B = ELIZABETHAN  
 C = ANTHROPOSOPIHICAL  
 D = MIXED/TEMPORARY  
 E = COUNTRY MANOR

\*\*\* STAFF QUALIFICATIONS |

A = STEINER TRAINING  
 B = STATE QUALIFICATIONS/  
 TEACHER'S DIPLOMA  
 C = IN-HOUSE TRAINING  
 D = UNIVERSITY

All the addresses of the schools may be found in Appendix 2. Appendix inclusions hope to preserve some of this information which would otherwise be lost and make it available to other researchers.

# 1. REPORT ON THE UNITED KINGDOM TABULATED INFORMATION

## 1.1 THE IMPULSE BEHIND THE FOUNDING OF THE SCHOOLS

The motivation for including this area relates to the perspective of Steiner, where the impulse for the founding of a school must emerge from a grass-roots request or impulse. For instance, the first school in 1919 was founded when workers at the Waldorf Astoria cigarette factory in Stuttgart Germany, requested such a school for their children. Emile Molt financed this first school and in this way the cultural deprivation of the workers was overcome. Many of the schools were founded by parent initiatives, most of whom had participated in Anthroposophical study groups and wished to make these principles manifest in a practical way by founding a school. In some cases schools are founded by individuals with no school going children, purely as a gift to the community. Frequently schools begin initially with a Kindergarten. The date of the founding will have significance for the ethos of a school, since pioneering schools for example, working through their first seven years are likely to encounter many "teething problems", just as a young child will in the first epoch of life. For example, one can see a new wave impulse emerging in the South Devon School.

This school in Devon is a young and quite daring school in which



a new social impulse could be felt from the beginning. There is no set fee structure, (this applies wherever possible), but contributions relate to family income despite even total reliance on State benefits, in some instances. It is thus close to Steiner's original impulse that the schools should not be elitist. Parental involvement in the practical sphere is therefore imperative. This influence has allowed an often fresh approach to Steiner education, yet working out of the original Steiner impulse.

The Botton Village School was founded to serve the educational needs of children living in the Botton Community, a working community with mentally handicapped adults. In 1976 it became independent of the Botton Village, and interest from local families has added life to the school.

## 1.2 ARCHITECTURE

For Steiner, the organic architecture is significant, see Chapter 2, 5, where it is mentioned that with the building of the Goetheanum, Steiner strove for something new to come into being. Refer also to 2.2 and 4.8 below. The economic climate of Britain has for years been adverse to the development of Steiner Schools. Hence, there is minimal funding for *custom designed buildings*. As the Hereford School evolves into an Upper School, new buildings are planned and the school is growing steadily. The Botton School is fortunate to be working with Camphill architects on the design of new buildings.

Furthermore, the prevailing educational climate is frequently not only indifferent but hostile to these schools, which has hampered their growth and development. (If one considers the influence of Structural/Functionalism in British schools, this hostility becomes understandable. The Waldorf Schools may be seen as threatening to the existing equilibrium of education). The "fresh winds" (5) on the European continent have not blown into British Waldorf Schools, who remain poor and under-resourced.

### 1.3 STAFF QUALIFICATIONS

Only the South Devon and Hereford Schools returned information in this area. The South Devon School insists on Steiner training for all full-time teachers. The education authorities leave them poor but free, and inspectors occasionally check toilet facilities, registers, hygiene and school records. For staff qualifications at this school consult Appendix 3. They are not required to adhere to the National Curriculum. The Hereford School requires Steiner training from a recognised Steiner Seminar, but the teachers find it increasingly difficult to live on the remuneration they receive and it is a hard struggle without State support.

### 1.4 PUPIL ENROLMENT, GRADES AND SOCIO-ECONOMIC BACKGROUND

With the exception of Michael Hall School, which is the oldest Waldorf School in the United Kingdom, the number of pupils enrolled in the schools selected by the researcher is not very high. This may be accounted for when considering the issues

mentioned above, particularly economic constraints. All the schools accommodate pupils from Kindergarten to Class 12 (Matric/Standard 10). The South Devon School has a very high percentage of single parent families, yet most pupils come from middle-income families. Efforts are made to accommodate all pupils, as mentioned above under founding impulse.

### 1.5 THE ORGANIZATIONAL STRUCTURE OF THE SCHOOLS

An area not dealt with above, which requires a narrative style of reporting is the non-hierarchical management system of the schools, which relates to the Steiner principle that schools ought to be governed by the school community free from State control. Refer to Chapter 2 in this regard. The motto of the social ethic is :

"The healthy social life is found  
when in the mirror of each human soul  
the whole community finds its reflection  
and when in the community  
the virtue of each one is living" (6).

In order to fulfil its cultural task of educating and caring for the children of a community of which it is physically, financially and spiritually a part, The South Devon School has introduced Management by Mandate. The inner group of Steiner inspired teachers form "The College", where they are responsible for their own Class or Subject - their Mandate Area - and all practical aspects of the running of the school. This central core is the educational and managerial circle; the reference to circle is deliberate since *hierarchical structures* are inappropriate to the growth of individuality and freedom. Although this is not

perfect it is seen to be a process of growing and becoming with individuals holding responsibility for a Mandate area for at least one year. Committed parents may hold a Mandate and create a wider "College Circle" (7). Parents also form Mandate Groups which have responsibility for diverse aspects of school life: administration, fund raising, finance, class contacts, cultural life, grounds, building maintenance, publicity, household publications etc. It is intended thus that there will be room for all individual's talents to be expressed.

Regular meetings are held and every three weeks Mandate Groups meet with the College. This "carrying group" (8) makes no decisions; it is up to the Mandate holder and Mandate Group to make their own decisions. Although consensus and group decisions are recognised as being "generally a muddled compromise" (9), when an issue is so large that decisions in such a large "carrying group" (10) are unwieldy, they are delegated to The College for resolution. The task of fulfilling the social ethic for this school precludes the democratic principles of electing managers and voting on proposals, since this is seen to create a hierarchical structure with a majority at the top and minorities dissatisfied or rejected. The simple "yea or nay" of democracy is seen to be inadequate since this ethic demands:

"...a concerned and selfless ability to respond and act upon what one hears. It demands that we, imperfect as we are, at least try to create some semblance of the ideal" (11).

This attempts to take into account the spheres of the practical, social and the spiritual.

The Perry Court School is administered by The College of Teachers, which is chaired on a rotational basis. This group has responsibility for educational matters, policy and staff appointment. The Association is formed of parents, teachers and friends and has responsibility for financial and legal matters and the Teacher's Group is concerned with the day to day running of the school.

#### 1.6 THE CURRICULUM OF THE SCHOOLS

This aspect has been included, since even though the schools are unique and independent they are linked by the underlying developmental philosophy of Steiner. Even the weekly pedagogical meetings occur on a Thursday world-wide. All schools attempt to implement this curriculum without compromise wherever possible. The South Devon School for example, has to compromise by offering only one Foreign Language in Classes 1-10, and Eurhythmics only up to Class 5. Music is restricted by the lack of a full-time teacher and Science by lack of laboratory space. Nevertheless the school is optimistic and forward looking.

The Hereford School makes mention of basing the curriculum firmly on Steiner's indications for the first Waldorf School and Stockmeyer - "The Waldorf School Curriculum" - the reader may refer to the Case Study, the References and Appendices 4, 5 & 35 for further information.

The aim of the curriculum, according to The Michael Hall School is :

"...more to awaken capacities in the children through giving them a thorough grounding in the humanities, arts and sciences, than to fill them with information. Early cramming and premature specialisation are avoided" (12).

It furthermore applies internationally, as mentioned by The Michael Hall School, that no internal examinations are administered, fostering a co-operative spirit and respect for the gifts of others. Appendix 4 contains a quote from a past pupil of Michael Hall and the school curriculum. Appendix 5 contains an overview of Waldorf Education from Botton Village School sent by Mary Neal, as well as four examples of the curriculum in action.

TABLE 4.5 - THE UNITED STATES OF AMERICA WALDORF SCHOOLS

NAME	GREAT BARRINGTON	HONOLULU	GARDEN CITY	DENVER	GREEN MEADOW
FOUNDED	1971	1961	1947	1973	1950
FOUNDING IMPULSE	STUDY GROUP	COMMEMORATE STEINER'S BIRTH - GIFT TO COMMUNITY	DR. H. VON BARAVALLE MATHS DEPT. ADELPHI	PARENTS	THREE-FOLD COMMUNITY
CURRENT ENROLMENT	+ - 200	GROWING & REPUTATION	265	EXPANDING	+ - 325
ARCHITECTURE *	RESTORED BARN & C	B WITH ADDIT.	A	ESTABLISHED	C
STAFF QUALIF. **	D & A	A & D	D - VERY FEW A BUT E REQ.	C & A	UNKNOWN
GRADES	KINDER - GRADE 8 (14)	KINDER - GRADE 8 PLANNING HIGH SCHOOL	KINDER - GRADE 12	KINDER - GRADE 8	KINDER - GRADE 12
SOCIO-ECONOMIC BACKGROUND	UNKNOWN - STRONG TUITION ASSISTANCE PROGRAM	MULTI-CULTURAL - MOST MID-INCOME. 10% OF INCOME AID POSS.	MIDDLE TO UPPER INCOME - 25% STUDENTS FROM MINORITY GROUPS	LOWER - UPPER MIDDLE INCOME	OPEN TO ALL - SCHOLARSHIP PROGRAM AVAIL.

NOTES:

*	<u>ARCHITECTURAL STYLES:</u>	A = TYPICAL U.S. 1950'S BRICK & CINDERBLOCK
		B = CEMENT BLOCK
		C = CUSTOM DESIGNED
**	<u>STAFF QUALIFICATIONS:</u>	A = STEINER TRAINING
		B = STATE QUALIFICATIONS/ TEACHER'S DIPLOMA
		C = IN-HOUSE TRAINING
		D = UNIVERSITY
		E = STRONG WALDORF CONNECTION

## 2. REPORT ON THE UNITED STATES TABULATED INFORMATION

### 2.1 THE IMPULSE BEHIND THE FOUNDING OF THE SCHOOLS

The Great Barrington School was founded in 1971 with a Kindergarten by members of a study group in an enormous wood-panelled room inside the barn of Betty and Bernard Krainis. Bob Norris refers to the Kindergarten as "...still the heart of the school" (13). This school has been blessed with benefactors and was given 13 acres of land and hence had no need to pay rents or mortgages. In 1977 the school was offered substantial land, but when neighbours complained about increased traffic flow, the offer was withdrawn. In a remarkable fairy tale occurrence an anonymous stranger rode up on a white bicycle and said "...I can't give you a million but I can and will give you 50 000 dollars" (14), which gift made their expansion possible! This school experienced many difficulties when they attempted to found a High School up to Grade 12. This information may be of enormous benefit to the South African School studied, which is seeking to develop into a High School. Bob Norris says of this time:

"The High School chapter in our history is a clear...indication of a teacher directed initiative with shallow community commitment. It proves the pressing need for research and feasibility studies in the school's population before the undertaking of a capital campaign" (15).

However, the school has strengthened and developed in new directions despite having to close down the High School. In the words of the poet Robinson Jeffers:

"Lend me the stone strength of the past and I will lend you the wings of the future, for I have them" (16).



The Honolulu School was founded on the 100th anniversary of Rudolf Steiner's birth (1961) as a gift to the community - a practical application of Anthroposophical ideals. The Garden City Waldorf School at first had strong connections with Adelphi University, where they hosted the Waldorf Institute of Adelphi University. Here students could do Waldorf Teacher Training and receive a Masters of Education Degree from the University simultaneously. This Institute was closed in 1978. The connection with the University originated with Herman von Baravalle, who, at the time, was Chairman of the Mathematics Department. Herman was one of the original teachers at the first school in Stuttgart. The Green Meadow Waldorf School grew out of The Threefold Community which came to Spring Valley in 1926, where they purchased a century old farmhouse and thirty acres of land. Ralph Courtney, Paris correspondent for the Herald Tribune, characterised Anthroposophy as "...a way of gaining new insight into the essential being of man and the world" (17). As this community became established so the idea of a school began to occur in the 1940's. The studio room where a Kindergarten began, looked onto a meadow and inspired the name Green Meadow. The school was officially opened in 1950.

## 2.2 ARCHITECTURE

The first structures of The Honolulu School were simple cement block buildings around a courtyard. Current additions being planned are enhancing the plain "boxy" building and adding "more

gracious uplifting forms that are consistent with the Hawaiian climate". For The Great Barrington School, "...In the beginning there was an idea, a barn and a handful of idealists" (18). Since then and the building of an additional classroom for the 3rd Grade in 1976, many new custom designed buildings have been added until 1990, when long range planning was instituted, focusing on the next five years and setting the foundation for the challenges of the 21st century. Although The Garden City School makes use of brick and cinderblock buildings, all the classrooms have "...an abundance of natural light" (19). The school in Denver makes use of an existing building in downtown Denver and has no Anthroposophically inspired buildings.

Green Meadow School is fortunate to have custom designed buildings and the Elementary School was completed in 1968. This had been designed by architect Walter Leicht who thoughtfully planned not only functional buildings but aesthetically pleasing ones both inside and out. He accounted, for example, for the needs of the younger child, by designing rooms that are hexagonal or pentagonal and thus feel rounded, lending comfort and cosiness to these classes; (the South African School also has a similar design). The High School student, on the other hand, requires a square room which may provide the "conscious jolt" (20) needed by these pupils, to use thinking for the intellectual work required of them.

### 2.3 STAFF QUALIFICATIONS

Staff training at The Denver Waldorf School is offered through 2 major training institutes and in-house study seminars are offered. Faculty at The Garden City School must have a 4 year College degree, very few of the staff having Steiner training. The High School teachers are hired for their knowledge of their subject, but must have a strong connection to Waldorf Education. This connection is required of all teachers who need to seek greater illumination through workshops and conferences. Most teachers at The Honolulu School have at least a Bachelor's Degree and Waldorf Teacher Training. Thirteen full-time teachers have among them 147 years of Waldorf experience. The Faculty at Great Barrington School have Bachelor degrees, Master's degrees or higher and Waldorf certification. It may be seen from this information that the teachers in the U.S.A. schools reviewed by the researcher, are highly qualified individuals.

### 2.4 PUPIL ENROLMENT, GRADES AND SÓCIO-ECONOMIC BACKGROUND

Three of the schools selected by the researcher have Grades from the Kindergarten level to Grade 8 (Standard 6). The Garden City and Green Meadow Schools have Kindergarten to Grade 12. Most of the schools are multi-cultural with The Garden City School having 40 different communities represented in the student population; with 25% from minority groups. "This mix is unique to U.S. Waldorf Schools" (21). Parents generally come from mid-income 2 parent working families. Most schools have some form of scholar-

ship assistance, since, as The Great Barrington School points out, it is felt that any child who wishes to attend a Waldorf School should be able to do so, and should not be excluded for economic reasons. Tuition fees at Garden City in 1991 were between \$ 1,475.00 and \$ 7,450.00 depending on the Grade level. The Green Meadow School enrolls approximately 325 pupils from Nursery to High School. Since numbers are not available for all the schools, it is difficult to draw conclusions from the numbers available here. Obviously, the presence of an Upper School will tend to reflect a higher enrolment than schools which do not.

## 2.5 THE ORGANIZATIONAL STRUCTURE OF THE SCHOOLS

All schools try to work in a non-hierarchical way. The Garden City School is organized with a strong Faculty Chairman position. This Chair is elected to a three year term by the Faculty. There is one Standing Committee which deals with the hiring of new staff. Ad hoc committees are formed as the need arises. There is a Board of Trustees comprised of current parents, alumni parents, alumni and friends of the school. The Faculty Chairperson is the only Faculty member to sit on this board, which has responsibility for legal and financial areas of the school.

The Honolulu School is also Faculty run. The College of Teachers at Green Meadow School was established in 1966 and founded on the Michael Hall model, and had as its central aim the nurturing and support of the spiritual life within the school. Membership was based upon teaching experience and conviction of the

Anthroposophical basis for the school. The Collegium replaced this body in 1983. This group meets weekly and it is here that discussions and decisions concerning the mission of the school or pedagogical questions are raised. The Chairperson of this group is elected annually. Standing Committees are:

- A. Faculty Committee - Administration.
- B. Finance Committee - Budget, scholarship, gifts, grants and events.
- C. Care Group - Works with students who need special attention.

#### 2.5.1 The Growth of Green Meadow and the Demands of Education Authorities in the United States

The Green Meadow School provided the researcher with the following information. The school is certified by the State of New York. They are a member of the New York State Association of Independent Schools (NYSAIS). Every five years the school is visited by the visiting Committee of NYSAIS. During this visit committee members attend classes in all three sections of the school - Nursery, Lower School, and High School and meet with members of the Faculty and Administrative Staff collectively and individually. An Evaluation Report is prepared containing both commendations and recommendations. The school has found that the last NYSAIS report was accurate and their recommendations most helpful and useful to the school. The school continues to grow.

#### 2.6 THE CURRICULUM OF THE SCHOOLS

To give 2 examples here, the schools do their best to implement the original curriculum as set forth for the first Waldorf School. The Honolulu School for instance has added Hawaiian to the Fourth Grade because of their location and draw from local

traditions to enhance their festivals. The Waldorf School of Garden City sometimes makes modifications to this original curriculum when scheduling and Faculty availability necessitate this. The Academic and Arts programme is very strong at this school. French and German are the 2 foreign languages taught in classes K - 6 and Latin and French/German in Classes 7 and 8 - French or German are studied by High School students. A school brochure of the Denver curriculum may be found in Appendix 6.

## 2.7 HOW CAN PUBLIC EDUCATION BENEFIT FROM WHAT WALDORF EDUCATION HAS TO OFFER? (22)

The innovations of the current reform movement have long been established and thriving in these schools. The first school embodied many of the characteristics that American educators are only now calling for in their reform and restructuring efforts. Most appealing are the developmentally appropriate curriculum and site-based management, the interdisciplinary and multisensory curriculum, that gives the children the opportunity to learn through multiple intelligences; two foreign languages with the multicultural emphasis throughout, (important for South Africa), begun in Grade 1; experiential learning of the sciences; the emphasis on integrating the arts to deepen and enliven learning; and a culturally rich humanities programme. Many of these practices pioneered by Waldorf Schools have been increasingly supported by current educational, psychological and physiological research.

See the Kindergarten in Chapter Five where The Heroes of the

Young Child are discussed - teachers attempt to nurture childhood and protect it from the onslaught of technology - children are encouraged to behave like children during the time when it is appropriate for them to do so. The reasoning is that if they are encouraged to experience the wonder of childhood, they will become responsible adults, (see Chapter Two). Eric Utne observes of Waldorf graduates:

"...even more gratifying than...specific achievements are (the) ongoing infatuation with learning and the absence of incapacitating cynicism" (22).

American public schools still encourage the absorption of information at an ever more rapid rate, with computers creeping into classrooms at ever younger and younger ages; furthermore early reading is encouraged. Yet the Latin word *educare*, means literally "to draw out" abilities and talents. The emphasis in Waldorf schools is not on obtaining "head" knowledge for a "head" start, but rather on encouraging *curiosity, wonder, reverence for the Earth and imagination*. According to this article Einstein said "...imagination is more important than knowledge", see Chapter 3. What is needed today is a society of thinkers who can put their knowledge to *socially responsible* use. See in this respect the concluding Chapter Six, where the way in which Waldorf school leavers cope is expressed.

To educate pupils for such a role in life Diane Canniff stresses that teachers require the freedom due to professionals i.e. site-based management. However, professionalism may be enhanced by a collaborative effort as with Green Meadow, 3.5 and Michael Oak in

South Africa which suggests action research, 6.2.

Rudolf Steiner hoped to transform education so that all children might benefit. No U.S. schools as yet receive funding as some of the schools in other parts of the world do, (Germany, New Zealand, Sweden, Israel and some Canadian provinces provide it). However, there have recently been moves to initiate discussions between The Waldorf Association of North America and the Milwaukee School Superintendent on the possibility of a Waldorf School in the Milwaukee public school system in 1991 - as he said, Waldorf is "...a healing education". In California the legal mechanism already exists for the Waldorf to be a "school of choice" within the public system - perhaps this may be a possibility in South Africa in the future? Whatever the format of these initiatives, whether they be open-market including private schools; choice within the public system; public-school teachers learning alternative methods during summer vacations; in-service training or even College courses; *the Waldorf Schools have much to offer amidst the educational anxiety of recent times*. See Appendix 7 for Childhood Reflections from the Great Barrington Waldorf School; Appendix 8 for Green Meadow Alumna, College plans of students and Utne Reader Applauds Waldorf Education; Appendix 9 for the handwork curriculum of the Great Barrington school, which forms an essential part of the curriculum of all schools and will be supplementary to the Case Study in Chapter 5.



TABLE 4.6 - A CANADIAN WALDORF SCHOOL

NAME	TORONTO WALDORF SCHOOL
FOUNDED	1968
FOUNDING IMPULSE	CONTRIBUTION TO HUMAN LIFE AND DEVELOPMENT
CURRENT ENROLMENT	RAPIDLY GROWING AND EXPANDING
ARCHITECTURE	CUSTOM DESIGNED BUILDINGS
STAFF QUALIFICATIONS	IN-SERVICE - WALDORF TRAINING AND UNIVERSITY - MANY POST-GRAD. DEGREES
GRADES	FULLY ACCREDITED BY MINISTRY OF EDUCATION - KINDER-GRADE 12 & GRADE 13 CREDITS.
SOCIO-ECONOMIC BACKGROUND OF PUPILS	ALL SOCIAL STRATA - SCHOLARSHIP ASSISTANCE AVAILABLE

### 3. REPORT ON THE CANADIAN TABULATED INFORMATION

#### 3.1 THE IMPULSE BEHIND THE FOUNDING OF THE SCHOOL

The Toronto Waldorf School, Canada, was founded to make a contribution to human life and development when a study group became an action group. An interesting aspect is that, as with The South African School, the foundation stone, laid in 1972, was a pentagonal dodecahedron made of copper. The five sided surfaces represent the being of Man, the twelve surfaces represent the forces of the heavens. Together they form a beautiful and mathematically perfect crystal, represented in copper as that substance which draws warmth into the earth. Inserted into the "stone" were scrolls of poems and signatures by the children and teachers.

### 3.2 ARCHITECTURE

In 1973 the school was opened in a three-quarter million dollar building; the reader is referred to Appendix 10 for diagrams of this building and the "foundation stone". Information is also included on the building of the school.

### 3.3 STAFF QUALIFICATIONS

The staff at this school are highly qualified and the reader is referred to Appendix 11 for a list describing Faculty qualifications and a schedule of fees.

### 3.4 PUPIL ENROLMENT, GRADES AND SOCIO-ECONOMIC BACKGROUND

This school offers all grades from Kindergarten to Grade 12. The reader will find a record of its growth in Appendix 12. Tuition fees are held at a modest level, calculated to cover direct operating costs and carrying charges for a modest mortgage. This is to align the school with Steiner's philosophy that children from all social strata should be educated together. Furthermore a Scholarship Assistance fund is available for those unable to afford full tuition fees. The High School is *fully accredited* with the Ministry of Education and offers General, Advanced and Ontario Academic credits, (Grade 13 credits). Experience has shown that pupils have no difficulty making the transition to University and that they do very well there.

### 3.5 THE ORGANISATIONAL STRUCTURE OF THE SCHOOL

Four different organs exist in the school. They are:

1. The Toronto Waldorf School Board - (The Board);
2. The Faculty of Teachers and Staff - (The Faculty);
3. The Toronto Waldorf School Parent's Association;
4. The Students.

The reader may review the way in which these groups work by making reference to Working Together in Appendix 12.

### 3.6 THE FUTURE SCHOOL

Since no direct reference is made to the curriculum of this school it cannot be reported on here, except to say that from what the researcher can glean, it appears firmly rooted in Steiner's recommendations. The school is keen to develop various educational activities which are curtailed currently by lack of space. When the school has grown it will be able to host larger public conferences on educational themes. The school is very keen to draw in the larger community, which may see the school as an example of a new inspired form of education which has the power to lead constructively into the 21st Century.

They attempt to share their experiences with other professional teachers and in this way make a contribution to general educational development. They regularly conduct seminars and organise meetings between students of other schools and universities, as well as participating in professional development programmes. This might be an example to South African Schools who may be able to share their inspiration with others in the community in this way.

TABLE 4.7 - EUROPEAN WALDORF SCHOOLS

NAME	NORWAY - BERGEN	NORWAY - OSLO	SWITZER- LAND - ZURICH	THE NETHER- LANDS - ROTTERDAM	FRANCE - PERCEVAL CHATOU PARIS
FOUNDED	1929	1929 CLOSED THEN 1945	1927	1947	1957
FOUNDING IMPULSE	PARENTS	UNKNOWN*	WALTER WYSSLING AN ENGINEER	PARENTS	PARENTS & TEACHERS
CURRENT ENROL- MENT	+ - 360 + KINDER	640	UNKNOWN	UNKNOWN	UNKNOWN
ARCHI- TECTURE	CONVEN- TIONAL & CUSTOM	GERMAN "BANACHS" & CUSTOM	EXISTING BUILDINGS & CUSTOM	EXISTING & CUSTOM	EXISTING BUILD- INGS
STAFF QUALIF. **	PREFER A ACCEPT B & E	A & D	DEPENDS ON PERSON F REQ. & A & C & D & B	D & B	D & A
GRADES	KINDER - CLASS 12	KINDER - CLASS 12	KINDER - GRADE 12	FORM 1 - 12	KINDER - CLASS 12
SOCIO- ECONOMIC BACK- GROUND	NOT INVEST- IGATED MOSTLY PROFESS.	DIFFEREN- TIATED	FEES ON SLIDING SCALE - SOME PAY LITTLE OTHERS MORE	HETERO- GENEOUS INCOME - MOSTLY UPPER- MIDDLE	SOCIO- LOGICAL STRUCT. WESTERN PARIS

NOTES: \* NOT SUPPLIED

\*\* STAFF QUALIFICATIONS:

A = STEINER TRAINING  
 B = STATE QUALIFICATIONS/  
 TEACHER'S DIPLOMA  
 C = IN-HOUSE TRAINING  
 D = UNIVERSITY  
 E = STRONG WALDORF CONNECTION  
 F = ANTHROPOSOPHICAL IMMERSION

#### 4. REPORT ON THE EUROPEAN TABULATED INFORMATION

The two Italian Schools, one in Rome and one in Milan, will be reported in the narrative below. This applies also to the German information.

##### 4.1 THE IMPULSE BEHIND THE FOUNDING OF THE SCHOOLS

Most of the schools surveyed by the researcher in Europe were begun by parents and in some instances teachers, who felt the need to put Steiner's pedagogical ideals into practice. The Rudolf Steinerskolen in Oslo in Norway was originally founded in 1930, but as there were insufficient funds and teachers, it was closed in 1938. But this was not the END; the school continued as a Kindergarten and was re-established in 1945. The Rudolf Steiner Schule Zurich was established by Walter Wussling a Zurich engineer. His impulse was continued to fruition by friends Dr. Jenny, a lawyer and C. Englert-Faye, a teacher. The first Italian school was opened at the end of the Second World War with a Kindergarten class and elementary classes were added year after year (translated from an article by the Durban Regional Chamber of Business). All of the schools reviewed have been long established with The Scuola Rudolf Steiner in Rome having been founded in 1978 by parents/teachers. The Scuola Rudolf Steiner in Milan came into being by means of what Conti calls:

"...the free participation of different social components, parents, teachers and whoever had a predisposition towards a more humane education for the child" (23).

These schools in most instances, will have established clear ways of working due to the length of time they have been in existence and will have worked through initial difficulties.

#### 4.2 ARCHITECTURE

The Rudolf Steinerskolen I Bergen Norway has conventional buildings, but the new structures which incorporate an Eurhythmy building which includes a natural science auditorium and the Kindergarten, have received international attention. The school authorities in Oslo, Norway, finally recognised that the school represented something different to the old "private schools", and with this understanding the City Administrator was willing to help finance a new building. In 1978 they were able to expand to a 12 year school as a result. The school buildings in Zurich Switzerland are completely mixed, four/five are apartment buildings purchased between 1927 and 1980, with 3 new Anthroposophically inspired buildings. The Rotterdamse Vrije School in The Netherlands has mixed buildings with the one which has been especially built displaying the "typical organic architecture" (24). Scuola Rudolf Steiner in Rome is housed in a brick villa which has grown too small, consequently they are lacking in theatre space, workshops and laboratories. The school in Milan feels a pressing need for buildings which "reflect adequate architectural beauty criteria as it is in the foreign Waldorf Schools" (25). However, this is financially very difficult for them since private financing is difficult to obtain. Ecole Perceval Chatou Paris has no special buildings and the reader is referred to a book to be found in the notes (26).

#### 4.3 STAFF QUALIFICATIONS

The State in Norway sets no absolute qualifications for teacher training. The schools prefer teachers who have completed a Steiner Training Course, but often accept those who have conventional teaching experience and an interest in Waldorf education. The teachers in the school in Oslo who teach in the Gymnasium, (Upper School), have University qualifications as well i.e. subjects such as Chemistry or Biology. In Zurich, Switzerland the grade 1-8 teachers are required to have a State teacher's credential. This is not required in all Swiss Cantons. However, the school's requirements depend on the teacher him/herself although immersion in Anthroposophy is important. The Teacher's Training Seminar teaches people to become awake to the needs of pupils and not information for the classroom. Hence the teachers must bring their knowledge of their subject with them, which could mean Art Seminars or University or whatever. This school offers a night school in Anthroposophical Teacher's Training which lasts 3-4 years. In the last 12 years 100 teachers have been trained!

The teachers at The Rotterdamse Vrije School have either University credentials or qualifications from Teacher's Training Colleges. The teachers at the school in Rome originally did not have formal Waldorf preparation, but were aided in their work by years of private study. This school is increasingly looking for teachers with a "proper formation" (27). In Italy the difficulty

is that there is no specialized institution where a teacher can obtain preparation for her pedagogic task in the Italian language - training is offered in France, Germany or England (28).

The school in Paris requires both University, (three years with Honours or Masters) and Steiner Training.

#### 4.4 PUPIL ENROLMENT, GRADES AND SOCIO-ECONOMIC BACKGROUND

The two schools investigated in Norway have grown to 12 classes. These schools are fortunate in that the book of reports received by the students, (without marks!) where work and understanding of different subjects is described, is accepted by institutions of higher learning. Hence the schools do not need to compromise their curriculum in the final 12th Grade. The school in Oslo has grown from 70 pupils in 1945 to 640 in 1991. This school begins parallel classes in 1991. There are now 20 schools, which for a population of a little over 4 million, "is a nice number involving that the school is well known - and respected - by a great number in this country" (29). The numbers of pupils are kept down to 25-30 at each level in the Bergen school as a matter of choice. The socio-economic background of families is mostly differentiated with no preponderance of one particular group. The school in Bergen has pupils mostly from professional families. In Zurich they have a financial system of free individual fees from members and the supporting society; sometimes they are left money from a legacy, and each year the parent's Christmas Bazaar raises approximately 1/10th of the budget. This system means that



some parents pay more than their share and others pay almost nothing. This school has 4 Kindergartens, two classes - grades 1-11 and one grade 12. The classes average 24-25 pupils.

The School in The Netherlands has heterogeneous classes and the socio-economic background of families is mostly middle to upper income.

In Milan the school has a scheme of differing fees, which corresponds to the financial situation of various families. In this way they try to make Waldorf education available to less prosperous families, since the school receives no contributions from the State or other organisations. This school offers classes to Grade 12, whereas the school in Rome is unable to - classes are offered up to the minimum school leaving age (14 years).

#### 4.5 THE ORGANIZATIONAL STRUCTURE OF THE SCHOOLS

A so-called "flat structure" is in place In Norway, where the schools operate without a "supervisor" (30). The teachers administer the school and take up positions on the basis of "rotation and qualification" (31). The Oslo school forms a College ("Convocation?") (32), and the spokesperson of the school holds this position for one year - "everyone will function as leader after some time" (33).

The school in Zurich Switzerland also works in a non-hierarchical way and sits every Thursday for 4-6 hours working on the business of the school i.e. pedagogy and problems. "This means 70 teachers sit in a big circle and work on the basis of consensus

and discussion - not balloting" (34). This school has 2 or 3 teachers responsible on a rotational basis for the leadership of the conference of teachers. In The Netherlands, Italy and France the school is administered by the teachers with parents also having a role to play.

#### 4.6 THE CURRICULUM OF THE SCHOOLS

The schools in Norway have in place the Waldorf curriculum and the school in Bergen applies this in the higher grades also. The Swiss school curriculum is typical of schools everywhere and some detail will be included here since it elaborates to some degree what this means. The Main subjects ("epochs"), are taught for 2-5 weeks. On a weekly basis they have foreign languages, maths, language exercises, handwork, crafts, music, eurhythmy, gymnastics and gardening. In Grades 9-12 the handwork and crafts are also taught as "epochs" - but in the afternoon - not the Main Lesson, which always takes place during the first two hours in the morning.

In the Upper Grades the following practicals are done where the pupils live in a camp situation:

9th Grade - Forestry - they help a mountain village each year;  
10th Grade - Surveying - they assist communities;  
11th Grade - Agriculture;  
12th Grade - The Handicapped.

In the Lower Grades the pupils do a great deal of theatre - then in the 8th Grade and the 12th Grade there is a big class production. In the 12th Grade each pupil is required to do an individual project planned over the entire year.

This school notes that their classes have become smaller, which

they did not plan, yet most of the teachers feel that this is fortuitous, since the youth seem to require *more individual attention* than they did in the last decades. "The personal contact between pupil and teacher needs to be intense" (35).

De Rotterdamse Vrije School has grown little in the last few years since they do not wish to compromise their curriculum or meet the demands of the authorities in their country. Hence they battle to make as few compromises to the curriculum as possible; feeling that parents and pupils have the right to choose their own school. They are required to have an Examination Board which is the official party for the Government.

The school in France follows the Waldorf curriculum with adaptations required by their local environment e.g., language. For detailed reference to the question: "What are the essential educative principles to which your school refers?" (36), asked of Mario Conti concerning the Italian Schools, the reader is referred to Appendix 13. It is pertinent here nevertheless, to mention the problems which these schools experience with obtaining access to the "Higher School" (University?), without ruining the "educative peculiarities" (37) of Waldorf Education. This problem is internationally experienced by Waldorf Schools with the exception of some countries e.g. Norway and Canada, the acuteness of the difficulty varying from country to country. Since the teaching is geared to the:

"...evolutive stages of the child, the teaching is (designed) not to form a 'monster' of erudition and culture, but a balanced, harmonious personality, with many creative and knowing forces available for the rest of his life" (38).

In Italy the Standard 8 exam has been "brilliantly resolved, (but) the one of maturity" (matric) (39), has required modifications to the original study plan.

#### 4.7 COMMUNITY RENEWAL

The Italian School in Milan strives for community renewal when their annual conferences are held. At these round table meetings, fundamental aspects of Waldorf pedagogy are presented, as well as discussions of both educative and non-educative problems of the school. Parents are given the opportunity to explore group artistic subjects such as choir, painting, sculpture etc. and manual work where they may develop their creative potentialities. By means of the celebration of the important Seasonal Festival days (Christmas, Easter, "St. Giovanni", "St. Michele"), it is hoped that the spirit which animates the school may infuse the homes of families (40), which will facilitate the educative work of the school.

#### 4.8 THE GERMAN SCHOOLS

Since the material provided to the researcher from Germany was in German and difficulty was experienced in obtaining translations thereof, this information was only partially translated on an unofficial basis. Although the researcher is grateful for the work which has been done, the information has proved insufficient. Hence this section will focus mainly on a Case Study of the Hibernia School in Herne, obtained from an Eric

literature search.

With regard to staff qualifications and training required, the Freie Waldorfschule am Krahewald in Stuttgart mentions that the scholar is not primed to adhere to any specialised world ideology, but rather should gain abilities and an orientation which will enable him/her, to direct themselves with increasing maturity to judge their own situation. Hence, in addition to their academic training teachers are expected to specialise in courses to comply with Steiner's Anthroposophical vision and methods. Besides annual additional courses in Stuttgart, half-yearly courses are also available.

With regard to the impulse behind the founding of the school the following information is available. In 1945 after the world war it became necessary to found another school since the original school was full. Dr. E. Gabert had seen the necessity for this and with Dr. E. Kuhn and F. Koegel they discovered the *Villa Wolf* which was empty and had been plundered during the war. With the assistance of Professor R. Gutbrod it became possible to obtain permission from the town authorities to alter this villa to function as a school. The celebration of the founding of the school took place on 19-10-1948. Dr. Gabert had recruited 12 teachers and 230 pupils were enrolled in the first 6 classes. The 28th year of the school's existence saw the completion of full buildings for double classes from Grades 1-12 and finally a preparatory class for the *matric examination*. At last, in 1986 a

"Technicum" ended the building process of 40 years! See Appendix 14 for photographs of school buildings. With regard to the nature of the curriculum the following pertaining to this school is available. It may be noted that Germany has 122 schools, (1990 information), indicating that these schools are very popular, (refer to Appendix 38, where mention is made of the waiting lists for German schools and the diminishment of funding available). Many parents prefer the Waldorf perspective because of the way of living, the methods and the approach to the pupils. The educational methods are seen to be human and artistic, taking into account the elements of the Arts, social abilities and work with the parents which is fundamental to the approach.

The Impulse Behind the Founding of the Hibernia School. This school began as a factory training unit and is embedded in an industrial "civilization" typical of the Ruhr area. It has a non-privileged geographical location which is reflected in the socio-economic data provided by parents and pupils:

27% -	workers such as miners, fitters, welders, railwaymen etc.;
43% -	middle-level civil servants such as master craftsmen and foremen in the mining and construction industries;
18.5% -	self-employed, craftsmen and shopkeepers;
9% -	professionals;
2.5% -	others such as orphans, students (41).

The apprentices of the factory training unit suffered a lack of practical education. They were "technical illiterates" (42). To answer this need a training programme was devised which rested on an artistic approach which would engender a wide range of practical skills, before concentrating on the skills required for a specific occupation. As the three areas of education

(practical, artistic, academic) supported one another, a "more economic pattern of educational activity was achieved" (43). By virtue of their integration these three areas were assigned an almost equal number of hours and the training unit was given the name of Hibernia Education and Training Centre in approximately 1956. In 1963 the school moved from the Hibernia Mining Company's factory to new premises, to put some distance between the starkness of an industrial concern and the pupils. However, the contact with the technical working world was never lost.

The figures cited above reflect the social objective of the school, to be a truly community oriented school for children from "*all social strata in its catchment area*" (italics for emphasis), (44). The economic situation of parents therefore plays no part in the admission or not of pupils, there being only one precondition; parents must declare their readiness to co-operate with the school. The school conceives one of its tasks to be specifically to enrol youngsters from difficult social backgrounds. The current enrolment of pupils is approximately 1000.

The Architecture of the Hibernia School. This is based on the needs of the children, just as the industrial buildings reflect the technical demands of production. The overall structure of the school gives the impression of a "compact stance towards the exterior" (45), creating an educational haven within. Its location and design symbolize both its relation to the industrial

area, but also indicates that these influences will not be allowed uncontrolled access to the inner sanctuary of the School. Inside, the recreation area for older pupils is partly enclosed allowing for contemplative activities, while the younger children enjoy and require more open play areas. The Hall acts as a focal point and centre for the entire arrangement of the school. These themes are reinforced by the design of other areas, as well as art works, shape and colour schemes of classrooms, corridors and workshops, (see in this regard the Case Study, Chapter 5).

This school's responsibility structure is as all Waldorf Schools and is built on the conviction that all teaching activities are of equal value, hence an hierarchical structure and bureaucratic rules are rejected. See Appendix 15 for the interconnection of teacher's activities (46).

Educational Organization, relates to the organization of education, not to the provision of learning content but to the method of education. The offering of "block period" lessons is fundamentally different to the continuity of regular lessons, refer to the Case Study. Refer to Appendix 16 for block period lessons (47). In this arrangement importance is given to the correct sequencing of theoretical, artistic and practical lessons during the course of a day.

"The central didactic principle is to give all lessons an artistic design by emphasizing the How rather than the What" (48).

The Curriculum is arranged and oriented to the development and abilities of the child at every age. See Appendix 17 for handwork



and practical activities over the years, this is also supplementary to the Case Study. The reader may refer to the working reports by Hibernia School teachers, as examples of the School's educational practice. The selection is based on the ages of pupils and insights from developmental psychology, (vertical articulation), emphasizing examples where the combination of handicraft, occupational, academic and artistic education is most typical of the school, (horizontal differentiation). One may also see how the personality of the teacher influences the manner in which the ideas of Waldorf education are translated in practice (49).

TABLE 4.8 - SOUTHERN HEMISPHERE WALDORF SCHOOLS

NAME	AUSTRALIA - MELBOURNE	NEW ZEALAND - MICHAEL PARK	SOUTH AFRICA - MICHAEL OAK
FOUNDED	1973	1979	1962
FOUNDING IMPULSE	STEINER TEACHERS & PARENTS	PARENT INITIATIVES	PARENTS
CURRENT ENROLMENT	400	GROWING	+ - 450
ARCHITECTURE	CUSTOM DESIGNED BUILDINGS - BRICK, WOOD & MUD BRICKS	MOST BUILDINGS CUSTOM DESIGNED - NEW PROJECT COMPL. 1994	MODIFIED EXISTING BUILDINGS - DESIGN STAGE CUSTOM BUILDINGS
STAFF QUALIFICATIONS *	STATE & E & F ALSO OFFER C	12 A & 12 B & 9 D - 2 MASTERS, 1 DOCTORATE - ALL NEW APPOINT. MUST HAVE B - 5 NO FORMAL TRAIN.	OBLIGED TO APPOINT B FAVOUR A & E
GRADES	KINDER - CLASS 12	KINDER - CLASS 12	KINDER TO CLASS 9 FROM 1990 - EXPAND ANNUALLY TILL CLASS 13
SOCIO-ECONOMIC BACKGROUND	MAINLY MIDDLE- INCOME 2 PARENT WORKING FAMILIES	MAINLY MIDDLE INCOME - HOPING THIS WILL CHANGE IN FUTURE	VARIETY - LOWER MIDDLE INCOME PREDOMINANT

NOTES: \*

STAFF QUALIFICATIONS:

- A = STEINER TRAINING  
 B = STATE QUALIFICATIONS /  
 TEACHER'S DIPLOMA  
 C = IN-HOUSE TRAINING  
 D = UNIVERSITY  
 E = STRONG WALDORF CONNECTION  
 F = ANTHROPOSOPIHICAL IMMERSION

## 5. THE SOUTHERN HEMISPHERE WALDORF SCHOOLS

Since this material has been clearly reported in Table 4.8 above, the researcher would like to accentuate only that information which clarifies these issues.

### 5.1 THE ORGANIZATIONAL STRUCTURE OF THE SCHOOLS

The Melbourne Rudolf Steiner School in Australia is run by their College of Teachers and supported by a School Council who administer financial aspects. There is an active parents and friends support group which assists especially with fund-raising and social activities.

The Michael Park School in Auckland New Zealand, has established The Rudolf Steiner Trust since its integration into the State System, which legally owns the grounds and buildings. The Board of Trustees, a body composed of 4 representatives of the Trust, a teacher representative, "the principal", and 5 elected parents are legally responsible for the running of the school. In practice the organizational structure of the school is similar to other Steiner schools. They decided several years ago to delegate responsibility for various tasks to groups composed of teachers, or in some cases teachers and parents. These groups (site, festivals, building, grounds, salary, finance, staffing etc.), have been mandated to come to decisions which are then approved (or not) by the College of Teachers. The ultimate responsibility for all aspects of school life lies with the College. This delegation of responsibilities has been found to work reasonably well and has increased efficiency of decision making.

The Special Character of the Michael Park School. Integration was possible for this school because the Conditional Integration Act makes provision for the preservation of Special Character. This Special Character is defined in the body of The Deed of Agreement for which the reader may refer to Appendix 18, which may be useful in the South African context. Hence "The Principal" is required under integration to act as a liaison person, directly responsible for receiving communications from The Ministry of Education and other Educational Services. This person presumes no authority or status among their colleagues in the school, since the school works in a collegial manner and may only be selected by the College of Teachers from its members. All new teachers are required under Integration to have teacher training qualifications.

The Michael Oak School in Kenilworth, Cape Town, South Africa, follows the form of organization in Waldorf schools - The College of Teachers which consists of experienced teachers who "...consciously and willingly take on the responsibility for the pedagogical and spiritual development of the school..." (50). The way in which this works will not be further elaborated here, since it follows a similar pattern to those discussed elsewhere, except to mention that all the groups take decisions by consensus.

## 5.2 ACTION RESEARCH AT THE MICHAEL OAK SCHOOL

This school in South Africa is in the process of instituting a staff development programme involving Mentorship and partnership along the lines of Action Research.

"This involves the systematic observation of each other's classes, reflection, planning and ensuing action to enrich and deepen the quality of our teaching. We intend conducting a formal evaluation and documentation of this process in due course with an outside consultant who is working on this project with us" (51).

This kind of action may be very beneficial for the South African School studied by the researcher, since reference has been made in the Case Study to the difficulty of the "lazy teacher". The reader is referred to the Case Study, where teacher professionalism is discussed.

## 5.3 THE GROWTH OF THE MICHAEL OAK SCHOOL

This school is experiencing not only expansion into an Upper School, but has a great demand for all Classes. The Kindergarten to Class 6 are completely full with waiting lists and they expect enrolment to grow yet further in years to come. The South African education authorities are strict with regard to registration and subsidisation of their High School component. This often revolves around controls regarding teacher qualifications. George Subotzky, who is Chairman of the College of Teachers at this school suggested that a new examining body was to be formed to meet the needs of independent schools.

## 5.4 THE CURRICULUM OF THE SCHOOLS

For the Primary School curriculum of The Michael Park School in New Zealand the reader is referred to Appendix 19, where a

detailed example may be found. However, they are able to award a Ministry approved, internally assessed qualification at the end of Class 12. This is known as Sixth Form Certificate, which allows for University and Technical College entry with suitable grades. Students are assessed in five subjects and awarded grades, (unlike Norway!) between 1 and 8. Grade 1 is the highest. The advantage is that they can award State qualifications without compromising their curriculum, which seems an excellent option for them. This curriculum is part of the school's "Special Character" and therefore exempt from interference; Government officials being very supportive of what they do, recognising their worth; (unlike schools in the United Kingdom and the school in the Netherlands for example).

The Michael Oak School in South Africa follows the curriculum of the original Stuttgart School as closely as possible. However, they are currently working on developing this curriculum to meet the challenges of the specific South African historic and geographic context. This school has accordingly opened up areas of active research with regard to South African History and Literature, as well as indications from Steiner for applying "Lebenskunde", (translated roughly as life skills). "This involves social issues classes which are both outward and inward looking" (52). The general shape of the curriculum up to the end of Class Nine, (the school is expanding), is well balanced with regard to the aspects of academic, artistic and practical

activities. The school is currently planning very carefully how to incorporate within this balanced curriculum the academic demands of the Matric syllabus, without forfeiting the Waldorf element. This school will offer classes to Class 13. The Michael Mount School in Bryanston has a Class 13 which allows for preparation for the Matric exam.

## 6. SYNOPSIS

It is hoped that after reviewing this chapter the reader will have some expectation of what a Waldorf School is like. It is evident that the demand for such schools is growing internationally, with parents in increasing numbers choosing Waldorf education. This would tie in with the perspective of Steiner and Jung, that materialism provides a counter-image for the spiritual. The view that education is at the core of spiritual/cultural life and must therefore be free of State control, means that some schools are left poor but at least free, with teachers and schools in the U.K. for example struggling to survive without some kind of State support. On the other hand The Michael Park School in Auckland New Zealand has reached an agreement with the State, whereby the *special character* of the school is recognised and protected by definition in a Deed of Agreement. This school is able to award a Sixth Form Certificate which allows entry to University or College. The Toronto Waldorf School in Canada is fully accredited by the Ministry of Education and the two schools in Oslo and Bergen in Norway are fortunate in that their "book of reports" without marks, is accepted by institutions of higher learning!

In California the legal system exists to incorporate Waldorf as "a school of choice" within the public system and discussions have taken place in Milwaukee for such a possibility in 1991. Schools in many instances have to compromise in various ways, whether the Grade 12/13 curriculum, or the qualifications of teachers they accept - some countries stipulate teacher training, or the buildings they are limited to working from, all schools try to work out of the original impulse and base their curriculum on Steiner's unique analysis of man. As Christopher Cooper of the South Devon School in the U.K. says, they try to be optimistic and forward looking. It is the researcher's opinion that in this way they bring something new to social/cultural life and thus counter the aridity of *technicism*, with a moral and humanistic perspective emanating from a symbolic science paradigm. Hence a view of interconnectedness is fostered which may create a process of "healing" our "dismembered world", in the words of Kathleen Raine. According to Ervin Laszlo the emerging paradigm for mind with its "interconnected sphere of mind and consciousness" (53) and the concept of a creative cosmos, has been foreshadowed for millennia. If an insight is sound it recurs again and again in consciousness and the most astonishing discoveries, if containing an element of truth, inspire an "A-ha!" experience. The ways in which the schools reviewed have taken the teachings of Steiner and made them work in practical situations, may inspire some such similar experience in the reader and may particularly inspire South Africa today; a case in point being the Hibernia School in Germany, situated in the heart of an industrial



region surrounded by clouds of smog emanating from the nearby cooling towers of a power station! The reader is directed to this case study as an example of the successful integration of vocational and general education. There are schools which are not perfect, yet all are in *process of becoming*. The action research staff development programme of the Michael Oak School in Kenilworth Cape Town, may aid such becoming, especially given the South African context.

Chapter 5 will provide the reader with greater detail of the "workings" of a school and how the teachers see it. This is a study of a local Waldorf School in Kwazulu-Natal, based on first hand observations and interviews, an "instance in action".

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## CHAPTER 5

## THE CASE STUDY - "AN INSTANCE IN ACTION"

## INTRODUCTION

What is reported here involves the information gleaned from both observations of lessons and interviews with the teachers. The observations served as entry to the unstructured interviews. What had been observed formed the basis for discussions since the teachers had access to the observations prior to these interviews and this stimulated dialogue. It was the intention to make this process as democratic as possible in order that the teachers could feel that they were participants in this research and could edit the information. Some of the *verbatim records and details* have been included in Appendices to which the reader may refer. Two Kindergarten classes were observed, Kindergarten A for 4 days and Kindergarten B for 2 days. Appendix 20 contains the following information on Kindergartens A & B:

- Daily programmes;
- Observations of playroom;
- Observations of outdoor activity.

Appendix 21 contains:

- Playroom design;
- Outdoor garden design.

Appendix 22:

- Michaelmas Festival;
- Advent Festival.

The reader may see Appendix 23 for a description of a birthday ring. The above also applies to the Primary School, where the researcher spent one full week observing classes. The time-table may be found in

Appendix 24. As mentioned in Chapter 3, not all lessons have been included, (see 2.4.3.1 - B. Field Procedures). Descriptions of lessons are recorded in Appendix 25. The lessons reviewed may be seen below in table 5.1. Teachers are assigned codes to assure anonymity e.g. TA = teacher A. Some comments have been made on the development of schools in South Africa and the situation has then been focalised with a look at the school in Kwazulu-Natal and related issues emerging from this.

TABLE 5.1 PRIMARY SCHOOL LESSONS OBSERVED

Class 1 - Arithmetic	Class 4 & 5 - Extended English
- Painting	combined with Botany
- Recorder & form drawing	- Clay modelling
Class 2 - Reading	- Decimals
Class 3 - Form drawing	- Afrikaans
- Music	Class 6 & 7 - Main lesson - Orals & Astronomy
	All Classes - Handwork*

NOTES: \* Supplemented from international documentation. Consult Appendix 17 for the handwork and practical curriculum of the Hibernia School. Detailed in Appendix 50 the reader may find reference to Knitting and Intellectual Development.

# 1. SOME COMMENTS ON THE HISTORY OF WALDORF SCHOOL DEVELOPMENT IN SOUTH AFRICA.

Teacher H (TH) explains that the Waldorf Schools have developed slowly in South Africa, (with the exception perhaps of the school in Kwazulu-Natal). It is her feeling that South Africans are very traditional, and that the British are the same, pointing out that school uniforms still exist in England and in South Africa. It is for this reason that the ideas of Steiner have taken time to establish themselves.

A. The Michael Oak School in Kenilworth Cape Town

This school is growing at a tremendous rate and has begun expanding into a High School. The school was fortunate to be in close proximity to the railway station, which meant that it was blessed with easy access. See "The International Spread of Waldorf Schools" 6.3 & 6.4 for more information here - there is a letter from George Subotzky, Chairman of the College of Teachers, in Appendix 26, providing detail of their Action Research approach, amongst other relevant information.

B. The Waldorf School in Constantia Cape Town

The researcher asked TH why it was that the schools appeared to have established themselves in affluent areas. She explains that they were unable to find a place to establish a school and that she was at this school when a plot was bought in Constantia. At that time it was out in the country and not affluent as it is today. The teachers feared that they would lose their pupils who came from Pinelands and Rondebosch, where the school was initially. However it was evident that development was progressing in that direction and the only place where a plot was found that was sufficiently large to build a school. Many of the parents were not affluent, and had to make sacrifices to send their children to a Waldorf School.

C. Michael Mount Waldorf School Gauteng

TH explains that the above also occurred in Gauteng where the school was established in Bryanston.

D. Inkanyezi Waldorf School Alexandra Gauteng

TH related to the researcher how she had visited this school during the school holidays, so had not had the opportunity to see how it was functioning. She has however, met the teachers whom she describes as: "very, very fine people". The one teacher had the opportunity to study at *Emmerson College* in Britain. She explained that these teachers work in appalling conditions and confront opposition to their work. The kindergarten teacher works under conditions which pose a threat to her personal safety, and yet the impulse and need for this kind of education remains strong in the community. She was trained in this education in Sweden. The school continues today.

For the addresses of these schools and the Novalis College, see Appendix 2. There is also the Max Stibbe Waldorf School in Pretoria, as well as the *Novalis College For Adult Education* in Cape Town.

"The Novalis College for Adult Education came into being to meet the needs of South Africans of all races who wish to re-enliven their experience of life and to work toward the renewal of their society. This College was founded in 1988, and also conducts teacher enrichment programmes in collaboration with the Goldfields Resource Centre of the University of the Western Cape. This is designed specifically for the disadvantaged community", (College Handbook).

According to Steiner and quoted in the College handbook: "The great good of humanity consists in overcoming all differences and in founding the great love of humanity."

"This College is unimpeded by sectarian or political ideologies. The Novalis Centre works out of the objective holism as manifested in the works of Goethe and Rudolf Steiner. Novalis is the pen-name of Friederic von Hardenberg (1772-1801), the poet-philosopher who pledged the whole power of his creative imagination to the overcoming of alienation and conflict between peoples. Novalis was convinced that only art which recognised the spiritual nature of man, would lead Mankind into a new harmonious social relationship", (College Handbook).



## 2. THE BEGINNING OF THE WALDORF SCHOOL IN KWAZULU-NATAL

TH relates how it is always the same; the call for Waldorf Schooling usually comes from parents, see Chapter 4. In this case the parents had arrived from Germany where their children had attended a Waldorf School. They rapidly became disillusioned with the education afforded their children in Durban. TH mentioned that the call does not always come from anthroposophists, but sometimes from people who may have heard about this form of education. This family began to make enquiries and realised that there had been a desire to establish such a school in Kwazulu-Natal for quite some time. When they found other interested parties a small group formed itself, and the call came to TH to come and give lectures to see if it would be possible to widen the circle. Once interest had grown TH was called to come to Kwazulu-Natal as a Foundation Teacher, which requires an individual with considerable experience. This teacher has such experience, in excess of 20 years and knew that it would be a difficult task. TH and TE had been instrumental in founding the Waldorf School in Kwazulu-Natal. Having heard that parents wished to establish a school, TE met with interested parties and TH. A rapport was established between TE and TH and consequently she began teaching with 8 pupils. A Class 1 and combined Class 2 & 3 began in 1984.

An important point mentioned by Mary Henry is that the schools are *selective*, and although it is admitted by the school that "everyone is welcome", if children do not fit in they may be directed elsewhere (1). In the schools where fees are charged, this applies in Kwazulu-Natal,



FIGURE 5.1 THE LOCAL SCHOOL

unlike in Britain for example, together with selection of students, it is hardly schooling for the masses.

i) Difficulties Experienced

This researcher discussed the difficulties that were experienced at the beginning, asking what the most pressing were?

(The researcher found this teacher to be very open and honest in the interview situation and always willing to discuss both the advantages and disadvantages of the Waldorf School system. Consult Appendix 30 for this detail).

TE at first had a combined Class 2 and 3 since at that time numbers of children did not warrant two separate classes and felt a loss of confidence and thought "...I'll never be able to do this!" Prior to her Waldorf teaching she felt that she was a "fairly capable teacher", but in retrospect feels that most Waldorf teachers reach a crisis point after approximately 3 years of teaching. TE feels that this is a growth process which the teacher goes through.

ii) The Rate of Growth

TE mentioned that she was surprised at the rate of growth of the school. This school has grown extremely rapidly and already has it's own architect designed building and a rapidly developing student population. TE indicated that the schools in Germany were State aided, and the researcher replied that many schools were poorly funded and struggled to exist e.g., in Britain, and many other countries, refer to Chapter 4, (see 2.4 & 2.6). This school was fortunate in that it had a *benefactor* in South Africa and received some assistance from

overseas, however, most financing came from school fees and fund raising. In TE's view this was luck or destiny, depending on one's perspective.

## SECTION A: THE KINDERGARTEN

### SIGNIFICANT THEMES EMERGING FROM OBSERVATIONS AND INTERVIEW MATERIAL AT THE KINDERGARTEN LEVEL

This report is by no means an exhaustive account and for the sake of brevity only certain aspects of the kindergarten have been elaborated.

#### 1. FROM HOME TO SCHOOL

The KG. teacher (TA) is Dutch and spoke of a phenomenal teacher in Holland who had "...that devotion that she would not speak with anybody else". TA mentioned in a Parent's Meeting that she did not wish parents to approach her for a chat in the mornings. She preferred to attend to the arrival and reception of her pupils.

The interviewer asked TA about the *repetitive element* of the morning scene, where the teacher will be sitting at her table in the same position each day; that element of "sameness" connects the children with the home life. This then lends a rhythmical quality to the daily routine which links with the daily programme and will be taken up again later.

During informal discussions with several teachers, it emerged that the nursery school forms a *bridge* between home and school. It provides a *gentle transition* where the children are surrounded by beautiful natural materials and activities of a practical nature, since the child during this period learns by imitation. According to Steiner:

"The whole point of a nursery class is to give children the opportunity to imitate life in a simple and wholesome way" (2).

The reader is referred here to the phases of development through which a child passes, see Chapter 2 point 6. The pre-school child differs in fundamental ways from the school child. During this first seven year

phase, the development of the physical body takes precedence - as opposed to social and cognitive development. The child needs to be active in her limbs.

"Foundations are being laid for the life of will - not thinking. The brain must be left as undisturbed as possible while the ego (the individuality of the child) uses growth forces to perfect its physical structure" (3).

When the milk teeth are cast off the precedence of this task has been completed and some of these growth forces then become available for the development of memory, thinking and inner creative imaginative activity. Premature withdrawal of growth forces by the over-stimulation of the intellect are revealed to the adult in several ways - "anti-social behaviour, sleeplessness, night-terrors and even physical illness" (4).

According to a document from Michael Hall Rudolf Steiner School, United Kingdom, the:

"...nurturing of all the child's senses should be cherished. The child's capacity for wonder and reverence are also fostered by the kindergarten. Both stillness and peace and an awareness of the natural world are an essential part of wonder" (5).

It is for this reason that great emphasis is placed on the *quality* of the kindergarten surroundings. The reader may consult the observations in Appendix 20 where the two Kindergarten classes are described. The toys found here are largely unformed and constructed of sturdy natural materials (6). There are clothes horses and cloths for building houses and ships, beautiful shells, fir cones and pieces of wood which may be used to build magical castles and villages and landscapes for dolls and fairy tale puppets.



FIGURE 5.2 A KINDERGARTEN RING



*Above: The Kindergarten, Rudolf Steiner School, Kings Langley.*

FIGURE 5.3 - From: Rudolf Steiner Waldorf Education, (1988), Steiner Schools Fellowship, The Robinswood Press.

## 2. IMITATION

According to Jean Brown (7), the young child still has an awareness of the spiritual world from which he has come: "...trailing clouds of glory do we come from God, who is our home" (Wordsworth). The young child has:

"...no objective consciousness... (but) permeates right into nature, into plant, bird and tree, into the 'being-ness' of the world around" (8).

This extends further to the perception that the young child is intimately linked with the way in which others think and feel and act. In this way a child absorbs even that which is unspoken in her/his environment, consult Chapter 2, pp. 18-19. This capacity for imitation is one of the keys to the work in the kindergarten. The setting must therefore be one which is *worthy of imitation*. All the poems, stories, singing games and plays are done by imitating the teacher and then repeated in their own play.

According to TA, the "magic word is imitation". These first seven years are characterised by this - *imitation is the cornerstone of development in the first seven years*. She stresses "the good example", if a teacher sets such an example then the child will learn this by imitation (9). This teacher and interviewer were discussing this again later and TA was wondering why her pupils played in such an untidy way and then she thought of her cupboard where everything goes? Therefore this imitative element also works unconsciously. When she looks into this cupboard, even though the children never do, she sees that everything is simply placed in there without being tidied up. TA felt that it was a part of her, and mentioned that on top of her painting cupboard there is also



a place where things tend to get piled up.

TA felt that she needed to tidy up that aspect of her life and the youngsters would then also imitate that. The researcher asked why the children didn't imitate the aspect of tidy up when the teacher is tidying after a particularly untidy and intense day of play? However, when TA called her class together and said that she could not accept "...that the whole classroom looks like a dustbin..." And then the whole class tidied up and one of the children said "...look at that, suitcases open in front of the cupboard, socks and shoes..." When TA looked again all was clean. The discussion progressed to the tidy-up processes of life, and came around to viewing the ability to tidy-up as a kind of maturity. This aspect will be resumed later (10). For KG. teacher B (TB):

"what the child imitates he begins to understand...the child becomes a bird, the child becomes the sun, or a mom or a dad. As (she/he) slips into that role (she/he) begins to understand how things are done or why they have to be done".

i) Daily Activities - the Taken for Granted Aspects of Life.

The researcher questioned TB concerning the taken for granted aspects of life which form an integral part of the Kindergarten daily programme, for instance washing up, dusting and ironing. TB replies that one wishes to give the youngsters the tools to do things properly. Many children no longer have the opportunity to do these things, especially in South Africa with the prevalence of maids. In the past youngsters would toddle behind their mothers and participate in these practical activities. This is also where imitation is important and gives youngsters a sense of competence to be able to wipe a table correctly in preparation for snack, or chop the vegetables for the

school soup which is eaten at snack time.

Snack time, for example, is not an informal thing, as TB put it where "the children lounge about... and everybody eats whatever they bring". In the Waldorf kindergartens it is more formal but still relaxed, everyone eats the same, they say grace, and the youngsters help prepare the meal as a family would. Hence children participate in the process of preparation which culminates in the completion and eating of the snack; as TB puts it "things don't just arrive".

### 3. FAMILY GROUPS

The kindergarten accepts children from the age of 4 up till 6 or mainly 7 when the youngsters lose their teeth. According to TA, when a child has experienced his "own I, he can be cut free from his mother", hence many 3 years olds are still too closely connected to their mother to attend a nursery class.

These youngsters remain together in mixed groups of 4, 5, 6 and 7 year olds as a family would. The younger children imitate the older children and learn a great deal from them. It is the teacher's task to provide gradually more challenging activities for the older pupils preparing to enter school. This aspect will be discussed under school readiness, point 5 below.

### 4. DAILY PROGRAMME AND ACTIVITIES

In this report the researcher will focus on some of the areas which make a Waldorf kindergarten different from an education department pre-school.

TA mentions the *rhythms of life* (11) like sleep and wakefulness or

## *The Nursery-Kindergarten*

Before the change in the child around the age of seven—it can come earlier or later in different children—the child learns through imitation of his immediate environment. He learns to stand erect, to walk, to speak, to relate to others by imitating the adults around him. Who has not seen the father's smile reflected in the face of his infant or the mother's gestures appearing in the six-year old? Habits acquired through imitation become very deeply rooted in the whole nature of the child for his lasting good or to his detriment.

Green Meadow Waldorf School's Nursery-Kindergarten program is based on the realization that a playful imitation of adult life in an aesthetic, meaningful setting is an activity that strengthens and educates the child. This is the best possible preparation for school. To begin academic study at this time is to rob the child of a period in his life when significant play is his proper work and way of learning.

In the Nursery-Kindergarten children play at cooking, ironing, taking care of babies; they dress up and become kings, workmen, builders; they paint, sing, color; through poems and songs, they learn to enjoy the sounds of language; they do eurythmy, they learn to play together; hear stories, see puppet shows, bake bread, make soup, model beeswax, build houses and explore woodlands and streams. To become fully engaged in such work is the child's best preparation for life.

Fortunate is the child whose senses are permitted to awaken and develop in an environment where the only role models are other human beings who speak to him, sing to him, and who go about their meaningful activities around him. When a child is "spoken" to and "sung" to by recorded voices and televised images, his own voice and gestures reflect a marked susceptibility to these technological role models. Only in an atmosphere of purposeful human interaction can a child develop the deepest relationship to the spoken word and the most enthusiasm for creative human endeavor.



FIGURE 5.4 KINDERGARTEN SNACK TIME

breathing in and breathing out, there are many rhythms around you and hence the day of a nursery school child requires gentle rhythms of activity and rest. When a youngster "look(s) into nature, that nature grows because of a rhythm... And certainly the plants, have very much that, going to sleep and waking up in springtime". This rhythm demarcates the year with the celebration of festivals, see Appendix 22. There is no weekly change of theme in these nursery schools, rather an awareness of the process of living and the gradual changes of the seasons. This extends to even repeating the same Christmas play each year, this rhythm lends security (12).

#### 4.1 FAIRY TALES

These stories are always narrated by the teacher and not read, in this way she maintains contact with her pupils and may observe their responses and expressions when listening to the story. For TA:

"...when you tell a story, you form in your mind certain pictures, and those pictures are very important, because... it is like those pictures which the children pick up... you form for yourself a picture of Little Red Riding Hood".

If a child should be disturbed by something you can look in her direction and she can feel your attention and you can draw her in again. These stories are repeated daily for at least a week (13) and are incorporated into games and plays which the youngsters participate in. In this way the story begins to "live" for them and is incorporated in their play in a meaningful way.

TA mentions that the fairy tale has a *deeper significance* than simply being an interesting story, it is an ancient story which has been passed from generation to generation "...as a process of *incarnation*". She makes reference to Little Red Riding Hood, who is at first

protected in her mother's house, where she is like a nursery school child. Then this child grows and the mother says: "you go on your way into the world". She is then confronted by trials, (the wolf), which are sent as an adversity to move her from her intended direction, or life task. Red Riding Hood wakes up in her intellect and remembers her task to go to her grandmother's house. After going through the...

"deepest, deepest darkness...then the huntsman comes...you have people around you who come and give you over the threshold. And then they are themselves, their "I", they can go into life" (TA).

For the significance of fairy tales refer to "Women Who Run With the Wolves" (14).

#### 4.1.1 The Heroes of the Young Child

To further elaborate what has been mentioned above the following information comes from the Green Meadow Bulletin: (15)

"There are only two social institutions strong enough and committed enough to resist the decline of childhood. The first is the family, the other the school. The nursery school teachers try to assist the parents with preserving childhood".

At a parent education lecture Agnes Trepte opened the evening by painting a word picture for the parents, of the needs and consciousness of the young child. The child needs to see the world as good, and she reminded parents that children are often aware of the *morality*

underlying words and deeds, (see ethical individualism, Chapter 2; 3).

Youngsters look to the adults around them as embodying all that is good and moral. The child views his or her parents as heroes and the heroic task for them is to protect their children. Next come the workers with whom the child comes into contact: bus drivers, policemen etc.

At this meeting L. de Forest helped the group to experience their own ability to rekindle their creative imagination by telling a Fairy Tale

and asked all to pay attention to the woman in the story. The parents then described "their" old woman. There was enormous variety in the descriptions which contrasted sharply with the frozen Disney images of the crone/witch to which we have become accustomed. Next, popular images of the human being were viewed on video which manifested so-called heroes with barely visible human qualities. These images had lost their human form and now took shape in distorted reptilian and/or androgenous qualities. The questions to ask are: Are their gestures beautiful? What is the moral impulse? (16)

Thereafter a puppet show was presented using silk marionettes and depicting the story of The Elves and the Shoemaker. The contrast spoke for itself. The kindergarten teachers urged parents to remember: "Those who insist on remembering that children need a childhood shall perform a noble service" (17).

#### 4.2 ACTIVITIES

These are usually of a practical nature, with finger knitting becoming a decorative mat for mom, or paper flowers which may be used in enacting the story of Briar Rose, or pointy hats for princesses, or articles used in the celebration of festivals e.g. the Michaelmas Festival (18). Thus, even very young children see their articles become something which has a purpose. Beeswax is used for modelling, since it is pliable for tiny fingers and has brilliant colour and an arresting aroma. Painting also requires a specific routine and many of these are temperament paintings, which are intended as a soul exercise and an emotional experience of the qualities of colour (19).





FIGURE 5.5 THE MICHAELMAS FESTIVAL



FIGURE 5.6 THE MICHAELMAS FESTIVAL

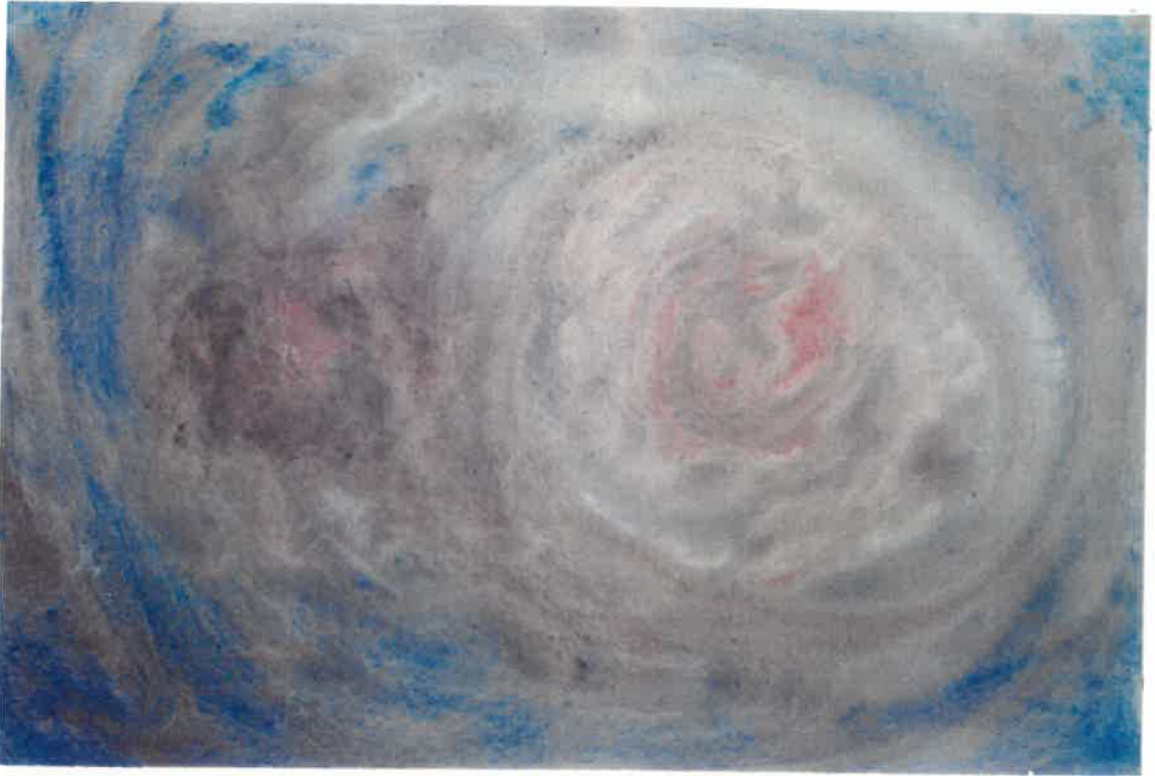


FIGURE 5.7 COLOUR EXERCISE



FIGURE 5.8 COLOUR EXERCISE



## 5. SCHOOL READINESS

Some of the aspects of school readiness mentioned here had not been heard of by the researcher before and were found to be intriguing.

### 5.1 PHYSIOLOGICAL

There are certain changes which occur within a child which indicate that they are school ready.

#### i) The Change of Teeth

When a child's teeth come out, what he has brought from his parents by way of heredity has changed, he becomes something different, he has built his "owndom" (TB), there has been a kind of metamorphosis. TA mentions that the life forces or etheric "body", (see Glossary), which has been occupied with the building of the physical body is now free and is "born" so to speak. For her it is like the "architect". "Therefore the child can learn, (in a more intellectual way). Therefore you have to wait till that body is born". This usually occurs at the chronological age of 7. *The quality of learning changes from imitation to a more intellectual kind of grasp of information.* This issue is felt so strongly that this teacher avers that if the life/etheric forces are occupied with intellectual information too soon, that these forces which ought to be occupied with the formation of the physical body are drawn away with resultant damage to health in later life (20).

#### ii) Growth

Before becoming school ready many children undergo a growth

spurt, the limbs "stretch" and the pupils lose control over their legs and suddenly they're kicking "...because he somehow doesn't know where his feet are anymore". Thus for TA if a child "...hasn't gone into the length... when it is the end of nursery school... you should not send the child". However, a teacher usually looks at a combination of several things before making a decision.

## 5.2 THE SOCIAL GROUP

TA mentions that when considering whether a child is school ready she takes into account the social structure of her class, looking at whether a particular child belongs naturally with the older or younger groupings within the class. For her, karma can connect children together and hence they ought to be sent to school together (21). As time goes on there also tends to be a natural separation between the younger and older children as they prepare to enter school; this division becomes especially evident in the last term because the older children suddenly become "very old".

## 5.3 CHILDREN'S DRAWINGS

As a child matures their drawings begin to manifest certain changes. According to TA when a child is 6 or 7 years old the world begins to look different from the outside than from the inside. Therefore, when they draw a house windows appear with curtains at them and suddenly the house has developed an inside; something is happening inside. Around this time x-ray drawings appear where one is invited in to see the tables and chairs and the lamp hanging from the ceiling. The chimney

is also important, with lots of smoke which can indicate that the child experiences warmth in her life.

TA mentions the hairpin drawing of the 3 year old, the round head and arms and legs protruding. This is a reflection of the *consciousness* of such a child who is not aware of the stomach as a separate entity. The child is head, arms and legs at the same time. When a child draws the rounded hand with the fingers protruding "...then you know the child has grown into their fingertips". This awareness of the fingertips is essential for correct formation of letters etc., (22).

Many other aspects of maturity may be inferred from children's drawings and are taken into account together with the aspects mentioned above when considering school readiness. Drawings may also reveal problem areas which require special attention from the teacher.

#### 5.4 ACTIVITIES FOR THE OLDER CHILDREN

The older children in a class indicate their need for something more than the younger ones have. The teacher will provide differing and more complex activities for these youngsters by, for example, teaching finger knitting or simple tapestry (23) which requires greater dexterity as their fingers become more nimble and capable of more intricate tasks. She will provide many finger games and an awareness of position in space in a natural way without artificially stimulating it e.g. when setting the table for snack she may indicate that she would like such and such to be placed on the left and the vase in the middle etc.

Hence, such preparation is part of what is done everyday in the

playroom and does not require worksheets etc. in order to be effective. The older pupils also demonstrate their maturity by being able to complete tasks set for them; when for example, the process of play suddenly also incorporates the ability to tidy-up. When the dolls in the housekeeping corner for example, are laid out in such a way, then they have been tidied up and not before.

For the personal histories and teacher training of these KG. teachers the reader may refer to Appendix 27. For a well summarized synopsis see The Freedom of Children, in Appendix 28, which discusses the important issues of "struggle"; discriminatory intelligence; imitation; handwork and rhythm.

## SECTION B: THE PRIMARY SCHOOL

### GENERAL THEMES RELEVANT TO WALDORF SCHOOLS BASED ON OBSERVATIONS AND INTERVIEW MATERIAL AT BOTH THE KINDERGARTEN AND PRIMARY LEVEL

The researcher will briefly review the beginnings of the educational impulse and founding of the first school and then the increasing interest in Waldorf Education. Philosophical aspects, already discussed in Chapter 2, have been elaborated as they emerged from interview material, which provides an additional local perspective and indicates teacher interpretation of these issues.

#### 1. THE BEGINNINGS OF AN EDUCATIONAL IMPULSE

During the interview with teacher H (TH) who was responsible for founding this school, it was reiterated that the educational ideas of Steiner developed out of his Philosophy of Man. When Steiner conducted lectures on the Three-Fold Social Order, (see Chapter 2 and Glossary), people became interested, particularly workers from the Waldorf Astoria Cigarette factory, in Germany. They wanted to know if it would be possible to provide an education for their children conducted according to this Philosophy of Man (24). Rudolf Steiner wished to effect a renewal of social life, and the lectures were concerned with how one could "organise such a state of life" (25). According to TH, a *spiritual teacher* always works in the sense that he/she answers the questions that others ask.

Emile Molt, the industrialist who owned the factory was actually a pupil of Steiner's, and invited him to speak to the workmen. Molt asked Steiner to be the Director of the school and financed it so that it might begin. Many who had heard about Steiner's ideas wished to enter

their children and the school grew quickly. Emil Molt is often called "the father of Waldorf Schools".

## 1.1 THE CHANGING CONSCIOUSNESS OF MAN

### A. Steiner's Ideas Took Time to Take Root

According to TH every generation of young people have their own questions, "...certain urges that it wants to express". She expressed that Steiner's ideas were at first very strange to most people and that in academic circles "...they just laughed at some things - things about the spirit". Further, she mentions that religious circles were also opposed to this thinking and so Steiner "...felt there were lots of forces that worked against him". TH suggests there were attempts to slander Steiner and that initially he had a very difficult time.

### B. The Second World War - Hitler in Germany

TH went on to explain that during the Second World War and the time of Hitler, the whole world was concentrated on survival so to speak, and in Germany the Steiner schools were closed, the intention being to wipe out the movement. She mentioned that it was thanks to, somehow, destiny as she put it, that Steiner had established the centre for Anthroposophy in Switzerland and not in Germany as had originally been intended. And so it was possible for anthroposophy to survive, also since people fled Germany and went to England, America etc. and began there, it was enabled to spread throughout the world. However, this growth occurred slowly, partly because of the question of finances and partly due to the fact that there is always resistance to something that is new in the world, it has to be fought for.

These restrictions also applied to the Waldorf Schools, until gradually they became recognised more and more, and were given financial support in certain countries, e.g. Germany.

#### C. Upsurge in Interest in Waldorf Education

The researcher mentions to TH that from approximately 1975, there appears to be an upsurge of interest in Waldorf Schooling and Steiner's thought. This is manifested in an increase in the number of papers published in academic journals, as evidenced by an Eric literature search from 1969 to 1994. Details of these may be found under References, at the end of the study. According to TH:

"I think, I don't know if I'm right, but I think it has to do with the general consciousness of Mankind. Because in this Century much happened and there were waves of certain consciousness, you had the whole hippy movement...Which was actually a kind of rebellion against, what was in the world, society, in knowledge or in science ...in a one-sided way...And then they of course went to the other extreme...But in a way, we could say that it also woke people up to something new..."

This idea of a *changing consciousness* is also borne out by teacher C (TC). He was saying one could ask the question: why have the things the Waldorf Schools have been talking about for so long not come to fruition before? He feels that the reason for this is that the Time itself is changing, (C refers to the interviewer):

"It's the time for things to happen, there's a time when things won't happen..."

C : "So you say it's a change then in the whole of Mankind?"

"I think so, because...well look at the...well look what's happened in Germany now to Waldorf Education. It, it's actually...blossomed to such an extent that there (are) great problems now, they haven't got the teachers...And now other problems arise. The people want that form of education for their children, demand teachers and you can't train them quickly enough".

#### D. Why the Waldorf Movement is Thriving in Eastern Europe

In order to further explicate this interest the researcher refers the reader to an extract from an article by Diane Cannif (26), who is a writer and teacher with more than 25 year's experience in public education in America. "Richard Wilson... (27), has this to say about

the Waldorf phenomenon:

'When I was in Romania, there was much talk among trade-union people about establishing Waldorf Schools. And in May in Czechoslovakia with leaders of the Strike Committee - those who had just taken over the trade-union structure in the country - I heard genuine excitement. The Czechs are a brave and admirable people, but reserved with outsiders. Yet as I sat in the old strike headquarters, even with an interpreter their excitement came through. There was sincere emotion as they told me speakers from West Germany were coming to help them set up Waldorf Schools in Prague'".

In May the Romanian government officially sanctioned Waldorf Schools as alternative schools. Waldorf Schools are being established in at least five cities. Many people throughout Eastern Europe are attending seminars on Waldorf education and pedagogy, e.g. 2000 in East Berlin in April, 500 in Bucharest in September. There are plans to open a Waldorf School in Moscow in 1992. East Germany opened 7 schools in the Fall. In Hungary, a kindergarten established in 1988 generated such interest that the teacher had to initiate group sessions to speak with public school teachers who arrived by the busload. This kindergarten outside Budapest inspired the establishment of an elementary school as well as a teacher-training programme.

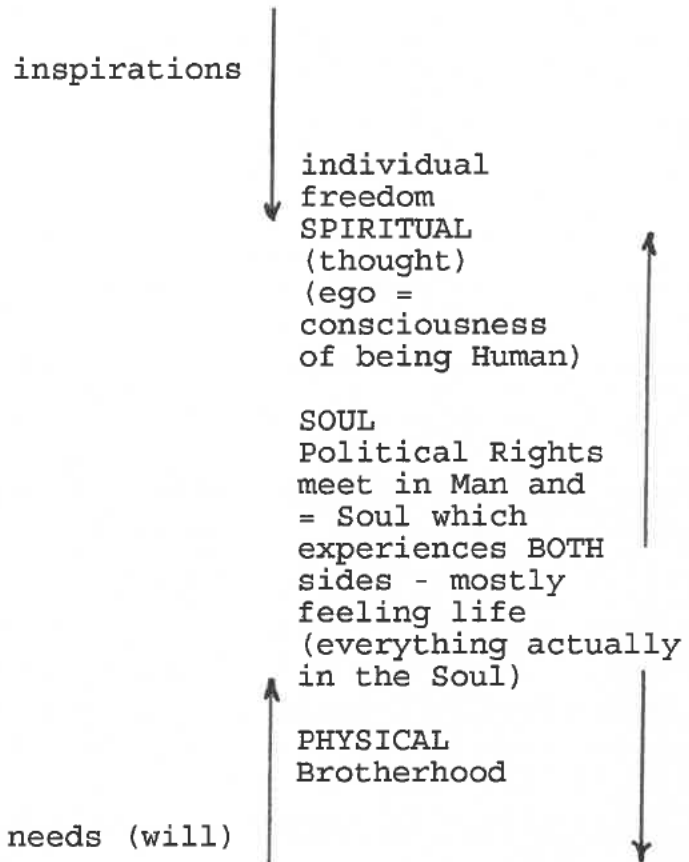
## 1.2 "SPIRIT" AND "SOUL" - WHAT DO THESE TERMS MEAN ?

The researcher asked what the terms "spirit" and "soul" mean in anthroposophy, since, in everyday language, they have come to approximate one another. For Steiner's characterization refer to the Glossary. During the interview with TH, she explained the relationship diagrammatically as reproduced below.



FIGURE 5.9

## RELATIONSHIP BODY, SOUL, SPIRIT



TH explains this diagram thus:

"If you have here, say the spiritual world, right here... and down here you have the physical world... Now, they believed in Man, his body which is physical, there is this spiritual being coming into the body, coming into the soul... So that the soul experiences both sides, experiences inspiration from, the line of thought, and spirit... and experiences its connection and bondage to the earth. ... But of course in the soul, everything is actually there, thinking is also there which, enriches the feeling, and the will is there, impulses and so on, so the soul actually has of both spheres something and lives in the present world... And so the spirit is actually the echo that goes through all experiences, that consciousness of being a Human Being. Being a Self... So that is actually an awareness of the spirit within us" (28).

Several teachers during the interviews made reference to the quality of Waldorf teaching; they stressed that it provided "soul food" for the pupils. To follow below is how they expressed it.

Teacher F (TF) for instance said that it was something that was within all of us and it is touched by beauty. This occurs when one for example plays with *colours*, of nature or the rainbow, a cord or sensitivity is touched within, and that is what the teachers hope the child will experience, that something within them will be touched. The teachers strive for their pupils to experience the emotional quality of the colours, for example, the humbleness of blue, the expansiveness of red which does not always have to have a negative quality, and yellow which is the shining joyful sort of colour. They strive for their pupils to experience these emotions while working with the colours.

Teacher G (TG) for example felt that completed drawings based on a narrated story reflected a different aspect for each individual child, "...and the *detail and the vividness*... and there's food for the soul." This is because the drawings are not arid, rather they manifest a richness.

### 1.3 THE THREE-FOLD SOCIAL ORDER

The researcher asked here what such a Three-Fold Social Order, (see Glossary), would encompass? Chapter 2 may be consulted in this regard.

TH sees it in this way:

"He (Steiner) said it would be based actually on Man and now from that on mankind really. But still, like man, enlarged so to speak. And as Man has three sides to him - the thinking and the feeling and the willing... So he thinks it's the same with social life in a way, where man's Spirit is concerned".

"Steiner argued that ethical individualism is one of the forces that would allow man's evolution to progress..." (29).

"Brotherliness, fraternity, in economic life as it has to be striven for in the future, can only arise in human souls if education after the fifteenth year works consciously toward universal human love. That is, if all concepts regarding the world and education itself are based on human love, love toward the outer world" (30).



FIGURE 5.10 SHORT STROKE DRAWING



FIGURE 5.11 SHORT STROKE DRAWING





FIGURE 5.12 LION, MAN AND BUTTERFLIES



FIGURE 5.13 SHORT STROKE DRAWING

From: Rudolf Steiner Waldorf Education, (1988), Steiner School Fellowship, The Robinswood Press.



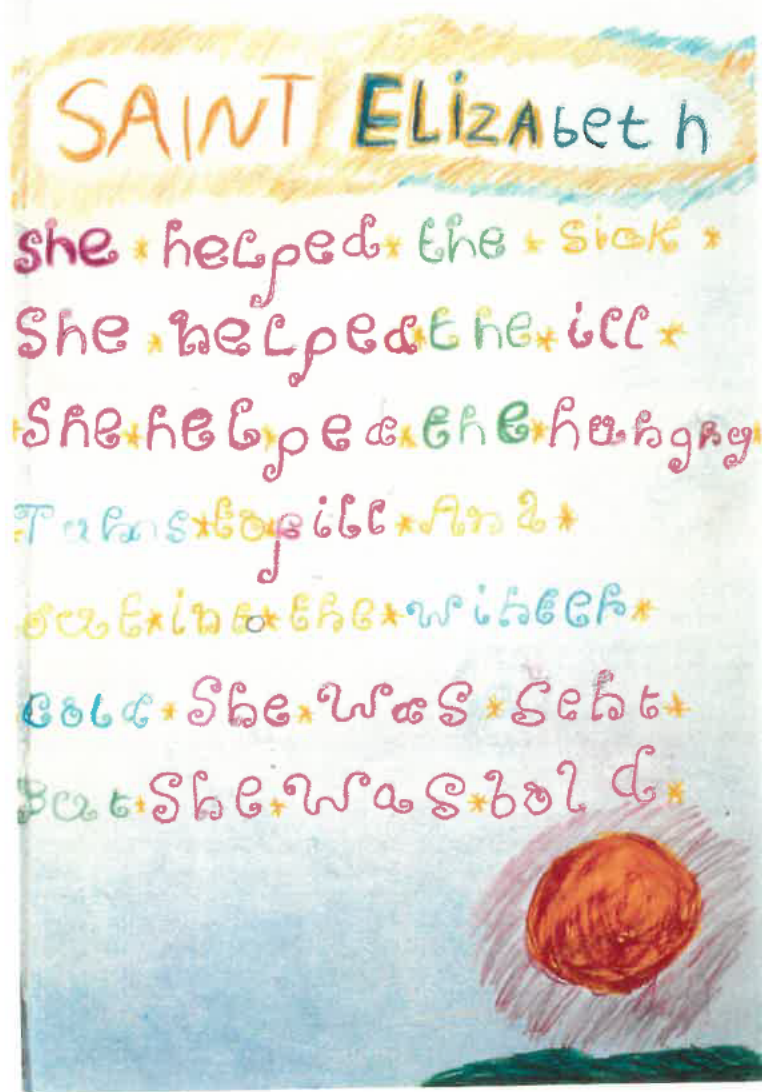


FIGURE 5.14 ST. ELIZABETH



FIGURE 5.15 THE FOUR SEASONS

i) The Spiritual Sphere: Freedom

This Sphere encompasses: Religion  
Thought/Knowledge  
Education.

TH explained this aspect in this way. All people are individuals and therefore there must be freedom; of religion, thought and education, which ought not to be controlled by the State. There should be no imposition on educational matters by a State system which lays down prescriptions for the syllabus and how this should be implemented. This pertains to all Spiritual life which must be free.

ii) The Soul Sphere: Rights/Equality

This Sphere encompasses: Communication  
Social Life  
Political Life.

TH explained that the Soul Life, has to do with communication, with other people so it falls within the sphere of Rights. This is the area where equality should exist, everyone should have the same Rights and enjoy equal protection from the State.

iii) The Sphere of Bodily Needs: Brotherhood

This relates to the need for a World Economy. This area relates to what one needs for oneself, but there should be a World Economy where everyone works for everyone else. In the area of the economy there should be Brotherhood. These were the ideals of the French Revolution; Liberty, Equality and Fraternity; (which has not been unheard of recently in S.A. politics). Steiner said that these three were mixed together and made to apply to everything, when actually this cannot be done. For example, brotherhood belongs in the Economic Sphere and

cannot really be applied to the Spiritual Sphere where everyone is an individual (31). TH mentioned that:

"And he said if there were in Spiritual Life that respect for the other person as a Spiritual Being... as an individual... Then in economic life, there would also be respect for the other person's work, what they really do, so that you can fulfill their needs".

#### 1.4 THE FOUR-FOLD MAN (32)

If this information were to be *structured* it would look like this:

<u>The Physical Body:</u>	It is bound to the element of Earth.
<u>The Etheric Body:</u>	Life forces. This body requires the element of water to be effective.
<u>The Astral Body:</u>	Air acts as it's vehicle.
<u>Ego Consciousness:</u>	Fire is the element in this sphere; the warmth of the blood, the heart.

Consult the Glossary for explication of the above. TH explains that these "bodies" are not meant to be understood in the sense of physical bodies, but rather as Spiritual Bodies, "bodies" which are not concrete; if one could imagine "bodies" with the matter removed so to speak, this human form exists none the less as an *idea* and as a "force body", (see Chapter 3, 3.2). The human form filled with matter is the Physical Body, the Etheric or Life Body is that which fills it with life and makes it grow and propagate etc. and is like a "light body". At birth one could say that only the physical body is really present, as a complete entity, and the other "bodies" are surrounding this physical being like a sheath. Steiner mentioned in "The Education of the Child" that they are like envelopes (33). These "bodies" are slowly incorporated as the child develops.

At 7 the formation of the Physical Body is complete and the child's own Etheric Body is "born". This makes a more intellectual type of learning possible, working closely with the feeling life in the Primary



School - children are presented with pictorial material which may be thought of as enlivened thought. At the onset of puberty the same thing happens with the Astral Body, prior to this age ideas and feelings are more or less taken from the "others" which surround the child, but at puberty these things/feelings become their own. At around this time they really become *Earth Beings*, which makes puberty so difficult (34). When this researcher asked teacher C (TC) what "Ego" meant for him, this is what he said: (35)

"Ego is one's individuality, and it is not always the same, also your individuality incarnates, there are Nodal Points, (much like a readiness moment or critical periods as in Psychology), in one's development where an Ego is all in a moment. For instance when a child says "I" for the first time, when he is about two, two and a bit, up to that point he will say: Johnny is... or Johnny wants to go for a wee-wee... or whatever the case may be. He is connected with the whole thing out there, but the moment he says "I", it becomes very individual, that means *selfhood*. Because only you yourself can refer to yourself as "I". That's one nodal point. There's another at 6 or 7, when they are ready for school and another one at 9". (*Italics inserted for emphasis*).

TC goes on to say that these Nodal Points are the areas where they find their Ego and that it is the role of the teacher to educate them towards these points, (see Chapter 2, point 6, The Importance of Teacher Training). This teacher feels that it is intrinsic to the curriculum that the pupils have opportunities to confront themselves.

#### 1.5 DEVELOPMENTAL STAGES - SELF-AWARENESS AND "NODAL" POINTS IN DEVELOPMENT

The researcher asked of TC in connection with the "nodal" points mentioned above, whether he felt that the children underwent a *metamorphoses* at these points, in other words, became something different, to which TC responded in the affirmative. At age 9 for instance, the "inner world is suddenly exposed to a consciousness of an outer world". The comfortable relationship the child has had with his/her world is now disrupted as the beginnings of a more objective

view replaces the earlier subjective consciousness. For verbatim detail here refer to Appendix 29.

TC explains that the child no longer feels that she/he is part of a wholeness, and begins to see her/himself as part of that wholeness outwardly so to speak. The Self breaks into parts.

"And the whole curriculum of course is um... part of that whole thing that is going on inwardly".

There will be further reference to this part of the interview later under the heading, The Curriculum, some of this information may be found in Appendices 35, 36 & 39. The Stages of Development and the arrangement of the Curriculum are inextricably linked. See verbatim data on the change in Class 6 which occurs to boys and girls in Appendix 29.

TH refers to the consciousness of being a Human Being, a self in this way:

"And so the Spirit is actually the echo that goes through all the experiences - that consciousness of being, a Human Being. Being a Self...So that is actually an awareness of the Spirit within us".

This self-awareness grows "step by step".

"You could say at 3, there's only consciousness in the head, so: I'm an "I" you know, and I want and I will and I...And then at 9, that's in the feeling life: I'm different from everybody else and they are like that, and being able to actually compare...Of course, it goes into the feeling, it goes into the rhythmical system??? (wiped out by typist...)...And then at puberty again, you could say, later on, it's really normally around 16, there is a sort of new awareness of: How do I stand in the world? What can I do? How do I find myself? So, this self-awareness just becomes deeper and deeper...And the rhythm goes into his whole physical being right down to his heels and his feet".

The researcher was commenting on the sudden onset of clumsiness at certain ages and TH suggested that individuals become aware of their bony natures with the onset of puberty. TH went on to explain that when a child becomes school ready, their legs become longer, the calves become more formed and the teeth come out, (see point 5, The Kindergarten above). At this stage the formation of the physical body

is now complete and it is only growth that has to occur from this point. Certain forces become free in the child to learn, (the Etheric Forces, see Glossary).

#### 1.6 THE FOUR TEMPERAMENTS OF MAN

For a Temperament list given to the researcher by the school, refer to Appendix 48 and see also 49. The four Temperaments are:

The Choleric - the element of Fire  
 The Sanguine - the element of Air  
 The Melancholic- the element of Earth.  
 The Phlegmatic - the element of Water.

The researcher requested TC to discuss the four temperaments. He began the discussion by bringing up the stories of The Saints and the Fables. The example that he used was "The Fox and the Grapes". When acting out the story he would choose individuals who manifested a *one-sidedness* in their temperaments, the idea being that they are enabled to play out the excesses of their temperament, with the consequences which they can then see mirrored in themselves. When asked to characterise the temperaments, he suggested that a quick way to do this would be to link them with *the four elements as Aristotle did*, (see above). However, teacher E (TE) explains that the teachers don't like to compartmentalise their pupils according to these groupings, but rather work with them as general tendencies.

##### i) The Choleric

TC: "The fire is not only expressed outwardly you also have an inner fire of say a volcano that is ready to burst." TE mentions the choleric who are quick to anger.

## THE FOX AND THE GRAPES



Big, sweet grapes hung  
from a tall trellis.

See the grapes! said a  
hungry fox as he went  
under the trellis.

I will jump to get them!  
said the fox.

He jumped and he jumped  
and he jumped, but  
the trellis was too tall.

2.

He got no grapes at all.

Puh! said the fox,

I see the grapes are  
sour as can be!

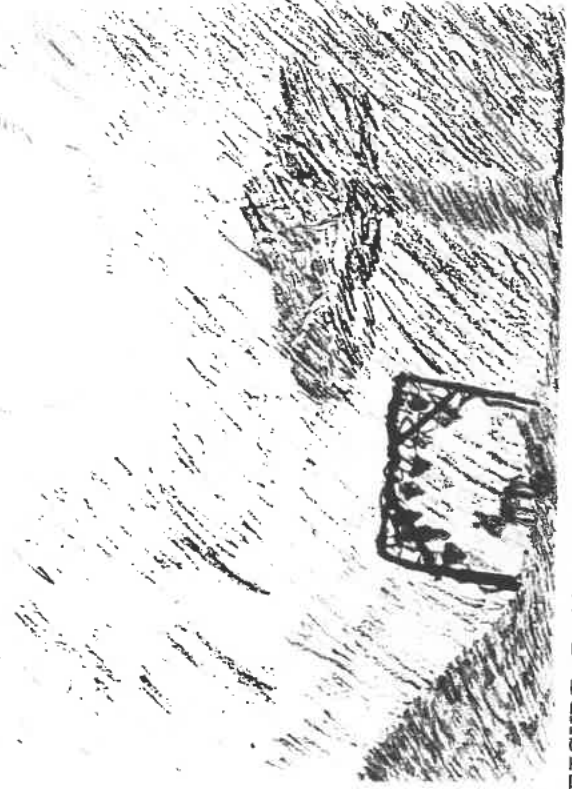


FIGURE 5.16 THE FOX AND THE GRAPES

FIGURE 5.17 THE FOX AND THE GRAPES

ii) The Sanguine

This temperament is described by TC in suggesting that they are connected with air and air is universal, this describes the social nature of these individuals "...And it's here, there, and everywhere, air is everywhere, and it's hot air and cold air..." TE makes reference to the Sanguine child who is like a *butterfly*, an individual who flutters from one thing to the next "...often they are misdiagnosed as hyperactive".

iii) The Melancholic

In regards to the Melancholics which are connected to the Earth, TC conjures up a picture of the immobile earth and the soil itself which is cool, the roots of plants are part of this cool earth. TE mentions that these youngsters are the very quiet, shy, retiring types.

iv) The Phlegmatic

TC connects the Phlegmatics with water which he suggests is evenly dispensed, it is always balanced. When the researcher suggested that she found the Phlegmatics hard to understand TC elaborated. Although they give an outward impression of being inactive, he explained that they have a very *rich imaginative life*, which provides them with the potential to achieve great things. He suggests that they are strong and dependable -

"A class without phlegmatics is like a, a plant that has not got much foliage around it. If you don't have a lot of them in your class, you feel your class has not got substance..."

These individuals tend to be slow in a class because they enjoy digestion. TE suggests that the phlegmatic child is a kind of

"...ponderous type" of person, an individual who kind of sits and absorbs.

To summarize, TC likens the varying temperaments to creatures in the animal world by way of analogy:

"But draw a comparison again with the temperaments with the animal world. You know a choleric can be lion-like, where a melancholic can be um, perhaps like a very sad giraffe, or a sanguine can be mouse-like, darting around all over the place and a phlegmatic can be like a cow who just likes to relax...and produce good results, he's a, he's a giver like a cow gives milk...he is an unselfish type of giving person. The phlegmatic person makes a good employee, a very faithful individual".

This descriptive mode has limitations, however it follows the mode of Steiner who did not wish to present information by way of structured definitions, rather preferring a pictorial presentation (36).

#### A. The Influence of the Temperaments on Painting

TF explained that the painting exercises are an opportunity to experience colour, the colour itself dictates what a painting is going to be and has a highly *emotive quality*. For example, the pupils are sometimes required to do a temperament painting, where the primary and secondary colours are used. During these exercises a choleric child may have a predominantly red painting. In order to draw a pupil's attention to this, she will discuss how red can be overwhelming, which is another reason for using water colours, so that the colours can flow and one sort of shares the paper with the colours.

#### B. Temperaments and Arithmetic

This aspect was discussed with TF the Class I teacher. The researcher asked this teacher why the arithmetic operations were tied in with the temperaments e.g. Mr Plus is likened to the phlegmatic temperament and the colour green is used to portray this? A Class 1 Arithmetic lesson is recorded in Appendix 25, where this teacher has edited the material



FIGURE 5.18 THE FIVE OPERATIONS



FIGURE 5.19 KING DIVIDE





FIGURE 5.20 MR. EQUALS



FIGURE 5.21 MR. PLUS





FIGURE 5.22 YELLOW ANGEL



FIGURE 5.23 YELLOW AND BLUE



FIGURE 5.24 DIAGRAMS

From: Rudolf Steiner Waldorf Education, (1988), Steiner School Fellowship, The Robinswood Press.



FIGURE 5.25 BLUE TREE

and included interesting explanatory notes.

TF: "Because a phlegmatic child is very, kind of related to a(n) animal, the cow is the green, in a sense, in a green field eating the grass, he's more calm, placid. Normally a phlegmatic child is associated often with a fairly thick-set child, not necessarily fat, but a child who is more ... square and solid, a solid child who will, sit there, who might not be inclined towards sport, not that he couldn't be sporty, but that is not his inclination. And the plus symbolises that, because of getting more and more and more".

C: "Oh I see, accumulating to himself".

TF: "It can be sacrificial. I mean like the cow takes in a lot of food, but it also produces milk. A very spiritual thing happens with grass. An earth substance becomes something like milk which is a transformation. Mr. Minus always gives things away - he sacrifices, he wants to give away, he can, in extreme, be a bit of a martyr".

C: "Yes, those qualities they seem to sense".

TF: "Yes, and you'll find...that some children will be inclined towards blues. And it so often is a child who is sad and melancholic by nature. So you know, you don't often get a temperament that sticks out absolutely clearly, but there is that inclination... And the yellow is the sunshine child like Kana. Who's twinkling and bounces about and the yellow has that quality of shining forth. This is sanguine. That's Mr. Times. He's energetic that's why he does skips and runs...King Divide is your choleric, bold and red and strong, but always there is also the negative side of them when they are too strong..."

C: "Egoistic?"

TF: "Yes, egoistic, intolerant...And you don't try and change the temperament of a child ever. So you would...you know the choleric is fine, you would tell him a choleric story, but you would in the story weave in the cautionary things". See Appendix 48 for illustrations of the body types of the various temperaments.

### C. The Temperaments and Seating Arrangements in the Class

TF explains that it is possible to orchestrate a class. While a phlegmatic child is still concerned with the beginning of a story, the teacher can speed up the pace to appeal to the choleric or sanguine child. She mentions that because of this some Waldorf Schools can have up to 40 pupils in a class, the four temperaments can be used to teach in this way i.e. the rhythm of the lesson and the presentation of the material can be made to appeal to every child no matter what the lesson is.

TE describes her work with the different temperaments in her class in this way. She explains that she works with the temperaments on an individual basis and does not utilise this knowledge in order to group her class according to the varying temperaments. This she says, is because of the nature of her class, since she had many pupils coming

into her group from other schools. TF had said that it was possible theoretically to work with very large groups, since it is possible to orchestrate a class according to the grouping of temperaments in the classroom. TE said that she would nevertheless not like to have a class of more than 25 pupils, saying that some teachers can have as many as 40 pupils in a class. TE felt that individual attention would be bound to suffer. She goes on to explain that her class has a balance of the temperaments saying that most children tend to be sanguine.

TE points out that, for example, with a melancholic child, you wouldn't shout near them as they are very delicately constituted, but with "a... phlegmatic you could, because they need to be woken up". TF says that if a teacher is a choleric, then she ought to seat the melancholics away from the front of the class. She explains that the temperaments are seldom "typical", but rather that one type will tend to come to the fore or predominate.

#### 1.7 REINCARNATION - WHAT IS IT?

TF specifies that Steiner believes that every child comes to the learning situation with certain things from a previous life. This teacher says that if she believes it, (she is a Christian), then she must ask herself the question: what is my role with this human being that I am trying to develop? She suggests that sometimes this responsibility can feel overwhelming. TF goes on to say that it is for this reason that the weekly meetings are so important - when the teachers study the Philosophy of Steiner. Each morning the teachers have a prayer to start the day and each has a strengthening verse to

recite, in order to gain the strength to do what is right, this strength emanates from the Spiritual world. Although this teacher is not an anthroposophist she maintains that even from a christian perspective, she must care deeply about her charges. If she encounters anything which clashes with her beliefs, it is her policy to let it "sleep", and not agonize over it. If the same issue re-emerges then she examines it and asks: "can I come to terms with it?" TF argues that on a practical level in the classroom she is totally comfortable with what she is doing. This is a potential area of conflict for individual teachers who are not Anthroposophists and *the researcher did not wish to push the point further with this teacher*. Nonetheless the christian/anthroposophic perspectives must cause friction for her at times. This must translate to some sort of friction on a practical level in the classroom. TF appears to try to keep these differences to an area which she regards as an intellectual issue, rather than a religious one. *To what extent does this succeed for her and other non-anthroposophic teachers?* TF stresses that it is important to love the children unconditionally as your own, it is the researcher's opinion that the extent to which teachers are able to achieve this will vary from individual to individual (37).

## 2. THE COLLEGE OF TEACHERS - THE ADMINISTRATION OF THE SCHOOL AND THE STRUCTURE OF THE GOVERNING BODY

When discussing this with TE, she suggested that a Principal could run a school very well in the role of a kind of benevolent dictator. However, the down side is that the initiative is removed from teachers, including responsibility, which, she added, many teachers would



welcome. In a College, however, there is a group decision-making process which occurs, (see Chapter 4, point 2.5 - Management by Mandate [38]). Each individual receives a portfolio. There are times when one wishes that someone would take the role of making decisions. It is for this reason that it can sometimes take quite some time to come to a decision. We discussed what a *mature* or *immature* group was like. TE suggests that the way to avoid a meeting degenerating into "group therapy", is to have the Chairman "...keep an eye on that, or the teachers have to remind the Chairman of that".

As a prelude to what follows, the researcher was discussing with TH the social awareness of a class as a group - the point that the teacher and class group form a kind of "family" over the 7 years they spend together.

- C: "Would you say that that social awareness applies to the structure of the College, with the College of Teachers? I get the impression that the College works not so much... democratically in the sense of 'majority rule' so to speak, but rather that, as individuals you try to reach a point of consensus. And that if you...if you personally aren't able to, then you need to take an adult stand, and perhaps stand back and say: well that is the decision - do you try to work in that way with all things?"
- TH: "That's right. We try to work (like that). But also we work partly in Republican ways, say in the sense(???) that certain people have certain responsibilities. And act like a department of their own...Have responsibility and therefore (make) decisions in that sense. Sometimes we have two or three people, responsible for something -you could say if it's a bigger school than our school, in ours it doesn't - so you have a personal commitment".

If difficulties are experienced in an area then people can approach these individuals and they will try to solve these difficulties. If individuals feel unequal to the task appointed, they may approach The College and request assistance. These appointments are rotated and also the Chairman is appointed for a certain period of time. This information was corroborated by TC who also explained this concept of consensus. He stressed that there is no "show of hands" involved in decision making. TC points out that if he opposes something inwardly,

then he needs to discover what "that thing is?" He says that it is possible to "terrorize" the whole thing if he's a strong personality. However, there will be consequences! So teachers are constantly evaluating themselves in this situation. If one disagrees there is an inner process which one must go through, where one must withdraw from putting forward one's case any further. "What a difficult thing to do!" This requires a great deal of maturity.

TC avers that you are dealing with social forms that are brand new and evolving as one progresses. Thus it is imperative to respect the views of your colleagues, and recognise that there is a reason for each individual being in this group together, in other words, there is a necessity to see a "bigger picture". He expressed that it was difficult for him to see people going through motions that he had witnessed before, but that all one could do was sound a cautionary note without dampening enthusiasm. This is a teacher with many years of experience in Waldorf Education. He is quick to recognise that people have to go through these learning processes.

### 3. TEACHER TRAINING - FORMAL AND WALDORF

This aspect incorporates the personal histories of teachers, as well as the method for training prospective teachers within the Waldorf system. The training required of Waldorf teachers is considered first.

#### 3.1 THE MENTOR SYSTEM

The mentor system is described in this way by TH:

"Well this means that if a new teacher comes, then he is...for the first year definitely, then he works, together with another teacher and that teacher makes himself responsible to help...And with any problem that the teacher has he can go to his mentor...And then they both can discuss his lesson; the children and etc., so it's always a more experienced person, that helps the newcomer". Refer to the Glossary and point 8 below.

### 3.2 TEACHER PROFESSIONALISM

We discussed here the importance of leaving *personal difficulties* at the door of the classroom in the morning and not allowing it to affect your performance in the class. TE suggests that this is essential. The supportiveness of the Thursday teacher meetings was raised, since any of these issues may receive an audience there. These meetings provide the forum for the professional development of the teachers. This encompasses the Spiritual and pedagogical development of the school, a process which encompasses the deepening of Waldorf education.

"Another aspect that you might find interesting is that we are in the process of instituting a staff development programme involving mentorship and partnership along the lines of Action Research. This involves the systematic observation of each other's classes, reflection, planning and ensuing action to enrich and deepen the quality of our teaching. We intend conducting a formal evaluation and documentation of this process in due course with an outside consultant who is working on this project with us". (39)

It is the perspective of this researcher that a process such as this described by George Subotzky could be enormously beneficial for a school such as the school in Kwazulu-Natal and would enhance teacher professionalism immeasurably. It would also obviate the kind of difficulties expressed by TE, who mentioned that a weak College would be characterized by weak teachers, individuals who are "lazy" and "don't pull their weight", or individuals who cannot make or carry out decisions. Such a teacher may not be coping and becomes introspective, resulting in difficulties for teachers, pupils and parents alike. TE suggested that even though in the College you have everyone standing for Waldorf Education, when the time comes for you to confront someone, it is very difficult to achieve without anger. Nevertheless, she still felt that the College provided a good medium for professional development, since teachers strive to achieve consensus, which requires



a great deal of maturity.

### 3.3 THE SEVEN YEAR COMMITMENT

TF was asked how she had come to Waldorf Education. It had not been a *spiritual* "thing" for her at all, but rather a question of needing the money. Someone had approached her to ask if she could teach Afrikaans, and then, as a Waldorf teacher she was required to undergo training in the philosophy of Steiner. She became intrigued, and watched the others and began to get "jealous, because you feel at a loss". It took her three years to decide that she wanted to take a class, and a year to move her daughter from the local primary school. She could understand parents who were not sure, because not many people know this system in Natal. It took her this amount of time to come to terms with the "seven year thing". When asked what a teacher did if she came up against a difficulty with a pupil, TF replied that children are not "shelved" as in the Government system, where a "problem child" may be put in a desk on their own. Here the teacher may "sort of mark time until the end of the year when they're passed on" (40).

"... it's kind of a safety valve, and it's because of the system, you know... That's the way you do it, and I think every teacher does it. But then here... So now I'm faced with 19 children, and I know from the outset that I have them for seven years. For me it was like giving birth to 18 children, and I mean that".

TF avers that it's like becoming "the other mother or the other parent", and that any problems which arise will always be faced, a "mental commitment" is made. When difficulties have arisen in the past it transpired that it was "...not between the child and the teacher, the problem was between the parents and the teacher".

In the opinion of the researcher this proclamation is questionable, given the limited capacities of individuals to deal with Steiner philosophy and practice as *neophytes* and also to have the confidence to follow through firmly and fairly when difficulties arise. A firm stand on discipline must be made transparent to pupils in order not to translate to an "anything goes" attitude or simply licence. Individual teachers will differ concerning successful implementation of the ideal discipline - which has moral value, i.e. fitting the nature of the transgression. The reader may further refer to the section on discipline, point 6 below.

It is the researcher's perspective that it is *too simplistic* to shift responsibility from the teacher to the parent. Although the school is part of the wider community, it is incumbent on the teachers and The College to address and try to resolve difficulties. This is an area where an Action Research type process would also be beneficial. If teachers are inaccessible when parents are experiencing difficulties with the adaptation or progress of their children, socially/emotionally and intellectually, parents will become concerned and need to have clear avenues available for addressing these concerns. At this time there was no Parent's Body available to air these types of issues and difficulties, although subsequently such a body was established.

### 3.4 PERSONAL HISTORIES

For the personal histories and teacher training of five primary school teachers the reader may refer to Appendix 31.

#### 4. DEMOCRACY IN TEACHING - SOCIAL CONSCIOUSNESS AND FAIRNESS

Having been struck by how well the pupils worked together in groups when they were preparing their oral topics, (see the lesson in Appendix 25), it was asked if this was peculiar to the teaching approach, that this maturity was made possible? For verbatim transcripts of this dialogue consult Appendix 32. TE suggests that it is really a "Republican thing", since the teacher leads them into it by initially selecting those individuals she knows will work well together, "...but it wasn't easy". At first this is difficult because the pupils don't co-operate, gradually they learn and besides the intrinsic value of the subject matter it is a valuable social exercise. They learn to set their own rules and "...the discipline comes out of their willingness and their wanting to do well".

TE explains that if individuals make demands on the group which are unacceptable, then the group efforts will be unsuccessful. The teacher also sets a time limit, so that they are aware that a piece must be produced in say 5 minutes. If they don't produce then it reflects on everyone in the group. TE points out that they then turn to the natural leaders and request guidance. Depending on what she is trying to achieve socially she will put pupils together in groups and sometimes they will choose their own. If things don't work out TE may challenge her pupils to discover why things have not "gelled": "Well then you've ended up with nothing. So what are you going to do about that? All right, they're going to work on it again. You see!"

What TE describes here is similar to the process of consensus which is

employed by the College of Teachers.

TC describes what he thinks teaching in a "democratic" way means in a Waldorf School. This does not mean affording everyone the same, since in a class there are weak and strong children; hence there is no set law for everyone in the class. In other words, if he wishes to give one child far more homework than another then it is his prerogative and pupils begin to understand that. Pupils come to know and understand that their teacher is *fair*, so if democracy is interpreted as requiring that everyone gets the same, then in the Waldorf system this is not so, since the teacher acts individually in the school. This teacher is not sure if one could call it democracy to give one pupil more than another "...but its up to me...I know what I'm doing... Because I'm a professionally trained person". It is up to the teacher to gauge the abilities of his pupils, hence he gives them what they are capable of dealing with.

This ties in with the earlier explanation of education falling within the Spiritual realm (41). In other words, individuals are not necessarily treated as equals, but rather according to particular abilities. However, there is a *balance* between this and the importance and emphasis placed on the *welfare and well-being of the group* as a kind of "*family unit*".

##### 5. THE DYNAMICS OF THE CLASS AS A SOCIAL UNIT/GROUP

The researcher commented that social awareness was important to Waldorf teaching, and that it had been noticed that the pupils were able to work together in groups with maturity. TH mentioned that the pupils

work together a great deal, they have movement exercises, drama and musical activities; and then there is "the *community of the class as such*".

TH: "...and then of course the community of the class as such... together with the teacher, that forms a sort of social awareness... And all the little upsets and everything, and fights and all that, have to be solved within the class situation... And the children are not just punished, for what they have done to another, but they're made aware... and they have to try to make good. So then they learn how to deal with... with these kinds of things".

C: "Yes. With difficulties and conflicts. Don't you find that that's a common question people, which people ask you? Don't they say: how on earth can a teacher cope for 7 years with the same group, what if... what if a problem arises? But as you say, you work through that problem, as a family would".

TH: "Yes, you would work through the problem, because you belong together in a way, and the teacher knows every child really thoroughly, and therefore, you can know, this is because of (t)his temperament of his... you know. And the children actually do realise that, that some children flare up much more quickly and ..."

C: "They come to trust you".

The reader may refer to point 3.3 above, where the 7 year commitment is discussed.

## 6. THE "NATURAL" AUTHORITY OF THE TEACHER

The researcher was discussing the emphasis by Steiner on authority

There is mention of the "natural authority of the teacher" (42). TH

explained this point in the following way: authority ought to be

implemented "...at the age where it applies". She explained that if it

is used before the age of 7 then it can be detrimental, since during

this time youngsters learn by imitation, therefore, example is what is

appropriate at this age. Authority belongs to the middle sphere

"...where the child looks up to the teacher, or to a mother, father...

And looks up to the people who are his guides. And takes in their

ideas... And then authority is right".

When a pupil reaches puberty then authority no longer applies "...it's

a kind of friendship and guidance which has to be". Hence the teacher

must be aware of the developmental age requirements as far as authority

is concerned (43).

i) How is Discipline Handled in the School?

It is the experience of this researcher that this is an area where teachers in the Kwazulu-Natal School are often uncertain or unclear within themselves on how to proceed. As discussed above, the ages between 7 and 14 represent a time when authority is required. If teachers are uncertain in this area, situations can arise where children are dominated by the more forceful characters in a class or the school, (the choleric ones). As TE stressed during our interview, too much "freedom" is not a good thing when it translates to *license*.

"...You know, freedom is only freedom when you have *responsibility*. You can't just... otherwise it becomes *license*, then they do what they want to do, so, it doesn't make sense. They need guidance".

This teacher stresses that because they don't wear school uniforms or walk in single file with their fingers on their lips, does not automatically mean that the pupils are not disciplined. She points out that pupils are not disciplined if a teacher has no control of her class. It puts a burden on the teacher to find a "punishment to fit the crime". TE points out that there must be a consequence to unacceptable behaviour, which is not necessarily a *punishment*.

TE: "...It must have *moral value*, and it must make sense to the child. For example, if they ruin something that belongs to that child then they have to replace it, or if they throw a piece of paper down then they must spend the rest of the break picking up paper, or...you know, it's got to be related... They don't get corporal punishment - we find that undignified and I've never ever had the necessity to... You can reach children...and appeal to fairness and if things are getting out of hand you just have a massive conference with them - and, you can reach them. It might take..."

C: "A little longer, yes...go and sleep on it, yes..."

## 7. THE CURATIVE ASPECT OF WALDORF TEACHING

This aspect follows on from the discussion of discipline above, and it is in this context that curative stories are mentioned. TE comments

that in the younger classes they have a very interesting way of teaching the children. They tell by means of stories, indirectly, about important issues concerning what is acceptable without directing it at a particular child and without *moralizing*. For a verbatim example of this approach the reader may refer to Appendix 33.

The researcher goes on to mention that perhaps this also relates to the moral development of the children in each of those stages, this has been developed by Piaget for example. The comment was made that with the older children one could be a lot more direct. TE confirms this and says that you can tell them true stories. Curative stories are also used for pupils who are experiencing emotional or psychological difficulties. Teachers have mentioned that sometimes it's hard to gauge their effectiveness, since they work at a deep and subtle level without always manifesting immediate changes. This aspect of the difficulty in evaluating holistic programmes has been raised by Miller in Chapter 3, "The Philosophy of Qualitative Research", to which the reader may refer (44). For example, the verse given each child with their report is meant to work in this way, either strengthening them or providing them with an image or images to which they may aspire. See examples of reports in Appendix 34. The stories of the Fables and the Saints also work in this way (45).

#### 8. THE CURRICULUM DOCUMENT

For reference to the curriculum in South Africa and overseas, see Chapter 4 and Appendix 35. According to Gilbert Childs, Rudolf Steiner expected a great deal from his teachers, which may appear to be

something of a paradox. Although he stressed that the approach to the curriculum should be such that teachers are able to recreate it for themselves and not regard it as dogma, he nonetheless expected the basic indications to be closely observed and not interpreted in any way that individuals may see fit. Childs suggests the following list of four factors which are involved in the educational situation:

- a) "The spiritual, psychological and bodily needs of the growing child appropriate to its age and rate of development;
- b) the need to connect the teaching/learning content with the circumstances to be met with in contemporary society;
- c) the class of children as a social unit unique in its particular structure in terms of personality, ability, aims and socio-cultural background;
- d) the teacher, with his or her individual gifts and shortcomings, temperamental propensities, professional training and teaching style" (46).

These four factors were to be viewed against the background of the entire curriculum and adjusted according to what circumstances may require. Steiner felt that provided a teacher had accurate knowledge of the child's being at the various stages of development and given a teacher's close association with each individual child, that there was little that could go wrong. Steiner frequently asserted that *anthroposophy is itself pedagogy*; spiritual science provides the enthusiasm and inspiration for teaching, the moral concern for Man and Society and, furthermore, certain knowledge of the needs of the growing child at each stage of development.

According to Childs, only those ignorant of Steiner's life, work and teachings would regard such assertions as immodest or at worst arrogant. Thus:

"...Waldorf teachers are bound in absolute terms to a definite educational philosophy, curriculum and didactic method; in another they are completely free agents, albeit within the 'law' of Waldorf methodology" (47).

The reader may consult Chapter 3, note 118, where the researcher has made a similar point.



An extremely important issue mentioned by Childs (48), concerning the interpretation of the curriculum, relates to whether a Waldorf teacher *is teacher first and anthroposophist second*. If this is so there is the "danger of ossification of the curriculum" (49). In other words such a teacher is more likely to interpret the curriculum by the letter rather than the spirit, (which Steiner intended), this reduces the curriculum to a mechanical "going by the book procedure" (50). To deny that a teacher's world outlook influences their approach to their vocation would be foolish. The reader may refer here to point 1.7 above, where the christian/anthroposophic perspectives were discussed. This would certainly relate to schools in the early pioneering stages such as the school in Kwazulu-Natal, where, for example, because of delayed reading a delicate balance would need to be kept between the spirit of this intention and an over application of a "by the book" method. This would be in order not to overlook the possibility of *learning difficulties* or to discourage those keen to garner the skills for reading. This is a very important area where difficulties may arise and it may auger well for Waldorf teachers to be specifically trained in the manifestation of learning difficulties, in order to be sensitive to this possibility. Since this aspect cannot be dealt with in any detail within the text of the study, delayed reading and writing is elaborated in Appendix 36. In this respect the approach of Waldorf schools differs fundamentally from that of mainstream schools.

A condensed curriculum document may be found in Appendix 35 and for greater elaboration the reader may make reference to Childs pp. 167-

198. A table relating form drawing and Piaget's stages of development is recorded in Appendix 35. This may provide the reader with a link to orthodox theory and could also elucidate the reference to form drawing in 9.2.

### 8.1 TEACHER "FREEDOM" AND THE SYLLABUS

With reference to the comments made above the researcher discussed the amount of "freedom" which teachers have concerning the selection of material for the syllabus, although the curriculum and subject choice is dependent on the Philosophy of Steiner. The researcher asked if teachers found this difficult, if this was an area where they could potentially "fall down"?

TE suggested that this was an area of *potential difficulty*, because it is not spelt out, there are no notes on which you can rely, the material has to be researched thoroughly, and really "felt" by the teacher. However, there are books by Wilkenson, and others, where the details of possible syllabus content are made manifest, and teachers are free to make use of this material. Teachers have to "really know their subject". She used the example of The Middle Ages, even though this subject is presented at a certain chronological age, what one chooses to emphasise within this broad area is up to the teacher. TE went on to discuss her teaching of Astronomy, which had required that she plan for this subject and study it in detail the year before she presented it, since she had not had exposure to the subject before. Selection of content will also be influenced by the country or region in which you find yourself (51).

TE mentioned the movement of the moon and that one has to actually do it; there is an example of an Astronomy lesson in Appendix 25 where pupils execute complicated movements after having observed the movements of the moon for a month.

## 8.2 THREE-WEEK BLOCK TEACHING AND BLOCK LESSONS (52)

This discussion follows on from our discussion of the whole child. The researcher asked TC to explain why certain subjects are tackled for *three weeks* and then left? As an experienced teacher had he found the period of *forgetting* in between useful? Did he find that they lost out in the intervening period? TC replied that they do lose, but that this was a *healthy process*. He made use of the *analogy* of eating a large meal, there comes a stage when one is satisfied. A sensible person will not over-indulge, but will stop when they have satiated themselves, it is then time to digest what has been eaten. It is the same with a subject.

"...So now they have got their content and now they must put it away and let it take it's course and nurture the whole of their being. And then there is another aspect to it as well. You know it is a very healthy business to forget in order to remember, because you are calling upon faculties, whereby effort is required to bring up again from the depths of wherever your memory lives, to recapitulate that which you have learnt and so, therefore, it is done quite deliberately and in fact you can see the children struggling in the first main lesson after they have forgotten the main lesson of a few months before or whatever".

The researcher questioned this teacher on the importance of *struggling*, and how he felt educationalists would feel about this intervening "loss"? Would they not feel that this was somehow inadequate? (53) TC suggests that of course educationalists would do that and "not enough attention actually is given to that which the child experiences *inwardly*". What is important is that the feelings are fully involved and educated particularly at the Class 2 and Primary School stage,

hence completing 55 sums correctly is not so important - the emphasis is not on "cramming" the child with information as in the Dickensian description of children as little pitchers to be filled.

TC goes on to say that there is so much information packed into a syllabus, and also that when the school bell rings the children either shoot out of the classroom or another teacher comes in, so that everything is "jerkily done" (54). It is his feeling that this constant activity makes children neurotic, since there is insufficient quiet time and no forgetting at all.

- C: "So there is a loss of process really? You are talking about the process of, of coming to know something and that that process is meaningful...And you feel that that is lost?"
- TC: "Yes. And also I think, you know, it is like an athlete preparing for the race, if they're going into a subject like Botany, well that doesn't apply to this particular class, but lets take a subject like Botany. When they are living in that subject deeply for three weeks, they really are totally engrossed in that subject".
- C: "Yes, it permeates everything else they do as well".
- TC: "Yes, they sleep, eat, drink the whole thing and they really have a deep-rooted experience in it. All aspects huh! That means the doing part, going out into Nature, the observation part and so on... And the writing up and making their notes and so on... Because you know there is so much involved in that aspect of spending particular time with the subject. You know, children don't observe any more. I found at a school with which I was involved recently. That children taken out into Nature, they were shown a blossom and they came back and one asked questions: What was the arrangement like of the petals? or, how many sepals were there? or, were there hairs on the stems?... They couldn't recall that at all, they were so involved in seeing a flower and that was it. So that one actually needs time to train children to observe properly. Children don't today you know, they live in that flashing experience..."
- C: "Yes, very fast!"

### 8.3 THE EDUCATION OF THE WHOLE CHILD: WILLING, FEELING AND THINKING

#### i) The Lesson Structure

The researcher asked TC why the teachers made use of that long first lesson or main lesson.

- TC: "Well as you've probably read, you know the structure of the main lesson should be three-fold, ha, and so therefore, there should be a portion of the lesson which is involved in the use of their limbs, exercising their will activity, in other words the doing part of the lesson from the point of view of physical being... And then there is the middle part which has to do far more with the experiential part, the feeling part of the lesson. The content of the stories and all that sort of thing. And then the last part is that which is directed to the intellect, that is where their writing is sort of involved. But you know the structure of the Main Lesson very closely follows the development of Man himself. When the child is very small they live very much in their will and there is a lot of movement and so on and so forth..."
- C: "And the senses".

TC: "Yes, and as they grow a bit older they're beginning to experience feelings, uh, more consciously and lastly their intellect is involved. So it is actually a recapitulation of a life experience in the ...period..."

C: "In a microcosm?"

TC: "Yes, that's right."

This element is picked up again later on in the interview and continues thus: the researcher mentioned that we had been discussing the will and feeling and intellectual elements, and asked why the day was begun with rhythmic movement and speech patterns?

TC: "Yes, let's bring it back to the child. A new born baby, he is completely involved in movements hey, and they are unconscious - their hands and their legs are going and their fingers and so on, and they are experimenting and looking at their fingers and toes, and they are all movement, they haven't established their balance, or co-ordination, uh... And those things have got to develop, and one tries to bring that unconscious movement or will activity into consciousness... There comes a time when it dawns on them, where having done their times tables with their feet and clapping the rhythm, in the first instance they go along for the ride and for the song". (There is an excellent article which elaborates this element of rhythmical counting), (55).

"You know, there is that little joke about a teacher asking a child: what is three times four? He says he doesn't know the answer but he knows the tune. So they go along with the unconsciousness and then it dawns on them - it's almost as if they've learnt it with their physical being and then that physical being is called upon at a later stage".

TC goes on to describe a grammar lesson with Class 5, which is a subject not normally enjoyed by youngsters, since it is complicated and intellectual. He taught it in such a way that they actually had to move it. When he set a test for these pupils he could see them reading through the sentences and going through the gestures. (For an excellent example of this the reader is referred to the observation of the Class 4 and 5 Main Lesson which was extended English combined with Botany - this is also an example of the crossing of subject boundaries - this looks like a drama lesson - Appendix 25). TC says that we should be able to learn with our "entire being" (56). He mentions that Waldorf teachers regard grammar as the most important element in the language, because it is like the skeleton which is required as support for the body - grammar "actually is the framework for the language".

The interviewer goes on to discuss how Steiner said something about the

learning of a language, how it is at first almost *unconscious*, the way Afrikaans is done with Class 1s, in a conversational way, and that the grammar is significant later, in bringing to consciousness what has already been unconsciously learnt. For a Class 4 and 5 Afrikaans lesson refer to Appendix 25. This would be similar to the way the Arithmetic is taught. "Moving sort of unconsciously through the *will and the feeling and suddenly you have the realisation: Oh, oh yes!*" (italics added for emphasis). TC uses such an approach with the reading and suggests that reading is within Man:

"...in fact everything is within Man from that point of view, and a teacher actually has got to be an artist, and education through art does not mean doing pretty drawings, but it is the art of being able to bring things out..."

## ii) The Role of the Teacher - Teaching as an Art

This discussion continues from the one above, where the researcher suggests that this "bringing out" is like awakening, as in actualizing potentialities. TC suggests that this art is like awakening that which is asleep. The question to TC was:..."So everything is there in germ form?" (57). Detailed in Appendix 39 the reader may find verbatim references to grammar in this context. According to TC in response to the above question:

"...anything that is to be learnt lies within Man, and all the teacher has got to do is unlock it, and you can come out with all sorts of fancy theories and ideas and make it all terribly complicated. You don't have to. You have just got to find the key for unleashing that which lies within".

## 9. TEACHING AS AN ART

TC has mentioned teaching as an art, the ability to bring out what lies within the child in *germ form*, as well as involving the will and feeling elements of the individual by means of beautiful surroundings and artistic activities, which are integral to the lessons and the

curriculum. This entails not so much the "making of pretty pictures", but it is the process of doing and completing a task which has importance, rather than the end-product, refer to point 9.1 below.

#### 9.1 SHORT-STROKE DRAWING

This information follows on from the context of the discussion with TG concerning the *soul quality of teaching and "soul food"*. We were discussing how rich the drawings were. The researcher mentioned that the technique of using the short-stroke instead of a solid line was difficult and exacting, and that despite this the drawings decorating the classroom evidenced an enormous amount of detail. Further that it was then a manifestation of the syllabus being geared towards the feeling life of the child. TG countered that this was more of a will exercise.

However, the researcher suggested that the detail in the drawings emanated from the *feeling life of the pupils*. TG agreed, and said that it was far better to do one such drawing thoroughly, even if it takes several days; the importance being following through a task from beginning to end. The same reasoning applies to the retelling of a story again and again, to enable the story to have depth of meaning as it is retold and perhaps acted out etc. TG stresses that this is preferable to giving them three separate stories all rushed off.

This ties in with TC's comment under point 8.2, when discussing 3-week block teaching and block lessons, it is here that he made reference to the learning process and the modern tendency to "*flashing experience*". TC comments on the use of the short-stroke technique for drawing thus:

"... when they are using those short-strokes they are creating a picture which is not formed within the line, anything that is formed within a line is very controlled and 'parametised', and put into a particular form out of which you can't decline".

TC goes on to mention that in colouring-in books you have a "...line enclosing a shape...it is finished, there is nothing left for the child to do".

"There's no variation ... It is a long and involved subject this, it goes even to the extent of the Nursery School toys, whereby even there, it is better to get a toy which has the gesture of the toy or the thing you are making, or a doll, that you don't fill it in too completely, you are leaving space for the child's imagination to fill in. So you don't give it perfectly formed eyes or nose or ears, you just make a gesture. The child's own imagination then ... (58)"

The reader may refer here to the observations of the kindergarten in Appendix 20 for more detail.

C: "Fills in the detail".

"When they are using these short-strokes, one can see the children already, you don't even have to be a good artist as a teacher, but if you are making a tree on the board in short-strokes or a fox ... it doesn't have to be perfect, you know within the lines, and do these few strokes and the children fill it in and all children say of their teachers in Class 1 and Class 2 what wonderful artists they are. I have had art, but they fill in, they see the gesture. And then that brings other things too, when you train the children in artistic work. If you are talking about animals, you bring out the quality in the animal; for instance, the lion has got this great mane, that's the quality and therefore when you are starting to draw that thing, you start from that point. Because you would not start from the point of view of the tail, for instance, because that is where it ends up like a tassel ... Likewise a mouse or a rat, if you are telling a story about that and you want to draw it on the board, you would start with it's incisor teeth, because a rat actually is a pair of incisor teeth, and the rest of the body is a gesture ... And so in each animal, you must find out what their particular strong point is".

It is the researcher's comment that it is difficult to get the quality using short-strokes; TC suggests that that is the point. However, the researcher had observed the incredibly detailed and rich drawings filled with all manner of vibrant life. The fact that the whole drawing was composed of these strokes must require dedicated attention, as well as having the ability to bring out such marvellous quality. TC avers that there are many aspects to what it can do. These drawings take a long time to complete, which goes counter to the current trend to finishing things quickly. Therefore these works require dedication to bring to completion, and if they are not finished today, they may continue with the same project tomorrow.

TC's reply to the question as to why they did not use ruled lines in





FIGURE 5.26 MAN AND TREE



FIGURE 5.27 ST. JOHN'S FIRE

the writing exercises, was that it related to what was discussed above, they do not have to be concerned with stringent parameters, they find their own level, and develop an eye for what looks right; they need to go through this for a period of time. He had now just begun introducing lines at the end of the Class 2 year. This also enables them to establish their own direction; left/right; top/bottom, etc. The concern is more with the *process and the quality of the work*. This discussion progresses naturally into a consideration of form drawing which follows.

## 9.2 FORM DRAWING

The researcher asked TC if we could discuss how form drawing influenced the writing and the letters. He said that the very first lesson in a Waldorf School is a form drawing lesson, where they practice straight and curved lines (59). He goes on to say that these lines form the basis of all drawing and writing.

TC: "...You know for instance, if you do an 'i' in cursive, that's also a very pretty pattern, or an 'e', a continuing 'e' is a very pretty pattern and they have been doing that for a long time, the curved line and the straight".

C: "Right! do you feel that it's significant then to introduce the cursive writing at the end of Class 2?"

The researcher observed that this varies between teachers, some only introduce the beginnings of cursive writing during April/May in Class 3 i.e. Standard One. Mainstream schools begin cursive writing at the beginning of Standard One, in the researcher's experience, and possibly prepare with patterns etc. at the end of Class 2.

TC replied in the affirmative to the above question. When the researcher asked TC if he had found in his experience that form drawing produced a better quality of writing, he replied that with his pupils





FIGURE 5.28 "A"



FIGURE 5.29 FIRST SHORT STROKES

it had. For a verbatim quote concerning the formation of letters and doing things in a beautiful way, refer to Appendix 40.

TC recounts the story of a teacher in Gauteng who had introduced the whole of the alphabet with a magnificent drawing. There was an 'f' fish jumping out of the water, and a 'w' where the waves were. He was so impressed that this masterpiece made an indelible impression on the pupils of this teacher, because the whole of writing was presented as a beautiful picture. *The picture in this instance has a power that simply does not reside within a symbol.* He mentions that his daughter was in this class and still recalls this image today. Consult Appendix 36 for information on the approach to reading and writing, which may deepen the information above.

This discussion progresses to talk of a form drawing lesson where the figure eight was introduced to the children. See Appendix 25 for this lesson. It is a further example of how the curriculum works *unconsciously* within the pupils and meshes with their stage of development. It highlights the *interdependence* of the subjects. *The curriculum and the syllabus are like a spiral*, the one subject building on the other in a spiral of increasing complexity. Nothing is over-explained, but left to work unconsciously, to be forgotten only to surface later in a new more complex form (60). Refer to point 8.2 concerning 3-week block teaching for greater explication. For verbatim quotes refer to Appendix 41 where reference is made to a form drawing lesson and physiology.

TC says that later in subjects like Geography, they encounter inter-

dependence. He suggests "that the world is one big shop, where what I have in plenty I share with you, what you haven't got and vice versa". The whole aspect of *interrelationships* is rediscovered in Chemistry, between things which create a *metamorphoses*. "That is what a Chemistry experiment is all about. Metamorphoses, changing statements".

### 9.3 WATER-COLOUR PAINTING

The question here to TF was, why they use water colours for painting and not oils for example? TF explained that the painting is not an art exercise, but a soul exercise. Since paint is a watery medium, you paint wet into wet. In other words, a liquid flowing element such as paint is applied to wet paper and not put onto a dry medium like dry paper. So the paper is wet before painting progresses, so that the whole exercise is involved in movement and fluidity; and the colours may then move freely. (This links with the earlier reference to "soul food"). The discussion blends in with the mention of the influence of temperaments on painting. See also quote on "process", 8.2 above.

C: "I notice that it ties in nicely with a later question about your painting lesson which I sat in on. And I notice that in your comments you were talking about the process being all important and not so much the end result..."

Detailed in Appendix 25 is a Class 1 painting lesson to which the reader may refer. See Appendix 20 for a Kindergarten painting lesson.

### 9.4 THE COLOUR OF THE CLASSROOMS

The first thing that one notices when entering the Class 1 classroom is the *pink walls*; which the researcher asked TF to please explain.

TF: "In a...Steiner indicates that each classroom in the school has a certain type of colour, that is comfortable...for the child at that moment of development in his soul life. And this actually ideally is really like a nursery school classroom, they normally go for the darker pink, almost to the reds in the nursery school, which is still the womb-like protection, the mother thing, uh, I think subconsciously that that is the thing, and pink is a very restful colour, it's motherly, that's why we have a round-shaped room as well...and it's an enclosing thing. And when you go to a nursery...obviously TA's told you, you will see the rooms are





FIGURE 5.30 ANGEL



FIGURE 5.31 ANGEL AND BABY



FIGURE 5.32 DRAGON



FIGURE 5.33 PICTURE TO LETTER - GOOSE FOR "G"



FIGURE 5.34 ST. MICHAEL



FIGURE 5.35 RED TREES



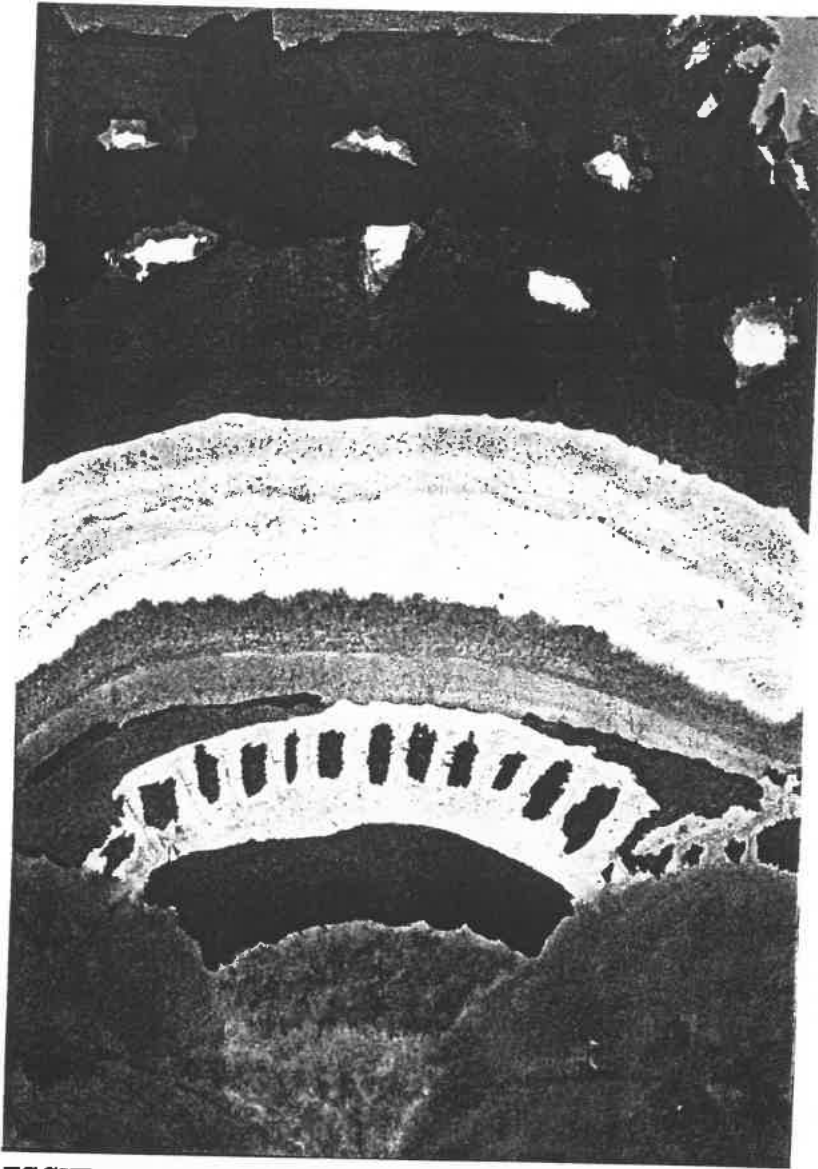


FIGURE 5.36 GOAT AND BRIDGE

very much the rounded room, no edges. So that sets the tone in your classroom".

C: "That definitely does...the paintings and everything stand out against the walls".

TF: "And also when you go towards the red the complementary colour is green. So if you go into the darker reds they subconsciously are seeing green, which is a more peaceful, calming sort of colour as well. That's about it, I don't know a tremendous amount about it. But that is as much, as I've understood it ... that is the feeling I try and create in the class".

TC mentions the following reasons for the classrooms being different colours. When the first Waldorf schools were being built in Germany in the 1919's, 1920's and later, some of the original colleagues asked Steiner for indications on the colours of classrooms. Steiner gave these ideas, but in one part of the world a Class 3 may have one colour and in another the colour may be different. He suggests that this probably has a lot to do with surroundings; for instance in Africa or South Africa, where there is a great deal of sunlight, the gesture will be towards an *enclosing darkening gesture*, (these classrooms have pastel colours). In Europe they would have *brighter colours* where things outwardly are tending to be dull and grey.

#### 10. EURHYTHMY - WHAT IS IT ?

Eurhythm has been referred to by E.J. Ogletree as:

"a therapeutic art of movement...that expresses and makes visible the sounds of speech and the tones and intervals of music, 'was created and inaugurated in Switzerland by Rudolf Steiner in 1912'" (62) (underlining added for emphasis).

Steiner described it as visible speech and visible song (63), and it grew out of his super-sensible insight, (see Glossary), into human nature and developed from requests of persons seeking new forms of artistic movement. Within the Waldorf School curriculum Steiner characterized it as "ensouled gymnastics" (64). Eurhythm has a special position of great importance in the Waldorf curriculum which cannot be explicated in detail here, however, it is compulsory for all children in all classes from 1 to 12 as well as having a place in the

kindergarten. For reference to Eurythmic movements the reader may consult Appendix 42.

### 10.1 EDUCATION IN MOVEMENT

The following extracts are taken from The Green Meadow Bulletin (65). Will Crane in these articles traces the development of Physical Education in North America as well as the programme and the impulse motivating it. The Initiative for Waldorf Physical Education and Gymnastics in North America was founded in 1986 by teachers who wanted to imbue the programme with the same impulse which:

"...streams through the rest of the curriculum. This meant understanding physical movement and sport in the light of the growing, developing human being in our current time with particular reference to North America" (66).

The first conference was lead by Jaimen Mcmillan, Co-Director of the Bothmer School of Gymnastics in Stuttgart. These conferences were held annually between 1986 & 1989. In 1989 a five-year, in-service training programme was begun to develop awareness of movement and spatial dynamics and provide a grounding for the Waldorf Physical Education Curriculum.

#### i) How Do the Schools Meet the Needs of the Growing and Developing Human Being Through the Physical Education Programme?

According to this article it is necessary to broaden the concept "physical" education to encompass what, taken together with Eurythmy, could be called "movement education" (67). *Movement entails more than simply the physical body alone.* For example, it is widely recognised by therapists and educators, especially in the remedial field, that there is a connection between certain movement skills and neurological functioning. According to this article some remediation experts have

stated that the lack of childhood culture and the disappearance of the *archetypal children's games* that were still played in our youth and our parents' and grandparents' youth have a relationship to learning difficulties later on. Refer to Section A, The Kindergarten, preserving childhood.

The normal activity of the young child is play. Young children during the first 7 years are very active in their play with a rich imaginative life of their own which needs little adult interference. Refer here to the Kindergarten theme material, point 2. Games have a strong rhythmical quality and often involve gathering in a circle. Rhymes or rhythmic songs are often part of these early childhood games.

"What is the child really developing as he or she plays these games? Rhythm, imagination, orientation in space - each of these essential capacities was fostered in the school yard of Grandma's day" (68).

## ii) Imagination Gives Wings to Movement

In the first and second grades the children still live strongly in the imagination. The curriculum indicates that fairy tales and nature stories be used during the first grade, and animal stories (fables) and legends of the Saints during the second grade. Out of this imaginative content letters and numbers are introduced by the class teacher - see the Curriculum in Appendix 35 & 36, for writing and delayed reading). They first learn to write and later to read, to count etc. using imaginative and lively pictures as their guide. The imaginative nature is also employed by the games teacher in the early grades to enliven the class games. Thus the children eagerly transform themselves and their movement into the woodcutter, or prince/princess, frog or horse. Without this imaginative content the games become dull, over-

competitive or mechanical.

In simple roundelays the youngsters follow the movements of the teacher accompanied by poetry or singing. The games and movement education of the early years incorporates movement accompanied by the spoken word. Through these games a working relationship is developed between right and left sides, above and below and inside and outside (69). Fine and gross motor skills are developed through activities such as jump rope, hop scotch, jacks, marbles, tag and string games. "A healthy child of this age finds great joy in movement and it is a joy to watch them move in a free and imaginative way" (70).

#### 11. THE WALDORF APPROACH TO THE TEACHING OF RELIGION

This aspect ties in with our earlier mention of the curriculum and chronological age and emerges from a discussion with TH concerning the Old Testament stories.

TH refers to the Class 3 child who is leaving the security of being one with everything and becoming more *self-conscious*, it is then that they need the security of knowing of a higher being that is there and cares for them. They hear about Man being created in the image of God; the pupils are given then, at this trying time, something else, a new awareness of the world around them. That is why this time entails the discovery of farming and building, as part of the curriculum. Craft work continues and this and the above ties in with the Old Testament stories where the people tend their cattle and build their temples and so on.

With Religion lessons up till Class 3/4 they speak of the *Father God*,

and tell Nature stories which "call forth a, feeling of reverence... and respect for life and gratitude, to God for what they have...". Hence in Religion lessons one wishes to call forth feelings - "...We don't believe in teaching dogma" (TH).

So the youngsters have Nature stories or stories about the childhood of Jesus, there are many old legends where "...they can see somehow, the ideal of the child", or one can tell fairy tales which have a deeper meaning, "...about the trials of the soul really", (see reference to fairy tales in the Kindergarten section, 4.1, where Red Riding Hood is discussed). At around the age of 12 the child becomes capable of *consciously making a sacrifice*, and he/she is therefore able to understand the sacrifice of the crucifixion.

TH explains that when the pupils are in High School it becomes more of a Spirit actually working in Man, but then they have been given the whole picture in Primary School. This is the time when they begin to do Comparative Religion. The main religions are discussed, which they would also encounter in History classes; only they will have more of the Religious aspect. In Class 3 the Old Testament is also used in English lessons.

The above is a further example of the crossing of subject boundaries and the making of the material relevant to the developmental stage of pupils.

## 12. THE SELF-CONCEPT AND SELF-ESTEEM OF PUPILS

During the interview with TG the issue of testing and self-esteem emerged. He suggested that a child who is weaker in a class and is

tested and found to be lacking, will suffer in terms of diminished self-esteem. He suggests that it is preferable to encourage weak readers, for example, with simple fairly stimulating readers in order that they then feel they are coping. This teacher suggests that testing is abhorrent; but the researcher asked if he then did not test his pupils at all, but rather that he was aware of their levels and felt that was sufficient?

"I do not test them initially, but for instance, I did a ... I've been doing a series of spelling exercises on the 220 most common words in the English language... But... Right, so let's say, they're given this list, they've written them out beautifully in their book, they've perhaps coloured in the vowels different colours, they've done the actions, they're all pretty simple words and they can go home and just write them out once and have their mum perhaps test them on them once... So they come to class the next morning - now the difference between my approach and, and certain other teacher's approach, is that, I make it just, it's like part of the day, now we sit down and I call them out and they write them down. And I never mark one wrong, I just put a mark next to it and I tick all the right ones, so that in their spelling book they can tick off all the ones which they are sure of now, and they just leave the others, to rewrite the others once".

(It is an observation as a researcher and as a parent that an approach such as this may not be realistic and will be commented on again in Chapter Six).

TG said that it was useless making a pupil feel a sense of failure, and that a teacher ought to take care not to label his pupils. So in this sense he does not test officially, and there are no marks given which takes away the pressure felt by pupils when they are tested.

However, this researcher feels that the following teacher, *TE* has a far more realistic approach to the issue of marking and testing. *TE* discusses this issue in the following way. We were considering her oral lesson, where pupils had been unable to work together and had not produced anything. After discussion they agreed that they would work on it again - since they are not restricted by having an end of year mark for the orals and have smaller classes - *TE* wants them to succeed

and have a sense of *self-worth*. If a good student does not produce his/her usual standard of work she will tell them, or alternatively ask them what they think of their own oral. Usually the reason comes out then and she will give them another opportunity. Sometimes students will ask her if they may do it again "...and because it comes from them and they want to do it, then I think that it is educationally valuable, to let them do it again". For this verbatim information the reader may refer to Appendix 43.

TE goes on to stress that if a pupil has a bad mark they are given an opportunity to improve it, because they want their pupils to *succeed and have a sense of self-worth*. There does come a time however, where if an opportunity is given, and it is squandered, they need to know that they have been given a chance and the *consequence is a poor result*. This teacher was very clear in her comments and suggestions about her pupils orals, exactly where they had fallen down and how they could improve. She suggests that she thinks subconsciously the pupils demand this, and that it is not good enough to be vague and to say: "yes, that was quite good, but it could have been better!" TE says that not many pupils are able to approach their teacher and ask how they can improve their mark and that it is the responsibility of the teacher to tell them how they can do it.

In a situation where they are not confined to an end of year result, the pupils may feel that a B is fine, but they know what they need to do to improve and they do not have the desperate feeling that they have to get an extra 3 or 4 marks; although they remain highly motivated to



do well. Contained in Appendix 44 are the evaluation details of an oral presentation.

C: "Yes. I noticed your group was, that the quality of the presentations was, really outstanding, I felt, for that, for that age group. The maturity of it and the way they approached it and the kind of things that they encompassed and brought in, and the emphasis on creativity, I thought that was significant. But TC just mentioned that, he felt that teaching wasn't necessarily democratic, in the sense that, he would, for example, be free to decide: O.K., this particular child I'm going to give extra work, because I see certain qualities and I'm a teacher and I can decide - and that the children have to learn that; that it's still fair, because of something that he sees in that particular child. Do you find that your group recognise that?"

TE: "Yes, I think they do ... (TE goes on to mention and this is quoted previously that pupils between 7 and 14 need authority and that freedom requires responsibility, the pupils require guidance.) ... You can ... you can let them think that they are making decisions, and no one has to ... you know, one's not deceiving them, but, in certain instances they can learn how to make their own decisions about, about say a group activity. Then, you, as a teacher are still controlling that activity and you still want them to get to an end result, which you've thought about yourself, and in that way you control it and also, as far as the type of thing that TC would do I would also do".

TE says in connection with what TC would do, that she will for example, give some pupils a whole dictation and others have only half. They are not concerned that some are doing less, they come to *trust her judgement*. In this regard refer to Appendix 45 for verbatim dialogue.

C: "And I suppose because you take the group for so long they do develop that kind of consciousness and awareness?"

TE replied that the pupils do, and would be very disappointed if their teacher let them down. Further on we were discussing the importance of the pupil's relationship with the teacher. TE said that there were many times when she made mistakes, but that it was necessary to admit it to her students, and felt that one had to apologise; her pupils were always ready to accept that. This is like a model for the students, that they can see even a teacher can make mistakes, but be "big enough" to admit it. So a lot of what the teacher does and who he/she is, is very important for the students; it is imperative that teacher's be caring.

### 12.1 STREAMING AND SELF-ESTEEM

The researcher was discussing the approach of having mixed classes, rather than streamed classes, and mentioned the subject of Social Studies which had been introduced in a school at which the researcher had taught in Gauteng. Unfortunately the subject automatically has less status, because it tends to be the group of children who need extra assistance, who take this subject.

TE said that a Waldorf School does not have differentiated subjects, all the children do all the subjects; which means that everyone, including the boys, learn to sew and cook, all of them must be able to fix a car, so they are being *equipped for life*. (This was very important to Steiner and it is in this area that Waldorf Education can have an enormous impact on education in South Africa, particularly at High School level. See Chapter 4, The Hibernia School in Germany, 5.8). TE says that she feels strongly opposed to *streaming*; because it breeds a whole culture of *low self-esteem*, and one lets loose on society all these people who feel terrible about themselves. No one, the researcher suggested, wants to boast about being in Class 10 G. TE's question is what has happened inwardly to these people? She suggested that large schools should perhaps compromise and have say the first 3 classes as A stream and then mix up the others.

### 12.2 REPORTS

The question to TE in this regard was the approach to reports; the point being that the approach to the reports was decidedly different. See Appendix 34 for examples.

"Yes, our report has a different form, it's addressed to the child, in the first place. The first page you have a verse, and in that verse you give the child a kind of affirmation of what he needs to achieve for the next year ... But you do it subtly, and then you write a story, and then you can use an image, if it's a younger child you can use a nature story, and say ... point out the negative and positive qualities in a very subtle way, but always - mainly on the positive, and then you say: you remind me of this person because; or of this creature; or of this flower because you're like such and such. It might be something where you ... the child is very very shy and you might get him to try to ... Be more forthcoming, so you could tell him the story of a little shy violet and how it never saw the sun, because it was always hiding under the leaves, and then one day it took it's courage in it's hands and looked up and ... you know, that kind of thing." (TE)

When the researcher asked whether pupils respond to this approach, TE suggested that since they work on a *subtle level* it was hard to tell, but that pupils love their reports which are written annually rather than bi-annually as in other schools (71). One can never tell when working on a subconscious level "...you just know over in the next few years, that each child has changed and you're not quite (sure) what aspect has". These reports do comment on exactly how a pupil is doing in various subjects as well as incorporating the above mentioned elements. Parents also respond positively to these reports. Appendix 46 provides the verbatim dialogue on this aspect.

The researcher went on to ask if they gave their pupils symbols or marks, to which TE replied that these were only given at the end of Class 7, (Standard 5), because they will be going on to other schools. They do, however, get symbols on their tests during the year, from about Class 5 upwards, because the students like to know, but it is a private thing. She does mention that there will always be a competitive element but that a lot depends on how the teacher handles it. The researcher suggested that it did not matter whether one mentioned it or not, the children are aware of where they stand in a class. TE said that this was true, and that pupils will want to be like: " ... Louise or they want to be like Megan, or whatever, and that's the thing, because they're setting a standard."

### 13. CONTACT BETWEEN TEACHERS AND PARENTS

This particular school had no parent's body at the time that this study was conducted. However, subsequently, a parent's body was formed which helped to give parent's an avenue through which to express dissatisfaction/satisfaction. Although each class had a Class Representative, who was meant to act as a voice for parents, which could then be mediated to the teacher, this seldom occurred; with the result that some parents felt powerless and voiceless. The contact at this point occurred mainly at parent's evenings/afternoons, where the teacher played a central role in mediating Waldorf Philosophy to the parents and/or educating parents on the nature of Waldorf Education. It is very difficult to raise concerns in such a climate. Some teachers were more accessible than others and would suggest an appointment system, on the other hand others would verbalise availability and yet not make manifest attempts to address issues.

TG expressed the wish that parent's perhaps had an insight into how a child develops; to have worked out in their own minds how a human being ought to behave, what is acceptable. The researcher asked TG if he felt that as a teacher he was able to reach parents by means of the parent evenings etc., to give them more of an understanding? He replied in the affirmative suggesting that he was able to make suggestions for rhythm, and diet for example. Appendix 47 is relevant here.

Information on how Waldorf School leavers cope and the significance of Waldorf Education for a "new South Africa" will be considered in Chapter Six. See also Appendix 37 in this connection. Contained in

Appendix 51 may be found two Daily News articles on the school studied.

#### 14. SYNOPSIS

This chapter has recorded selections from observations and interview material obtained in a case study of the Kindergarten and Primary School sections, of one of the six Waldorf Schools in South Africa over a very limited time span. This condensed fieldwork is a perspective of Walker (72) and was also requested by The College of Teachers. Supplementary material from international sources has been included where there were gaps in the study e.g. *handwork*. It hopes, however, to be revelatory and to go some way towards *demystifying* Steiner's thinking in action in a local context.

The history of the Waldorf Schools in South Africa and its foundation in Kwazulu-Natal in particular is commented on. Despite initial difficulties the school has since grown rapidly.

At the Kindergarten level the emphasis is on nurturing the child's physical, mental and spiritual evolution as she/he moves from the encircling protection of the home, to the school, en route to greater freedom but also greater responsibilities. The significance of the first seven years is stressed as children learn through imitation, imagination and daily routines. Growth is allowed to develop naturally through interaction with an environment worthy of imitation, interconnected with maturation according to "readiness" as the youngsters pass from the first seven year stage through to the next, (hence the significance of the chronological age of 7 for entry into Class 1). This maturation is never artificially forced or stimulated

but rather cultivated by imaginatively rich surroundings and nurturing adults, allowing the developmental process to unfold. Aspects of school readiness have been noted which indicate readiness to learn in a more "intellectual", less imitative way, through the predominance of the feeling life in this stage between 7-14 years.

In the Primary School the local teachers interviewed provided a valuable elaboration of Steiner's philosophy (already reviewed in Chapter 2) and the reasons behind the increasing interest in Waldorf Schools, especially since 1975, as they perceive it. In the interviews they provided additional insights into how they interpret Steiner's views on such aspects as "spirit and soul" and related principles central to his thinking. These aspects, critical to a child's development are particularly relevant at the Primary School level and help in understanding how the Waldorf Schools provide in their unique way for the child's "growing self-awareness". The interviews extended to considering the four "temperaments" and "bodies" of man and how they are reflected in the behaviour and development of the youngsters and affect the responses of the teacher in organizing her/his class and in catering for the individuality of her/his pupils.

The site-based administrative situation in a Waldorf School is outlined as well as the compromises required to achieve "consensus". It is evident that in the training of teachers a professional attitude and commitment is crucial. The issues surrounding teacher-pupil-parent relationships are examined and the difficulties in achieving a "democratic" approach highlighted in relation to such aspects as group

work and reaching decisions in the classroom. The "authority" role of the teacher is examined and its role at differing stages of development indicates the necessity for a discipline which has a "curative" effect. The curriculum of a Waldorf school requires flexibility and creativity on the part of a teacher, yet must be true to Steiner's philosophy. This apparent paradox is illustrated by Childs above. It is characterized by teaching in blocks of 3-6 weeks. This in-depth study is seen to foster in the child a deep appreciation for the subject rather than the "flashing experience" so characteristic today. All subjects which form the curriculum are presented to be experienced as an "organically interrelating whole" (73). Since the education of the whole child is conceived as paramount, lessons have been included in the Appendices which illustrate how the teacher may cater for the children in a way appropriate to their development, by means of incorporating the three aspects of willing, feeling and thinking in the structuring of lessons. In a way these lessons are a "recapitulation" of the development of man in a microcosm.

Teaching is regarded as an art, requiring the presentation of material in an artistic way to promote "enlivened thinking", thinking pictorially in a vital way. Balance between the opposing principles of Lucifer and Ahriman is striven for through Art. Practical skills are the thread which "interweaves" through the curriculum. Likewise education in "visible" speech and song (Eurhythmy) and education through movement and rhythm are of enormous significance in the Waldorf curriculum - encouraging development through the use of imagination,

movement and feeling. This approach often breaks down the barriers between subjects promoting a vision of the interconnectedness of man and the universe (74).

Encouraging and promoting the self-esteem of pupils is at all times important, hence assessment is not over-stressed and there is no streaming; keeping pupils together in their "family" group being preferred. As a consequence, reports to parents and addressed to pupil and parent are unique and individualistic, requiring thought and creativity from the teacher. Communication with parents can be problematic.

A wider perspective and synthesis of the issues in this study will be attempted in the final chapter, with a view to conceiving the possible significance which Waldorf Education may have for an emerging democratic South Africa.



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2. **Child and Man**, July, 1991, Vol. 25. No. 2.
3. Ibid.
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5. Kidbrooke Park, Forest Row, Sussex, United Kingdom, in response to research letter.
6. Refer to the Primary School where this *unformed* quality is discussed, point 9.1, Short-Stroke Drawing.
7. A "Parent's Viewpoint", **Child and Man.**, Op., cit.
8. Ibid. See Steiner and the significance of anthropomorphism, refer to Childs, G., (1991), **Steiner Education in Theory and Practice**, Great Britain, Floris Books, pp. 94-95, 124, 131.
9. Refer to Chapter 2 - imitation between 0-7 is required for the adult to experience the possibility of freedom in later life, point 6. Also a rich youth worthy of forgetting, 2.1.3.
10. See under 5.4 above, Activities for Older Children.
11. Rhythms of life link Chapter 2, the influence of Goethe on the Waldorf curriculum, systole and diastole, 2.1.3 & 2.1.4. For reference to waking, dreaming and sleeping see: Study of Man, p. 84; Education & Modern Spiritual Life, p. 120; relation to plants, Discussions with Teachers, p. 115 & 124; breath and heartbeat, Essentials of Education, pp. 57-61; religious feeling, Childhood, p. 106; Roots of Education, pp. 31-35; and life of Ego, Study of Man, pp. 95-96, see diagram.
12. Refer to the Daily Programmes and Michaelmas and Advent Festivals in Appendix 20 & 22.
13. Refer to the Kindergarten observations in Appendix 20.
14. Estes C. P., (1993), **Women Who Run With The Wolves**, London, Random House, pp. 6-22.
15. Green Meadow Bulletin, N. York, March 28, 1991, response to research letter.
16. Estes, Op., cit., for the significance of the archetypal crone/old woman image - pp. 91-94 & pp. 226-228.
17. G. M. Bulletin, 28 March 1991.
18. Refer to the Michaelmas and Advent Festivals in Appendix 20.
19. See Temperaments and Painting, Section B, 1.6, A and Water Colour Painting, point 9. Also refer to a description of painting in the Kindergarten in Appendix 20.
20. For explication refer to Steiner (1923), **Education and the Modern Spiritual Life**, p. 110. See also the Glossary.
21. Refer to Glossary for explanation.

22. Growing into fingertips - See Strauss, M., 1978, **Understanding Children's Drawings: The Path to Manhood**, ED 250 061, HSRC.
23. For detail on weaving and sewing see Appendices 9, 17 & 20. The personal histories of these two teachers and teacher training may be found in Appendix 27.
24. Refer to Chapter 2 for link here.
25. Education as a Social Problem - Link "organize such a state of life" - renewal of social life see Chapter 2.
26. Eastern Europe reference Diane Cannif.
27. ...the A.F.L. - C.I.O's Director of Central and East European Affairs.
28. Childs, G., (1991), **Steiner Education in Theory and Practice**, Great Britain, Floris Books, pp. 32-43; Life-epochs in childhood; body, soul and spirit.
29. Blunt, R.J.S., (1982), **A Study of the Educational Thought of Rudolf Steiner**, Rhodes University, Grahamstown, p. 158. Ethical individualism may be found in Chapter 2, point 3.
30. Steiner, R., (1984), **Education as a Social Problem**, p. 16.
31. Link with Chapter 2, 6 - Education as a Social Problem.
32. Blunt, Op. cit., pp. 98-107, The Structure of Man.
33. The education of the child, "bodies" surrounding physical like envelopes - Steiner, **The Education of the Child**, p. 20.
34. No direct reference to "Earth Beings" found but refer to Childs, Op. cit., pp. 26-28; 32-34 and p. 41.
35. See Chapter 2, Ego has no physical manifestation as yet, can be seen by viewing the growth and development of a child. Childs, Op. cit., pp. 26-28 & 152-157.
36. Chapter 2 pictorial presentation "enlivened thinking" - limit of Goethe task - social description quote from Steiner, (1977), **Towards Social Renewal**, London, Rudolf Steiner Press, p. 106.
37. The issue of conflict Anthroposophical concepts such as reincarnation and the Christian perspective for teachers - to what extent do they succeed in keeping these separate as "intellectual issues" and not religious ones? See Childs, i.e. teacher first and Anthroposophist second. For information on the subject of reincarnation see Childs, Op. cit., pp. 28-32.
38. Chapter 4 - Management by Mandate and other references concerning a show of hands, rather consensus. Link to Chapter 2, point 6, Education as a Social Problem and Chapter 6.
39. George Subotzky reference, see Chapter 4 & Appendix 26.
40. These statements form a scathing indictment of our education system...is this the undisclosed attitude of numerous teachers within the "system"?
41. Spiritual realm cross reference Chapter 2, point 6, Education as a Social Problem.
42. A classroom Steiner visited in a Socialistic School was like "a

- stable for animals", "Study of Man", pp. 67-68 - no authority; see also Chapter 2 - these schools are based on adult life where everyone is equal. Education between the ages of 7-14 should be based on authority for the individual to be able to experience equality as an adult.
43. Cross reference to Chapter 2, for diagrammes, "readiness moment" and possible damage in later life. See also note 32.
  44. Miller Chapter 3 for the difficulty in evaluating holistic programmes, 4.3, Holism and Education.
  45. A teacher interviewed, mentioned the story of a spider, how even the lowly spider can perform a service to humanity.
  46. Childs, note 28 above, p. 165.
  47. Ibid., p. 166.
  48. Ibid., p. 166.
  49. Ibid., p. 166.
  50. Ibid., p. 166. See also note 37 above.
  51. TC in connection with teaching in Namibia - curriculum content will be influenced by region or country. See also Chapter 4 and South Africa, George Subotzsky and the Cape school trying to make history and literature more relevant to the South African context. See Steiner, R., (1988), **The Child's Changing Consciousness and Waldorf Education**, USA., Anthroposophic Press, for Waldorf Education as education for all Mankind - pp. 195-196 & pp. 211-212.
  52. Refer to Hibernia School in Germany, Chapter 4, reference to forgetting Chapter 2, 2.1.3 and Goethe.
  53. There are new moves within some schools to cross subject boundaries, (e.g. Pinetown Convent), e.g. with the introduction of Theme work, which incorporates language skills and subjects like Science and Geography and History etc. Also subjects are dealt with from one year to the next, each year expanding on the foundation of the year before; for instance map work in Standard 2 is again touched on in Standard 3 in greater depth. Furthermore there are schools where the Standard 3/4 syllabus deals with the same material, only Standard 4 examines it in greater detail. This kind of thing is also done at the Waldorf, where a subject may be presented at one point that may be beyond the pupils at that particular time and also is not over-explained. This is then re-examined and taken up at greater depth at a later stage. This is reminiscent of a *spiral curriculum*, where information is in the process of growing ever more complex. See Barnes, H., **Learning that Grows with the Learner**, in the References.
  54. Reference to rhythm Chapter 2, 2.1, Goethe, & 2.1.3. See also point 6, p. 38, "this instrument of murder..." Consult Steiner, (1989), **Education and Modern Spiritual Life**, N.Y., Steinerbooks, pp. 120-134.

55. Reference to rhythmical counting see Ogletree, E.J., **Teaching Number Sense Through Rhythmical Counting**, Elementary School Journal, Vol. 71(1), 1970, pp. 11-17.
56. This is what Waldorf educators aspire to, a learning with the "entire being".
57. Everything there in germ form, Goethe and archetypal plant see Chapter 2, 2.1.
58. Kindergarten, Chapter 5, Section A, 1 - From Home to School.
59. Articles and readings concerning form drawing. Ogletree, E.J., **Geometric Form Drawing: A Perceptual-Motor Approach to Preventive Remediation**, see references.
60. Spiral curriculum, not over-explaining things and the role of forgetting, refer Chapter 2, 2.1.3.
61. Goethe Chapter 2, 2.1, also "Education and Modern Spiritual Life" pp. 84-85, for metamorphoses. See 54 above.
62. Eurhythm Ogletree, see references.
63. Allen, 1959 in Ogletree, Eurhythm.
64. Childs, note 28, p. 188.
65. Green Meadow Bulletin N.Y., publications of October 26, 1990; November 2, 1990; and December 21, 1990.
66. Ibid.
67. Ibid., movement education.
68. Refer to Chapter 2, note 163.
69. Refer to Section A, The Kindergarten - School Readiness.
70. Green Meadow, see 65 above.
71. Refer to Chapter 3, Miller, 4.3 and the difficulty in evaluating qualitative programmes.
72. See Chapter 3, Section B, point 1 for reference to this.
73. Michael Park New Zealand, Deed of Agreement, Fourth Schedule p. 13.
74. Consult Chapter 3, point 3 & 4.3, concerning Holism.

## CHAPTER 6

## SYNOPSIS AND SYNTHESIS

An *holistic* understanding of the human being underlies all that is Waldorf Education. The modern *educational reform movement* claims an interest in and concern with "the education of the whole child", and in this Waldorf Education concurs. This does not remain a generality however, and the multi-dimensional human being is set forth with care and detail. The concrete implications of this for the curriculum, classroom, and society are developed in complex ways. In speaking of the human being Rudolf Steiner employs the traditional terminology of body, soul and spirit. This terminology particularly for modern educators may sound strange and unfamiliar, just as the Greek term for soul, *psyche*, has become common and familiar to current thinkers. However, Steiner makes use of this traditional terminology in precise and non-traditional ways to explore the essential dimensions of the human being.

On reading his lectures, some will feel on familiar ground particularly with his detailed account of child development, many aspects of which have subsequently been confirmed or elaborated by educational and developmental psychologists e.g. Gesell and Piaget (1). The differences despite areas of overlap, require greater dialogue to flourish between Waldorf and non-Waldorf educators. The critical importance attributed to early childhood and the pre-school years in particular for later life, are now regarded as commonplace for almost all developmental psychologists.

Central to Steiner's description of child development is that a child comes to know the world in ways that are specific to her/his physical age and development, which lays essential foundations for other ways of knowing which follow. The essential way in which the pre-school child makes the world her/his own is through physical, sensory activity. This is an "immediate, participatory way of knowing" (2). Through play, imitation and activity, the foundation is laid for all subsequent knowing, even formal analytic cognition which comes to the fore particularly in adolescence. Kurt Fischer writes:

"All cognition starts with action...the higher-level cognition of childhood and adulthood derive directly from these sensorimotor actions..." (3)

For Piaget in his early work: "At this most imitative stage, the child mimics with his whole being, identifying himself with his model" (4). Steiner succinctly expresses it thus: "the young child, in a certain sense, really is but one great sense organ".

This kind of deep knowing seems akin to the "tacit knowing" of M. Polanyi (5) - a "knowing-by-doing" (6), that which is pre-conscious. The young child characterized as "sense organ" in which the forces of the will are working, connects with phenomenology for whom intentionality, will, is central to experience, including perception (7). This early participative knowing for Steiner connects with the *moral and religious*, a kind of knowing in which the *being* of the knower is involved and the essential foundation for what P. Phenix refers to as, "learning to live well as persons" (8). This knowing always presupposes intellectual, more abstract knowledge. An account of the child's first experience of mathematics is described by Steiner as

"bodily geometry" - the pre-conscious experience in his/her physical movements, lived experience which is a precursor to the development of mathematical conceptual thinking which comes later. Pre-conscious *tacit knowing* hence appears fundamental to the formation of abstract conceptual knowledge.

Steiner developed the implications of this "tacit knowing" for education, in a comprehensive way, which directs the teacher to provide an environment and persons worthy of imitation (9). Any attempt to prematurely teach children analytical conceptual thinking is regarded as an intrusion on the sanctity of childhood (10), and destructive to the full development of the tacit knowledge necessary for potent, creative, independent thinking in later life (11). As Steiner has pointed out, the early teaching of reading may not only damage educational growth but also health in later life, this perspective has been supported by thinkers such as David Elkind.

During the school-age years the life of feelings come to the fore and become the child's primary way of knowing - "through the feeling, pictorial, rich image-making capacities that the rhythmic, feeling life make possible" (12). One could picture the intelligence of the pre-school child awakening in the physical life of the child and the intelligence of the primary school child manifesting through the vehicle of the feeling life. The primary school years fall between the change of teeth and puberty. Some educators are beginning to recognise that the change of teeth signals something significant in the development of the child (13). This indicates in Steiner's view that

forces previously occupied with the development of the physical body, are now available for imaginative thinking and therefore require not only nourishment but cultivation by means of "enlivened thinking" (14). It is during these school-age years that the child knows and lives through the rich power of the imaginative feeling life and the kind and quality of our world will depend on the kind and quality of these images which we have received (15).

The Empirical-Analytic Sciences have so influenced education in South Africa that its "technicist features" (16) have become uncritically accepted, with its attendant emphasis on utilitarian problem-solving skills in the classroom (17). The *imagination* of the child is dissipated before the onslaught of television, (18), movies, detailed mechanical toys, literalistic books, computer games of relentless and explicit violence, all leaving nothing to the imagination of the child (19).

As a counter-image to this Steiner stresses that middle-childhood should be characterized by an education offering a thoroughly *artistic* element. Rather than emphasizing the artistic over the intellect, the idea is to *incorporate intellect, emotion and the tacit knowing of will activity into an harmonious balance*. John Dewey spoke of an artistic education as the "*primary model for all knowing*" (italics for emphasis), even though he never developed the implications of this thinking for education. American educationalists have stressed rather Dewey's emphasis on problem-solving skills, to the exclusion of his later emphasis on artistic imagination and education as an art. Dewey



wrote:

"...the production of a work of genuine art probably demands more intelligence than does most of the so-called thinking that goes on among those who pride themselves on being intellectuals" (20).

Waldorf Education with its seventy-six years of experience has much to offer the current education dialogue not only in South Africa but also internationally (21).

Many parents of pupils in American schools have called for renewed attention to be given to religious and moral education. It is clear from Steiner's lectures that he rejects any form of indoctrination or abstract teaching of religious concepts (22), and "thou-shalt" attitudes. Steiner emphasizes the importance of the teacher, who is required to respond to the natural gratitude which a child brings to her/his life in the earliest years. This is a *religious-ethical* task requiring the provision of an environment worthy of this gratitude. The flourishing imaginative life of the school-age child should be paralleled by teachers striving to concern themselves with how to conduct their activities to indeed foster love, wonder, interest in one's life tasks, and the recognition of the worth of the individual. This leads one to observe the low status of teachers in our culture and Steiner's recognition of the necessity to rectify this (23). The complex relation of the child to the "natural" authority of the teacher (not authoritarianism) (24) and the later development of the capacity to experience freedom and self-determination are important for contemporary education (25).

The term anthroposophy characterizes Steiner's approach to the human being as body, soul and spirit, (consult the Glossary) and is no more

difficult than the familiar word anthropology. However, instead of the Greek, *logos*, the Greek for wisdom, *sophia*, is combined with the Greek for human being. Steiner hoped that it would not be understood literally, rather that it be regarded as "a recognition of our essential humanity" (26). For a sceptical age it is not fashionable to view each pupil as a human spirit, an individual in process of becoming, an evolving self of inestimable worth.

"Looking about us at this critical point of time in which we live, when the prime emphasis in life is on 'to have' with the result that human civilization hangs on the brink of destruction, must we not say: Today it is no longer a question of 'to have or not to have', it is no longer a question of 'to be or not to be', but it is a question of 'to become or not to become'" (27).

For Steiner the essence of spirit is to be found in the *mystery of the individual self*. In the words of Laing there is an ontological discontinuity between it-beings and human beings. It is simply not possible to view the processes of mind and individuality at the end of a microscope. Even Richard Leakey, the famed paleoanthropologist in "Origins Reconsidered", recognises that once consciousness passes the threshold of self-awareness and death awareness there appears in the human mind the "Big Question: Why?" (28). There is overpoweringly the sense that the Truth is somehow unknowable, somehow not meant to be known. In the words of Dostoevsky: "Man needs the unfathomable and the infinite just as much as he does the small planet which he inhabits" (29). Leakey recognises that every human society has needed to generate a body of myth to explicate how it came to be and its place in the world. In the words of Leakey:

"The evolution of human consciousness was the fourth great biological revolution in the world, a new dimension of biological experience: the self having become aware of itself" (30).

Colin McGinn suggests that the human mind must have limits to what it can comprehend, and the consciousness of man may be beyond these boundaries. There may be other things as well and he regards it as "deplorably anthropocentric" (31) to regard reality as constrained by what the mind can conceive. "The limits of our minds are just not the limits of reality" (32), (or knowledge in Steiner's view).

Hence, even though Steiner's perspective may sound strange to contemporary educationalists, the reality which he perceived with his super-sensible abilities cannot be discounted. Brian Fay in "Critical Social Science" also indicates limitations in the power of Reason and the possibility of rational change, since we are not only active, but also embodied, traditional and historically embedded (33).

Viewing Waldorf Education from the perspective of the Symbolic Science paradigm of Popkewitz or the Holism of Miller we come to see the intimate links we have with the world, man as a microcosm embedded in a macrocosm so that the activity of man is inseparable from that of the world (Giddens). In Steiner's view the activity of man is not a matter of indifference to the cosmos (34), there is constant interplay between man and the world.

It is hoped that the Case Study, "an instance in action", has given the reader some understanding of the "how" and "why" of Waldorf Education, the interplay of Steiner's vision and the practical articulation of this vision with reality (35). Perhaps despite the limitations of a study of this nature, descriptions have been generated which have contextual validity based on in-depth reconstruction and

interpretation (36). In spite of the possibility of reification of data, the researcher has pressed forward with presenting this material as accurately as possible, given the constraints of space in a study of this nature which cannot hope to be exhaustive. What might have been achieved is a portrait of a School, frozen in time but a picture of an instance which will have altered in the five year time lapse since the study began. This school turned out not to be perfect, but then if seen within the context of a schooling process on a continuum of becoming, it is not a static entity but a dynamic one, in the process of evolving.

When asked *how Waldorf School leavers cope with the "real world"* TE had this to say:

"I gave a talk on Saturday morning, and...I said you know, often we are asked this question: how do they...are they taught to cope when they leave school? Can they cope with the real world? And I said to them - I said: I may shock you all, but we do not try to train the children how to cope with life, we want them to change it... Let's look at this Century. Two global wars, one imminent, child abuse is rife, political, violent destruction; I mean is that the type of thing that is considered to be the norm? So what we are hoping...what we are aspiring to do, is to try to get them to be imaginative, to be able to have the skills for coping socially, to have...to feel good about themselves, to be creative, so that they have...so they can cope. They can change, they can provide solutions to these (questions)...later on. That's the intention".

Hence, although they may be protected to a degree in a Waldorf school the teachers try to provide the optimum educational conditions to enable the youngsters to thrive that they may withstand the difficulties of life. Refer to the perspective of an alumna of a Waldorf school in Appendix 8. For pupils in the Kwazulu-Natal school this adjustment sometimes proves difficult when they move into High School and join community private or other schools.

For Steiner the great problem of our time is that of education and he considered the following questions important for the national

educational system:

- "1. How must both individual schools and the entire education system be organized and how must they operate to avoid creating social divisions?
2. How can the school initiate a lifelong learning process in such a manner that the future adult will be able to comprehend new problems, solve them independently and thus live as a lifelong learner?
3. What must be the teacher's social commitment, and in what kind of free educational situation must he work, so as to be an example of lifelong learning to his pupils? Steiner maintained that teachers can communicate only what they themselves practice. (37)".

In the opinion of the researcher these questions have been answered in this study. Education belongs to the spiritual realm (38) and therefore must be free, in particular of State control. Society needs not devotees of the State structure but rather creative free thinking individuals who can contribute something of worth to their community and humanity. Particularly in South Africa Steiner's suggestions that *surplus from the economic domain* be channelled to associations of teachers who operate from the principle of site-based management of schools, could be beneficial. Rather than levelling all pupils so that everyone has the same, the researcher advocates that *diversification* is what is required, that communities may choose their own schools in accordance with their particular or unique requirements.

The researcher has suggested ways that the school studied could enhance teacher professionalism i.e. Action research as in the Michael Oak School, or input from lecturers at the Novalis College, or to foster dialogue between Waldorf and non-Waldorf educators, The New York State Association of Independent Schools visits the Green Meadow Waldorf School and prepares a report containing commendations and recommendations. Green Meadow finds these reports most valuable. These are only some of the possible ways.

The area of discipline emerged as a potentially problematic area at the

school studied and suggestions in this regard were made within the Case Study. With regard to the self-concept and self-esteem of pupils it is the observation of the researcher that even if youngsters are not marked on tests they still have a pretty clear idea of where they stand in a class. It does not help to disguise how a pupil is doing, since even in a Waldorf class, there is competition between pupils who know they are falling short, since so and so draws well, and so and so reads beautifully. It is far better to be clear how a pupil is doing, since it is beneficial to recognise difficulties and act pro-actively in order to solve them. It is possible for this to be done gently and realistically; the failure to act is interpreted by the pupil as a lack of caring and concern.

What is the significance of Waldorf Education for a "new South Africa"?

This has already been partially answered above and in the text of this study. TD felt that the whole system is geared towards *respect for one another*, learning about differences and customs and working together. In her opinion the Black population is very rhythmic and the *Waldorf school teaches rhythmically*. This was felt to be enormously beneficial, since the emphasis is not so much on speech and few text books are used in the younger classes. If one were to introduce such a system to schools which have 60 to 90 children, part of it could be done in this rhythmical way - see Appendix 25 for lesson examples. It is a very active way to learn and could involve all the pupils. It would be important however, to take language disadvantaged pupils in Class 1, since the school studied was at that time not equipped to bridge the

language gap. Furthermore, as a fee paying school it is hardly schooling for the masses. Many schools would like to strive for Steiner's ideal of alleviating what he called "cultural deprivation". See in this regard the Hibernia Case Study where the school began to address the "technical illiteracy" of factory apprentices, this marriage between technical subjects and an artistic presentation achieved in the school could be very significant for South Africa. This is a more spiral curriculum approach, a breaking down of subject barriers and viewing things more holistically - practical work and life skills are very significant in this view.

What is needed is perhaps a redefinition of the education "crisis" in South Africa. It is not necessarily skills per se which are required, rather life skills, the ability to contribute towards ones community for the benefit of humanity - education in Steiner's view, must be imbued with morality. As mentioned in Chapter 2, the teacher who makes possible the development of individual freedom is working with moral techniques which have their roots in Goethe's understanding of "heightening". This makes possible the potential for the individual to make a unique contribution to the world. Steiner was appalled by the lack of discipline in a Socialistic school he visited and called it a "stable for animals" - if during the middle childhood years the child does not experience the "natural" authority of the teacher, as an adult he/she will not develop the correct relation to the possibility of experiencing equal rights, see Chapter 2, note 165.

Waldorf schools *attempt to equip pupils for life* and subjects are not



differentiated offering only some to boys and some to girls. TD suggested the Waldorf system would be excellent to introduce because of delayed reading. See in this regard the Curriculum Document in the Case Study, where a cautionary note is introduced. TD suggested that if delayed reading was done in the way suggested by Steiner, then remedial problems would be minimized. However, if reading is delayed too long then that in itself may create difficulties. This ties in with Childs and the point that an important issue is whether a teacher is teacher first and anthroposophist second.

It is hoped that something of the atmosphere of a Waldorf school has been created, and that the reader will have a more empathetic understanding of the complexity of Waldorf Education as a result. Perhaps this portrait has been revelatory: a portrait, like a photograph, frozen in time, but a portrait nonetheless.

In California the legal mechanism exists for the Waldorf to be a "school of choice" within the public school system, or, as in the case of Michael Park School in New Zealand the *special character of the school is protected in a Deed of Agreement*, (see Appendix 18). In Norway pupils may enter institutions of higher learning with a Waldorf "book of reports" - as suggested in Chapter 4 (39) whatever the format of these initiatives to encourage Waldorf Education to flourish, the schools have *much to offer amidst the educational anxiety of current times, particularly in South Africa*.

With this in mind the researcher would like to quote from Germaine Greer who had the following to say in a BBC talk:



"I do think that women could make politics irrelevant by a kind of spontaneous co-operative action the like of which we have never seen, which is so far from people's idea of State structure and viable social structure that it seems to them like total anarchy. And what it really is, is very subtle forms of interrelation which do not follow a hierarchical pattern which is fundamentally patriarchal. The opposite of patriarchy is not matriarchy but fraternity, and I think its women who are going to have to, break the spiral of power and find the trick of co-operation" (40).

In terms of co-operation, the Waldorf schools within the free spiritual sphere, offer non-hierarchical ways of working by consensus rather than according to hierarchical structures - this is where fraternity fits in, in terms of the management of schools; the picture is one of a circle rather than a pyramid. Within these schools new social forms have evolved, sustained not only by women, which address some of the most pressing needs of our times. In the words of TC one is dealing with *social forms that are brand new and evolving* as one progresses and therefore making a contribution to cultural/social life and perhaps providing the impetus for cultural renewal. Steiner explores how we may educate "not particular forms of social behaviour, but social capacities, which by implication must live as possibilities in human nature when we acknowledge the social ideals of liberty, equality, and fraternity" (41).

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2. Ibid., p. xii.
3. Ibid., p. xiii.
4. Ibid., p. xiii.
5. Make reference to Chapter 3, Section B, 1, for Polanyi and "tacit knowing".
6. Steiner, Op. cit., p. xiii.
7. Husserl, see Bernstein, R.J., (1976), **The Restructuring of Social and Political Theory**, U.K., Basil Blackwell, p. 178.
8. Steiner, Op. cit., p. xiv. See also Chapter 3 the role of morality and values in an Holistic perspective and social science research which will be value-laden since its purpose is to improve the human condition.
9. See Chapter 2 for an environment and persons worthy of imitation, 2.1.3.
10. See Chapter 5, The Case Study - The Heroes of the Young Child - Kindergarten section.
11. See Chapter 2, imitation in the pre-school years makes freedom possible in adulthood.
12. Steiner, Op. cit., p. xv. See Chapter 2 for rhythm and feeling life and the influence of Goethe on the curriculum.
13. Ogletree, E.J., (1988), **School Readiness and Rudolf Steiner's Theory of Learning**. EDRS document ED 310 841, supplied by the Human Sciences Research Council.
14. Refer in this regard to Chapter 2, point 6 and Chapter 3, 3.1, for a poetic language and tacit knowledge, also "enlivened thinking".
15. See Chapter 2 and reference to an arid old age, 2.1.3.
16. See Chapter 3, Introduction.
17. See Chapter 3 and the role of the teacher in holistic approaches.
18. Refer to Chapter 5 - The Heroes of the Young Child.
19. See Chapter 5 - toys in the kindergarten, 9.1, Short-Stroke Drawing.
20. Steiner, Op. cit., p. xvii.
21. See references to the applicability of this education world-wide, Chapter 5, note 51, see Steiner references. Also Chapter 4, The International Spread of Waldorf Schools if one looks at where these schools have been established. Also see Waldorf in America and what they can contribute to the public school system. Chapter 2, reference to Goethe as a "true cosmopolitan", 2.1.4.
22. See Chapter 5 for the teaching of religion in the school studied, Section B, 11.
23. See Chapter 2 - Education as a Social Problem - associations of

- teachers. Chapter 4 - American schools and site-based management. U.K., Management by Mandate.
24. Refer to Chapter 5 - The Natural Authority of the Teacher, Section B, 6 and Chapter 2, 6, the necessity for authority at a certain age.
  25. See Chapter 2.
  26. Steiner, see note 1 above, p. xx.
  27. Ege, Karl, (1979), **An Evident Need of Our Times**, Adonis Press in **Rudolf Steiner Farm School, Hawthorne Valley**, EDRS document ED 198 977 supplied by the Human Sciences Research Council.
  28. Leakey, R., (1992) **Origins Reconsidered**, Great Britain, Little Brown and Company, p. 305.
  29. Ibid., p. 306.
  30. Ibid., p. 310.
  31. Ibid., p. 310.
  32. Ibid., p. 311.
  33. Fay, B., (1987), **Critical Social Science**, Great Britain, Cornell University Press, pp. 143-164.
  34. See Chapter 2, reference to Kuhlewind, G., (1986), **The Logos-Structure of the World**, N.Y., Lindisfarne Press, especially Chapter 4 - The Language of Reality. See also 2.1.
  35. See Chapters 4 and 5.
  36. Chapter 3, see Synopsis.
  37. Hibernia Case Study - see Chapter 4, end note 41 for reference, pp. 8-9.
  38. Refer to Chapter 2.
  39. See Chapter 4.
  40. Germaine Greer - speech performed for the BBC - under license from BBC enterprises Ltd., 1970 - from Sinead O'Connor, Universal Mother.
  41. Davy, J., **The Social Meaning of Education**, Teacher's College Record, Vol. 81, No. 3, 1980, p. 358. See pp. 345-359 for a very valuable explication of these ideas.

## GLOSSARY

This terminology follows the format of Blunt (1), as the terms do not lend themselves to an alphabetical arrangement, the one term flowing from the other and interrelating. The researcher has chosen to illuminate only a few of the possible key terms which may have been incorporated.

- Spiritual Science      Defined in Blunt as "...the study of the spiritual processes in human life and in the cosmos" (2).
- Physical Body            Simply that which remains after death, the corpse. It is the "mineral" aspect of man which he shares with inanimate objects. When this body is animated by the soul and spirit it becomes capable of receiving sense impressions.
- Soul                      That which animates the body. The most characteristic form of soul life is "sensation" which is the subjective experience of sense impressions. Sensation relates closely to "feeling", "which is a stirring of the soul, and to 'will'", (3). The content of the soul is: sensation; desire or antipathy; passions; instincts and impulses; all interrelate and depend on the body. The primary function of the soul is "memory", which captures the past in the form of conceptions which then may exist independently of sense impressions. There are two non-corporeal "bodies" which interpenetrate: the Etheric and the Astral.
- Spirit                    This is the central point of man, and the soul acts as intermediary between the body and the spirit. See Ego below.
- Etheric Body            This forms part of the four-fold being of man: physical body, Etheric and Astral and the Ego (spirit). Man has an Etheric Body in common with the Plant world, all living things having an Etheric Body. This "body" preserves the physical body from disintegration and is sometimes called the "Formative-Force-Body" (4). This "body" is intimately connected with pictorial thinking and feeling and with the Rhythmic System. Pictorial thinking can only take place when the Etheric Body is connected to the Astral Body.

order of existence as these non-physical emanations (5). Man has an Astral Body in common with the animal world. This Body contains the "pattern forms or archetypes" for the Etheric and Physical Bodies which emanates from the highest levels of the Spiritual World (6). The Astral Body "awakens" the Etheric and together they enable the pictorial or image making forms of the soul to come to consciousness (7). At birth the Astral unfolds the potentials brought with the individual from the spiritual world, it becomes enriched by the multifarious experiences of earthly life and later carries these into the soul world after death. The Astral Body is intimately connected with the Will and Metabolic and Limb Systems.

#### Ego

Steiner's use of this term is best translated into English as "the I" (8). Only man has the Ego which sets him apart from the animal. The Ego enables the individual to develop an inner life independent of the senses and gives a sense of permanence, or memory, to individual life (9). The Ego can exist independently of all external things and some religions view it as having a portion of the Divine. As the Ego "works on" the Etheric it changes it from primarily having a formative function in growth and reproduction to becoming a vehicle of man's habits and more permanent tendencies in life. The Ego is not visible to spiritual perception, yet its effects become evident in the other bodies.

#### Rhythmic System

Steiner also referred to this system as the Chest System, to illustrate the idea of a centralized system which permeates the whole body. The rhythmic beat of the heart and breathing constitute the basis of the Rhythmic System. Feeling is intimately connected to this System and is most active between the change of teeth and puberty. According to Steiner, sense impressions are conveyed to the Head which reflects them back into the Rhythmic System which transforms them into sense impressions such as sound (10). Mental processes such as judgement which have a feeling component, take place in this System and are only then apprehended by the Head. These processes are not fully conscious but only semi-conscious as in dream consciousness.

### Metabolic and Limb System

Steiner considered metabolism to be closely connected to movement and sometimes called the Limb System the Limb Man to transmit the idea of a system centralised in the limbs but pervading the entire body. In Steiner's view the Will is intimately connected with this system, since every impulse of will is accompanied by a form of the metabolic process. The Will thus "directs the course" (11) of the individual, this activity being unconscious. The entire metabolic process is automatic and unconscious. The Ego, together with the Astral Body forms the Will, which uses the muscles and blood as its organic instruments. The Ego "has its ground of support in legs and feet" (12).

### Reincarnation

The spiritual essence of an individual may have existed for thousands of years and entered into physical incarnation several times.

"The human spirit is its own species. And just as man, as a physical being belonging to a species, transmits his qualities within the species, so does the spirit within its species, that is, within itself. In each life the human spirit appears as a repetition of itself with the fruits of its former experiences in previous lives" (13).

The reasons for reincarnation depend on what the spirit wishes to learn from the physical world which then impels it to reincarnate. Spiritual Beings help to invest the Ego with Astral, Etheric and physical bodies. The desire of the Ego to correct its former deeds on earth in accord with the spiritual law of "Karma" or Destiny is an expression of the Will of the Ego.

### Karma

The Law of Karma "chains" man to the physical world (14). The conditions created in one incarnation are required to be balanced in a subsequent one, so that each individual creates his own destiny.

### Incarnation

The spiritual nature of the human being cannot be accounted for either by physical heredity or environmental factors. Individuality reaches beyond these earthly influences. Physical heredity has a strong influence and the incarnating soul affects physical processes, hence lending soul qualities to the physical body. During the first stage of life heredity plays a dominant role yet after the change of teeth the Ego begins to play

a more significant role. The Ego works itself into the body and affects its development even from the spiritual world. This incarnation often involves a struggle on the part of the Ego to prepare the physical body, since inherited potentialities may not be in accordance with its nature (15).

Other relevant terms are:

**The Mentor System** This is the situation where a new teacher is guided and assisted by an experienced teacher, knowledgeable in Anthroposophy.

**Super-sensible Perception**

This is bound up with Steiner's view of "occult science". Steiner stresses that this is not the study of "secret" (16) knowledge accessible to only a few. He turns to a consideration of what Goethe had in mind when he spoke of the "revealed secrets", in the phenomena of the cosmos. What remains "secret" or unrevealed in these phenomena, when considered from the perspective of the senses and the intellect, is considered the content of a super-sensible "mode of knowledge" (17). This occult science should not remain secret for anyone who seeks to know it by the methods suggested by Steiner. Steiner sought to speak about the "non-sensory world-content" (18), in the same way as the scientist spoke of the sensory world.

**The Threefold Social Order**

For the "social organism" (19) to function in a way that is healthy, three constituent members must be deliberately cultivated. The economic is concerned with what must exist in order for man to determine his relation to the external world. The second is concerned with what must be present in this "organism" with respect to inter-relationships. The third has to do with what is required for individuality to flourish. Figure 2.1 on p. 35, gives a good synopsis of this.

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