The educational theories of Rudolf Steiner

An exposition of the concepts fundamental to Steiner's theories and an examination of their validity by means of a comparison with the theories of other educationalists.

A Thesis for the Ph.D. Degree

Presented by

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Other parts of the thesis and other articles based on material in the thesis are being considered for publication at the present time.
The educational theories of Rudolf Steiner

Abstract

The main thesis deals with the educational theories of Rudolf Steiner. These theories are dealt with in Parts III to VIII of the thesis. Before this, in Part I, there occurs a brief description of the background and life of Steiner; and, in Part II, a philosophical discussion of the basic tenets and assumptions upon which Steiner’s educational theories rest.

The areas dealt with in Parts III to VIII are divided into three. The first is an exposition of Steiner’s ideas; the second is a comparison and appraisal of Steiner’s theories with other educationalists; the third is an examination and evaluation of some of the concepts which are fundamental to Steiner’s theories. The first of these areas i.e. the exposition of Steiner’s ideas, is subdivided into three: his views on the nature of the child and the way in which the child grows and develops; methodologies of teaching; and content and curriculum.

An exposition of Steiner’s theories on the nature of the child and its development occurs in Part III. This is followed, in Part IV, by an evaluation of his theories by comparing them with other educationalists. In Part V an examination of Steiner’s theories on methodologies of teaching, by considering his views of “The Temperaments”, occurs; reference and comparisons to other educationalists are made in the same section. In Part VI descriptions of the Waldorf
curriculum are given and this is followed by an evaluation at the end of the section. The evaluation examines a number of concepts upon which the Waldorf curriculum has been formulated in the context of modern day curriculum objectives; design and learning experiences.

In Part VII a brief historical perspective is obtained of Steiner's theories by comparing his views with those of Plato, Rousseau and Montessori. This perspective is placed in a modern day context in Part VIII, and is obtained by an examination of many of the concepts fundamental to Steiner's theories. This includes a detailed critique of two of the main assumptions upon which Steiner's theories of education rest; an examination of the relationship of the individual to society in an educational context; and a discussion of the nature and aims of the educational process.
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PART I. INTRODUCTION AND BACKGROUND

Chapter 1: Preface

The following thesis is concerned with the educational theories of Rudolf Steiner and their relevance to educational practice. This examination will also involve detailed comparisons between Steiner's ideas and theories and those of other educationists. It should not be thought, however, that Steiner only wrote about education: this subject was only one of the very many areas of man's activity that he was interested in. Although it is not proposed in this thesis to examine his ideas in these other areas it is as well to appreciate the extent and variety of his writings and to know something of his origins and background.

The thesis begins therefore with an introductory chapter which gives brief details of Steiner's life and work. It is hoped that the reader will obtain some idea and understanding of a complex figure whose work is little known in this country, yet whose name became a household word in German-speaking countries. Where his work is known, he is often referred to as a strange and controversial figure, yet when one examines his theories and writings one finds a thoughtful and reflective attitude with a careful, and in many cases, a painstaking thoroughness, resulting in sound theoretical expositions.

Apart from this introduction, the thesis will concentrate solely on an examination and appraisal of his educational theories. It is hoped however that this brief introduction
will aid the reader in an understanding of Steiner's work or, at the very least, enable the reader to appreciate the complexity of Steiner's personality. As stated the rest of the thesis is devoted to an examination of Steiner's educational theories. I have tried to achieve three objectives in this examination. It is, I believe, important to give a clear exposition of his theories particularly as this does not exist at the present time. This first objective can be subdivided into three, for Steiner's theories can be categorised into a theory of child development; a content or curriculum which has been devised so it relates to the nature of the child as put forward by Steiner; and a methodology through which the content is transmitted.

In Part III I have attempted to give a clear exposition of Steiner's ideas about the nature of the child and how these are applied in his theory of child development. In Part VI I have described the content of the Waldorf Curriculum and in Part V a description of the Temperaments is given, knowledge of which is the major factor in the process of transmission. These three parts make up the exposition of Steiner's theories.

The second objective relates to an evaluation of his theories. I decided after some deliberation that this evaluation should be based, for the most part, on comparisons with the writings of other educationalists and psychologists. The main factor that determined this structure was that no evidence exists to support or reject Steiner's theories.
As no material or data was available for reference the use of this type of structure would have meant the operation on a large scale of some form of empirical research. The scale of this research would have dictated that a major portion of this thesis would have been devoted to it. This could have only occurred at the expense of excluding a great deal of the material that I considered should be included. The result of these factors has meant that no empirical data has been included in this thesis.

I personally believe that meaningful research can be carried out without such data. I did feel however that in some way I should support this hypothesis with some sort of reasoned argument. In Part II I tried therefore to place some sort of perspective on the approach I was using. At the same time it gave me the opportunity to apply this approach to Steiner's writings. In essence I am attempting to place some sort of philosophical perspective on the structure within which this thesis has been written.

As far as the evaluation of Steiner's theories are concerned separate sections and chapters have been allocated to this task. The main evaluation of Steiner's theories on the nature of the child and the way these relate to a theory of child development has taken place in Part IV while the evaluation of the Waldorf Curriculum and the Temperaments has occurred at the end of the sections on these subject areas respectively. In some ways however parts of the evaluation in each of the three parts has not been possible mainly because other educationalists have not applied the concepts
involved to a detailed theory of education. I therefore felt it opportune, that where no such comparison or evaluation could occur, i.e. within a theory of education such as recommended by Steiner, some sort of perspective should still be obtained.

The result of these considerations was that I decided that some sort of historical perspective should be given to Steiner's theories and this occurs in Part VII. Also that an examination should occur of some of the concepts that are basic to Steiner's theories. This latter examination takes place mainly in Part VIII although, where appropriate, it occurs in other sections as well. The third objective relates to an examination of some of the concepts that Steiner uses in a wider perspective and as stated this perspective occurs in Parts VII and VIII and elsewhere on some occasions. It is hoped that from the comparisons, evaluations and descriptions given in each part a meaningful perspective can be obtained of Steiner's theories; a perspective which may well indicate that this little known educator has a great deal to offer to the educational debate.
Chapter 2: Introduction and Background

Rudolf Steiner was born in 1861 in Kraljevic, a village to the south of Vienna near to the Hungarian border. His father was a stationmaster and Rudolf was the eldest of three children. His parents originally had been country people and his father had only left his previous occupation of a gamekeeper so that he could at least earn enough to give his children a good education. The father had not only left this occupation which he enjoyed so much, but continually tried to find higher paid employment so that he could afford to send his children to better schools. They thus moved their home at quite regular intervals and this resulted in the family having difficulty in putting down roots for any length of time. They were however a close-knit family unit, and Rudolf's childhood was uneventful and for the most part secure and happy.

Rudolf's father had already decided that his son should become a railway engineer and sent him to the Technische Hochschule (technical high school) in the town of Wiener-Neustadt. It was soon apparent that the child had, in certain areas, an ability beyond the range of the other children. As well as being particularly adept at geometrical drawing he had interests in physics and science at a level far advanced for his age. He was also interested in the world of ideas and at the age of fourteen he saw a copy of Kant's Critique of Pure Reason in a bookstore, and after saving for many months, he purchased the book and spent much of his spare time reading and re-reading the text. Yet
these happenings were only an indication of the development of his mind, for many years earlier he had already formulated his own ideas of a metaphysical world, a realm of spirit, that lay beyond that of sensorial experience. His main motivation for such private reading was thus to discover whether scientists or philosophers also knew of such a world.

In the summer of 1879 he matriculated with distinction, and his father obtained employment at a station near Vienna so that the son could enroll at the Technical College. Rudolf decided to study, among other things, physics, biology, chemistry and mathematics. He continued however to study philosophy in his spare time and eventually he even taught courses on Fichte, Herbart, Hegel and Kant. In one sense his main interest was philosophy yet he was discouraged to find that such philosophers did not refer to what might be termed the spirit or higher planes of consciousness and as such he found their theories incomplete. He had already reached the conclusion that certain mental acts such as thoughts and images were not only representations of the natural, physical world but that they were also revelations of different, and in his opinion, a higher plane of consciousness in the mind of man - something akin to Plato's subjective and perfect 'Forms'.

He had also read Darwin but concluded that while his work was valid, it only led to a knowledge of what was dead in nature. Steiner felt that the type of approach of modern scientific thought as exemplified by Darwin only analysed and understood phenomena in terms of its inert
structure and did not involve itself in the living processes. Although the findings from such an approach were thus quite correct they were however incomplete. It was only when Steiner discovered Goethe's writings that he felt that here was a methodology that went beyond the normal, orthodox scientific approach and in so doing also described the dynamic living processes that exist in the world of natural phenomena.

Steiner had also read Schiller during this period and found Schiller's analysis and description of consciousness in sympathy with his own views. He (Steiner) wrote (1951 pp. 49/50),

"These thoughts of Schiller's were to me very attractive. They implied that man must first have his consciousness in a certain condition before he can attain to such a relation with the phenomena of the world as corresponds with his own being .... Schiller spoke of the state of consciousness which must be present in order that one may experience the beauty of the world. Might not one think also of a state of consciousness which would mediate to us the truth in the nature of things? If this is granted, one must not, then after the manner of Kant, observe the existing state of human consciousness and inquire whether this can enter into the true nature of things. On the contrary, one must first seek to discover the state of consciousness through which man places himself in such a relation with the world that things and phenomena reveal their essential nature to him."

In 1883 his former teacher Professor Schroer recommended Steiner to Professor Kurschner as the person who could take on the task of preparing an edition of Goethe's writings. Following courses of study in optics, botany and anatomy, Steiner accepted the invitation to carry out this work. He was able to give up teaching at the College, a task which had
taken a great deal of his time and effort. This was however only achieved by taking up a resident post as teacher to the children of a wealthy business man. Steiner thus still divided his time between two important areas of employment, each of which was to have an important influence on his future development.

The responsibilities of his resident tutorship were to act as teacher to the four children, all boys, of the family. Three of the boys were quite normal and required no more than what can be regarded as ordinary tutoring. The fourth son was a sickly and retarded boy of ten who suffered from a hydrocephalic condition. He could barely read and write and was regarded as almost ineducable. Steiner described the boy thus (1951 p. 75),

"He was the child of sorrow to his parents, especially to his mother. When I went to live in the home, he had scarcely learned the most rudimentary elements of reading, writing, and arithmetic. He was considered so subnormal in his physical and mental development that the family had doubts as to his capacity for being educated. His thinking was slow and dull. Even slight mental exertion caused a headache, lowering of vital functions, pallor, and alarming mental symptoms."

After spending some time teaching the boy Steiner felt that the boy basically had quite normal intelligence but that he needed special tuition. He obtained permission from the parents to devote himself entirely to teaching the boy. It was through this task that Steiner was to observe the particular relationships that exist between the psyche and the physiological make-up of man and it thus provided the basis both for Steiner's theories of child development in general, and
his treatment of maladjusted and mentally handicapped children in particular.

Steiner decided that he would have to carefully prepare both in method and content if he was to be successful in his venture. It was a common occurrence for him to spend four or five times the amount of time in preparation in relation to the time he spent teaching, and a great deal of this time was spent in serious study of the available books in the areas of psychology, physiology and child development. Steiner's perseverance and patience were rewarded however as the boy responded to this education. Within two years, not only had the boy's physical health dramatically improved but his academic ability also, to the point where he sat, and passed, an entrance examination to the Gymnasium. Later on, Steiner had the satisfaction of seeing the boy complete his course of study at medical school and become a doctor.

It should perhaps also be mentioned that Steiner remained with the family, in all, some six years. It was the first time that he had known the experience of living in a cultured, sheltered existence and his friendship and relationships with the parents and children grew, until he was regarded as one of the family. It was the first time also that he had experience of holidays in the Austrian Alps and the games and recreations of young people. He described these experiences as follows (1951 pp. 77/78),

"Before coming into this family, I had enjoyed little opportunity in my life for sharing in the games of children. Thus it came about that my "play-time" came after my twentieth year. I had then to learn also how to play games, for I had to direct the games. This I
did with great enjoyment. Indeed, I think that I have played no less during my life than other men; only in my case what is usually completed in this sphere before the tenth year had to be made up from the twenty-third to the twenty-eighth."

At the same time as he had been tutoring the boy, Steiner had carried out the task of editing Goethe's writings. Although this work was demanding it also allowed time to develop his own ideas and theories. An indication of the nature of these ideas and theories is to be found in his introductions to the two volumes of Goethe's scientific writings. A further, more detailed and comprehensive account of such development was his first book *The Theory of Knowledge implicit in Goethe's World Conception* published in 1886, in which he describes the philosophical base for his future writings concerning the attainment of the different planes of consciousness of which man is capable.

Through such work he received, in 1889, a further invitation to edit and write an introduction to Goethe's scientific writings for a new edition of the latter's collected works. It was here, at Weimar, Goethe's home town, that Steiner met a great number of distinguished scholars who were followers of Goethe. In 1891 he was granted his doctor of philosophy degree; his dissertation was entitled *Truth and Knowledge*, which had as the sub-title "Prelude to a Philosophy of Freedom". Two years later in 1893, after making certain modifications, it was published under the title *The Philosophy of Freedom*. This work can be regarded as Steiner's main philosophical work. It
describes both the epistemological and ontological foundations of his philosophy, the main tenet of which is the relation between the natural world we experience, through our senses and the world beyond this. Steiner was of the opinion, and this was based on his own personal experience, that each individual had the potential to be aware of the world of spirit through proper and quite rigorous intellectual training (1950 p. 95),

"Whoever recognises as an attribute of thinking its capacity of perception extending beyond apprehension through the senses, must necessarily also attribute to thinking objects existing beyond the limits of sense-perceptible reality. But these objects of thinking are Ideas. As thinking takes possession of the Idea, it merges with the primordial foundation of the world; that which works without enters into the spirit of man; he becomes one with objective reality at its highest potency. Becoming aware of the Idea within reality is the true communion of man.

"Thinking has the same significance in relationship to Ideas as the eye has for light, the ear for sound: it is the organ of perception."

Steiner held that provided the correct observation occurs, then one can move beyond our concepts of the natural world as determined by our senses to the point where one is examining the reality and essence of the idea existing beyond the "sense" world. This thesis was, of course, contrary to those beliefs held by philosophers generally at that time. Steiner was disappointed at the lack of response to his views, particularly since he was working with scholars of Goethe, for it was Goethe who through his intuitive, scientific writings, had bridged the gap between what can be regarded as the orthodox scientific approach and the approach
Steiner advocated. Steiner began to realise that he would not be able to communicate his ideas of the different and higher planes of man's consciousness, that in his opinion existed, to these people. He realised that whereas he wanted to examine and explain the fundamental ideas of Goethe's theories as a coherent whole and in a wider context, the other people engaged in the work wished only to see that accurate and authentic texts were prepared and made available.

This task was of importance but Steiner wished to move beyond the task of preserving an accurate account of Goethe's writings to the point where such writings could be examined as contributions to scientific thought. Steiner, therefore wanted to make available the relationship of Goethe's writings in this wider context of scientific and philosophical thought. Although these different approaches existed the work of editing was completed in an efficient and professional manner; and included in the Year Book of the Goethe Society for 1897, there is an appreciative and glowing testimonial to Steiner's efforts.

Steiner had already sent a copy of his *The Philosophy of Freedom* to Edvard von Hartmann. Hartmann obviously read the book with some care and made detailed and comprehensive comments. At the same time, as far as Steiner was concerned,

"He (von Hartmann) had utterly misunderstood the sources of the ideas and my objectives. He thought of the sense-world in Kantian fashion, even though he modified this. He considered this world to be the effect produced by an essential reality upon the mind through the senses." (1951 p. 182)
and

"I desired to show that, in what is subjectively experienced, the objective spiritual shines forth and becomes true content of consciousness. Edvard von Hartmann opposed me with the opinion that any one who maintains this view remains fixed within the sensibly apparent and is not dealing at all with an objective reality.

"It was inevitable, therefore, that Edvard von Hartmann had to consider as dubious also my 'ethical individualism'." (1951 pp. 183-184)

Nevertheless, Steiner felt an ever increasing responsibility to persevere with his own line of thinking. In 1895 he published *Nietzsche, a Fighter Against His Age*, and two years later, in 1897, *Goethe's World Conception*. In the same year, 1897, he accepted the invitation to become editor of *The Literary Journal* a cultural journal of some repute, published in Berlin. Through this employment Steiner was able to meet many young intellectuals and writers. In many ways he found it somewhat difficult to work with such people, whose ideas were far removed from his own. He did, however, start to give lectures as well and by 1900 he found he had enough work as a lecturer and independent writer to relinquish the post of editor. This included a post as lecturer for four years at the revolutionary Workers' Training School which had been founded by the elder Liebknecht and other Marxists. It should however be emphasized that Steiner was given complete academic freedom as far as his lectures were concerned and that the appointment was made knowing full well that he had little sympathy with Marxist views. As Steiner wrote later (1951 p. 285),
"It must be borne in mind that half-truths are imbedded in the economic Materialism which the workers take from Marxism, as "materialistic history", and that these half-truths are just the thing they easily understand. If, therefore, I had taught Idealistic history, to the complete ignoring of these half-truths, the workers would have sensed instinctively in these materialistic half-truths something which would have turned them against my presentation."

He also gave talks to numerous scientific societies and also published his book *Conceptions of the World and of Life in the Nineteenth Century*. The contents included a short history of educational thought from the time of Goethe to the end of the Nineteenth Century. This work was considerably added to later on and it was further published in 1914 under the title *Riddles of Philosophy*.

It was also during this time that he began a serious study of Christology and in his autobiography he relates how (1951 p. 276),

"the true substance of Christianity began germinally to unfold within me as an inner phenomenon of knowledge".

He now began to lecture in this area as well. Steiner asserted that the life and death of Jesus were of another order than that say of the sacrifice of Socrates or the life of Buddha. To Steiner the course of history had been a preparation for the incarnation of Christ, a Being of cosmic and divine origin. The coming of Christ not only gave interpretation to man's evolution before the event, it would also affect such evolution from that time onwards. The Christ phenomena was therefore the crucial event in the development of man and as such was the ultimate revelation of
God. These views were expounded in a series of lectures which were revised and published in book form as *Christianity as Mystical Fact*. It perhaps should also be pointed out that such writings were not just a description of the views and opinions of Steiner but were substantiated by rigorous thinking and examination of the philosophical issues involved.

It was in 1902, after these series of lectures that Steiner was invited to become the general secretary of a German branch, newly formed, of the Theosophical Society. Although common ground obviously existed between Steiner's views and those of theosophists, the divergent views that also existed on a great number of topics presented as one can see with the benefit of hindsight, insuperable problems. Many theosophists were primarily concerned with the study of the ancient teachings of the East and were involved in spiritualistic and mediumistic activities. Above all they regarded Christ as no more than one of several incarnations of a Divine Being who had indeed already incarnated as Buddha.

In many ways it is therefore surprising that Steiner accepted the appointment. He certainly regarded mediums as opposed to any kind of rigorous, scientific approach, and they were in any case often fraudulent. In addition there were the fundamental different viewpoints concerning the life and death of Christ. Eventually Steiner agreed to become general secretary but only on the understanding that he would be allowed freedom for his own views and the German Branch could develop quite independently within the main Theosophical Society.
Steiner had attempted in 1902 to convince an audience of members of the Giordano-Bruno Union that it was possible to establish methods of spiritual research which had a scientific base. He deliberately and perhaps unfortunately, referred to these methods as theosophical in character. This was interpreted however as saying that he was describing a theosophical approach with its normal connotation. He was thus categorised as a theosophist even though his approach, as stated, was quite different to that held by the majority of members of the theosophical society. He did find however in the theosophical society people who would listen to his views.

He now began to write more extensively and he also became extremely well known throughout Europe in his specialised field of study. In 1904, Theosophy was published, followed by Knowledge of the Higher Worlds and its Attainment in the same year, and later on An Outline of Occult Science. The latter title may seem unfortunate when viewed in a modern context and it should be made clear that occult did not refer to any kind of secret initiation. What Steiner wanted to describe were those areas of mind and of knowledge which are removed from ordinary sense-perception - in this sense they are hidden or secret. Nor did Steiner wish to refute the findings of orthodox science. What he did want to do was to indicate that man was not just an accidental agglomeraton of cells, tissues and limbs but that he came from and belonged to the spiritual as well as the material world.
At the same time he wished to free these areas of study from their unfortunate connotations. It was true that such studies were regarded as "fringe" activities with eastern affiliations, and on some occasions, a high emotional content. Steiner emphasized however that the knowledge he spoke of was accessible to any individual who was willing to train the necessary faculties involved in such perception. He thus wished to free "spiritual" knowledge from its eastern affiliations and also guide and direct such knowledge away from any kind of sensationalism. In any case he held that western man needed a different methodology not only because people in the western world had quite different approaches and paradigms with which they viewed the world, but because since the coming of Christ such "spiritual" knowledge would be, in part, of quite a different character.

This point perhaps needs further elaboration. Steiner did recognise the value of the ancient eastern wisdom but believed that implicit in the development of the consciousness of man was a clear responsibility of each individual to realise that he was fully responsible for the development of his own soul. Yet the study of such matters could only be made by free individuals who were motivated by an impartial desire for truth and a concern for humanity. Any such knowledge would, and should, be examined for its validity in the same way as any other type of knowledge. At the same time Steiner made it quite clear that, in his opinion, such perceptive powers were latent in every individual and that they should be awakened and developed through proper training. Steiner warned that the
consequences of ignoring the fact that such faculties existed would result in man submitting to forces which would have a detrimental effect on himself. These forces involve the use of cold, hard reasoning and of mechanical efficiency to the exclusion of the human side of man's nature; or to other influences which seek to make man even more egotistical than he already is and which would cause him to become dominated purely by his own feelings with the resultant withdrawal into a private neurotic world.

As well as publishing the books mentioned, Steiner also gave a series of lectures on the Gospels. He wished to indicate that the Gospels are meant to be more than an accurate historical account of the life of Christ; that they should also show that Christ gave many impulses to man, by and through which man would be able to develop his consciousness with a spiritual awareness as well as a material one. A central theme in this context is the significance to man that Christ still exists in spiritual form on earth and thus man, if he so chooses, can enter a relationship with the godhead through Christ.

At this stage Steiner's work was still mainly concerned with a clear exposition of specific content and he was therefore concerned with the world of concepts and ideas. It is of course true that man does learn mainly through the communication and transmission of such concepts and ideas. Yet it must not be thought that Steiner felt that this should be the only means of communication. It was, as far as he was concerned, a natural sequence to step from the world of
ideas to the world of art. The first indication of this expression came in 1910 when he wrote and produced "The Portal of Initiation". This was his first mystery play and was quickly followed by three others "The Soul's Probation", "The Guardian of the Threshold" and "The Soul's Awakening". Together they formed a continuous sequence. He was greatly aided in the production of such plays by an aristocratic Baltic of some artistic talent, Marie von Sievers, who continually became more involved in helping Steiner with the administration and management of his different activities. They became firm friends and eventually they married in 1914.

The first indication of a serious rift between Steiner and the hierarchy of the Theosophical Society came in 1910 when Mrs. Annie Besant, the President of the Society, presented Krishnamurti as the boy in whom Christ was reincarnated. These assertions were quite unacceptable to Steiner and his followers and it was inevitable from this time onwards that Steiner would not be able to work within the theosophical organisation. The situation was further exacerbated by some quite unfounded statements made by Mrs. Besant. The Council of the German Section demanded her resignation. In reply she demanded the charter of the German Section; in effect this was informing Steiner that he was no longer general secretary of the German Section (this included Austria, Germany and German-speaking Switzerland).

The result of the separation was that Steiner reconstituted his followers, who made up the majority in the German Section, as the Anthroposophical Society and the first German Assembly
was held some one month later. When one realises Steiner's position at that time there is little to signify the very great impact he was to have in a great many areas from education theory to agriculture. As Stewart points out (1968 p. 158),

"He was over fifty years of age, an Austrian not very well known outside Germany and with a difficult and unpopular creed to proffer. Eighteen months after the foundation of the new Society, Germany was at war with the rest of the world and therefore the main impact of Anthroposophy on Europe as a whole and on Great Britain in particular, was felt only after 1919, and Steiner died on 30th March 1925."

There was an obvious need to set up headquarters for the new society and after failing to find a suitable site in Munich, the private offer of a site at Dornach, near Basle, was accepted. Thus the future centre of the Anthroposophical Society moved to Switzerland and the foundation stone of the new building was laid in 1913. Yet this was to be no ordinary building. The essence of all Steiner's activities was to enable those who wished it, to achieve a true perception of the spiritual as well as the material. This involved some sort of cultural change and Steiner felt that the building should accurately portray the spirit of anthroposophy as well as being worthy of the many anthroposophical activities that would occur within its confines. He thus wanted to give specific and concrete form to the perceptions that Goethe had so clearly seen existing in Nature. The result was a vast, double-domed structure quite original in design, which included a wonderful variety of internal carvings. Followers of Steiner from some seventeen
nations throughout the world had assisted in the construction. It was called the GOETHEANUM and a whole range of anthroposophical activities were carried on as soon as the building was complete. The mystery plays were enacted every year and a great number of other artistic activities including drama, music, eurhythmy, painting and speech occurred.

Eurhythmy, although related to Dalcroze eurhythmics, was quite a new art form. It is neither pure dance nor pure mime and has been called "visible speech"; it should be made quite clear therefore that it is something quite different to Dalcroze eurhythmics as far as specific content is concerned, although there is an obvious relationship in as much as they are both concerned with basic forms of movement. It should also be pointed out that eurhythmy as an art form plays an important role in the mystery plays and other forms of drama and dance as well as constituting an art form in itself. The increase in the communication of eurhythmy would not, as Steiner points out, have occurred if it had not been for the building of the GOETHEANUM.

Steiner did continue with his work during the war although his lecture tours and other work abroad were severely curtailed during the period of armed conflict. The Anthroposophical movement grew into a truly worldwide movement. Members initiated a great number of different activities throughout the five continents but particularly in the western world. It has already been mentioned how Steiner had had the satisfaction of seeing his methods prove
beneficial to a boy who had previously been thought to be subnormal. During his time of acting as tutor to the boy Steiner had formulated the basis of his theories of child development. One of the main tenets of his theories is the relationships that exist between the physical and physiological aspects of man's nature.

Steiner held that it is not just the brain and nerves which are related to the psyche, a view generally accepted today, as it was then, but that the whole physiological make-up of man is directly related to the psyche. He further asserted that it was only the thinking process which is related to the brain and nerves; that the affective part of man (Steiner simply called this feeling) is directly connected with the rhythmical processes of heart and lungs; and finally an act of volition (described by Steiner as willing) is directly related to the metabolic processes. Steiner concluded from his very thorough observations that there existed three autonomous but interdependent facets to man's psyche which were in direct relationship with three autonomous but again interdependent aspects of man's physiological make up. It is perhaps indicative of Steiner's thoroughness that although he observed this trichotomy he did not publish his findings until 1909 when a small booklet *The Education of the child in the Light of Anthroposophy* was produced; this was some twenty years after his original discoveries.

Steiner was to apply the concept of such a trichotomy to other areas of man's activity including the fundamental
structure of society. Steiner was of the opinion that there existed in the relationship that man has with society three areas of activity; in the first place, a cultural area which would involve the liberty of the individual; in the second place, a political area concerned with the rights of the individual as the basis of certain political equality; and finally an economic area with the ideal of fraternity. He asserted that these areas would find a balance and natural harmony as they would be dealing with the rights of the individual living and participating in different roles that constitute his membership of a society. He felt also that each of these three areas should be dealt with separately as much as separate social institutions should exist whereby these relationships can be expressed and established. He was also of the opinion that much of the cause of the war occurred not because of naked aggression but because countries concerned in the war had confused these areas of involvement and participation with disastrous consequence. In 1917 he wrote a Memoranda setting out in detail his views on the subject. Although Steiner spoke with the German Ministry of Foreign Affairs and an Austrian Cabinet Minister studied his proposals with some care, nothing was done, mainly because such people were apprehensive about initiating changes which might be interpreted as revolutionary.

Once the war had ended Germany suffered a great deal of social upheaval; and strikes, famine and even riots were common occurrences. Steiner continued to lecture on the type of social structure that in his opinion was needed in society;
in many instances as a result of invitations by industrialists. In 1919 he published *The Threefold Commonwealth* in which he outlined the type of institutional infrastructure that was needed. Although there was much sympathy for his views and ideas there was also suspicion from a number of quarters and the plans he submitted came to nothing. Yet although no national movement was initiated, Steiner's campaign for a new social order encouraged the President of the Waldorf-Astoria cigarette factory in Stuttgart, Emil Mott, to invite Steiner to start a school there for the children of the workers in the factory.

Mott wanted to improve the working relationships of his employees. His initial efforts in this direction proved abortive - these efforts did result however in collaboration and eventually agreement that although the educational programmes submitted by Mott were unlikely to succeed, Steiner should be invited to start a school for the children of the employees. Steiner gladly accepted the invitation and conducted three induction courses of short duration so that the school could open almost immediately. A great number of the lectures he gave in these courses were published in the books *Study of Man* and *Practical Course for Teachers*. One of the main, important tenets of his theories is that consciousness exists along a continuum and that therefore it exists before as well as after its existence in a physical body.

The task of the educator is to facilitate as far as this is possible, the infant and child's consciousness to adapt to
its physical body and environment. Steirner asserted that, just as there exist three separate physical stages of child development, there also exist, running concurrently with these three stages of physical development, three stages of mental development. He also held that not only do three stages of mental development run concurrently with the three physiological stages but that at each stage one of the attributes of willing, feeling and thinking is inextricably bound up with a particular stage. It should also be mentioned that the curriculum Steiner proposed was determined to a very large degree by these features of the child's mental and physical development, just as the treatment of different temperaments influenced the methodology used in the transmission of content. At the same time it should be made clear that although Steiner did give comprehensive accounts of his pedagogy he did not wish the educational practice based on such pedagogy to be implemented in any rigid stereotyped way. He firmly believed that the process of education was an art that should be practised in the final instance on the relationships existing between teacher and pupil.

"By now it should also be clear what we do not intend our Waldorf School to be. Under no circumstances should it become a school for any world conception. I say this on the opening day. If any one maintains we are establishing a school for a specific world conception, he would not be telling the truth. We do not intend at all to convey our own world concepts to any of our students. We aim for no type of dogmatic education, but are only concerned in letting the knowledge we have acquired become a live educational deed. With the establishment of the Waldorf School, it is our aim to found a school where education is an art ...."
"Among the many things to be accomplished through art, education is its highest form. It is the greatest possible art, dealing not with dead matter, clay or colour, but rather with the human being himself. He is brought to us incomplete and like true artists, we have to bring him up to become a completed man." (Opening address for the Waldorf School)

The school opened in September 1919 with three hundred pupils and within about seven years numbers had risen to well over one thousand. By 1938, when the school was closed by the Nazis as a potentially dangerous institution, the number of pupils had risen to about one thousand three hundred. The school was re-opened some six months after the end of the Second World War. Two other points should perhaps be made clear. Although Steiner had the main responsibility for the setting up of the school he did not feel that such schools should have headmasters. In other words, he did not feel that any one person should have the power to instruct or command other teachers. At the same time it was clear that major policy decisions, as well as the day to day running of the school, would dictate that a structure needed to exist whereby all the staff of the school would be involved. Thus, "Teachers Meetings" were held on a weekly basis where these matters could be discussed and the appropriate decisions made. In the second place by Steiner's own directive anthroposophy was not to be taught to the children. It would be a matter in later life for the young adult to study such content, if he so wished.

The Waldorf system of education interested many teachers and educators throughout Europe, the vast majority of whom
had no knowledge of anthroposophy. Steiner was only too pleased to travel and talk about these methods for he felt that much of his pedagogy would be relevant to other educational practice besides the Waldorf method. Meanwhile a number of people involved in and interested in medicine were beginning to hear Steiner's views on the subject. In 1920 the first medical conference occurred at the Goetheanum and this was followed by similar conferences in the next few years at different places. In 1931 with the help of Dr. Ita Wegman, the Clinical Therapeutic Institute was founded near Dornach.

Although Steiner was quite willing to give his opinions on medical matters he made it quite clear that he was not qualified to take on any practical medical work and had no wish to do so. He emphasised also that his material was in no way a substitute for orthodox medicine but was meant to augment it, and it was therefore essential that anybody wishing to use his material should have formally completed the training to be a doctor. He also gave talks at this time on the ways in which eurhythmy could be beneficial to people suffering from certain forms of illness, especially those of the metabolic system. Although curative eurhythmy has the same principles as normal eurhythmy its application needs special medical training.

In 1922 he was asked in what ways the rhythmic patterns and systems he described in nature could be applied to agriculture. He indicated that cosmic as well as earthly forces determine the growth of plants and crops, and gave in
some detail the ways in which organic matter can aid the working of the two forces. From this time onwards Steiner expanded his lecture tours throughout Europe. In June 1922 Steiner spoke to about two thousand people on twelve consecutive evenings, who were attending the West-East Congress in Vienna. Although he indicated his detailed knowledge on a great number of subjects, he was more interested in giving guidelines to people who wished to think deeply about these matters than to give comprehensive accounts and proofs for his views.

In the summer of 1922 he came to England and gave a series of lectures in Oxford. These were published in 1947 under the title The Spiritual Ground of Education. He spent nearly all this year travelling and lecturing in University towns throughout Europe. His last lecture in 1922 took place on New Year's Eve at the Goetheanum. Soon after the last of the audience had left the building burst into flames and as the structure was built entirely of wood, the fire spread rapidly and within hours nothing was left but the concrete foundations. Steiner continued with his series of lectures in a nearby building and besides giving a brief reference to the tragedy he continued to give his normal lecture.

In the summer of 1923 he again came to England and gave, in August, a series of lectures in Ilkley, presided over by Margaret McMillan. These were later published in 1928 and the present edition is known under the title A Modern Art of Education. At Christmas time in the same year followers of Steiner from many different countries met at Dornach and on Christmas morning Steiner laid "the foundation stone" of the
General Anthroposophical Society. From this time onwards the structure existed, from which the teachings of anthroposophy were made available to any person wishing to know about such work. Steiner continued to travel and lecture extensively.

In Spring 1924 Steiner gave talks on a curative education based on his pedagogy for normal children. Steiner made it quite clear that, in his opinion, the spiritual member of man's being is always perfect (quoted in Ruder 1961 p. 207),

"Only the physical body sustains the injury, but the Spiritual Being which lies behind the physical body remains unharmed. This Spiritual Being is a reality for me, just as much a reality as the hydrogen in water is to the chemist."

It is therefore the task of the teacher of the handicapped to determine the type and extent of the injury, and to determine content and method that is appropriate to the damaged physical body. We should therefore regard such people as not being able to communicate, for the most part, through the intellect, and seek through different artistic, therapeutic activities to develop their individual capabilities.

It was during 1924 that Steiner gave lecture courses on a whole range of subjects, including medicine, mathematics, astronomy, science, curative and "normal" education, agriculture, eurhythmy, theology and economics. It was in 1924 also that Steiner finished his model for the second Goetheanum which was to be built almost entirely of concrete. By late summer his health began to suffer because certain digestive processes were not functioning properly. He gave his last public lecture on September 28th 1924, and from
that time he was confined to his bed until his death in the following Spring. He still however wrote a great deal and much of his autobiography was written at this time.

Work on the second Goetheanum commenced at the beginning of 1925 although it was not until 1928 that the building was completed. Steiner died on the 30th March 1925. He had, during his life time, written more than sixty books and given nearly six thousand lectures, besides many hundreds of essays and articles. His output was therefore considerable and has been rarely equalled among other philosophers or educationists. The education movement he founded exists on a truly world wide basis with over one hundred and twenty schools spread throughout the world in Germany, France, Belgium, Norway, Sweden, Denmark, Finland, Austria, Italy, Great Britain, U.S.A., Canada, Mexico, Brazil, Argentina, South Africa, New Zealand and Australia. These do not include the many hundreds of homes and schools for children in need of special care.

In Great Britain Steiner is perhaps best known for his work in this latter field yet there is a clear indication that many people, particularly the young, are finding his writings worthy of study. It is therefore unfortunate that his theories of education, as yet, have little or no part to play in the formulation of theory and practice of education in this country at the present time.
Summary

Steiner was born in 1861. His early childhood was unremarkable but during early adolescence he showed capabilities beyond the range of the other children. In 1879 he matriculated with distinction and enrolled at the Technical College in Vienna. Although his official studies were mathematics, physics, biology and chemistry, he continued to study philosophy in his spare time and taught courses at the College on the writings of several philosophers. He was particularly attracted to the writings of Goethe and in 1883 accepted the invitation to prepare an edition of Goethe's writings. At the same time he accepted the invitation to become resident tutor to the four boys of wealthy parents and eventually to one of the sons who was regarded as subnormal and uneducable.

This period gave Steiner valuable insights into the relationships between the psyche and physiological members of man's being, and laid the foundations for both his pedagogy for normal as well as handicapped children. In 1886 he published his first book and received a further invitation in 1889 to edit Goethe's scientific writings. In 1891 he gained his doctorate which was published two years later in 1893. His philosophical ideas were rejected, however, but he persevered with his own line of thinking and published further books in 1895 and 1897. In 1897 he also became editor of an influential cultural journal in Berlin, and began to lecture as well as write. He met many people interested in his ideas through this employment and in 1902
became general secretary of the German branch of the Theosophical Society.

This association, within which there existed basic, fundamental differences of opinion, lasted until 1910 when the rift became too great. Steiner and his followers shortly afterwards founded the Anthroposophical Society, although it was not until 1913 that permanent headquarters were found for the society when the first Goetheanum was built at Dornach in Switzerland. It was during this time that in many ways Steiner formulated the basic principles of anthroposophical thought and this included the publication of books in philosophy and education and also of the mystery plays.

Steiner did continue to lecture during the war but his work was obviously severely curtailed. On the cessation of armed conflict he again travelled widely. He also described in some detail the type of institutional framework that would be needed in the very difficult times ahead. Although certain notabilities were interested in his ideas they came to nothing. He continued to publish material, however, and to lecture, and was invited in 1919 to open a school in Stuttgart. This became the first Waldorf School (there are now over one hundred and twenty throughout the world). His work became more widely known and he visited, among many other countries, England, on several occasions and gave lectures on his pedagogy.

During the early twenties he also initiated movements in medicine, agriculture, drama and curative education. His output can only be described as phenomenal at this time: by
the time of his death in 1925 he had given nearly six thousand lectures and written nearly sixty books. He died on the 30th March 1925.
PART II. THE PHILOSOPHICAL PERSPECTIVE

Chapter 3: Introduction

This thesis has been written so that some sort of meaningful and rigorous perspective can be made of Steiner's educational theories. Yet it should be made quite clear at the outset that the premises upon which the thesis was written do not include the acceptance or rejection of these theories on the basis of any type of empirical evidence. This does not mean to say that the writer considers that theories, which are tested by what might be regarded as the scientific paradigm, should be excluded from an area such as education. In fact the opposite is the case - the writer is of the opinion that far more thorough and careful empirical research is vitally needed for many of the areas that constitute education. At the same time however the writer would assert that such empirical testing, by definition, is not relevant or applicable to the acceptance or rejection concerned with the area of educational thought.

It follows that when educational theory is viewed as part of educational thought then different types of criteria are necessary. This thesis belongs to this latter area and no attempt will therefore be made in it to demarcate distinct areas as would be the case if such a study was occurring within a different framework which involved evidence based on empirical data. On the other hand it should not be thought that the reader will be left alone to evaluate and assess the material presented. Even though in any area where the validity of educational theory is discussed in terms of
meaningfulness rather than other criteria, which in some way, or another is quantifiable, the final decision must eventually and inevitably rest with each individual as to whether such theory, in part or whole, should be accepted or otherwise.

It may be the case that the reader is already unhappy with the existing state of affairs. It is perhaps true that as far as educational theory and thought are concerned the existing, pervading opinion in this country is firmly entrenched in examining theories by "proven" and established research methods. If this is an accurate description of the reader's disposition towards the existing state of affairs of educational research then the following chapters in Part II are extremely important in establishing the criteria upon which the thesis is written. If on the other hand the reader is thoroughly conversant with a phenomenological approach then the following chapter may well appear to be obvious and perhaps even superfluous. It is however included with a view to introducing and establishing the basis upon which this thesis has been written.

It is therefore necessary to spend some time in describing in the first instance the reasons and views as to why the writer asserts that the nature of educational theory is quite different from those theories concerned with empirical data, and that a different paradigm is needed to examine the validity of theories concerned with the area of education. This will occur in Chapter 4. This examination will be taken a stage further in Chapter 3 where the distinction will be made between three areas or approaches to educational theory and where the reader will be given
reasons to support the view that the whole subject of educational theory should belong to the third category so described. Although this thesis is not concerned with philosophy qua philosophy, an attempt will be made in Chapter 6 to briefly describe the epistemological and ontological basis of Steiner's theories and in particular the relevance of this basis to his educational theories. This will include, in part, reference to other phenomenological philosophers, for it is within this area of phenomenological philosophy and a phenomenological approach to educational theory, that Steiner's theories, in the writer's view, are firmly entrenched.
Chapter 4: What is Theory?

The task of deciding what is or what is not educational theory is a difficult and hazardous occupation. In the first instance however let us begin by defining what we mean by theory. This is a task that is, in itself complicated in as much as any definition decided upon, will be accepted or rejected more by its use than by an acceptance of a formal and objective criterion. The following is therefore no more than an attempt to examine some definitions of a theory to see if some working synthesis can be arrived at from the conclusions reached in this examination. A theory according to Harriman (1947 p. 330) is

"a statement of the relationships among observed data which is tentatively accepted but not finally demonstrated".

Another dictionary (Good 1959 p. 568) states

"An assigned system of related conceptions found through experience to be in agreement with known properties or behaviours and stated so as to guide in the search for properties or behaviours hitherto unknown".

Lastly Sidman (1960 p. 13) proposes that

"Theories themselves are subject to criteria of inclusiveness, consistency, relevance, fruitfulness and simplicity .... theory construction, while it may provide intellectual stimulation, is a hazardous occupation".

It would appear that whilst in the above definitions no attempt is made to limit rigidly the boundary lines of a theory, in any such description of what may constitute a theory, certain relationships exist which come to light through the methodology which is used in the attempt to
define and describe such relationships. In as much as these relationships exist then the individual is able through his ability to conceptualise the data he observes, to impose a pattern of meaning which enables him to appreciate these relationships.

A description of these relationships is elaborated upon by Hill (1963 p. 23/24) and George (1959 p. 335/336). Hill writes,

"A theory of learning is usually three different but closely related things. First it is an approach to an area of knowledge, a way of analyzing and talking about and doing research on learning. It represents the researcher's point of view about what aspects of learning are most worth studying, what independent variables should be manipulated and what dependent variables studied, what research techniques employed, and what language used to describe the findings. .... Second a theory of learning is an attempt to summarize a large amount of knowledge about the laws of learning in a fairly small space. .... Third, a theory of learning is a creative attempt to explain what learning is and why it works as it does. The laws give us the 'how' of learning; the theories attempt to give us the 'why'. Thus they seek to provide the basic understanding which is one of the goals, not alone of science, but of all forms of scholarship. Theories represent man's best efforts to determine the underlying structure of the world in which he lives."

George states,

"It is certainly generally accepted that we can proceed from a set of statements of direct observation to generalizations, by inductive inference, and from the generalization back to the testable particulars by deduction. This is the theory."

We see therefore that out of our definitions so far mentioned a relationship is extrapolated from the phenomena being investigated by the interpreter who through his
methodology comes to make sense or "sees" a connection between the observed phenomena and his own thought process which leads him to his particular investigation. No doubt it would be of interest to examine the type of knowledge that is needed by the individual for such relationships to be established. Yet this is not the main task at hand and it is therefore to a more detailed examination of the relationships and the phenomena concerned with such relationships that I now turn.

I would like to start by attempting to establish criteria by which we can differentiate between the phenomena so described. Perhaps the most obvious and widely accepted way of doing this is to differentiate between what we accept as physical phenomena and other types of phenomena. The former are sometimes known as natural phenomena and one can quickly think of numerous examples of this category - for our purposes let us say a river or mountain. It is also beyond dispute that through certain faculties that we possess, we enter a certain type of relationship with such natural phenomena and through these faculties obtain knowledge. We might also add that normally we would wish to say that these phenomena do not depend on us for their existence. In other words we may describe such phenomena as possessing an essence that is independent of our knowledge of it. Walsh (1972 p. 18) describes these phenomena thus,

"It follows from the foregoing that the natural world can be characterized as an object world of material (sometimes tangible) sense data (facts) which are external to the observer and whose existence is independent of him".
Schutz (1962 p. 5) also considers that such phenomena are not dependent in any way upon the observer.

"These facts and events are neither preselected nor pre-interpreted; .... The facts, data and events with which the natural scientist has to deal are just facts, data, and events within his observational field but this field does not 'mean' any thing to the molecules, atoms and electrons therein."

We may say therefore and taking our example of a river or mountain that the attributes of the river or mountain e.g. water flowing or grass growing is not dependent in any way on our relationship or knowledge of those particular attributes. At the same time we do seek to understand or impose our own meaning structure when we encounter such phenomena and the way in which we do this results in each of us constructing suitable theories so that these theories so constructed are in no way problematic.

We achieve this by organizing a conceptual framework which explain the operations and relationships occurring in such phenomena and the strength of the theories indicate the consensus of agreement concerning the observation of such phenomena and the procedures of validation. Because of the nature of these theories, i.e. the way in which we not only describe and explain but also to a large extent predict outcomes, we recognize that what we may call laws appertain. We thus find that we have an area of phenomena which we know as natural science and within which we can construct theories that can describe, explain and predict.

Among educationists it is perhaps O'Connor (1972 p. 100/101), above all others, who argues that it is only these kind of theories which can be regarded as genuine ones.
"No-one demises that scientific theories are genuine and indeed standard cases of theories."

For O'Connor the test for a theory is that it should be measured against the scientific ideal and his criticism of other theories is that they wish to have the status of scientific theories but are not willing to undergo and satisfy the testing that scientific theories have to pass.

"All such claimants to the title of 'theory' seek to claim the benefits of science, its corroboration by experience, without its burdens, the danger of finding that facts run against you. But they can be regarded, however inadequate, as a first approximation to a genuine theory in that they recognize that a theory has an explanatory function." (1972 p. 102)

We have so far limited ourselves to examining natural phenomena and the type of theory that is associated with such phenomena. Yet it is quite obvious that other sorts of phenomena exist. Indeed one could spend a considerable amount of time in examining the ways in which other phenomena might be differentiated and described. I would assert however that we can so describe other such phenomena as belonging to two classes - those of social phenomena and those of imaginative phenomena. I would emphasise at this point that there is nothing intrinsically relevant or meaningful in the differentiation of these structures so described. I would also add that for the purposes of the main points under discussion I do not propose to examine the constituent parts of the phenomena that can be described in the latter category of imaginative phenomena. The reason for this is that the writer is concerned in indicating the type of theory that is associated with an area such as education and the ways in which this type of theory is quite different from
those concerned with the natural sciences. I would therefore like to continue by examining the type of phenomena that exist within what we may regard as the social world.

I would hold, and indeed there is nothing at all new in this assertion, that there exist types of phenomena (which can be described as social phenomena) the existence of which are determined and created by those individuals who constitute their membership. The reality of what constitutes these types of phenomena is thus dependent on and is negotiated by its participants. This social world has as Schutz (1962 p. 6) states

"a particular meaning and relevance structure, for the human beings living, thinking, and acting therein. They have preselected and pre-interpreted this world by a series of commonsense constructs of the reality of daily life, and it is these thought objects which determine their behavior, define the goal of their action, the means available for attaining them - in brief, which help them to find their bearings within their natural and socio-cultural environment and to come to terms with it."

Many examples (class, society and so on) can be given of these types of phenomena and it will be held and justification given why education should be categorized as belonging to this class. It is at this point perhaps that distinction should be made between the type of relationship that is involved, and the essence of the actual phenomena concerning natural and social phenomena. We have seen how the essence of natural phenomena is constituted in the physical world whereas with social phenomena a quite different set of circumstances appertains. The essence of these latter types of phenomena derives its existence and meaning from the social
interaction in which it is used and thus is contingent upon the relationship of the individual with particular phenomena.

One other point perhaps needs clarification at this juncture. As already stated the essence of what constitutes social phenomena is negotiated by the participants who constitute their membership. Yet the question can quite legitimately be asked is there not a physical element involved in these examples? For instance in the sector of education the now well known example of a university would be regarded as a social phenomenon yet one could also point to the buildings which constitute the university and state that these are made up of essences of a physical nature. Is it not the case however that in such instances what would be regarded as social phenomena in the first instance, can be "reduced" to propositions or factual statements that are empirically verifiable, and therefore by definition if such reduction can occur then the phenomena by virtue of the categorization of the corresponding essence should be described as natural phenomena. In the instance of our example, "the university", which was classified as a social phenomena has been reduced to its corresponding natural phenomena - "the buildings which constitute the university".

We therefore find that a social phenomenon itself has only an existence that is negotiated and cannot be "reduced" to an essence that exists as in the natural sciences. This is not to say that the process of reduction itself cannot take place as indicated by our example, but when such a reduction is applied the social phenomenon has no longer the
It is worth noting that language is used again to depict the structure of the social world but whereas with natural phenomena such language can be stated in the forms of propositions or factual statements that are empirically verifiable, in the case of social phenomena they can only express the reality or existence that has been negotiated between the participants.

This is not the place to enter into any detailed discussion on the use and place of language in relation to the particular phenomena so described. Yet at the same time it is, I believe, worth pointing out that Wittgenstein's description and classification of language would, in my opinion, correspond to the function of language in the above categories.

For example Wittgenstein held that a proposition only has meaning if, and only if, we know that the facts the proposition describes can be verified, although it does not necessarily follow that these facts must be true.

"A proposition constructs a world with the help of its logical scaffolding, so that one can actually see from the proposition how everything would stand in logic, if it were true. One can draw inferences from a false proposition" (4.02322 Prototactatus 1971) and "To understand a proposition means to know what is the case if it is true.

"One can understand it, therefore, without knowing whether it is true." (4.025 Prototactatus 1971)
It has been held that when Wittgenstein made these statements any descriptions and conclusions about the nature of reality would depend on empirical evidence. Yet there is also evidence to suggest that when Wittgenstein gave such a description he was not being critical but was stating a philosophical truth. If the latter view is acceptable then by definition metaphysical statements will be non-sense in the sense that they cannot be verified by our perceptual apparatus. Wittgenstein said himself that (4.0016 *Pro-tractatus* 1971),

"Most of the propositions and questions to be found in philosophical works are not false but non-sensical. Consequently we cannot give any answer to questions of this kind, but can only establish that they are nonsensical. Most of the propositions and questions of philosophers arise from our failure to understand the logic of our language."

and "Don't think that I despise metaphysics or ridicule it. On the contrary I regard the great metaphysical writings of the past as amongst the noblest productions of the human mind." (quoted in Hudson 1968 p. 7)

In essence this is the crucial point being discussed; for whereas language can be used to state the existence of natural phenomena it can only be used to negotiate the existence of social phenomena and in our particular context, of education.

Yet if we enter into relationships with social phenomena and we accept that the phenomena can be clearly differentiated from natural phenomena then must we not accept that just as we construct theories that enable us to understand and impose a meaning on natural phenomena then should we not similarly
seek to do the same with social phenomena. If this view is accepted then why should we measure the validity of those theories by comparing them with those theories in the natural sciences. As Hirst (1972 p. 114) puts it:

"To insist that theories are concerned with providing reasons in no way supports the contention that science alone can give us reasons and therefore must comprise the theory of practical activity".

At this point it is perhaps necessary to examine the activity of education itself. If it can be shown that the phenomenon of education is an activity which enables individuals to be introduced or initiated into a form of thought that such individuals did not realise or appreciate existed, then in no way can such a phenomenon be regarded as possessing an existence that is independent of us, as is the case with natural phenomena.

It is certainly true that we do not in any way regard the activity of education as possessing a physical element. This is not to say that involved in the activity on many occasions are phenomena of a physical character. We regard books, equipment, desks, schools and so on as being part and parcel of the educational sector but all these physical objects could exist without the process of education taking place. What therefore must we add to these objects, or for that matter what can exist independently of these objects so that we can describe the activity or process as being one of education? The answer would appear to be some particular kind of human activity.

Peters has suggested that education belongs to a group of activities rather than a single process, the determinative
outcome of which is a change in the individual (1970 p. 5)

"...it suggests a family of processes whose principle of unity is the development of desirable qualities in someone".

It is held here that by desirable, the recipient involved in the activity, is made aware of qualities that are considered valuable. The difficulties arise in trying to sort out the criteria by which one can define an activity or form of thought as being valuable. Yet education can only take place through some sort of social interaction and it is held, as mentioned earlier that the meanings and understanding of social phenomena are determined and created by those individuals who are participating and negotiating the existence of those phenomena.

The problem as Denton (1970 p. 9) clearly puts it is

"If education is the phenomenon of experience from the 'inside', if education is ultimately a first-person experience, how, then, can we talk meaningfully about it?"

Yet is it not the task of educational theory to examine these particular problems, and is not the formulation of educational theory the way in which educationists and others will decide on what constitutes "first-person experience" within the area of education. If this view is accepted then should we not view education as a social phenomenon which possesses particular attributes; and do we not obtain knowledge of these particular attributes through our personal discovery and experience of them. In Peter's view this can only occur through a process of initiation into that particular experience or form of thought. In one sense this
is quite an accurate description of what may, and does occur; on the other hand should there not be at least equal emphasis on the kind of quite personal decision making on the part of each individual through which meaning and understanding occur.

If we accept that each individual does interpret the data and phenomena that he comes into contact with so that such data and phenomena are not, in the final outcome, in any way problematic, then are we not, as far as the area of education is concerned, involved in formulating theory that must take these factors into account? Vandenberg (1974 p. 210/211) has described some of the implications of this view in the formulation of such theory.

"The normative descriptions of these phenomena in the context of a unitary life establishes the coherence of fundamental educational theory. The task of fundamental educational theory, consequently is to describe all basic educational phenomena and to show how they are interrelated in the context of integral human life.

"This means that fundamental educational theory is the anthropology of education, the theory of the anthropogenesis of man."

This view is, of course, in accord with the main thesis put forward - that education should be viewed as social phenomena and that theory concerned with education is fundamentally different from theories appertaining in the natural sciences. It is asserted that, in this context, the type of theory construction that occurs with particular experiences and forms of thought can be differentiated by (a) the categorization of the actual phenomenon itself i.e. into natural, social or imaginative phenomena, and,
(b) those mental processes by which we enter relationships with the phenomena mentioned.

We have described in our example of education how each individual processes and interprets data in a particular way. It may be asserted that within other areas, say for example natural phenomena, similar interpretation occurs. This is of course true. However, in my opinion the processes through which such interpretation take place are, in part, of a different nature. One indication of such differences is the different type of inference that occurs. Indeed if it can be shown, that although this process of inference is necessary for an understanding of both natural and social phenomena (or for that matter imaginative phenomena) then is this not an indication that theory construction is, by definition, different also. It may also show that it is a mistake to try and show that inference that occurs when the individual relates to social phenomena is of a weaker order than that inference when the individual relates to natural phenomena.

It is here that O'Connor has taken our relationships with natural phenomena as the ideal and in so doing has, I believe, defined inference so that it only covers deduction (1972 p. 104),

".... we must know (a) that the premisses are true and (b) that the inference is a valid one, made in accordance with the rules of logic .... If educational theories did no more than conform to these standards, they would indeed be just a kind of scientific theory."

Yet it may not necessarily follow that when the observer believes the premisses are true and that the inference has
been made in accordance with the rules of logic that the inference is in fact conforming to any kind of scientific theory.

It may be as well here to examine what we mean by inference so that the features that distinguish the inference that takes place in a process of induction can be clearly seen as being different (in part) from those that take place in a process of deduction. It is of course "in part" because the same process does, to some extent, occur in both processes. Inference is taken to mean that process of thought by which the thinker progresses or passes from a premiss which is stated in propositional form. The thinker believes that there exists certain relationships holding between the premiss and the conclusion and by virtue of his understanding of these relationships he asserts the conclusion.

Yet at what point can it be held that such relationships are necessarily conclusive and not just ones of probability and when can he say that he knows he is not mistaken in his belief that such relationships are present. As Stebbing has pointed out (1952 p. 21) whether an inference is deductive or inductive does depend upon the relationships between the premiss and the conclusion;

"It is a mistake to define 'inference' so narrowly that it only covers deducing. This mistake is frequently made. It is even worse to define inference in such a way that 'inferring invalidly' is excluded from the definition. Whether an inference is deductive or inductive depends upon the relations holding between the premiss and the conclusion."

The case for stating that an inference is only acceptable
if it entails a process of deduction is therefore mistaken; and the case for such a view is I believe, even weaker than has been suggested, for it is open to question as well whether such inference of a physical phenomenon is clearly a matter of deduction. There are of course a great number of philosophers who would hold in any case that any process of deduction also entails the use of other faculties — perhaps one of the clearest expositions of this view is in Polanyi's *The Tacit Dimension*.

Although it is not the concern here to indicate that such a dimension also occurs in any process of deduction it is as well to appreciate the considerable difficulties that are involved in trying to sort out and establish the criteria upon which inference should be based. If space permitted the pursuance of this discussion it would be well worth raising a point mentioned earlier in this paper concerning Wittgenstein's view about the nature of propositions as far as the physical and non-physical worlds are concerned. In the writer's opinion Wittgenstein was not concerned in attempting to establish what can be regarded as an empiricist theory of knowledge but was asserting that examination of different types of phenomena should be seen in terms of meaningfulness. It was of course the logical positivists who interpreted Wittgenstein as taking the former empiricist viewpoint. Yet if the latter view is accepted then within the context of defining educational theory the criterion for such theory as put forward by O'Connor would be rejected; for O'Connor's criterion of refutability (one assumes based
on Popper's criterion of falsifiability or refutability) can be examined in terms of meaningfulness.

In the context of the main thesis proposed we therefore find that different sorts of inferences occur when concerned with different types of phenomena. As far as social phenomena are concerned and with particular reference to education then the inference that occurs in the formulation of theories concerned in these areas need not necessarily be made from observation statements. In such cases the construction of a particular type of theory is not dependent in any way on the type of theory construction used where a process of deduction has taken place. If therefore the distinction is accepted of dividing phenomena into social or natural (and also imaginative) and it is further accepted that the process we recognize as education can be classified under social phenomena, then it follows that the constituent parts of theory construction, as far as education is concerned, are of a different type from those concerned with natural phenomena. To apply a conceptual structure that is accepted and used for natural phenomena to social phenomena is therefore inappropriate and by so doing mistakes both the character of social phenomena and the character of the paradigm itself.
Summary

The difficulties of reaching any sort of substantive conclusion as to what constitutes a theory were examined. From this investigation it was seen that certain relationships exist which are determined, in part, by any individual formulating such theory.

The distinction between different types of phenomena was then established and, following on from this, how different types of theories are relevant to different phenomena. Both natural and social phenomena and the ways in which our theories interpret such phenomena were examined and described. The nature and use of language concerning these different types of phenomena was also analysed. The area and activity of education was categorised as belonging to social phenomena and it was asserted that the task of educational theory is to show how the area of education is related to defined activities of individuals within particular social frameworks.

Finally the example of inference was taken, to further emphasize and indicate the different types of theory necessary when dealing with phenomena belonging to different categories. From the evidence presented it was concluded that a different conceptual framework is appropriate when dealing with social phenomena (and therefore education) than when dealing with natural phenomena.
Chapter 5: A Perspective on Steiner's Theories

We saw how, in the last chapter, the examination and evaluation of theories concerned with educational phenomena need a quite different and distinct approach from theories relating to natural phenomena. The above proposals indicate, in the writer's opinion, not only the different types of theory construction that is appropriate in the field of education when compared with the natural sciences, but also the use of different faculties which are used in the relationships with different types of phenomena when theory construction occurs. I hope it is therefore accepted that the paradigm that is needed for the consideration and examination of the following thesis is not one applicable to any sort of empiricist, deductive approach.

I now propose to consider in the context of the viewpoint from which the material in this thesis is written, the existing schools of thought concerning the definition and formulation of educational theory. For the purposes of achieving this objective existing views can be considered under three categories. Those philosophers of education who are of the opinion that educational theory should only be regarded as valid when it is subject to the same tests, verification and so on as scientific theory will be considered in the first category. The second category will cover those educationists who perhaps predominate in British educational philosophy today. The views of these philosophers can be classified as of a type of general pragmatism where the main purpose of the formulation of theory is its prescriptive or
recommendatory function. The third category concerns itself with a school of thought which although well established and of some repute in North America is little known about here. This category may be known as an existentialist or phenomenological school of thought and asserts that educational theory is the anthropology of education. It will be also pointed out that Steiner's theories of education can be described as belonging to this phenomenological school of thought. The relevance of the acceptance of the third category as a valid form of educational theory is of vital importance to the acceptance of the general paradigm upon which the thesis has been written. It is therefore hoped that by the end of this chapter the reader will accept that the existentialist/phenomenologist viewpoint is an acceptable basis for the formulation of educational theory.

It has already been mentioned how O'Connor is probably the most serious contributor to the view that educational theory should be formulated along similar lines to those theories concerned with natural phenomena. Few other philosophers of education are of a similar viewpoint, although Passmore, Hardie and Scheffler can be all considered as sympathetic to this viewpoint. Passmore (1965 p. 56) is of the opinion that the very term educational theory should be rejected and that we should only consider a scientific paradigm as applicable to the area of education thus resulting in what he calls "educational science". Hardie (1965) too considers the need to establish an educational science while Scheffler (1966 p. 77), although not so extreme
in his views, maintains that we should view educational theory as scientific theory.

The view that is perhaps prevalent among British educational philosophers is that educational theory is characterized by its prescriptive function. The most well known proponent of this view is Hirst and he clearly sets out what, in his opinion, is the primary function of educational theory (1966 p. 48),

"the whole point is the use of this knowledge to determine what should be done in educational practice .... the whole raison d'être of a practical theory is its practical function".

Hirst's view is therefore quite different from those, such as O'Connor, who consider that educational theory can only predict on the basis of already proven laws. This discrepancy is further emphasized by the fact that Hirst not only wishes to consider "social theory, psychological theory and so on" (1963 p. 52) but philosophical beliefs also, as component parts of educational theory.

"Educational theory needs then the aid of philosophy in a 'substantial' sense for it needs understanding which only philosophical investigation can provide." (1963 p. 62)

Hirst concentrates on analyzing the logical characteristics of educational theory. At the same time he appears to emphasize the ways in which we can increase our understanding of matters concerned with education. This is, of course, a constructive task yet Hirst does not in any detailed way define or give adequate evidence for what he regards as "the logical characteristics of educational theory".
The third category of educational thought under discussion is that of the existentialist/phenomenologist viewpoint. The phenomenologist's starting point is the significance and relationship of the external world to human consciousness. Although, as stated, the main proponents of this school of thought as far as education and educational theory are concerned are from North America the epistemological and ontological basis for such theories is of European origin. The writings of such distinguished philosophers and educationists as Brentano, Husserl, Merleau-Ponty, Schutz, Kierkegaard, Buber and Cassirer can be associated with the fundamental philosophical basis of the phenomenological school. The task of the educator when formulating his educational theory is to consider the ways in which the individual relates and experiences the world around him. Therefore the educator, as Buber states, (1973 p. 132)

"does not merely consider individual functions of his pupil, as one intending to teach him only to know or to be capable of certain definite things; but his concern is always the person as a whole, both in the actuality in which he lives before you now and in his possibilities, what he can become".

We are therefore primarily concerned with the experiences of the pupil at an individual level. Present day educational philosophers of the phenomenological school emphasize this point. Tenenbaum (1967 p. 343) states

"It is only as we approach education in terms of what it means to the unique world of each person - the child, adult, anyone - that it can have any real significance."
Denton (1970 p. 9) is of a similar opinion

"Our starting point must be the phenomena of experience from the 'inside'."

and asks the question that if education is a first order experience, then how are we to describe and communicate such experience. The solution is the formulation of theory that accepts that any description and definition of data and concepts must occur within the first order experience of an individual. The educator who accepts these premisses will seek to formulate his theories so that they transmit, as far as this is possible, experience rather than knowledge.

Buber emphasizes this point by discussing this issue in terms of "imposition" or "unfolding", or between propaganda and education. The former he states is concerned with the imposition of factual data without considering the processes at work within the recipient of such data. The latter is concerned with the unfolding of individual mental qualities and therefore with the development of personal existence and personal thought.

The task of educational theory is therefore to describe what we regard as educational phenomena and to indicate how such phenomena are related to human development and existence. Thus, educational theory can be described as the anthropology of education and it is therefore as Vandenberg points out "the theory of the anthropogenesis of man" (1974 p. 211).

In this context the assertion that educational theory should be formulated as similar to scientific theory is irrelevant and meaningless. The pragmatism of the British school of
thought as exemplified by Hirst although relevant is incomplete. It is incomplete for although it is "anthropological" in part by virtue of the fact that it attempts to perform a normative and humanistic function as well as an explanatory and cognitive one, it does this without a clear, defined understanding and an underlying coherence of the issues involved. Vandenberg (1974 p. 212) points out the dangers of accepting the basis of such theory for it deals

"with findings and concepts that are neither educational nor explicitly anthropological. This practice therefore prevents the emergence of the specifically anthropological dimension of educational theory".

Further additions are therefore necessary for, from a phenomenological viewpoint, Hirst's viewpoint consists, in part, of a number of inarticulate meanings. The meanings are inarticulate for they constitute a theory that has been deliberately but constructively obstructed from the relationships in which, as Wittgenstein continually emphasized, language has its meaning. Once this point is accepted then the tacit knowings that are a necessary part of such relationships have also to be taken into consideration. The result of the realization of the importance of tacit knowings is the formulation of an educational theory which is not only phenomenological but hermeneutical and anthropological in approach also.

Such an approach accepts, as relevant and necessary factors, that education phenomena must also consider the ontological status of man's nature. It is at this point that the writer would like to emphasize that Steiner's
writings offer such an ontological and anthropological description of child and man in the area of education. The ways in which these ontological and anthropological aspects are defined enable the formulation of education theory in which the tacit knowings are openly, and in the writer's opinion, correctly described.

Thus this type of educational theory establishes the context of relevance which is essential to Hirst's view but which is never discussed by him. Vandenberg (1974 p. 214) describes this underlying structure of Hirst's approach thus:

"The universal judgements of necessary validity resulting from adequate employment of the dialogic principle are, or should be, tacitly presupposed by every educational principle. Established on the ontological level, they necessarily underlie every principle that can be established by Hirst's view on the ontic level."

It follows that the phenomenological approach asserts that educational theory deals with the quintessential descriptions of educational phenomena and that its hermeneutic furnishes the fundamentals for all possible theories in education. This approach would further assert that any other type of approach needs to clearly define the basis of its interpretation of the phenomena to be investigated before any such enquiry can begin. This would include all empirical research and if this interpretation is not achieved through a phenomenological description then it will be left entirely to the recipient to make such interpretations which may, or may not, be valid as far as the instigator of the research is concerned. This means that if an
hermeneutical interpretation is not accomplished in the initial stages, and thus would come through the phenomenological enterprise then it will occur through other enterprises.

This could occur say through the interpretation of commonsense or intuition. On the other hand it could occur through some sort of macrocosmic theory of education or through the conceptual schema of a different or associated discipline. In the former cases the framework within which interpretations occur may be open, and probably will be open to negotiation. In the latter cases the result may be a dogmatic overall view of education or a contribution which is not applicable to education but to the associated discipline from which it emanated.

Finally it is held that the formulation of theory on the basis of the anthropological, hermeneutical, ontological and phenomenological basis so described will eventually describe and provide the fundamental meanings held and asserted by man in the area of education. It should also be pointed out that such a basis requires the substantial use of philosophical terms and an attempt to define such terms will follow.

However it is perhaps relevant to consider at this point the underlying structure of Steiner's views concerning his educational theories. It has already been pointed out how Steiner's theories in the area of education include both ontological and anthropological aspects of child and man. He achieves the formulation of his theories which reflect
what might be described as the "wholeness" of man by concentrating on that facet of man's nature e.g. his consciousness through which man forms relationships with the outside world. Steiner thus commences his enquiry from the same starting point as many phenomenologists i.e. the significance and relationship of the external world to human consciousness. Whereas however many educational phenomenologists accept the philosophical base of, say, Husserl and Merleau-Ponty and formulate their theories without observing and taking into consideration their own "tacit knowings" Steiner with some care describes the epistemological base of his educational theories in some detail. The next chapter deals and describes with this epistemological base.

Summary

Following on from the last chapter where it was asserted that educational theory needs a different paradigm from those theories concerned with natural phenomena, a detailed examination occurred of the different approaches that exist concerned with the formulation of educational theory.

In the first instance the views of those philosophers of education who wish to validate educational theory by the same tests and verification that are applied to scientific theory were examined. In the second place the views of what can be regarded as the pragmatism of British educational philosophy with its prescriptive function was described. The third approach was the phenomenological school of thought which although widely accepted in North America is little known
about in this country.

It was asserted that the third approach defines the fundamental issues involved as it attempts to delimit and describe the transmission of experience and not just knowledge, and that the activity of education is essentially interrelated with this former concept. It was further asserted that the view that educational theory should be formulated on the same basis as scientific theory was meaningless, while the pragmatism of the British school of thought although relevant is incomplete.

Finally it was shown that the formulation of educational theory needs to include a phenomenological foundation and that if the formulation of theory does not include such a foundation then the result is a theory which can only partially describe the meaning held by man in the area of education. It was also pointed out that Steiner formulates his theories from such a phenomenological base and that his theories therefore from the premisses already postulated, consider and define the development of experience.
Chapter 6: The Epistemological Base

It has been pointed out previously how Steiner takes as his starting point the significance and relationship of the external world to human consciousness. In doing so man uses different faculties. The following describes from the epistemology, and in some ways the ontology, of Steiner's educational theories. Steiner takes as his starting point the trichotomy of cognition, affectivity and volition - he calls them simply thinking, feeling and willing. Steiner also differentiates between two quite distinct areas - those of experience and those of thought. To these should be added the activity of willing, through which the thinking process is made known and becomes meaningful to man. In the first instance however it is to an examination of the process of experience that I first turn.

Steiner held that if no other faculty was involved then when an individual confronts the world at large he would be overwhelmed by the onrush of perceptions and sensations. This does not occur because at the same time as we receive these sensations other faculties are at work which enable the individual to sort out and make meaningful such sensations, so that the sensations he receives are in no way problematical. This can only occur because as Husserl points out (1967 p. 261/262) our consciousness is itself intentional.

"Like perception, every intentional experience and this is indeed the fundamental mark of all intentionality - has its 'intentional object', i.e. its objective meaning. Or to repeat the same in other words: to have a meaning, or to have something 'in need', is the cardinal feature of all consciousness, that on account of which it is not only experience generally but meaningful, 'noetic'."
It therefore is the case that we achieve meaning from our experiences because of the intentionality of our consciousness. For example each person continually formulates structural arrangements that provide limits within which the individual assumes particular and personal meanings. It is those particular and personal meanings that constitute what we regard as the individual's stock of experience and knowledge. But even within this framework there remains a continual interaction between the individual and his environment in the broadest sense which makes the establishment and verification of these boundary lines problematic. Yet when these difficulties arise the problematic areas are broken down by the perception of the individual in interpreting these problematic areas in such a way that they contain no element of surprise and within which he accepts particular structures.

Thus, in the writer's opinion, Steiner is giving a true and correct description when he states

"Pure experience is that form of reality in which it appears to us when we meet it with the complete exclusion of ourselves". (Steiner 1968 p.15)

By this Steiner meant that if no other faculty was involved we would be bombarded by a multitudinous number of percepts, mainly through visual, tactile and auditory sensations. This, as previously mentioned, does not occur because other faculties are in use. It may be as well to point out that there may exist however a slight difference of interpretation between Steiner and Husserl as to what constitutes intentionality in this context. Husserl would
presumably hold the view that even in perception there is an intentional act and that this intentional act is part of the perception. Steiner is of the opinion however that although there is an intentional act in the process of perception (there would have to be otherwise we would not be able to understand our perceptions) the actual perceptions are separate, and interdependent, of this intentional act. In other words, we cannot know what these perceptions are, we can only know what perceptions exist according to the conceptual links we have with such perceptions; and the reason why we can define such perceptions is because of our own individual experience of these perceptions.

An example may make this important difference clearer. When we observe an object we first may see one side of the object, then a different aspect and so on. How would Husserl view this activity. As Farber points out

"The perceptual side of an object is seen as a mere side, and not as a thing itself; it is merely an intuitive core which, however, points beyond itself. How does this enter into perception? By means of an intention which has its core in the occasional aspects of the object, but which adds an open horizon to perception." (1966 p. 113)

Steiner would want to differentiate between the act of perception (which would involve more than perception by the virtue that it is an act) and the process of perception. The end result in both cases is, of course, the same; by our very nature it could not be otherwise but there exist these different viewpoints as to the component parts of these processes. The point may then be asked by what process do we understand such perceptions, and how do we
choose which perceptions shall become meaningful for each one of us as an individual. We make such decisions according to our own thinking, and by virtue of an act of volition which is determined by our individual ego. The use of these activities results in a state of cognition and of knowledge. Let us however in the first instance consider these different activities one by one.

We have seen that the individual who comes into contact with the outside world would be overwhelmed by impressions and sensations if there did not occur at exactly the same time a concept of such impressions and sensations that enable each individual to make sense of such information. Yet a concept, as we shall see, not only has as its base the process of thinking, but volition as well. It may well be thought that concepts and thoughts are one and the same thing. If this is the case it is hoped that the following will clarify the viewpoint that although a concept must include a process of thinking, the activity of thinking itself is only part of the process of conceptualization.

It is true that for the most part we like to think that we are the creators of our own thinking yet a closer examination reveals that although we determine the relationships of our thinking we are not the originators in the true sense of the word of such thinking. In fact it is more true to say that we are the vehicles of this attribute which we recognize and express through our concepts.

It is not true to say that it is only after observing our own thinking that we come to make sense of it, and this process
is of course one of formulating concepts. In one sense we observe our own thinking but as Steiner points out this observation is quite different from what is regarded as normal observation.

"But thinking as an object of observation differs essentially from all other objects. The observation of a table, or a tree, occurs in me as soon as these objects appear upon the horizon of my experience. Yet I do not, at the same time, observe my thinking about these things. I observe the table, and I carry out the thinking about the table, but I do not at the same moment observe this. I must first take up a standpoint outside my own activity if, in addition to observing the table, I want also to observe my thinking about the table." (1964 p. 24)

The nature of thinking thus described by Steiner is further indicated by the structure of the language which is used in such relationships. We do not usually refer to our observation of physical objects with any reference to our own individuality. We therefore say, "this is a tree" rather than "I am thinking of a tree". As soon as we leave the sphere of pure thinking we immediately engage in dispositions towards objects that involve our own activities. For example we would say "I like this tree" which involves our own individual relationship with the tree. This is, of course, very much of a simplification but does, I hope, indicate the peculiar nature of thinking. That is that when we are actually engaged in the thinking process we are not aware of it, what we are aware of is the object of our thinking which is the actual phenomenon we are observing. In other words when a person is thinking he can only pay attention to the object of the thinking and not the actual thinking itself.
We therefore never observe our own present thinking; we only observe and recognise our own thoughts. When we produce such a mental picture, and it must be remembered that this takes place through a conscious effort on the part of each individual to recognise and differentiate between whatever processes of thinking occur, then we find we have formulated appropriate concepts.

It perhaps should be emphasized that the formation of such concepts can only occur through our personal disposition to examine our own past thinking. It may be thought from this that thinking belongs to our own private world. In the sense that we are aware of our thinking because we have acknowledged such thinking, then this is, of course true. At the same time Steiner asserts that the actual concepts obtained are in no way individual property in the sense that thinking, or the concepts we obtain from the thinking process, are private and different from the concepts that other individuals have formulated.

If we take say the concept of a triangle we therefore find that each person who is thinking about such a concept has the very same concept as any other person who is thinking about the concept of a triangle. Steiner emphasized this point and thus regarded thinking, or to be more precise our concepts which we have formulated from our thinking, to be common and applicable in all cases. We may, of course, learn of such a concept (say a triangle) in quite different ways, and no doubt the perceptual trappings that existed at the time of the learning would be from quite different sets
of social circumstances. For example one person may learn the concept of a triangle from a blackboard, another from a piece of paper, another from mathematical apparatus and so on. Each individual will therefore associate a triangle with the actual perceptions that occurred at the time of his learning. Beyond these perceptual trappings however is the actual concept (such perceptual trappings will of course constantly change in any case) and the concept of the triangle will remain the same. Steiner held therefore that the contents of pure thinking, that is the thinking that occurs and which we can become aware of if we can eliminate such perceptual trappings, remains constant.

It is perhaps at this point that it is worth mentioning that in many ways this definition of thinking has many common features with the 'essences' that the phenomenologist hopes to obtain. Indeed in one sense the central aim of phenomenological reductionism is to extrapolate the essences contained within ideas and phenomena. Although it is not the task here to examine the phenomenological techniques which result in knowledge of such essences, it should be stated that such essences will contain data and elements which are common to all such essences and which constitute therefore the pure experience already referred to. The relevance of such essences is described by Farber

"Pure phenomenology was defined by Husserl (in the Logos essay) as a science that investigates essences alone, and not as concerned with the investigation of existence, or with 'self-observation'. The knowledge of essences and of essential relations was held to provide all that is
necessary for the clarification of empirical knowledge and of all knowledge. Such knowledge was regarded as being prior to empirical knowledge, in the sense that the essential knowledge of the psychical is presupposed by all psychical knowledge." (1966 p. 34)

Yet despite this common ground it should be made clear that such knowledge, as far as Steiner was concerned, would also involve other faculties and it is to an examination of these that I now turn. As already referred to Steiner was of the opinion that a concept is formulated by virtue of the individual reflecting on his own thinking. This must in the first instance involve the ego. We therefore find that each individual makes a great number of decisions, the reasons for which will obviously depend on personal, social and a whole variety of other factors that result in the ego formulating concepts through working on the thinking process. Steiner concluded from this that thinking exists before consciousness, a view which is in opposition to those usually accepted.

"Most present-day philosophers would object that before there can be thinking, there must be consciousness. Hence we ought to start, not from thinking but from consciousness. There is no thinking, they say, without consciousness. To this I must reply that in order to clear up the relation between thinking and consciousness, I must think about it. Hence I presuppose thinking. Nevertheless one could still argue that although, when the philosopher tries to understand consciousness he makes use of thinking and to that extent presupposes it, yet in the ordinary course of life thinking does arise within consciousness and therefore presupposes consciousness." (Steiner 1964, p. 34)

As stated there is an act of volition involved in appreciating and establishing the type of relationship that
exists between thinking and consciousness. For example we say "I must think about it" and implicit in any such act of volition is an act of consciousness. Yet at the same time we are not conscious of this until we come to think about it. Steiner was of the opinion that any such act, by definition is not concerned with the past as is the case with thinking, but is always engaged in acts and behaviour that are concerned with the immediate future. We therefore cannot be concerned with an act of willing in the past - we can only know through being aware of our thoughts of such willing. We therefore find that thinking is the most conscious of all our faculties while we are least conscious of any act of willing.

Following on from this it may be asked in what way do we, as individuals, become involved in our awareness of such faculties. It is here that Steiner describes the significance and function of man's being in his process of evolution. This is not the place to enter into an examination of some detail concerning his descriptions of the constitution of the ego. It is perhaps enough to recognise that at the centre of man's whole being is his ego. Steiner held that the ego evolves through the attribute of willing and that our knowledge of such acts occurs through the ego working on and understanding those parts of thinking with the result that concepts are formed. Concepts then are the result of the recognition by each individual of particular contents of his thinking process.

Such concepts, as stated previously, occur in a great number of instances simultaneously with perception. In other
words we perceive, for example through observation, and at the same time as this occurs a concept is formed whereby each individual examines his thoughts (this obviously involves an act of volition) thereby producing a concept. It should also be stated that there will be differing factors appropriate to each individual which determine the actual concepts chosen. This will depend on the previous experience of the individual; as this experience may not involve readily accessible information to the individual, such a person may well intuit the appropriate concepts concerned.

The phenomenological approach, as exemplified by Husserl, does also deal, of course with this faculty of intuition. Indeed perhaps the ultimate aim of phenomenological techniques is to reach an intuition of the pure essences referred to previously. If, as many phenomenological viewpoints assert, intuition is not the mere mental reproduction of some object, but a means whereby the ego reaches the ultimate essence of different phenomena then this is in sympathy with what Steiner holds to be a true description of the ultimate components involved in our existence. Yet from Steiner's viewpoint it must be made clear that although such an essence has been given to man (this is in the sense that it is only through an act of volition initiated by the ego that man obtains and has knowledge of such essences in terms of concepts) this is quite different from regarding such essence as being constituted in consciousness by virtue of any determinative process on the part of man.
It would appear from Dennis's description that such an essence is not only obtained and known by man but determined by him also.

"The object in consciousness which is revealed by intuition is not simply a mental reproduction of some object existing apart from consciousness nor a term projected by consciousness. Instead, this object is 'constituted in' consciousness by the transcendental ego of the conscious subject. Thus an essence is an immanent object which has been 'given to' consciousness because it has been constituted by reason." (Dennis 1974 p. 147)

Thus it can be seen that part of Husserl's phenomenological approach is based on the Cartesian view of the absolute certainty of the cogito. Steiner's view in no way contradicts this certainty. This should not however hide the essential difference that exists concerning the part that the cogito plays in relation to the thinking process. Husserl supports and emphasizes the Cartesian "Cogito ergo sum". Steiner would hold however that my existence does not depend on the thinking process – it is not a case of saying "I think therefore I am" but "I am and therefore I think". The "I" therefore, as in Kant's phrase, is "the vehicle of all concepts". Steiner himself emphasizes this point

"One of the great mistakes of the last period of man's evolution during the last few centuries, has been to identify being with thought as such. Cogito ergo sum is the greatest error that has been put at the summit of recent philosophy, for in the whole range of the Cogito there lies not the sum but the non sum. That is to say, as far as my knowledge reaches I do not exist, but there is only image." (1966 p. 27)

So far we have seen that there exists certain common areas of agreement concerning the constituent parts of the
philosophical basis of man's being and existence. One area that has not been examined however is the part that the affective component plays in the process of intuition. Steiner simply called this attribute feeling, and although it is outside the scope of this paper to examine the part feeling has to play in this area it is worth mentioning, and in fact emphasizing, that feeling is part of our consciousness just as thinking and willing are. It is these two latter attributes that have been described and commented on so far. Whereas we are most conscious of our thinking and we can only examine our thinking by looking into the past, and we are least conscious of our willing which is bound up with the immediate future; feeling as far as Steiner was concerned acts as a mediator between the "conscious" thinking and the "unconscious" will and is essentially concerned with the present.

We have dealt with and examined these three different attributes of thinking, feeling and willing as though they are the constituent parts of our consciousness. Steiner held this to be true; not only however did he examine these attributes from a philosophical viewpoint, he was of the opinion also that there existed direct relationships with the physiological make-up of man. In other words there exists a direct relationship of these different parts of consciousness with different parts of the physical body. As mentioned at the beginning of this paper it was Brentano who first outlined a structure of descriptive psychology. It is therefore to Brentano's writings that I now turn, for Steiner's description
of the basis of a phenomenological psychosomatic physiology obviously moves into an area beyond the purely philosophical issues as raised and discussed by Husserl. As Roche points out Brentano proposed

"that psychology is basically a split-level psycho-physical study, part phenomenological description of experience, and part neurological explanation of the genesis of experience by reference to organic brain-cell processes". (Roche 1973 p. 4)

The aim of a descriptive phenomenological psychology consisted, as far as Brentano was concerned in establishing the type of attitude and relationship of subject to object, and describing the dynamic inter-relationships that existed. Within this context Brentano identified and described three types of intentionality - these were representation, judgement and affectivity. Although Steiner's aim is also to establish the existence of relationships between psychic and physical it should be made clear that Steiner took as his starting point the trichotomy of thinking, feeling and willing which was rejected by Brentano. Even so there exist in certain areas common ground for their views.

Brentano was primarily concerned with the noetic aspect of the psyche's experience in representation. As Steiner points out

"(Brentano) characterises this experience as figurative i.e. as an imaginal event". (1970 p. 82)

As far as Steiner is concerned however whenever the psyche becomes conscious of any such representation neural processes also occur. In other words there exist somatic correlatives to the psychic aspect in representation.
Similarly when a person is involved in any type of feeling a metabolic process occurs. Brentano did hold that there exists affective intentionality within which the subject expresses a form of love or hate towards the object. Steiner however is of the opinion that there exists a direct and significant relationship between any such affective intentionality and the physiological rhythmic processes that occur in each individual.

Finally Steiner further asserted that there also existed definite physiological processes connected with the will, although this occurs at an unconscious level. Brentano held quite the opposite view in that by definition it would be an open contradiction to say that there could occur an unconscious mental event. This is not the place to elaborate and comment on the comprehensive account that Steiner gave of the ways in which such mental acts, constituted in consciousness, have a direct somatic correlative. Although therefore no supportive evidence can be given at this point it should be added that in Steiner's opinion there occurred three interpenetrating and interdependant systems of a physiological nature, and that these three systems are the carriers of the attributes of thinking, feeling and willing.

The ways in which these mental faculties interpenetrate with man's physical nature, and the extent to which this interpenetration influences the curriculum as advocated by Steiner, will be examined and described in detail later on. It is sufficient to establish at this stage that the reader is not left, when examining Steiner's educational theories,
to evaluate the validity of these theories without a clear and detailed exposition of the philosophical base. Indeed it is perhaps worth emphasizing that very few educationists who put forward theories of child development have dealt with the fundamental philosophical issues that are raised by such theories. Steiner not only dealt with such issues but did not formulate his theory of child development until he had very thoroughly and painstakingly put together and described in detail such a philosophical base. His views concerning these epistemological and ontological issues can be found in his books A Theory of Knowledge and The Philosophy of Freedom. Although it would no doubt be of interest to pursue the examination of these philosophical issues no further space is allotted to this task as it is felt that the points raised and described fairly represent Steiner's philosophy in the context of his educational theories, and it is to an outline of these theories that I now turn.

Summary

Steiner takes as his starting point the significance and relationship of the external world to human consciousness. The epistemological and ontological basis of his educational theories is examined. This is achieved, in the first place, by relating how consciousness is itself intentional. It follows that because of this intentionality we formulate structural arrangements and meanings which can be regarded as our stock of experience and knowledge.
A further appraisal distinguishes between perception and volition and how we make meaningful our perceptions. This is followed by a detailed analysis of the ways in which thinking and conceptualization can be differentiated. The nature of thinking is studied and how language accurately depicts one's individual relationship with the thinking process. Indications are also given where there exist common features between Steiner's theories and those of the traditional phenomenological school of thought.

The act of conceptualization is then examined and this includes a description of the determinative part the ego plays in this process. There then follows a description of the nature of feeling and the ways in which Steiner's trichotomy of thinking, feeling and willing are interrelated and occur within man's consciousness. Comparisons are made between Steiner's theories and the psychological phenomenological writings of Brentano. Finally the relationships that exist between the mental activities so described and their physiological counterparts are mentioned. From these descriptions it is hoped that the reader will appreciate that Steiner thoroughly and carefully established the philosophical criteria upon which his educational theories rest.
Chapter 7: Conclusion

The writer attempted in Part II to establish the underlying structure or paradigm from which and upon which this thesis has been written. This involves the assertion that the social order of which the area of education is a part is the product of human activity. The emergence and the manner of this emergence of this product, as far as education is concerned includes the examination of these structures appertaining to those particular areas of human activity which constitute the same. It is further asserted that these structures are quite distinct from the structures appertaining to the natural as opposed to the social world. It follows that the verification of theories concerned with the social world are of a different nature also.

This social world is constructed by its members on the basis of particular interpretations of operations appertaining to this world. It is not a legitimate enterprise, as far as the writer is concerned, to attempt to establish criteria which will be common to all such interpretations. The validity of these interpretations will therefore not depend on accepted procedures of verification but on the personal experiences and construction in terms of interpretation of social meanings held by the members who constitute that particular social world. Although certain points and issues were described in Chapter 4 of the epistemological and ontological basis of Steiner's theories, and these have obvious relevance to the epistemological and ontological issues
concerning the descriptions of first order constructs and experience, it is outside the scope of this thesis to examine in any further detail these epistemological and ontological issues. At the same time it is hoped that certain implications concerning methodology are accepted from the foregoing.

It is therefore asserted that the prime function of such methodology is to establish the processes by which shared meanings are accomplished. This methodology can thus be described in phenomenological terms as it is only the phenomenological approach which takes into consideration, to any degree, the notion of sharing and the manner in which the social world is established in terms of these shared social meanings or common understandings. As far as this thesis is concerned, it is implicit in the writings that constitute the rest of the thesis that the underlying structure has, as its basis, such a phenomenological approach. Also that the validity or meaningfulness of such writings will depend on the extent to which such shared meanings and understandings are established.
PART III. AN EXPOSITION OF STEINER'S THEORIES

Chapter 8: Introduction

The basis of Steiner's educational theories revolves around the concept of development and the inter-relationship of the child's mental development with that of his physical development. There are very few other educators whose work is more "developmental" that Steiner's, and perhaps only Werner (1948) formulates theories that emphasize as much as Steiner's, the concept of development. This is not to say that many other educators besides Werner do not consider that the child develops through specific stages but it is only Werner (along with Steiner) who emphasize that the human organism is destined for a specific and natural course of growth: a course of growth which ensures the individual realization of his genetic and inherent potential, unless in some ways this realization is thwarted or frustrated. Although therefore both Werner and Steiner examine the child's development, not from any one particular specialised aspect, but from what can be regarded as a global view, Steiner concentrates on the study of how the child's psycho-physiological functions interrelate whereas Werner adopted the biological principle of orthogenesis as the process governing long term psychological development. Steiner asserted that there exist quite separate and distinct stages of child development. It should be stated at this point that although certain educators (for example Satterly 1975), question the legitimacy even of using the
concept of stages it is not proposed to enter into any
detailed debate concerning the acceptance or rejection of the
concept of stages as applicable to a continuous growth
process within which some sort of equilibrium occurs. It
should be sufficient to add that many outstanding and
reputable figures in the educational world have embraced the
concept of "stages" in their work from G. Stanley Hall and
Piaget in a present day context, to Plato, Rousseau and many
others in the past. Anderson (1957 p. 40) defines the concept
of "stage" as follows

"The enlargement of the life space proceeds by
stages, each of which may involve a varying
period of time for acquisition followed by a
period varying in length during which the
growing person adapts to his new found
functions and properties. Thus there are
sudden as well as gradual transformations of
behaviour with each change followed by a
period of gradual adaptation."

Although Steiner's theories, in the first instance, can
be considered within Anderson's description, his main thesis
is that there occur three separate stages of child development
although within these three main stages there occur certain
subdivisions. He also believed that these stages automatic-
ally follow one another. His theories of development can
therefore be classified as maturational. Although he does
emphasize that the development of the child's faculties is,
in one sense, an unfolding of the growth process it should
not be thought that he also held that the characteristics of
later stages can be predicted, for the most part, from a
knowledge of the preceding stages. He was of the opinion
that within each stage certain faculties need to be developed
and that each stage, in essence, was self contained. Yet it should not be thought either, that within each particular stage the immediate environment of the child is the main determinant of the child's development. Although the environment does play an important role in determining the learning experiences of the child, it does not follow that it is essentially the accumulation of such learning that determines the behaviour patterns of the individual. Indeed if we were to accept that the latter is the case we would be saying that the child is not an active agent but passively absorbs the impressions direct from the environment, and that his habits are imposed by the concatenation of experiences in its life.

Steiner believed quite the opposite; that is, that the child is an active agent, constantly and continually acquiring new actions and organizing them into a range of operational groupings or beliefs. Although it is true to say that it is through the child's immediate environment that it observes and comes into contact with the many objects that become its present day world, this still does not account for the ways in which the child formulates systems of beliefs from and beyond his observational data. In part these beliefs are so tacit that they are seldom mentioned, although many of our verbal contacts with the child assume them. Yet if this is the case it means that systems of beliefs are being formulated that are not necessarily contingent on any kind of social learning and that certain aspects of the child's behaviour are inherently active.
This hypothesis can be taken a stage further to the point that the child's mental faculties are always active even when there is a direct relationship between what the child experiences and what we call his knowledge. In other words, even when the child is learning from his environment and where a claim may be made that he "knows" because of this experience of learning, there still occurs an inductive process which, in part, determines the composition of this knowledge.

Steiner asserted that this inductive or intuitive process occurs quite separately from any kind of external stimulus or acquisition. There is, of course, nothing unusual in this assertion and many other educators are of a similar opinion. Chomsky for example states (1971 p. 428)

"A scientist who approaches phenomena of this sort without prejudice or dogma would conclude that the acquired knowledge must be determined in a rather specific way by intrinsic properties of mental organization. He would then set himself the task of discovering the innate ideas and principles that make such acquisition of knowledge possible."

Polanyi (1958 p. 130) too is of the same opinion

"However, the intuitive powers of the investigator are always dominant and decisive"

and (p. 16)

"They must stand for those peculiar intellectual harmonies which reveal, more profoundly and permanently than any sense-experience, the presence of objective truth."

Polanyi also emphasizes the difficulties that Western man faces in accepting such a view as being in harmony with what might be termed as the conventional wisdom of the time.
"For modern man has set up as the ideal of knowledge the conception of natural science as a set of statements which is 'objective' in the sense that its substance is entirely determined by observation, even while its presentation may be shaped by convention. This conception, stemming from a craving rooted in the very depths of our culture, would be shattered if the intuition of rationality in nature had to be acknowledged as a justifiable and indeed essential part of scientific theory."

The point here is not to emphasize the weaknesses of the positivistic, scientific viewpoint, although this is an important issue in itself, but to lay due consideration on the fact that we should accept that the inductive process plays an important, determining role in the acquisition of knowledge. In Steiner's opinion, however, not only does this inductive process play a crucial role but the process itself is constituted differently at separate stages of the child's development. Not only however is the process itself composed of different elements but that at certain points within each stage, and at the transition from one stage to another, some sort of equilibrium is achieved.

In this context Piaget's concept of equilibration refers to the type of process that occurs when equilibrium is achieved, but as Piaget himself points out (1971 p. 89) his criteria were initially used in an attempt to try to discover the basis of whatever intellectual processes were used in the solution of problems, and not in order to obtain information regarding possible correlations between different ages and relevant stages. It is sufficient to add at this point that Steiner's theories are perhaps best understood in terms of a developmental process that includes equilibration rather than
as a purely maturional theory, and that his concept of "stage" is essential to his theories of child development. Whereas however Piaget was of the opinion that stages cannot be characterised by referring to particular age ranges, Steiner specifically stated that it is between certain ages that the stages occur. Perhaps the best way to examine Steiner's theories is as a general strategy rather than as a source of detailed facts concerning the development of the child, although it should be added that Steiner spent many years as a tutor to both normal and maladjusted children and therefore his theories are, in part, based on clinical evidence. His work has, however, done more to illustrate a general approach concerned with understanding the composition of the child's mental faculties at particular stages of his life rather than to indicate specific achievements that the child is capable of at different ages.
Chapter 9: Thinking, Willing and Feeling

The nature of consciousness as described by Steiner differs considerably in many respects from that put forward by other educationalists. This is partly due to the fact that Steiner's description of the fundamental nature of the child is probably unique and certainly different from the descriptions put forward by present day educationalists. It should not be thought however that Steiner's formulation of theory is less carefully devised than that of other educationalists. Indeed not only does one find a careful exposition but also a sound theoretical base on which he formulated his theories. It is worth emphasizing in this context that few other educators have described in the detail that Steiner engaged in, the epistemological base of their theories.

It is therefore well worth spending some time in examining this psychological base not only because Steiner's theories are different because of this kind of base but also because it is the logical starting place for an evaluation of his theories. Again it should be made clear that I use the term "psychological base" to describe that area of knowledge which refers to the fundamental nature of the child. This in the first place involves, as far as Steiner was concerned, an examination of the component parts of consciousness in child and adult.

Steiner held that there is a distinction between the adult's consciousness and that of the child (1971 p. 88).
literature describing the cognitive faculties of man, and to a lesser, but increasing degree, the affective side of his nature. Very little is however mentioned concerning man's process of volition or of the ways in which these mental and metaphysical components of consciousness interrelate with each other and with their physical counterparts. Steiner's theories in considering these points differ considerably from other educators and it is to a description of these parts that I now turn.

I do not propose at this stage to enter into any detailed comparisons of Steiner's theories with other educationalists but to describe, in as simple terms as is possible, the significance of the attributes of thinking, willing, and feeling to the child's development. It perhaps should also be added that I do not propose, in the following section, to do anything other than to give a clear exposition of Steiner's theories. Thus it is not my intention to make any kind of appraisal or evaluation of these theories at this stage; detailed and rigorous examinations will occur in later sections. At the same time it should be appreciated that no clear exposition of his writings on education exist at the present time. What follows is an extrapolation from his theories obtained from the many lectures he gave. It is necessary to bear in mind that these lectures were given to interested individuals at organized conferences. The result is that in certain instances the content was formulated by Steiner for a specific audience and not to finish as printed material. On occasions therefore the
writer has had, to some degree, to interpret the brief descriptions that Steiner gave and where this has occurred the context in which the content was transmitted has been born in mind. On the other hand what follows immediately is an interpretation of part of the contents of Steiner's books *A Theory of Knowledge based on Goethe's World Conception* and *The Philosophy of Freedom*.

Steiner in these books elaborates on the reasons why he differentiates between certain degrees of experience. In the educational sphere he refers to these different parts as thinking, willing and feeling and I shall keep to these titles. Steiner demonstrates (1968 Parts B, C and D) that within each of these attributes there exist different levels of participation. Thus as far as thinking is concerned, and the following examples do no more than briefly indicate some of the levels which exist, we see that we can work out problems with numbers or make certain deductions; thus there exists a logical type of thinking which can be clearly demonstrated when used with say mathematics, physics or logic itself. Yet not only do we use this type of "narrow" thinking but each one of us continually uses thinking in the imagination to create ideas of an artistic kind. It is the poet or painter that epitomizes this rich, and in some ways divergent type of thinking. Steiner classes the first type of thinking as belonging purely to the intellect (1968 Ch. XII) while the latter type is influenced by the semi-conscious attribute of feeling, a point which will be returned to later.

When we examine our feeling life Steiner asserts that different levels exist. The examples I have chosen do no
more again than simply illustrate the different levels within which this facet of man's nature exists. Steiner does in his book *The Philosophy of Freedom* Part II "The Reality of Freedom" examine in philosophical terms the existence of both the feeling and willing attributes. I merely want to indicate here, on the basis of Steiner's writings, how different levels of these attributes exist.

We find that we experience those sensations which are little more than rudimentary expressions of our contact with the outside world. We hold some object or hear some noise and we consider that we have felt, albeit at a very basic level, one type of feeling or another. On the other hand there are those feelings which can be regarded as major pinnacles or experiences in one's life. We may work extremely hard, either mentally or physically or achieve some major goal and we are moved to feel quite deeply, feelings of satisfaction of sensations of a similar nature. On the other hand we may be fortunate to undergo some experience of heightened perception or some type of ecstasy, and we would consider that this type of feeling is quite different from common sensations of a routine nature. The development of the attribute of feeling in all its manifestations is extremely important as far as Steiner education is concerned and a detailed examination of the pedagogy laid down by Steiner so this proper development occurs will take place later on.

Lastly there are different degrees of willing. The reader is again referred to *The Philosophy of Freedom* for the
philosophical basis of this attribute. The descriptions that follow here are again chosen to indicate the different levels at which the attribute occurs, and which can be used later on as a recommended activity of the educational process.

At the one end of the scale we are continually involved in actions which are predetermined by some act of willing which, on many occasions, we know very little about. We move an arm or a leg and can only acknowledge that it is simply by virtue of the fact that we wanted such an action to occur that it did occur. On another level all of us at some time or another carry out acts which have only occurred because of a tremendous effort. We acknowledge and state that it was due to willpower that the act was achieved whether it took mental or physical effort, perseverance or patience.

As far as Steiner was concerned we can take all the different forms of human activity and see that all such activity can be referred to one or other, or in part to one and in part to another, of these three different forms of human activity. It follows that, in Steiner's view, any educational activity can be ultimately reduced to one of these attributes. He also describes in Study of Man and The Education of the Child an examination of the relationship of each one of these attributes to our consciousness and indicates how the relationship exists at different levels of consciousness.

One further qualification should, perhaps, be added here. It should be made clear that consciousness as referred to by Steiner exists as an entity composed of the different
attributes described above. As we shall see later on parts of this consciousness exist at a semi-conscious and unconscious level. When consciousness is referred to here it is used in the same way as Steiner used it i.e. it relates to the unconscious, subconscious and conscious levels of man's consciousness. It should not be thought therefore that any statement or view given with reference to man's consciousness means that we are actually conscious of the particular attribute referred to. On the other hand where reference is made to the individual being "conscious of" then the meaning will be one that is usually conveyed i.e. that we understand at a conscious level whatever it is that we do understand. This latter category would, as far as Steiner is concerned (1968 Ch. VIII, IX, XI and XII) be clearly a constituent part of the thinking process. It is to a brief description of the relationships of the different attributes of thinking, willing and feeling to our consciousness that I now turn.

In Steiner's opinion (1966 Ch. VI) thinking is the most conscious of all our activities. We are conscious when we think and thus we have the ability to be "conscious of" our thoughts. Thus we possess, in Steiner's view, (1970b Ch. III) the ability to reflect and think over our thoughts and by doing so we do, to some degree, become conscious of the process of thinking itself. This recognition and understanding is not obtained when we are involved in willing. As Steiner points out (1966 p. 85/86)
"That is not the case in willing. You know that when you perform the simplest kind of willing, for instance walking, you are only really fully conscious in your mental picture of the walking. You know nothing of what takes place in your muscles whilst one leg moves forward after the other; nothing of what takes place in the mechanism and organism of your body .... When we 'will' there is always something deeply, unconsciously present in the activity. This is not only so when we look at the nature of willing in our own organism. What we accomplish when we extend our will to the outer world, that, too, we do not by any means completely grasp with the light of consciousness."

If then we move a limb we know we have moved it only because we wished to do so and we are quite unaware and unconscious of the physiological and psychological processes by which we move from the thought of moving one's limb to the actual movement itself. As Steiner points out when we come to the point of trying to be aware of the will so that we can recognize and understand that part of consciousness which is willing then we find that such a task is not possible. Indeed we find that whereas we are "conscious of" thinking we are not "conscious of" willing. As we shall see later on as we are aware at a conscious level of the former process but not the latter they constitute two quite different, and in this sense opposite forces working within us.

The significance of designating the processes as constituting, in part, the two extremes of our mental activity becomes clearer when we consider the position of the attribute of feeling in this trichotomy. Steiner asserted (1966 p. 87) that feeling acts as a mediator between the conscious thinking and the unconscious will. For example Steiner points out that we usually recognise that a thought
exists when we are clearly aware of it in our consciousness. On the other hand we often have a sense of responding to a particular situation or phenomena when we are not clear in our thoughts as to why exactly we are responding in that particular way. In other words we feel that we should respond in a certain way yet it is only later, if at all, when the feeling manifests itself that we become aware of the feelings involved i.e. we become "conscious of", through our thinking, the feelings which determined our actions. It follows, according to Steiner that we may not become fully or even partially aware of the very feelings that direct our actions and thus our feelings can determine the way, in part, in which we lead our lives without us being aware of them.

The ways in which these attributes should be developed during childhood will follow later. At the same time it is probably worth giving some indication of the ways in which an attribute may be dominant in certain individuals, although it should not be concluded from this that the three attributes do not exist in each one of us. A person may express his personality through the will activity, e.g. one can think of a great number of craftsmen who can build and create works of substance and beauty, yet who would have the greatest difficulty in explaining or communicating how they carry out such work. On the other hand we also know only too well the person who can efficiently communicate the theory of different subject matter but whose own efforts relate miserably to the ideal that has been communicated.
As far as Steiner was concerned it is the feeling attribute which acts as mediator between the conscious thinking and the unconscious willing (1966 p. 88). He stresses that we understand the expression of this attribute through faculties other than our intellect. When we refer to men of feeling we can point to the artist or poet whose work we only too well understand, not at an intellectual level, but through a non-intellectual format that is recognised and appreciated. Steiner points out (1947 Ch. VI) that the task of the teacher in this respect is like that of an artist and that the teacher's judgement should be formulated just as much on the feeling attribute as his intellect.

It has already been mentioned how Steiner asserted that thinking and willing are the opposites of each other. The relationship of these attributes to the content and methodology of education is complex but it is worth emphasising the point that we can only involve itself in the thinking attribute when the other attributes are excluded. In other words at a given moment when we are totally and completely involved in thinking we cannot be conscious of or engaged in any of the other attributes. The significance of this occurrence should not be forgotten according to Steiner for if teachers persistently concentrate on the thinking process the development of the other attributes will inevitably suffer.

As we shall see later on, according to Steiner, the process of thinking is bound up very much with the past. Thus we can only think of past events whether they have occurred in the last few seconds or a few years ago. It
would be a contradiction in terms to say that we could think about the future as the future. We can, of course, think about the future, but can only do so in terms of the past. In other words our thinking about the future is determined by our past experience and knowledge. If we could think about the future in terms of the future we would be blessed with a clairvoyance which we obviously do not possess. We do not, for example, possess the faculty to realize the actual contents of our thoughts on a future occasion. On the other hand, according to Steiner, any act of willing is inextricably bound up with the future. Whether we lift our arm or make some significant mental effort the act itself is taking us into the future and our individual evolution whether described in terms of hours or months, is contingent on the individual acts we decide to take. Steiner makes it clear however that the decision making itself is not, in one sense, an act for it involves the thinking process. What is referred to here is the action itself.

As stated previously Steiner asserted that the third attribute, feeling exists between the conscious thinking and the unconscious willing (1966 p. 79). It thus is essentially concerned with the present. A person who feels deeply about something is, at that moment, totally absorbed in the activity in which he is engaged. As Steiner points out the musician or artist are obvious examples of people totally involved in their work yet each one of us has the ability to express the creative and artistic impulses within us.
Steiner thus formulated his theories that the activities of man should be divided and differentiated in the way so described. It is an indication of his thoroughness that once he had reached these conclusions he observed these attributes (and many others) in child and man for another twelve years before he began to publish his findings.
Chapter 10: Relationship of the Physical Body to Thinking, Willing and Feeling

As we have seen earlier Steiner divided the component parts of consciousness into the attributes of thinking, willing and feeling. Not only did he however make this trichotomy with reference to the mental components of man's consciousness but to his physical body also. Thus, in Steiner's opinion, the carrier of the component parts of consciousness concerning the anatomy of man exist within a similar threefold division. Steiner was also of the opinion that each attribute of consciousness has its physical counterpart and thus there is a direct relationship between any one of the component parts of consciousness and a part of the physical body (1966 Ch. X, XI and XIII).

Steiner asserted that the nervous system (this is to include the brain) is connected and has a relationship with only one part of man's consciousness and that is the attribute of thinking (1947 Ch. 3 and 4). Yet it should be made clear that although this relationship exists, the brain itself is not the cause of consciousness but acts as a vehicle within which the metaphysical activity of thinking occurs. As we shall see later on the brain and nervous system are dependent on other parts of the body as far as their growth and sustenance are concerned. The polar opposite in this respect, according to Steiner, occurs in the digestive system where the process of building up and forming new substances continually takes place. In Steiner's opinion (1947 p. 44) the digestive or metabolic system (together with those
physical organs which can be moved freely) act as the vehicle of that part of consciousness which is willing.

We find that lying between the head and the digestive systems are, for the most part, those organs in which some sort of rhythmical activity occurs. These organs which in essence form the centres of respiration and blood circulation are, according to Steiner, of that part of consciousness which we have referred to as feeling (1947 p. 42/43). Although the above is an extremely brief outline of the relationships involved it is hoped that it will give an indication of the different inter-relationships that exist between the attributes of consciousness and their physical counterparts.

Steiner does also mention that Western man with his intellectual outlook would naturally concentrate his attention on the brain as the carrier of human consciousness. Although Steiner does not attempt to explain and elaborate on the causes for this concentration on the brain as the carrier of human consciousness he does say (1968b p. 85) that if emphasis in education is placed on the development of one particular mental attribute e.g. thinking, then it should not come as any surprise to find that the recipients of the process will look upon the world and themselves through that process when they have reached adulthood.

It is well worth elaborating on Steiner's theories concerning the ways in which parts of the body act as carriers for the different parts of human consciousness. It has already been stated earlier how the head and nerves are,
according to Steiner, the vehicle of that part of consciousness we refer to as thinking (1947 p. 42/43). In the context of human activity we see that we normally recognize that thinking has very little to do with any sort of physical activity; and we find that the head has, in Steiner's opinion, been created in such a way that it can perform its function as the carrier of that part of consciousness we call thinking. Thus the antipathetic forces of thinking which are necessary for us to evolve on a physical plane are carried by the most physical part of our bodily nature i.e. the head and nerves (1966 p. 150).

We see therefore that if a person participates in some sort of physical activity then the shock or responses from that movement are almost entirely prevented from reaching the head and brain. If we run or participate in some particular violent or strenuous exercise we see that the head organism moves only slightly in relation to other parts of the body. Such movement does of course occur through our limbs which act as vehicle for the most spiritual part of our consciousness - the will. Thus it is our limbs which cushion and protect our head from any sudden or extreme movements before the effects of the same are felt by the head organism (1966 Ch. XIII).

It follows from this that we need as little movement as is possible in order to develop our thinking attribute. We do indeed emphasize the fact that for proper intellectual development to occur we need rest, quiet and a peaceful environment and the development of these qualities in
different cultures indicates the acceptance of these facts. We find therefore that reflection, meditation or any other part of the thinking process occurs more efficiently in such an atmosphere whether it be the philosophy of the Buddhist monk, the prayer of the Christian, the reflection of the philosopher or the intellectual efforts of child or student. Thus, according to Steiner (1966 p. 30) the least spiritual of the mental attributes i.e. the antipathetical thinking, occurs within the most physical part of man's body, the head and nerves.

On the other hand the most spiritual of our mental attributes i.e. the sympathetic willing is carried, in Steiner's opinion, in the limbs and their movement (1966 p. 144). Thus, according to Steiner, there is a direct correlation between the extent of movement of the limbs and the sympathy of the unconscious will with the cosmos (1966 p. 144). When Steiner is talking about the limb system in this context he is however referring to our metabolic system as well as those parts of the body we are capable of moving (1947 p. 44)

".... willing is directly connected with human metabolism and with human movement - Metabolism is very intimately connected with movement. You can regard all the metabolism which goes on in man, apart from movement proper, as his limb system. The 'movement system' and 'metabolic system' I hold to be the third member of the human organism. And with this the will is immediately bound up. Every will impulse in man is accompanied by a particular form of the metabolic process which has a different mode of operation from that of the nerve processes which accompany the activity of thinking."
Thus although we regard the limbs as the most expressive part of our anatomy, as far as movement is concerned we should also realize, according to Steiner, that the processes of digestion and metabolism are also actively engaged in continual movements also, albeit of a different sort. We should also realize, in Steiner's opinion that the limbs we can move and the system of metabolism are closely interrelated. For example the internal system will continue irrespective of limb movement although the former will become sluggish and will not work efficiently if the latter do not receive a proper amount of exercise. We also appreciate to some degree the relationship of willing with some of the physical parts mentioned for we may refer to people who move their limbs with authority and energy as possessing a strong will. In this context too we see that the great virtue of the will, courage, is usually expressed in some sort of action while the corresponding vice, fear, in many cases refers to a lack of commitment or action. Both courage and fear too have clearly a relationship with our metabolism.

Between the head and nervous system and the system of limbs and metabolism there exists, according to Steiner, another system which performs the same mediating task for the physical body as feeling does in mediating between thinking and willing. This can be referred to as the rhythmical system, the centre of which lies in the chest where the heart and lungs are situated. Yet the rhythmical system does permeate the whole of the physical body and we see
examples of it in the pulse of the blood and the intake of air and the outflow of the breath.

"Feeling is not directly bound up with the nervous system, but with what may be called the Rhythmic system in the human being: it is bound up with rhythm, the rhythm of breathing, the rhythm of blood circulation, in their marvellous relationship to one another. .... It is this inner interplay and relationship of pulse rhythm and breath rhythm, and its connection in turn with the more extended rhythmic life of the human being, that constitutes the rhythmic nature of man, - a second nature over against the head or nerve nature." (1947 p. 42)

It is these rhythmical processes that also respond to changes of emotion. For example if we suddenly feel anger, despair, joy or ecstasy we can usually refer also to the quickening of the breath or an increase in the beating of the heart. Thus we see that these rhythmical organs and systems are, according to Steiner, the vehicle of the mental attribute of feeling and act as mediators between the other physical organs and systems which carry the mental attributes of thinking and willing.

It is, of course, an obvious fact to state that the rhythmical system never tires for it has always to carry the task of seeing that the rest of the physical body is nourished. Thus while the brain will become exhausted after several hours of mental effort and similarly our limbs tire after a great deal of physical exertion the heart and lungs continue their rhythmic process from our first intake of air to our last. Although we are aware of the details of these processes to some degree we do not usually refer to the relationship of feeling to the rhythmic system in the way that Steiner
describes. This is due, in large part, to the point that has been mentioned previously i.e. we are still very much preoccupied with the idea that the intellect constitutes the main part of our consciousness, and we therefore forget or do not deliberately consider the other component parts of feeling and willing.

It is also quite true to say however, as Steiner points out (1947 Ch. I) that we do not fully appreciate the significance of these facts even when we are aware of them. Although no attempt will be made at this stage to consider in any detail the relevance of these trichotomies to the educational process a brief mention will be made of the type of issue that should be considered if we are to appreciate, from Steiner's viewpoint, the significance of these different members and attributes that man possesses. For example we shall find that in many instances educators make excessive demands on the intellectual capabilities of the children in their charge. It is still, unfortunately common practice to find that if such demands have been made the situation is made even worse by them making excessive demands on their physical abilities so that they become exhausted in another way.

We have seen however that, according to Steiner, the rhythmical system mediates between the head and metabolic system just as feeling mediates between thinking and willing. If we accepted this hypothesis we would then take the necessary steps to see that our education contained similar mediating and rhythmical patterns. Steiner stresses this point (1947 p. 54/55).
"For throughout life the rhythmic system never tires. .... It is in his intellectual system and in his metabolic system that a man becomes tired. When we know that we have to appeal to his rhythmic system we know that what we have to do is to work artistically; and the experiments on fatigue show where we have gone wrong, where we have paid too little attention to the rhythmic system."

Although no doubt there are instances where attention is paid to the rhythmic system, it is depressing to relate that generally speaking the idea that we should teach children "experience about life" through the power of feeling based on the rhythmic system is little known or cared about. Yet as we shall see later on the whole of the curriculum as recommended by Steiner has been formulated on this basis, and the general aim of his theories of child development is to see that the balance is achieved, right through childhood into adulthood between thinking, willing and feeling. We have thus seen how the mental components of consciousness are related to their physical counterparts. We can now proceed to examine the stages by which a child comes into possession, according to Steiner, of these different attributes.
Chapter 11: The Three Stages of Child Development

We have seen earlier that Steiner was of the opinion that there exist three stages of child development. Steiner also asserted that just as there exist three stages with regard to the mental development of the child there also exist three separate stages regarding the physical development of the child. The stages are divided or marked by the change of teeth and puberty yet these are but indicators, according to Steiner, of changes that are occurring in the fundamental nature of the child (1965 p. 20).

"Even as man is surrounded, until the moment of birth, by the physical envelope of the mother-body, so until the time of the change of teeth - until about the seventh year - he is surrounded by an etheric envelope and by an astral envelope. It is only during the change of teeth that the etheric envelope liberates the etheric body. And an astral envelope remains until the time of puberty, when the astral or sentient body also becomes free on all sides, even as the physical body became free at physical birth and the etheric body at the change of teeth."

Steiner's views in this respect are quite different from those prevailing today. It is of course accepted that both the change of teeth and puberty are physiological changes. The physiological change of puberty is well documented due in part no doubt to the immediate effect of the adolescent on those adults with whom he is in close contact. On the other hand although obviously the change of teeth is regarded as a physiological change, it is not generally accepted that the change in any way is an important and relevant landmark in the child's development. As stated however Steiner regarded this change as the indicator not only of physiological change
but a psychological one as well. This point will be discussed in detail later on. At this point it is sufficient to recognise, as far as Steiner was concerned, that such physical changes mark the ends of certain stages and the beginnings of others.

It should also be recognised that the physical changes occur approximately at seven year periods. As far as Steiner was concerned however not only does childhood consist of three seven year periods regarding the child's physical development but that there also occur, three separate stages of mental development running concurrently with the three stages of physical development. It should also be stated at this point that detailed description of the child's development within each specific stage will occur in the next few sections. The emphasis in this section is therefore to consider in general terms the relationship of each of the attributes of thinking, willing and feeling to the different stages. As we shall see, in Steiner's opinion, each of these attributes had a particular and necessary relationship with a particular stage (1965 pp. 24, 30 and 38). At the same time it would be quite wrong to think that each attribute does not exist at each separate stage. We do, of course, think, will and feel from our first breath to our last. The point that Steiner wished to emphasize is that at each stage, a particular attribute is dominant and that the balanced development of the child is contingent upon whether the child's immediate surroundings and curricula take due consideration of this fact.
Let us consider the first seven year period. According to Steiner (1972 p. 107) there is no separation between spirit, soul and body of the child during this stage of development. The child thus absorbs impressions from without and reproduces them in his inner being. As there is no separation between spirit, soul and body the child has very little power of conscious thought but instinctively and spontaneously absorbs the thoughts of other (1972 p. 108).

It is, of course, true that the very small baby shows very little indication that thinking plays a major part of his mental make-up. Even the small child or toddler is not yet conscious of his thinking process. It is widely accepted that very little is achieved by the adult or parent trying to reason with the small child. Our remarks take due consideration of this knowledge and we often say, concerning the small child of this age, "he acts without thinking" or even more appropriately as far as Steiner's theories are concerned, that our remarks "pass over his head".

On the other hand the activity of the limbs of the young infant and baby reaches a level that only the most athletic adult could aspire to. We all recognize that practically every waking moment of the baby or small child is filled with some kind of movement and how it is necessary in order for proper development to occur to see that freedom and expression is given to these inherent drives of the child. As Steiner puts it (1947 p. 62)

"For with a child the first things are movements, gestures, expressions of will, not perception or observation. These come later."
We therefore see that the child of this age is not yet conscious of the thinking process. At the same time the parts of the physical body associated with movement probably surpasses, relatively speaking, anything that the adult could achieve. We have already described earlier how, in Steiner's opinion, that part of consciousness we acknowledge as willing is the direct mental counterpart of the parts of the physical body so described. We thus see that the child's consciousness, according to Steiner, is bound up with movements of all types. The infant's relationship with the outside world is thus based on this particular type of consciousness where the thinking element is not (or has very small part to play in) determining the child's behaviour.

It should perhaps be made clear that thinking in this context refers to the ability of the intellect to form concepts, to analyse and seek perspective and to express reasons.

Steiner emphasizes that this type of thinking is only born with puberty (1965 p. 38) and that one only has to observe a small child during the first stage of development to see that the thinking attribute, as referred to above, is almost totally lacking. For example the child will not think of any of the consequences of his actions nor will he decide whether there is any sort of logical order to his play. The small child will therefore probably possess a total disregard for any kind of danger for his experience of even painful or unpleasant happenings have not influenced or led to the awakening of the type of thinking process where a cognitive perspective is obtained. Instead, as Steiner
points out (1965 p. 24), the young infant will enter into relationship with the environment particularly through his ability to imitate the behaviour, thoughts and actions of his elders.

At the same time however such will activities are sometimes expressed in ways which are almost a total defiance of the parents wishes, yet the determination and willpower of the child in achieving his objectives is a common fact to all parents. It is not, of course, uncommon to see a family dominated by the antics and behaviour of its youngest member and most mothers recognize and accept the fact that there will be certain times when there is very little they can do with their offspring.

We have seen that, according to Steiner, in the first seven years of the child's life, from birth to seven, the mental attribute of willing dominates the child's behaviour patterns. While with the new-born infant his behaviour is almost totally uninfluenced by thinking, at about the age of seven the child has, in Steiner's opinion, developed so that he uses his thinking in a particular way (1965 pp. 29/30). The indication of this change, at a physical level, is the loss of the child's first set of teeth and the growth of the second (1974 p. 26).

As the second stage of the child's development approaches the inherent driving force of the child's willing activities decrease and the child's patterns of behaviour are, according to Steiner, determined by other mental processes. In Steiner's opinion (1965 p. 29) the change of teeth indicates the time when the etheric member of the child can
begin to be educated.

"With the change of teeth, when the etheric body lays aside its outer etheric envelope, there begins the time when the etheric body can be worked upon by education from without." (1965 p. 29)

As far as the child's consciousness is concerned the mental attribute of feeling predominate and thus becomes self-evident in a variety of ways. For example, we find among children of this age that they will act and judge almost entirely on their likes and dislikes or to put it in another way the child possesses general feelings of sympathy and antipathy towards the outside world (1968b p. 71). Their general disposition and outlook towards the world at large is therefore not one of moderation or logic but is one of extremes and, as stated, is usually described in terms of sympathy or antipathy. Steiner emphasizes that children of this age possess a fertile and rich imagination through which they are able to express their own particular preferences and feelings. According to Steiner however this rich and fertile imagination only exists because now is the natural time for the etheric member of the child's being to be educated (1965 p. 30).

"The etheric body will unfold its forces if the well-ordered imagination is allowed to take guidance from the inner meaning it discovers for itself in pictures and allegories - whether seen in real life or communicated to the mind."

There should be no need to stress that in Steiner's opinion, parents and educators need to create an environment within which the child can develop these faculties. This does not mean that the child should be given everything he
likes but rather that education should concentrate on providing an environment within which the child will like what is good and constructive and dislike what is bad and destructive. If this occurs then, according to Steiner (1965 p. 30), the child will develop the etheric body in such a way that the inner meanings and perception necessary for later growth will be established.

"The formation and growth of the etheric body means the moulding and developing of the inclinations and habits, of the conscience, the character, the memory and temperament."

If this occurs then the child will be ready emotionally for the development of the intellectual thinking attribute. Steiner asserts (1965 p. 38) that the intellect is a soul force which is only born with puberty. Before the age of about fourteen the astral body is only gradually absorbed into the child. When the astral body has been completely absorbed and permeates both the physical and etheric members (1974 p. 108) then the human being arrives at the moment of puberty. Steiner does describe (1947 p. 124/125) how this necessarily occurs differently in male and female and the reasons for these differences will be returned to later. Puberty therefore marks the end of the second cycle of child development and the commencement of the third stage.

The third stage lasts, according to Steiner, for about seven years from about the age of fourteen to about the age of twenty-one. It is the period when the thinking attribute dominates the consciousness of the individual and when logical and deductive thought develops quite rapidly. As Steiner points out (1965 p. 43) it is the period when the adolescent
should be forming, quite independently, his own opinions and judgement on life and knowledge. Our educational system quite rightly therefore regards this period as the testing time of the child's and student's intellect. We should find, according to Steiner, that the child does want to study and it is only when we make excessive demands on his intellectual capabilities does an imbalance occur. Although this is the time when emphasis should be placed on the development of the thinking process this does not mean to say, in Steiner's opinion, that the artistic, creative aspect of man's personality should be forgotten. Even within academic content attempts should be made to see that the balance between the cognitive and the affective is maintained (1965 p. 40).

The young person's consciousness is not only ready to engage in intellectual pursuits but also in many instances, and particularly towards the end of the cycle, it seeks to question and explore many of the profoundest aspects of the meaning of life and of the world in which we live. As far as Steiner was concerned this interest and involvement with philosophical thinking and with the physical world develops as soon as puberty is completed (1965 p. 45/46). This development occurs in this way only after puberty because it is only with the birth of the astral body (1965 p. 45) that the period of continual birth that we know as childhood is completed. It is only then therefore, in Steiner's opinion, will man develop the least spiritual of his mental faculties i.e. the antipathetical and intellectual thinking attribute;
and it is only when this attribute develops will he attempt to look upon the physical world in all its manifestations with some sort of cognitive perspective.

The culmination of the process should result in the young adult possessing the ability to judge independently yet in a balanced way (1965 p. 46/47). We do, of course, recognise that during this period (but again particularly towards the end of it) the right of each individual to take the responsibility of making individual decisions and to judge the rights and wrongs of life in all the manifestations. Thus the individual reaches the stage where the development of the thinking process has reached its logical conclusion and where man has the ultimate responsibility for taking decisions which will determine his own personal life and destiny.

We have seen that, according to Steiner, there occur three cycles of child development. In the first cycle (from birth to about seven) the domination of the will occurs and the child primarily enters into relationships with his environment particularly through his ability to imitate and by the example of others (1965 p. 24). It is only with the change of teeth that the task of the liberation of the etheric envelope which has surrounded the child since birth, is completed.

"The etheric body, as it liberates itself, develops and works out what it has to give to the physical body. The 'second teeth', i.e. the human being's own teeth, taking the place of those which he inherited, represent the culmination of this work. They are the densest things embedded in the physical body, and hence they appear last, at the end of this period." (1965 p. 22)
It follows that in the second cycle (from about seven to about fourteen) the main determinative element is the liberated etheric body and thus the main mental attribute is that of feeling. It is the responsibility of the teacher to see that this liberation occurs in a balanced way. Thus Steiner formulated the curriculum of the Waldorf School on the basis that certain facets within the child, concerned with the growth of the etheric body on a physical plane, need to be developed at particular ages. Although the growth forces of the etheric body are always part of man's development, at around the age of thirteen and fourteen another change, according to Steiner, occurs (1965 p. 22). This is where

"The organs of reproduction become independent because from this time onward the astral body is free, no longer working inwards, but openly and without integument meeting the external world". (1965 p. 22)

When this occurs the influence of the freed astral body results in the physical changes we know as puberty. In Steiner's opinion however, and of equal or greater significance, is the fact that the freed astral body will also determine that the content of those attributes which make up the consciousness of the individual will also change. Thus it is only in the third cycle that content should be taught which is specifically formulated for the development of the intellect (1965 p. 38/39).

Although Steiner made it quite clear that, in his opinion, the natural development of the child occurs through these three different stages it should not be thought that in any one stage the attributes which are dominant in other
stages, are not present. It should not be inferred, in any way for example, that the child under seven does not think or use his intellect. This would be as untrue to say that after fourteen the adolescent does not use his limbs. The main point which Steiner wished to emphasize is that there does occur a progression within which the child needs to develop those faculties appropriate to that particular time of development.

Although the growth of the child has been described in terms of distinct and separate stages it should not be thought either that the transition from one stage to another occurs in a matter of weeks or even months. The change from the domination of one particular attribute of the child's behaviour to another occurs over a number of years and as we shall see later on, there exist sub-divisions within the three main cycles which indicate the initial or latter stages of the forthcoming or passing stage of growth. We also find that the child's behaviour will start to indicate the characteristics of a particular stage prior to the commencement of that stage and similarly will retain some of the characteristics of the preceding stage in the initial months and year of the following stage (1947 Ch. VI). For example the child between twelve and fourteen will begin to give some indications of the third cycle while the child aged between seven and nine will still show patterns of behaviour appropriate to the first cycle. It should not be thought therefore that Steiner held the view that each cycle is a completely self-contained entity but that the main changes in growth occur over substantial period of time.
Steiner asserted that it was essential to recognize these turning points which indicate the change and transition of the child's mental faculties. If we do not accept the turning points we may irreversibly damage the development of the personality of child and man within which the balance of thinking, willing and feeling is attainable. As previously stated, Steiner was of the opinion that the intellect is only born with puberty (1965 p. 38), and it would be quite wrong therefore to force or even encourage the child to develop the intellect for the sake of results or of obtaining high marks in tests or examinations.

"Up to the time of puberty the child should be laying up in his memory the treasures of thought on which mankind has pondered; afterwards is the time to penetrate with intellectual understanding what has already been well impressed upon the memory in earlier years." (1965 p. 39)

If this type of intellectual development did occur prematurely the turning points which happen naturally about the ages of nine, twelve and fourteen might come too early. In all probability the child would not have developed, from a psychological viewpoint, the necessary strength and capabilities to deal with these changes and consequently would be harmed as far as his balanced growth is concerned. Similarly Steiner was of the opinion that if the child does not receive the appropriate content at these ages then any efforts later on would only belatedly benefit the growth of the child. This is not to say that if unfortunately the child does pass through a particular stage without receiving the chance to develop attributes relevant to that stage there
should not occur efforts to compensate for the loss. Steiner did of course regard such compensatory efforts as vital and necessary. The point being emphasized here however is that whatever intensity and duration of effort is made it cannot, according to Steiner, take the place of the efforts that should have been made at the relevant time, and as such it can only compensate and not replace what has been lost.

We have considered in this section the ways in which each specific mental attribute determines the ways in which the child will think, act and feel during each of the three stages of child development. Not only did Steiner assert that these three stages exist but he was also of the opinion that there are specific causes as to why they should exist. We shall consider in the next few sections Steiner's view of the growth of consciousness in this context. The basis of his views on this subject revolve around and are determined by his assertion that there exist four parts to man's being. It is thus to a description of these four parts that I now turn in the following section.
Chapter 12: The Four Parts of Man

Introduction

Man can be described as consisting of one or two elements. Although this is something of a simplification it is, in the writer's opinion, a fair representation of, in the first instance, the humanist or atheist's view to say that they believe that no part of man exists beyond his existence on a physical plane. Secondly and on the other hand the theist would hold that man is composed of soul as well as body and that the soul passes on to another world at the moment of death. Steiner's views, according to the viewpoint the reader takes, either openly contradict the atheist's opinion or in one sense subsumes the theist's theory.

Steiner held that there exist four parts to man as he exists but also that the fourth member (the ego) contains the embryo or seed of a further three parts which it is the responsibility of man to develop (1965 and 1970a Ch. I).

Steiner also asserted that not only is man composed of these four parts but that this composition is an integral and important part of the natural evolution of the universe (1968c). Not only however was man a part of the universe in this sense, but he contains within himself parts that correspond to parts of the universe. Thus man has the responsibility of developing certain attributes not only because he needs to achieve certain objectives appertaining to the maturation of his own being, but also because this maturation will also have an influence in the evolutionary
process. The significance of this development cannot, according to Steiner, be underestimated (1968 p. 73/74).

"The Cosmic Powers have no inexhaustible reservoir of light; their reservoir is one from which the stream of forces will constantly diminish unless from human life itself, through efforts to transform thinking, feeling and willing and to rise into the higher worlds, fresh forces, new light, were to flow back into the great reservoir of Cosmic Light and Cosmic Feeling. We are now living in the epoch when it is essential for men to be conscious that they must not merely rely upon what flows into them from Cosmic Powers but must themselves co-operate in the process of world-evolution."

Although no further elaboration will be given at this stage on these assumptions it should be appreciated that Steiner regarded child and man as containing these elements and therefore that man, the microcosm, corresponds to the universe, the macrocosm; and also that the macrocosm, in one sense is contained in the microcosm.

The Four Parts of Man

Steiner's views, parts of which are outlined above, would be regarded as unorthodox (in the weak sense) and even blasphemous by some (in the strong sense). Even so it is hoped that the following will enable some sort of rational perspective to be made of his theories in this context, while at the same time the descriptions it is hoped do not misrepresent Steiner's theories. The four parts of man, as described by Steiner are a physical body (1965 p. 9), an ethoric body (1965 p. 9), an astral body (1965 p. 12) and lastly an ego (1965 p. 14). His assertion of the existence of a physical body will obviously be accepted and his view of
the existence of an ego would probably meet with little opposition. The acceptance of his postulation of the existence of the etheric and astral bodies is quite another matter. Perhaps one of the best ways to consider Steiner's view in this context is to examine these constituent parts of man in relation to the world at large and examples of the physical world make an obvious and convenient starting place.

The Physical Body

We can say without fear of contradiction that the world consists of a great number of physical objects of which the physical body of man is but one. Again there would be no point of dispute in stating that physical objects, per se, have no existence other than that of their physical bodies here on earth. We can examine the composition of such physical objects and conclude that such composition can be broken down into a whole variety of different physical parts. We would also acknowledge that physicists or chemists are best equipped to accurately describe the details of such composition. Nor do we have any difficulty in choosing examples of such physical objects which exist solely as physical entities e.g. a stone or rock.

We usually class these physical objects as belonging to the mineral kingdom. Yet although such objects obviously belong to the mineral world it does not obviously mean that only minerals have physical bodies. We see also that plants, animals and humans also possess physical bodies which can be examined and observed just as the contents of the mineral
A kingdom are observed and examined. We can therefore quite accurately state that minerals, plants, animals and humans all possess a physical body. According to Steiner however the physical is only one member of four to be investigated (1965 p. 8/9).

"What sense-observation learns to know in man, and what the materialistic conception of life would consider as the one and only element in man's being, is for spiritual investigation only one part, one member of his nature: it is his Physical Body. This physical body of man is subject to the same laws of physical existence, and is built up of the same substances and forces, as the whole of that world which is commonly called lifeless. Anthroposophical Science says, therefore: man has a physical body in common with the whole of the mineral kingdom. And it designates as the "Physical Body" that alone in man, which brings the substances into mixture, combination, form and dissolution by the same laws as are at work in the same substances in the mineral world as well."

The Etheric Body

In Steiner's opinion there exists a second essential member of man's being. Steiner calls it the Etheric or Life Body (1965 p. 9). Perhaps the best way again of defining the etheric body is to describe in general terms what the possession of the etheric body signifies and then to relate specifically what Steiner has to say about it.

If we turn to the plant kingdom we can say that plants possess certain attributes that do not occur in the mineral world. We can perhaps best describe these attributes that do not occur in the mineral world as ones of growth. All plants and similar phenomena such as trees, shrubs and so on
possess these attributes of growth and are able, as part of their basic nature to grow to maturity from what can be regarded as a seed or "infant" stage. Yet similar forces of growth also occur in the animal and human world as well where the infant animal or human reaches adulthood through a slow, gradual period of growth. We find therefore that the plant, animal and human kingdoms possess these particular attributes of growth.

As stated, Steiner applied the term etheric to these forces of growth, and asserted that these forces are constituted in a form which can be referred to as the etheric body and which is not normally observable. He also asserts that we have, in the past and in the present, acknowledged some sort of life-force which is independent of the lifeless physical body (1965 p. 9/10).

"In that earlier time people had said to themselves: the substances and forces which are at work in a mineral cannot of their own accord form the mineral into a living creature. In the latter there must also be inherent a peculiar 'force'. This force they called the 'Vital Force' and they thought of it somewhat as follows: the Vital Force is working in the plant, in the animal, in the human body, and produces the phenomena of life, just as the magnetic force is present in the magnet producing the phenomena of attraction."

and (1965 p. 10)

"Today, however, it is only the most rigid materialists who hold fast to this denial of a life-force or vital force."

Although there is no time here to discuss the details of the etheric body that Steiner so describes it is as well to appreciate that these forces continually occur in each
individual. An obvious example, as already mentioned, is the growth of the physical body which enables the baby to grow into an adult. Yet the influence of the etheric body also occurs in other ways (1965 p. 12).

"The life-body works in a formative way upon the substances and forces of the physical body, thus bringing about the phenomena of growth, reproduction and inner movement of the saps and fluids. It is therefore the builder and moulder of the physical body, its inhabitant and architect."

Thus etheric forces are at work, according to Steiner, all the time whether it be the continual replacement of human tissue or another level the existence of the creative aspect of man's nature. The development of this creative aspect will be discussed in detail later on. It is sufficient at this stage to appreciate that as far as Steiner was concerned (1965 p. 12) man possesses this etheric or life body in common with the plants and animals and that the physical body, in one sense is the expression of it.

The Astral Body

According to Steiner man possesses a third member of his being (1965 p. 12).

"The third member of the human body is what is called the Sentient or Astral Body. It is the vehicle of pain and pleasure, of impulse, craving, passion, and the like - all of which are absent in a creature consisting only of physical and etheric bodies."

Thus it can be said that minerals, which only possess a physical body, and plants and the like, which only possess an etheric body have not reached the stage of evolution which
members of the animal kingdom and man have achieved. Although we acknowledge that animals possess a number of feelings, sensations and passions in common with man we usually also acknowledge that although man shares this affective domain with the animal kingdom he has reached a different stage of development than those members of the animal kingdom. According to Steiner therefore (1965 p. 13)

"Man has therefore a sentient body in common with the animal kingdom only, and this sentient body is the vehicle of sensation or of sentient life".

We have seen therefore that, in Steiner's opinion, man possesses an astral body in common with the animal kingdom; an etheric body in common with the plant and animal kingdoms; and a physical body in common with the miner, plant and animal kingdoms. Yet according to Steiner man is unique and he is unique because he possesses a fourth member which none of the members of the kingdoms possess.

The Ego

Although man possesses in common with the animal kingdom the physical, etheric and astral bodies he is distinguishable from all other living creatures. He is unique, according to Steiner, because it is man alone who says "I" (1965 p. 14).

"Now man possesses a fourth member of his being; and this fourth member he shares with no other earthly creature. It is the vehicle of the human 'I', of the human Ego."

In Steiner's opinion the possession of this attribute indicates the full and inner realization of ego-hood, the significance of which will be described later on. It is only man who has reached the stage of development where he
realizes, consciously and instinctively, his egohood. In this context the ability of man to say "I" is quite different say from the ability of a few birds which can be taught to say "I" through a process of imitating their trainer. Steiner emphasizes that it is only man who can say "I" and it is only man who possesses an ego. The possession of an ego indicates that man is capable of reaching higher levels of consciousness than those reached by the animal kingdom and it also indicates that man can reach higher levels of consciousness within himself.

We have examined earlier Steiner's views of the constituent parts of thinking, willing and feeling. It can now be said that in the majority of examples mentioned in this context, the attainment of any particular level of consciousness would be determined, according to Steiner, by the extent of the participation of the ego in the activity (1965 p. 16). Although such participation in itself occurs automatically at what might be referred to as a lower level of consciousness, the higher levels, in the majority of cases, can only be attained by the conscious decision of the individual to attempt to reach such higher levels. Steiner asserts (1967 p. 16) that in this way the seeds of future members of man's being are created although it should be added that the extent and speed of the growth of the newly formed members will differ, considerably in many cases, from one individual to another.
The Relationship of the Ego to the Physical, Etheric and Astral Bodies

As stated it is man alone, according to Steiner, who possesses an ego, yet not only does the possession of the ego differentiate man from animals but through this member of his being man is able to work and develop the physical, etheric and astral elements of his own composition. Steiner held the view (1965 p. 16 and 1970 p. 15) that through the working of the ego on these parts the seeds will form and then develop into the future parts that will compose man. This occurs, according to Steiner, over many incarnations (1965 p. 16).

"As man works his way up from this stage of development, through successive lives or incarnations, to an ever higher evolution, his 'Ego' works upon the other members and transforms them."

Thus the ego works on the physical body and the result is the formation of what Steiner refers to as the spiritual body called Atma (1965 p. 18 and 1970 p. 16). Similarly the ego works on the etheric body to produce the Budhi (1965 p. 18 and 1970 p. 15) and on the astral body to produce Manas (1965 p. 17 and 1970 p. 15). Steiner also refers to Atma, Budhi and Manas as Spirit-Man, Life-Spirit and Spirit-Self respectively (1965 p. 17/18).

The Ego and the Physical Body

There would probably be general agreement that we involve ourselves in, to a lesser or greater extent, a commitment to discipline and develop the physical side of our nature. Steiner's assertion therefore that man needs to work on and
control his physical body does not, in the context mentioned, appear to be original. We can, for example, give many descriptions of the ways in which the ego works on these other parts of man.

Most people appreciate that we need to exercise our physical bodies and that this involves ourselves (and in this sense involves our ego) in making a commitment to achieving a certain level of fitness regarding our physical body. We look with admiration at those people who have achieved a degree of perfection in the control of their physical bodies and the gymnast or ballet dancer are examples of those who are committed in this respect. This type of discipline and effort would, according to Steiner, result in the creation and growth of Spirit-Man. Yet in Steiner’s opinion (1965 p. 18) the ego also needs to work on and control other parts of the physical body such as the pulse and the circulation of the blood as well. The responsibility for seeing that this development occurs rests with each individual. It should be mentioned however that the result of such individual effort can also be viewed in total, and Steiner does also describe the effects when the results of this type of transformation are examined at a macro-level (1965 p. 19).

The Ego and the Etheric Body

As far as the ego working on the etheric body is concerned then, in Steiner’s opinion, the result is the formation of the Life-Spirit or Budhi. No doubt the majority of intelligent and sensitive people fully appreciate
the need to develop the artistic and creative side of their nature. We do of course need to carefully look after all the growth forces that exist within each one of us but Steiner emphasizes the importance of developing the artistic and creative forces mentioned.

We may through say a commitment to paint, draw, play or listen to music or even just to enjoy the countryside play a part in developing the Life-Spirit. It was however, as far as Steiner was concerned, of considerable importance to see that this development does not occur in a haphazard and unbalanced way. Thus it is of particular significance that when the etheric body is freed at the appropriate time during childhood the development and growth of the etheric body and Life-Spirit occur in the right way through education which is directly relevant to this purpose. The type of content of education which is necessary will be examined in detail later on.

The Ego and the Astral Body

As creatures of sensation and emotion, most of us realize that the emotional side of our nature needs to be disciplined and controlled. This is not to say that the affective side of our nature should in any way be dominated or repressed but that we need to appreciate the place our emotions should have in our development. According to Steiner the result of this control is the creation of Spirit-Self or Manas. As far as Steiner was concerned however the development of the Spirit-Self not only depends on the control and discipline of the emotional side of our nature but also the enriching of each
individual's inner life through efforts to absorb what he describes as higher ideas and perceptions (1965 p. 17).

The significance of this relationship to the educational process will be examined later on. It should be mentioned here however that one of the main tenets of Steiner's educational theories rests on the importance that should be placed on the development of the affective side of child and man. As we shall see Steiner's theories, in this context, are, in many ways, in direct opposition to much present day educational practice where emphasis is laid on the development of the cognitive to the detriment of the affective.

The foregoing gives a brief indication of the way each one of us, according to Steiner, works on and develops these different parts of man. It is of course accepted that we as adults and teachers bear the main responsibility for seeing that our children develop different aspects of their nature. In Steiner's opinion however the true nature of education and its task therein is to see that the different parts of the child so described are developed in a proper and balanced manner. The relationship of the development of these different facets to the educational practice that Steiner advocated will be discussed later on. It is however to a consideration of the relationship of the ego to consciousness that I now turn.
Chapter 13: Ego and Consciousness

We have previously dealt with the three cycles of child development and how the child, through the domination of a particular attribute of thinking, willing or feeling, is best able to learn and develop at any particular stage of development. We have also seen that Steiner was of the opinion that there existed four parts of man. Although therefore we have described, according to Steiner, how consciousness exists within the child at the different stages of his development we have not discussed how the child makes the vast variety of happenings in his daily life personally meaningful to him as individual experiences. As we shall see, in Steiner's view, it is the ego which interprets the child's relationships with the inner and outside world so that the relationships experienced can become a unified part and determinant of the growth process.

Ego-Consciousness

That all these relationships are constituted within consciousness is perhaps an obvious point to make, yet it should be made clear that is only man, as far as Steiner was concerned, who possesses this type of consciousness. It is here therefore that we need to make clear the difference between consciousness and self-consciousness and fully appreciate that in Steiner's opinion, it is only man who possesses the latter. Steiner called this type of consciousness ego-consciousness and the relevance of this description will become clear a little later on.
first instance however we should appreciate that the child's consciousness at a very early age does not, according to Steiner, contain the developed ego as such (1948 Ch. 3).

Steiner points out how the consciousness of the child in the first few years of childhood differs from his consciousness at any other stage. He relates how the infant learns to speak in the first instance by imitating the words used by adults to describe different observed objects. Not only does the child copy the adult in the choice of words used appertaining to different objects but the child also, initially, calls himself by the name his parents use for him, whether this is his proper name, baby or whatever.

It is only at a specific moment in time, a moment of great significance concerning the development of his consciousness that the child, according to Steiner, uses the word "I". Steiner describes how the word "I" is fundamentally different from any other word (1965 p. 14).

"The little word 'I' - as used, for example, in the English language - is a name essentially different from all other names. .... Everyone can call a table 'table', and everyone can call a chair 'chair'; but it is not so with the name 'I'. No one can use this name to designate another. Each human being can only call himself 'I'; the name 'I' can never reach my ear as a designation of myself. In designating himself as 'I', man has to name himself within himself."

Thus in one sense the word is unique for it is the only word which need not necessarily (as is not usually) learnt by the process of imitation. If the child learnt all his speech by the process of imitation he would call other people 'I' for parents, as indeed all adults, refer to their own
individuality by using this term. The child would then refer to himself using the name with which the adult refers to him. In the first instance this is actually what happens. The small baby does refer to himself by the name his parents or other adults use. Yet at about the age of three, the child, according to Steiner, instinctively and without in any way being taught by his parents uses the word "I".

According to Steiner (1965 p. 15) this occurrence signifies an extremely important stage in the development of the consciousness of the child, for the child at that moment is referring to his or her own egohood. It is the point which is the first act of self-consciousness and enables the child to experience and interact from this time onwards in a purely individualistic way. Yet, as far as Steiner was concerned, the moment of this occurrence was of even greater significance for it indicated that the individual's ego was incarnating at a physical level of existence, and it is man alone who is capable of this feat.

From this time on, not only will the child learn from his environment but what he learns will, in large part, be determined by his individual disposition towards his interaction with the environment. In Steiner's opinion these dispositions are the expression of the incarnating ego. In this context it is worth adding that Steiner asserts that the child's consciousness, as individual consciousness, exists before birth and after death and thus takes on a physical entity when incarnation occurs. Whereas the partners in a marriage bring into existence the physical body, the
consciousness of the child (which very quickly develops into ego-consciousness) occurs by the incarnation of the individual’s consciousness into the physical body.

We therefore find in childhood a reflection of the dual nature of the ego as it exists on a physical plane. On the one hand, for example, we find that the infant will give, spontaneously and with joy, his possessions to all and sundry and who then wishes such possession to be returned in the same spirit. On the other hand the child may not be able to handle at all times the birth of ego-consciousness as it occurs on a physical plane, and thus may have difficulty in controlling the same of the developing facets of its own nature.

Steiner asserted that the child in giving and taking is still acting out the natural consequences of the laws of the spiritual world as held by his previous consciousness. Yet Steiner also points out (1948 Ch. 3) that in the immediate period before the overt expression of his egohood occurs, the infant may well show signs of assertion which indicate the difficult adjustments the child has to make in relation to the incarnation of his egohood into his physical body. Although this reason for the child's assertiveness would be regarded as unorthodox if not unique, the development of the ego within the child Steiner asserted, is there for anybody to observe who wishes to do so. Certainly the child will indicate the growth and development of his own individuality by a positive, forceful and strident self-assertion which will at times prove extremely demanding and tiresome to his parents.
Similarly, Steiner points out, at other stages of development the differing, and in some ways opposite, patterns of behaviour which reflect the dual nature of ego-consciousness will make themselves manifest. For example in the second cycle one constructive aspect of egohood is the delightful and creative facet of the child's imagination (1965 p. 30). On the other hand the young child may well act with spite and cruelty towards other children. The child will certainly become restless at the age of nine or ten (1972 p. 132) and this restlessness may find expression in a number of destructive acts which on the surface appear senseless. It is around this age, according to Steiner, that the child will instinctively feel his ego more strongly as he learns to perceive his own ego as distinct from the outside world (1971 p. 78). Although it should be added that the child may not be able to handle this part of his nature at other times during the second cycle.

At the same time there still does not exist within the child, according to Steiner, an inherent value system on which any morality is based. The child is not therefore capable of giving reasoned explanations for his behaviour. As Steiner says (1971 p. 58),

"In other words, there is no point whatever in giving reasons to a child of this age, in trying to make him see why we should do something or not do it, just because there are well-founded reasons for or against it. This passes over the child's head. It is important to understand this. In exactly the same way as in the earliest years of life the child only observes the gesture, so between the change of teeth and puberty he only observes what I, as a human being, am in
relation to himself. At this age the child must, for instance, learn about what is moral in such a way that he regards as good what the naturally accepted authority of the teacher, by means of speech, designates as good; he must regard as bad what this authority designates as bad."

One result of this learning process is that the child may well, at certain times, pass the responsibility for any misdemeanours on to another child or person. We see therefore that the expression of one aspect of the child's ego contains, in part, destructive and unwanted qualities. The ways in which these facets of the child's nature should be dealt with, is left to later on. On the other hand what can be added here is the comment that perhaps the great attraction of children at this stage of development is the intensity and breadth of feeling, and it is important to recognize that the expression of this attribute through a variety of artistic and creative activities is, according to Steiner (1968a p. 40 and 1972 p. 139), essential for establishing the base on which all future creative and imaginative aspects of the child's and adult's behaviour will rest.

Perhaps it should also be added that it would be quite naive to think that the dual nature of the ego does not exist at all ages of man. In other words there is part of our nature that attempts to be or is in sympathy with our nature as constituted in the spiritual world. On the other hand by virtue of the very fact that we are existing on a physical plane we will possess facets of our nature that are antipathetical towards the spiritual side of our being. At the same time it is somewhat of an oversimplification to
describe the different facets of the child and man's nature as occurring within this simple dichotomy. These issues will however be discussed later on in this section; it is sufficient to add here that in the writer's opinion the ideas expressed above are representative of the overall view which Steiner wished to transmit although further elaboration will be needed, and will occur, later on.

This same duality of the ego occurs in the third cycle. It is in the third cycle, according to Steiner (1965 p. 45/46 and 1966 Ch. IX), that the cognitive and intellectual faculties of the child become dominant and part of this process is the ability of the adolescent to reason with himself and others. As this faculty develops the young person of this age may well adopt some of the values of parents and other adults into his own value system and thus creates, in other words, a morality which although, in part, is the same as that of the society in which he lives, is also quite individualistic in nature. At the same time the ways in which this value system is established will almost certainly make considerable demands on the patience and forebearance of parents and teachers, for the young adolescent will not only wish to make it clear how his values differ from his elders, but his assertiveness in making this clear will create strains and tensions (1948 p. 72/73).

Yet in many ways this difficult period of adolescence is the period when the individual ego can take on the first acceptance of true responsibility. In doing so a further dichotomy occurs. This is where the adolescent emphasizes
the separation of his "I" with the rest of the outside world, through the formation of his own value system. According to Steiner (1948 p. 73), the process of communicating with the adolescent should occur through the transmission of experience, however difficult this may be, rather than an appeal to authority as occurred in the preceding stage. In addition however there occurs within the adolescent an involvement with and interest in the plight and difficulties of other human beings. It is here that the young person instinctively and intellectually realizes that in order to recognize the structure of one's own being, one must appreciate and realize the structure of other humans. The young person's idealism is not only an indication of the empathy, albeit in part, at a theoretical level, that such a young person feels, but is the living example of the constructive aspect of the ego during this period of child development. Indeed the use of the word love is perhaps a more accurate description of the constructive side of the ego at this age and is the word that Steiner himself uses (1948 p. 74/75).

We have seen in this section how the opposing facets of ego consciousness influence the child's behaviour at the different stages of child development. We have also seen how, according to Steiner, the ego is the focal point for our experiences. As Steiner pointed out however it is far more than this, for one of its main purposes is to act as a transforming agent, and in this role it needs to work and change the destructive tendencies mentioned into constructive ones.
In this respect each one of us has the main responsibility for determining what our future consciousness should contain and what our future actions should be. Obviously however, as far as the child is concerned, both parent and teacher have the main responsibility to see that the positive facets of the child's nature are encouraged to develop. At the same time however the child needs to be taught to appreciate that the negative side of his nature does exist and that it is only through discipline and sustained effort that the destructive forces will be controlled and eventually transformed. In this context Steiner emphasizes that corrective measures should appeal to the affective facet of the child's nature rather than the cognitive (1967 p. 61).

In conclusion it perhaps should be repeated that Steiner asserted that the consciousness of the child is brought into existence by an incarnating ego. Thus the child not only depends upon his environment for his experiences but also brings with him an individuality which will determine, in part, the context of such experience. In the following sections the ways in which this individuality and consciousness grow and develop in the different stages of child development will be elaborated upon.
Chapter 14: Growth and Consciousness: The Child from Birth to Three

Although we tend to recognize the existence of individuality only at birth, it should also be appreciated that the baby possesses consciousness within the womb. The actual point at which consciousness enters the child or the point at which it comes into existence is still a matter of some controversy. It is now however common knowledge that the heartbeat of an unborn child can be detected fourteen days after conception while brain waves have been detected some ten days after conception. Steiner asserted (1968a p. 31) that consciousness not only exists between birth and death but also before birth and after death.

"Spiritual science teaches us that this is only one part of man; the other man, who unites with what proceeds from father and mother, descends as a being of spirit and soul out of the world of spirit and soul. Between the previous early life and the present earthly life this being has passed through a long period of existence between death and rebirth; it has had experiences in the spiritual world in the life between death and rebirth, just as on earth in the life between birth and death we have bodily experiences which are communicated through our senses, intellect, feelings and will. These essence of these spiritual experiences descends, unites itself at first only loosely with the physical nature of the human being during the embryonic period .... This being of spirit and soul who comes down from the spiritual world - a being quite as real as the one who proceeds from the body of the matter - is more loosely connected with the physical body than is the case later on in human life."

Thus, according to Steiner, consciousness by virtue of the fact that it exists before as well as after birth, also exists at the moment of conception, and indeed physical
conception could not occur unless the spirit/soul incarnated at the same moment. In other words at the moment of conception not only is the physical life body created but also the consciousness of that physical life body. Thus from the moment of conception the physical and metaphysical attributes of the individual exist.

It is common knowledge that during the next few months the embryo which exists as a unicellular unit at conception grows into a multicellular entity. This growth period is unmatched within the life span of the individual and by the end of about three months the human form, as we know it, has been established. The rest of the pregnancy is spent on the increase in size and the maturation of this human form. At birth we therefore see that the infant's human form is a replica of that of the adult although it should be made clear that the replica is not a perfect representation of the relative size of the different parts of man's anatomy. It is perfect however in as much as the exact form and nature of the different parts of the physical body will remain the same in adulthood as they did in childhood or infancy. It should be added that form in this context refers to the outline of the different parts of the anatomy and not to the size of these parts which change as growth occurs. Steiner's views are quite orthodox concerning the physical growth of the foetus but as we shall see his theories of infant development differ considerably from those generally held today.

As far as the relative sizes of different parts of the physical body are concerned we see that, at birth, the head
is large and well developed while the rest of the physical body is small. According to Steiner (1966 p. 149) the head is the most highly developed part of man's physical nature. As it has reached this stage of development it is the most physical part of man's body. Thus the head will grow and increase in size very little during the three cycles. On the other hand, and as we shall see later on, Steiner asserted that the limb system is the least physical part of man's body (1966 p. 142). At birth we therefore find the limbs and torso are extremely small compared to the size which they will eventually reach for as the least physical part of man's being they are the least developed part of the physical body at birth. It follows that the limbs are obviously undeveloped for the functions they have to carry out in later life and for some time they are not able to sustain the weight of the body.

We need also to appreciate that, in Steiner's opinion, the being of the child has now incarnated on a physical plane of existence and needs, at a physical level, time to adjust to the rhythmical patterns which will become established once such an adjustment is accomplished. We find therefore that both the infant's breathing and pulse are quite irregular compared with that of the adult. Indeed the breathing of any baby or young child is often so irregular that it may cause apprehension in the adult, while the pulse also is far quicker, and to some extent irregular, than in those who have passed out of this stage of infancy. One further indication of the way in which the child has to adapt to his experience on the physical plane concerns his eating habits. The
infant during his first few months of material existence needs to adjust to the rhythms of night and day and the periods in which the adult usually eats. Every parent knows that some offspring will demand food at quite "irregular" intervals as far as the adult is concerned, and also that the infant is quite immune to the fact that adults regard the night as the best time to sleep.

During the first few weeks of his life the infant begins the slow process of adaptation to what we might regard as adult rhythms, although in Steiner's view, they belong to the natural order that has been bestowed on us and are not a creation of our own efforts. Similarly however the main activity of the infant is in the movement of his limbs and a large amount of his energy is used in their growth and development. As far as Steiner's theories are concerned the child's involvement with limb movement is a natural progression from his existence in his pre-earthly domain. Although it is the head which is the first part of the body to grow to nearly its full size the infant is almost totally involved in the movement of the limbs. Steiner states that this is due to the sympathetic willing attribute which permeates the infant's being during its first few years on earth (1966 p. 76).

"In early childhood we act more or less out of pure sympathy, however strange this may seem; all a child does, all its romping and play, it does out of sympathy with the deed, with the romping. When sympathy is born in the world it is strong love, strong willing."

It has already been mentioned earlier how there exists a relationship between the movement of the limbs and willing;
and the behaviour of the small infant is clear indication of how the infant's consciousness is bound up with the continual activity of parts of his body. The small baby within a few weeks of birth begins to independently support his head and after a few months makes efforts to raise himself. After about six months the infant can usually sit for a while without support and within a further eight to ten weeks can achieve the task of sitting alone. At around a year old the infant will be attempting to stand upright although some infants will achieve this feat a few months either side of his first birthday and within a further three or four months the young child will be walking.

Steiner emphasized that the feat of learning to walk is one of the first indications that the child is succeeding in adjusting to its physical inheritance and also that we should not in any way force or coerce the child to walk before it is ready (1972 p. 107/108).

"'To walk' is, so to say, only an abbreviation for something far, far greater. We say that the child learns to walk because this is the most evident feature of the process. But this learning to walk is the bringing of man into a right equilibrium in the whole world of space. As children, we strive for the upright posture, to relate our legs to the laws of gravity in a way that will give balance - we do the same with the arms and hands. The whole organism is orientated."

and

"If we now begin as educators to bring coercion to bear on what human nature itself wills to do, if we do not understand how to leave this nature to itself in freedom and act only as helpers ourselves, we injure the organism of the child for the whole of its later earthly life. If we wrongly force the child to walk by external methods, if we do not merely help
but urge him to walk or to stand, we do the child an injury which lasts till death and is especially harmful in advanced age."

At about the age of fourteen to eighteen months the expression of the will activity makes itself manifest in the first activities of play. Although in this respect the child will become involved in a variety of activities, these activities can be categorized under two headings. In the first instance the child will begin to explore its own immediate environment. This occurs through the infant using his own limbs and body in the space around him. Thus the young child takes on a number of positions e.g. looking through his legs with his head forming the third prong of the pyramid, a feat which most adults would find it impossible to emulate.

The second way in which the child begins to play is through his desire to imitate those people he is in contact with and therefore in particular his mother and to a lesser extent his father. Yet as Steiner points out the imitation of the child is quite unlike that of the adult,

"He is still filled with the devotion that one develops in the spiritual world. It is for this reason that he gives himself up to his environment by imitating the people around him" (1966 p. 134)

and

"The whole life of the child up to his seventh year is a continuous imitation of what takes place in his environment. And the moment a child perceives something, whether it be a movement, or whether it be a sound, there arises in him the impulse of an inward gesture, to re-live what has been perceived with the whole intensity of his inner nature". (1947 p. 12)
Whereas the adult has to make a deliberate and conscious effort to repeat the behaviour or other expression of personality of another person, the young infant, according to Steiner, instinctively carries out this performance. The adult's attempt at imitation is therefore one which requires a degree of skill and concentration. For the child it is a spontaneous and instinctive act and one which has a crucial effect on his development.

Steiner asserted (1968a p. 32) that not only is it crucial for the child to be surrounded by acts which are worthy of imitation but that this period will establish to a large degree the life, intensity and degree of the will in later years. Although it would generally be accepted that we should surround the child with constructive activities, the extent and the details of the ways in which adults should act when in contact with the child indicate the very great influence of the adult on the young infant. Steiner relates how fundamentally this influence is the transference of spirituality inherent in the adult to the young infant (1968a p. 32),

"And if we place ourselves into the soul of the child in relation to his environment and realize how every spiritual impulse is absorbed into his whole being, how with every movement of the hand, every expression, every look in his eyes, the child is sensing the spirituality inherent in the grown up person and allowing this to flow into him, then we shall perceive how, in the course of the first seven years, another being is building itself up on the basis of the model given to the human being as heredity".
Thus the process of imitation occurs throughout the first period of child development and discussion on the significance of the development of this attribute will be returned to later. Reference has already been made elsewhere to the fact that it is pointless trying to reason with the young infant and it is generally accepted that the child is not conscious of the activities in which he is participating. Mention should be made too of the fact that the child does not have a developed sense of feeling at this age. The child does obviously possess affective qualities but these are of an organic nature rather than a sense of a particular relationship with another human being. Although there occurs a very close relationship between mother and child such feelings as exist are related to emotional and organic needs and not to a conscious appreciation of interaction. As Steiner points out (1968a p. 18 and 1972 p. 108) the child is very much a sense organ at this age receiving and absorbing impressions from the outside world, and at the same time expressing the influence of these impressions through his will activity. It should not be thought however that the expression of this will activity is only determined by the impressions that the child absorbs. As Steiner says (1968a p. 33),

"And so, during the period between birth and the change of teeth, the forces of heredity belonging to man's physical stream of evolution are fighting with the forces brought down by the individuality of each human being from pre-earth existence as the results of his own previous earthly life.

Thus the expressions of the will activity contain a mixture of what is inherent in the nature of the child and
what the child learns and absorbs from his immediate environment. Another expression of this type of will activity is speech and the way in which a child learns to speak now follows. We see that the small baby possesses a whole variety of sounds and gurgles which are meaningless in the adult sense of speech but which nevertheless form the basis for his future speech. At about nine months the child will respond to particular words and by the time he is a year old he is probably capable of uttering a few simple syllables. According to Steiner (1972 p. 11) these utterances are a will activity which is related to, and devised from, the will activity of movement.

"Every nuance of speech is derived from the organization of movement; life to begin with is all gestures, and gesture is inwardly transformed into speech."

An examination of the relationship between speech and movement, that Steiner asserts, exists, will occur later. What is of relevance here are Steiner's views on the ways in which speech should be encouraged and developed within the child. It is extremely important, according to Steiner, that the child is surrounded by conversation if the proper development of speech is to occur. Thus the child will establish the right inner experiences on which the basis of his speech will be built if he is able to listen to adult conversation. Steiner also adds (1972 p. 111/112) that it is in the child's interest if we talk to it in adult language.

"One of the most common and untruthful influences brought to the child is the use of 'baby-language'. Unconsciously the child does not like this; he wants to listen to true speech, the speech of grown men and
women. We should speak in ordinary language to the child and avoid the use of this 'baby-language'. At first the child will naturally only babble in imitation of words, but we ourselves must not copy this babbling. For that is the greatest mistake."

At about the age of two the child will probably be capable of uttering simple, complete sentences although in many cases the child's mistakes and confusion in using the wrong words provide a source of entertainment to his parents. The youngster too may also possess a number of words that are his own creation, an indication from Steiner's point of view, of the way in which the will activity of the child explores sound and speech just as he explored both his own body and the space around him. Up to and including this time the child has been closely and intimately involved with his parents, particularly the mother. Towards the end of the next year i.e. at about the age of three, the process of his own self-identification will begin and this occurrence is one of the main subjects in the following section.
Chapter 15: Growth and Consciousness: The Child from Three to Seven

We saw in the last section how the child adapts to his physical environment from the moment of birth. The child's experiences are however controlled in one sense by his parents or other adults with whom the child is in contact. For example the baby is obviously dependent on his mother for his immediate needs and the majority of his experiences. The mother or other adult still acts as the mediator between the toddler and the outside world even when the child has developed some degree of autonomy as far as movement is concerned. By the time the child reaches the age of three he possesses the means to move freely and independently within the limits imposed by his mother or other adult.

According to Steiner (1948 p. 40/41) it is not pure chance that the child's development occurs in this way. In his opinion the soul and spirit forces which work within the child up to the seventh year carry out specific tasks during this time. These "formative forces" are only released gradually. In the first three years the forces connected with the head organism are slowly released. In the next period the formative forces concerned with the metabolic and limb systems are set free. Thus it is only when the beginning of this stage is reached is the child able, through the setting free of these forces, to start to move independently and develop a different kind of relationship with the outside world than that which occurred in the preceding stage.
One indication of the different form that this relationship takes is the way in which the child delights in reacting to the many different objects that form his immediate physical environment. An integral part of these relationships is the development and expression of the affective facet of the child's nature towards such things. The strength of this type of involvement is perhaps indicated by the contexts of stories which please children of this age. A story does not have to contain any more than a list of objects to bring pleasure to the small child. There does not need to be any development of plot nor do the characters have to do anything other than to carry out the simplest of actions - the farmer feeding the chickens or pigs; the sailor rowing his boat and so on.

In Steiner's opinion (1947 p. 14) the child of this age possesses a very great empathy with the world around him,

"In the same way the child participates in the life of the outer world, lives entirely within the external world - does not yet feel itself - but lives entirely in the outer world".

Thus, according to Steiner, the child expresses its formative forces as if it belongs to, and is part of, the outside world. The basis for this relationship is, in Steiner's view, a direct result of the fundamental nature of the child. It is therefore worth quoting extensively the way in which the child instinctively forms relationships at this age (1968a p. 34),
"Naturally, when one speaks of religious relationships today, one thinks of the consciously developed religious sense of the grown-up person. The spirit and soul nature of the grown man in religious life rises into and is given up to the spiritual element in the universe. The religious life is a self-surrender to the universe, a prayer for divine grace in self-surrender. But in the grown man this is immersed in a wholly spiritual element; soul and spirit are given up to the surroundings. Hence it would seem as if we were taking things the wrong way round, when we speak of the devotion of the body of the child to its environment as of a religious experience. And yet it is a religious experience—transplanted into the sphere of nature. The child is given up to its environment and lives in the external world in reverence and prayerful devotion, just as the eye separates itself from the rest of the organism and gives itself up to the environment. It is a religious relationship transferred to the realm of the natural. And if we want a picture, a symbol of the spirit and soul processes in the religious experience of the grown man, we need only form in our souls a true conception of the body of the child as it is up to the change of teeth. The life of the child is religious, but religious in the sense of the things of nature."

The child's actions are therefore an indication of the possession of this type of instinct or inner drive. This expression may manifest itself in the exploration and experience of the outside world. Most parents have had the worry of the small child absorbed in say, climbing somewhere out of bounds as soon as their back is turned. Most parents too, have seen their offspring running around completely absorbed in the delight of this experience and immune to any danger that could exist. In part, this type of behaviour indicates the seeds of what should grow into fruition when the child reaches adulthood i.e. the ability to explore and
discover according to individual will and this is to include, according to Steiner, a realization of the place and relationship of men engaged in activities concerned with the outside world. Although, as we have mentioned previously the act of willing still predominates, the activity of the child at this age, but particularly towards the end of it, continually and increasingly reveals his feelings. Whereas with the baby or toddler the affective side of his nature is inextricably interwoven with his organic needs, he now reveals and demonstrates his emotions to all who will listen or look.

The formative forces referred to earlier are released from previous tasks and work to begin the delicate task of building up the memory and imagination (1948 p. 45). Although Steiner emphasized (1965 p. 21) that no training of the memory should occur before the change of teeth, one indication of the development of memory, is the way in which the child wishes to obtain information. He begins to ask a thousand questions concerning not only his immediate environment but also about life itself. The child is not only capable of asking these questions but clearly demonstrates his likes or dislikes and will give reasons when they arise out of his willing or feeling. The child may therefore give reasons which are illogical, but in many cases nevertheless delightful to the adult; yet from the child's viewpoint, such reasons are in accord with the child's own logic and view of the world.

These activities not only indicate the growth of mental faculties which seek an involvement in the outside world but
also give some indication of the tremendous and rapid growth of speech formation within the child. Yet in many ways the speech of the child is unlike that of the adult. Whereas with the majority of adults, speech becomes no more than the main vehicle by which communication occurs, the child delights in the practice of what, on some occasions, becomes a continual babble. As Steiner points out (1976 p. 27), speech is caused by certain antipathetic and sympathetic forces which are inherent in our nature. In the adult the forces are of a different nature than in the child. In the latter case the presence of the formative forces in the chest and metabolic system (1948 p. 40/41) result in a balance of sympathetic and antipathetic activity which occurs in a different way in the adult. Thus the child builds up a rhythmic element within his speech (1976 p. 27). At the same time the repetition which marked the type of stories the child enjoyed also reinforces the rhythmic element which determines, in part, the type of speech the child uses.

Although it is of course important that the child's questions are answered straightforwardly and honestly by the adult, the interaction, according to Steiner, should not be used in any way as a means whereby the child's reasoning can be developed. This is indicated by the fact that the child if not given an answer will in no way be frustrated and will on many occasions answer his own question.

The child is also able to absorb and use new words at a rapid rate, and conversation is, of course, of extreme importance if the child is not to miss out on this learning process. It
has previously been pointed out that the process of questioning, in large part, is not occurring because of the need to develop any cognitive facet of the child's nature. In other words the child is not seeking cognitively satisfying answers. Although the child will ask questions it is an experience and understanding of the world around him that he is seeking and not the development of any cognitive or intellectual aspect of his nature (1976 Lecture II).

Even though therefore, the child does need to be told a certain amount of factual information he is not looking for factual answers to what may appear to be factual questions. This point will be discussed in detail later on. What is of importance here is to realize that, as far as Steiner was concerned, the child is seeking an understanding and experience of this world. This will occur and depend, to a large extent, on his parent's experiences and it is those, according to Steiner, that need to be transmitted to the child and not a theoretical exposition (1948 p. 41/42 and 1974 p. 31); and as Steiner points out (1948 p. 41) the basis for this learning is the child's imitative susceptibility.

It has already been pointed out earlier that it is not until a particular period of the child's development that the child uses the word "I". It was also pointed out that this usually occurs about the age of three. One of the first indications of this birth of ego-consciousness is the way in which the child makes quite clear his likes and dislikes. We have also discussed earlier in this section, the initial stages of the development of the affective faculties of the
child which are another indication of the growth of the ego at a materialistic level. One function about which only very brief mention has been made, and which again indicates the birth of individuality that is part of ego consciousness, is the development of memory.

It perhaps should be made clear that memory refers here to the retention of ideas and concepts and not as a motor learning process which of course the baby possesses nearly from the moment of birth. Steiner emphasizes (1968b p. 45/46) that the memory of the child is quite different before and after the change of teeth. In the period referred to here the child retains an idea or image through its ability to repeat imitations. As Steiner says (1968b p. 46),

"Out of the child's imitative actions the soul develops skillfulness, which permeates his finer and more delicate organism. A child imitates something one day. The next day, and the day following, he does it again, and the action is not only performed outwardly but right into the innermost parts of his physical body. This is the basis of memory in the early years."

The ability to retain an idea is accompanied by the need to fantasize and by the use and expression of the imagination. The child during these years, as stated, develops the propensity to retain an idea, yet the way in which the child thinks about an idea is, in part, quite different from the way the majority of adults think about it. Detailed descriptions will be given later of the way in which the adolescent and adult thinks and therefore no further elaboration will occur here except to say most adults, in the majority of cases, retain an idea through a process of
abstract and intellectual reasoning. The child of the age referred to does so in the way Steiner describes above, and this means that it is the image rather than any reasoned abstraction that is the main content of such thoughts. It is this pictorial image which indicates to the adult the way in which the child's imagination dominates his thought content.

It is of course true that the development of the type of memory the adult possesses can be encouraged to grow within the child of this age. This type of development would, according to Steiner, be of great harm to the child. As Steiner emphasized (1966 p. 157/158), the teacher has the responsibility of seeing that the memory and imaginative qualities of the child develop in a harmonious and balanced way. To achieve this goal the teacher needs to be able to listen to children on an individual basis so that he, the teacher, can appreciate the type of knowledge and understanding that he needs.

From the foregoing it should be appreciated that the child is, in the first six or seven years of its life, actively engaged in the first instance, in adjusting to the physical world, and secondly, in organizing and achieving control of his own body. These processes are, of course, interdependent to some degree. On the other hand the latter process is obviously bound up with the physical organism and the result of this, as we have seen, is that the child is kept in continuous activity and movement. The learning process occurs mainly through the child imitating through
such activity, the actions and behaviour of his parents and other adults. Steiner emphasized this process as being of crucial importance to the child's development to the point where he calls the period from birth to the seventh year as "the age of imitation". Thus the basis of the child's relationship with the outside world is as follows (1965 p. 24).

"There are two magic words which indicate how the child enters into relation with his environment. They are: Imitation, and Example."

Steiner stresses (1972 p. 108) for example that the way in which things are said to the small child are of greater importance than the content of the actual words themselves. Thus the child is continually reacting to impressions and in this sense it can be truly said that he is a sense-organ, and that he is not learning what is right or wrong through any intellectual process. As Steiner says (1974 p. 31),

"This is the essential point. The child is wholly sense-organ, and reacts to all the impressions aroused in him by the people around him. Therefore the essential thing is not to imagine that the child can learn what is good or bad, that he can learn this or that, but to know that everything that is done in his presence is transformed in his childish organism into spirit, soul and body."

It is worth adding that Steiner was certainly one of the first educators to emphasize that the child's future health and mental wellbeing depend to a very large extent on the behaviour of parents and adults with whom he is in close contact at this early age, a view that is now becoming increasingly popular with many psychologists, educators and child psychiatrists. We have therefore seen, how, in
Steiner's opinion, the growth of the child occurs and is determined at this stage of development. Yet although we have described in detail some of the indications of the growth process it should be repeated that the measure of the child's growth cannot only be understood in the terms outlined above. Steiner describes the process in the following way (1968a p. 35/36).

"There is little that has a more wonderful effect upon the human heart than to see how from day to day, week to week, month to month, year to year, in the first period of childhood, the inner spirit and soul elements are breaking forth, to see how from the chaotic movements of the limbs, from the glance absorbed by outer things, from the play of expressions which we feel do not as yet really belong to the child, there develops and impresses itself on the surface of the human form all that proceeds from the centre, from the middle point of man, where the divine-spiritual being descending from pre-earthly life is unfolding itself. If we can realise this in such a way that we say to ourselves: 'Here the Godhead Who has guided the human being up to the time of birth is being revealed again in the impress of the human organism; the living Godhead is there before us; the God is gazing into us,' - then we can make this divine office of education into a concern of the heart. And it is this that can lead, out of man's own individuality as a teacher, not into a thing learned by rote, but into a living method of education and instruction - a method that wells forth from the inner being."

We have seen therefore how the formative forces of the child between birth and about seven have certain tasks to achieve. In conventional terms it is, of course, a well known fact that the child's neuromuscular functions are usually developed by the time the age of six or seven is reached. Thus the child whose energy was mainly devoted to this development and growth is able around the age of six or seven, and sometimes slightly earlier, to divert his energies into other directions. As far as his mental processes are
concerned this results in the type of thinking described in the latter part of this section, and as we shall see in the next section the dominant facet of the child's nature in the next stage of development is controlled and determined by the affective domain of the child. In Steiner's opinion the appearance of second dentition indicates the completion of the first stage of child development and the commencement of the second stage. The next two sections are devoted to the development of the child during the second stage.
Chapter 16: Growth and Consciousness: The Child from Seven to Ten

We saw in the last section, how the child, at the first stage of child development, is involved in working and controlling his own physical body and adjusting to his environment. Descriptions were also given of the mental processes that are engaged in this development. By the age of seven the process, according to Steiner, has been completed. In Steiner's opinion the completion of this task is indicated by the commencement of the second dentition (1965 p. 22),

"The etheric body, as it liberates itself, develops and works out what it has to give to the physical body. The 'second teeth' i.e. the human being's own teeth, taking the place of those which he inherited, represent the culmination of this work. They are the densest things embedded in the physical body, and hence they appear last, at the end of this period."

Thus the formative forces that were needed for this development are now freed and become available for other purposes. Steiner asserted that they continue their work in another way and at a different level. Their purpose is now to work and create the right balance as far as the development of certain mental faculties of the child are concerned. What follows in the next two sections is a description of what should be created and achieved relating to these faculties. The following in as much as it includes descriptions of these mental faculties will also define the levels and degrees of development of these faculties.

Whereas the first stage of child development was dominated, as far as the child's mental faculties are
concerned, by willing, the main mental attribute of the second stage is feeling or in modern terminology, the affective domain. It has already been mentioned earlier how feeling acts as mediator between the unconscious will and conscious thinking. We shall see how this process of mediation manifests itself and why it is necessary for the development of the child. It is fundamental to this exposition that the child will seek those aids which he needs to further his own development. In other words the child at all stages is attempting to grasp from its multitude of contacts what is meaningful to him as an individual and thus to recreate this information or knowledge as part of his own consciousness. This occurred in the first stage, according to Steiner, through the process of imitation; in the second stage it occurs, although this is a vast simplification, through the use of the imagination (1965 p. 30),

"The etheric body will unfold its forces if the well-ordered imagination is allowed to take guidance from the inner meaning it discovers for itself in pictures and allegories - whether seen in real life or communicated to the mind".

One further, and important, qualification perhaps should be added at this point. It has been necessary to delineate the processes and activities that occur at the different stages in a more rigid way than obviously occur in practice. It would be quite wrong to think that the child does not involve itself in any process of imitation after second dentition has been reached. Two points arise from this statement. The first is that it should be emphasized that descriptions are given of the major and dominant attributes
that occur at each stage of child development. The second is that the growth and decline of the different processes mentioned occur only gradually; they are not therefore self-contained entities that occur within rigidly definable age ranges. At the same time however these considerations do not in any way negate the present exposition or Steiner's main thesis that there occur three separate stages of child development with their further subdivisions.

We have previously described how there occurs in the child at the first stage a consciousness which is both participatory, and in one sense, impersonal. The adult, on the other hand, perceives the world as object and thus constituted as different from himself. His consciousness is thus subjective and in this sense, personal. We have already seen earlier how the formative forces work during the first stage of child development. They now have the task of developing and integrating the personal and subjective into the impersonal and objective, a process which begins at the initial stages of the second cycle.

One of the first indications of the different consciousness that is now developing is demonstrated by the change in the thought structure of the child of seven and later. The ability to retain an idea can only occur when the child begins to be aware of himself as a separate human being with human experiences that are quite distinct and individualistic. Although the child between three and seven is able to conceptualize in the way indicated he is not usually able to distinguish between the object he is perceiving and his idea
about it. At around the age of seven, according to Steiner, the young child begins to possess the ability of being able to form a mental picture of an object without directly observing the object. Whereas the younger child is able to establish the type of help he needs through the type and persistency of his questions, the child of seven (and beyond) develops into a way of thinking which is dependent to a large degree on inner mental processes which are difficult for the adult to relate to. The teacher thus needs to develop a particular disposition to the children in her class; a disposition through which she can accurately perceive what the children need.

As stated, the child now possesses the ability to retain a thought about an object without actually having to perceive it. Not only is he able to retain this type of image however but perhaps of even more significance he is able, according to Steiner, to formulate an image in his imagination without any perception. In other words there is occurring an inductive process that in one sense is quite independent of any external factor. It is independent in the sense that although external stimulus is needed in order to develop this faculty, the faculty would exist, albeit in rudimentary form, without any such external stimulus. The way in which these inner ideas or pictures are formed is determined by what we call the imagination although this simple description does scant justice to an important and complicated process. Steiner describes as follows the type of transmission that is necessary in order to develop these particular attributes of the child (1968a p. 43),
"What is necessary is that through the medium of what is flexible and artistic we give the child in picture form perceptions, ideas, and feelings, which are capable of metamorphosis, which can grow together with the soul simply because the soul itself is growing. The whole of the instruction given between about the seventh and about the fifteenth year must, therefore, be permeated with the pictorial element."

The child is thus able to form an inner idea which becomes an inner extension of his own consciousness. The idea or image differs generally from the ideas or images held by the majority of adults in that it is permeated with an affective quality which is an essential part of the child's consciousness. The ideas of the majority of adults on the other hand are not determined by this quality but by the antipathetic intellectual type of thinking although there are, of course, easily identifiable exceptions e.g. the poet or artist. The child's view of the world is thus constituted, in Steiner's view, in different and changing images of a pictorial form. It follows that the child needs a continual source of rich and colourful external stimuli if the experience of his inner imaginative activity is to be properly developed (1965 p. 30, 1968a p. 40 and 1972 p. 139).

The main process by which learning occurs has now therefore passed from one of imitation to one of pictorial representation. Although, in Steiner's opinion, the formulation of the curriculum should be determined, in part, by the mental attributes of the child at different ages (and this will be discussed in detail later), further elaboration is needed on what is meant by pictorial representation. It
has been stated above, the way in which the image formed by the child differs from the images formed by the adult. Yet it should be realized that the child does need external stimulus and content so that these faculties can be developed (1974 p. 45). Although therefore content should be formulated (1974 p. 44/45) that will stimulate the affective faculties of the child, the showing of say too many pictures would in no way achieve this objective.

According to Steiner, through the proper use of external stimulus the child will, through the qualities mentioned, also begin to differentiate between meanings, dispositions and moral considerations. Whereas the child in the first cycle does not have the ability to comprehend why an action is wrong the child of seven or eight begins to appreciate the fundamental basis of any moral code i.e. the ability to feel, comprehend and appreciate other people's viewpoints. In Steiner's opinion however this does not involve the transmission of what he calls moral precepts (1971 p. 124). The implanting and building up of a suitable moral code should be based, in Steiner's opinion, on the soul nature of the child (1968b p. 66). Thus the child will learn what is right or wrong through two related processes. In the first place it will depend on what the teacher thinks is good or bad, and secondly on the development of the soul forces which have been freed by the liberation of the etheric body. Steiner describes these processes as follows (1971 p. 124),
"I said that between the change of teeth and puberty children should not be given moral precepts, but in the place of these care should be taken to ensure that what is good pleases them because it pleases their teacher, and what is bad displeases them because it displeases their teacher. During the second period of life everything should be built up on sympathy with the good, antipathy for the bad. Then moral feelings are implanted deeply in the soul and there is established a sense of moral well-being in experiencing what is good and a sense of moral discomfort in experiencing what is bad."

Thus as far as the young child is concerned there exists a structure within which, in Steiner's opinion, the good and bad can be easily defined and absorbed. The child therefore possesses the potential to naturally perceive what is beautiful as well of that which is ugly and destructive. The ability of the child to experience beauty and what can be termed "the wonders of the world" is of some significance, for to some degree his outlook later on in life will be determined by what his consciousness absorbs and what he experiences at this impressionable age. Thus it is crucial for the development of the child, as far as Steiner was concerned, that the teacher takes due consideration of these factors and does not teach content which will in any way destroy or harm the soul qualities of the child.

Not only is the child able to experience these extremes but is able to learn to distinguish towards the end of the stage, between the finer shades of meaning that constitute what is good or otherwise. The propensity of the child to discriminate between shades of opinion and gradations of meaning should provide the foundation of independent
judgement which, from this time onwards, will continually grow. Steiner emphasized in this respect that it is important that the teacher is not dogmatic in his or her pronouncements. He, Steiner, asserts that while it is acceptable for the teacher to engage in teaching simple descriptions of all that constitute his or her teaching in terms of right or wrong, or black or white to a class of seven year olds, the teacher needs to be far more aware of the delicate balances that exist within the child at nine or ten. Steiner describes the relationship between the teacher and the young child as follows (1968b 65/66),

"Teaching content and moral training can thus be interwoven. If, for instance, you are giving examples out of history - not in a stilted, pedantic way, with all kinds of moral maxims, but with simple feelings of like and dislike - you can show that what is moral pleases you, and what is not moral displeases you, .... The child can never become a full human being, formed and developed out of his whole inward nature, if he is brought up on percepts. For this only takes account of the head development."

While for the child of nine or ten (1968b p. 80/81),

"Then the teacher in his whole bearing towards the child must have the tact to find what is right for him. It is not a question of learning up something to say beforehand, but of knowing how to adapt yourself to the situation with inner tact. If just at this moment you can find the right thing for the child through your inward, imponderable sympathy with him, then this will have an immense significance for his whole life right up to the time of his death."

In this latter respect the main responsibility for such content lies with parent and teacher. The child's imaginative gifts can therefore be developed, not only as a basis for his morality but as a foundation for his thinking in later life. Although it is an obvious comment to make
they can also be repressed and exploited to the point where unwanted and destructive tendencies are established. This can occur at different levels. We can quite clearly imagine how horrific or cruel pictures or literature can have a harmful effect on a young child. We can also appreciate how some commercial interests might easily exploit the desire of the young child to read and see material which is colourfully and pictorially represented. On the other hand we might not see anywhere near as clearly that the demand to awaken the intellectual capabilities of the child prematurely can have an equally adverse effect on the child.

Yet to Steiner (1947 p. 45 and 1972 p. 123), the premature awakening of the intellectual qualities of the child is extremely harmful. Indeed he emphasized (1974 p. 45) that if this premature awakening occurs to the point where the imaginative qualities of the child are repressed or no longer remain pliant, the harmful effects may remain in both adolescence and adulthood. The result may not only affect the physical side of man's nature but may result in an attitude where the world is viewed only in intellectual terms and where the creative and artistic side of man is non-existent or secondary to the easily observable and explainable.

Because of the awakening of the soul forces already referred to, the child from around seven onwards begins to realise the way in which the culture in which he lives influences his development. This is not, of course, an intellectual understanding but an instinctive and affective one. The child is now receptive to the habits and rituals
that constitute the different means of communication and social converse in the community in which he interacts. He gradually absorbs the different values and meanings of his culture and therefore needs a structure within which the good and constructive can be emphasized and the bad and destructive recognized but kept in perspective. One indication of the development of the affective qualities in the child is the way in which the young child will express simple, and in one sense coarse, emotions. Much of his world develops into an attitude of like or dislike, of empathy and antipathy (1968b p. 71),

"The child has not yet any clearly defined or individual sympathies and antipathies, but he has a general feeling of sympathy or antipathy towards what he finds on the earth .... If we take into account that these general feelings are there, and if we work on this hypothesis, our teaching will be on the right lines."

The teacher has a vital role to play at this stage of development. This is not to say that the teacher's role is vital at all stages, obviously it is. It is to say however that because of the development of certain mental faculties within the child the teacher will be viewed as the oracle from whom all wisdom flows. The child requests information and knowledge and looks to his teacher as the natural provider of such knowledge (1972 p. 130). The teacher, in Steiner's opinion, will be naturally looked upon by the child as the authoritative figure, although this in no way should be confused with being authoritarian. Children of this age will spontaneously ask what they should do next, quite a different attitude than that which prevailed in earlier
years. Steiner emphasizes (1974 p. 48), that the main responsibility for guiding the child through this first initial stage to independence rests with the class teacher and it is he who has to transmit to the child the basis for what will become independent judgement and moral autonomy.

The child will therefore, for the most part, trust without question his teacher to act as guide and provide the information and content which enables his mental faculties to develop. As Steiner points out just as the key words in the first stage are "Imitation and Example"; in the second stage they are "Discipleship and Authority" (1965 p. 30).

"What the child sees directly in his educators, with inner perception, must become for him authority - not an authority compelled by force, but one that he accepts naturally without question. By it he will build up his conscience, habits and inclinations; by it he will bring his temperament into an ordered path."

As mentioned previously it is the liberation of the etheric body during this stage that determines the soul qualities of the child. The effect of this liberation however results in the feeling force within the child being the main influence on the way the child thinks. As Steiner points out (1968b p. 64 and 1971 p. 57), the child will show a particular interest in teaching through which his own pictorial representation is encouraged to develop. Steiner calls this faculty a kind of aesthetic comprehension (1968b p. 64) and also describes that if the child has the right type of relationship with the teacher the right type of forces will develop in the child; he particularly mentions veneration and reverence (1965 p. 31) and indicates that the
etheric body will grow in the right way if this kind of development occurs.

It should also be mentioned that, according to Steiner, the child passes through a significant stage in his development between the ninth and tenth year (1968b p. 79). The child begins to experience the difference between outer reality and his own inner experience of that reality (1974 p. 61),

"As I have said, between the ninth and tenth year the human being comes to the point of discriminating between himself as subject and the outer world as object. He makes a distinction between himself and the world around him."

Thus the child is confronted with a world which he has to adjust to whereas before he could contain this world within his own experiences. It was with the shield of imagination and fantasy that the child, according to Steiner, safeguarded his own propensity to deal with his experiences of the outside world. This shield now has to be carefully dismantled so that the child relates to himself as subject to the outside objective world. These points are considered in the next section.
Chapter 17: Growth and Consciousness: The Child from Ten to Fourteen

We ended the last section by describing how the child at around the age of nine begins to realize the substance of the objective outer world. Thus, according to Steiner, the child has to learn how to handle new experiences with different mental faculties from those which he used at an earlier age. The conscious experience of having to handle this "new" world is further complicated by the fact that the child does, as an integral part of this relationship, have to experience his own emotions in this new situation. Whereas earlier the child would naturally absorb his own emotional entanglements into his experiences through his ability to imagine or fantasize, he is now faced with the need to adjust both to the outside world and to his own feelings towards it (1971 p. 78).

It is therefore not difficult to envisage why, at around the age of ten, the child is particularly vulnerable and how he is filled with doubts about his relationships with parents and teacher (1971 p. 114). This manifests itself in a variety of ways and many of us could give the example say of a child of this age wondering whether he is an adopted or true offspring. Thus the child needs to be supported in what are his first relationships at this level to the outside world. Steiner describes (1974 p. 48) how it will be of considerable advantage as far as the child's sense of security is concerned if he has a stable and close relationship with his teacher during this stage of development.
It should be axiomatic to state that, as far as Steiner was concerned, unless the inner mental processes have developed in their rightful way in earlier years this supportive process will be even more difficult. If the child does not possess a store of rich and valuable material then he may well assert himself in a militant and dogmatic fashion. Indeed Steiner points out (1974 p. 48) that if the child does not obtain the inner security he needs, the result may manifest itself in later life in a number of unfortunate ways. Thus if the child is not able to adapt and develop his powers of discrimination he may grow up to possess almost fanatical ambition and an inability to adjust to different sets of circumstances.

Thus the child has to traverse and find a way to adjust his inner experiences so that they become meaningful to him in the light of his relationships with the outside world. Although the teacher's role should change to meet the new demands made on him, Steiner asserts that his authority as the person in charge is still not questioned. This does not mean to say that the child will wonder whether this fact is right or wrong or whether he should do this or that. As already stated, in Steiner's opinion, the child will undergo such doubts. Provided however that the teacher has established his authority with the child he will be viewed as the person who should naturally be in charge and will be respected for his opinions and knowledge. Steiner points out that if this relationship does not exist the development of the ethereal body will suffer (1965 p. 31).
If it was impossible during these years to look up to another person with unbounded reverence, one will have to suffer for the loss throughout the whole of one's later life. Where reverence is lacking, the living forces of the etheric body are stunted in their growth."

Two further ramifications follow on from these changes. We have already mentioned how the child experiences his own inner thoughts as distinct from the outside world. It follows from this that he also begins to perceive himself as a separate entity from this world (1974 p. 47),

"... we can say that he then learns to differentiate himself from his environment; he feels himself as an 'I', and the environment as something external which does not belong to this 'I' of his."

In part therefore the child truly appreciates for the first time that he is an individual who is quite different and unique from all other individuals. If this facet of his nature is handled in the proper manner this adjustment will occur without too much difficulty. In Steiner's opinion (1974 p. 44) the content of the curriculum which is taught to the child of this age has a crucial role to play, for it can aid the child to develop certain qualities of the soul which can aid the child in establishing his own identity. This can be achieved for example by the child obtaining a perspective of his own identity and culture in relation say to other people's cultures both in a present and a historical context. These points will be raised in some detail later in the exposition and evaluation of the curriculum that Steiner advocated.

The second ramification is interrelated to the first. With this development of identity the child's intellectual
powers will also be further developed. This is not to say that they did not exist before - they obviously did, but emphasis has already been given to the point that such powers were only at their first stages of growth and that they should be handled gently and that no excessive and premature demands be made on them. Yet the growth of these intellectual powers are interwoven with the mental faculties that the future adult will possess. For part of the essence of individuality is the ability to think of oneself as distinct and alone from the rest of the world. Descriptions of Steiner's views concerning the natural development that will cause the child to differentiate between his inner thinking and the objective world have already been given. What has not been elaborated on is the way in which this development should be used as the foundation for future independence.

It is at this stage therefore that, in Steiner's view, the foundations should be laid not only for moral autonomy but also for a sense of responsibility that involves the consequences for one's own actions. Whereas therefore, according to Steiner, the child between seven and ten is able to recognize through his own feelings the basis of a moral order, he is now also able to perceive through his thinking process his place, albeit as a child, in an adult world. In Steiner's view, content should be taught to the child through which relevant factual material concerning this adult world is made applicable to the child's own paradigm. If this occurs then the child should begin to realize what is constituted in his own growth towards individuality. Thus the foundation
can be laid at this time for a future independence that will involve a true responsibility.

Although no further details of the appropriate curriculum will be given here, Steiner did describe what he considered to be the relevant subject matter and this content will be evaluated later on. Mention should be made however that it is an acquired and difficult art to provide information for the child in such a way that the child's imaginative shield is not crushed or broken. Steiner emphasized that the main responsibility of decision making in this respect lies solely with the class teacher. As stated, no discussion will occur here concerning the curriculum Steiner advocated. At the same time it should be noted how children, during this second stage of development are particularly susceptible to content which traverses the gulf between the child's own inner experiences on the one hand and the need for self expression on the other. It is considered that in a Waldorf school the need for such content is of special importance. Steiner relates (1968a p. 39) how the system of education of the Waldorf School is involved in reaching and educating the inner nature of the child. He also describes the importance of the artistic element in the relationship between child and teacher (1968a p. 40),

"Between the change of teeth and puberty the child is an artist, albeit in a child-like say, just as in the first life period he was homo religiosus, a being of religion. Since the child now wants to have everything brought before him in an artistic, pictorial way, the teacher must come to the child as one who gives artistic form to what he imparts. This is a demand that must be made of the teacher and educator of our age; it is
an element that must flow into the art of education. Between the change of teeth and puberty an artistic element must flow between teacher and growing child."

and (1974 p. 127),

"Now in education and teaching you must address yourself to whichever system is predominant in man; thus between the change of teeth and puberty you must address yourself to rhythm in the child by using pictures. Everything that you describe or do must be done in such a way that the head has as little to do with it as possible, but the heart, the rhythm, everything that is artistic or rhythmic, must be engaged. What is the result? The result is that with teaching of this kind the child never gets tired, because you are engaging his rhythmic system and not his head."

Thus, according to Steiner, the child possesses what might be termed rhythmical impulses. We all know how, in one sense, the child expresses this organic rhythmic element through its instinctive desire to involve itself in such activities as skipping and hopping and so on. What may not be quite as clear is that, in Steiner's opinion, the child possesses mental faculties that need to be developed in this way. These faculties are bound up, to some extent, and are part of the imaginative qualities of the child, about which much has already been written. They do indicate however that, as far as Steiner was concerned, the extent to which the child's artistic and creative capabilities need to be developed at this stage of development.

We have already described earlier how, at the age of ten, the child first awakens to himself as separate from the outside world. It is worth describing this process in another way so that we can appreciate how, in Steiner's
opinion, the mental and physical attributes possessed by the child change in the immediate period before puberty. Steiner describes (1974 p. 126) how the formative forces of the child rise up through the limbs to meet the forces which are working from the head downwards. Whereas in the first stage of child development the forces in the limbs are very much in action while the forces in the head are dormant, in the second stage the latter grow downward to meet the former and thus a process of mediation occurs. This process of mediation manifests physically in the rhythmic and graceful movements of the junior school child while mentally it should be expressed in an artistic and creative format.

As the child nears puberty this rhythmical age fast disappears and on a physical level the graceful child quickly turns into the clumsy and self-conscious adolescent. As far as the child's mental faculties are concerned then although the creative and imaginative qualities of the child still exist, there also occurs the initial stages of development of the intellect. As we shall see in the next section the process that is now occurring is the preparation, according to Steiner (1965 p. 45), of the liberation of the astral body which causes and therefore occurs in the process of puberty.

At around the ages of twelve to fourteen the child is preparing, on a physical level, for the change to the point where it can reproduce itself: therefore the formative forces concentrate on the preparation of the adult body for this task. It should be added that although it is
recognised that girls enter puberty on an average two years earlier than boys. Steiner considered that the obvious and well-known physical changes form only one part of the growth and change of inner powers. The point concerning the reasons why the physical changes are occurring earlier in a present day context compared with the past, will be dealt with later on. Steiner subscribed to the view that generally speaking, the change in these inner powers occurs at around fourteen years of age. These changes will be dealt with in the next section. What should be considered here is the preparation for such change and in some ways the initial stages of the change which are occurring at around the ages twelve to fourteen.

On a metaphysical level, the growth forces are concentrated according to Steiner, in the head, and the result of this concentration will be the intellectual pursuit of truth at its different levels that all adults possess to a degree. Mention has already been made earlier of the relationship of these mental attributes to their physical counterparts so no further elaboration will be given here. What does need to be emphasised is that, in Steiner's opinion, the essential aspects of puberty should consider the mental as well as the physical changes.

By about the age of twelve, the powers of discrimination which started at the age of ten have matured to the stage where the child is capable of starting to receive intellectual content. It should be added that the child can obviously be made to think and reason in this way much earlier, just as he
can be made aware of the physical changes which occur at puberty. Just as however there occurs a natural growth on a physical level which culminates in these changes there also occurs, in Steiner's opinion, a natural growth of mental faculties. In both cases therefore the knowledge or awakening of these forces before their intended time is premature and undesirable. The transmission of this intellectual content should, according to Steiner, still occur in an artistic way (1972 p. 123),

"If we force intellectual powers in the child we arrest growth; but we liberate the forces of growth if we approach the intellect by way of art".

It should be emphasized therefore that the ability of the child to study and reason in this way does not indicate, according to Steiner, that he should be overwhelmed with "academic" content but that he should be carefully introduced to such subject matter. It is only now with the birth of these cognitive faculties that the child, in Steiner's view, begins to understand the inanimate world (1974 p. 123) and therefore the child should not be taught say about causality before this age (1968b p. 81). The birth of this intellectual way of thinking is the culmination of a growth process in which certain qualities and attributes have needed careful nourishment in order that they can grow to fruition. It also means that a time element is involved in this growth process for if say the intellectual faculties of the child are prematurely awakened this can only be achieved at the expense of other qualities.
The advent of the type of intellectual thinking that has been described above is a positive indication that the forces within the child are now ready for the very great upheaval that will soon occur. Yet at the same time this is a relatively calm time in the growth process for although the child should have acquired a maturity in his attitude to the outside world he should, and may well be untroubled by the emotional storms involved in puberty. We see therefore that although the child possesses this maturity he should not be engaged in the process of self-assertion which will follow later on, and may well delight teachers and parents in his conscientious and serious study of academic subjects. The child is now ready for the next stage which is the journey into adulthood, and the next section will deal with this stage of development.
Chapter 18: Growth and Consciousness: The adolescent and Young Adult

We described in the last section how, the child between twelve to fourteen, begins to demonstrate the type of thinking that he will possess after puberty. Whereas however with the pre-pubertal child the cognitive process is largely determined by pictorial and imaginative aspects of thinking the post-pubertal child possesses, albeit in somewhat immature form, the intellectual thinking capabilities of the adult. The main physical indicators of this development are of course, the physiological changes of puberty. Although it is the physical aspects which are usually described as the important, and in some cases only, changes, as far as Steiner was concerned, other changes are occurring and the physical change should therefore be viewed as an indicator of the completion of one stage of child development and the birth of another.

It is worth emphasizing this point. The conventional wisdom of the present day would not generally consider that these physical changes are an indicator that one stage of child development has been completed and another has started as far as the child's mental faculties are concerned. Steiner asserted however that just as the change of teeth has a certain relationship to the pictorial and imaginative consciousness which follows it, puberty has a relationship with the intellectual consciousness which the post-pubertal child will possess. It is with the latter relationship that we are concerned here and what follows is an attempt to
consider what, in part, are common to both the physical and metaphysical changes that occur at this stage of the child's development and which are indicated by puberty.

The attainment of the ability of an organism to reproduce itself is generally regarded as one of the ultimate stages of growth of that organism. Other stages are, of course, reached but the ability to reproduce itself indicates not only the continuance of the particular species but also the presence of what might be termed "the death force" of that organism. For example a plant reaches the stage of development of producing its seed when it is near the end of its life cycle. As far as man is concerned however there obviously exists some length of time between the birth of this death force and the end of the life cycle. As soon as puberty is reached however the organism is influenced, in part, by those forces which arrest growth and which determine eventually the demise of that organism.

As far as Steiner was concerned the period of childhood up until puberty is one of continuous birth. The period of puberty indicates, in his opinion however, the completion of this process of continuous birth and with it the presence of all the faculties and attributes that man possesses on a physical plane. Steiner describes this process (1965 p. 45) as one where the individual gives birth to the astral body. He also indicates (1974 p. 108) that the astral body is gradually drawn into the child between the seventh and fourteenth years and that the end of the process is puberty,
"the astral body is gradually being drawn inwards between the seventh and fourteenth year, and when it has been drawn right in and is no longer merely loosely connected with the physical and etheric bodies but permeates them completely, then the human being has arrived at the moment of puberty, of sex maturity".

Similarly on a metaphysical level the nature of the thought processes change at the time of puberty. In the preceding stage the composition of the thinking attribute was, as stated, of a pictorial nature. With the onset of puberty the type of thinking changes to one containing elements of an abstract and intellectual kind. It has been mentioned elsewhere how the thinking attribute so constituted can only deal with past experiences. In other words the thinking attribute can be categorized as a "death force" on a metaphysical level in as much as it is analytic and therefore by definition non-creative. As with the physical organism after puberty, the thinking attribute of the metaphysical organism by its very nature arrests, and is a destructive element, concerning the forces of growth and development.

It should perhaps be made clear that just as there occurs some physical growth after puberty so there also occurs creative thought. Even if the latter forces are recognized, care is needed if, within the adult, they are to develop. Even here the forces of intellectual thought will, according to Steiner, dominate. If they are not recognized the already predominant intellectual thought processes may well crush this creative aspect of man's nature.
The unfortunate result is only too often seen where the tendency to analyse and bisect reaches the level where the constructive and creative is totally ignored. When this occurs, the organism will develop, in Steiner's opinion, an imbalance which determines that the individual views the world only within the compass of intellectual thought. An even worse situation arises when the intellectual powers of the child are awakened prematurely. Steiner points out the dangers of this occurring (1947 p. 18) and also emphasizes that the intellect is only born with puberty (1965 p. 38/39),

"The intellect is a soul-force that is only born with puberty, and we ought not to bring any influence to bear on it from outside before this period."

If this pressure does occur then the child will not participate to the extent which he should in the pictorial and imaginative elements about which much has been written earlier. Unfortunately this situation is still very much the rule rather than the exception in present day educational practice. If the child say, at ten, views the world in intellectual terms, he is hardly likely to do anything in later life but to continue to approach the outside world in these terms.

On the other hand if the creative and artistic sides of the child are encouraged and guided to the levels of fulfilment of which the individual child is capable then the necessary adjustments by the child of the birth and influence of intellectual thought can be made more easily. There will occur at puberty in any case, according to Steiner, perceptions and realizations by the child of quite a new
nature. The child has to adjust to the fact that there occurs within him or her a totally new world of thought. In part this is constituted by those feelings and sensations which each individual child has to discover for himself. It is, of course, a very significant moment in the development of the child to realize that there exists a totally new world which belongs to him alone, i.e. alone in the sense that he possesses a world of thought and feeling which is his individual property and responsibility.

As far as Steiner is concerned the birth of intellectual consciousness is rapidly followed by its domination as far as the thinking attribute is concerned. The result of this dominance is an attitude towards relationships and knowledge which is quite different to that which existed at the preceding stage. Mention was made in an earlier section of how the child in the second stage of child development regarded the teacher as the natural authority. The authority not only manifested itself in the relationship between teacher and child but also of the role of teacher as the informative and knowledgeable figurehead. In other words not only did the child accept the authority of the teacher concerning behaviour and the like but, in Steiner's opinion, the child looks to the teacher as the natural authority on the knowledge and information he needs for his own development.

With the development of the intellect this relationship diminishes in its importance. Although obviously it is hoped that the adolescent will look upon the teacher with respect, in Steiner's opinion, with the birth and development
of analytic thought the relationship between child and teacher changes. The adolescent now wants specialised knowledge and the role of the class teacher of previous years is no longer needed. Thus it is only with puberty that "specialist" teachers with their particular subject matter take over from the class teacher who has remained with his class for the previous seven years. It is only now that, according to Steiner, the adolescent develops his powers of abstract thinking and Steiner advocated that it is only at this point should subject matter contain a logic which will appeal to the rationale of the young person. We see therefore that in one sense, the authoritative role of the teacher of previous years is now superceded by the intrinsic worth of knowledge itself; this point will be returned to later on.

The adolescent will continue to develop his judgement and logic and his efforts in these directions aid him in eventually obtaining independence. Steiner asserts (1968b p. 85) that if the child has received the right kind of education up until this age, he will adjust without too much difficulty to thinking about what in previous stages, he willed and felt. On the other hand if his education has been incomplete he will not grow towards freedom and independence but will continually seek support in a variety of ways. In any case it is only towards the latter half of the third stage that the adolescent possesses the potential to reach the stage of a mature, emotional independence. Steiner was of the opinion that the curriculum can substantially aid this process, a point which will be returned to later on.
It is probably true to say that adolescents are not totally perceptive of these developments, and that it is one of the tasks of the adult to help and encourage the adolescent to express and articulate these perceptions. If the adolescent does not have a relationship with either parent or teacher where this can be achieved, they may well express their thoughts and feelings in a way that is anti-social and destructive. It is perhaps obvious to state that even if the adolescent has a secure base on which to build up his confidence the formulation of his identity in a complex world is a difficult and long process. There will certainly occur moments and periods of hesitancy and doubt and the task of working out his role and identity will mean that emotional demands will be made on both parents and teachers. Steiner points out however that the child should possess a secure and firm basis if the right type of education has occurred in the previous period of continuous birth, and with this education the child should have an eventual understanding of his own being; the nature of which is, according to Steiner, immortal (1968b p. 85/86),

"For a man can best come to an understanding of human immortality if he himself, after puberty, can experience how what had been poured into his soul as images through imitation is now freed from the soul and rises up into the spirit; he will feel how it works on out of time into eternity and passes through birth and death."

The formation of a value system together with the attainment of emotional independence leads, in the vast majority of cases, to the young person wanting to lead his
own life away from his home. The fulfilment of this wish is aided by the financial autonomy which the young person now achieves at an earlier age than in bygone days. The young person has therefore reached a stage of adulthood where he is an autonomous being, and his concept of the world is influenced, but not determined, by his peers and elders. It is not determined for as Steiner emphasizes, (1970b) in the final outcome we are individuals who possess moral autonomy and as such we should reach the stage where freedom is not only possible but achieved. This issue will be discussed later. What can be said here that the achievement of individuality in this complex and technological world becomes exceedingly difficult. Steiner points out that if we only seek to understand the inanimate nature of our world then it follows that we will become immersed in materialism. He comments (1968b p. 87/88) on this development at the beginning of the century,

"The worst thing about materialism is not at all that it does not understand the spirit. That will be put right in the course of time. The worst thing of materialism is that it knows nothing of matter and of how it works, because it cannot find the spirit in matter. There was never an age when people knew less about matter than they do now, because you cannot find material substance in man without a knowledge of the spirit."

It is probably true to say that with the rapid increase in technology and other factors we are, if anything, even more materialistic today. Certainly we seem to analyze the majority of our problems in economic terms. Nevertheless we are by nature, according to Steiner, individuals with separate and distinct thought processes and the structure
which man has created for himself may influence, but does not determine, our inherent nature. Whether these structures aid or thwart our development is therefore another issue from the type of thinking and feeling with which man is endowed. Although we need to carefully examine such structures with a view to seeing in which ways they can be changed and modified to help man, the child, in Steiner's opinion, will possess certain qualities and attributes which will determine the way in which the child thinks and feels. Whether we aid or frustrate the development of these qualities is an issue which will be examined elsewhere. What should not be doubted, from the viewpoint of Steiner's pedagogy, is the fact that the child will possess different mental faculties at different stages of development.

As we are concerned with Steiner's theories of education in relation to the child and adolescent it is not our concern here to examine the different mental faculties with which man is endowed with at later stages of development. It should be mentioned however, that, in Steiner's opinion man continues to develop through different seven year stages within which certain faculties need to be developed.

We have seen from the foregoing how the consciousness of child and man evolves through its different stages and how the growth of consciousness is related to the physical body. In the next section we shall concern ourselves with a further examination of the nature of the child as described by Steiner; in part this will include a description of some of the philosophical issues involved concerned with mental faculties at the different stages of child development.
Chapter 19: Steiner's Theories Concerning the Fundamental Nature of the Child

Educators have the task of examining, without prejudice, as far as this is possible, the nature of child and man to see if they can find out what is required in order that the child may develop as nature intended. According to Steiner, educators pay little or no interest to those facets of the child's nature which he calls the soul and spirit. It is to an examination of these facets of the child's nature that I now turn. According to Steiner, the birth of a child marks the transference of the being and consciousness of that child from a spiritual to a physical plane. This involves the fusion of different members of man's being.

"Now when the child has come forth on to the physical plane we must realize what has really happened for him in the transition from a spiritual to a physical plane. Firstly we must recognize that the human being is really composed of two members. Man descends, as it were, as Spirit-Soul or Soul-Spirit from a higher sphere into earthly existence. He clothes himself with earthly existence." (1966 p. 18/19)

Thus, as far as Steiner was concerned, the existence of child and man on a material plane is only one facet of his existence. To achieve this existence certain members of the child have to integrate before incarnation can occur. Steiner asserts that as far as the spirit of man is concerned (1966 p. 19) there exist three elements. These are Spirit-Man, Life-Spirit and Spirit-Self. These three elements have to fuse with elements of the soul in order that parts of the spirit can be brought into existence on a material plane. The soul also, according to Steiner (1966 p. 19) consists of
three elements. These are the Consciousness Soul, Intellectual or Mind Soul and Sentient Soul. Thus a union occurs between the members of the spirit and members of the soul at a pre-earthly level.

"And if you were to observe the human being when, having passed through the existence between death and a new birth, he is just preparing to descend into the physical world, then you would find the spiritual which we have just described united with the soul." (1966 p. 19)

A further unifying process now occurs. The spirit/soul element now has to merge with the members of the life body. This takes place when incarnation occurs. The life body consists of the sentient or Astral body, Etheric body and physical body. This unification process is not easily achieved and occurs gradually over a long period of time. It is what we refer to as childhood and in the context that Steiner talks about, it is thus a period of continual birth. It is only with the coming of puberty that all the unifying processes have occurred and it is some years after it that man is firmly down on the physical plane with the necessary fusions having occurred. It follows that as far as Steiner was concerned the purpose of education is to bring into balance all the members of man's being into balance.

"The task of education conceived in the spiritual sense is to bring the Soul-Spirit into harmony with the Life-Body. They must come into harmony with one another. They must be attuned to one another; for when the child is born into the physical world, they do not as yet fit one another. The task of the educator, and of the teacher too, is the mutual attunement of these two members."

(1966 p. 19/20)
The faculties that we possess on a physical plane have therefore either been determined by the way we existed on a spiritual plane or by the fusion of members of the spirit/soul with the life body. The relevance of the educational process to the development of these faculties will be discussed later. What follows now is a brief description of the nature of these faculties. In this content it is perhaps worth giving the following example which clearly illustrates the difference of opinion that exists between Steiner's theories and many that are generally accepted today.

Present day philosophical thought generally accepts the dichotomy between the existence of thinking and the existence of the individual. This dichotomy is, in essence, the basis for Descartes's description of "Cogito ergo sum" - I think therefore I am, and no doubt Descartes's writings, in part, have been influential in determining philosophical thought on this matter. Steiner points out with some emphasis (1966 p. 27) how he believes Descartes's dichotomy was the greatest error made in the philosophy of the present day. He goes on to describe how in fact the reverse is quite true i.e. the "sum" does not lie in the cogito but the "non sum". In other words, as far as an individual's knowledge exists, there is no "I" but according to Steiner only image. The activity of thinking is thus an image activity and not anything more.

"That is to say, as far as my knowledge reaches I do not exist, but there is only image." (1966 p. 27)
Steiner draws the following diagrammes to explain why he asserts that we think because we exist and not vice-versa (1966 p. 28).

Diagramme I

He asks the reader to imagine and accept that mental picturing is a faculty which we bring with us from the spiritual world and which manifests itself as image on a physical plane. Similarly the will is a faculty which we have to develop (it thus is first constituted as a seed) and which will form the motivating force for our activities on the physical plane (Diagramme I). Once we leave the spiritual world we develop an antipathy for everything spiritual and transform the former pre-natal element into images.

Steiner does not regard therefore the birth of the child as any sort of rigid, boundary line. In other words the processes are not discontinuous and the incarnation is but one of a number of existences we each have to go through in the evolutionary process. The young baby will bring an element of these pre-natal forces with him and gradually they will be expressed, through the development of the image-creating process, as he develops. At the same time the will forces which are the main motivating forces possessed by the newborn
child on a physical plane will determine that the child will continually react and respond to his environment.

According to Steiner the fusion of the antipathy towards the pre-natal element and the sympathy of acts of volition result in the creation of our feeling life (Diagramme II). The feeling force is influenced to varying degrees by both processes and thus we alternate between antipathy and sympathy. The world of feeling is thus determined by the antipathetic forces which we express as image and the sympathetic forces which is our will. Once we have adjusted to our existence on a physical level the building up of these antipathetic forces result in our ability to retain these images. In other words our memory develops.

**Concepts and Memory**

Steiner takes this one stage further for he describes how concepts are thus formulated. This is when we are, in the first place, capable of retaining an image and secondly being able to realise that we can at will recall the image from our memory. At the same time the alternation between our antipathy and sympathy results in an element of feeling concerned with these images. The exact nature of such feelings will be dependent on our disposition towards the forces and elements involved. Once we are capable of retaining an image and having a disposition towards that image we are therefore also capable of possessing a concept.

Similarly, according to Steiner, a corresponding process also occurs when sympathy to our will forces develop. This
is when the will forces are developed to the extent where the child is beginning to want to involve itself in the outside world. I would assume that Steiner is talking about the stage of development where the small child is taking an active interest in the outside world. It perhaps should be added that there is ample evidence which indicates how the child's involvement with the outside world is, in the first instance, one of pure physical activity. I assume that Steiner is moving beyond this initial stage to the point where the child is capable of understanding (which is the result, according to Steiner, of the interplay of the antipathetic and sympathetic forces) the nature of its own activity. From out of this development of sympathy and the ability to understand there grows the faculty of imagination. Thus the development of the imagination should play a crucial role in the growth of both child and man for just as it is born out of sympathy and feeling, it can itself influence and determine the extent to which these forces will themselves evolve.

It perhaps should be added at this point that as far as Steiner's theory of education is concerned an appreciation of the significance of these forces is paramount. For it is up to the educator to see that not only is the balance achieved between these forces, but also that the child should receive the right kind of stimuli at the times when the different processes are developing. In other words at any particular time during the child's development he will need certain types of stimuli because of the growth of specific mental processes within him.
Will Activity

We have examined how, according to Steiner, the child's nature is composed of the attributes so described. At the same time he held that the relationships which the child forms with the outside world are built up on the basis of the antipathy/sympathy we have outlined above. The child in the first few years after his birth is involved almost purely in will activity. As we have seen this will activity forms the basis for the growth of the soul/spirit in the human being. In childhood it will manifest itself in different activities. Later on when the child is capable of cognition it will also express itself through the imagination. As far as Steiner was concerned however not only is the will-nature at the birth of the child the seed for this later growth on a physical plane, but also the results of this development (or non-development) will be carried over into our life after death.

On the other hand when we have fully adjusted to the material world, our relationships with this world are of a different nature from when we were children. It perhaps may need restating that childhood, in Steiner's opinion, was a period of continuous birth and it is only when the child reaches adolescence is the adjustment to the physical world completed. It is, of course, another question (which is not at issue here) as to whether the child successfully completes this stage of adjustment.
Antipathetic Forces and the Intellect

When this stage is reached however an individual's relationship with the world is understood mainly through his cognitive capabilities, and these are expressed through his thinking. As we have seen however the ability to produce mental pictures is, in essence, one of antipathy. In other words although it is through the intellect that we understand the world, this understanding will be constituted out of and from what is antipathetic both in the human and in the outside world. At the same time the individual will be adjusted to the physical world so he will find that, from his own viewpoint, it is far easier to engage in logical and analytical systems of reasoning than in other types of cognition.

Willing and Feeling

The educative process, according to Steiner, must not only pay due consideration to the development of the intellect but it must also pay particular attention to the will and what Steiner calls the feeling nature (1966 p. 57). As we have seen earlier the workings of the will occur at an unconscious level while thinking takes place consciously. The feeling process acts as mediator between the two. In other words while on the one hand we understand at a conscious level through our intellect, we can only obtain an idea of the sympathetic forces through an understanding of our feelings. The relationship between our emotional and physical composition is one which is well researched. It should be
added that although Steiner does give detailed explanations of the feeling-force and its relationship to the nerves and blood, it is not proposed to examine the relationship between the emotional and physical here. (The reader is directed towards Lecture II, 1966, if he wishes to pursue this line of enquiry). What is of interest here is Steiner's hypothesis that the feeling force acts, in one sense, as an interpreter of our willing-force.

**Instinct, Impulse and Desire**

We have seen earlier how Steiner asserts that the soul is composed of three members and how these members integrate with the three members of the spirit. Thus the consciousness soul is influenced by the Spirit-Self; the Intellectual or Mind Soul which has been influenced by the Life-Spirit, and the Sentient Soul which has been influenced by the Spirit-Man. We also saw how the three members of the spirit/soul in turn integrate with members of the life force. The process of fusion and integration cause other forces to express themselves on a physical plane.

Thus, as far as the physical body is concerned, then the influence of the spirit/soul results in the creation of the will-force. We have discussed so far the part the will-force plays in the development of the child. We can also see the past influence of the soul on man, for, according to Steiner, the instinct is the result of the fusion described above. The instinct then is the present expression of the interaction of the soul on the physical body in previous
incarnations. Just as the instinct is the result of this fusion, other forces are created by the interaction of other parts of the soul on other parts of man's physical being. For example as soon as the etheric body interacts with the will another force is created, for when the etheric body works on the basic expression of the will (e.g. instinct) the result is a transformation of instinct into a motivating force. Thus when we speak of a person's drive or impulse we are describing this motivating force.

The third inter-relationship, where the astral body interacts with the will, results in the creation of desire. In other words a further refinement occurs where the basic instinct has become, in part, desire. The existence of the fourth-body of man, the ego, means that only man can unify these processes to the point where they are expressed in a certain way, as distinct say from members of the animal kingdom. That they are recognized and expressed in a particular way is due to the fact that man has the ability to possess motive as opposed to desire, impulse or instinct. The possession of motive also means the possession of intention. That is man has the ability to direct his energy into whatever activities he feels is necessary for either his own development or which give him satisfaction or whatever. As far as the education of the child is concerned it is necessary, in the first instance to support the will forces. This is achieved, according to Steiner, with the very young child by building up rhythms and repetitions (1976 p. 94). The way in which this is done concerning the curriculum will be discussed in a
later chapter. What will be mentioned here is the way in which the will forces need to be worked upon in order that the right type of unification will occur in later life.

We shall see how the young infant delights in a strong sense of sympathy with his environment. The nature of this sympathy is formed by the instinct of the child and the way in which this instinct is itself formed has been discussed above. If we did nothing to aid the development of the child the forces of sympathy would be influenced by this instinct in an unbalanced way. It can be added here that observation of any animal will also clearly show how the instinctive forces determine much of its behaviour patterns and how the animal acts as some kind of sense organ. Whereas however it is not in the nature of the animal to develop beyond this point, the young child, as we have seen, matures to a point where he is an autonomous moral being i.e. where the individual is capable of making conscious decisions based on his motivating forces. These motivating forces will be determined according to Steiner by the development of instinct, impulse, desire and intent as well as the cultural framework within which he lives.

Sympathetic Forces and Moral Development

In Steiner's opinion we can influence the moral development of the child by encouraging the sympathetic forces within the child (1947 p. 55). Our own moral ideas are the result of the reaction of the thinking of our elders (antipathetic forces) on ourselves when we were young and
therefore when sympathy forces dominated our nature. We then pass on what we have made of these antipathetic forces to our children. The end result of this reaction differs from one generation to another because each succeeding generation will obtain a different impression from the content he absorbs. Thus out of the reaction of the antipathetic moral forces and the sympathetic will forces a unity is formed. As the reaction, in part, is composed of a combating and repression of the sympathetic, and in one sense, animal element, it is partly of an ascetic nature. At the same time it is necessary for the moral growth of the child that this asceticism occurs (1947 Ch. III).

The reaction of the antipathetic and sympathetic forces on each other are not only necessary for the moral development of the child but also for the development of the affective qualities of the child. We have already seen how feeling is a soul activity which mediates between the unconscious will and the conscious thinking, and which is composed of sympathetic and antipathetic forces. One of the main tasks in developing the affective qualities of the child is to see that not only is the right balance held between the sympathetic and antipathetic forces but also that the development of feeling will influence the expression of these forces in the right way (1966 p. 76/79).

The above examination of the nature of the child has occurred from the standpoint of the soul. Steiner emphasized however that to obtain a true anthropology of man the nature of child and man should also be examined from the
standpoint of the spirit and of the human being as he appears in the external world. The following is his theory concerning our fundamental nature from the standpoint of the spirit (1966 Ch. VI).

The Spirit of Man

He begins by taking walking as an example of the unconscious force of living. He asserts that even when the simplest example like walking occurs, we do not know what essentially brings the movement about. He relates our perception of what is happening to the states of being conscious or awake; semi-conscious or dreaming or unconscious or asleep. In normal usage when we are asleep we are not conscious. As far as Steiner was concerned however not only are we unaware of our will activities when we are asleep but we are also unaware during our normal consciousness of these activities. The relationship of the different levels of consciousness to the mental attributes we possess is as follows (1966 p. 88). When we are awake we are conscious of our thinking; semi-conscious of our feeling and unconscious of our willing. It should be added that Steiner stresses the fact that different children, according to their temperaments, will react in different ways to the environment and that the class teacher needs to build up an intimate knowledge of the different facets of willing, feeling and thinking in each child in order that their development will not be frustrated or occur along haphazard lines.
The Ego and Consciousness

According to Steiner a further relationship exists. This is the relationship between the ego and the different states of consciousness described above (1966 p. 92/93). In the first place however Steiner asserts that man is not only part of the evolutionary process but an essential part of cosmological evolution. As we have not yet reached the state where our ego is strong enough to perceive the reality of the cosmos its perception is obtained through our image of the cosmos. We are therefore able to perceive the external world (which is the nearest part of the cosmos) through our ability to perceive images by our ego (1966 p. 95).

At a semi-conscious level the manifestation of the relationship of our feeling life to the world is appreciated through a process of inspiration (1966 p. 92/93). Inspiration is thus our ability to realize through feeling the nature, at different levels, of the cosmos. It perhaps is not necessary to add that the artist or poet are clear examples where this inspiration is expressed in a format which can be appreciated at a conscious level. The final relationship of the trichotomy is that of the ego to the unconscious will. According to Steiner just as the relationship of the ego to feeling is known through inspiration, the relationship of the ego to the willing force is known at a conscious level through intuition (1966 p. 94). Intuition is therefore our ability to realize consciously what is happening unconsciously.

The significance of these relationships to the content which the child should receive, as far as his education is
concerned, will be dealt with later on. What we do need to realize here is that, as far as Steiner was concerned, education should not only encourage the child to obtain understanding through his senses but through the faculties of the soul and spirit given to him on this physical plane e.g. through imagination, inspiration and intuition (1966 p. 95/96).

Man's Anatomy and its Relationship to Consciousness

We have examined so far the nature of the child from Steiner's view of the spirit and the soul. His final analysis, in this context, is to view child and man from the standpoint of the body (1966 Chs. X and XI). He divides the body into three main areas - the head, the chest and surrounding area and the limbs. Each part is constituted in a certain way because it has a particular function to perform in connection with a corresponding part of the soul and spirit. Thus the head is the organ of the thinking forces. As such it should not actively engage in movement and needs to be safeguarded from the different activities that the rest of man engages in. According to Steiner, nature has decreed therefore that the head should rest on the shoulders and that the composition of the head is made up of physical matter to a greater degree than the other parts of the body (1966 p. 149/150). What Steiner meant by this will become clearer as we examine his descriptions of other parts of the body. It perhaps should also be made clear that consciousness, in Steiner's theory, exists in all parts of our body. Steiner would therefore
disagree with the view that consciousness only exists within the brain. This view considers that no other part of the organism besides the ego is conscious and that the ego resides in the brain.

Whereas, according to Steiner, the head is pure body the chest is not, for it also contains soul elements (1966 p. 150). As the head is pure body it is almost totally enclosed; the chest, as it contains soul elements is not. It is almost totally enclosed where it joins on to the head, but lower down where the chest is away from the pure physical forces of the head the ribs open out (1966 p. 142). The physical body of man is composed of in this particular way, because, according to Steiner, the forces of the soul need to enter the chest and a totally enclosed chest would make this fusion more difficult.

The consciousness in the limbs, on the other hand, is influenced by both spirit and soul forces (1966 p. 142 and 144). In Steiner's opinion the physical part of the limbs makes up only one part of the limb system for the system exists within the sphere of its movements. In other words the forces of soul and spirit enter the human being through this sphere but we acknowledge only part of the sphere; and this part is where our actual physical limbs are at any one time (1966 p. 173).

It may be thought that these ideas are far-fetched even by those who are of the opinion that man is composed of body and soul. Steiner does briefly describe (1966 Lect. X) how the main responsibility for carrying spiritual truths, in the middle ages, lay with the Catholic Church; and how, in AD 869,
the Church pronounced that only body and soul existed, spiritual characteristics being merely a quality of the soul. Since that time that part of Western culture derived from, or influenced by, the Catholic Church has not recognized the existence of the spirit. Steiner asserted that once this view was accepted man's view of himself has progressively become more egotistical and that the prejudice against the existence of spirit in man on a material plane is now almost complete. According to Steiner however a true picture of man will indicate that his make up (the microcosm) is directly related to the universe (the macrocosm) and that therefore it is essential to realize the existence of the spirit as well as the body and soul (1966 p. 144 and 146).

It might be thought from the foregoing that Steiner was of the opinion that the spirit only existed in consciousness in the limbs and the soul in the limbs and chest. They are not however self-contained entities. The above is therefore not a description of parts of man that exist as separate and distinct entities but of relationships that exist concerning spirit, soul and physical body. Steiner was careful to point out that education not only has the task of developing these relationships but also of awakening the forces in the different parts of man (1966 Ch. XI).

In the first place the life-force within the child works mainly in the limb system. In other words when the child is born the spirit and soul forces constituted in consciousness manifest themselves through willing. Up to the change of teeth these forces work mainly through the limbs but they have
gradually entered the chest. Here they express themselves through feeling and the child's education need to revolve around its artistic and creative capabilities (1966 p. 155). It would be quite wrong (according to Steiner) to develop say, reading without first developing the will activity of writing and this itself should be done in a certain manner (1976 p. 140). The life-forces only leave the chest and reach the head with the onset of puberty and it is only from this time onwards that the formal intellectual work should begin. Steiner does also describe (1966 Lect. XIII) how the life forces of soul and spirit enter man and that it is only the physical make up of man that enables him to work on and transform these forces so that they can be retained within the physical body. The relevance of these points to the curriculum will be dealt with later on. It is enough to appreciate here that the art of teaching is to obtain the right balance in each individual child of the forces so described.

Critique and Conclusion

Steiner's views, concerning the fundamental nature of the child are first described and outlined. He asserts that man does not only possess a body and soul but a spirit as well. Also that a unification process occurs between the spirit and soul and that this takes place before birth. The spirit of man is made up of the trinity of Spirit-Man, Life-Spirit and Spirit-Self and these become parts of the Consciousness Soul, Intellectual Soul and Sentient Soul
respectively. At birth and in the pre-natal period the union occurs between soul and body, that is between the Consciousness, Intellectual and Sentient souls and the physical, etheric and astral bodies. The unification process is a long and delicate one and not only continues throughout childhood but in more precise terms it is childhood. The main function of education, according to Steiner, is to bring the soul/spirit into harmony with the life-body during the period of continuous birth that we call childhood.

The result of this unification process is that the child develops certain attributes according to the particular union that is occurring. As there are three unifying processes the child will develop three specific types of attributes. It perhaps should again be emphasized that although Steiner talks of each unifying process and how each process determines the particular attribute dominant in the child at that time, it should not be thought that the processes are mutually exclusive. What we are talking about here is the dominant attribute which, according to Steiner, occur within approximately seven year periods.

The unions that occur result in two distinctive disposition within the child; those of antipathy and sympathy. These dispositions last throughout the life of an individual on a physical plane. The sympathetic forces are mainly expressed through the will which works at an unconscious level. The antipathetic forces manifest themselves through mental pictures. In this context it perhaps should be appreciated that Steiner was lecturing at the beginning of this century
when the terminology in psychology was different, in some instances, to what it is today. In all probability "image", in a present day context would mean the same thing as "mental picturing" did at the turn of the century.

The ability to form images is due to the fact that we bring with us and retain experiences from our pre-natal life. As we are now existing on a physical plane we form antipathies towards these experiences. On the other hand our will forces are essentially a part of our physical existence and thus the sympathetic forces are developed within us. When we are capable of retaining an image and can recall this image at will we have reached the stage where we have a memory.

The interaction of the antipathetic and sympathetic forces also results in the creation of feeling in the child. Whereas the forces of sympathy are occurring at an unconscious level, and the antipathetic forces at a conscious level the forces of feeling lies between them at a semi-conscious level. The feeling force also acts as a mediator once it has reached the stage of growth when the child is capable of understanding. This stage occurs when the ego of the child has reached the stage of development where it is possible to understand as opposed to mere reiteration or repetition. At this point the feeling force of the child, thus influenced by the ego can itself in turn affect both the willing and thinking forces.

The influence on the sympathy forces by the feeling force together with the ability of the child to understand produces a further change in the child. The change occurs at a mental level and results in the creation of the faculty
of imagination in the child. The development of imagination in the child is of crucial importance for it is this faculty above all others which acts as a balance not only between the sympathy and antipathy forces but also as an expression of the feeling force which acts, as described above, as a mediator between these forces.

Steiner also says that we are continually involved in this evolutionary process. Thus the way and extent to which we act on these forces will, in part, be carried over into our life after death and the whole cycle will be repeated again in the next incarnation. In other words we bring with us to each incarnation the results of past incarnations and it is our responsibility to see that the forces are developed with us in a balanced way. If this development occurs in a haphazard or unbalanced way the affects of this will need to be corrected in future incarnations.

It perhaps can be added at this point that man, at the present time is, to a certain extent, preoccupied with the materialistic and economic facets of his nature to the detriment of other qualities. It follows that, by definition, his ability to perceive of himself as part of the evolution of the cosmos is treated, in many cases, with derision and apathy. Although this is not to say that the economic side to man's nature is of importance - it obviously is of great importance - the results of this preoccupation itself determines that man looks upon the world in analytical terms. These terms of reference exclude perceptions of different levels of consciousness which man is capable of achieving.
through other facets of his nature. Steiner, in fact, continually emphasized that every individual has the latent ability to achieve these perceptions if he is willing to make the effort.

As childhood is the period of birth of these facets on a materialistic plane, the child naturally possesses this type of perception. Although we are attracted to these particular qualities in children we appear to make very little effort to work out why this is so and even less effort to develop the qualities that we admire so much in children, in ourselves as adults. There are many exceptions to this generalisation yet at the same time these descriptions give, in my opinion a representative picture of our attitude towards the fundamental quest to discover our true nature.

Steiner goes on to describe, in the first place, the relationship of the parts of the spirit to the different parts of the soul and, in the second place, the relationships between the soul and the different parts that constitute man's existence on a physical plane. Although we are not able to observe these relationships directly we can, according to Steiner, recognize them through the different attributes that we possess that have been created because of the interaction of the soul and body. Thus our instinct, our drive or impulse and our desire are all the results of these relationships. As however we also possess an ego and therefore the ability to make independent decisions of a moral character we can direct our energy in whatever direction we wish; thus our acts are determined by intent as well as instinct, impulse and desire.
Steiner points out that the behaviour of the very young child is determined by and is an expression of the instinctive forces. We therefore have the responsibility, when we are educating our children, of directing the natural instinctive forces of the child into constructive ways of behaviour. The result of this educative process is that the child works on what are in essence the sympathy forces and the process itself is the one which determines the future moral development of the child. At the other stages of the child's growth the educative process has the task of developing particular qualities if the child is to obtain the correct balance between the attributes he possesses once the period of continuous birth, e.g. childhood, is completed.

The possession of an ego also means, according to Steiner that a further set of relationships exist. These are the relationships of the ego to the unconscious willing, the semi-conscious feeling and the conscious thinking. The interaction of the ego with these parts of consciousness result in our possessing the qualities of intuition, inspiration and the ability to form images. Intuition is the conscious manifestation of the unconscious willing; inspiration is the expression of the ego working on feeling; and the ability to form images is the direct result of the relationship of our ego to the thinking force.

Steiner also says that in order to obtain a true anthropology of man we should not only consider the nature of man from spirit and soul but also from the way he is physically constituted. To Steiner it is therefore no accident that our
physical make up consists of head, chest, limbs and so on. He does enter into detailed descriptions not only of these parts but also of the forces that have determined the composition of nerves and blood. I do not propose to enter into a discussion concerning his views on the composition of these parts except to say that, according to Steiner, consciousness does not only reside in the brain but also in the other parts of man's anatomy. Thus the part of consciousness which is the vehicle of thinking resides in the head; the part which is the vehicle of feeling in the chest; and the part which is the vehicle of willing in the limbs.

As we have seen Steiner's views of the nature of the child are both detailed and complex. From his viewpoint it can be said that the composition of man is no accident but has occurred in a planned and deliberate way. It is not proposed to enter a discussion here of the place of man in the evolutionary process. What is of interest however is the different facets and attributes with which man has been endowed and also, perhaps of greater significance, the relevance of the educative process to the development of these attributes in the child.

Steiner's views in this context are difficult to criticize or support. He did emphasize however that we can appreciate at least some of the attributes mentioned through our observation of the child's behaviour. In other words he stresses the fact that, at the very least, the manifestations of the facets he describes are observable. On the other hand his views, say of the union between spirit and soul in the pre-natal period, obviously are not. Just as one
presumably would not be able to prove the existence of the soul then one cannot give proof, by its normal and conventional connotation, of the existence of soul and spirit. Indeed the idea of being able to give proof for one's beliefs or opinions in this context would present, by definition, a contradiction in terms. This is not to say that one should readily agree with Steiner's or for that matter anybody else's views, regarding the existence of those parts of man's nature but to say that are not openly observable.

The context in which such views are regarded as acceptable or not probably depends on what we regard as reasonable. With this in mind the last part of this thesis deals with Steiner's views in a historical perspective. In other words by comparing Steiner's views with some of the past famous educators it is hoped that the reader may consider that although Steiner's view may be regarded as unorthodox in the light of the conventional wisdom of today, they should not be rejected without serious study. "Famous" in this context refers to educators who, through their writings have had some impact in the area of educational thought and theory. At the same time the views of the educators who have been thus chosen have, in the writer's opinion, something in common with Steiner's views concerning the task of education and the nature of the child.

Before this however in Part VI the curriculum that Steiner advocated, which is based on the nature of the child as described in this section, will be examined, and in Part V Steiner's views on the temperament that a child possesses will be looked at. The next section however deals with an evaluation of Steiner's theories by comparing them with
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Chapter 20: Introduction

The reasons for the examination of any educational theory are contingent upon the tenet that we regard theory as the means whereby we formulate and express ideas and opinions. We have already defined what we mean by educational theory in Chapter 2. It is sufficient at this stage to add that we regard the field of research as of interest and secondly that in some ways the formulation of theory involves the examination of different and separate areas of man's knowledge. The first and obvious point needs no elaboration. We generally consider education as one of the areas of paramount importance and our relationships with and care of children determine that our interest in the field of child development is of no lesser importance.

The second point concerns the composition of knowledge in the area of child development. We examine this area of knowledge in the majority of cases as one which is made up of several disciplines. In one sense this is true. On the other hand this approach may, (but need not necessarily), result in theories which only consider one aspect of child development. If one does look at a list of some of the different theories of child development one concludes that a substantial number of them have been formulated on this basis. What proportion of the truth is constituted in these theories cannot be measured. This is assuming in any case
that we know of absolute truth which could act as criteria for any comparisons we wish to make. This however is not to deny that if we examine any particular theory of child development from say Freud to Erikson or from Piaget to Sear we find that the emphasis of the researcher is firmly entrenched in one aspect of the development of the child.

There are certain notable exceptions in as much as educationalists and psychologists such as Werner and Maslow have attempted to examine the child as an organic whole. It is within this latter category that the educational theories of Steiner should be placed for he formulated his theories on the basis that not only are the child's metaphysical facets of personality inter-related but that these attributes are also related to the physical organism of the child.

In the following section the writer attempts to obtain some sort of perspective on Steiner's theories. The structure within which this rationale occurs is mainly through the examination of the present day knowledge of child development and personality theories. Thus the theories of, in loose terminology, the wisdom of our age in this area of research presents a suitable basis for comparison and discussion. Yet one word of qualification is needed. Although it is hoped that through these comparisons a perspective is obtained of Steiner's theories there will still remain tenets of Steiner's theories which may be regarded as unorthodox to say the least when viewed within the compass of the conventional wisdom of the age. Whether the reader will be convinced of the validity of these tenets will depend upon the paradigm within which he views these tenets.
The day is still far away when suitable academic evidence can be offered in support of his theories. Indeed as there has been only one other piece of research on his educational theories up to the present time there is little likelihood of evidence becoming available on any large scale in the near future.

It was Keynes who emphasized the fact that our methods of research are determined by the ideas within which we view the world. At the present time the writer can do no more than to present a clear exposition of Steiner's theories and to make a careful examination and critique of these ideas. It is hoped that from this examination his ideas will at the least be given a fair and unprejudiced hearing. It is fair comment to say that the majority of people influenced, to any degree, by his ideas have involved themselves in the implementation and practice of his theories. There is no doubt, therefore, that his views are of some consequence to many intelligent and sensible people. One of the unfortunate repercussions of their decisions to practise rather than to preach or attempt to convince, is that little written material or evidence is available. The material that is available has been used for reference where appropriate. The paucity of suitable works for reference has resulted in the fact that these works have been extensively quoted. It is hoped that the reader will bear these factors in mind in his study of the following section.

One other point needs mentioning. In the following section Steiner's theory of child development is examined in
comparison with other theories. The framework of this section is the same as in section 2, viz that the chapters have been planned so as to examine the different stages, in chronological order, of child development. At the same time certain vital concepts not only need examination within this context but also deserve separate consideration. Where appropriate therefore I have also included chapters on these different concepts and these appear in the place where the concepts are relevant to the particular stage of development which is under examination. As Steiner's approach is a "stage" approach I have in the next chapter examined this concept.
There exist a proliferation of theories on personality and child development, and it is obviously outside the scope of this research to cover the multitude of approaches that exist. The writer will thus concentrate on those theories within which there occur areas of common understanding with Steiner's theories. Steiner, as we have seen, emphasizes that the developmental process is one within which there is occurring continuous and dynamic changes. He also describes these changes as unfolding within an orderly framework. In one sense his theories are ontogenetic in character in as much as the main focus is on the growth of self from infancy through adolescence to early adulthood. In another sense they are orthogenetic as they consider the stages within which this development occurs as applicable to all species. Although therefore the environment will influence and may possibly determine the behaviour of the child it will not determine the inherent nature of those faculties which man possesses.

The Concept of Stage

The concept of stage, which is crucial to any examination of Steiner's theories, is itself the centre of some controversy. A study by English (1957) indicates the differing opinions concerning the hypothesis that there exist separate stages of child development. Of the 74 developmental psychologists who answered English's questionnaire over half saw puberty as a physiological condition and not as a water-
shed between different stages of child development. About one third of them were of the opinion that childhood did not begin until the child reached the age of one year. Approximately half of them thought that the start of adolescence occurred at twelve. Even though there exists this controversy over the acceptance or otherwise of the concept of stage many outstanding contributors including Piaget and Erikson have embraced the notion of stages in their writings. Anderson (1957 p. 27) describes the concept of stage as follows, a description which would be in sympathy with Steiner's views.

"The enlargement of the life space proceeds by stages, each of which may involve a varying period of time for acquisition followed by a period varying in length during which the growing person adapts to his new found functions and properties. Thus there are sudden as well as gradual transformations of behavior with each change followed by a period of gradual adaptation."

Breger (1974 p. 9) has summarized what he considers to be the main features of the general developmental model. His categories are as follows:

"(1) There is an invariable order of the stages of development; (2) no stage can be skipped; (3) each stage is more complex than the preceding one; it represents a transformation of what existed before in a new form; and (4) each stage is based on the preceding one and prepares for the succeeding one (after Loevinger 1966). The developmental model assumes an inner logic, a built-in plan that gives direction to the sequence of development."
Steiner's Concept of Stage

As far as Steiner's theories are concerned then the above categories can be applied without too much difficulty. Certainly Steiner was of the opinion that there is a fixed order and that the child will grow and develop through each stage. The application of category 3, in one sense, is more difficult. It probably is a fair representation of Steiner's writings to say that each stage is more complex than the preceding one if this is stated from the viewpoint of the adult with his intellectual outlook on life. On the other hand the criteria by which we can measure whether something is complex or not in this context is difficult to ascertain.

Although it would be true to say that each stage represents a transformation of what existed before in a new form, it should not be thought that the composition of say certain mental faculties have been determined by the transformation of the faculties used in the preceding stage. Steiner was of the opinion that the child possessed particular mental faculties at each distinct stage. Although the extent and the expression of these faculties would be influenced by the transformation of what existed before, the attributes so transformed would not constitute all of the necessary conditions for the development of later mental faculties. A similar qualification needs to be stated concerning category 4. It is the nature of child and man that each stage is based on the preceding one and prepares
for the succeeding one. At the same time it must not be thought that the existence of any stage is contingent upon any other stage for in this respect the stages are self-entities in themselves.

We see that the notion of stage is widely accepted as a valid concept by developmental psychologists and some notable contributors such as Freud, Erikson and Piaget all make extensive use of it. Piaget and Erikson would agree with Steiner that development is essentially a process within which the child is using his innate mental faculties to make sense and adapt to the external world. All three theorists are of the opinion that development occurs within a dynamic and continuous framework and all three emphasize and focus on the orderly elements of the changes. Piaget agrees with Erikson in his view that development is essentially a process within which the child relates new information and knowledge to the already held paradigm. This, in part, is sympathetic to Steiner's view that it is necessary for certain content to be taught at different ages; and that the child will absorb this content according to the growth and development of mental faculties up to that time. In other words Piaget, Erikson and Steiner all agree that the previous acquisition of knowledge not only influences the intake of later knowledge but that the content of this previous knowledge will influence, and in part determine, later mental faculties.
The Child and Innovatory Experiences

On the other hand both Piaget and Erikson hold the view that no experience is ever entirely new. They are of the opinion that each experience necessarily becomes integrated with the already held relevant experiences. Steiner was of the opinion however that as different mental faculties develop the child will need new and innovatory experiences in order that these mental faculties will develop. In one sense the new experiences are being absorbed by the child into his already held mode of thinking and behaviour. In another sense they are however quite new and the child is moving beyond the mere modification of earlier experiences to the formulation of quite new experiences appropriate to that particular age.

No doubt Piaget, Erikson and Steiner would all agree that in essence the child is engrossed in learning the different patterns of relationships that exist in the outside world. Although at an early age the child's main concern will be with his own relationship to parents, other adults, and objects, he will as he grows older, become involved with the relationships that adults have with each other and with the outside world. Involvement here not only means being an active or a passive participant in these relationships, but also understanding the pattern of such relationships. The child through careful selection abstracts from the relationships he observes the information that is relevant and has meaning for his own paradigm. All three therefore emphasize the uniqueness of personal experience although this is not to
negate the hypothesis that children of a set age will undergo similar experiences.

**Developmental Phases**

Both Erikson and Piaget are of the opinion and explicitly acknowledge the concept of developmental phases, a view which is in accord with Steiner's theories. Erikson describes development as the process in which the child has to, or at least attempts to, obtain mastery of a series of prescribed developmental objectives that occur within the compass of any particular stage. Erikson does however say that within each particular stage there occur different crises which the child has to overcome, a point which will be returned to later. Piaget does not concentrate on particular objectives but prefers to draw attention to the determinants which produce the different mental attitudes and abilities of the child. Steiner, in part, covers both these theories. He describes the different types of tasks that the child has to complete at each successive stage of development. At the same time he does describe the determinants of the mental faculties that occur within the child at different stages. We can see therefore that as far as the general concept of stage is concerned Steiner's views are, in large part, in accord with the concept as described by both Erikson and Piaget. As we shall see later on however not only does such agreement exist concerning the concept of stage, but a large measure of agreement also exists as to their descriptions of the age limits within which the different stages and sub-stages occur.
The Relationship between the Psychical and Physical

In the first place however it is perhaps more pertinent to see in what ways Steiner's view concerning the existence and development of certain faculties at different stages of development is similar to those of other educationalists such as Erikson and Piaget. There is likely to be little opposition to the view that Erikson has basically used Freud's psychoanalytic writings as the basis for his own theories of psychological development. It is Breger who points out how Erikson has reshaped Freud's psychosexual stages into psychosocial stages. In other words Erikson has made a significant contribution to theories of child development by reformulating the psychoanalytic model so that it is relevant to the social awareness of the child. Steiner does not put forward any detailed theory concerning the psychosexual stages of the child as distinct from the child's development as an organic entity. The crucial factor as far as Steiner was concerned is the relationship between the psychical and physiological and the child's relationships with the outside world are determined on this basis.

The Psycho-analytic Approach and Steiner

In essence this approach has much in common with the developmental thesis of psychoanalysis in that personality development is based in the latter case upon the physiological maturation of bodily zones and their modes of functioning. The chief mode of functioning is caused by an inherent drive which generates all psychological processes. Erikson, as
did Freud, calls this energy, the libido. In Maier's words (1965 p. 21),

"Libido, must be defined as a native, undifferentiated, and unspecified force or energy which in part is sexual (incorporating Freud's interpretation), but is largely an unspecified aspect of the human system which impels its realization. In essence, libidinal energy is a term for the as yet unknown force which directs the human system's epigenetic development".

In Steiner's theory the "unknown force" is called the etheric body and makes up part of the inherent nature with which man has been endowed. Although Steiner's theories are described in different terminology than that of Erikson's both would appear to be describing similar processes.

Erikson is of the view that all developmental processes are determined by what he calls the epigenetic principle of maturation. He refers to a framework out of which the child through a number of complicated processes or parts develops. Each part or process has a "decisive and critical time" of origin and of "special ascendancy". In other words each process has a natural and predestined time for its birth and growth. In this respect his hypothesis ties in with Steiner's views. Steiner was of the opinion that the child needs to develop certain mental faculties at specific ages and that the growth of these faculties would result in a balanced development of the whole organism. Erikson was of the same view that each part or process will grow and eventually be absorbed into a functionally integrated whole.

Both Steiner and Erikson emphasize the fact that if a child misses out on the growth of part of the organism, the
result is that the development of the whole organ is itself influenced. Erikson refers to the "pathological development" that occurs when a part of the organism "misses its time of ascendancy". He also refers to the fact that the part is "doomed as an entity" and that "it endangers at the same time the whole hierarchy of organs". Steiner was also of the opinion that if the child does not have the opportunity to develop the relevant faculties at the appropriate time no remedial action can completely compensate for the lost growth. What can be regarded as normal personality development is determined by, in Erikson's words "a proper rate and a proper sequence of stages". He relates the rate and sequence of growth to the instinctual energy inherent in different parts of the organism. There would be little disagreement between Erikson and Steiner on these issues except for the terminology used.

The Maturational Code

Erikson is also of the opinion that the basic determinant concerning which parts or faculties possess this instinctual energy is contingent on the maturational code with which the child is born. The maturational code also determines the ontogenetic sequence in which different parts of the organism possess this energy. Likewise Steiner was of the opinion that the child's development will in part be determined by those qualities which the child possesses at birth but which only make themselves manifest at different stages of development.
Instinctual Investment

The views put forward by Erikson mean that the stages do not grow out of each other. In other words the child does not necessarily have to develop the organs of growth particular to one stage in order to move on to the next stage. Thus in Erikson's terms "instinctual investment" does not occur because of success or failure at a particular stage but is determined as far as its location in the organism by the maturational code. Steiner was of a similar opinion. Although it is highly recommended that each stage is successfully completed, this completion is not a necessary or primary condition for the existence and development of faculties at a later stage.

Discontinuity

Using Erikson's terminology the cause of discontinuity between stages depends also on the maturational code, and that different parts and processes will have their own special time of ascendancy. Continuity between stages also exists however, in that the framework and order of the maturational code will contain all the necessary elements which will be expressed and developed at later stages. Even though therefore one mode of functioning dominates at a given stage, all other modes are present in an auxiliary fashion. Functions that belong to later stages, that is, that are yet to be the central focus of instinctual energy, operate in a rudimentary but unintegrated fashion before their period of ascendancy. Functions that were once focal become an integral but less important mode of later
functioning when development has been healthy.

Steiner as we have seen earlier, was of the opinion that different attributes dominated the mental life of the child at different stages. He also emphasized the point however that although a different mental faculty dominated at each particular stage it should not be thought that other mental faculties did not exist. In Steiner's terminology therefore it is necessary to appreciate that although the feeling faculty is the dominant faculty during the second stage of child development, willing and thinking still play their part in determining the child's development.

**Identity and Physiological Maturation**

Although examples have been taken from Erikson's writings, the main principle on which his developmental thesis rests has much in common with Steiner's views. This principle is that personality development in general and identity formation in particular, is based upon the physiological maturation of bodily zones and their modes of functioning. Each stage of personality development is the consequence of the investment of libidinal energy in a particular body zone. Steiner would agree with Erikson that the zone and mode of functioning that mature during a given period of development determine the form of the person's adaptive activity at that stage of his life. The nature of the zone's operation therefore constrains, or provides the limits, within which the person's identity will be formed and his social interaction may take place.
Preud and Steiner

Freud's findings too support Steiner's thesis that there exists a definitive relationship between the physiological and psychological and that the investment of energy in different bodily zones is one of the main determinants of psychological activity and personality development. As stated previously a high degree of unity and self-containment is attributed to personal identity at each stage of psychosexual development. It should be added however that this hypothesis in no way negates the opinion that personality development involves some integration of previous forms of experience from earlier stages. Freud recognized, in this respect, that the organization of personality at each stage is not totally discontinuous from those that preceded it.

We have seen how the notion of stage is widely used and accepted by many psychologists and educationists. Steiner's views in this respect are, in many ways, in sympathy with some of the particular schools of thought already mentioned. Certainly the principle which is widely accepted in psychoanalytic circles that the maturation of parts of the physical body affects, and in some cases, determines certain mental attributes is very close to Steiner's assertion of the relationship that exists between the psychical and the physical. In the next two chapters we shall examine the concept of stage in relation to specific periods of the child's growth and development.
Chapter 22: Steiner, Erikson and Piaget. An Examination of the Basis of their Approach to Child Development

The Concept of Stage: Piaget and Erikson

We saw how, in Chapter 18, the concept of stage is widely accepted by many psychologists and educators. In the next two chapters I want to consider the ways in which some of these psychologists and educators have used and applied the concept in their own theories with particular reference to the area of child development. It is, of course, not possible if detailed comparisons are to be made, to examine more than one or two of the numerous theories that exist. Thus I propose to select two theories and compare them with Steiner's. Perhaps the most well known proponent of the theory of stage as applied to child development is Piaget, and as his work for the most part finds a great deal of acceptance I propose to examine his theories.

We have already seen how, in some ways, the findings of the psycho-analytic school of thought are in sympathy with Steiner's theories. I therefore propose to examine Erikson's views also, not only because they are representative of the psycho-analytic school of thought but also because he, probably above all others connected with this school of thought, has carefully applied the concepts fundamental to the school to the area of child development. We shall therefore examine how the theories of Piaget and Erikson concerning their views on developmental phases compare with Steiner's views on the subject.
The Philosophical Base

In the first instance however I would like to consider what can be regarded as the philosophical base on which the three theorists description of child development rests, and also how this philosophical base has influenced their approach to theory formation.

As far as the young infant is concerned Piaget, Erikson and Steiner all consider that the influences of the child's environment determine the pattern of his behaviour. This is perhaps an obvious point but it should be appreciated that all three theorists, to a greater or lesser extent, do not consider the genetic make up of the child as the important determinant of his behaviour. All three educators also consider that a detailed investigation of any small sample of a species will yield basic information inherent to all members of that species.

Steiner's theories in this respect originated from his detailed observation of the child of whom he was in charge for over five years. Erikson's writings emanate from his treatment and experience of individual clinical cases. Piaget, although trained in the biological sciences, measured validity by the degree of inner consistency that his findings hold with his theoretical propositions. Thus we find that all three consider that some sort of inductive process is significant in theory construction. It may be thought that although this description is fair comment concerning the theory construction of Steiner and Erikson it is not applicable to Piaget's formulations. Yet it should be established that
Piaget's work as a scientist was very much complemented by the work of Piaget, the philosopher. Piaget sees empirical research very much as an implement to verify or reject factual data which were previously established by logic. He has been criticized for using this type of methodology which, his challengers say, means that the findings of his empirical research is used to validate his theoretical hypothesis (see Flavell 1963). We see therefore that Steiner, Erikson and Piaget are of the opinion that once "facts" are established through observation and perception they can be generalized upon.

Yet it should not be thought that their formulation of theory is based on any kind of haphazard arrangement of observation. Each in turn is careful to investigate cause and effect and the complicated network of relationships and connections within which cause and effect work. Each aspect of the child's behaviour is therefore examined, not only as a behaviour pattern in itself, but also as an as aspect of the development of the organism as a whole. This is an important point, for all three theorists in their own way believe in a universal order.

The Universal Order

As far as Steiner is concerned man's relationship and involvement with this universal order is through his bestowed mental faculties of willing, thinking and feeling. They are bestowed because it is in the nature of this universal order that man should possess these faculties in order that he may
develop, even on a physical level, within the evolutionary process (see Chs. 7 and 10). On this physical level they are necessarily inter-related with the development of the physical body and so there exists, as described in Chapter 8, the close relationship of the development of each mental faculty and the way each part of this consciousness is expressed on a physical plane.

Erikson similarly believes that psychological phenomena have undergone and are part of an evolutionary process; also that biological and psychological phenomena are closely inter-related. It perhaps should also be added that Erikson is of the opinion that there exists in each man's psychogenic life cycle a repetition of his phylogenetic evolutionary history. Steiner held a similar view in as much as he believed that the growth of consciousness during childhood is also a recapitulation of the evolution of mankind; this theory will be examined later on when the curriculum that Steiner advocated is looked at.

This view is in close accord with Erikson's findings that each developmental phase finds a counterpart in the phylogenetic evolution of man. Erikson asserts however that on a physical plane the psychological and social development supersede biological development. Yet in all cases the unity of the organism is paramount. Thus the child is striving at all times for this unity and this striving includes an identity with the past as well as an involvement with the present. In Erikson's words (1956)
"Growing is a differentiation of preplanned parts during a given sequence of critical periods. In personality growth, it is the task of the ego (in the psychoanalytic sense) and of the social progress together to maintain that continuity which bridges the inescapable discontinuity between each of these stages."

In the final instance the child or adult unites the biological, psychological and social forces. Erikson (1950) describes this unification process as follows:

"A human being, thus, is at all times an organism, an ego, and a member of society and is involved in all three processes of organization."

Piaget too believes in a single unity of all things and in a universal order within which the unity is meant to evolve. He asserts that not only do the biological, social, psychological and ideational entities exist in living organisms but non-living ones as well. This assertion is in direct agreement with Steiner's contention that all elements existing on this physical plane are part, albeit at different levels and stages of development, of the evolutionary process. Piaget's emphasis on this cosmic unity provides one explanation for his contention that his samples are representative. For he assumes as do Steiner and Erikson that any deviation, whether cultural or hereditary, is an inconsequential variation to the regular process of development.

**Piaget's Equilibrium and Steiner's Stages**

Piaget also emphasizes that each organism's evolutionary development is dependent on attaining equilibrium at different
periods of development. In the context of the evolutionary process it is the third level of equilibrium which indicates the most mature and evolved organism and according to Piaget this occurs at the time when the individual approaches intellectual maturity. We shall see that in this respect Piaget's assertion of intellectual maturity being the final indicator of man's maturity is in direct conflict with Steiner's theory that intellectual achievement is but one aspect of the development of the organism. Steiner asserts that the child or man, at each stage of his development, needs to develop attributes particular to that stage. In other words just as the adolescent needs to develop his powers of intellectual and logical thinking, the junior school child needs to develop his powers of imagination and feeling. The former should not be regarded as in any way a higher level of attainment; indeed Steiner emphasized the importance of developing the affective qualities of the child if as an adult the intellectual side is not to dominate the individual's approach and attitude to the world.

**Possession of Common Faculties**

Finally it should be stated that Steiner, Erikson and Piaget all assume that although the personality of each individual is unique, each individual possesses certain attributes common to all. Thus it is a legitimate line of enquiry to generalise from the particular. Even Piaget with his scientific training asserts that a "normal distribution" of particular qualities and traits, and that a
form of interaction which is democratic and equitable, is a "natural" state of affairs. We have found that all three theorists hold similar views concerning the fundamental nature of child and man in the evolutionary process in which he is involved. In the next chapter the application of these views to the development of the child, and in particular to the different stages through which the child develops will be examined.
Chapter 23: The Application of the Concept of Stage to Child Development

Terminology

In the following chapter direct comparisons will be made between each theorist's descriptions of the stages of child development. One word of qualification is needed however. Each theorist uses different terminology to describe processes which in many cases appear to be similar. The adherence of each theorist to his own terminology makes the process of comparison difficult. It is not the aim of the writer to become, in any way, involved in an examination of their differences as far as semantics is concerned. I have therefore assumed that certain terms used by each theorist describe similar faculties or processes. Indeed there is no alternative but for any reviewer to do this. At the same time however this approach may result in the use of terminology in a context for which it may not have been originally intended.

A Universal System

As we have seen in the previous chapter all three child developmentalists try to establish a universal system within which the development of each child can be examined and described. Differences due to environment or culture are secondary to their main tenet that a universal system, which can be applied to all cases, exists. The following table indicates the universal system which each theorist advocates. The table thus illustrates that according to each theorist
the life of any individual unfolds in an orderly fashion and that the different faculties which the child uses at each particular stage can be predicted.

Table I

Comparison of the Three Theorist's Developmental Phases

<table>
<thead>
<tr>
<th>Years</th>
<th>Steiner</th>
<th>Erikson</th>
<th>Piaget</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>Primary</td>
<td>Phase I</td>
<td>Sensori-Motor</td>
</tr>
<tr>
<td>1</td>
<td>(pre-ego)</td>
<td>A sense of</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>imitative</td>
<td>basic trust</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>stage</td>
<td>Phase II. A</td>
<td>Pre-conceptual Phase</td>
</tr>
<tr>
<td>4</td>
<td>Secondary</td>
<td>sense of autonomy</td>
<td>Phase of</td>
</tr>
<tr>
<td>5</td>
<td>imitative</td>
<td>Phase III. A</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>stage</td>
<td>sense of</td>
<td>Intuitive</td>
</tr>
<tr>
<td>7</td>
<td>Primary</td>
<td>initiative</td>
<td>Thought</td>
</tr>
<tr>
<td>8</td>
<td>affective</td>
<td>Phase IV. A</td>
<td>Phase of concrete</td>
</tr>
<tr>
<td>9</td>
<td>stage</td>
<td>sense of</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Secondary</td>
<td>industry</td>
<td>operations</td>
</tr>
<tr>
<td>11</td>
<td>affective</td>
<td>Phase V. A</td>
<td>Phase</td>
</tr>
<tr>
<td>12</td>
<td>stage</td>
<td>sense of</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Thinking</td>
<td>of formal</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Cognitive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>stage</td>
<td>Identity</td>
<td>operations (Not yet investigated by Piaget)</td>
</tr>
<tr>
<td>16</td>
<td>Thinking</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>stage</td>
<td>Phase VI. A</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>sense of Intimacy</td>
<td></td>
</tr>
<tr>
<td>19</td>
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<td></td>
<td></td>
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<td>20</td>
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<tr>
<td>21</td>
<td></td>
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</tr>
</tbody>
</table>

As we can see from the above table there exist certain similarities and certain dis-similarities concerning the stages of development as described by each of the three
theorists. Perhaps the most profitable line of investigation is to examine and compare each theorist's stage from birth onwards.

The First Stage (Phase I)

Steiner, Erikson and Piaget all assert that the first stage lasts from birth to about two or three. As far as Steiner was concerned the first phase is where the child's energy is directed into adjusting to the physical world. The main mental processes are the unconscious ones of willing and the manifestation of these can be seen in the infant's movements. The child becomes involved in imitating the actions and behaviour of parents yet at the same time is not conscious of its own existence in doing this. In other words it is not until the child is nearing the age of three that the birth of the ego occurs (see Ch. 11) and the next stage occurs. I have called this first stage the primary (pre-ego) imitative stage.

Piaget, as he himself clearly states, is only interested in the child's cognitive development. He does however describe a first stage of development (the sensori-motor phase) in which the child understands the world in terms of his own actions and motor behaviour. Piaget also describes how the child moves beyond his own (and according to Piaget, reflex) actions to the point where he is imitating the actions of others. We see that Piaget's description of stage fits in almost exactly with Steiner's except for the fact that Piaget does not state explicitly that the child is at a pre-ego stage of development whereas Steiner emphasizes
this point. Piaget does, in his next stage, describe how the child moves out of the sensori-motor phase to the point where he possesses what Piaget calls egocentric thinking; thus by implication the child did not possess this type of thinking in the preceding stage and as we shall soon see, Piaget's descriptions of the child's egocentric thinking ties in with Steiner's secondary imitative stage.

Erikson's approach is somewhat different. He describes the attributes the infant possesses in terminology belonging to the psych-analytic schools of thought. Thus the child is born with psychological energy (libido). This libidinal energy is expressed through the child's interaction with his environment. While later on the libidinal energy primarily turns into id functions, it also manifests itself in the first traces of ego functions. The child's first interaction with the environment is through the expression of types of behaviour in order to satisfy his basic needs. If the basic needs are met in a manner which contents and comforts the child he will develop a sense of trust; if they are met in a manner which is not acceptable to the child he will develop a sense of mistrust. In any case the child will be involved to some degree in adapting his success in developing a sense of trust with his failure to do so.

All three theorists therefore consider that at the first stage of development the child in some way or another is involved in pre-ego activity. Although their approaches are different they concur concerning particular attributes that the child possesses. They all consider that the activity
of the child is devoid of any kind of conceptualization and therefore that the child's responses emanate from unconscious, instinctive or reflex processes. Steiner asserted that the child's actions are determined by the unconscious will; Erikson by instinctive libidinal energy; Piaget is of the opinion that the child repeats reflex actions and assimilates new sets of experiences into them. While Steiner and Erikson seek to find causes for the child's actions Piaget does not involve himself in such issues: for him the child acts in a certain way because nature has decreed that he should act in that way.

Whereas Steiner and Erikson would wish to describe and identify unconscious processes as of crucial significance in the child's development Piaget does not recognize its significance other than to say that unconscious thought is (1929 p. 145)

"a series of operations, not actual but potential, not manually performed, but none the less outlined in the organism".

Although Steiner is the only one of the three who specifically describes this stage as a pre-ego stage it is of significance that Erikson and Piaget, in their different ways consider also that the child is not conscious of its own individuality.

The First Stage of Development (Phase II)

The next phase of the child's development according to Steiner lasts from about three to approximately seven. At about three years of age the child experiences the emergence
of his ego and thus is able to recognize his own individuality. From this time up until the age of seven the formative forces within the child are needed for its moral and social development. Steiner emphasized the fact that the young child at this stage of development is very much like a sense organ and rapidly absorbs impressions and experiences from his immediate environment. As far as the actions of the child are concerned, the necessity to express the unconscious will forces results in the child's propensity to imitate. The act of imitation therefore means that the child makes a deliberate, albeit unconscious, act and this also results in his absorbing the right experiences for its own growth.

Piaget considers that two phases occur from the time the child grows out of the sensori-motor phase until he reaches the age of about seven. The two phases together constitute Piaget's pre-operational stage. In the first phase (the pre-conceptual one) the child is involved in what Piaget calls egocentric thought; that is thought which does not contain an understanding of an objective or independent reality outside of the child. In many ways the emergence of egocentric thought is similar to Steiner's view that it is around the age of three that the birth and emergence of the ego occurs. Piaget and Steiner hold similar views also, concerning the point that although the child is passing out of the willing or sensori-motor stage, his thoughts are still closely related to his own bodily movements and perceptions.
Piaget stresses that imitation at this phase is largely unconscious and that, in part, such imitation is necessary in order for the child to identify with its immediate environment. He describes this accommodation as follows:

"they form a vast network of devices which allow the ego to assimilate the whole of reality i.e. to integrate it in order to relive it, to dominate it or to compensate for it".

Piaget's second pre-operational stage is where the child begins to give reasons for his beliefs and actions. He calls it the intuitive sub-stage and although the child is able to form some concepts, his thinking is dominated by immediate perceptions. The child's propensity to imitate diminishes while at the same time his desire to understand reality increases, even if his thinking remains egocentric. Similarly Steiner asserted that as the child nears the end of his first main stage he will begin to develop those mental faculties which will dominate his thinking at the next stage. Thus the unconscious will give way to the mental forces which constitute the affective domain of the child. Although therefore the child's thinking remains egocentric the birth and influence of these affective forces determine that he seeks to understand, and understanding includes the ability to realise the significance of what constitutes reality.

Piaget's and Steiner's views concerning the mental attributes which the child possesses at this stage are thus in close accord.

Erikson, like Piaget, considers that the child passes through two stages from the age of about two up until the age
of seven. Erikson’s first stage (from two to four) is one where the child gains a sense of autonomy. He focuses on the ego as being the main determinant of development, for it is the ego which enables the child to act as an autonomous unit and which enables the child to integrate his experiences. Erikson describes also how the young child experiences an inner urge to prove his own physical mobility, comparing this with the child’s previous reluctance to be conscious of his own movements. The ability of the child to view itself as a person in his own right, as well as the child’s increasing propensity to become autonomous, are in agreement with Steiner’s hypothesis regarding the emergence of the ego and the result of this emergence on the behaviour of the young child.

Erikson calls his next stage (from four to seven) "Phase III. A sense of initiative". It is where the child now realizes consciously that he is a person in his own right and as such he needs to enter relationships with others. He thus involves himself with others and also that this will include a degree of intrusion. It will include intrusion because the child will necessarily become frustrated when his own autonomous behaviour is in conflict with the autonomous behaviour of others. At the same time as the child is expanding his field of activity, he is also expanding his area of imaginative thought.

Erikson does emphasize also how the child’s conscience now begins to develop not from any rational decision of the child to reach moral decisions but from the behaviour of parents and others. Erikson uses the psycho-analytic term
super-ego to describe this process. What is of significance in comparing his theories with those of Steiner is that Erikson relates how the building up of the super-ego depends more on what the parent is as a person than on what the child is told or taught. The views expressed by Erikson differ little from Steiner's theories concerning the growth of the child at this age and the need to recognize and develop the mental qualities which he possesses.

Both consider that the moral development of the child is more dependent on the impressions that the child absorbs than on any other kind of interaction. They both consider also that the norms, characteristics and traditions of the culture within which the child is brought up significantly influence this growth. Although Erikson uses psycho-analytic terminology, the process which he describes concerning the child's increasing involvement in the world is in close accord with both Steiner's and Piaget's theories. All three consider in different ways that the child undergoes, in part, a transition from one set of mental faculties to another between the ages of two to three.

Piaget describes how the thinking of the child develops along an egocentric pattern: Steiner that the birth and emergence of the ego occurs: Erikson how the ego and id react and how the superego develops. All three appreciate the importance to the development of the child of outside stimulus so that the child can experience correct impressions. At around the age of four the child will be more concerned in establishing a sense of self-identity. Later on as the
child nears seven he will not only wish to increase this sense of self-identity but does so in a manner through which his own understanding of outer reality increases also.

The differences between the three theorists relate more to their basically different approaches rather than to the processes which they recognize and describe. Indeed as we have seen their descriptions of these processes do not, for the most part, conflict and in many ways support each other. More will be said later concerning the different approach that each theorist uses. What is of significance here however is not only that they describe similar processes but that their hypotheses concerning the age limits of the different stages are very close to each other.

The Second Stage of Development

The next stage that Steiner recognizes is from seven to about fourteen. This stage can however be subdivided into two phases; the first of which I have called "the primary affective stage" and the second "the secondary affective stage". The primary affective stage lasts from seven to about ten. Whereas according to Steiner the child needed its life giving forces for its physical growth and moral development during the first stage, in the second stage the energy is released to work on a more inward level of being of the child. Steiner was of the opinion that the child perceives its own thinking for the first time at this transitional stage and that from this time onwards the child will develop, at different levels, the ability to be
"conscious of" something. It is a period in which the affective qualities of the child dominate the child's thinking. These qualities need to be recognized, expressed and developed. It is a type of thinking associated with the feelings of the heart and the expression of emotion and not with the intellect of the head and the development of rationale.

During the first phase (from about seven to about ten) the child absorbs new experiences by and through his ability to accommodate these experiences into his imaginations and fantasies. The child continues to do this up until the age of about ten. The first indications of intellectual thought appear. The child moves beyond containing the world within his own inner world and begins to recognize the existence of the outer world in relation to his own experiences of it. Although Steiner considers that the child's development occurs in two phases, his theory, as already stated, regards the two phases as making up one main stage.

Similarly both Erikson and Piaget describe the child's development as occurring within one stage. According to Erikson the stage lasts from about seven to about twelve and he calls it "Phase IV. A sense of industry". According to Piaget too the phase lasts from about seven to about twelve and he names it as the "Phase of concrete operations". In both these cases the end of the phase is marked by the onset of puberty. As Steiner considers that puberty also marks the end of his second stage it might be thus asked why there exists a discrepancy concerning the ages at which puberty begins.
Although obviously one cannot generalize that puberty will commence at a particular age for all concerned one age is usually taken which indicates when it should occur. According to Erikson and Piaget this age is twelve; according to Steiner it is fourteen. The following is an explanation which may indicate why this discrepancy occurs although it does not necessarily prove that it does so. Steiner was of the opinion that because of the close relationship between the development of psychological and physical facets of the child's nature the development of one would affect the development of the other. If therefore the child's intellect is developed prematurely this would result in premature physical development also.

Although there exist a great number of cultural and environmental factors which also influence this development it is certainly true that education in this country has emphasized the development of the intellect. Thus children were taught and trained at an early age to be proficient in working on and completing tests which demanded a measure of intellectual ability in order that hopefully they could pass the 11+. Although this examination has now been phased out in most parts of the country, generally speaking, intellectual attainment is still regarded as the main criteria by which a child's ability should be measured. Thus one explanation can be given for this discrepancy. Erikson and Piaget both accepted the state of the physical growth of the child as given. In other words their formulation of theory concerning puberty within the child would be determined by their
observations of when puberty actually occurred, and in their cases it would be around twelve to thirteen.

Steiner's theory is based on his intimate knowledge of one child whom he taught during this second stage and the creation of a theory from his own inductive processes, something about which will be said later on. If Steiner's theory is valid, a child on which premature intellectual demands have been made might well, and probably would, begin the onset of puberty before the time when it would normally occur had not the intellect been prematurely developed. Erikson's and Piaget's theories are based on the children with whom they were in contact, and these children would be for the most part representative of the children we are educating today. That is they would be children who would have received an education which would have encouraged and emphasized the development of their intellectual capabilities. No wonder therefore, at least from Steiner's viewpoint, that these children should have reached puberty one or two years earlier than Steiner suggested they would. Although therefore Erikson/Piaget and Steiner differ in their opinions as to when their second stage ends they are all in agreement that it is with the onset of puberty and perhaps the above explanation may be acceptable to the reader as to why this discrepancy should occur.

Piaget's describes how, at the beginning of his concrete operation stage, the egocentricity of the preceding stage rapidly diminishes. The child now wishes to understand and performs mental operations whereby he can correctly perceive
outer reality in accordance with his own inner logicality. Piaget was, of course, only interested in the cognitive development of the child. He therefore describes the development of the child in terms of the child's perceptions. That is the child moves gradually into a relationship with the outside world in which he is able to accommodate his new experiences because of his imaginative capabilities. Unfortunately Piaget does not examine the affective qualities with which the child has been endowed except to say that affective behaviour, like the child's cognitive development, is always attempting to obtain a level of equilibrium.

Although there is no disagreement between Steiner and Piaget concerning the type of mental faculty the child possesses at this stage they are examining different expressions of these qualities. Steiner is not interested in the child's cognitive capabilities nor is he interested in the relationships such as substitution, succession and groupings, which Piaget examines. Piaget, on the other hand, is not interested in examining why the child should possess particular affective attributes during this stage of development. Even so it should be added that they are in agreement concerning the child's movement out of egocentric thought to a way of thinking which involves relationships with the outside world.

At the beginning of this stage (say between seven and nine) the child, according to both Steiner and Piaget, defines and accepts the outer world by virtue of his propensity to absorb and accommodate the outer world within the inner held paradigm. Later on the child's inner perceptions change
and thus also his definition of reality so that it moves closer to the adult perception of it.

Erikson's approach is somewhat different. He asserts that the libinal energy of the child is directed towards involvement and mastering of social situations. The child realizes that compared with an adult he is an incomplete person and thus a sense of inferiority develops. Thus a polarity between what Erikson calls a sense of industry versus a sense of inferiority occurs. In one sense there occur changes in the conceptual framework of the child so that he obtains a perception of himself that his elders possess. This would involve the development of the concept of self and would mean that the child would be attempting to understand its perceptions in terms of its own affective attributes. This position is not very far away from those taken by Steiner and Piaget; the former when he describes how the inner way of thinking of the child is dominated by affective considerations; the latter when he emphasizes how the child develops a way of thinking which tries to understand the world. In all three cases the theorists consider that the child's paradigm moves away from an experience of the outer world based on the imaginings of the child's inner world to a perception of the outer world which begins to be in close accord with the adults.
The Third Stage of Development

The significant change in this direction occurs however with the onset of puberty. As far as Steiner was concerned the physical and psychological changes are closely inter-related. When the child has reached the stage when puberty occurs his intellectual powers develop as well. Descriptions of why the inter-relationship exists between thinking and its physiological counterpart were given in Chapter 8, and descriptions of the changes in the thinking of the child in Chapters 15 and 16. What is of significance here is that Steiner asserts that it is only with the coming of puberty that the logical faculties of the child are developed, and logical thinking, by definition, entails relationships with outside phenomena whether they be human or otherwise.

Piaget held a similar view. He asserted that at the beginning of adolescence the child enters different kinds of relationships with the outside world. He calls the new stage of thinking the "phase of formal operations". The change happens as part of the natural development of the child (1950),

"the coercions of other people would not be enough to engender a logic in the child's mind, even if the truths that they imposed were rational in content; repeating correct ideas, even if one believes that they originate from oneself, is not the same as reasoning correctly".

It is enough for Piaget's study that the child is thinking in this way. It is not part of his enquiry to attempt to discover the reasons why the child should think in this manner. Erikson on the other hand is interested in the way the child
integrates into adult society, and such integration will depend mainly on the ideas the child holds about the adult world. He calls this stage of the child's or adolescent's development "Phase V. A sense of identity". According to Erikson the child's ego in adolescence gradually has to establish a synthesis between the past and the future. The child moves away from identification with an ego ideal or person to an understanding of himself in the social/economic framework within which he lives; a transference which Steiner also emphasizes. Both Piaget and Steiner would agree with Erikson's view (1954 p. 165) that as the child moves into adolescence there occurs

"progressive continuity between that which he has come to be during the long years of childhood and that which he promises to become in the anticipated future; between that which he conceives himself to be and that which he perceives others to see in him and to expect of him".

All three theorists consider that another stage or phase begins at around the age of eighteen or nineteen, while both Steiner and Erikson apply their concept of stage to the development of the adult as well. As however we are considering their educational theories in the area of child development their descriptions of further stages will not be examined.

Conclusion

We have seen in this chapter how there exists a great deal of common ground among the three theorists. All three consider the concept of stage vital to their theory of child
development. Although there does exist certain minor discrepancies with regard to their descriptions of the ages within which their stages occur, we have also seen that, for the most part, there is considerable agreement concerning these ages. They are in agreement also concerning their views as to what type of mental processes occur within the different stages, although their approach and their terminology differ. What is of significance however is that Steiner's theory of child development or to be more accurate my interpretation of Steiner's theory is composed of elements which both Erikson and Piaget examine within the spectrum of their own theories.

In the next chapter my descriptions of the early development of the child based on Steiner's observations will be examined in comparison with other educationists.
Chapter 24: The Imitation of Child and Adult

Imitation

We have seen (Chapter 9) how Steiner asserted that in the first stage of child development the child learns mainly through a process of imitation. We have also seen how the child's ability to imitate is quite unlike that of the adult, and that imitation in the young child is far more than the ability to imitate the actions and behaviour of parents and teacher. It is more, for it enables the child not only to copy such actions and behaviour, but also to obtain the experiences that are necessary for its own moral and social development. The assumption that imitation is a mechanism of learning is one which is widely accepted today, and it is to an examination of the two main theories in this area that I first turn.

Social Learning Theorists

As we shall see many present day psychologists accept and emphasize the fact that the basis which determines the child's behaviour both in the present and in the future is one of imitation. Social learning theories hold that the child in the first instance observes the behaviour of others and then uses this behaviour as a framework and model for his own behaviour. Thus, in their opinion the child's responses will, through this process, conform to the social reality which surrounds it. As a general principle this ties in with Steiner's views. Where there are divergent views they occur concerning the reasons of why the child should imitate
in the first place.

In all probability the majority of social learning theorists would agree with Skinner's contention that there is continuity between all operants and that novel responses do not suddenly emerge in the child. The likelihood of whether the child will imitate the behaviour or actions he is observing will depend on whether his own behaviour is rewarded. Furthermore the continuance or otherwise of this behaviour is controlled and determined in Langer's (1969) words "by the contingent environmental schedules of reinforcement for these mimetic responses".

Steiner's views in this context are quite different. He asserted that responses occur within the child because of the inherent drives which motivate the child to sustained action. Thus the child is ready to imitate behaviour and needs to do so in order that the drive will find expression and satisfaction. The prime determinant of the process of imitation is not therefore the likelihood of reward or otherwise but is due to the fact that the child possesses this mental faculty which as described in Chapter 8 is closely inter-related to his physiological development. It should be added that if rewards are offered to the child for particular imitations no doubt the child's propensity to perform these imitations will increase. Although therefore Steiner is agreeing with the hypothesis that such social engineering does play a part in influencing the child's behaviour his theory is saying that it is not a necessary condition for the behaviour to occur.
The origins of the view that the child's acquisition of social communicative behaviour is determined and not just influenced by his environment were put forward by Allport (1924) and Markey (1928). They discuss the way in which the child learns language and their theory in essence is essentially a social learning theory. Their theory will be examined in more detail in the chapter on language acquisition and development. What is of interest here is their hypothesis that the vocal imitation of the child depends purely on the reward given for the child's mimicking. Miller and Dollard (1941) take this theory a stage further and attempt to describe the child's inherent drive to copy as an acquired secondary drive that is motivated by the need to identify. Although Miller and Dollard look upon this drive in terms of psychoanalytic theory they do not explain why the child will spontaneously imitate the behaviour of others. Bandura and Walters take a similar line of argument.

"Imitation is likely to bring the rewards the child is seeking. The child learns early to reproduce the parents' affectionate behaviour and thus reward himself by expressions of self love and self approval. Through the repeated association of imitative behaviour with reward, the child becomes motivated to behave like the parent. In other words, imitative behaviour becomes rewarding in itself." (1959 p. 253/254)

Sears introduces, in part, a genetic basis for the drive to imitate. He hypothesizes that imitative behaviour is motivated by the child's desire to secure his mother's nurturance of his primary drives. If his needs are not satisfied he will imitate the affectionate and gestural behaviour that accompanied or were part of his mother's
nurturent behaviour. The child's imititative behaviour is therefore in part a substitute for her nurturent behaviour and he secures at least partial gratification. Similarly Whiting (1960) and Kagan (1958) are of the opinion that the child identifies with his parents because of their power to control the supply of food and other needs. The child therefore envies both the power and status of his parents and tries to emulate them by enacting their roles. As we can see from the above the general consensus among social learning theorists seems to be that the child is selectively rewarded for imitative responses that the social environment deems appropriate.

The Perceptual Learning Theorists

No doubt we can all point to many instances where the child is rewarded for imitative behaviour of a particular pattern and where the above views are both relevant and valid. In Steiner's view however the process of imitation has a physical as well as a mental basis. In other words the consciousness of the child exists in organic activity as well as on a metaphysical level. The perceptual learning theorists, as opposed to social learning theorists, accept that the desire of the child to imitate is, in part, determined by organic growth mechanisms. As far as perceptual learning theorists are concerned, the child models and formulates his responses on the basis of his perception of the external world. In Zaporozhets's view (1965) the world presents itself to the child in a coherently organized
The teaching that the child receives from adults has as its aim the determination of the child's acquisition of the world that is accurate and permanent. The result of the learning process is that the child's perception of the world increasingly corresponds and mirrors the world as it is. Because the child comes into closer and more comprehensive contact with what is really there, there is, in Langer's view, a direct translation of philosophical realism into developmental realism.

Such a developmental realism does accept the proposition that there exist within the child various unconditional drives which emerge at different times in ontogenesis and that imitation is originally a set of unconditioned reflex mechanisms. Zaporozhets did attempt to delineate four stages in the acquisition of percepts while Leontiev's work is also relevant in as much as he considers that auditory images determine the vocal capabilities of the young child. In both Zaporozhets's and Leontiev's work the emergence of new organic reflexes in the child are considered. Since these reflexes are physiological as well as psychological in character the discontinuity that occurs between stages is regarded as an effect of physiological maturation.

We have seen how some of the perceptual learning theorists consider that the child's drive to copy is primarily caused by its desire to function efficiently in the outside world and that by necessity the child needs to copy the behaviour patterns of its elders. Similarly social learning theorists agree that the child needs to adjust to the norms of the
social reality in which it is to develop. Steiner would not disagree with these hypotheses, yet within the compass of his theory they do little more than explain the observable features of the child's behaviour. In other words they do not go beyond the point where the child is seen as a physical entity living in a physical world and where in order to live in this world, he (the child) has to mirror the actions and the behaviour of his elders. Although some social and perceptual learning theorists also consider the relevance of psychoanalytic findings to their own theories, none relate in any depth the relationships that exist between the physical and psychological at this stage.

A Comparison of the Three Theories: Social Learning, Perceptual Learning and Steiner

As we saw (Chapter 8) in Steiner's opinion we should consider not only these relationships but also the way in which consciousness exists in the child at the first stage of development. The social learning theorists would not recognize that there exists a definite relationship between the mental faculties the child expresses and physiological growth. In other words the child not only imitates because of his need to adjust and absorb the social norms of his elders but also because of the influence of the consciousness that exists within his physical body. The adult finds it difficult to appreciate that the child's immersion in his surroundings is a direct result of consciousness which exists both at a psychical and physical level within him. The adult
does not realise this because the very act of the intellect is to regard the world as an objective reality as opposed to the subjective self. According to Steiner however because of the mental and physical make up of the child, the immersion of the child in his surroundings does result in a direct influence of that environment on the child. The child will therefore absorb and experience impressions of those surroundings even if there is no outward indication that they are occurring.

Harwood (1971 p. 17) describes a situation which perhaps is an extreme example but which indicates at the same time the intensity and extent of the imitative forces.

"How deep the forces of imitation will go is to be seen in the fact that adopted children often grow up with an astonishing resemblance to one or other - or both - of their foster-parents, while children brought up by foreign servants in a foreign land could often be credited with some native blood. Much that is attributed to heredity is probably due to the unconscious powers of imitation, working even on the physical body."

As indicated in Chapter 7 it is fundamental to Steiner's theories that personal consciousness and organic activity are the direct antithesis of each other. In the adult, where the growth of organs is minimal, we see that the forces of consciousness concentrate in the brain and nervous system. We find therefore that we look upon the world with the type of personal consciousness that exists in our minds. We are only occasionally conscious of the fact that consciousness does exist in our respiratory organs or digestive system. This occurs when they are not functioning efficiently or are diseased in some way, and we find we are aware because of
pain or discomfort of the consciousness that exists within such organs.

In the young child however it is an obvious and well documented fact that the whole body of the child is possessed by organic forces of growth. According to Steiner it is necessary for the child to live impersonally in his surroundings in order that he can adjust to his new world. It is only after a matter of some years, when the child has built up a paradigm which enables him to live in this world, that the forces of consciousness reach the head to the extent where the child becomes aware of himself as distinct and separate from the outside world (Chapter 15).

As already stated, although there would be no disagreement concerning Steiner's theories and social and perceptual learning theorists, about the ability and nature of the child to imitate, the latter theorists do not consider, with a few exceptions, the determining factors of why the child does need to imitate. The social learning theorists do of course emphasize the need of the child to learn the social norms of his elders while the perceptual learning theorists look upon the ability of the child to imitate as a means whereby the child's vision of the world adjusts and moves closer to the reality of the outside world. It is true that many perceptual learning theorists are of the opinion that new reflexes emerge in the course of the child's development and that they do initially exist at an unconscious level. Steiner would wish to go further than this however and would assert that not only do they initially exist at an unconscious
level but that even if they find expression, the child by its very nature at an early age cannot become conscious of these processes. In other words these forces will remain at an unconscious level in any case although the way in which they manifest themselves in the actions and behaviour of the young child is there for all to see.

Conclusion

We have seen therefore how two school of thoughts do not openly contradict the theories of Steiner in this area of the child's thoughts and behaviour, although it should be added that the social learning theorists do not consider some of the determining factors that both the perceptual learning theorists and Steiner accept. It is probably fair comment to add that the two schools of social learning and perceptual learning theories make up the predominating views in this area. We have also seen that although the learning and perceptual learning theories do not, for the most part, contradict each other the latter theory considers the emergence of responses that are new and innovatory and which are given birth to at an unconscious level. The social learning theorists consider that the child's responses are the result of accumulation of conscious observation and action. They would not presumably accept therefore the perceptual learning theorist's hypothesis that novel responses can exist. Steiner was of the view that the child's need to imitate is based on a two way process.

In the first place the child does need to imitate the
behaviour and actions of his elders so that he can conform to
the norms of the social world in which he lives. This part
of Steiner's theory would be in agreement with the social
learning theorists and, in part, with the perceptual learning
theorists. According to Steiner however, the other part
of the process is where, because of the relationship of the
psyche to the physiological make up of the child, the child
will express responses which, in the first instance, are
innovatory. They also have their birth at an unconscious
level because they are closely inter-related to the
unconscious willing; this relationship was described in
Chapter 8. In part there would be agreement between Steiner
and perceptual learning theorists on the existence of the
unconscious and the part it plays in determining that novel
responses will exist and the influence of the unconscious on
the way these responses are expressed. It is however too
early to say whether further agreement might exist say over
the relationship of physiological growth to conscious
responses. What can be said, from a perceptual learning
theorist's viewpoint is that these reflexes are physiological
in character and that they may be due to physiological
maturation; a view which, in principle though not in detail,
is in close accord with Steiner's.
Chapter 25: An Evaluation of Steiner's Theories Concerning the Development of the Child between Birth and Seven

It is an obvious and well documented fact that in the first period of infancy the young child is not able to communicate with adults through language. Our understanding of the psychology of infancy is thus dependent in the first place on our observations of the young child and secondly on the deductions and inferences we make from these observations. It is also true to say that for the most part we, as adults, remember very little about our first period of life. Our theories concerning this period of child development thus contain, in part, hypotheses which are not verifiable. This qualification is needed for it is well to remember that our theories in this area of child development are constituted by our own particular view of infant phenomenology. As we shall see there are many types of theories which express differing viewpoints concerning the nature of the young child. Even though therefore Steiner's theories can, in some ways be regarded as unique, many of the works of other writers are in a similar position i.e. they put forward theories that are, in part, unlike those of any other educationalist.

Thus there is little point in trying to obtain a complete consensus of opinion on Steiner's, or for that matter, any of the other writers', views. The evaluation that occurs will examine descriptions of Steiner's theory of child development in relation to those of other educationalists and psychologists. This will still leave however a large
part of Steiner's theories which are concerned in particular with the spiritual nature of the child's development. As Steiner's theories are unique in this respect as far as a detailed theory of child development is concerned an evaluation of the concepts involved will occur later. This means that the discussion of these concepts will be removed from the examination of Steiner's theory of child development and will be dealt with in a wider perspective. Once they are removed however a great deal of what Steiner says about child development is in no way unique and as we shall see a great number of other writers have come to similar conclusions concerning the way the child develops.

As we have seen Steiner was of the opinion that before the age of about three the infant is living in a pre-ego state. According to Steiner we can observe the gradual birth of the ego by the fact that the infant will begin to say "I" a word which cannot be learnt by imitation. The process by which the ego incarnates in the infant may not be an easy one and Steiner points out that the child may suffer from behavioural problems as he adjusts to the incarnating process. Other writers have posited, to a lesser or greater degree, a similar viewpoint. Breger writes (1974 p. 105),

"....the infant's experience of sensations and his own actions are relatively undifferentiated. He has no sense of self; not even the most primitive sense of his own body as a thing distinct from other things."

Both Piaget and Freud too consider that the infant first exists in an undifferentiated, pre-ego state although the reasons they give for this state are different from Steiner's.
Freud is of the opinion that the sense of boundary between self and reality arises from frustration of the infant's attempts to achieve pleasure. Steiner would say, that although no doubt frustration can arise if the infant's attempts in this direction are frustrated, the infant's ability to realise the boundary line between his own instinctive desires and the outside world, occurs as a natural course of maturation, and the two behaviour patterns are mutually exclusive although they can occur together.

Piaget's view places the development in the wider perspective of the infant's growing understanding of the physical world. Steiner would in no way disagree with this viewpoint except to say that it is incomplete in as much as it does not consider the birth of the ego in the child nor the reasons for this birth.

Many educationalists consider that the age of around 2½ to 3 can be a difficult stage of development. Sandstrom for example (1966 p. 49) describes how the child before his third birthday passes through a phase of development which is trying for the family. He calls this period the "rebellious age" and points out that the child may well act in a domineering and exacting manner. As we have seen Steiner would say that this behaviour is the result of the emotional difficulties that the child undergoes as the ego gradually incarnates within him. As Steiner also pointed out the infant during the first phase of his development can be looked upon as a sense organ in that he relates and interacts with the outside world through his senses, of which perhaps touch is the main
one. Coleridge is another educationalist who considered that the infant interacts with his environment in this way while much of Freud's writings, and of others belonging to the Freudian or other psycho-analytical schools of thought, emphasize that the development of the child depends on his sensorial experience.

Steiner emphasized that the child, in the first stage of child development, learns mainly through his imitative powers and suggests that the educative process should pay particular attention to the needs of the child in this context. Both these points deserve detailed elaboration and examination and separate sections are given to both the concept of imitation and the way in which the formulation of the Waldorf curriculum considers the behaviour of the child in this respect. Steiner went on to describe not only how the will activity of the child is strengthened by the process of imitation but also of how the will activity of the adult is determined to an extent by the way in which his imitative powers are encouraged (or otherwise) to grow in infancy. Steiner's assertion that the child will learn more through his imitative powers than through a process of logical instruction is of course in no way controversial. There is also an ever-increasing amount of evidence as well as support for the view that the way the child is treated and educated in infancy does have a bearing on the way he behaves as adult.

As the child reaches the end of the first stage of child development he needs, according to Steiner, content which
will stimulate his imagination. Fromme points out (1969
p. 25) that the child of this age will naturally want to use
his imaginative powers and that every effort should be made
not to destroy the delicate world through which the child
will gradually and gently learn about and eventually face
reality. Although it is quite true to say these powers
of the child are well established by the time the child has
reached the age of seven it is also true to say that the
development and refinements of these imaginative powers occurs,
according to Steiner, between the ages of seven and ten and
it is to this second stage that I now turn.
Chapter 26: Imagination and the Artistic Impulse

Steiner considered, as we have seen, that emphasis should be placed, during the second stage of child development, on the development of the imaginative and artistic qualities of the child. The reasons for this emphasis are not merely a private preference nor are they accidental for they relate to the development of aesthetic consciousness, a part of consciousness which is distinct and exists as a separate entity. Steiner is not alone in holding the view that a part of consciousness is constituted in this way. Bullough, for example, states (1922 p. 99),

"we have reason to believe that there is a distinction which imparts to the aesthetic consciousness a character and significance of its own, irreducible to the value of other attitudes".

If we accept that a part of our consciousness is constituted in this way it follows that we should examine the ways in which this aesthetic component may be developed. As far as Steiner was concerned the key element in this type of development is the imagination. Even though in some ways the expression of the imagination can be viewed as personal preference and thus may be considered as subjective choice, in Steiner's opinion, such subjectivity contains, to a lesser or a greater extent, elements which are universal in character. In Read's opinion also it is the imagination which acts as this force as far as the aesthetic development of the child is concerned and an examination of the elements contained in the imagination would reveal facets of personality which are more than a reflection of the idiosyncrosies of each individual temperament (1943 p. 30),
"For imagination is revealed as the common factor in all the subjective aspects of art, and as the factor which reconciles these diverse subjective aspects with the invariable laws of objective beauty, the more than usual state of emotion with more than usual order".

This is not to say that the individual is not left to choose those particular elements which are personally meaningful to his own paradigm but that there exists an underlying framework within which all choices will be made. As far as the educational process is concerned it means that the child will organize its experiences by a number of criteria amongst which will be the aesthetic element. It is not proposed here to examine in any detail the evidence that exists to support this view but mention can be made that other methods besides Waldorf education are based on the view that what is taught and offered to the individual should contain content which is "right" for each child. As Ogden says the individual should feel at ease with what it is required to apprehend, and that it is this factor which can be called the aesthetic factor (1926 p. 133),

"A disposition to feel the completeness of an experienced event as being right and fit constitutes what we have called the aesthetic factor in perception".

It is probably true to state that this level of sensitivity in the child is entirely unreflective and that other factors determine the experiences of the child. Read (1943 p. 62) describes these factors as "balance and symmetry, proportion and rhythm". Read also considers that although content can, and should, be related to these factors the educator should appreciate that in essence the experience
comes from an unconscious principle of growth and adaptation. If the child is learning to organize its experiences through its own instinct then it follows that education should so be formulated as to strengthen and develop this instinct. As both Read and Steiner point out education should therefore pay particular attention to the development of aesthetic feelings, and as we have already mentioned one of the main components in this process is the imagination. Coleridge is another writer who is of the opinion that the education of the imagination is extremely important (quoted in Walsh 1959 p. 23),

"For this object thus much is effected by works of imagination; - that they carry the mind out of self, and show the possibility of the good and the great in the human character .... In the imagination of man exist the seeds of all moral and scientific improvement .... The imagination is the distinguishing characteristic of man as a progressive being; and I repeat that it ought to be carefully guided and strengthened as the indispensable means and instrument of continued amelioration and refinement."

Coleridge goes on to describe how it is through the education of the imagination that the balance is attained between the development of the intellect and of the emotions. He considers that one of the objectives of this development is the growth of a rationality. Rationality meant more to Coleridge however than the use of reason which apprehends in logical terms, but of an attribute which can not only reflect and judge but also grasps the principles involved in such reflection and judgement; in addition and perhaps of even greater importance it would contain power to compose new and more inclusive orders of intelligibility. To Coleridge childhood is the passage from "unreason to rationality"
something akin to Rousseau saying that childhood is the "sleep of reason", and that it is through the use of the imagination that the child begins to understand what is conceivable.

Steiner's views are somewhat similar except that he would not use the term rationality to indicate the results of the development of the imaginative facets of the child. As we have seen however Steiner considered that the child needs an education which relates to the attributes of mind that it possesses. In Steiner's opinion, these attributes are of a pictorial type in the second stage of the child's development. The educative process should therefore pay attention to the ways in which this pictorial representation can be developed, and the education of the imaginative qualities of the child obviously play, and are, an important part in this. It is important not only because the child can learn to express its emotions but also because the child will learn to restructure situations and that it is through this restructuring that the child can form the right type of relationships. According to Steiner these relationships should be formed from an interaction of the child's imaginative and artistic qualities with the content he is being taught. The result of this interaction will not just be a learning activity, but a learning activity brought about by, and through, the child's own inner experiences. The ways in which content should relate to these experiences will be examined later on in the section on the Waldorf curriculum.
Chapter 27: An Evaluation of Steiner's Theories Concerning the Development of the Child between Seven and Fourteen

We have examined in the previous section the importance of the imagination and the artistic impulse as far as the development of the child is concerned. The importance of this process is emphasized by many other educators besides Steiner many of whom also hold the view that it is through this development that the maturity of the child occurs, particularly as far as his perception of the outside world is concerned. As we saw previously the child's imagination begins to play a significant part in his development during the second phase of the first stage. Griffiths describes the process as follows (1935 pp. 325/326),

"The whole of the position worked out in this book emphasizes the value of the phantasy method as employed in children's thinking, the fact that it is the child's own method, his means of overcoming emotional difficulties, his route to the resolution of intellectual problems. When faced with a difficulty he clothes it in symbolism, and experiments in the newer medium. Temporarily leaving the real problem which he cannot overtly work out to its logical conclusion, he develops an analogous situation at the phantasy level. Here he can safely experiment subjectively, that is in 'play', and himself discover (though not necessarily with full conscious realization) the sequel to his attitudes."

It is within this world and using this type of mechanism that the child is best equipped and learns to adjust to the reality of the outside world. According to Steiner the culmination of this process is reached between nine and ten years of age when the child will appreciate the existence of his own being in comparison with the existence of the outside
world. Fromme too is of a similar view. She describes (1969 p. 38) how from five and six onwards the child can be approached more and more by teaching which appeals to his active imagination. She also relates how the child after the age of about ten obtains a new perception of the world around him (1969 p. 38),

"After about 10, the child finds himself separating from this vivid world of imagination and this is partly because his reasoning faculty has awakened."

Erikson is another psychologist who considers that one of the main functions of the imagination is to enable the child to interact, understand and finally master the outside world. He says (1950 p. 212) concerning the purpose of play,

"to hallucinate ego mastery and yet also to practice it in an intermediate reality between fantasy and actuality is the purpose of play."

Mention should also be made of the fact that the child is best able to learn through his ability to create and develop mental pictures. This ability is of course closely related and is, to a degree, part of the imaginative process. It is not just the case however of feeding the imagination but also of seeing that the child is not overburdened with intellectual concepts. In other words the child needs to be fed a certain amount of information on which he can work, and work here relates to a perception which the child will form through its ability to form mental pictures. At the same time the cognitive powers of the child should not be forced in any way as this can only have a detrimental effect
on the child's imaginative and creative ability. The result of this process should be the balanced development of both the affective and cognitive attributes of the child according to the way each needs to be developed in relationship both to the age and temperament of the child.

The basis for this development is the view put forward by Steiner that if we observe children closely we shall see that the educative process should not only acquaint the child with the world but that through the process the child should also be able to reveal his own nature and the way he feels and thinks about the world. Bantock is of a similar view (1967 pp. 78/79),

"Education, here, then, involves encouraging the 'healthy', the ethically desirable, states of feeling in the sense that what they are about is truly revelatory about the world. This means that we must accept the emotions as possible modes of awareness which can reveal, not simply recognize, something about the world. .... We are always being told that the function of our education is to make children think. If my argument here has been correct, it is equally necessary to teach children how to feel; for some such feelings are as important a way of taking the world, as apprehensive of aspects of reality, as are our cognitions. In this sense at least they can become ethically desirable."

As stated, according to Steiner, this process reaches a significant point in the development of the child at around the age of ten and the child from this age onwards will begin to understand the world more and more through his cognition. At about twelve his cognitive powers will have developed to the stage where he can obtain a true perspective of cause and effect. This does not mean to say that he would have failed
to understand cause and effect before but that it is not until his powers of reasoning have reached a certain level of development, and in Steiner's opinion this would happen around the age of twelve, that he would be ready emotionally for the intellectual stimulus and challenge. Fromme is of a similar opinion (1969 p. 38),

"He can now begin to grasp ideas of cause and effect and very slowly to exercise the new skill of applying rational thinking to what he meets in life around him. By 12 he can grasp a logical exercise and, for instance, manage Latin grammar, or the laws of physics, and thoroughly enjoy learning them. He has gradually become more and more thoroughly 'awake'."

Harwood too points out (1971 p. 78) that the capacity to think "abstractly" only properly emerges at puberty, while Wilkinson relates (1975 p. 26) that although the child from the ninth year onwards will accept concepts, from twelve onwards his nature demands them. Finally it should be made clear that although Steiner described in detail a comprehensive theory of child development, he emphasized that the tenets of his theory could easily be established by a close observation of children. If we do this we shall see, according to Steiner, an approach and attitude to the world within which a religious element predominates. Steiner was, of course, talking here about the sense of wonder and joy of a truly religious attitude, an attitude which transcends and is therefore not part of any dogma or doctrine but one which relates and emanates from one's own inner being. In this context Steiner believed that in some ways we hinder this growth by our persistence to dictate to children what they should believe and feel, a point also put forward by Nash
Nash too considers that the end result of the educative process should be an individual who has been allowed to express and experience his own inner being as well as the world we introduce him to. In this process, as Nash points out, we will also obtain the knowledge we as adults need to know (1966 p. 321),

"Secondly, we have our greatest allies in the children themselves. If we can take time to watch and listen to young children, they will guide us to most of what we need to know. They have already done this to a considerable extent in art education. They could do it in other aspects of education, too, if we would let them. Their sense of wonder, delight, and joy in the world as they discover it is the essence of a sense of the infinite that is integral to true religious feeling, and we wean them from it only at enormous cost. By respecting the child and his uniqueness and by providing opportunities for quiet reflection, questioning, and wondering, we do the most to help him to grow into a religiously committed person."

The essence of this development is the process of self-actualization or individuation and it is to an examination of these processes that I turn to in the next section.
Chapter 28: Creativity

The thesis put forward by Steiner is not, in many ways, new or original. For example we have seen how many educationalists' views on the task and function of education are similar to Steiner's. It is also true to state that as with Steiner much of the Christian practice of education is based on the hypothesis and conception of education as a process of moral development. This implies, by definition, that part of the child's nature needs moral discipline and it follows that within the child there exist facets of his nature that are undisciplined, destructive or in theological terms, evil. The hypothesis that man is naturally and inevitably evil is older than the hypothesis of creative evolution. It implies that at some historical point there was an irrational catastrophe - a break in the evolutionary process. Man lost his animal innocence and became, according to Lewis (1940 p. 57),

"a horror to God and to himself and a creature ill-adapted to the universe".

In this context education has the responsibility of enabling the individual to integrate into society for the results of a person's or child's actions are only judged in the context of our immediate universe which to all intent and purposes is the world we live in. From this point of view, success or otherwise of the education process can be assessed by the degree to which the child's individuality is realized within the organic wholeness of the community.
Steiner's views however differ considerably in many respects from the above. Indeed Steiner emphasized that it is through our imaginative, creative and artistic attributes that we form a relationship with that part of the universe that is beyond us. At the same time Steiner also stressed that education should be a process of individuation; of fulfilment that occurs, in the first instance, purely at a personal level. It is fundamental to this process that creation in all its manifestations becomes a continual part of the child's life and actions. It may well be said that the term creativity is now used for a variety of what he called commonplace activities, a situation which Barzun (1959 Chs. 4 and 5) describes and at the same time abhors. So it should be made clear that, as far as Steiner was concerned, creativity cannot be applied to products which do not possess certain standards and quality. In this context Steiner may well agree with Tead's description of the nature of creativity (1961 p. 108),

"Creativity thus derives from available exuberance; it is an ebullience of personal energy and power focused in what for the individual is a significant direction. It is an outgiving of insight and awareness which is productive and fertilizing, releasing and free-flowing. It is a condition of controlled euphoria in which fulfilment is experienced, novelty becomes a reality and a noble tension is released. It is best accomplished with humour and with love. It has its moments of self-transcendence in which the little self is lost in a selfless absorption in a sublime creation; at this stage it seems timeless and noble."

These sentiments may at first sight appear to be too idealistic when applied to the education process. Yet as we shall see when we come to consider the Waldorf curriculum one
of the major aims is to give each individual child every possible opportunity to develop the creative facets of his personality. In this context the emphasis placed on this development is different from that occurring within most schools in the state sector. It is of course true that many teachers consider that the development of the child's creative abilities is of some importance. Even though there may exist this agreement concerning the development of this aspect of the child, there is not likely to occur agreement between state teachers and those committed to Steiner's theories concerning the principles on which this development is based. As stated previously as far as the Waldorf teacher is concerned the development of the creative side of the child's being is significant for it is through this that the individual will perceive his relationship to the universe, although obviously as adult, but especially as child, this perception will not be based on cognition but on instinct and feeling.

We see therefore that, for the most part, the comparisons that will occur concerning the nature of this creative process will not include the writings of many educationalists. On the other hand many psychologists have examined and commented on this area of study. It may well be that the opinions of these psychologists will gradually be considered to be of value by educationalists, and that state teachers will obtain a theoretical understanding of the nature of the creative process which they, in time, will put into practice. This no doubt will take place. It is worth pointing out however
that Waldorf teachers already possess such a theoretical base in the writings of Steiner although for the reasons stated emphasis in this section will be on the ideological considerations of the nature of creativity rather than how these considerations can be put into practice. One important qualification is needed however. It should not be thought that the nature of the creative process we are going to discuss can be applied as far as levels of attainment or achievement are concerned to the process of teaching children. This is perhaps an obvious point to make but it is worth clarifying the point.

The descriptions that follow are given in order to suggest that a person's creative process is both important yet at the same time difficult to analyze. Many of the examples will be considered as "peak" experiences of the creative process. It should not be concluded from this however that Steiner or any of the other writers mentioned consider that only a few fortunate individuals are capable of engaging in the process. As we shall see Steiner and many others are of the opinion that each individual has the potential to be creative, although the degree of performance and attainment will obviously differ from individual to individual. The recognition that the nature of creativity should be accepted as a major determinant of the teaching process is however quite another matter and few other educators have applied a theory of the nature of creativity to the ways in which the child should be taught. It is here that the writings of Steiner are unique for he considers in
some detail the methods by which a gradual unfolding of this facet of the child's nature should occur. First however to an examination of the general nature of creativity.

As Nash points out (1966 p. 247) there is a great deal of evidence to suggest that creativity stems not from egocentricity but from the opposite - from the individual's connection with, and sensitivity to, forces outside the ego. Nash considers that the creative person is impelled by a power that is not his own and such a person is the vehicle or instrument through which the process can function and be expressed. Nash quotes Beethoven (1966 p. 248) and Schelling (1966 p. 248) to support this opinion

"Every genuine creation of art is independent, mightier than the artist himself .... it bears testimony to the mediation of the Divine in him",

and

"The artist .... seems to stand under the influence of a power which .... compels him to declare or represent things which he himself does not completely see through and whose import is infinite".

Steiner would be in sympathy with these views, and is of the opinion that the expression of the child's creative powers can establish the basis for this type of awareness not only in the child but for the adult as well. In other words in Steiner's opinion man should come to realize the relationship that he has with the Divine and that the basis for this relationship will depend, to a degree, on the way his creative and artistic capabilities are developed in childhood. Of significance here is the way in which this process is constituted in consciousness.
Ghiselin, for example, is of the opinion that the unconscious part of man's mind is the greatest asset to creativity (1958 p. 17). He maintains that the conscious and unconscious act, in one sense, in opposition to each other. The conscious tends to support the existing stage of affairs while the unconscious is the repository of a potential new order which threatens the conserving and persisting tendencies of consciousness. If we want to open ourselves to creative innovation we should therefore, in Ghiselin's opinion, be aware of that which easily imprints itself on our conscious attention and give an opportunity for unconscious influences to operate. These statements are very much in sympathy with Steiner's ideas. As we have described in detail elsewhere Steiner considered the thinking process to be the most conscious of our mental attributes. It is always the thinking process which is most likely to imprint itself on our conscious attention. The feeling process is of a semi-conscious nature and needs to be carefully nurtured if it develops in a proper manner; and a proper manner here means that it acts as a determinant of our conscious attention just as the analytical thinking process does. It follows that as far as the education process is concerned the formulation of method and content which allow and encourage the creative facet of the child's nature to develop is considered to be of paramount importance by Waldorf teachers.

Koestler too is of the opinion that the creative process is involved, in one way or another, with bringing to our
attention our capacity to consider situations, or whatever, in a new perspective. He says (1959 p. 518/519),

"This act of wrenching away an object or concept from its habitual associative context is ... an essential part of the creative process .... Every creative act .... involves a regression to a more primitive level, a new innocence of perception liberated from the cataract of accepted beliefs."

One result of this act is the individual's inherent desire to arrange these experiences into some sort of coherent and meaningful pattern. This ability to integrate these experiences is an important determinant of the unification and integration of each person's personality. In Steiner's opinion it is the responsibility of teachers, and therefore the aim of education, to see that such integration occurs. It can only occur however, according to Steiner, if the imaginative and creative aspects of the child's personality are developed in balance and harmony with the cognitive. If the educative process does not take this development into account the child will, to an extent, repress facets of his nature that should be expressed. If, on the other hand, expression and harmony are achieved the child should have every chance of reaching the levels of awareness and sensitivity which Haney considers (1961 p. 26) to be the true characteristics of the creative child. Fromm also states that such spontaneous activity is only possible if fundamental integration has occurred (1941 p. 259),

"Only if man does not repress essential parts of himself, only if he has become transparent to himself, and only if the different spheres of life have reached a fundamental integration, is spontaneous activity possible."
As Nash points out the significant factor or ingredient is one of balance and as already pointed out it is this balance or integration which is the main objective of Waldorf education. It should also be pointed out that the creative process we are discussing is universal in character. It thus is the possession of each and every one of us. Nor should it be thought that an educative process which is encouraging or emphasizing the development of creativity is, in anyway, imposing a structure on the child. As far as Steiner was concerned the inherent nature of the child dictates that a teaching process which offers guidelines for creativity should occur. The child is therefore creative and needs a framework within which the process can develop and grow to fruition, a view also held by Tead (1961 p. 107/108),

"Creativity properly conceived is perhaps the most important of the several outlets of personal expression which is self-fulfilling and intrinsically rewarding. It is an indispensable quality of a full and rich personality .... It almost seems true that we are as we are creative."

The repercussions of the child not receiving an opportunity through which he can develop the creative side of his nature can only be touched upon here. In Steiner's opinion it will lead to a society where our sensitivity, not only to the beauty of the world, but also to the true nature of ourselves will be dulled and eventually lost. Similarly Andrews points out (1961 preface vi) that creativity is the process through which the individual actualizes himself - becomes his own potentialities. Creativity and
mental health are thus related because creativity is a self-integrating force for it is the factors mentioned above which are the marks of a mentally healthy person. Read too considers the creative process to be crucial, not only for individual development but also for the sake of society (1963 p. 11),

"Destructiveness and creativity are opposed forces in the life of the mind. To create is to construct, and to construct co-operatively is to lay the foundation of a peaceful community".

Fromm points out (1963 p. 21/22) that it is when man senses his failure to transcend his situation by creating that he tries instead to transcend it by destroying: in the act of destruction he proves himself superior to that which he could not create. If these opinions are accepted then it is but a short step to also accept that education has a special responsibility in this respect. Steiner was of this opinion and he would be in total agreement with Nash's view (1966 p. 256) that the experience of creative activity is the best means to bring people to a realization that it is through doing and being, rather than through having, that life is to be created, lived, and enjoyed. According to Steiner if we observe children closely enough we would see that their natural tendency is to live life in this way - we should therefore formulate our methods to see that these natural and innate capabilities are not in any way repressed or frustrated. As we shall see when we come to examine the Waldorf curriculum the curriculum that Steiner recommended pays particular attention to the creative processes of the child.
Chapter 29: An Evaluation of Steiner's Theories concerning Development of the Child in Adolescence and the Individual in Early Adulthood

We ended the two previous sections by indicating in the first place the importance of letting the child express and experience its natural attributes and secondly by considering the effects of this expression concerning the development of the child. Steiner asserted that by the time the child has reached puberty the child should have attained an experience of aesthetic and artistic expression. It is an experience because from Steiner's viewpoint the expression, in greater part, has come from that part of consciousness we are not conscious of in the thinking sense. In other words not only do we express a semi or unconscious element of ourselves but our experience of it is not solely cognitive. Once puberty has occurred however the thinking process tends to dominate our experiences in the sense that whatever we experience we tend to examine, analyze and draw conclusions about in cognitive terms. Steiner points out that this is a necessary part of our development. At the same time however the development of our cognitive powers should not in any way be at the expense of the growth of the creative and affective side of our nature.

The end result of this education is an individual within whom there exists a balance between the cognitive, affective or psycho-motor, or in Steiner's terms, thinking, feeling and willing. It is the task of education to see that the individual reaches a stage where this balance occurs
in an independent and free individual. As far as Waldorf education is concerned it is held that emphasis should be placed on the child's willing in the first stage of development, feeling in the second, and thinking in the third. This is, of course, very much of an over-simplification but does, I believe, clearly indicate that there needs to occur "equal" emphasis on each of the three attributes at a particular stage of the child's development. By the time puberty has passed however this development should have occurred to the extent that the basis for independent judgement exists within the child. Towards the end of the third stage the individual should be able to have some idea of what is involved in mature judgement and should be willing to accept full responsibility for his actions.

Many other educators have expressed similar views. Baldwin, for example, not only asserted that the process of education should produce individuals who can make decisions but also that these individuals, through such decisions, will change society (1963 p. 42),

"The purpose of education, finally, is to create in a person the ability to look at the world for himself, to make his own decisions .... The obligation of anyone who thinks of himself as responsible is to examine society and try to change it and to fight it - at no matter what risk. This is the only hope society has. This is the only way societies change."

Lawrence takes a similar view except he emphasizes the self-fulfilment of the individual and comes to the conclusion that once man learns about his own being he will realize his full potential lies in being rather than knowing
"Every individual is to be helped, wisely, reverently, towards his own natural fulfillment.... Every man shall be himself, shall have every opportunity to come to his own intrinsic fullness of being.... The final aim is not to know but to be."

Steiner is by no means the only writer to emphasize that the true nature of education is to allow the self-actualization of each individual. Buber describes (1955 p. 41) that each of us is given an essential but unique goodness which it is the task of each of us to unfold. Tagore relates that the universal is ever seeking its consummation in the unique and how the desire for individual self-fulfilment is really the desire of the universe acting in us. Maslow considers (1973 p. 169) that the ultimate goal of education is "self-actualization" a process in which the individual reaches the full potential of his capabilities. Maslow also describes how the type of education he is thinking about can give the individual a feeling and glimpse of ultimate values which in essence belong to the infinite (1973 p. 179). Curle describes how the process of education should be one of liberation which leads the individual to intellectual and emotional freedom (1973).

Even though there exists these wide areas of agreement concerning the objectives of education it is only Steiner however who has described, not only a comprehensive theory of child development, but also a detailed curriculum through which the child can attain a level of consciousness within which he is free and autonomous. The basis of this freedom and autonomy is however the individuals relationship with his
true nature which, according to Steiner, lies in the spiritual world. Thus the end result of this process of self-individuation is the knowledge by man of his relationship to and dependence on the Divine. This knowledge is acquired through a process of education within which the child expresses what he possesses at a semi or unconscious level and it is through this expression that the semi-conscious, unconscious and conscious fuse and by so doing fulfilment occurs. It is obviously more difficult for this fusion to occur in the adult where the conscious thinking dominates our experiences of ourselves and of the world. This awareness can only be made more difficult if the child has not received an education within which the fusion described above occurs.

Although Steiner's recommendations in this context are unique in relation to the education of the child, the process of fusion he talks about is considered by Jung and others. Jung, for example, was of the opinion that individuation is a synthetic human phenomenon which follows the natural course of life. This course, according to Jung, is where consciousness confronts the unconscious and where a balance between their opposition must be found; and since the unconscious is the root of religious experience and the dwelling of the God-image, individuation is "the life in God" for man cannot be a whole being without God. In essence the result of the process of education that Steiner describes should be of a similar nature. This does not mean that an individual who has come through this process will necessarily be conscious of this relationship but in general terms it
does mean that he should, in his being rather than in his
cognition, approach life in an attitude which reflects a
willingness to serve and also to appreciate his own unique
place in the evolutionary process.
Chapter 30: Introduction

The contents and structure of lessons in a Waldorf School are based on the curriculum that Steiner recommended to the teachers of the first Waldorf School. He gave a series of lectures in a short induction course to the teachers in August and September 1919. The contents of these lectures are published in the following books: Study of Man, Practical Advice for Teachers and Discussions with Teachers. The lectures in Study of Man deal with the fundamental nature of the child which, in Steiner's opinion, is of a universal order and an examination of his theories in this respect was dealt with earlier. In Practical Advice for Teachers he describes how knowledge should be structured regarding the different subjects of the curriculum. These aspects of Waldorf methodology will be dealt with in a later section. He also dealt with, in some detail, the task of using appropriate methods of teaching for particular subjects. His theories in this area will be dealt with later on in this section.

It may be thought from these series of lectures that the practices of teaching in a Waldorf School are clearly defined and somewhat rigid. This would not however be a true or correct interpretation of Steiner's theories. It is true that the timetable of a Waldorf School is standard and also that the curriculum is the one which Steiner recommended nearly sixty years ago. At the same time however it is
worth appreciating that Steiner emphasized again and again that teaching is an art and that the final responsibility for what occurs in the classroom rests firmly with the class teacher. The teacher has the responsibility of deciding how to relate to different children. Teaching in a Waldorf School is therefore far more than the task of transmitting and imparting knowledge. Although this task is very important it is secondary to the intimate knowledge of the child which the class teacher should possess so that he can decide, according to Steiner, in which way his knowledge can be imparted to each individual child.

As stated, the task of how to relate to each child is the individual teacher's responsibility. The basis for this relationship will depend on the temperament of both child and teacher. In this context it should be added that Steiner's third series of lectures (published under the title *Discussions with Teachers*) deals specifically with teachers' questions arising out of the first two series of lectures. As stated previously Steiner's views concerning the fundamental nature of the child are expressed in *Study of Man*. Later on we shall describe and examine the curriculum that Steiner advocated as given in his series of lectures published as *Practical Advice for Teachers*. In the next section however we shall look at the nature of the temperaments as described by Steiner and see in what way a knowledge of the different characteristics of each temperament is of assistance to the individual teacher.
The Four Temperaments

Steiner emphasized, (1967 p. 11 and 1971a p. 12), how the child will belong to one of four basic temperaments and how it is the child's temperament which will determine the way in which he reacts and responds to the teaching process. Steiner took as his starting point the traditional Greek classification of the temperaments. The four categories are choleric, sanguine, melancholic and phlegmatic. Steiner was of the opinion that this classification not only relates to the fundamental nature of the child, as opposed to merely the expression of this nature, but also that the nature of each temperament is closely related to the physiological make up of the individual. According to Steiner not only does there exist a close relationship between the physical and psychological but that the psychological e.g. the temperament, has been determined by the physical (1967 p. 12). In turn each temperament not only affects the psychology of man but his physiology as well. Even though the following exposition deals separately with each temperament, Steiner points out that (1971a p. 12) each individual possesses a mixture of the traits of the different temperaments. At the same time however it should be appreciated that within each individual, a particular temperament will, according to Steiner, predominate.

As far as Steiner is concerned the temperament not only acts upon, but is the mediator between, what is essentially unique and individual in man and what he has inherited. We therefore possess certain attributes that have been handed
down and inherited from generation to generation. On the other hand we also possess a unique individuality which, in Steiner's opinion, exists in spiritual form before birth and after death. Thus the individual spirit enters the physical body within which there exists in seed or infant form the inherited characteristics of our predecessors. Each individual through his temperament has the task of adjusting the many facets of his nature he has brought with him to the physical body, the characteristics and form of which is inherited. The process of fusion and of mediation occurs through each person's individual temperament. As Steiner puts it (1971a p. 22/23),

"Here shine forth the soul qualities of man and his natural inherited attributes. Between the two is the temperament - between that by which a man is connected with his ancestors and what he brings with him from his earlier incarnations. The temperament balances the eternal with the transitory."

Nor is it any accident, according to Steiner, that there exist four basic temperaments and not three, six or any other number. The reason for this is that man possesses on a physical plane, a life body that is made up of four different elements - ego, astral body, etheric body and physical body; descriptions of which have occurred in a previous section. In Steiner's opinion a fusion occurs between the consciousness body and these different parts of the life body (1971a p. 25/26). The result of this fusion is determined by which part of the life body will dominate during the interaction.
According to Steiner (1967 p. 12) if the ego is the dominant force a melancholic temperament will result; if the astral body is the main influence it will be the choleric temperament. If it is the etheric body the result is a sanguine temperament and if the physical body dominates it will be the phlegmatic temperament. Steiner also emphasized (1967 p. 12) that one of the important tasks for education is to bring about a harmonizing effect between the four elements that exist within each individual and to see that the natural temperament of the child is not left to dominate and determine the child's behaviour. Each temperament has its merits and its disadvantages. According to Steiner (1967 p. 15) one should not attempt to try and coerce children into acting and behaving in a way that is foreign to their natural disposition, and thus try to foster qualities in children which are polar opposites to the ones they possess. What is of importance is to see that the natural characteristics of any temperament are not left to develop in an unbalanced way. The decision not to take appropriate corrective measures when an imbalance occurs results in, as far as Steiner was concerned, the following states of mind (1967 p. 50). Further elaboration on these imbalances will occur later on.

"If the melancholic temperament becomes abnormal and does not remain within the boundaries of the soul but encroaches on the body, then insanity arises. Insanity is the abnormal development of a predominant melancholic temperament. The abnormal development of the phlegmatic temperament is imbecility. The abnormal development of the sanguine is lunacy. The abnormal development of the choleric is raving madness. When a person is in an emotional state you will sometimes see these attacks of insanity, imbecility, lunacy or raving madness rising up out of quite normal soul conditions."
Steiner does also describe (1971a p. 28/29) the relationships between the nerves, blood and physical body and how these react with the consciousness body, the result of which is the creation of one of the temperaments mentioned. It perhaps should also be added that Steiner's descriptions of the way the life forces and consciousness body react in adulthood are somewhat different from the fusion that occurs in childhood and it is emphasized here that we are considering the relationships concerning the latter stage of development and not the former. The reader is referred to page 27 of his booklet *The Four Temperaments* for Steiner's descriptions of the relationship between the life body and consciousness body in the adult. It is not proposed either to examine the components e.g. blood, nerves and so on, of the different life body forces but to accept, as far as this section is concerned, Steiner's opinion that man is composed of ego, astral body, etheric body and physical body and to see in which ways these different life forces affect our individuality.

As we shall see the importance of knowing the temperament of each child cannot be underestimated, particularly for the class teacher. Steiner emphasized that as far as the intimate and comprehensive knowledge of the child's temperament is concerned then not only does each class teacher have the responsibility of obtaining this knowledge but that no other person will be in a position to find these things out. One can do little more here than to mention the behaviour which Steiner considered to be typical of each of the temperaments. This is necessary for two reasons. The
first is that it will give us some idea of Steiner's ideas concerning what the class teacher should be looking for in order to discover the temperament of each individual child. The second is that it also enables us to see in what ways this knowledge affects the teaching of the curriculum. Perhaps the best way of doing this is to examine, separately the characteristics of each temperament in turn. At the same time it should be appreciated that these descriptions, although theoretically accurate, will exaggerate the contrasts that, according to Steiner, occur within us.

If the individual, as a child, is particularly susceptible to the influence of the astral body then, according to Steiner, the result is the choleric temperament. Steiner describes (1971a p. 29) how the choleric will wish to assert his ego and how this may take the form of aggressive behaviour. Another of the main characteristics of the choleric's disposition is his desire to master and domineer. On the one hand this disposition can be of considerable help to the teacher in the classroom for the choleric, as Steiner points out, is a natural leader and will make great and sustained efforts to achieve the set task. On the other hand he can be a considerable nuisance for his idea that he is the natural master can prove irritating and annoying to others.

As Steiner says (1968a p. 17) the choleric child's inner drives are likely, on some occasions, to be expressed in impetuous and vehement action. This means that he is liable to quickly lose his temper and he tends to be impatient and
inconsiderate of other people's mistakes and weaknesses. As we shall see the choleric does possess the potential to overcome obstacles and obtains satisfaction from achieving his objectivities. He can and should be, according to Steiner, influenced to a great extent by the example set by his teacher.

In Steiner's opinion (1967 p. 12) if the influence of the ego in the child is greater than the other parts of the life body, the result will be that the child will have a melancholic temperament. He also describes (1967 p. 22) how the melancholic temperament is determined,

"the melancholic tendency arises when the soul-spirit of the human being cannot fully control the metabolic system. The nerve-senses man is the most unspiritual part of man, it is the most physical. The least physical part is the metabolic man. The spiritual man is most firmly rooted in the metabolic organism, but nevertheless it has realized itself least of all therein. The metabolic organism has to be worked on more than any other. So that when the metabolic presents too many hindrances the inner striving towards the spirit is revealed in the brooding temperament."

The tendency of the melancholic is towards introversion, an introversion which can easily become unhealthy unless it is directed towards constructive habits and attitudes. As the child is usually quiet and even withdrawn he needs to be encouraged to participate in the classroom. Steiner relates (1967 p. 30) how the melancholic child lives in a world where he believes his experiences of the world are unique and therefore needs to be shown by the teacher that other people also have the same and similar experiences. The melancholic, because of this disposition to withdraw from the outer world and become introverted usually causes the teacher very little
trouble. At the same time because of this disposition he
can quite easily be forgotten or left to his own devices.
Steiner emphasizes (1967 p. 30) how the melancholic child
can easily get left behind and that the teacher should pay
particular attention to the melancholic to see that this does
not occur.

According to Steiner (1967 p. 12) if the etheric body
preponderates then the result will be a child of sanguine
temperament. As Steiner points out (1947 p. 82/83) the
sanguine child always wants to hasten from impression to
impression. We find therefore that the sanguine child has
the greatest difficulty in concentrating for any length of
time. In Steiner's words (1947 p. 83),

"The sanguine child feels an inner constriction
when he has to attend long to anything; he
feels he cannot dwell on it, he turns away to
quite other thoughts".

Another main characteristic of a child of this nature and
which is inter-related to his lack of concentration is his
tendency to follow his inclination without thought or
hesitation. In many instances he lacks sufficient resources
to see a task through to its completion yet at the same time
he is always ready to start a new one. As Steiner points
out the sanguine child's lack of tenacity and commitment
mean that the teacher has to be particularly careful in his
approach for unless the child's fickleness can be disciplined
and controlled the tendency to flit from one task to another
will become established as part of the child's and adult's
permanent attitude towards life. Later on we shall consider
the recommendations that Steiner made concerning the teacher's approach and methodology related to this and other issues.

The fourth temperament as described by Steiner (1967 p. 12), is the phlegmatic temperament. This temperament is the result, according to Steiner, of the predominance of the physical body. The child of this temperament has a calm and unruffled temperament and has a natural tendency to work slowly and carefully. Steiner was of the opinion that the phlegmatic child dwells more in his etheric body than children of other temperaments. It is worth quoting Steiner at length concerning his views of the way in which the phlegmatic child relates and reacts to his environment (1947 p. 82),

"this child of more phlegmatic temperament dwells less in his physical body and more in what I have called, in my descriptions here, the etheric body, a more volatile body. He dwells in his etheric body. It may seem a strange thing to say about the phlegmatic child that he dwells in his etheric body, but so it is. The etheric body prevents the processes of man's organic functions, his digestion, and growth, from coming into his head. It is not in the power of the phlegmatic child to get ideas of what is going on in his body. His head becomes inactive. His body becomes ever more and more active by virtue of the volatile element which tends to scatter his functions abroad in the world. He is absorbed into the world. He lives very little in himself hence he meets what we try to do with him with a certain indifference. We cannot reach the child because immediate access to him must be through the senses. The principle senses are in the head. The phlegmatic child can make little use of his head. The rest of his organism functions through interplay with the outer world."

It might well appear therefore to an observer that a child of this temperament is lazy because, say, he lacks commitment and takes very little interest in his lessons.
From what Steiner says however it is quite likely that the phlegmatic child will complete only a little of his work, not because he is deliberately setting out to avoid work but because it is his natural inclination to work carefully but slowly.

We have seen that as far as Steiner was concerned each child's temperament is the result of the interaction of the physical and the spiritual. The result of this interaction is the birth of one of the four temperaments; the choleric, melancholic, sanguine or phlegmatic. As we shall now see Steiner emphasized that the methodology used in the transmission of content should be formulated according to which of the temperaments the recipient, in this case the child, possesses.

The Teaching Process

As stated, in Steiner's opinion, the basis for the whole teaching process is derived from the teacher's intimate knowledge of the temperaments of individual children in his class. The different methodologies used in the classroom cannot therefore be laid down, for, in essence, teaching is an art. Steiner points out therefore that his advice in this matter should not be looked on as a set of universal recommendations which should be rigidly adhered to but as a collection of pointers and indicators which may be of assistance to the teacher in the classroom. This point should be perhaps emphasized for although advice can be sought and given, it is only the individual teacher who possesses the
knowledge of each child, and the basis for any teaching or learning situation lies, in Steiner's opinion, in the type of relationship that the teacher has with the child. In other words whether the teacher is involved in transmission of a body of knowledge or is introducing a new concept, the methodology used will depend on his understanding of the children in his class.

In the first place, Steiner recommended that the children be seated according to their temperament (1967 p. 13). It should also be remembered that at the time Steiner was lecturing boys and girls were segregated. Thus the children of any one temperament would be seated together, and as boys and girls were seated separately there would be eight groups in all. Steiner gave several reasons for this arrangement.

He describes (1971a p. 135) how children of a similar temperament will stimulate and complement each other.

"This method of grouping has great advantages. Experience shows that after a while the phlegmatics become so bored with sitting together that, as a means of getting rid of this boredom, they begin to rub it off on one another. On the other hand the cholerics pommel one another so much that quite soon this too becomes very much better. It is the same with the fidgety ways of the sanguines, and the melancholics also see what it is like when others are absorbed in melancholy. Thus to handle the children in such a way that one sees how 'like reacts favourably on like' is very good even from an external point of view, quite apart from the fact that by doing so the teacher has the possibility of surveying the whole class, for this is much easier when children of similar temperament are seated together."

As it is part of the teacher's craft to devise his lessons so that he is appealing to the different temperaments
then it follows that seating the children according to their temperament will enable the teacher to relate more easily to the children in his class. On the other hand if children are seated in such a way that a mixture of temperaments sit together then conflict and confrontation might ensue. For example the choleric child would only frighten the melancholic while the child of sanguine temperament would take the opposite view to the phlegmatic child. It should also be mentioned that it is not an easy task for the teacher to quickly gain a knowledge of the temperament of each child in his care. Although no doubt it is relatively easy to place the children in the above categories after a short period of observation, far more knowledge is needed by the teacher if the child is to develop in a balanced and healthy way (1947 p. 84/85).

The above gives us some indication of the work the teacher has to put in if, in Steiner's opinion, he is to establish the right type of relationship with the children in his class. Steiner also emphasized (1971a p. 42) that there is no point in trying to establish qualities which belong to a temperament other than that which the child possesses. The teacher's expectations of each child's behaviour should therefore be realistic. It would be futile of the teacher to expect the choleric to be patient; the melancholic assertive; the sanguine tenacious or the phlegmatic enthusiastic. Steiner did however emphasize that the teacher's love, shown in practical form, will be more of an influence on the child than any other factor.
With the choleric child for example (1971a p. 45) it is important that the teacher indicates that he is in charge of the situation, not only from the point of view that he is the authoritative figure but that he is worthy of respect and esteem. To the choleric child therefore the teacher should appear to be well-informed, calm and authoritative. The task of treating the melancholic child (1971a p. 47) is of a different, and more difficult, nature. The teacher who has had to bear more than a fair proportion of life's tribulations and misfortunes has much to offer the melancholic for he is probably more aware of the child's suffering than a teacher who has had an easy path through life. The teacher has the task of diverting the child's tendency to concentrate on his own suffering to the suffering of others in the world. Again the teacher, in Steiner's opinion, should try to see that the melancholic child does have obstructions and obstacles in his way for then the child's suffering will be transferred to real outside situations and way from himself; in other words from subjective to objective activity.

The teacher should again take a different approach, according to Steiner, with the sanguine child (1971a p. 43). He, the teacher, should quickly move from one activity to another at a much faster pace than the sanguine child can cope with. In other words the child's tendency to move from one activity to another will be met by an even quicker transference. In this way it is hoped that at least one of the activities will attract the child and that a special interest in that activity will follow. Steiner emphasizes
also (1971a p. 43) that it is the sanguine child, above all others who needs the consistent love of one person, for it is this consistent love which will help to stabilize the character of the sanguine child.

The problems of the phlegmatic child are, according to Steiner, of quite a different nature. Whereas the sanguine child will not need any encouragement to involve himself with other children perhaps the most important task of the teacher is, according to Steiner (1971ap. 50), to see that the phlegmatic child is quietly brought into relationships with other children. If this occurs then the phlegmatic, in Steiner's opinion, will be stimulated by the interests of the other children and hopefully he will retain this interest and become involved in outside activities.

The Teacher's Temperament

We have so far considered how, as far as the Waldorf teacher is concerned, the temperament of children in his class influences, and to some extent, determines, the way in which he teaches. However the teaching process is, of course, a two way process and Steiner also relates (1968a p. 17/23) how the temperament of the teacher affects the children whom he is teaching. Steiner relates that as far as the choleric teacher is concerned (1968a p. 17) there is always the danger that the teacher may act in such a way that the child is frightened; and how this fear may be implanted right into the physical organism of the child. Steiner asserted (1968a p. 19) that the effects of such choleric behaviour by the
teacher may not manifest itself in the recipient for a number of years and when it does it is likely to be in the form of certain digestive and metabolic diseases.

As far as the phlegmatic teacher is concerned then Steiner describes (1968a p. 20) how the activity of the teacher of this temperament may well leave the child unsatisfied. The child continually wants to react with his environment and needs an authoritative influence from the teacher if his interaction is to occur in a balanced and satisfactory manner. Steiner points out (1968a p. 20) that the soul of the child feels a kind of suffocation if the teacher is phlegmatic and that certain illnesses in adult life such as nervous trouble and neurasthenia may well have as their root the interaction caused by the undisciplined temperament of a phlegmatic teacher.

The danger concerning the teacher with a melancholic temperament is, according to Steiner (1968a p. 22), an unhealthy preoccupation with his own thoughts and feelings. Steiner describes how the influence of the melancholic teacher may well make the child conceal the impulses of his soul within himself. The result of this concealment will affect the behaviour of the child although the reaction of the child will depend on his own temperament. The melancholic or phlegmatic may withdraw even further into their own little world while the child of sanguine or choleric temperament may well express this concealment in antisocial and destructive behaviour.
The teacher of sanguine temperament on the other hand, as Steiner points out (1968a p. 23) is susceptible to each and every kind of impression. The teacher, due to the fact that he may lack concentration and the ability to see a task through to its completion, may well influence the children in his class to behave in a similar manner. If this occurs the development of the will faculties of the child may well be impaired and again, according to Steiner, may be expressed in certain illnesses later on in life.

Conclusion

It is obvious from a reading of the above section that a knowledge of the temperament of each individual child is indispensable, as far as Steiner was concerned, to the teacher in the preparation and practice of his lessons. Although many other educationalists emphasize and recommend a practice of education which is child centred, to my immediate knowledge no other educationalist considers the temperament of the child to the extent that Steiner does. As we shall see however a small but increasing number of educationalists are now following Steiner's example and taking into account descriptions of the child on the basis of the "four temperaments". In this context it is fair comment to add however that not only is Steiner's theory of education a child centred one but that a knowledge of the temperament of each child is fundamental to a child-centred approach.

As we shall see in the next section other educationalists have considered some of the factors that are an integral part
of Steiner's theories of education. No other educationalist has however given such prominence to these factors in their writings, although it is hoped that the reader will, from a reading of the next section, appreciate that Steiner's views, in this context are in no way unusual or unorthodox.
Chapter 31: The Temperaments. Critique and Evaluation

Defining Temperament

Although a great deal of material has been written by educationalists and psychologists on the factors that influence and determine personality, very few of the same have regarded the temperament of the child or adult as of any significance. As we shall now see, those psychologists which have considered the temperament as worthy of examination have, to a large extent, based their writings on the theories of the ancient Greeks, or at least in the majority of cases their categorization indicates a similar structure to those described in Greek times. In the first instance however it is however worth defining what we mean by temperament. McDougall states (1942 p. 99),

"Under the head of temperamental factors we group a number of natively given constitutional conditions of our bodily life that exert a constant influence on our mental processes."

In McDougall's view therefore there exists a direct relationship between the physical organism and our mental faculties. This view is, of course, in accord with Steiner's writings i.e. that our mental and physical attributes are closely inter-related. McDougall's view (1942 p. 103 on the inherent nature of the way in which our temperament is determined is also in sympathy with Steiner's views on the subject.

"Thus a man's temperament and disposition are in the main born with him and are but little alterable by any effort he may make, ...."
Lastly just as Steiner is of the view that different parts of our physical organism continually influence our mental processes so McDougall is of a similar opinion (1942 p. 101),

"It is probable that every organ in the body exerts in this indirect way some influence upon our mental life, and that temperament is in large measure the balance or resultant of all these many contributory chemical influences",

and

"And all these impulses probably modify in some degree the general working of the nervous system and play some part in determining the 'coenaesthesia', the obscure background of consciousness on which the general tone of our mental life chiefly depends".

Other examples can be given which clearly indicate that when discussing the way in which temperament is determined, the majority of educationalists working in this field, are of the opinion that there is a direct and substantial relationship between the physical and mental attributes that man possesses. When it comes to an examination of the categorizations that psychologists have used when describing different types of temperament then we see that even fewer people have written in this area than in the area of defining temperament. For the present it is perhaps best to avoid discussing those psychologists who have taken the Greek categories as their starting point, so it is to other classifications that I first refer. In all cases however there exists a common base with Steiner's views, in that the writings of the following psychologists possess as their basis a relationship between the physical organism and mental make-up.
Kretschmer (1925) describes how people can be divided by temperament into two types, which he called the Cycloid and the Schizoid: with each type there exists a particular build of body which he called the Pyknic and the Asthenic. Kretschmer was of the opinion that cycloids generally are inclined to be short and fat (Pyknic build) and tended towards extraversion in temperament. In contrast the schizoid will generally be of a slim and narrow build (Asthenic), and by temperament will be introverted.

The terms introversion and extraversion had, of course, been introduced into psychology by Jung in 1923. Jung defined them as two opposing trends of mental activity, one or the other of which often predominates to the point that it may properly be called the individual's typical and common mode of response. The mental activity of the extravert is outward-directed, "the object works like a magnet upon the tendencies of the subject". In extreme cases, the person loses himself altogether in the things of the outside world, so that his own character seems to be determined altogether by them. The mental activity of the introvert is inward-directed - "as though energy were flowing away from the object, as if the subject were a magnet which would draw the object to itself."

Although it is his categorization of people into introverts or extraverts that has become well known Jung himself distinguished four types. These types mainly express themselves through one of the following: thinking, feeling, sensation or intuition. Jung's classification not
only relates to the person's attitude, as indicated by his behaviour to the outside world, but also describes the nature of the fundamental part of the human being - the psyche. Although Steiner's terminology is different his categorizations also refer to the fundamental nature of child and man. Jung's work is of course well known; perhaps however the most influential figure in this area of study in recent years has been the American psychologist Sheldon.

Sheldon in the first instance devised a system for the classification of physique (1940). He distinguishes three categories of body build which he calls endomorphy, mesomorphy and ectomorphy. To determine an individual's somatotype Sheldon formulated a system of rating which is based on measurements of seventeen anthropometric characteristics plus a ponderal index. These eighteen measurements give rise to three separate indices, one for each of the morphological components. Sheldon also describes (1942) three temperamental components which are associated with these morphological components and have a similar distribution. From a large number of descriptive behavioural traits he selected a few which fell into three well defined clusters. These traits constitute scales for the measurement of the three temperamental components, which are designated as viscerotonia, somatotonia and cerebrotonia. For the complete determination of a somatotype, an individual is rated on a seven-point scale for each of the sixty traits. Sheldon found from his research very high correlations between morphological and temperamental components. We see therefore
that Sheldon from his theories and empirical research formulated and elaborated upon a complicated system of somatotypes within which the relationship between body build and mental functioning was of paramount importance.

One other psychologist who formulated his own classification of temperaments was Adler. Adler took two variables (social interest and integration, and degree of activity) and made his classification on the basis of the ways in which people acted and responded concerning their activity concerned with the two variables. Thus his socially useful type corresponds to a high degree of social interest and a high degree of activity; his ruling type to a low degree of social interest combined with a high degree of activity; the other two types, the getting and the avoiding, to a low degree of social interest plus increasingly lower degrees of activity. Adler had, as we shall see, discussed the four temperaments before this (1928). As Ansbacher and Ausbacher point out (1958) Adler's categories of temperament can be synthesized to some extent with the main four temperaments which we shall now shortly examine and discuss. We have seen however that a certain number of psychologists have regarded the classification of individuals into different temperaments as not only a legitimate exercise but a valuable one as well. Steiner's wish to do this also is therefore in no way unusual and, as we shall see he is but one among many who have taken the old Greek classification with four categories as the basis for their writings in this context.
The Greek Classification

The basis for what is one of the most ancient psychological theories has been ascribed to Empedocles who in the fifth century B.C. asserted that all nature is composed of four elements: air, earth, fire and water. The second stage in the theory was added by Hippocrates who claimed that this formula for nature as a whole (the macrocosm) must be reflected in man's own make up (the microcosm). Hippocrates was of the opinion, and this was of course long before the days of endocrinology that the four elements were represented in the human body in the form of four "humours". If one humour predominated in the body then, according to Hippocrates, we would expect to find a corresponding predominance of one of the temperaments. Steiner was of a similar-view except he describes the temperament as being determined by one of the four members that in his opinion make up man in his existence on the physical plane.

The Greek doctrine was further added to by the Roman physician Galen in the second century A.D. Galen asserted that the humours are not only the basis of temperament but of disease as well. As Harwood points out (1971 p. 159), "The very names of the temperaments were taken from the fluid-blood, phlegm a bile - which was at once their physical expression and their cause. There was no distinction then between physiology or psychology."

It is an issue, which will not be pursued here, as to the variety of reasons which has resulted in general acceptance of the theory. Allport (1965) states that the
Greeks' theory that the temperament, (the emotional groundwork of personality as he calls it), is conditioned by body chemistry, is now being increasingly borne out in modern research. No doubt when theories from ancient times are proved valid by modern research techniques then notice is taken of them. At the same time it should perhaps be fully appreciated that a great number of psychologists and other writers, including Kant, Wundt, Hoffding, Herbart, Kulpe, Ebbinghaus, Klages and Pavlov have made extensive use of the classification. Pavlov went so far as to say that the four part classification cannot be improved upon. In any case from the above it can be appreciated that Steiner's view that the temperament of the child should be considered as an integral part and determinant of the teaching process would meet with acceptance and agreement by many notable figures.

As we have seen earlier Steiner does however regard a knowledge of the temperaments as an integral part of the knowledge and relationship needed if the teaching process is to be carried out efficiently and satisfactorily. With this in mind it is now proposed to examine in the next section other educationalists' writings of descriptions of what might be regarded as the archetype of each particular temperament.
Chapter 23: The Four Temperaments

The Choleric

Several writers describe how the build and facial expressions of a choleric are a direct representation and expression of his temperament. Thus as far as facial expressions are concerned Allport points out (1965 P. 40/41),

"the choleric face betrays natural vigour and strength of physique plus acquired habits of open-eyed responsiveness to the environment and a heavy seaming due to intense emotional feeling"

and Wilkinson (1973 p. 2),

"He will probably have a ruddy complexion, firm jaw, and eyes radiating restlessness".

Not only do such writers describe facial expressions but general body build as well. Lund states (1971 p. 43/44),

"there is something concentrated about him, so that he never gives the impression of being loose-limbed or lanky. It is this compactness of the body which is the most striking thing. A certain strength appears as a concentration of power in the joints and muscles, (the shoulders, wrists, arms, hips and thighs)."

These are general descriptions of the choleric's build.

We can do no better than quote Harwood's description (1971 p. 162) of the choleric child's build and disposition to fully appreciate the nature of a child of this temperament,

"Imagine a child, then, sturdily, even stockily built, who walks as though he wanted to drive his heels into the ground at every step. His head is set well down on his shoulders, his eyes are dark and burning - perhaps jet-black - and his hands reflect his general build, a stout fist and strong fingers which hold a tool firmly and capably. He is deeply interested in the world, especially in what men do in it, and when he takes up a task he
sees it through to the end. He wants to be a leader in everything and other children recognize his supremacy and gladly follow him. 'Let me play the Lion too' is his cry. For he is choleric, like Bottom the Weaver and pushes himself forward on every occasion. Tom Sawyer is an admirable picture of a healthy choleric boy."

We see therefore that if directed in the right direction the choleric possesses many of the qualities that make a good leader. On the other hand if left to his own devices he can become obstinate and quarrelsome. As Wilkinson points out (1973 p. 3) in his relationship with others the choleric feels he is the natural leader. On the other hand this disposition can be a considerable nuisance for his actions made on the assumption that he is the natural leader can prove irritating and annoying to others. He has a tremendous amount of energy which needs to be quickly diverted into constructive tasks. He has, as Lund points out (1971 p. 44), a tenseness of character "which seems to live beneath the surface smouldering like a volcano and causing the blood to race through his veins".

This means that he is liable to quickly lose his temper and he tends to be impatient and inconsiderate of other people's mistakes and weaknesses. He appears full of self assurance and he is often self-opinionated to the degree that he regards his peers as inferior and their views unacceptable merely because they did not originate from himself. In his relationships he is competitive and any kind of opposition or obstacle only spurs him on to greater efforts. Adler in terms of his own psychology considers the choleric as follows
"Translated into the language of Individual Psychology, the choleric individual is one whose striving for power is so tense that he must always make large movements and wants to produce feats of energy and overrun everything in a straight-line, aggressive manner. One already finds among young children such individuals with large movements, who not only have a feeling of their strength but also want to realize and demonstrate it."

The Melancholic

In many ways the child of a melancholic temperament possesses qualities and attributes which are the polar opposites to those possessed by a child with a choleric temperament. Allport describes (1965 p. 40), the melancholic child thus,

"The slenderness and delicate texture of the melancholic type is given by nature, but the downcast eyes and vertical furrows in the brow reflect acquired habits of withdrawal and unpleasant thought."

Lund also points out (1971 p. 6) the type of facial expression the melancholic possesses,

"The Melancholic possesses - almost always - a range of expressions which can vary from the greatest discontent to the noblest sorrow - although the latter is rare indeed. His face reflects spiritual depression and discord, and even if all egoistic tendencies are overcome it will still bear the mark of deep seriousness."

We see therefore that the melancholic child generally has an air of tired resignation about him. Although he is of slender build his movements and gestures possess a deliberation and heaviness. This heaviness seems to
penetrate the whole being of the child. Lund describes the melancholic's general disposition as follows (1971 p. 6),

"If one notices the Melancholic it will be seen that — regardless of his age — his spirit bears this stamp. It is as if all the heaviness of the body, which comes to others gradually, were present in him — and of course, also in her — throughout life. It may show itself in lesser or greater degree, but it is always there. It may be said that mentally the Melancholic seeks out all that is sombre from choice, in order that his spirit may be reflected therein. In this way his mood is characterized by bodily heaviness and this is thrown back in reflex to the body again, so that all may see it.

"It is characteristic of the Melancholic that he appears to be heavy on account of his sombre mood, without actually being physically heavy."

Although therefore the melancholic child may well be of a sensitive disposition his behaviour, at a superficial level, may well be thought of as being indifferent or apathetic. The tendency of the melancholic to introversion means that he is usually quiet in class. He may appear not to be listening yet in many instances he is probably absorbing more than the children of other temperaments. The melancholic child's disposition to introversion can, on the other hand, become unhealthy. He very easily becomes sorry for himself, on many occasions when there is little justification for doing so, and as Lund indicates (1971 p. 8) the melancholic child's egotistic nature may well show itself in his unjustifiable but persistent demands for pity, sympathy and understanding. The melancholic child thus takes life very seriously and as Adler relates (quoted in Ansbacher and Ausbacher 1958 p. 170) the person of this temperament lacks
confidence and the ability to think positively and decisively,

"Individual Psychology sees in this type the pronouncedly hesitating individual who does not have the confidence to overcome difficulties and to advance, but who initiates his further steps with the greatest caution and who prefers to stand still or to turn back rather than to take any risk. In other words, this is an individual in whom indecision gains the upper hand and who usually is inclined to think more of himself than of others, so that this type too has no points of contact for the great possibilities of life. He is so oppressed by his own worries that his gaze is turned backward or inward."

The Sanguine

According to Wilkinson the child of sanguine temperament (1973 p. 8) possesses the following characteristics,

"The sanguine child is usually of an elegant, slender, harmonious and even build. He is well proportioned and mobile. He is good-looking with slender, well formed hands, a bright, intelligent face, with fair rosy skin and regular features."

Allport (1965 p. 41) considers that although the sanguine's face is normal enough in structure it is not marked by lines indicating deep or lasting emotional experience. As Lund (1971 p. 32) and Wilkinson (1973 p. 9) point out the child of sanguine temperament has the greatest difficulty in concentrating on any activity for any length of time. Thus the sanguine continually moves from one task to another and from one impression to the next without retention. As Lund states when impressions are not held fast and retained they cannot become experience and the
sanguine may not therefore create and build up a store of experiences which not only influence our actions but make us wiser and more discerning.

At the same time he is probably the most attractive of children. He shows a lively interest in whatever he is doing and he is entertaining and eloquent. Yet as we have seen probably the main characteristic of a child of this nature is his tendency to follow his inclination without thought or hesitation. In many instances he lacks sufficient resources to see a task through to its completion yet at the same time (Lund 1971 p. 34) he is always ready to start a new one and readily makes what to him are good excuses for leaving one task and starting another. It is worth quoting Harwood at length (1971 p. 163) for his description of the sanguine accurately captures the archetypal image of such a child,

"Picture another child, more slightly built, with finer bones and a springing almost dance-like walk. His neck is rather long, his eyes are blue and he often has a mop of curly hair. When he is working he will turn round at the smallest noise. His cupboard at home is full of things he has begun and never finished. His interest is easily caught and he is as eager to answer a question as the choleric, waving his arm in the air to catch the teacher's attention, as though it were a windmill. But he may even have forgotten the question and the answer before it is his turn to speak, and he will certainly not remember them the next day. For his mind is the soil without depth of earth on which the sower's seed grows quickly but withers as fast. He is the sanguine child."

As far as relationships are concerned then the sanguine is open and friendly and enters relationships, at least on a
superficial level, easily and quickly. On the other hand he can just as quickly become bored with his new friends or acquaintances and move on to new pastures. The sanguine child can however talk with conviction and enthusiasm and carry other children with him when basically he has not thought out the consequences of his, or their, actions. If adversity strikes the sanguine will quickly make excuses which might have the foundation of a truth within them but which will be more an expression of his imagination and his desire to avoid any unpleasant repercussions. As Lund points out (1971 p. 34) it is difficult to draw the line between truth and lies, reality and fantasy when listening to the sanguine child.

Adler however regarded individuals of a sanguine temperament as "approximately healthy people in whom harmful tendencies are not present to any great degree! He, Adler, describes them thus (quoted in Ansbacher and Ausbacher 1958 p. 169 and 170),

"The sanguine individual is one who shows a certain joy in life, who does not take things too seriously, who does not worry easily, who attempts to see the most beautiful and pleasant side of everything, who on sad occasions is sad without breaking down, and who experiences pleasure at happy events without losing his balance",

and

"The sanguine individual appears to be the one who, in his childhood, was least exposed to the feeling of inferiority, who showed few noticeable organ inferiorities, and who was not subjected to strong irritations, so that he could develop undisturbedly, learn to love life and to come to friendly terms with it."
Thus Adler's descriptions of the sanguine are different, in part, from those of the other writers we have examined. In this context it is worth adding that Adler's descriptions do not, as stated above, conflict with the other descriptions given but that, in the first instance, he does not examine the weaknesses of the sanguine and secondly that he views people who possess one of the other temperaments as in some being unhealthy. This issue will however be raised later.

The Phlegmatic

In Allport's opinion (1965 p. 41),

"the phlegmatic face is lethargic in build, inattentive in habit; the lines on the face are due to fat rather than to feeling".

Lund presents a similar picture (1971 p. 19),

"The most characteristic point about the Phlegmatic is the face, and in particular the eyes. The former is dull and passive and the eyes show a complete lack of interest"

and

"As a rule he is big and clumsy and especially heavy about the feet".

As we shall see the child of this nature has a calm and unruffled temperament and has a natural tendency not to involve himself to any great extent with the outside world. It might well appear to an observer that a child of this temperament is lazy. Yet as Wilkinson points out (1973 p. 12) the fact is that he learns slowly and does not like starting a new task until the old one is completed. He may
therefore only take what appears to be a superficial interest in his lessons and the teacher may think that he lacks commitment. He may also only complete only a small part of the work set and this is not because he is deliberately setting out to avoid work but because, as stated, it is his natural inclination to work carefully but slowly.

He does not (Lund 1971 p. 20) wish to assert himself and many of his carefully thought out ideas and plans are not expressed or discussed. As he prefers caution to initiative and deprecates his own efforts he is not an easy child to teach. It is perhaps fortunate that children generally usually possess an element of sanguinity while the phlegmatic child is the exception. On the other hand, as Wilkinson points out (1973 p. 12) the phlegmatic child possesses many fine qualities like faithfulness, reliability, truthfulness, and he is also orderly and conscientious. The phlegmatic child has, on many occasions, a care and love for other children which the other temperaments do not possess. For example it is probably the phlegmatic child who will be the first to help another child in difficulty or who will not act selfishly at times when the opportunity arises to do so.

Lund (1971 p. 20) gives the following description of the phlegmatic,

"The Phlegmatic never wants to assert himself. He has no great opinion of his worth and never shows off. He suffers from feelings of inferiority, regarding himself as being of less value than is actually the case. He hides his often splendid ideas behind a wall of silence and modesty. There is a
marked dislike of being among the opposing minority. Afraid to take the initiative in anything - always preferring caution - he never makes a leader of men. Better at carrying out orders than issuing them, he co-operates well and is reliable. As he always does his work with meticulous care he must be allowed to take his time. He can only tackle one job at a time."

The phlegmatic child does therefore need to be left alone to finish the task he has started and it is only with some effort and at personal cost will he move on to another one before he has finished what he is doing. In many ways the phlegmatics are the least attractive of all children for they appear, to all outward appearances, uninteresting and uncreative. Yet, as we shall see later, they are the ones who need the greatest help from the teacher for unless they receive an outward stimulus they are unlikely to participate in classroom activities.

At the same time his virtues may be easily ignored because of liveliness and involvement of say the choleric or sanguine child. Yet as Wilkinson says (1973 p. 17) the phlegmatic child possesses a natural calmness and will remain in control of himself and a situation when other children will panic. We have seen also how the phlegmatic does possess tenacity and a will to work and enjoys monotonous tasks which other children will shirk. Yet the phlegmatic lacks the ability to appreciate any other point of view except his own and he does not welcome any kind of innovation but would prefer a set and unchanging framework within which to work.
In Adler's opinion (quoted in Ansbacher and Ausbacher 1958 p. 170) the phlegmatic is the person who builds a shield to protect himself from the outside world and who prefers therefore to have no contact with life,

"The phlegmatic individual appears generally to be the one who is a stranger to life and collects impressions without drawing any particular consequences, who is no longer impressed by anything, whom nothing interests particularly, who furthermore makes no particular efforts, in brief, the one who also has no contact with life and possibly is furthest removed from it."

One qualification needs to be added before we pass on to the next subject area. We have seen how many other educationalists and psychologists besides Steiner consider that the Greek classification of the temperaments is a legitimate way in which individuals can be categorized. At the same time it should be added that just as Steiner emphasized that although one temperament predominates, we possess a mixture of the temperaments, so also do the other writers relate that they have been describing a person of each temperament in theoretical terms. In other words an individual possesses each of the temperaments in varying degrees and proportions and the foregoing has, in order to describe the characteristics of any one temperament, not attempted to describe the temperament of a child which is true to life i.e. a child which although possessing a temperament that predominates also possesses, in varying proportions, the other temperaments as well.
Chapter 33: The Growth of Temperament

The descriptions in the last section relate to the temperament of the individual during childhood and adulthood. It is perhaps an obvious point to make that certain changes occur within each human being which result in a growth and partial change in temperament, although it should be added that each one of us keep the dominant temperament with which we are born until our death. The influences of the different life-forces do however result in the growth and development of the temperament through different stages.

Steiner does mention (1967 p. 12) how different life forces influence the temperament in the child and adult. Harwood describes (1971 p. 163) how every period in life has its own temperament while Allport considers (1965 p. 39) the following temperaments being applicable to the stages of life,

"youth being sanguine, manhood choleric, later maturity melancholic, senility phlegmatic".

We have also seen earlier how, as far as Steiner was concerned, each child passes through three different stages of development. The following is a brief attempt to consider the ways in which each particular temperament, according to one psychologist (Lund 1971), should develop. Although no detailed comparisons will be made with Steiner's theories concerning the growth of consciousness in childhood there obviously does exist a relationship between the development of the temperament and the development of the ego. It is hoped that this relationship will become clearer in the
descriptions that follow. We have already mentioned that although the descriptions that have been examined categorize each individual as belonging to one or other of the temperaments it should not be forgotten that each individual will possess characteristics of each of the temperaments. Similarly it should be realized that although the following descriptions relate to three distinct stages each individual will not have completely reached the ultimate stage of development. It should be appreciated also, that each one of us, according to Lund, will oscillate between the various stages to varying degrees. Although therefore the following describes distinct stages it is a theoretical exposition of a facet of human nature which cannot basically be accurately categorized in this way for any length of time.

Lund (1971 p. 2) asserts that the temperament grows through three stages. In the first the individual is young and egoistic; in the second he is middle-aged and has accumulated a certain amount of experience; in the third one is elderly and has a wider perspective. These different attributes can, I believe, be applied to each of the three stages of child development. In the first stage of child development the child is naturally egoistical; in the second stage where the affective side of the child is developed the child builds up a store of experience; in the third stage where the intellectual facet of the child's nature comes to the fore then the child sees the world and himself in a different and wider perspective. Thus Lund's descriptions can thus be applied to Steiner's three stages of
child development just as they are applied to the young, middle-aged and elderly.

The Choleric

We have seen previously how different writers are of the opinion that the choleric is of a disposition where he believes that only his own opinions are worth listening to and how he believes that only he can automatically reach the right decisions and evaluate the situation accurately and quickly. In many ways therefore the choleric is tyrannical in his nature and it is this tyranny and dominance that are the chief characteristics of the first stage of the choleric's development.

The choleric should however, in the second stage, reach the point where he can move beyond his own egotistical thoughts and begin to consider the feelings of others. In other words through the right type of education he should realize that other people also have an opinion which is worth listening to and that his own nature needs to be disciplined.

By the time the third stage is reached, and this, according to Steiner, is after puberty, the choleric's better qualities should be the ones that make up, for the most part, his relationships with others. In other words he should be able to make good use of his personal initiative, his desire to achieve objectives and his thorough and efficient organizing ability.
The Melancholic

In Steiner's first stage of development the melancholic rarely moves beyond the thoughts of his own little world. He demands attention and consideration and is quite happy to retain his pessimistic attitude towards the world. Yet as Steiner pointed out the melancholic does have the ability not only to consider the feelings of others but to raise himself above his unhealthy obsession with himself and to act unselfishly.

The ability to act in this way is, as Lund points out (1971 p. 10) an indication that the individual has reached the second stage of his development and certainly a very great responsibility lies with the teacher to see that the child does move out of the first egocentric stage.

At the same time it should be appreciated that the melancholic has perhaps more to give in the third stage than any of the other temperaments (1971 p. 13); for it is in the third stage that the melancholic can rise above his own doubts and apprehension. When he is able to do this his true worth will be discovered for the basic desire of the melancholic is to be of service to others and his fulfilment in adult life will depend on his ability to become involved with other people to this extent.

The Sanguine

As we have seen the child of sanguine temperament never settles to one task but continually flits from doing one thing to something else. He is attracted by what is novel
and amusing but lacks patience and tenacity. He quite easily and with little conscience will use other children for his own ends. As Steiner points out, he needs to learn the value of sustained effort and it is the task of the teacher to teach the child in such a way that his propensity to approach life in a haphazard and flippant manner is diminished.

The child should therefore reach the point, in the second stage where he can plan his efforts carefully and with good intention. Although no doubt in many instances he will still lack the character to carry out the task to completion the habit of acting with good intent and, in small measure, of learning to persevere should establish the framework within which the young individual will view the world (Lund 1971 p. 38).

The sanguine, as we have seen, possesses many qualities in abundance that make him an attractive and friendly colleague. He is warm and enthusiastic, open and generous. If the sanguine can learn to make a sustained effort and to consider the effects of his behaviour on others then his real qualities can be put to constructive use. As Lund says (1971 p. 40) the sanguine, in the third stage, can become the most delightful person imaginable.

**The Phlegmatic**

We have seen how the phlegmatic has a natural tendency to dwell in his own little world. In the first egocentric stage he is, as various writers have described, likely to
spurn all that is new and keep to the security of what he is familiar with. As Lund points out (1971 p. 27) the phlegmatic should, however, be encouraged to move out of his secure, but in many ways, stagnant world. The teacher therefore needs to be sensitive to the needs of the phlegmatic child, yet, at the same time, positive and firm.

The child should therefore, during the second stage, reach the point where he is ready to receive new ideas. Although he might still react with great caution any indication that he is moving out of his apathetic attitude towards the outside world should be positively reinforced (Lund 1971 p. 28). If the phlegmatic reaches the third stage as a mature person then much of what is best in man is reflected in his attitude and approach. For the phlegmatic in the third stage, although conservative in approach, is loyal and patient. He is also calm and hardworking and has much to offer to mankind.

We have seen how the individual of each temperament should develop from the egocentric, selfish stage to the point where the good and constructive qualities can be put to use for the service of mankind. In the final stage of each, man has the ability and desire to give and contribute. It is the task of the teacher to see that the child grows and reaches the third stage. It is thus to an examination of the teaching process as described by various writers that we next turn our attention.
We have seen in the preceding section how an individual has the potential to develop successfully through three stages. The teacher's influence for seeing that the child passes from one stage to another in a balanced manner is, of course, considerable. We also saw, in the previous section the importance of the teaching process, as far as Steiner was concerned, in developing the temperament. We shall now consider the views of other writers concerning this development.

The Choleric

The child of choleric temperament, above all others, is a child with a will of his own. Grahl (1969 p. 20) points out that as the choleric child is usually quite clear about his aims and also how to achieve them, it is pointless to create situations where confrontation occurs. Lund similarly states (1971 p. 45) that if the choleric child is in an obstinate or quarrelsome mood it is unwise to try and break this mood through direct immediate punishment. As the choleric usually possesses a strict and rigid code of honour contact can be established through appealing to this side of his nature. Wilkinson relates (1973 p. 4) how nothing can be achieved through admonition but a great deal by humour. In large part therefore a great deal will depend on the type or relationship that exists between teacher and child.
Grahl asserts (1969 p. 20) that the teacher will not succeed in educating a choleric child unless he constantly practises self-control and self-education. She says (1969 p. 20),

"Therefore, a choleric child will accept the guidance only of someone whom he can admire. He will recognize our right to teach him only if we can prove that we know what we are talking about and that we are capable of achieving a great deal more than we can do as yet. We lose his esteem at once if we allow him to spot any of our weak points".

Wilkinson (1973 p. 4/5) also relates how the teacher should assert his authority and his possession of superior knowledge over the child. All three writers are of the opinion that the choleric child needs opposition and a number of obstacles if the best is to be brought out of the child. Grahl considers that he should be set tasks which are always a little beyond him. Wilkinson that the child needs resistance to overcome and Lund describes that up to a certain point the choleric thrives on opposition.

As the choleric child is volatile and active he should be given plenty to occupy himself with, and competition and a variety of challenges can be an integral part of any scheme of work for the child. Lund points out too (1971 p. 57) that part of the teacher’s task is to see that the choleric learns to control himself and to recognize his own faults and shortcomings.

The Melancholic

As far as Grahl is concerned (1969 p. 24) the melancholic child needs two things above all others; warmth and sweetness.
There is little point in trying to harden the child against the outside world for his physiological make-up is of a nature which has determined that the hardening forces within him are already too strong. Grahl relates that the teacher's task is to encourage the child to "unburden his depressed little mind". There is no point either (Grahl 1969 p. 25) in trying to shock the melancholic into action or into expressing his thoughts for more than likely such an act will only result in the child withdrawing into himself even more.

Wilkinson considers (1973 p. 7) that the melancholic should be treated with a mixture of sympathy and firmness and that the child needs to be to express his soulful and sad disposition. It is pointless therefore to try and enliven the melancholic so that he looks upon life less seriously; equally it is just as futile to console him for the child's tendency to concentrate on his own suffering may well increase. The balance has to be found between diverting the child's attention and energy to the outside world while at the same time seeing that his inner needs are fulfilled. If both these objectives can be achieved together then so much the better.

Lund explains (1971 p. 11) that demands need to be made on the melancholic's friendship. He describes how there is a continual conflict within the melancholic between his selfish and unselfish tendencies,

"Thus a constant battle rages between his two natures: his longing to sacrifice himself and his egoistic desire to refrain. If help, in the form of understanding, is
not forthcoming at this juncture, so that his sympathy is aroused, his egoism will conquer his better self. It is, for this reason that he is dissatisfied with the people who, out of mistaken kindness, or from some other cause, fail to make demands of him."

The task of diverting the child's attention to the outside world may well be achieved if obstacles and obstructions are placed in the melancholic's way, particularly if through overcoming them he can learn about the sufferings and sorrows of others in the world. Lund advocates (1971 p. 10) that the teacher should be sympathetic to the point where he lets the melancholic continually express his own sorrowful, if indulgent, feelings. This should be taken to the stage where more and more questions should be asked so that the he, the melancholic, finds himself in the strange position of having expressed all his feelings and is quite content to say nothing more. The melancholic, as we have seen, has much to offer if he can be brought to the point where he overcomes his own egotism and where he can give quite voluntarily to others.

The Sanguine

The changeableness of the sanguine child make his relationship with the teacher difficult to establish. Yet as Wilkinson points out (1973 p. 10) it is the sanguine child, above all others, who needs a permanent and stable relationship with the teacher. Although the sanguine child will continually move from one impression, event or past-time to another he is quite likely to form a lasting and affectionate relationship provided the opportunity exists for him to do so.
Grahl describes this need as follows (1969 p. 18),

"For Joyce (a sanguine child) it would be a real blessing if someone who loved her and understood her could succeed in capturing her fleeting affections, so that they could grow towards a genuine love which would be a stable element in her life. For the sake of someone whom she loved deeply she would bring herself to finish many an abandoned task and thus steady herself against temperament which constantly runs away with her."

Lund also emphasizes that the way to help the sanguine child is through his desire to form relationships. All three writers suggest that the best way to deal with the sanguine child, once such a relationship has been formed, is for the teacher to move from one activity to another at a faster rate than that of the child. In this way the child's tendency to continually transfer from one activity to another will be met by an even quicker transference. This way this may be achieved is described by Grahl (1969 p. 18),

"She (the sanguine child) needs the company of someone who not only lives up to her speed in changing the subject, but who can even make it difficult for her to catch up with him; someone who can hold her in suspense, who can play unexpected tricks on her, so that she never quite knows where she is with him nor foresee what is going to happen next."

In this way the sanguine child's inclination for temporary relationships will be dealt with to the point where the child desires a particular activity. If the child's interest in such an activity can be fostered and encouraged then order and self-discipline may be established. Lund states (1971 p. 41) that the alternative method of establishing such self-discipline, e.g. by imposition, will meet with little success. If this latter kind of method is
used then the child may well appear to respond, positively, for he is sincere in his desire to be co-operative and friendly. Even so once the initial response wears off the sanguine child will, even if it means subterfuge, regress and continue his haphazard ways (Lund 1971 p. 41). Yet the sanguine child is both sensitive and kind and has the potential to be a loyal and hard working individual. The teacher, as Grahl points out (1969 p. 19) has the responsibility of providing a measure of external steadiness which can become a valuable inner support for the child.

The Phlegmatic

As we have seen earlier the phlegmatic child is only too happy to stay within his own comfortable little world and refrain from interaction with the outside world. The danger as far as the classroom situation is concerned is that the phlegmatic child will be left to his own devices as he appears to be the most content when this occurs. Yet as Grahl points out (1969 p. 22) it is detrimental to the child's development if this occurs.

The child therefore needs to be encouraged to join in activities particularly if they are of a communal nature. Wilkinson relates (1973 p. 13) how the child's interest can be awakened through the interests of other children. Grahl recommends that the child should not only be encouraged to join in with other children in playing games but that it is to the child's advantage if adults will continually play games and interact with the child. This latter interaction
will be especially beneficial, according to Grahl, if the activity or game contains sudden changes which the children are aware of. Grahl describes the children's response as follows (1969 p. 22/23),

"The children know exactly what is coming and when to expect it, and yet ever again it takes them by surprise when it does happen .... The children know that it is coming, but they do not know when, and they become brightly alert in order not to be caught napping.... Any game of this kind is excellently suited to rouse phlegmatic children from their apathy."

Lund describes how the phlegmatic's lack of imagination results in the child repeating exercises to the point of boredom; not because he wishes to repeat them but because he lacks the initiative to move on to anything new. It should also be mentioned that in many cases the phlegmatic child will be quite happy to do the monotonous and repetitive jobs. What we are talking about here concerns the development of the child and the way this development is related to the teaching process. In this context, Lund recommends (1971 p. 27) that the phlegmatic child be given a chance to copy. This should occur, according to Lund, in such a way that although the opportunity to copy exists the phlegmatic child makes the choice from his own volition. If this situation is achieved and the phlegmatic participates in new activities then the phlegmatic will begin to be less shy and reserved, and thus overcome his main disadvantage in his general attitude towards life e.g. the tendency to withdraw and live completely in his own little world.
Conclusion

We have seen how different psychologists and educators are of the opinion that, as far as the teaching process is concerned, it is important for the teacher to consider the ways in which he treats and interacts with children of the different temperaments. The teacher should not, of course, work against a child's temperament but see that it is developed in a constructive way. There is no point therefore in hoping that a deeply melancholic child will pay immediate attention, or that the sanguine child will remember the content of yesterday's lesson. Nor would there be any purpose in chiding a choleric for over-enthusiasm or getting angry with a phlegmatic child for being so slow. The practice of education is thus an art and the teacher has to learn and appreciate how his lessons should be prepared and executed. The following quote from Harwood (1971 p. 166/167) accurately relates in small measure the different types of approach the teacher should use,

"In mathematics, for instance, the sanguine child will glory in big numbers and delight in those sums where the amounts grow larger by leaps and bounds, as in the story of the man who paid the blacksmith five cents for the first nail in his horse's shoes, ten for the second, twenty for the third and so on - and there were forty eight nails altogether. The melancholics will prefer it when amounts get steadily smaller and smaller, as when a gang of men are planting out young trees and every day there are nine less rows to plant. The choleric can be asked to work out how much work each labourer will have to do if there are thirty thousand trees to plant in twelve days and there are eight men. In any subject dealing with human affairs it will generally be evident what aspect of it will appeal to each
temperament. If you are taking the story of Columbus, who will be most interested in the difficulties he had to overcome and his immense tenacity of purpose? Who will feel most for the tragic end of his story, both for himself and for the peoples he discovered? Who will like to picture island after island with the inhabitants bringing their gifts to the white men in their floating houses? And who will like to think of the homes of the islanders, what they ate and how they cooked it? Or again, from what different points of view you can approach the tremendous story of the French Revolution: the miseries of the down-trodden peasants: the succession of vivid scenes from the march of the women on Versailles to the whiff of grapeshot: the republican ideals which link Valley Forge to Varennes: the tremendous career of Napoleon."

The above does give a clear idea of the work the teacher has to put in if he wants to relate his material to the temperaments of children in his class. Nor is it just in mathematics or history that such approaches are needed. The same principle, according to Harwood, applies in all subjects. In English grammar each temperament will be attracted to different parts of a sentence — verbs, adjectives, nouns and so on. In geography or natural science the same type of identification process will occur. Within the structure and content of the different subject areas it is the effort and knowledge of the teacher which should determine, in Harwood's opinion, the framework of the lesson. A clear example of this is the way in which the teacher should arrange a story for in doing so he should appeal to the characteristics of each temperament; to the initiative and aggression of the choleric; to the sadness and reflection of the melancholic; to the enthusiasm and warmth of the sanguine; and to the calmness and patience of the phlegmatic.
If the temperament of the child develops in a proper manner then as Lund points out (1971 p. 42) the good qualities in each of the different temperaments make up all that is good in human nature. Thus the melancholic can teach us to understand humanity, the phlegmatic how to endure and be persistent and faithful and the sanguine can give us the joy in life and to arise above minor irritations and tribulations. As far as the choleric is concerned then (Lund 1971 p. 58) he can be a pillar of strength in affliction, supportive and ever-resourceful. On the other hand if the natural characteristics of any temperament are not educated to develop in a balanced way then the results can be disastrous. The results of a child not receiving the right kind of education or of not receiving appropriate corrective measures are described by Harwood as follows (1971 p. 161).

"The choleric child may suffer from nothing worse than the fits of anger and passion to which so many children are subject: but these fits may degenerate into an actual mania. The changeableness of the sanguine may slide over into lunacy. The lack of interest which the phlegmatic shows can become a state of vacant idiocy. The melancholic's moods of depression may produce delusions such as persecution manias. Our asylums are filled with people whose temperament has grown too strong for them."

We have now considered the views and opinions of many writers in this subject area. In the next section we shall compare and evaluate Steiner's views with those expressed in the last few sections.
We saw in a previous section, how Steiner considered that each of the four members that constitute the life body of man exerts an influence that, in part, determines the temperament of each one of us. Thus a particular relationship exists between the physical and the psychological and the member of the life-force that plays the dominant role in the relationship determines the temperament that the child possesses. If we turn our attention to the fact that, according to Steiner, there occurs a direct relationship between the physical and psychological then we see that his views are in no way unusual. For example we have seen that McDougall is of the opinion that our physical body constantly influences and determines what occurs in our mental processes.

Kretschmer's position is somewhat similar although in his case there exist only two types. On the other hand Sheldon formulated a complicated and comprehensive system of types which there exists a direct relationship between body build and mental functioning. Jung sought to classify people initially into introverts or extraverts but then later on described four types which are categorized on the basis of certain mental processes. Another psychologist who wished to make use of a similar sort of classification was Adler, although in his case the basis for categorization was certain social variables and interaction.

When we come to examine the writers who have made use of the ancient Greek classification of temperament then we see that Steiner is one of many. Allport and Adler both mention...
the Greek's classification while a number of other people including such notable figures as Kant, Herbart and Pavlov have also made use of the classification. We also see that some modern educators such as Harwood, Lund, Grahl and Wilkinson describe in detail what they consider to be the main characteristics of each of the temperaments. In this context it is worth adding that the psychologist Lund has given far more detailed accounts of the characteristics of each of the temperaments than Steiner has done.

Steiner did however give some indication of the ways in which we may expect children of each temperament to think and act. Similarly we have seen in the last few sections how writers such as Grahl, Lund and Wilkinson have also given descriptions of many of the characteristics on the same basis that Steiner used. It is not proposed here to examine the different traits of each of the temperaments as described by these writers and by Steiner except to say that basically the same types of mental processes and behaviour have been observed by all four writers when they offer their descriptions of each of the four temperaments. It perhaps should also be mentioned that Harwood, Lund, Grahl and Wilkinson also agree that a relationship does exist between the physical and psychological and that each temperament in turn will possess certain physical characteristics.

Lund does go one step further than Steiner. Steiner describes the characteristics of each of the temperaments and also that the child develops through three separate stages. It is only by implication that we assume that Steiner also
means that each child's temperament will follow a particular pattern of growth and development which will entail changes and modifications in thought processes and behaviour. Lund on the other hand states the temperament of child and adult has the potential to develop from a first egotistical stage, through a second stage to a third mature stage. He, Lund, does however relate his theory to three stages in the life of child and adult. Equally however his structure can be applied to Steiner's three stages of child development, and if this occurs we see that the growth of the child's temperament can be related without any difficulty to the characteristics displayed, according to Steiner, by the child in each of the three stages.

When we come to examine the teaching process we see that Harwood, Lund, Wilkinson, and Grahl as well as Steiner all consider that the methodology used by the teacher should be determined by his, the teacher's knowledge of the temperaments of the children in his class. All four writers also agree in the way children of each particular temperament should be treated and handled, although there are differences in emphasis. There is however a general measure of agreement on the expectations the teacher should have of the behaviour of each child or group of children depending on his or their temperament. Steiner does also describe that as teaching is a two way process the temperament of the teacher will also play a part in influencing the reactions and behaviour of the children in his class; a point only briefly referred to by some of the other writers. Both Harwood and Steiner consider
the harmful effects of a temperament that develops in an unbalanced way and describe the conditions that appertain in extreme cases.

Finally it should be emphasized that Steiner and the other writers all consider that a knowledge of the temperaments is indispensable to the teacher. It follows that each writer is of the view that a child-centred theory of development must take into account a knowledge of the variety of factors that have been outlined and described above and that any child-centred theory would be incomplete if part of that theory had not been determined by a knowledge of the temperaments.

Again there is no obvious way in a study of this sort to prove or substantiate Steiner's theories concerning the temperaments except by making comparisons with the writings of other educationalists. As we have seen above once these comparisons have been made we see that Steiner's theories can be regarded as in no way unusual or unorthodox. Indeed from the foregoing we see that, as far as this particular area of study is concerned, then Steiner is but one of many educators who consider that the Greek classification of temperament is the most accurate and comprehensive account of describing the temperaments of different children. In doing so their descriptions not only relate to the way in which children may be grouped or classified according to temperament but also to the reactions and behaviour that can be expected from children of each temperament.

Although in the area of educational thought and philosophy the above account is regarded as a normal method of validating
and evaluating opinions concerning a particular area of theory it may be thought, as far as this particular topic is concerned, that reference to empirical studies would have supported, or otherwise, Steiner's views. Indeed perhaps the easiest way of legitimizing Steiner's theories would be a number of empirical studies. At the present time however these are obviously outside the scope of the present study. Steiner did emphasize however that in any case one could validate many of his findings by careful observation of any child or group of children. It should also be added and emphasized that in any case, until this present study there has been no research on Steiner's theories of education.

The next section will examine the curriculum that Steiner recommended and as we shall see the implementation of the subject matter will be determined by some of the issues and points described in this section.
Chapter 36: Introduction

As stated previously Steiner's theories of education are formulated on the basis of three distinct areas of knowledge. They are the nature of the child, the methodology by which content is transmitted, and the content itself. In Part III descriptions were given of Steiner's opinions of the nature of the child and its development. In Part IV an evaluation occurred of Steiner's theories that were described in the previous section, mainly through comparing his views with those of other educationalists who use, or have used, similar concepts with those that Steiner described. In Part V we saw how, according to Steiner, the transmission of content should occur through a knowledge of the temperaments. In this section we shall examine the third area which is concerned with the content that should be taught, in Steiner's opinion, at different ages. It should however be made clear that the decisions, relating to which content should be taught at what ages, are determined by a knowledge of the nature of the child and that the latter area has already been dealt with. Although therefore it is necessary to consider the nature of the child in this context, references to this nature will be contingent on the descriptions of content. It follows that these descriptions will be of a general type and the reader is referred to the appropriate section in Part III if detailed information is required.
It is necessary, in the first instance, to appreciate that, in Steiner's opinion, the task of education should be viewed with regard to the particular epoch within which it is occurring. As man incarnates and passes through different epochs in the evolutionary process it follows that education has a crucial role to play in each epoch. In Steiner's view the role that education has to play in any particular epoch will be different from its task in any other epoch (1966 p. 15),

"Of necessity our educational task will differ from those which mankind has set itself hitherto. Not that we are so vain or proud as to imagine that we, of ourselves, should initiate a new world-wide order in education, but because from anthroposophical spiritual science we know that the epochs of human evolution as they succeed each other must always set humanity fresh tasks."

This point has been worth emphasizing because it should be appreciated that there are two main determinants of the curriculum. In the first place there is the child's physical, mental and spiritual development. The recommendations we are to examine in this section are relevant to this determinant and it follows therefore that the formulation of curricula that we shall be discussing can be viewed as factors which influence, to a lesser or greater extent, those aspects of the child's development as indicated above. In the second place the child is brought up within a particular social environment. Thus the educative process is, in part, determined and influenced by the culture of the society within which it occurs and this in itself depends to a large extent on the particular epoch within which the society exists and functions.
It should be pointed out that, within this context, Steiner, with certain exceptions, did not make any attempts to recommend curricula which considered these environmental factors. The following section does not therefore make any attempt to consider environmental influences except those factors which relate to the exceptions mentioned. The significance of these factors also relates to the ages of the children for as we shall see children belonging to the younger age range e.g. before adolescence, are taught by a process that is mainly determined by the first set of factors mentioned above while after adolescence the cultural factors, to a degree, predominate. The reasons why the pre-adolescent child is in this position have already been examined in some depth while the post adolescent child obviously needs to adjust and adapt to the cultural milieu within which he is going to play an active part for the rest of his life. As stated however the formulation of curricula that relates to these cultural and environmental factors is of a transitory nature because it is determined by the nature of consciousness that exists in any particular epoch. It is therefore to an examination of the other factors mentioned that I now turn.

As far as Steiner was concerned the different subject areas that constitute knowledge and therefore the content involved in transmission, can be divided, in the first instance, into three categories. It should also be added that the task of education is, in Steiner's opinion, to develop and bring into balance the "higher" and "lower" members of man's being (1976 p. 9),
"we shall be dealing in a particular way with the harmonizing of the higher man, the man of spirit and soul, with the physical, bodily man, the lower man",

and

"What matters for you will not be the transmitting of knowledge as such; you will be concerned with handling the knowledge for the purpose of developing human capacities".

In order that the fulfilment of these capacities can be achieved, it is necessary to appreciate which subject areas come under each of the three categories. In Steiner's opinion those subject areas which relate to the soul-spirit of the child and which therefore transcend the physical i.e. they have eternal meaning, belong to one category. Those areas which relate to convention or tradition belong to a second category and there also exist certain subject areas which relate, to a lesser or greater degree, to both the physical and conventional, and the spiritual and eternal. These subject areas belong to the third category. Steiner considers (1976 p. 11) that artistic activities and related areas belong to the first category; that subjects like writing which have been determined solely as a result of convention on the physical plane belong to the second category; and that subjects like arithmetic relate, in part, to both the spiritual and physical and thus belong to the third category. As we shall see the teacher needs to formulate content so that those facets of the child's nature which belong to the categories mentioned develop in a balanced and harmonious manner. This type of development is determined to a very large extent by those particular
attributes which the child possesses at different ages.

With this factor in mind the description and exposition of the Waldorf Curriculum that follows is examined according to the age it relates to.
Chapter 37: The Waldorf Curriculum and the First Stage of Child Development

Although, for the most part, we shall consider the formulation of curricula and its relationship to the child in a formal setting e.g. the Waldorf School, it is perhaps worth mentioning the content which is appropriate, according to Steiner, to the child of pre-school age. When we examine the development of the infant between birth and three we see that the child acquires the statics and dynamics of walking as well as the faculties of speaking and thinking.

As far as Steiner was concerned, the ability to walk does not merely mean that the human being ceases to crawl and acquires an upright position. Steiner describes (1971 p. 44/45) how the child is attempting to obtain an equilibrium of its own organism within the cosmos and acquires the necessary orientation through the control of its own movements. He also relates (1975a p. 7) how there exists a particular relationship between the action of the hands and arms on the one hand and of the feet and legs on the other. Whereas, once the upright position is attained, the hands and arms will, according to Steiner, serve the inward life of the child (1975a p. 7) the legs main purpose is to serve bodily movement. Steiner describes the different functions as follows (1975a p. 7/8),

"The latter, therefore, fall behind in the development of the whole, because their function is a lower one. But the liberation of the hands and arms affords the possibility for the soul to find its equilibrium."
"The function of the legs, the treading, the raising and bending, the harmony between right and left, brings about a relationship to what is below us. It has the effect of bringing into the life of body and soul the element of rhythm, of measure, the caesuras of existence. The soul elements which live in the hands and arms become free; this introduces an element of melody, a musical element into the life of the child."

The ramifications that follow from an acceptance of these issues are many. It is clear however that Steiner regards the child's disposition to attain the upright position as a natural maturational process. It is therefore detrimental to the child to encourage or coerce the infant to attain this position before it is ready to do so. Steiner relates (1948 p. 42/43) how premature efforts at walking or standing can only do damage to the child. The other points mentioned relate to rhythm and melody and as we shall see the curriculum that Steiner recommended take into account the need to develop these facets of the child's nature. Steiner asserts however that, in the first instance there exists a definitive relationship between the child learning to walk and the movements it makes and the child learning to speak.

The child will naturally learn to walk before it learns to speak and Steiner asserts that speech should have as its basis the movements of the limbs. The relationship between the two is described by Steiner in a number of lectures (including 1971 p. 44/54 and 1975a p. 7/10) and will not be discussed here. What is of relevance as far as the curriculum is concerned, is that the development of movement, speech and thinking occur in a preordained order. We have already
seen how the child will learn to speak on the basis of the movements it can make. According to Steiner a similar relationship also exists between the child learning to think and the child learning to talk.

Steiner points out (1975a p. 8) that the child learns to think through learning to talk. He describes how in the beginning the child merely repeats sounds and that no thoughts are connected with the sounds. Soon however it begins to associate ideas with these sounds, and the sounds themselves relate to the existence of phenomena in the outside world. Thus the child absorbs impressions, particularly through its ability to imitate in the first place, the movements of its elders, and, in the second place the sounds of its elders. It is only in the third phase that it builds up concepts of phenomena through relating the thinking part of consciousness to the impressions it has absorbed.

It follows, and Steiner stresses this point many times, that it is of crucial importance that the curriculum for the small infant is formulated so that the child can imitate the constructive and worthy behaviour of the adult with whom it is in close contact. In this way the creative forces that exist within the organism of the young infant can be expressed in the most important way possible and that is by determining the right way in which the spirit/soul of the child reacts and adjusts to its physical environment. Steiner describes how in this respect (1972 p. 114/115) the child should be protected from any environment within which the thinking and intellectual powers of the child are encouraged
to develop. Thus, in Steiner's opinion, any activity which openly encouraged the use and development of abstract thought would be in opposition to the type of activity he is recommending. He relates in this context (1975a p. 11) how the child should not play with toys of a mechanical type and which would stimulate the child to calculate and make deductions. Nor should a child be given say a beautiful doll (1954 p. 114/115) but one made out of a handkerchief or rag for it is only in the latter case will the formative and plastic forces within the child be encouraged to grow and develop. As we have seen the existence of these formative and plastic forces result in a growth process which is determined more by what the child imitates, absorbs and reacts to on a non-thinking basis than any other factor. Steiner therefore considers (1974 p. 32), that the formulation of a particular timetable or plan of lessons is secondary to the type of person the teacher is for the child will be reacting to the way the teacher talks and moves rather than to the format of any particular lesson plan. This is, of course, assuming that the teacher is implementing a lesson plan which is directly related to the innate and natural characteristics and capabilities of the child.

As the child moves into the second phase of the first stage the child's formative forces have developed the physical body to the extent that the child possesses a surer control and expertise in its movements. According to Steiner these formative forces can be further developed if the child engages in activities of one sort and another which directly
stimulate and encourage the child to obtain further control over its own movements. We are here talking about the kindergarten stage and Steiner recommends (1975a p. 11), that simple needlework can be introduced which is mainly, but not altogether a will activity. At around the age of five the formative forces will start to be expressed through the child's imagination, a process which will culminate in the second stage of development. It means however that the child is ready to start to adjust to the physical environment in a way not seen hitherto. Thus the child is ready to learn the symbolic forms by which people, in the particular society he is born into, communicate. The child is ready to learn to read and write although as we shall see, in Steiner's opinion, the child should learn to write before it begins to learn to read.

Up until this time Steiner emphasizes (1948 p. 44) that, as far as the development of memory is concerned, the child should be left alone and should on no account be given exercises that will encourage its ability to remember. Although in one sense the same principle applies in that the child should not be given specific exercises which relate to the development of memory, in another sense the child's memory will develop. This will occur however through the repetition of specific content which the child will absorb and not through any process of abstract or analytical thought. One of the main ways in which this occurs is through the child learning to write and read, and this process is initiated when the child leaves kindergarten and becomes a member of the
the first grade or class; this will occur when the child is between six and seven.

In Steiner's opinion the child should be taught to write and read in the same way in which, in an historical context, these activities evolved. He asserts (1976 p. 11/12) that our ancestors would, for example, draw and sketch say a fish and would use a particular sound, in this case the sound we know as 'f', to describe their drawing. Their drawing would, in the first instance look something like $\mathbb{F}$ which for simplification would become $f$. The sound $\mathbb{FF}$ would then become connected with the letter 'f'. It follows, according to Steiner that the child, in the first instance, should draw the fish, mountain, waves or whatever. The child should then say the sound connected with the drawing and it is only in the third stage will the letter be abstracted from the drawing and the sound directly related to it. If the child is taught in this way then the teacher is not divorcing something which is purely conventional from the context in which it first developed i.e. the artistic medium (1976 p. 12),

"That is why when we teach writing we must start with the artistic drawing of the forms, the forms of the consonants, if we want to reach back far enough for the child to be moved by the differences of the forms. .... By lifting the shapes of letters out of today's conventions and showing the source from which they have emerged, we move the whole being of the child and make something quite different of him than would be the case were we simply to appeal to his intellect."

We see that if this method is used then, according to Steiner, the child's consciousness relates to the earlier
cultural ages within which the particular form of writing which he is learning has evolved. Although therefore the child is learning content which has been determined by convention it is doing this in a way which also relates to the spiritual and artistic facets of its nature. As we shall see the permeation of all content with an artistic element during the second stage of child development is fundamental to the formulation of content and the teaching process. This means that the child during its time of kindergarten should be encouraged to draw and paint. As Steiner points out (1975 p. 1) this can be directly related to the stories the child is told. In this way what Steiner terms as a "language of Pictorial Forms" is built up, something of which will be discussed later. As far as storytelling is concerned then, as Harwood points out, repetition, particularly if it can be related to some form of rhythm, forms the basis of both content and methodology (1971 p. 68/69),

"Story-telling - another important element - will easily lead to acting. At a later age it is good for children to retell stories; but at this time it is not right to call on the forces of memory which are not yet freed from the forces of growth. But in acting a story children will often spontaneously remember a speech or a rhyme or a charm which came into it. They remember in the will. It must never be forgotten that with children the same thing can be repeated again and again. They are not always craving for novelty like their parents. They even like a story repeated in precisely the same words and will correct the teller if a variation is made. This very repetition is in itself an exercise for the will.

"Rhythmic repetition must be found in the ordering of the day."

It should also be added that singing and singing games will obviously be relevant to the building up of the rhythmic and formative forces within the child. One area that is unique to the curriculum of the Waldorf School, and which directly relates to both the rhythmic and musical qualities in the child, is eurythmy. It is not proposed to give a detailed account of what eurythmy is except to say that it is an art form of movement which contains an expression of speech as well as music. It can be added that, as far as Steiner was concerned, language has not evolved through a system of what can be referred to as sound symbols which have developed because of convention. Although this description is correct it is also incomplete for it does not take into account the way language was learnt and developed in the first place.

According to Steiner the first words spoken by man were not sophisticated modifications of primitive grunts. In his first interaction with his environment man responded to particular phenomena with a corresponding movement within himself. Man responded in two ways although each way is through some sort of movement or gesture. The first way is through a movement or gesture with our limbs or physical body. In Steiner's opinion however the movement or gesture can be made in pure sound and it is this second way which forms part of the basis of eurythmy. Eurythmy is thus based on the meaning of the sounds and in this sense is the conscious extension of this kind of gesture in relation to pure sounds.
We have seen that, as far as the child in the second phase of the first stage is concerned, movement is by imitation and that the children will spontaneously and instinctively copy the actions of the teacher. Eurythmy has therefore a particularly important part to play for not only, on the one hand, can it awaken the will element first in speech and then in thinking it can, on the other hand, also strengthen the consciousness of speech by bringing it into the sphere of bodily movement. As far as Steiner was concerned the harmonious and balanced development of these facets of the child's nature is crucial for the effects of such development will last into and throughout adult life.

In essence the educator is training the will for life (1975b p. 9),

"But it is also necessary in these first years to give particular attention to the cultivation of will. Here it is a matter of physical exercises and artistic training. Something entirely new will be needed for this in these early years. A beginning has been made in what we call eurythmy. ... It can so develop the will that the effect remains throughout life, whereas cultivation of the will by any other means causes a weakening of it when vicissitudes and various experiences are met with in the course of life."

The relationship of the infant to its own inherent artistic capabilities depends, to a large extent, on the development of the will as described, for, as far as Steiner was concerned, this artistic element can be divided into two streams and it is only in the art from of eurythmy that they become united (1976 p. 40/41),

"Now everything artistic that comes towards mankind is divided into two streams, the sculptural, pictorial stream and the musical,"
and poetic, are indeed polar opposites, though just because of their polarity they are also especially capable of a higher synthesis, a higher union. However they may only be entirely united in eurythmy when it is fully developed so that the musical and the visible can become one".

As we shall see in the next section the basis that determines the formulation of the curriculum for the child during the second stage is inextricably interlinked with the artistic attributes of the child and it is to a description of these factors that I now turn.
Chapter 38: The Waldorf Curriculum and the Second Stage of Child Development

As we have seen earlier at about the age of seven second dentition commences. According to Steiner this physical change indicates the end of the first stage of child development and the beginning of the second. Although as we shall see there is rapid growth in the second stage of development there is also, in Steiner's opinion, a common thread which, in one sense, can be applied or related to all facets of the child's growth whether it be emotional, psychological, social or physical. The importance of preparing material that is relevant to the development of the natural and inherent capabilities of the child cannot therefore be underestimated. In particular, as far as Waldorf methods are concerned, one should take account of two forces. These are the forces of growth and the forces of what Steiner terms "awakeness" and what we might regard as mental maturation.

The forces of growth which have, in large part, in the first stage of development been concerned with determining the right proportion and position of the physical body now become active in the rhythmical processes of the body. The mental forces of growth which, in the first stage, were concerned with the development of the will element in the child, now begin to endow the child with other qualities, particularly those of feeling and imagination. It is not accidental therefore in Steiner's theories that these qualities are, in large part very much bound up with certain rhythmical
processes in the child, or that he recommended a curriculum within which content was formulated which would directly influence the development of these qualities. Steiner describes the importance of developing the rhythmic system as follows (1972 p. 121),

"From the time of the second dentition to the age of adolescence, the development of the rhythmic system i.e. the breathing and the circulation of the blood, together with all that belongs to the regular rhythm of the digestive functions, is all-important. Whereas the teacher finds the need for pictorial imagery in the soul of the child, he has to deal with the rhythmic system as an organic bodily thing. For this reason, a pictorial, imaginative element must prevail in all that the child is given to do; a musical quality, I might even say, must pervade the relationship between teacher and pupil. Rhythm, measure, even melody must be there as the basic principle of the teaching, and this demands that the teacher has the musical quality in himself, in his whole life.

"It is the rhythmic system that predominates in the child's organic nature during this first period of school life, and the entire teaching must follow a certain rhythm. The teacher must have this musical element so deeply - and in a certain way instinctively - in him, that true rhythm may prevail in the classroom.

"It thus becomes evident that during the early years of school life (that is to say after the age of seven) all true education must develop from the foundation of art."

Before we look at specific content it is worth appreciating that the rhythmic processes Steiner describes relate to the structure of each day and to the particular times of the year as well as to the inherent capabilities of the child. Thus, according to Steiner, all rhythm, not only that of the heart and lungs, is intimately involved with a process of breathing in and out. In any particular day the child should be involved in the inbreathing of new experiences
and also the outbreathing, through the will activity, of these experiences, and finally through sleep the final out breathing into the world of spirit. It should perhaps be added that the outbreathing of subject matter should not be encouraged on the same day as it has been absorbed but this point will be returned to later.

If we start with the preparation for bed and sleep then we see that we need to quieten down their thinking attribute, a process which could not be achieved through any intellectual stimulation. The child during sleep in the first place, according to Steiner breathes out the experiences of the day into the spiritual world. In the second place it builds up the formative forces needed for the next days task and therefore it is in the morning that the child is at its freshest and is best able to absorb new content. The first part of the morning is the time therefore for the child to breathe in new thoughts and ideas so that they are properly absorbed into the brain and the intellect. Thus Steiner considered that the time before noon was the most suitable period for what he called "headwork". The work that needs the greatest concentration and sustained effort should therefore take place before other subjects which do not need the same degree of skill or ability. Following on from this "headwork" should come the lessons which involve movement, rhythm and exercise. Steiner describes the relationship as follows (quoted in Stockmeyer 1969 p. 27),
"It is absolutely right that all teaching which appeals more directly to the head should be given during the morning sessions. Only when these lessons are over are the children led to what is directed more towards the bodily - physical. And after this has taken place the child should not be brought back to doing any more head-work. I have already indicated that this would have a destructive effect upon the life forces, for while the children are practising whatever is related to the bodily physical, supersensible forces are working in the child unconsciously, and the head is no longer able to return to head work after having given itself over to bodily-physical activities. It is quite wrong to believe that something positive has been achieved by inserting a gymnastics lesson between other lessons, merely to give the children a change of activity. The homogenous character of the morning and afternoon activities proves to be of great benefit for the development of man."

Steiner refers to lessons that make up the "headwork" of the morning session as the main lesson. It is the main lesson which should take up the morning period (or most of it), and it lasts right through from Class 1 (6 years+ of age) to Class 12 (18 years+ of age). The content of the main lesson will consist of different subject matter according to the age of the child. Details of this content will be given later on. It is however worth giving a brief structure of the main lesson subjects.

In Class 1, 2 and 3 three subjects are taught as main lesson subjects. They are English, Mathematics and what was referred to, in Steiner's time, as Home Surroundings and Nature Study. A more suitable name today would be Environmental Studies. In Classes 4 to 12 English and Mathematics are still retained as Main lessons. Art (as applied to the main lesson) aesthetics and history of art are taught as half the English content in Classes 9-12. In Classes 4 to 12
Environmental Studies as a subject is deleted and History, Geography, Nature Study, Physics and Chemistry replace it although Physics is not introduced until Class 6 and Chemistry until Class 7.

Steiner also recommended that each main lesson subject be taught in blocks, and that revision should occur at the end of the year (1967 p. 19),

"But in any case our lessons will be arranged so that the attention of the children will be concentrated for some weeks on the same thing. Then at the end of the school year we will allow a time for recapitulation so that what was learnt at the beginning will be revived."

Stockmeyer (1969 p. 24) relates how Steiner further recommended that the total period for the main lesson subjects be divided into roughly four so that appropriate revision could occur in the last quarter. In other words the main subject matter of each block of main lessons was covered in the first three quarters of the year and in the last quarter the teacher systematically revised the content of the other three quarters. As far as Steiner was concerned this was necessary so that the relationship of the soul of the child to the subject matter is developed. The point therefore is not to develop and support the memory of the child but to engage the child in activities so the influence of these activities on the soul is repeated and sustained thereby increasing this particular life force in the child (quoted in Stockmeyer 1969 p. 24),

"It goes without saying that when the end of the school year approaches, everything taught earlier during the year will be brought back again to the soul of the child".
We have so far examined some of the factors which Steiner considered should be taken into account when formulating both the structure and content of the curriculum. Nevertheless it is worth emphasizing that the major and crucial determinant is the nature of the child's mind. As Steiner points out (1956a Lect. 5 p. 98),

"At this stage, what matters is not that knowledge is instilled into the child, step by step, but that at certain decisive moments in his life one brings him to undergo definite and appropriate experiences".

As we shall now see Steiner recommended the transmission of particular content so that the child's development can pass through a natural and harmonious period of growth. It is worth appreciating that, in this context the child, at the second stage of development, thinks differently from the adult. In the first place the child's thinking is pictorial rather than conceptual; in the second place it is uncritical rather than analytical, and in the third place it is unspecialized rather than compartmentalized. Because the child's thinking is therefore pictorial, uncritical and unspecialized it is right to present the world at large to children in the form of pictures because this type of presentation will be natural to their consciousness. Similarly such presentation enables the child to relate its feeling attribute to its thinking process - it is more than an accident of language that we talk about an individual entering "whole-heartedly" into the experience of thinking.

It is for these reasons that the child learns the letters and how to write from the drawing of pictures and as we have
seen earlier this also presupposes that the child learns to write before it begins to read. Thus, according to Steiner, the child is learning in a proper sequence which is from the active to the passive, from the will, through the affective, to the cognitive. However at about the age of seven the child's attitude towards the outside world changes as the disposition to feel increases. Whereas the child of the first stage will act and is not disposed to be told what to do, the child, beginning at seven, will feel uncertain of his own purpose and will look to the adult for guidance. In Steiner's opinion therefore it is particularly important that the teacher acts as a figure of some authority and guidance for the middle years of childhood. It follows that content should be formulated so that it either presents an organised picture of the world or that it should be endeavouring to educate and train specific capabilities. As we shall see in the next section although Steiner's theories can be correctly called a child-centred theory the title differs from its normal "progressive" connotation in that Waldorf educators are of the opinion that the child needs careful guidance and should not be left alone to its own devices. In order that the correct transmission can occur Steiner was of the view that the teacher should realize that in the final outcome, teaching is an art and that the process should be a reaction to the state of mind of the recipient (1956a Lect. 4 p. 73).

"When the child enters school, approximately at the time of second dentition, he is in no way a blank sheet of paper, but rather one which already is deeply imprinted by his previous imitations. We shall have to
realize during our practical pedagogical considerations here that we can put nothing new or original into the child during the time between his change of teeth and puberty, but that we must learn to recognize the impulses in him which have already been formed during his first seven years and that we must give them the direction which later life will demand."

We have already seen however that all content for the main lessons should be permeated with an artistic quality and it is assumed that if, in the descriptions that follow, it is not made explicit that such an artistic quality does exist, the reader will appreciate and accept that it does. It should also be mentioned that it is outside the scope of this thesis to give a detailed and comprehensive account of the Waldorf curriculum, such a study would deserve a thesis in itself, so what follows are general indicators of the content of the subject areas which should be transmitted, in Steiner's opinion, to the children of different ages.

English

We have already seen earlier how the child begins to write before it begins to read. Steiner emphasizes the importance of choosing the right sort of fairy tale for the child and how there is a direct relationship between the retelling of such stories and the foundations for correct writing. It is worth quoting Steiner extensively on this point (1975 p. 1/2),

"Now the first thing we have to do when we get the children in the first class is to find suitable material for telling stories and having them retold. In this telling and retelling of fairy-tales and sagas, but also
stories of realistic happenings, we develop real speech, we form a passage from dialect to cultural colloquial language. In seeing to it that the child speaks well, we are laying the foundation for correct writing. Running parallel with this telling and retelling of stories, we introduce the child to an experience of language of Pictorial Forms. We let the child draw simple curved and angular forms, merely for the sake of the form, not copying anything external. ... From this we lead on to writing in the way we considered in our didactic .... We next proceed with the printed letters, but only after the child has learnt the simple forms of the letters and has transformed these into real words that he can read and write ....

"If we proceed rationally in these matters we shall bring it about in the first year that the child can put on paper in a simple way anything he may wish to, or words that are spoken to him, and he will also be able to read simple things. One need not be in the least concerned about the child reaching anything conclusive in this first year, - it would even be quite wrong for him to do so. The first year it is much more of a question of bringing the child so far that he is not unfamiliar with print, and that he himself has the possibility of writing things down in a simple way."

We see therefore that Steiner emphasizes that the child should experience the inbreathing of material which will stimulate his imagination and that there should follow the outbreathing in the form of a simple form of writing. In the first instance we find that the material should relate to the child's own powers of considerable imaginative capacity. In the second instance the child will want to express these inner meanings in a form that is appropriate to its physical existence, e.g. writing. It follows that, in Steiner's opinion, no pressure should be brought on to the child so that the premature development of these inner faculties occur. The development of these faculties from the writing of forms
and letters to the writing of essays should be a gradual and slow one. At the same time the material and content will also change from year to year.

In Class 2 for example the same structure will apply i.e. the telling of a story and having it retold and finally the child writing down some small composition expressing its own experiences from its reaction to the story. While in the first class however the content was nearly all of a fairy tale variety, in the second class Steiner recommends that the content can also relate to descriptions of animals, plants and woods that exist within his own environment (1975 p. 3). In this way there will occur a slow and gentle adjustment to the physical world. This adjustment will be further supported as the child is encouraged to express, in the form of short compositions, his feelings and visions of the world he sees. At the same time during the second year the child can begin to learn grammar. Steiner points out however that this should not occur with narrow definitions but by indicating to the child how different grammatical terms, say noun and verb, exist by showing their contrasting nature. Steiner describes (1975 Lecture I) the structure and content of the lessons appertaining to the different age groups. He says, for example, concerning Class 3 (1975 p. 4),

"The third year will be essentially a continuation of the second, as regards Speaking, Reading, Writing and much besides. The capacity for writing down what has been seen and heard and read will be enlarged. One will, however, also attempt to bring out in the children a conscious feeling for short, long, lengthened sounds, and so on. This feeling for articulation in speech, and speech construction altogether, is something
that can be profitably dealt with between the ages of 8 and 9, when one has the child in the third class. The child is given then an idea of the parts of speech, the parts of a sentence and the structure of sentences; also the linking up of a sentence by punctuation: comma, full stop, etc."

As well as the child gradually learning about the technical side of a language he also widens his own experiences through hearing stories of different sorts which are relevant to each age. It is not possible here to examine in detail why a particular content of a story is given at a certain age except to say that the general strategy is to structure such stories so that they relate to the experiences of the child at any given age. Thus in Class 4 Steiner recommends that Biblical stories, as part of ancient history should be given; in Class 5, scenes from ancient history; in Class 6, scenes from medieval history; in Class 7, scenes from later history; and in Class 8, stories concerned with different races, tribes and ethnic groups. Similarly the child is taught, according to his age range, further grammar.

Steiner points out however that before the ninth year the child's relationship to his language is an entirely feeling one. At the turning point between the ninth and tenth years the child will need however to learn and discover the logic of grammar (1969 Lecture 12),

"One therefore needs to introduce an element of thinking into the teaching of the language with which the child is already familiar, though in a feeling way. He now needs to discover and recognise the rules in exercises which are stimulating but never pedantic. At this important point between
his 9th and 10th year the child needs to occupy himself with grammar in order to be able to express himself with certainty, supported by the logic of grammar."

If the child does learn in this way, then, in Steiner's opinion, the child will feel that he has made a living connection with the language. Steiner further asserted that towards the twelfth year the child should have developed a feeling for the beauty of the language, an aesthetic sense of the language. Only when this stage has been reached should the child be encouraged to express himself in such a way that he could convince someone else of his own opinion, in other words that he should practice the dialectical element of language. As we shall see later on, Steiner was also of the opinion that the teaching of the mother tongue together with the teaching of arithmetic provide the necessary counter-balance to the forces awakened and expressed through artistic and musical activities. What should not occur is a negative counter-balance through the premature awakening and development of the child's intellectual powers but further elaboration on this point will occur later.

Mathematics

As far as Steiner was concerned mathematics is a subject which relates to both the spirit/soul and physical members of man's being. In this context it is of particular significance to the educator as well as occupying, in Steiner's opinion, a unique position in education (1972 p. 152). While other subjects relate to a particular member or group of members of the child's being, mathematics is unique in
that it relates to all four members (1972 p. 154),

"But the remarkable thing is that arithmetic and geometry affect both the physical-etheric and the astral and ego. Arithmetic and geometry are really like a chameleon; by their very nature they harmonize with every part of man's being. Whereas lessons on the plant and animal kingdoms should be given at a definite age, arithmetic and geometry must be taught through the whole period of childhood - though naturally in a form suited to the changing characteristics of the different life-periods."

It is however important to realize that in order to relate to and influence the different members, the subjects of geometry and arithmetic should be introduced and taught in a particular way. As far as geometry is concerned Steiner considers that (1972 p. 154),

"In geometry, therefore, we must not take as our starting point the abstractions and intellectual constructions that are usually considered the right groundwork. We must begin with inner, not outer perception, by stimulating in the child a strong sense of symmetry, for instance."

In arithmetic a similar principle applies. In this case it is that one should always proceed from the whole to the part and that to teach in any other way is out of keeping with man's original nature (1976 p. 16). The teacher's responsibility in this instance is to see that the format of the lesson is directly related to the spirit/soul of the child above all other considerations. It is therefore necessary for the teacher to possess a philosophical knowledge of the basis of consciousness in this context, although it is obvious that such theory should not in any way be implanted in the child. As far as Steiner was concerned the philosophical basis for such methodology is as follows (1968 p. 61/62),
"Kant decides that the propositions of maths and pure natural science are a priori such valid synthetic judgements. He takes for example the proposition $7 + 5 = 12$. In $7 + 5$ the sum 12, Kant concludes, is by no means contained. I must go beyond 7 and 5 and call upon my sense-observation, whereupon I find the concept 12. My sense-observation makes it necessary that the proposition $7 + 5 = 12$ shall be accepted. But the objects of experience must approach me through the medium of my sense-observations, thus blending themselves with its principles. If experience is to be possible at all, such propositions must be true. Before an objective examination, this whole artificial thought-structure of Kant fails to maintain itself. It is impossible that I have no clue in the subject-concept which directs me to the predicate-concept. For both concepts are attained by my intellect, and that in reference to a thing which in itself constitutes a unit. Let no one be deceived at this point. The mathematical unit which lies at the basis of number is not primary. The primary thing is the magnitude (the whole thing we are dealing with), which is a certain number of repetitions of the unit. I must assume a magnitude when I speak of a unit. The unit is an image created by our intellect which separates it from a totality just as it separates effect from cause, substances from their attributes, etc. When I think of $7 + 5$, I really hold 12 mathematical units in my mind; only not all at once, but in two parts. If I think the group of mathematical units all at once, this is absolutely the same thing. This identity I express in the judgement $7 + 5 = 12$.

In essence Steiner is stating that there is always present in the soul an urge to proceed from a unity to a multiplicity (its parts). Steiner relates his theory in this context to the type of freedom that exists in the soul and that is awaiting expression through different formats. Thus, in Steiner's opinion, his recommendations concerning the teaching of arithmetic not only relate to his pedagogy but to the form of evolution which the child is engaged in. Steiner describes how there exists a relationship between arithmetic and moral
principles (1947 p. 72/73) and also how the activity of proceeding from the whole to the parts will have a strong influence upon the child's formative forces (1972 p. 160).

As far as the content in relation to each age group is concerned then the following gives a brief indication of the structure that exists in a Waldorf School.

In the first class the children are introduced to number work through counting. The next step is to divide up a given observable whole into a number of different parts and the children are then encouraged to relate their counting to these different parts. Straight after this the four rules are introduced, simultaneously or very quickly after each other (1967 p. 46),

"It is especially important not to go on working in a monotonous way, doing nothing but add for six months etc., but where possible one should take all four arithmetic rules fairly quickly one after another and then practice them. So we shall not teach arithmetic in accordance with the ordinary curriculum, but we shall take all four rules at once and be careful that through practice these four rules are mastered almost at the same time. You will find this way of doing things very economical."

In addition one sets out from a real quantity of given things (sum) and divides them up in front of the children into just as real smaller quantities (addenda). By comprehending the quantitative identity of both conditions the child grasps hold of what addition is. In subtraction one sets out from a real objective quantity (minuend) and introduces the concept of the remainder by showing the quite similar quantity which still remains before the children after a part has been removed. The question as to what was taken away in order to
leave just this remainder causes the children to grasp what is more transitory, the Subtrahend. Similarly in multiplication one starts out from something real and simple (the multiplicand) and then shows something just as real and clear (the product). The child is then introduced to what is more transitory (the multiplier). Finally in division one sets out from the real quantity to be divided (dividend) and then indicates the equally real measurement or number of parts conceived (the quotient). The child then finds the measure or share and thus experiences the divisor.

In Class 2, (and in particular Steiner is describing the period that starts immediately after second dentition) the child is taught the tables (1975 p. 16),

"Then however, as soon as the child has gone through the change of teeth one begins straightaway to teach the tables, and for that matter, one plus one up to six or seven. You get the child to memorise the multiplication and addition tables as early as possible, as soon as the child has had the principle explained, just with the very simplest multiplication as has been shown. That is to say then, that as soon as it is possible to bring the idea of multiplication to the child you give him the task of learning the tables by heart."

The child is also encouraged in Class 2 to solve simply problems without any writing i.e. in his head (1975 p. 16). In Class 3 the child is taught to apply the four rules to certain simple things in practical life (1975 p. 17) and can also begin written arithmetic. In both these cases the application and relationship of arithmetic to money, time, weight and measurement will be included. In Class 4 fractions and decimal fractions can also be introduced, and other subject areas in classes 5, 6, 7 and 8. For example in
Class 5, ratio and proportion is introduced; in Class 6, simple interest; in Class 7 square roots and cubes and in Class 8 area and volume and compound interest.

As far as the teaching of geometry is concerned we find then the first task is awaken the feeling for form in the child rather than to copy particular shapes (1975 p. 18). Steiner describes that the intention is to bring about within the child a concrete experience of space (quoted in Stockmeyer 1969 p. 78),

"In the Waldorf School the teacher should not be satisfied when the children can draw a circle — our children must learn to feel the circle, the triangle, the square. They must draw the circle in such a way as to have the roundness in their feeling. They must so learn to draw the triangle that they have the three corners in their feeling, that already in drawing the first corner they have the feeling that three corners are emerging. In the same way they draw the square so that they feel the emergence of angularity, that the feeling permeates the whole line-development right from the start. A child has to learn from us what a curve is, what a horizontal line is, what a vertical line is, but not merely for his observation, but for following it inwardly with his arm, with his hand. .... It should not merely be that the child gets an abstract outwardly-directed perception of the vertical and the curve, but he should have a way of observing, tempered by feeling, a feeling-tempered experience of things."

We see therefore that in the first place what we might regard as formal geometry is not taught in Classes 1, 2 and 3. It is only when the child is about nine years of age is formal geometry with its search for the relationship between different forms introduced. Thus we see that in Class 1 drawing is on the timetable purely for the sake of the child learning the rudimentaries of handwriting. In Class 2 drawing of more complicated forms occur but this is for the
nurture of the child's consciousness relating to space in its form-creating quality and is without any dependence on perceptible objects. These three classes form what can be regarded as the first stage in the teaching of geometry and as we have seen the child, before the age of nine is encouraged in free, artistic form-making which is independent of perceptible objects. This stage is also directly related to painting and modelling something of which will be said about later.

The second stage begins at about the age of nine and is where the first actual teaching of formal geometry is begun. In Class 4 the child is introduced to the construction of simple geometrical figures and is taught to grasp the inter-relationships between the forms. This is continued in Class 5 with the introduction of more complicated shapes such as the ellipse and ending with the theorem of Pythagoras. Although the child is taught the necessary relationships concerned with the different forms and figures the aim is still to remain purely within the realm of inner perception. It is only in the third stage that the child is fully involved in geometrical proofs and in so doing, subject areas like simple projection and shadow drawing become completely independent and are taught in the drawing and painting lessons. The child is now required to build up its store of mathematical knowledge and previous knowledge acquired by observation will have to be reconsidered in the light of proofs and principles.
Thus in Class 6 the child learns simple proofs and the relationship between forms first by accurately drawing simple geometrical figures and then observing and making the necessary calculations for such proofs. In Classes 7 and 8 more complicated figures with their proofs are taught, and in particular the concept of locus is introduced. We find therefore that in this third stage those concepts which the child formed in the previous years through drawing are illuminated and extended so that the child learns the formal proofs and as we shall see later on this provides the basis for the intellectual work that the child is involved in, in the third stage. It should be mentioned also that just as the child in Class 6 begins to learn the formal proofs of geometry, he also is taught the first principles of algebra. Steiner describes (1967 p. 141), how the subject may be introduced. The subject would then be expanded in Classes 7 and 8.

**Home Surroundings (Environmental Studies)**

"Home Surroundings" is a translation from the German "Sachunterricht". In the context of modern curriculum development the subjects studied in these lessons would be considered as "Environmental Studies". It is therefore worth pointing out that Steiner recommended that the children were given lessons, in "Home Surroundings" from Classes 1 to 3. From Class 4 onwards the subject matter becomes more specialized and is studied as History, Geography and Nature Study and later on, Physics and Chemistry. As we have already
seen elsewhere, Steiner emphasizes that during the second stage of child development the teacher should seek to give an artistic impulse and direction to his lessons. This is particularly important, as far as Steiner was concerned, in the subject area of Home Surroundings (1969 p. 183),

"When one is called upon to educate children of this age, one needs artistic sensitivity to imbue with life everything that is brought before the children. The teacher must reanimate, he must be able to let the plants speak, to let the animals act morally. The teacher must be able to transform everything into a fairy tale, a fable, into living substance."

The child will thus absorb content in a different way from the adult. Steiner asserts that the child believes in a magical world, a world in which invisible forces directly intervene. It is therefore important, as far as Waldorf methodology is concerned to formulate content so that the beliefs and views of the child are in no way harmed or proved wrong. It may be thought that the formulation of content on this basis may keep the child in a protected environment and however well intentioned this may be it is not in the long term interests of the child. The Waldorf teacher would consider however that there need not occur any conflict or contradiction in introducing the child to the outside world through the methods that Steiner recommends yet at the same time formulating content that is appropriate to the child's way of thinking. Thus the children should be introduced to the observation of the world around them yet this can, and should, occur in such a way that their own private, little world remains. It follows that the transference is a very
slow and gentle one and that no undue pressure should be put on the child during the transfer. We have mentioned earlier the way in which the formative life-giving forces work upon the child during this first phase of second stage. We should now consider how a knowledge of these forces influence the methodology used by the teacher. Steiner says (quoted in Stockmeyer 1969 p. 97),

"Ideally, after very careful preparation, for this kind of teaching demands special preparation, the teacher should be in a position to create out of his own resources conversations between different plants so that the story of the rose and the lily or the conversation between the sun and the moon reach the children directly out of the teacher's individual imagination. Why should this be so? I should like to answer by a living example: if one tells children what one has read up in books, the effect of one's words is bound to be that of a dried-up person, even if one is full of life outside the classroom. Through the workings of the imponderables, one's words would become those of a person who is withered, who is not covered by living skin but by parchment .... On the other hand, what has been invented by oneself is still imbued with life-giving forces which work upon the children. It has a wholesome effect upon the children if the teacher who has created his story - and such a task is by no means an easy one - goes to his lessons in the morning with steps which reveal his eagerness to bring the story to his class. In fact, his story remains incomplete until the radiantly happy faces of his children give it its proper conclusion.

"Up to the end of the ninth year everything the child learns about plants, animals and minerals, about the sun and moon, mountains and rivers, should be rendered in this way, for the child is still united with his surroundings. World and child, child and world, are a unity during these years."

Steiner describes (1975 p. 3) how subject matter which will be taught later as Geography and Natural History can be made familiar to the child in this way. Steiner calls it "local knowledge" and relates that if the child is taught in
this way a certain soul awakening will occur within the child, an awakening in which the child connects himself with his immediate environment. It is not proposed to examine the contents of the lessons that are given to children in the six to nine age range except to say that such content should relate to the type of understanding as outlined above and as such should avoid any premature intellectual development. In the next few sections the subjects which have Home Surroundings as their base will be examined.

**History**

Steiner recommended that, in the first instance, the contents of the first history lessons should be a follow on from the historical topics the child was taught in "Home Surroundings". He says (1975 p. 9),

"Then in the fourth class, from the lesson just described, a transition will be found - still in a very free way - to speak of historical occurrences in the near neighbourhood. For instance, one can relate, should it happen to fit into the facts, how the cultivation of grapes was introduced into the child's own bit of country. How fruit growing started, or this or that industry sprang up, and all such things."

We see therefore that the child is gradually introduced to the subject and Steiner emphasizes that it is extremely important for the child to possess a feeling for the subject. He relates, how the child should not only be made to feel that he is part of the historical process but that he should also obtain a feeling and a conception of the type of time element involved (1972 p. 163/164),
"If history and historical life are to be related in a living way to man, the first thing we shall have to do is to awaken a conception of time which is connected with the human being himself.

"We might have three history books, the first dealing with antiquity, the second with the Middle Ages, and the third with our modern age, but there would be little enough of an historical conception of time in them. But suppose I began by saying to the child: 'You are now ten years old, so you were alive in the year 1913. Your father is much older than you and he was alive in the year 1890; his father again, was alive in 1850. Now imagine that you are standing here and stretching your arm back to someone who represents your father; he stretches his arm back to his father (your grandfather) - now you have reached the year 1850.' The child then begins to realize that approximately one century is represented by three or four generations. The line of generations running backwards from the twentieth century brings him finally to his very early ancestors. Thus the sixtieth generation back leads into the epoch of the birth of Christ. In a large room it might be possible to arrange enough children standing in a line, stretching an arm backwards to each other so that the sixtieth would represent the ancestor living at the time of Christ's nativity. Space is changed, as it were, into time.

"If the teacher has a fertile, inventive mind, he can find other ways and means of expressing the same thing - I am merely indicating a principle."

Steiner therefore emphasizes that the children should appreciate that history is not just something contained in books but that it is a living and dynamic subject which represents man's past life on earth and that the children themselves are a living continuation of the happenings they learn about. Steiner describes (1972 p. 165) that in order for the child to obtain this type of perception and grasp of the subject it is necessary for the teacher to involve the child's life of feeling and will as well as his cognitive
powers. There is no need at this stage for the child to be involved in objective judgement; indeed as we shall see the child is not ready to participate in evaluating content before the age of about eleven to twelve. As far as Steiner was concerned it is therefore quite in order for the teacher to show his own sympathy or antipathy towards historical figures as long as this is done without excessive emotion or any kind of fanaticism (1965a II/6).

There is nothing wrong in the teacher permeating his lessons with content that reflect his own personal feelings as long as such content is not distorted or is regarded as unrepresentative of the actual events that occurred. In this way the children's feelings should also be stimulated and it follows that in the majority of cases they will be influenced to feel the same way about the particular event as their teacher did. Steiner considered that in this way the child will be able, through his own sympathetic and antipathetic forces, to relate directly to the events under discussion. If the teaching is successful the child might well be able to enter into personal relationships with historical figures and with the modes of life prevailing in the various historical epochs. Steiner gives many examples of the way in which this can be achieved. For instance he says (1965a p. I/10),

"Suppose you are telling a child about Julius Caesar. You will not be content merely to relate what Caesar did, but you will try to give the child at the same time an imaginative picture of him. You will paint the historical situation in such a way that the child cannot help having in imagination a kind of picture of Julius Caesar - he sees him walk, he follows him about."
In the fifth class the child begins to learn historical concepts although Steiner recommends that this should mainly occur through story telling. As we have seen elsewhere however it is at this age that the child has obtained an inner realization of the existence of his own individuality vis a vis the outside world, a process which began around the time the child enters Class 4. It is at this time therefore, and for example, that the child can be introduced to Greek history, for it was the Greeks who created the art of history just as they created many other areas of understanding. As Harwood points out (1971 p. 118) before the Greeks there had been chronicles of a king or of a people, but nothing of that sense of the interaction of diverse forces and wills, or of the development of a process in time, which is the essence of historical study. In Class 6 historical accounts of the Greeks (together with that of the Romans) is continued. In addition the consequences of Greek and Roman history up to the beginning of the fifteenth century is taught. Steiner emphasized that the child should not be introduced to cause and effect, whether it be in history or any other subject, until he is twelve years old. This is due to the fact that, in Steiner's opinion, the first liberation of the astral body does not occur until this age, the culmination of which is puberty at a physical level and the growth of intellectual powers on a mental plane. The type of historical content which should be given to the child is summarized by Steiner as follows (quoted in Stockmeyer 1969 p. 102),
"On the other hand until children are approaching their twelfth year they cannot really begin to grasp historical connections. Before that age you must give them pictures of isolated human situations which either arouse pleasure through their goodness, truth and so on, or displeasure through the opposite qualities. History too must be related to the life of feeling, to sympathy and antipathy. Give the children complete pictures of events and personalities, but pictures which are kept mobile and alive in the way I have indicated. On the other hand causal connections between what happened at an earlier and at a later period in history can only be brought to the children at the first glimmering of the astral body's 'moving backwards', which increases in strength at the approach of the fourteenth year. And so, at about twelve years old, the child begins to enter this period of retrospection, and this is the time when one can introduce the concept of cause and effect in history. If attention is drawn earlier to this link between cause and effect, and to its inherent intellectual judgement, something is introduced which is harmful to the later development of the child."

We therefore see that between the ages of twelve and fourteen the child can be gradually introduced to what can be regarded as more formal historical content. Steiner recommended that in the seventh class accounts should be given of the type of life that evolved in the fifteenth century and also of life and events up until the beginning of the seventeenth century. In Class 8 the child learns the historical happenings from the seventeenth century up until the present day. Steiner appreciated that this was a vast amount to cover in the time available and realized that much would have to be given in abbreviated form. He emphasized however that it was far more important (1975 p. 10/11) for the child to learn about the effect of say the invention of
the steam engine or the mechanical loom on the culture of a people than detailed descriptions of the lives of important historical figures such as Charlemagne. Steiner felt that it was particularly important for the child to learn such things for he, the child, is ready to take an inner interest in the influence of historical events upon the life and culture of a people. If this task is carried out in a way which is of interest to the children, then they can appreciate how their heritage has an influence on their own lives. If the children can obtain such an insight then in the years to come they will be able to evaluate the happenings of their own life and of the society in which they live in a true historical perspective.

In any case it is important to realize that, as far as Steiner was concerned, it is crucial that the teaching of history should relate to the rise and development of different impulses in man in the different epochs through which he has evolved. The way a knowledge of these different impulses is transmitted to the child will depend, as we have seen, on the particular attributes that the child possesses at different ages.

Geography

The content taught in the first periods of Geography should be a natural follow on from the geographical topics studies in Class 3 in "Home Surroundings". Steiner asserted (1976 p. 154) that children are capable of absorbing a vast
amount of geography between the ages of nine and twelve if they are introduced to the subject in a way which is relevant to their understanding of the outside world. Steiner recommended that in Class 4 the children should learn about geographical content that they are already familiar with. He suggests (1976 p. 154/155) that in the first instance the children are taught to draw a map of their immediate neighbourhood that contains the geographical features they can see and know about. It is therefore a case of transforming the neighbourhood into a map and one can start by including the outstanding physical features such as rivers and streams, hill and roads. Steiner adds that one can also include in symbolic form, trees, crops and meadows and that the use of this type of drawing will help to bring the map to life for the children.

The next step is for the children to obtain an overall view of the economic infrastructure of the area in which they live. Explanations should be given as to why the particular village, town or city is located where it is and Steiner recommends that, in the first place, this should involve wherever possible the relationship between the village, town or city and the immediate environment, especially the main physical features of hills, plains and rivers. The children can then be taught how transport facilities would be needed and how artificial rivers known as canals would be built as well as railways. It must be remembered that Steiner was speaking at the beginning of the century and that roads and motorways would be included today. Thus the children will
learn about the economic relationships between natural conditions of human life, and as we shall see, these relationships are extended in the next few classes. What is important to note is that wherever possible the child's attention is drawn to concrete geographical details which are then transformed into concepts, and not the other way around i.e. with a theory which is then applied. In this way the child will learn about the space of his environment.

Steiner describes how the connection between the study of geography by the child and his incarnating fully into earthly life and space is an important one and that it should be ever present in the mind of the geography teacher; something about this will be said subsequently. This connection with space is also important, in Steiner's view, concerning the individual and his relationship with his fellow human beings (1965a p. III/7),

"Teaching the child in this way, we place him into space, and he will begin to be interested in the world, in the whole wide world. And we shall see the results of this in many directions. A child with whom we study geography in an intelligent manner will have a more loving relationship to his fellow men than one who has no feeling of what proximity in space means; for he will learn to feel that he lives alongside of other human beings, and he will come to have regard and respect for them."

In Class 5 the same type of basis exists except that the parameters of the child are broadened. Steiner describes (1976 p. 157/158) how the child can be taught about the Alps and the Mediterranean. Thus once the foundations are laid in the previous class the child can quickly learn about the
geographical features of the continent in which he lives. Steiner relates (1976 p. 159) that until the child is twelve it is better to introduce him chiefly to economic conditions, and this would include the use and therefore descriptions of natural features and resources. It does not follow however that the children should obtain a clear cognitive grasp of all the content that is taught them. Steiner points out (1976 p. 159) that the teacher should not hesitate to teach content that the child can only understand in a general way and which they will only grasp more clearly in later lessons when the subject is returned to from another viewpoint.

The child can also be introduced to mineralogy and its relationship to geography between his eleventh and twelfth year and Steiner describes in some detail (1976 p. 158), in relation to the Alps, how the subject could be introduced. If the right foundations have been laid then in the sixth class, according to Steiner, the children can learn about the earth as a whole. This would include descriptions of the five continents and the oceans and the difference, for example, between the way the Asiatic, European and American people live. Although, in Steiner's opinion it is necessary to emphasize and start with the economic life of man in the different parts of the world, attention can now also be drawn to their cultural environment. Steiner describes, in this context, how this ties in with history and that the geographical distribution of the characteristics of the different peoples should not be referred to until the children have been taught, in history, how different peoples have developed their characters (1976 p. 143 and 160).
Steiner also emphasizes (1976 p. 161) how the child should be encouraged to relate in concrete form with many of the geographical facts he is learning. He describes how the child could make a small plough and obtain some experience of farming and how examples like this can be tied in with history lessons, and also how geography lessons can bring a unity to other subjects. In this way the children are learning, albeit in a very simple and rudimentary form, about the threefold social organism. Although it should be pointed out that the teacher is not attempting to give any detailed explanation of the threefold social order, the teacher can at the same time open the eyes of the pupils to the fact that there are three spheres in the human community, spread all over the earth, and that they have their own laws and development (1976 p. 161/162),

"By building up our geography teaching in the manner I have described we acquaint the children in the most natural way with the fact that human life is brought together from many sides in various ways. At the same time we take care to deal with things that they are well able to understand. Thus between the ninth and twelfth years we describe economic conditions and external matters in our geography lessons. From this we lead on to an understanding of cultural and spiritual matters pertaining to different peoples. And then while saving all the details for later we merely hint at what goes on in the rights sphere of the different nations, letting only the very first most primitive concepts peep through the economic and cultural life. For the children do not as yet have a full understanding for matters of the rights sphere. And if they are confronted with concepts from this sphere too early on in their development, their soul forces are ruined for the rest of their lives because such things are so abstract."
We see therefore that the purpose of Waldorf education as far as geography is concerned is, in the first instance, to relate to the children how people live in different conditions throughout the world, beginning with known home surroundings and ending with a picture of the whole earth. Secondly Steiner wants man's economic and spiritual and cultural life together with the human rights sphere, the last only in a very rudimentary form, to be taught to the children. Here then are the three areas of man's activity on earth which should form the basis, to different degrees and extent, depending upon the age of the child, for the teaching of geography. It is perhaps worth giving a brief description of each of these spheres although any further discussion is outside the scope of the present study.

Steiner describes (1966a p. 33) how man needs at the very least an instinctive perception of the necessity for the threefold order of the body social, and if this body social is to function in a healthy manner it must develop three organic members,

"One of these three members is the economic life. .... it has, through modern industry and modern capitalism, worked its way into the whole structure of human society to the subordination of everything else.

"The economic life needs to form an independent, organic branch by itself within the body social. It is concerned with everything in the nature of the production of commodities, circulation of commodities and consumption of commodities.

"Next comes the life of public rights - political life in the proper sense. This must be recognized as forming a second branch of the body social. To this branch belongs what one might term the true life of the state - taking Rights State in the sense in which the word was formerly applied to a community possessing common rights."
"... The third division, alongside of the other two and equally independent, includes all those things in the social organism which are connected with the mental and spiritual life."

Thus the first system relates to man's relationships to the material world; the second with his social interaction and the third emanates from the personal individuality of each human being. Geography has a particularly important part to play in the curriculum because of its relationship to this order and the way it relates this order to other subjects. It is also important for it actively aids the child's astral body (1965a p. III/7) to adjust to its physical surroundings. These points are important for in Class 7 the child can be introduced to both the spiritual and cultural relationships of man here on earth and as well his relationships with the universe through astronomy (1975 p. 10).

Thus in Class 7, through studying the individual countries of the earth, together with their astronomical and material conditions, the spiritual conditions of the different nations are examined and discussed.

In Class 8 the attempt to obtain a picture of the totalit; of man's endeavours is continued. The theme in this class will be broadened to touch upon other aspects, in particular to obtain a physical-chemical, biological, astronomical and ethnographical picture of the earth as a totality.

Mention should also be made to the way in which a study of geology can be introduced to the children in Class 8 (1975c Vol. I p. 85/86),
"It would of course be a good thing to begin by making the children aware of the formation of the stratification. To give them a concept of how the Alps have been formed, and to deal with the whole complex proceeding from the Alps, the Pyrenees, Carpathians, Altai, which form one chain or wave. Make the whole wave clear to the children. Then the other chain or wave, which goes from North America through South America. .... Then we call up the concept of the connection between the East of America and the West of Europe, and of the Atlantic Ocean as simply as sunken land. Then proceeding from these concepts, try to explain in a natural way that there is an up and down movement. ....

"Yes, give as much as possible about the strata. You can teach it from a chart of the strata, but never without the children knowing something about the kinds of rocks — they must get an idea of what kinds of minerals are there. In explaining you begin at the top and work downwards because then you can more easily show them what breaks through."

We therefore see that, in the first instance, the pupils obtain an understanding of the way the earth's crust is constituted as a whole and it is only then are particular areas examined for their mineral content. We have seen in this section how the teaching of geography (and to a limited extent geology), not only relates to a transmission of knowledge which is formulated with regard to the understanding of the child at different ages but also how the subject is used for giving the child the basis for the social order within which man might develop. We have also seen how geography is of special help in, in Steiner's opinion, helping the astral body to develop and how the subject can be used to link up with other subjects so that a coherent wholeness can be obtained of man's activity.
The third subject area which Steiner asserts is a natural follow on from "Home Surroundings" is Nature Study. Before this the children will have become accustomed with natural history through their study of topics in "Home Surroundings" but it is only in Class 4 that there commences a proper formal study of the subject (1976 p. 100/101),

"When this period in the children's lives approaches we shall have to sense the necessity of introducing the subjects of natural history into our lessons. Before this period natural history is presented in a narrative form .... But we cannot start giving proper lessons on natural history before they have crossed the Rubicon of their ninth year."

Steiner emphasizes that natural history lessons should always begin with a study of man himself, so that the child obtains a feeling of the way the three kingdoms of nature are united.

"Now here it is enormously important to know that the aim to be accomplished in teaching the children about natural history will be thoroughly ruined if we do not start these natural history lessons by describing man himself. You may say quite rightly that there is not much you can tell a nine-year-old child about the natural history of man. But however little it may be, you must present it to him as a preparation for all your other natural history lessons. When you do this you must know that man represents a synthesis, a bringing-together of the three kingdoms of nature, that the three kingdoms of nature are brought together in man at a higher level. You will not have to tell this to the children but during the course of your lessons you will have to give them a feeling of how man is a synthesis of all the other kingdoms of nature."
It follows that the transmission of content concerned with natural history and nature study should have as its base its relationship with the organism of man. This transmission involves however a methodology which of an artistic character. Steiner emphasizes (1958 Lecture 8 and 1972 p. 139/140) that the child should not be involved in any kind of analytic study of different objects belonging to the world of nature but that the teacher should make use of imaginative and pictorial methods so that the child will obtain living concepts. If the child is taught in this way he will think and feel in sympathy with the forces of nature that surround him and by doing so will obtain an appreciation of his own place in the world of nature (1974 p. 62/63),

"It is of very great importance that from the tenth year until towards the twelfth year we should awaken these thoughts of plant-earth and animal man. Thereby the child takes his place in the world in a very definite way, with his whole life of soul, body and spirit.

"All this must be brought to him through the feelings in an artistic way, for it is through learning to feel how plants belong to the earth and to the soil that the child really becomes clever and intelligent. His thinking will then be in accordance with nature. Through our efforts to show the child how he is related to the animal world, he will see how the force of will which is in all animals lives again in man, but differentiated, in individualised forms suited to man's nature. All animal qualities, all feeling of form which is stamped into the animal nature lives in the human being. Human will receives its impulses in this way and man himself thereby takes his place rightly in the world according to his own nature."

In Classes 4 and 5, as we shall see, the children are introduced to the plant and animal worlds in the manner described above. It should also be added that some
mineralogy will be taught to the child in his eleventh year and the teaching of this subject, as related to Nature Study, will be examined later on. In Class 6 the study of nature is continued although in a more specialised form, for all intents and purposes it becomes botany. The study of mineralogy becomes part of the geography lessons and physics is introduced. In Class 7 the specialised study of botany and physics is continued and chemistry is introduced. In Class 8 botany, physics and chemistry are all studied as separate subjects. We shall examine the subjects of physics and chemistry in the next section so it is to the teaching of nature study and botany (and in Class 5, mineralogy) in Classes 4 to 8 that I now turn.

Steiner points out (1974 p. 63) that the child at the beginning of the tenth year is only just beginning to see himself as a separate entity from the outside world. The teaching of nature study should relate, in the first instance, through the type of methodology used, to the type of consciousness that exists in the child. Then, as we shall see, the methodology and content can be used to aid the child's maturational process at this difficult stage of development. Steiner describes (1972 p. 140) that to give a child a flower or plant then make him learn the name of the flower or plant is to do no more than convention requires which is for the child to learn the name of the flower or plant; it has no meaning for the child beyond this. In Steiner's opinion it is necessary to do far more than this. For example one should relate the growth of the plant to the earth (1972 p. 141),
"Here is the earth; the roots of the plant are
intimately bound up with the earth, and belong
to it. Never must any other thought be
awakened in the child than that the earth and
the root belong to one another. And again, no
other thought must be awakened than that the
blossom is drawn forth from the plant by the
rays of the sun. The child is thus led out
into the cosmos in a living way.

"The teacher who has sufficient inner vitality,
can best tell the child at this particular age
of how the plant is placed lovingly into its
cosmic existence. To begin with, we can
awaken a feeling of how the earth-substances
permeate the root, the root then struggles to
free itself from the earth and sends a shoot
upwards; this shoot is born of the earth, and
unfolds into leaf and flower by the light and
warmth of the sun. The sun draws out the
blossoms and the earth retains the root."

Steiner goes on to describe that we can tell the child
how the growth of a plant is concentrated in the seed from
which it is to grow and how the child can be encouraged to
feel the cosmic significance of the world of nature. He
also relates how the trees can be shown to be, in one sense,
an extension of the earth. We see therefore that, as far as
Steiner was concerned, plants and trees belong to the earth
just as much as minerals and that they, the plants and trees,
could not exist without the earth and the sun. The child
can then obtain some idea of the way formative forces are
working in certain ways on the earth by being shown how
different plants and so on grow in areas and regions throughout
the world. The plant world is thus dependent on the earth
and Steiner describes (1972 p. 145) how the child should be
taught to think of them as the offspring, the last, outward-
growing product of a living earth organism.
Similarly the child should be taught, according to Steiner, how the animal kingdom is related to man, and how they can be shown to represent the path towards human development. The teacher should begin by relating to his pupils how man possesses a threefold organization. Steiner states (1972 p. 146) that if the teaching is pervaded with the necessary artistic feeling and is given in pictorial form then it is not difficult to convey to the children a conception of man as a threefold being. Steiner then recommends that the teacher draws the child's attention to the different animal species spread throughout the world but that he should begin with the lowest form of animal life. He describes that, in this respect, that many of these species consist of little more than a sheath surrounding the protoplasm and as such can be related to the head organism of man. The child can be shown how the head consists of a cuplike formation which encloses the soft parts of the brain. Thus what Steiner calls the lower animal world can be made intelligible to the child as a primitive head-organization.

Steiner recommends that fish and their allied species should next be taught to the children (1972 p. 147). He explains how the spinal column has developed in such species and that this is related to the rhythmic system of man and in particular to the human chest-organization. Then finally what Steiner calls the higher animals which relate to man's limbs and metabolism. Steiner enters into detail (1972 p. 147) concerning the different species of animal and how the children can be introduced to the different types of
relationship that the different species have with man, and also how many of the physical attributes of different animals provide ample opportunity for artistic description.

We then see how in Waldorf education a return to the study of man is made, for it is a natural follow on that man is the only species which is a synthesis of three systems — head system, chest system, system of limbs and metabolism. The children can thus understand that in the animal world there is a one-sided development of the one or other system and of how animals represent the next stage down of development (1972 p. 149),

"We can characterize each animal species as representing a one-sided development of an organic system in man, so that the whole animal world appears as the being of man spread fan-wise over the earth in diversity of forms, man himself as being the synthesis of the whole animal kingdom."

In this way the child begins not only to understand his relationship with other living species on this earth but he also obtains a perspective on his own existence through a knowledge of these relationships. When the child has found his own place in the world and this will occur, as far as Steiner is concerned, when the child has in thought, but especially in feeling, related to the life of plants and when also his will has been strengthened by a true conception of the animal kingdom, then the child can be introduced to the world of minerals. We have already seen earlier how this will usually occur between the eleventh and twelfth years. In Class 6 a more formal study of the mineral kingdom is made and connections are made with other subjects (1976 p. 143),
"The time has also come when using the forms of geometry we can embark on the mineral kingdom. We deal with the mineral kingdom by constantly linking it to physics, which we also now apply to man as I have said."

In Class 7 Steiner recommends that in botany the study of nutrition and hygiene should occur, while specialized subject areas are studied in physics and chemistry. At the same time wherever possible connections should be made between these subject areas and geography as well. We therefore see that each of the science subjects, botany, physics and chemistry are studied as a separate entity although one of the main tasks in such teaching is to indicate the interrelatedness, where appropriate, of the subject matter which is under examination. (1975 p. 13),

"In the 7th class we go back to man and try to bring forward, ...., what should be taught in connection with food and health. They should try, with the ideas you have been able to evoke in physics and chemistry, to build up a comprehensive survey of industrial and economic conditions, transport and the management of a business. All this should arise out of the study of nature in connection with the teaching of chemistry, physics and geography."

As explained earlier perhaps the main task of the nature study lessons is to give the child a feel, as well as the basis for later cognitive realization, of man's nature i.e. that man is a synthesis of all the other kingdoms examined. With this in mind a return will be made to a study of different aspects of man at different times, and the syllabus of each class is formulated with this task in mind. In Steiner's opinion the child will only obtain a true understanding of his threefold nature if he is shown how the different parts of his own nature are connected with the
outside world. Thus in Class 8 Steiner recommends the following should occur (1975 p. 14),

"In the 8th class you will have to build up man in such a way that you describe what has been built into him from outside; the mechanics of the bones and muscles, the inner construction of the eye, and so on. And once again you make a comprehensive survey of conditions in Industry, Commerce and Transport, in connection with Physics and Chemistry.

"When you build up the Natural History lesson in this way, you will make it extraordinary alive, and through natural history you will awaken in the child an interest in everything belonging to the world and man."

Just as definite aspects of man were studied in Classes 7 and 8, other areas, as we shall see, are similarly studied in Classes 9 and 10.

**Physics and Chemistry**

Steiner recommends that the subjects of physics and chemistry should not be introduced to the child before his eleventh year. The reasons for this are complex and Steiner describes (1947 p. 76) how, up until the eleventh year, the bone system is entirely embedded in the muscular system. Steiner relates how it is only after the twelfth year that what he calls the bone system adapts itself to the outside world (1947 p. 77),

"If you observe children under eleven years old you will see that all their movements still come out of their inner being. If you observe children of over twelve years old you will see from the way they step how they are trying to find their balance, how they are inwardly adapting themselves to the leverage and balance, to the mechanical nature of the skeletal system. This means: Between the eleventh and twelfth year the soul and spirit nature reaches as far as the bone-system."
Before this the soul and spirit nature is much more inward. And only now that he has taken hold on that remotest part of his humanity, the bone system, does man's adaptation to the outer world become complete. Only now is man a true child of the world, only now must he live with the mechanic and dynamic of the world, only now does he experience what is called Causuality in life. Before his eleventh year a human being has in reality no understanding of cause and effect. He hears the words used. We think he understands them. But he does not, because he is controlling his bone system from out of his muscular system. Later, after the twelfth year, the bone system, which is adjusting itself to the outer world, dominates the muscular system, and through it, influences spirit and soul. And in consequence man now gets an understanding of cause and effect based on inner experience - an understanding of face, and of his own experience of the perpendicular, the horizontal, etc.

"For this reason, you see, when we teach the child mineralogy, physics, chemistry, mechanics before his eleventh year in too intellectual a way we harm his development, for he cannot as yet have a corresponding experience of the mechanical and dynamical within his whole being."

We therefore see that, according to Steiner, the right time for the child to begin a formal study of physics is in his twelfth year for at that time what is presented to him is absorbed by the appropriate inner impulses and experiences and it is only then that the child is able to start forming a rational and intellectual conception of cause and effect (1972 p. 170). Even then the study of the inanimate world (and this includes chemistry and mineralogy) should occur in such a way that the child's imagination is stimulated. Steiner emphasizes that the teacher should not start with abstractions for these will only tire the child but that the teacher should attempt to engage the child's rhythmic system. It is worth quoting Steiner on this point (1974 p. 128),
"The rhythmic system never tires, and is not over-exerted when we employ it in the right way, and for this rhythmic system we need not an intellectual but rather a pictorial method of presentation .... This must still be so even in the last period of which we have spoken, from eleven-and-two thirds to fourteen years; we must still make the lifeless things live through fantasy and always connect them with real life. It is possible to connect all the phenomena of Physics with real life, but we ourselves must have fantasy in order to do it."

Steiner gives a number of examples of the way such phenomena can be introduced to the pupil. For instance he says (1974 p. 125) that one should not describe phenomena as set out in textbooks but rather from life itself (1974 p. 125/126),

"Or take the example of a lever: do not begin by saying that a lever consists of a supported beam at the one end of which there is a force, and at the other end another force, as one so often finds in the Physics books. You should start from a pair of scales; let the child imagine that you are going to some shop where things are being weighed out, and from this pass on to equilibrium and balance, and to the conception of weight and gravity. Always develop your Physics from life itself, and your chemical phenomena also."

Steiner recommends that the introduction of the teaching of physics can be related to the teaching of music (1975 p. 14) and that a study of such parts as the human larynx make an appropriate starting point. Steiner also considers that optics and the science of heat, as well as the principles of electricity and magnetism should be taught in Class 6. In Class 7 the teaching of the subjects of acoustics, heat, optics, electricity and magnetism are continued. Only when these have been taught should the teacher proceed to the most
important principles of mechanics i.e. the lever, wheel and axle, roller, pulley, inclined plane, cylinder etc. (1975 p. 14/15). In Class 8 the teacher is recommended to revise the ground which already has been covered in Classes 6 and 7. When this is complete the teacher is recommended to pass on to hydraulics. Finally Steiner relates how the teaching of physics in Class 8 can be completed by the study of aeromechanics and this study will include climatology, the barometer and meteorology.

We therefore see that Steiner expected a considerable amount of physics to be introduced and covered in a relatively short time. The reasons behind his recommendations relate to the psychological and maturational development of the child. In Class 6, as we have seen, the child's disposition towards outside phenomena is changing and to some degree has already changed. This is reflected in the curriculum where a great number of subject areas are covered so that the pupil's new disposition to the world can relate to a whole variety of new experiences. In Class 7 when the changes have occurred and the pupil's disposition towards the world is established the situation is different. The pupil's relationship to the outside world can now be further supported. Their own organism has now become an object for them and they can relate it in many instances to the subject matter and phenomena they are learning about. Thus a new approach can be used by the teacher. In Class 8 this approach is continued and as in all other areas, single phenomena should be examined as part of bigger and more complicated processes. It is worth
quoting Steiner extensively on the way the teacher should consider the life processes that are at work in the child (1965a p. III 3) in relation to the teaching of physics,

"Take for instance, a lesson in physics. We do some experiment together with the children. Now remember what I said yesterday - that man thinks with his head, but that it is the rhythmic man who appraises and judges, whilst it is the metabolism-and-limbs man (more particularly legs and feet) that draws conclusions. Once you realise this, and realise also the nature of the act of perception as such; you will be ready to admit that when we perceive an action that we ourselves perform of our own accord, the act of perception is in that case very closely connected with the drawing of conclusion - more so indeed than it is with thought."

Steiner then goes on to relate that when a person is involved in a scientific experiment the same basis applies i.e. thought, judgement and conclusions are all occurring and therefore it is not just the head but the whole body which is involved. Steiner emphasizes however that the child should not have excessive demands made on his whole body but that the teacher should construct his lessons so that the proper balance and interaction occur between each part. For example (1965a p. III 4) when an experiment is conducted demands are made on the whole being of the child. As this is asking a great deal of the child the teacher should recapitulate. When such recapitulation occurs then, according to Steiner, demands are being made upon the rhythmic as well as the head system. Whilst asleep what the child has absorbed in his rhythmic system and whole being stream and flow into the head where a pictorial representation is formulated. Thus, when the child attends school next
day, he is ready to work upon this pictorial representation (1965a p. III 4),

"On this next day I can begin to lead the children to reflect upon the experiment. When I went over it again with them the day before, I appealed rather to their faculty of imagination. Now I want them to consider what they have seen and heard. We have reached a further stage: the pictures have to become conscious. I must lead the children to recognise the laws that underlie the experiment. Thus, the pictures they still carry - unconsciously - in their head will not be compelled to lead a meaningless existence. But now consider what would happen if, instead of giving the children nourishment in this way by leading them to reflect on yesterday's experiment, I were simply to go straight ahead next morning with further experiments. Once again I would be taxing their whole being; and the exertion I aroused in them would push its way into every part of their system and bring confusion and chaos into the pictures that are there from the day before. No, before I pass on to new experiments, I must always - without exception - consolidate first what is trying to establish its existence. I must give it food. And so here I have found the right way to order and arrange my Physics lessons, adapting them throughout to the life-processes in the child."

We have seen how, according to Steiner, the study of inanimate matter should be introduced to the children. This involves the study of chemistry as well as physics. Steiner however recommended that the pupils should be introduced to the study of chemistry a year later than that of physics. The reason for this is that, in Steiner's opinion, an even higher degree of objectivity is necessary on the part of the pupil as the chemical element works directly into living substances. The pupil will thus obtain, in his study of chemistry, an insight into his own corporeality to an even
greater extent than he obtains from his study of physics. The study of chemistry does of course entail an examination of physical forces in liquid form and therefore involves the pupil in an examination, to some degree, of his own nature relating to this liquid form. Thus the pupil needs to learn first the mechanics of his own being before he passes on to the study of his own chemical forces.

In Class 7 ordinary everyday processes are examined with a view to obtaining simple chemical concepts. In Class 8 the study of these chemical concepts is extended, in the first place by an examination of substances which build up in the human organism and, secondly, through a study of the industrial processes connected with chemistry. The pupil is thus encouraged to build up his knowledge of chemistry from a study of his own chemical processes which is then later extended to the chemical processes that are at use in the world at large but particularly in industry. As with the study of physics, chemistry should be introduced wherever possible in a way that relates not only to his thinking, but to his feeling and willing attributes as well.

Languages

Steiner recommended that the teaching of foreign languages should begin in Class 1. The structure within which the language is taught remains the same from Class 1 to 3 although an expansion of the work occurs in each successive class. In the first instance the children will learn the new language through the direct method of speaking it (1975c Vol. 3 p. 161),
"Generally speaking, the children should already be learning languages in Class 1. The lessons are to be given in such a way that the children learn the new language through speaking it. They should avoid the use of the mother tongue when learning new words or phrases. One should make sure that the children link words or phrases immediately to objects. This means that one does not teach the foreign word via its German counterpart but that one remains entirely within the new language. This should be carried out especially during the first three years. During this stage grammar should be left out altogether .... This should make it clear that during the first three years all lessons have a similar character."

We see therefore that direct translation as such is to be avoided and the child learns the foreign language through being taught names and phrases linked with physical objects. Steiner gives examples of the way this can be achieved (1974 p. 115) and emphasizes that the child should not be involved in any type of translation and that the child will naturally learn the name of an object in his mother tongue and other languages without connecting such words. In Steiner's opinion the child should learn the language in this way because such methodology directly relates to the element of feeling in the child. If the teaching occurs in this manner then the child will absorb, through its imitative powers, the nature of the language it is required to learn. Steiner also considers that the way speech develops within the child cannot be found within an examination carried out purely from a scientific viewpoint (1958 Lecture I),

"The secret of the development of human speech is really hidden from the natural-scientific thought of today, from the whole of contemporary science - so that it is not known that in exactly the same way as the first teeth are received through a kind of inheritance from
parents, so speech is received through a kind of external influence of environment, by means of the principle of imitation, which now, however becomes an organic principle.

"During the first years of life, one learns speech from one's environment, but this speech which is learnt and spoken by the child until its fifth or sixth year is related to the whole human being in the same way as are the milk teeth."

The way in which language is a means by which the individual not only reveals but also forms a relationship of cosmological significance is outside the scope of this thesis, and the reader is referred to Steiner's "Philological Course" (1970d) if he wishes to pursue the relationship of philology to spiritual science. It can however be mentioned here that, according to Steiner, language is created by the working together of antipathetic and sympathetic forces within man and that this first occurs within the feeling attribute and then is brought to open consciousness through the thinking process. It is therefore necessary to relate the teaching of languages, as with other subjects, to the way the child feels and thinks. Steiner considered that foreign languages can be introduced to the young child in the way described as soon as the child starts school and that any time spent on translation from the foreign language to the mother tongue, and vice-versa could be put to more constructive use (1976 p. 129). He was also of the opinion that reading and writing in the foreign language can be left until a study of grammar and syntax occurs, and this should not occur before the child begins to differentiate between himself and the outside world i.e. at about the age of ten (1974 p. 114),
"But for the teaching of languages it is specially important to consider this epoch between the ninth and tenth year.

"Before this point of time is reached language teaching must under no circumstances be of an intellectual nature - that is to say it must not include any grammar or syntax. Up to the ninth or tenth year the child must learn to speak the foreign language just as he acquires any other habit. It is only when he learns to differentiate himself from his environment that he may begin to examine what he himself is bringing forth in his speech. It is only now that one can begin to speak of noun, adjective, verb and so on not before. Before this time the child should simply speak and be kept to this speaking."

Steiner does of course emphasize a number of times that up until about the tenth year the pictorial element should be part of every lesson, and the teaching of languages is no exception. Steiner does recommend that poetry should be used in preference to prose in Classes 1 to 3. In Class 4 grammar should be introduced and the first attempts at translation can occur. It may be thought that as far as the teaching of grammar is concerned the child would be introduced gradually to the relevant rules. Steiner considers however that the thorough memorization of the rules by the child will significantly aid his development as long as this occurs at the appropriate time (quoted in Stockmeyer 1969 p. 65),

"Now it would be good not to postpone the introduction of grammar any longer. However, it should not be introduced through memorising rules but by making use of the already existing vocabulary. In this way one should finally formulate grammatical rules by deduction. Once such rules have been deduced one should insist that the children really remember them. One must not fall into the extreme of thinking that children should not learn any rules at all: once the rules have been discovered and recognized they should be memorised thoroughly. Remembering
rules belongs to the development of the ego between the ninth and tenth year. The ego development can be strengthened by the children grasping grammatical rules.

"Then one can move on to prose which should be used as little as possible in the first three years. Beginning with Class 4 one can choose a theme which is first introduced and where the grammatical learning goes parallel with the absorption of the content. For this stage prose only should be used."

In Classes 5 and 6 the teaching of grammar and syntax is continued, and Steiner also recommends that "a reader" should be used in association with this teaching. He does however consider that the children should only be asked to undertake free translation, mainly by retelling in the foreign language what the teacher has said in the mother tongue. Even then longer translations should be avoided. From Class 5 the children should also start to learn the idiomatic phrases of the foreign language and the teacher can relate the customs and habits, and what Steiner refers to as the soul conditions of the people who speak the foreign language. Through such study the child should be building up a feeling for the language as well as learning the technical requirements of it. In Class 7 the pupil can take a suitable reader for study, Steiner for example recommends La Fontaine's fables as appropriate in the study of the French language. In Class 8 the rudiments of poetics and metrics of the foreign language should be taught while in both classes 7 and 8 a very short summary of the history of literature of the foreign language can be given.

It should also be remembered that at the time when Steiner was lecturing the majority of pupils left school at
the end of Class 8. The curriculum for the teaching of foreign languages should, in Steiner's opinion, relate to this situation (quoted in Stockmeyer 1969 p. 67),

"When planning the syllabus for Class 7, we have to bear in mind that a large proportion of the pupils will leave school after Class 8. InClasses 7 and 8 one should lay the main emphasis on reading matter and on observing the character of the language through studying sentences. The children should meet what is typical of the life and activities of the people whose language they are learning. The printed text should be the basis for practice, and through retelling the children should practise expressing themselves in the foreign language. Translations should only be done occasionally. On the other hand, one should ask the children to retell what has been read, even dramatic parts. Do not choose lyrical or epic passages but dramatic passages for retelling (in the foreign language) in their own words."

We therefore see that the teaching of foreign language is based to a very great extent on a child-centred approach and the curriculum and content are formulated in such a way that they should appeal to the particular consciousness of the child in each of the different classes. In Classes 1 to 3 the child is taught through the direct method of learning to speak in the foreign language without any reference to grammar. In Classes 4 and 5 this method is continued with the children talking in the foreign language in groups and individually, and by this method they are introduced to the first grammatical rules of the language. This work is continued in Classes 6, 7 and 8 and where appropriate readers are used. By the time the end of Class 8 is reached the pupil should possess a working and conversational knowledge of the language and also should have obtained a feeling for the language through a study of the people who speak it.
It should also be added that just as Latin and Greek were also taught in the State schools in England and Germany at the beginning of the century they were also taught in Waldorf schools. Steiner considered that these two ancient languages should be introduced in Class 5. He made it clear however that the reasons for teaching the child these ancient languages is not for them to obtain a working or conversational knowledge of them, he considered that knowledge of them in this context was of little value; the real reasons were for the children to relate to the spiritual activity of the past, and for the reasons outlined elsewhere in this section, this can be achieved through the study of language. A study of the classical languages would involve the children in using their formative soul forces to relate to the activities of the people of those times in a living, direct way.

In the first instance the methodology that is used is the same for the teaching of the other modern languages. The child first of all listens then repeats. As soon as they are ready they are encouraged to repeat short pieces and speak, as a group then individually. At the same time, as we shall see, the teaching of Latin and Greek differs in a number of ways with the teaching of other foreign languages. Steiner states that as they are dead languages (1974 p. 148) there is no need to connect them directly with practical life. Nor is there any need for the children to be taught how to converse in the ancient language. In these circumstances Steiner considered that the main teaching can occur through the method of translation.
We have seen how the teaching of languages, both modern and ancient, play an important part in the Waldorf curriculum. We have not been able however to examine in any detail Steiner's views on the cosmological significance of the learning of any language. It is therefore worth appreciating that the learning of a foreign language does not occur only because of its operational use but that it has an effect on the formative forces of the child as well.

Music

According to Steiner (1976 p. 20) man is born into this world in such a way that he has a natural tendency to join his own bodily nature in a musical rhythm and relationship with the world. We see therefore that the musical element lives in the infant from birth onwards. Steiner describes (1976 p. 47) how this element finds a particular expression in the infant during his third or fourth years as an inclination to dance. At the same time as there exists within the child this musical element there also occurs a pictorial element as well. Steiner points out (1976 p. 40/41) how the two elements are really polar opposites which because of their polarity are especially capable of a higher synthesis. We see therefore that, as far as Steiner was concerned, the educational value of music consists of the part it can play in bringing about this higher synthesis (1976 p. 47/48),

"The educational influence we exert by using the musical element must consist in a constant harmonizing by the Apollonian element of the Dionysian element welling up out of man's nature. While it is a deadening
influence that has to be quickened by the sculptural, pictorial element, something that is alive in the highest degree in the musical element has to be damped down so that in music it does not affect the human being too strongly. - This is the feeling with which we ought to bring music to the children.

Steiner recommends that the children are engaged in singing in all classes. He asserts that the child is just like a musical instrument (1974 p. 110) and feels a certain sense of wellbeing in the sounds when he is singing. He points out too (1974 p. 110) that between the change of teeth and puberty, the astral member of man's being is gradually working its way into the physical body and that this process of development is helped by music. The Waldorf teacher should therefore give lessons in music right from the very beginning, in the first instance by teaching the children simple songs. Later on the children can gradually learn what melody, rhythm, beat and so on are. Steiner also recommends that every child should learn some instrument in Class 1 (1974 p. 112), although he does not regard the piano as a suitable instrument but considers that wind or string instruments are best (1974 p. 112/113),

"Another kind of instrument should be chosen, and if possible one that can be blown upon. Admittedly it can be a hair-raising experience when the children begin to blow. But on the other hand it is a wonderful thing in the child's life when this whole configuration of the air, which otherwise he encloses and holds within him along the nerve-fibres can now be extended and guided. The human being feels how his whole organism is being enlarged. Processes which are otherwise only within the organism are carried over into the outside world." A similar thing happens when the child learns the violin, when the actual processes, the music
that is within him, is directly carried over and he feels how the music in him passes over into the strings and through his bow."

Steiner therefore considers that not only should the child be introduced to singing as early as possible but that the learning of a musical instrument directly helps the astral body to liberate itself. He describes (1971 p. 148/149), that the structure of the astral body is of a musical element and that by learning to play and sing the child learns to grasp and enter into the musical element which exists within his own form as it begins to emancipate and free itself (1971 p. 151). The aim in the first three classes is to utilize musical material so that it acts in the way described on the growth forces of the child. As far as singing is concerned Steiner recommends (1958 Lecture 10) that the best method is for the teacher to lead the singing and that the children, through their desire to imitate will naturally learn the songs, and also that the child will adjust its own organs instinctively. He, Steiner, also points out that a harmonizing effect occurs in the children by the interworking of the two experiences of listening to music and making music (1965a p. IV/7) and that wherever possible arrangements should be made so that the children have the two experiences in turn, one after the other.

Steiner relates that whereas in the first three classes the main consideration was to get the child to listen and sing in Classes 4 to 6 the child should conform to the demands of music as an art. Steiner describes how the child acquires an understanding for rhythm and melody between the
ninth and twelfth years. Although the child experienced rhythm and beat before this he did so instinctively; now he begins to develop an understanding of them as actualities that exist in the outside world. At all ages however music, according to Steiner, is a means of educating the child's will (1972 p. 192/3),

"By beginning musical instruction with song, but leading on more and more to instrumental playing, we develop the element of will in the human being. This musical instruction is not only a means of unfolding his artistic qualities, but also his purely human qualities, especially those of the heart and will."

We see therefore that in Classes 1-3 the aim of the teaching of music was to aid the development of the formative forces in the child; in Classes 4-6 it was to teach the child some of the technicalities while at the same time encouraging his aesthetic appreciation of music. In Classes 7 and 8 the task changes and a main aim in the teaching is to encourage the pupil's feel and pleasure from his study of music. In these two classes the particular nature of different musical works of art can be introduced and the pupil encouraged to exercise his knowledge and judgement; a type of involvement which the child was deliberately kept away from in previous classes. Although the judgements of the pupil will occur in simple forms to begin with, it is worth pointing out that music was the only subject within which Steiner recommended that the pupil ought to make judgements before puberty. Music is an exception because it occupies a unique position in the curriculum (1970c Lecture 2),
"The element which occupies the middle position in music today ... is harmony. Harmony stirs human feeling directly ... Feeling itself is that which occupies the middle position in the sum-total of human experience. On the one side feeling flows out into will and on the other it flows out into the world of ideas. Thus, observing the human being we can say that in the middle we have feeling; on the one side we have feeling flowing out into ideation; on the other side we have feeling flowing out into willing. Harmony affects feeling directly. Harmony is experienced by the feelings. But our feeling nature as a whole is twofold. We have one kind of feeling which tends more towards the world of ideas; for example, in as far as we feel our thought, our feeling tends towards ideas. And we have a feeling that tends towards willing. ... The peculiarity of musical experience is such that it is neither allowed to ascend, on the one hand, completely into ideation - for a musical experience that might be 'grasped' by means of ideas, by the brain, would instantly cease to be something musical - nor on the other hand to descend utterly into the realm of willing ... It must be arrested in both directions. The experience of music must start in the realm lying between ideation and will; it must entirely take place in that part of the human being which actually does not belong to ordinary consciousness."

Steiner goes on to describe how melody guides the musical element out of the realm of feeling into that of imagining without itself becoming part of imagery, and that rhythm carries the musical element into man's willing; a willing which does not disperse and interact with the immediate environment. It may be the case therefore that music occupies a unique position because it is related to man's spiritual being in a way that no other subject is. Steiner was certainly of the opinion that a musical element permeates all living things including animals and plants, as well as man, and that, in essence, it belongs to the spiritual and not the physical world.
Eurythmy and Gymnastics

Steiner considered that both eurythmy and gymnastics can be introduced to the children from the time they start school. As far as gymnastic exercises are concerned, Steiner was of the opinion that it is not enough for the teacher to acquire an intellectual knowledge of human anatomy and physiology. Steiner asserted (1965 p. 44) that the teacher needs to have an intimate intuitive knowledge of the feelings that should arise in the child from his participation in gymnastics. The child through such exercises should feel, at one and the same time, a growing strength within himself and also a feeling of wellbeing. Steiner describes that in the first few years at school it will be a question of cultivating the will (1975b p. 9) and that exercises of a bodily nature should be imbued with an artistic quality. Steiner also relates (1966 Lecture 10) how all our forms of physical movement have a cosmological significance and that the soul reacts to the movements we make. Thus if the child carries out regular and harmonious movements there will occur within the soul of the child a corresponding inner harmony that contains a musical element. This inner harmony will be reflected back as sound and in other forms of expression. This is due to the fact that the head does not take in the forms of movement at the time that they occur. It is only when the individual is at rest that they reach the head, and as the head does not absorb the impressions on the soul that result from such movement, the impressions, according to Steiner (1966 Lecture XI), are sent back to the rest of the
body, and, in particular, the chest where they are expressed as sounds. It is at this point that Steiner feels that a connection should be made between what occurs in the mind and what occurs in the body. In Steiner's opinion eurythmy is the only art form that endows bodily movement with spiritual form and it is therefore necessary to introduce eurythmy to the child when it begins to participate in gymnastics (1966 p. 178/179).

"It is possible, on the one hand, to direct the child's outer bodily movements more and more to what is purely physical, that is, to physiological gymnastics, where we simply enquire of the body what movements shall be carried out. But we can also guide the child's outer movements so that they become purposeful movements, movements penetrated with meaning, so that the child does not merely splash about in the spirit in his movements, but follows the spirit in his aims. So we develop the bodily movements into Eurythmy."

and (1966 p. 179)

"We must not entirely neglect the bodily side, for man must live in rhythm but having swung over to this side we must swing back again to a kind of movement which is permeated with purpose - as in Eurythmy, where every movement expresses a sound and has a meaning - the more we can alternate gymnastics with Eurythmy the more we shall bring harmony into the need for sleeping and waking; the more, too, shall we maintain normal life in the child's will, in his relations to the outer world."

Explanations have been given elsewhere of defining what eurythmy is, and no further descriptions will be given here. What is important to realize is that, according to Steiner, there is occurring within the child certain organic processes that develop whenever the child is participating in some form of bodily movement. If these organic processes are to have their proper influence on the child's spiritual being then
the child needs to participate in a form of movement within which a relationship exists between these organic processes and the different forms of bodily movement. In Steiner's opinion this relationship only exists in eurythmy and he states that whenever the child is made to participate in "physiological gymnastics" he should also engage in "psychological eurythmy".

This is because eurythmy, according to Steiner (1958 Lecture 6) "ensouls" all forms of movement. Although it may be possible to directly relate the teaching of gymnastics to that of eurythmy, it can only be achieved by the child instinctively building up the relationship (1965a p. II/9),

"Eurythmy makes manifest that which is of the nature of soul and spirit, brings it right out into immediate view, ensouls, inspires the movements of man. It takes as its starting-point the soul-and-spirit nature at the stage of development to which man has brought it, in himself, in the course of his evolution. But now, as we have been seeing, the physical and bodily can also be spiritually experienced. Man can have a present, living experience of his breathing, even also of his metabolism, if he succeeds in taking his development far enough in this direction; and there is no reason why he should not do so. He can feel and perceive himself; he can consciously participate in all that is going on in his bodily nature. And then what the child receives on a higher level as eurythmy may rightly be followed by drill (gymnastics). It is perfectly possible to build a bridge in this way between eurythmy and drill. We must however only take care that the movements and postures that are given in drill and gymnastics proceed directly from the child's own living experience of his bodily nature. He has this living experience in his soul and spirit, and we are responsible for seeing that the movements he is called on to make harmonize with it."

We see therefore that in eurythmy the movements that occur will help automatically the spiritual development of
the child. Steiner refers to the "spiritualization" of the child in this context and also includes singing as a subject which has a similar effect (1965a p. IV/5). In the case of gymnastics the process of the child becoming more spiritual can occur if the child is taught the movements in such a way that the child feels the result and the strength of the movements on his own inner being. Steiner describes (1965a p. VIII 5/6) that if this development occurs the child is expressing in physical form the content of his own spiritual being. In other words just as the child is taught to write the different symbolic forms (e.g. the child is taught to write A or an E) he can also be taught to express through his own human form the content of language. Thus through eurythmy the child can express and inscribe in the world the content of language in a form that is related to the spiritual, as well as the physical, world.

Steiner relates (1969a Lecture 7) that just as the teacher makes demands on the "head system" when teaching the main lesson, he makes demands on the metabolic – limb system when he teaches eurythmy or gymnastics. It is right therefore that once these head forces which are earthly forces are stimulated there should follow lessons in which other formative forces of the child are encouraged to develop, and, as stated, in the case of eurythmy and gymnastics it will be the formative forces related to the metabolic-limb system. Once however the child moves away from headwork he should not return to it during the same day, for by doing so, the formative forces, according to Steiner, will act in a destructive way on the child.
This is due to the fact that what Steiner refers to as rational wisdom (1969a Lecture 7) is only one sort of wisdom and if the child is to develop in a proper manner, the balance needs to be achieved between the conscious, rational wisdom and the unconscious wisdom which the child can call forth. Thus if the child is taught rhythmic movements in the right way in eurythmy or gymnastics a unification process will occur (1969a Lecture 7),

"For the rhythm promotes the uniting of the organism with the unconscious wisdom by virtue of the peculiar intermediary position which this rhythmic organisation assumes between the head organisation and limbs and metabolism".

It follows that the timetable in a Waldorf school is formulated so that this unification process within the organism takes place. If the child then returns to "headwork" an imbalance will occur to the extent that the child is receiving an excess of intellectual stimulus which is of anti-spiritual origin. As Steiner believes that the product of the educational process is an organism within which content has been "ensouled" we see that eurythmy and gymnastics have an important part to play in developing the metabolic-limb system so that the desired balance is achieved.

We see also that, as far as Steiner was concerned, eurythmy and gymnastics are to complement each other and the content of each of the two subject areas in no way contradicted each other. Steiner considered that eurythmy has a direct influence on an individual's breathing process, and that whenever a eurythmic exercise is performed air passes into the blood. On the other hand when a gymnastic movement is
performed the result is that blood passes into the muscle. Steiner describes (1975c Vol. 2 p. 293) how the teacher should come to an instinctive understanding as to the kind of movements that are necessary in gymnastics so that increased elasticity of the muscle (through the shooting of blood into the muscle) is obtained. It is therefore necessary for the gymnastics teacher to possess a clear knowledge of the statics and dynamics of the human organism while at the same time knowing how to relate this knowledge to the spiritual development of the child. The following indicates the ways in which, according to Steiner, eurythmy and gymnastics are different (1972 p. 207).

"In the ordinary gymnastic exercises the human being lends himself to space; in eurythmy he carries out movements that express his being and are in accordance with the laws of his organism. To allow what is inner to express itself outwardly in movement - that is the essence of eurythmy. To fill the outer with the human being so that the human being unites himself with the outer world - that is the essence of gymnastics."

and (1974 p. 122),

"That is the difference between Gymnastics and Eurythmy. Eurythmy lets the soul life flow outwards and thereby becomes a real expression of the human being, like language; Eurythmy is visible speech.

"By means of Gymnastics and Sport man fits himself into external space, adapts himself to the world, experiments to see whether he fits in with the world in this way or in that. That is not language, that is not a revelation of man, but rather a demand the world makes upon him that he should be fit for the world and be able to find his way into it."

As far as the contents of the different lessons are concerned Steiner describes the guidelines for the teaching
of eurythmy as follows (1975 p. 24). He recommends that in Class 1 the children are introduced to the simplest eurythmic movements and forms from simple musical exercises and also from elementary geometrical forms. In Classes 2 and 3 the children learn more eurythmy through its association with music, geometry and drawing. They begin to form the sounds associated with the different movements in Class 2 and commit these to memory in both Classes 2 and 3. In Classes 4 to 6 forms for grammatical concepts are added to the exercises already learnt in previous classes, as well as more complicated geometrical forms. In the seventh and eighth classes more complicated forms are dealt with, especially group forms for poems and music.

As far as gymnastics is concerned Steiner advocated that in Classes 1 to 3 the teacher should formulate content so that the exercises should conform to the impulses arising out of the children. Steiner considered (1969a Lecture 15) that the teacher should closely study the free play of the children and that the content of his lessons should directly relate and be determined by this play rather than trying to merge the child's play into what the teacher considers are proper gymnastic exercises (1969a Lecture 15),

"One can acquire specially good insight into these matters if one notices that one is letting the child's play merge into gymnastic occupation too much rather than remaining in the sphere of play where one is much more prone to take the intentions of the child into account ...."

From the fourth class onwards the child can be gradually introduced to the whole spectrum of exercises that constitute gymnastics. Steiner does state however that the child
should not be made to learn such exercises in a stereotyped way but by a method within which he will consciously experience the activation of his whole body. In Classes 4, 5 and 6 Steiner recommends (1975 p. 25) that the exercises should be those concerned with running, jumping, climbing and so on and only the simplest exercises concerned with apparatus. It is only in Classes 7 and 8 that the more complicated exercises are performed by the pupils.

**Drawing, Painting and Modelling...**

We have already mentioned elsewhere how the teaching of the different art-forms is directly related to the development of the spirit-soul of the child, while other subject areas are connected with other facets of man's nature. Steiner put it as follows (1976 p. 11),

"In teaching children reading and writing we are working in the most exclusively physical domain; in arithmetic our teaching is already less physical; and in music or drawing or kindred fields we really teach the soul-spirit or spirit-soul of the child".

We see therefore that the teaching of the different art forms are of crucial importance, as far as Steiner was concerned, in the development of the soul-spirit of the child on a physical plane. We have already considered music and its relationship to the child in this context, and also eurythmy when it is examined as an art-form. In this section the remaining art forms of drawing, painting and modelling will be looked at. In Steiner's opinion (1976 p. 17/18) the teaching of these art forms will enable the will element
of the child to develop in a proper manner. Steiner also considers that once the child has reached the second stage of development he is sensitive and receptive to any teaching that encourages him to express, in one of the art forms, the content that he is required to absorb. It follows that the Waldorf teacher needs to formulate curricula so that the child will naturally relate his own intuitive desire to express himself through one of the art forms to the content he is taught. When this occurs, then, according to Steiner the realm of feeling is lifted up to the intellectual sphere (1976 p. 21). In doing so the right balance is obtained between the antipathetic, thinking force and the sympathetic, will force (1966 Lecture II). It is not proposed to elaborate how the expression through art of the child's feeling forces act as a mediator between these antipathetic and sympathetic forces. The way the feeling attribute acts in this manner has been dealt with elsewhere. What does need to be realized here is that it is through the different art forms, more than any other subject matter, that what Steiner refers to as the etheric forces, develop in a balanced manner and in so doing act as a unifying element for the whole organism. It is therefore to an examination of the different art forms of drawing, painting and modelling that I now turn.

We have seen in the previous section on the teaching of English how the child learns to write from the drawings it makes. We therefore see that drawing precedes writing or printing and that the child from the time it enters Class 1 is engaged in this art form. It is worth mentioning also
that just as Steiner recommends that the child should draw the appropriate figures as a basis for writing (1976 p. 70/71) he also advocates that the child learns to draw certain figures as a basis for geometry. He emphasizes, and this aspect of the Waldorf curriculum was examined in the Mathematics section, that the teacher should stimulate the child’s inner perception and this will involve in this case a strong sense of symmetry (1972 p. 154). No demands however will be made on the child in this respect in Class 1 and the child will be asked to draw only the simplest symmetrical forms in Classes 2 and 3. It should therefore be realized that the form of drawing that the child is encouraged to participate in, in Class 1, should enable the child, in the first place, to obtain the proper basis from which it can learn to write; and, in the second place, enable the child to experience and relate to its own spatial consciousness.

Steiner describes in some detail that the teaching of drawing in this first stage (in Class 1 and to a lesser extent Classes 2 and 3) should not, with certain exceptions, consist of representations which contain lines (1974 p. 143-148). He emphasizes that no lines as such exist in the real world, but that through letting the child paint and draw at the same time a true perspective is obtained (1974 p. 144),

"An artistic feeling will prompt you to work out what is really there out of black and white or colour. Lines will then appear of themselves. Only when one traces the boundaries which arise in the light and shade or in the colour do the 'drawing lines' appear."
"Therefore instruction in drawing must, in any case, not start from drawing itself but from painting, working in colour or in light and shade."

The relationship between drawing and painting will be elaborated upon later. What is of interest here is to note that although the child is encouraged to copy the teacher's drawings if they accurately portray whatever is being looked at (and "accurately portray" means a perspective which does not include any drawing lines) the drawing, in the form of lines, of physical objects is to be avoided at all costs (1974 p. 145 and 1975 p. 18). The main aim of such teaching is to cultivate in the child an inner feeling for form and his drawings should be the expression of this form as a self-creative activity. Only when the child possesses an instinctive feel for form should he be allowed to copy observable objects.

The exceptions mentioned above relate to geometrical forms and Steiner states that the child should be encouraged to participate in this type of drawing as his participation will directly influence, in a constructive way, his feeling for form. Steiner gives the following description of the content of drawing lessons in the initial stages (1975 p. 18/19),

"During these elementary drawing lessons we avoid any copying whatsoever of outer objects. Do avoid as much as possible letting the child copy a flower or other objects; instead encourage him as much as possible to draw lines and forms, round, pointed, semi-circular, elliptical, straight etc. Arouse in the child a feeling for the difference between the curve of a circle and of an ellipse; in short awaken the feeling for form before the urge to
imitate outer objects awakens. .... Do not let the child copy until you have cultivated in him, out of his inner feeling, the form as self-creative activity."

It should be made clear that the reasons for teaching the child how to draw different geometrical figures is to enable the child to develop an inner feeling for form. Although therefore the child is encouraged to draw figures they are from Plane Geometry and not Solid Geometry. Steiner emphasizes that the task of perceiving three dimensional space is difficult and that the child should not be asked to attempt to do this until he has obtained in his imagination a clear picture of the figures that belong to Plane Geometry. On the other hand the child can be introduced to the drawing of simple figures in Plane Geometry e.g. the triangle, towards the end of this first phase of the second stage of child development.

We have seen how, as far as Steiner was concerned, the teaching of drawing should be directly related to the type of consciousness that exists within the child, and that in Classes 1 to 3 in particular the teaching of all art forms should be taught in such a way that the inner feelings and perception of the child are expressed. As we have seen in a previous section the formative forces of the child in the first stage of child development are involved in building up the physical body of the child. At around the age of seven, these formative forces (in Steiner's terms, the etheric body) is freed from this work and gradually begins its task of adapting the child to the outside world. As far as the
teaching of the different art forms are concerned, and as we have seen these directly relate to the child's spiritual being, then, in Steiner's opinion they should be taught so that they encourage the child to express his own formative forces. Steiner describes how the first painting lessons should relate to the development of the child in this context (1969),

"And added to this the child brings with him potentialities. He is inwardly a sculptor and we can draw out this potential faculty from his general aptitudes. But he brings other potentialities with him, so, however troublesome this may be, we should let him do all kinds of things on the paper in colour, for by this means he can be led into the secrets of the world of colour. It is, for instance, extremely interesting to see how the children find their way into the nature of colour, if to begin with they are allowed simply to cover a white surface with bright colours. They cover the white surface with colours in which, through the inborn potentialities of the child, a certain colour harmony will already exist."

We see therefore that the child should be allowed, in the first instance, to inwardly experience colour so that any resulting forms are a direct consequence of their colour experience. Steiner advocates that the child should be introduced to colours in Class 1 and that the child should be taught to apply different colours to a coloured background as well as a white one (1976 p. 43),

"We should introduce the child to colours as early as possible and it is good to let him use coloured paints on coloured as well as white surfaces. And we should endeavour to awaken in the child the kind of feelings that can arise only out of a spiritual scientific view of the world of colour."
Once the child has expressed his view of the world through this art form he can be encouraged to relate the colours to one another. It should be added that, to a certain extent, this will occur in the first set of exercises the child is asked to perform. Steiner describes (1974 p. 83) for example how the child can learn about the relationship of green and red and also how important it is, towards the eighth year, to let the correspondence of colour and form work upon the children. The child will thus obtain through such exercises as the mixing of green on red and vice-versa, a feeling for the harmony of colours.

We see also that the perceptive teacher can learn a great deal about the unconscious nature of the child through his teaching in painting.

In the second stage of painting, and this will occur approximately in Classes 4 to 6, the child begins to learn the effects of pure and mixed colours with regard to space and form. Steiner still recommends that no outer objects are to be copied as such unless they are created from what he calls "the language of colours" which the child has to some degree learnt in the previous stage. For example if one takes an object in sunlight, then, in the first instance the child should draw and paint the different shades of light and darkness. Out of this the object will itself begin to grow not from an "objective" viewpoint, but from what the child has seen and also, to some extent, imagined. If the child learns to paint in this way he can perceive how colours create space and how a theme can be painted in many different
ways. Thus a picture is created in feeling and becomes objective when it is expressed in an art form which means that it is placed in the outside world i.e. outside consciousness. In Classes 4-6 the emphasis is placed on painting lessons which express the painter's as opposed to the objective point of view. The following is but one indication of the type of material that is taught (quoted in Stockmeyer 1969 p. 202),

"As I said to you, we let the child paint something or other out of his own picture-forming forces - naturally not with pencils but with actual colours. Then I notice that the child lives with the colours. Gradually the child will notice that blue is something which goes away from us, which recedes into the distance, whereas it is the nature of yellow and red to approach. This is something that appears very strongly, ..., if only he is not tormented by any kind of formal training in drawing or painting. If one merely lets the child paint houses or trees naturalistically, this method will not work."

It is from this type of perception that Steiner recommends that the child should learn to paint; a perception which is created and develops out of artistic feeling and not from objective observation. Similarly in drawing, teachers should not recommend the children to accurately draw in linear form but that the drawing should result from areas of light and shade, and that from these different shaded areas lines will be seen (1974 p. 144). In Class 6 shadow drawing is also linked with geometry and thus a connection is made between pure geometry and art. In this process a combination occurs between the functional and the aesthetic. In Classes 7 and 8 this is continued with more complicated forms and figures which result in the child
obtaining greater depth and perspective. As far as painting is concerned, the pupil, in Classes 7 and 8, should be involved in the transference from purely inner meaning to the representation and portrayal of objective objects. At the same time it should be made clear that although the painting represents the process of transference of the imagination to the solid objects found in the outside world, it is still based on the awakening of inner meaning and perception that the pupil has of those objects.

Mention should also be made of the place modelling has in the Waldorf curriculum. Although the child is encouraged to use his hands in playing with and forming material at earlier ages it is not until Class 3 that the subject is formally introduced. Steiner describes how the child should be encouraged to make plastic forms out of the hollow of his hands. From the results of this type of exercise the child can work upon the form so that it resembles what the child is trying to create. This latter process would occur to only a small extent in Classes 3 and 4 but would gain momentum in Classes 5 and 6. Steiner describes the introduction and effect of modelling as follows (1972 p. 192),

"Modelling too is cultivated as much as possible, albeit only from the ninth or tenth year and in a primitive way. It has a wonderfully vitalizing effect on the child's physical sight and on the inner quality of soul in his sight, if at the right age, he begins to model plastic forms and figures."

In Classes 5 and 6 the child begins, from his own endeavours, to obtain an insight into form. It is only then, and this would only occur, for the most part in
Classes 7 and 8, that the child should relate the results of his own efforts to physical objects. In other words any comparison, for accuracy and representation, of the model and its physical counterpart should not be made until the child has reached the age of 13+.

We have seen that the art forms of painting, modelling and drawing play a crucial role in the development of the child, as far as Waldorf education is concerned; a role which helps the child to adapt to the physical world.

Religion

Steiner made it clear that in an anthroposophical sense religion does not relate to any particular dogma or doctrine but to the individual's outlook and disposition towards the world (1975c Vol. I p. 102/103),

"Then I should like to make clear to you what is meant by the word 'religious' in an anthroposophical sense. This word describes our inner feelings, resulting from our world outlook, from our attitude towards the world, the spirit and life itself. One's world-conception belongs to the head, whereas the religious element springs from the entire human being. Hence a religion which depends on dogma is not truly religious at all. What matters is that the whole human being, and particularly man's feeling and willing are active in his religious life. The part which a world conception plays in any religion is there only to exemplify, to support and to deepen the feelings and the will. What should flow from a man's religion should enable him to develop his soul and to strengthen his will without dependence on transitory and earthly things."

We therefore see that the fundamental aim of any religious education teaching is to enable the individual to adjust those facets of his nature which he has brought with
him from the spiritual world to his earthly existence. This means that teachers in a Waldorf School should appreciate that the art of education they wish to develop can itself only evolve from a spiritual outlook as far as the teacher and also the pupil are concerned. At Steiner points out (1956), any real insight about the problems of different religions and their reciprocal relationships can only come if a person has obtained a true realisation of man's nature, and, in Steiner's opinion, this can only come through a knowledge of anthroposophy. It also means that as far as the teaching of religious education in a Waldorf School is concerned then the emphasis should be placed in creating a school in which the art of education is practised rather than on establishing an ideology or doctrine.

It follows that in a Waldorf School the main purpose of teaching religious education is to create and foster within the child a feeling for the spiritual element in the world. Steiner describes (1975 p. 11) that the child should learn about this spiritual element in the different subject areas and appreciate that whether the subject is mathematics, geography or history, the child can be taught in such a way that his feeling for the living spirit is not in any way frustrated or repressed; more however will be said about this later on. At the same time it should be appreciated that not only should the subject matter of the lessons mentioned be permeated with this religious element but also religious education itself. The content of the curriculum for these religious education lessons was divided into three
by Steiner; for Classes 1 to 3, 4 to 6 and 7 to 9 (for the purposes of this section 7 and 8). Before however descriptions of this content are given it is worth stating that in the first Waldorf School children of many different denominations attended whose parents wished them to receive instruction in the particular faith to which they belonged. In these cases priests of the different denominations came to the school to give such instruction. Yet there were also many children whose parents did not want them to receive content of just one particular faith or creed and who asked Steiner if their children could be taught religion in a way that was more open than that given in any particular denomination.

Steiner was of the opinion that this could only be achieved if the teacher possessed a sensitive understanding of the needs of the child, in this respect, with reference to any particular age range. He said (1969 Lecture 8 p. 146/147),

"We have an Anthroposophy for adults, but today the teacher, if he is to succeed in his anthroposophical religion teaching, must wrestle with the task of creating real content in what he is to take through with the children. This means that he must first cast the anthroposophical world-conception into a form in which it can be brought to the child, and we are engaged in various ways on working through to an anthroposophical world-conception suitable for children and which is in keeping with the human spirit. Here for instance, it is necessary to enter deeply into the degree in which symbols which must be used, affect the child, and how what is imponderable comes into consideration."
We have already seen how, in many of the other subject areas, attempts were made in the teaching to build up such a conception in the child. These attempts took into consideration, to a very great extent, the type of consciousness that existed in the child during the different phases of its development. Similarly in the teaching of religion the teacher should determine the content of his lessons by such considerations. Steiner recommended that in Classes 1 to 3 this can best be achieved by taking nature as the starting point. Thus the feeling life of the child is stimulated to appreciate the divine in man as well as the world at large. Steiner says (1975c Vol. I p. 100/101),  

"You also must arouse in the children time and again the picture of man with his whole thinking and willing as belonging to the entire universe. Furthermore you should awaken again and again the idea that God lives in all that lives in us. Come back again and again to the following imaginations: The Divine lives in every leaf, the Divine lives in the sun, in each cloud and river does the Divine live. But the Divine also lives in our flowing blood, it lives in the beating heart, in all we feel, in all we think. Always engender the idea that man is permeated by the Divine."

Steiner goes on to relate how the teacher should also convey to the children the feeling that man, as the representative of God, has the moral duty to be good and that if his intentions and actions are not of this order then he is failing in his self-appointed task. As Steiner points out (1975c Vol II p. 90) the main aim of the religious education lessons should be the creation of a truly religious mood and that it is this mood which is of pedagogical value,
and not any understanding of an intellectual nature that the child might learn. We see therefore that in the lessons in Classes 1 to 3 the child's feelings concerned with what might be called a devotional approach to the world are encouraged to develop. This development occurs in two ways. In the first instance in the teaching that God dwells in man, and secondly in showing the child that the Divine lives in all aspects of nature.

Although the content is different a somewhat similar basis is recommended by Steiner for the teaching of religion in Classes 4-6. He, Steiner, advocates that just as in the first stage religious education teaching should centre around the nature of man, and nature in general, in the second stage it should relate more to the historical side of religion. Again however the approach can be subdivided into two. In the first instance Steiner is of the opinion that the children should be taught about human destiny. This would involve not only discussions concerning the characteristics and attributes we inherit from our parents but also the different aspects of ourselves that we bring with us from earlier earthly lives. We see therefore that in a Waldorf School the children between the ages of ten and twelve are introduced to the concept of reincarnation and are encouraged to grasp both with their reasoning and their feeling that man lives on earth in repeated incarnations.

Steiner describes (1975c Vol. I p. 226) that the children can be shown how the great civilizations are connected and also that descriptions can be given of the different tasks
that make up man's mission on earth in each particular epoch. It is not therefore just the case of explaining theoretically about pre-existence and life after death but also relating to the children through, say the lives of certain individuals, how such people bring with them particular gifts and attributes.

In the second place, once the children have been introduced to the concepts of destiny and reincarnation as they affect man then the children can be told about the three spheres of the heavenly world. Steiner gives the following description of such spheres (1975c Vol. I p. 103),

"(1) The first sphere leads to the realm of the angel beings. Every individual human being has a guardian Angel. Here you speak about how each single person is guided from one incarnation to the next by his personal genius. You first deal with man's personal link to the divine worlds through the angel who is his guide. (2) You now try to explain that there are higher divine powers, the archangels, and that it is their task to direct groups of people, such as nations and so on. .... (3) The Spirit of Time would represent the third sphere, a divine being who rules for a period of time."

The meaning of the life of Christ can also be introduced to the children at this stage although Steiner recommends that the pupils should not be involved in any detailed study of Christology until the third stage i.e. in Classes 7-9. In this third stage the central theme in the Waldorf curriculum is Christ's life on earth and the children are encouraged to feel a personal relationship with Christ. Steiner is of the opinion, in this respect, that this relationship can only be properly understood by the child if his feelings as well as his cognitive understanding are very much engaged, through
the teaching, to appreciate the significance of Christ's existence on a material plane.

We have seen how in the first stage the child is taught how the Divine exists here on earth, both in man and in nature. Steiner recommended that much of the content, in Classes 1 to 3, should be taught through stories which would appeal to the pictorial representation of the child. In the second stage the child's horizons are widened by examining human destiny in an historical context and this would include the study of the concepts of reincarnation and karma. Wherever possible content and methodology would relate to the child's artistic abilities and their innate ability to think in pictorial form. It is only in the third stage that a study of Christology occurs and this will include an examination of Christ's life here on earth and the impulse he has given to mankind. Through this teaching the child will learn, according to Steiner, not only formal content but how his own being and life are a part of the order that exists, although a great deal of this awareness will come from instinct and feeling and not from intellectual analysis and understanding.
Other Subjects in the Waldorf Curriculum not previously covered

(1) **Handiwork and Bookbinding**

Steiner considered it important that children right through the school should engage in some sort of handiwork (as separate from handicraft which will the next subject dealt with). He emphasizes (1972 p. 196) that the task of education is involved in the development of the child's physical body as well as his soul and spirit and therefore it is necessary for the child to learn a number of handiwork activities. He describes (1972 p. 196) how both boys and girls will learn the same skills and indicates that in a Waldorf School one will find boys and girls sitting together, all engaged in knitting and crochet. We see therefore that the children are introduced at a very early age to such activity. Steiner is of the opinion that this introduction can occur in the very first lesson. He describes how the teacher should indicate to the children that we possess parts of our body like hands so that we can engage in and perform different tasks (1976 p. 59),

"Look at yourselves. You have two hands, a left one and a right one. These hands are for working, you can do all kinds of things with them. In this way you also raise into consciousness what belongs to the human being. The child should not just know that he has hands. Naturally you may be tempted to say that the child is of course aware of having hands. But it is different if he knows that he has hands with which to work or if this thought has never crossed his mind. Having spoken with the children for a while about their hands and about working with their hands, we then proceed to letting them do
something skilful with their hands. This might even take place in the very first lesson."

In Class 1 the children learn to knit simple objects. This is continued in Class 2 and crochet work is also introduced and small articles are made. In Class 3 larger articles which perform some function can be made. Whenever possible, and this would apply particularly to such activities as crochet and embroidery, the children are encouraged to express their artistic capabilities. In Class 4 the children learn to sew and also embroider the little things they have made. The artistic element is further stimulated in Classes 5 to 8. In Class 5 the children not only learn to make different parts of their own clothing but also, from their own designs, different toys as well. This work is elaborated and enlarged upon in Classes 6-8. In Class 8, in addition, the children learn to use sewing machines and are taught about different cloths and materials.

Steiner also considered that the children's handiwork lessons should be related to their painting lessons whenever possible, particularly with a view to developing the child's aesthetic taste for colour in the objects they make. He describes how this experience of colour can affect the child's approach to the outside world (1947 Lecture 7),

"If you proceed in this way, when you come to the treatment of any particular object in the world it will be far livelier than it would be without such a foundation .... In this way (through his experience of colour), the living reality of the world becomes part of a man's being. And when you later confront the children with the dry reality of everyday life they will meet it in quite a different way, because they have had an artistic, living experience of the elements of colour ...., and have learned to use its language."
It should also be added that Steiner also recommended that the children should also learn the craft of bookbinding and that it was important for the child to experience the particular thoughts and feelings associated with this craft, although expertise was only expected in the third stage of the child's development.

(2) Handicrafts

The subject of handicraft was not introduced until Class 6 although many of the objects made in the handiwork lessons in earlier classes could be included as handicraft objects e.g. toymaking. On the other hand the children are also to be taught to use their skill to make implements and tools which can help them to understand the way the society in which they live, functions. In Class 6 the children are introduced to woodwork and make simple objects. Here again whenever possible the artistic element in the child should be encouraged to develop from the manual skills he learns so that the aesthetic, in balance with the practical, is able to find expression. Steiner says in this connection (1972 p. 197/198),

"The children are shown how to make simple implements, simple things for use in the house and at the same time learn how to use saws, knives and other tools in joinery and carpentry. Boys and girls alike love to be in our workrooms, working with knife and saw and other tools, in addition to their ordinary lessons, and are delighted when they succeed in making something really useful. In this way we stimulate all their instincts for the practical side of life. - On the one hand, then, we unfold a sense for the practical side of life and on the other, for art."
Thus we find that in Classes 7 and 8 there also occurs, besides the continuation of the work carried out in Class 6, the making of simple artistic objects. Steiner also describes how the children should also be encouraged to make articles which can be used. He relates (1976 p. 161) how important it is for the child to understand the connection between the work he can carry out with his hands with his living in the outside world. Steiner describes part of this connection in the following manner (1976 p. 161),

"And if you could even make little ploughs and let them cultivate the school garden, if they could be allowed to cut with small sickles or mow with small scythes, this would establish a good contact with life. For more important than dexterity is the soul contact made between the life of the child and the life of the world. It is a fact that a child who has cut grass with a sickle or mown it with a scythe, a child who has drawn a furrow with a little plough, will turn into a different person from one who has not done these things. Quite simply the soul element is changed. Abstract lessons in manual skills are not really a substitute for this."

Steiner also states that the children should be taught to appreciate that manual work has a rhythmical base, and that it is this rhythmical aspect of such work which contains the spiritual element. In other words even simple manual tasks can possess a spiritual component.

(3) Gardening

Steiner recommended that gardening should be introduced to the pupils at the same time as handicrafts i.e. in Class 6. In Classes 6 to 8 the children are introduced to practical gardening in a simple way and they practise cultivating the
soil, tending and harvesting plants. The repetition of this work throughout these three years enables the pupils to gain direct insight into the nature of the rotation of crops. When it becomes impossible to work outside during the winter months, work done during the summer is discussed to indicate to the pupils how the different stages of the growth of plants and crops occur, and also how through their own attention and care they have contributed towards a healthy growth and a good harvest. In addition Steiner felt it was incumbent on the teachers to draw the attention of their pupils to the fact that in the preceding centuries large numbers of people had been drawn into towns and cities and that the majority of these people would grow up without a living relationship with the countryside. As many of the children attending Waldorf Schools would be living in urban areas Steiner emphasized that the child's relationship with nature needs to be encouraged at a practical level. He says (1969 Lecture 10),

"The children themselves should be taken out and wherever possible, be brought to understand the plant world in its actual connection with the earth, with the rays of the sun, with life itself."

Whenever possible a school garden should be cultivated for it will then be far easier for the children to learn the most important aspect of gardening which is to perceive the earth as a living organism and the ways in which homeopathic principles should be applied to the organism. It also follows that much of this work would tie in with the subjects studied in the botany lessons.
Chapter 39: The Waldorf Curriculum and the Third Stage of Child Development

The third stage of child development occurs, according to Steiner, when the pupil's astral body is liberated. Just as the formulation of content for the second stage is determined, in a Waldorf School, by the liberation of the etheric body so the content for the third stage is determined by the liberation of the astral body. We have already seen that in the second stage the emphasis is placed on developing the imaginative and artistic facets of the child's nature and that what would be regarded as premature development of the intellect is avoided. With the birth of the astral body however emphasis can be placed on the development of the pupil's intellect and with it the awakening of his independent judgement (1965 p. 45). Steiner describes this awakening as follows (1965 p. 38/39),

"The intellect is a soul-force that is only born with puberty, and we ought not to bring any influence to bear on it from outside before this period. Up to the time of puberty the child should be laying up in his memory the treasures of thought on which mankind has pondered; afterwards is the time to penetrate with intellectual understanding what has already been well impressed upon the memory in earlier years."

We therefore see that in a Waldorf School the formal intellectual work does not commence until puberty although as we have seen in the previous section much of what the child is taught in Classes 6 to 8 is a preparation for this later work. As far as the objectives relating to the child's development are concerned we see that the basis for
independent judgement is an appreciation by the pupil of what is good and bad in the world (1972 p. 200),

"After puberty, when the child has reached his fifteenth or sixteenth year, a change takes place in his inner nature, leading him from dependence upon authority to his own sense of freedom and hence to the faculty of independent judgement and insight. Here is something that must claim our most watchful attention in education and teaching. If before puberty, we have awakened the child's feeling for good and evil, for what is and is not divine, these feelings will arise from his own inner being afterwards. His understanding, intellect, insight and power of judgement are uninfluenced; he can now form independent judgements from out of his own being."

We therefore see that, in Steiner's opinion, the development of this judgement depends to a very large extent on the teaching that he has already received. Steiner goes on to relate (1972 p. 200/201) how the child cannot grow up to possess this independent judgement if the teaching he has received concerning morality and religion has been influenced or determined by convention. If the pupil has been influenced in this latter way then, according to Steiner, he cannot mature into a free yet responsible human being. The aim of Waldorf education in this respect is the development of free human beings (1972 p. 201),

"Then, at the right age they will awaken their own free sense of religion and morality which will then become part of their very being. And they feel that only this can make them fully man. The great aim at the Waldorf School is to bring up free human beings who know how to direct their own lives."

It is at this third stage that content can be given to the child which will stimulate and aid the development of his capabilities. It is to an examination of this content that
I now turn. It should be added however that a detailed examination of content will not occur due to limitations of space. Instead an overall view of the Waldorf curriculum for the Upper School will be given, although this will include some details of each subject.

**English**

The emphasis on the way in which the pupil feels for a language is continued in the Upper School (Classes 9-12). Although it is necessary for the pupils to learn the grammar of their mother tongue it should be done in such a way that the artistic element is stimulated in the child. Steiner states in this respect (1975c Vol. 3 p. 68),

"It is definitely possible to discuss the artistic structure of a sentence with the children in a stimulating way and without becoming pedantic. It is quite possible to evoke a feeling in them of what a sentence is, to make them conscious of what a sentence is."

and (1975c Vol. 3 p. 62),

"There is too little vitality and impetus in the German lessons (the mother tongue) of classes 8 and 9. The psyche of these children feels this lack .... The children's interest ought to be awakened in a stimulating way for the structure of sentences, for the style of sentences."

The study of what Steiner refers to as poetics commences in Class 9 and in Classes 9 and 10 a detailed account of metrics and poetics is given. Steiner describes (1975c Vol. 3 p. 171) how metrics deals with the structure of verse and stanza while poetics with the different kinds of poetry e.g. lyrical, epic and dramatic. He also relates how syntax is different from either metrics or poetics and how it contains the
"So the syntax of the language is part of the aesthetics of the language — whether it is plastic or lyrical, whether it offers the possibility to use complicated interjections etc. This is quite different from metrics and poetics. Aesthetics reveals the inherent beauty of a language."

The relationship between the aesthetic appreciation of a language and its technical requirements occurs mainly in Class 11. With regard to literature Steiner recommended that the pupils should study literature connected with historical themes in Class 9 (1975c Vol. 1 p. 219). This is continued in Class 10 with a study of the pre-classical and classical periods and wherever possible the pupils should be made to feel a relationship with the period under review. In Classes 11 and 12 a study of the literature from the romantic period up to the present day occurs. It should be added that although a great deal of the literature e.g. the study of Shakespeare, Ibsen and Tolstoi would occur whether the mother tongue be English or German there would also occur, in part, a study of literature that was relevant to the particular society in which the education was taking place. Steiner thus gives many examples e.g. the Song of the Nibelungs and Gudrun which are only likely to be studied in the schools in Germany. Finally it should be stated that Steiner recommended that shorthand should be taught to the pupils in Classes 9 and 10.
Mathematics

We have seen earlier that the children first of all, in geometry, learn to draw figures from their own creative impulse and not from their observation of objects. The next stage is where the children learn about the characteristics of the drawings they have made. It is only in the third stage of teaching which occurs in Classes 9-12 that the children are taught, in depth, the formal proofs of geometry. Thus the Waldorf teacher in Class 9 finds that he has to start with relatively simple proofs but that he can also, because of the work done by the pupils in earlier classes, cover the ground fairly quickly. The subject area of logarithms is also introduced to the pupils in Class 9, as well as practical arithmetic i.e. using objects from which mathematical calculations are made; this would include practice in cubing, squaring and finding roots. In Class 10 the first step is taken to introduce the pupils to projective geometry as distinct from descriptive geometry. This involves the teaching of subject matter through which the children will learn to understand the concepts of interpenetrating planes and surfaces. Steiner says in this respect (1975c Vol. 2 p. 25),

"The theory of planes and the intersection of two planes must be added to the treatment of the plane as plane. And thereto the first elements of Projective Geometry fit in, do they not? Above all, you bring to the children the concept of duality. You need only teach the most elementary things."

In Classes 11 and 12 this work is continued. Steiner says of the syllabus for Class 11 (1975c Vol. 2 p. 155),
"Sections and interpenetrations, shadow constructions, Diophantine equations, analytical geometry as far as conic sections. In Class 11 one should take the functions more inwardly, so that one has within one the ratio-principle in the sine and cosine."

In Class 12 Steiner recommends that emphasis should be placed on developing spherical trigonometry and its applications to Astronomy and Geodesy, and also the way in which analytical geometry of space can be expressed in the form of equations. In algebra the first beginnings of Differential and Integral Calculus are taught. Finally it should be made clear that, in Steiner's opinion, there exists a relationship between mathematics and the different members of man's being; a relationship which was, and still is, ignored (1975c Vol. 3 p. 37),

"Consider discussing the following: everything of the nature of will works three-dimensionally within the earth-sphere; everything of a feeling nature works not three-dimensionally but two dimensionally so that we are always obliged, when passing in the soul-realm from the domain of will to that of feeling, to project the third dimension not onto a plane but in a planar direction .... In this connection we should notice that although we can reduce it on to the plane of symmetry in the human being we should not merely do that, we cannot allow it to be confined to that. The phenomenon is two-dimensional everywhere. Thinking leads us into the one-dimensionality, the ego into the null-dimension. Now may I ask you - how can one present such things today? .... There is simply no public interest in such things."
History

The teaching of history in the Upper School is based on different foundations from that of the Lower School. Whereas in the latter the teaching is descriptive and biographical, in the former it is concerned with intent and motivations although the transition from the one type of pedagogy to the other is gradual. However by the time the pupil reaches Class 10 the transition should have occurred. For example Steiner points out (1975c Vol. I p. 235) how, in Class 9, the pupil should begin to appreciate the inner motives of people in an historical context, and how these motives affected the making of history. Steiner says (1975c Vol. 3 p. 31),

"They (the pupils) should see how the fifteenth and sixteenth centuries bring about a widening of man's horizon, geographically and astronomically - how these effects are shown in history. Then in the sixteenth and seventeenth centuries the transition from the old social to the new political associations takes place; in the seventeenth and eighteenth centuries the effect of the more enlightened view of historical life; and in the nineteenth century the intermingling of the peoples and all that this implies. These centuries give the opportunity for presenting the facts which belong to these points of view."

In Class 10 even greater emphasis is placed on causal and similar relationships. Steiner describes for example (1972c p. 75) how the underlying intentions of Caesar's deeds determined not only the course of his own life but also of history, and also how Goethe's creative work changed its character after 1790 because his motivation and therefore his inspiration were different. The content
would include, according to Steiner, a study of events of ancient history from "oldest Indian time, Persian time, Egypto-Chaldean time, Greek time up till the downfall of Greek freedom". In Class 11 Steiner recommended that wherever possible the pupils should be taught about the relationships that exist between literature and history and that there exist literary themes which form a counterpart to history. The pupils are encouraged to develop their own perspective and judgement concerning historical events and should also consider the connections between the different type of consciousness that existed in the previous epochs that constitute history. Steiner says in this respect (1975c Vol. 2 p. 102),

"Then it is a good thing if the historical element of this period is dealt with at the same time, but at this age you must draw deductions for the present, linking on to the present time and showing the children which figures of modern history are like those of the past - and especially those which are different but ought to be similar. In this way bring into the whole subject something in the nature of forming judgements. The children should above all realise that the whole structure of the nineteenth century has grown out of the previous centuries."

In Class 12 there are two main determinants of the curriculum. Steiner was of the opinion that the children should recapitulate all they have learnt in such a way that other material need not be referred to in any depth. He says (1975c Vol. 3 p. 52),

"History lessons in the last class are usually a kind of repetition. .... Would it not be possible to enable the children to remember all they have learnt through the introduction of written notes so that a textbook would be
unnecessary? .... If a pupil writes his own textbook it will greatly help him to know its content. .... If these essentials were recapitulated in a living way it would be possible to summarise what the children must know."

At the same time however a number of pupils were entering for national examinations and Steiner stressed that, to some extent, the curriculum needed to cover the necessary ground so that the pupils were adequately prepared for these examinations. Finally the pupils should not leave school without a feeling for the spirituality of each age although Steiner emphasized that this should not be given in anthroposophical form. He did however give an example to the teachers of a Waldorf School (1975c Vol. 3 p. 152),

"Similarly the development of oriental history is built up in a very beautiful way: in the Indian history we witness a fashioning of the physical body, in the Persian of the etheric body, and in the Egypto-Chaldaic of the astral body, but of course you cannot give it in this form. Show how people living in the astral element have developed astronomy, how the Jews expressed the ego-principle in the Jehovah-principle and how the Greeks were the first people to develop a real conception of nature. .... You can give a survey which will stand the test of time and which will show how historical events really unfold in the manner described."

In this way the pupils should obtain a feeling of their own inner spirituality; a feeling which should help them to obtain an insight of the spirituality of historical events and happenings.
Geography

The syllabus for Class 9 clearly indicates that the pupils need to grasp the concept of the wholeness and totality of the earth, a task which is continued in Class 10. Steiner says concerning the content for Class 9 (1975c Vol. I p. 220),

"... and in this way you have an extended east-west chain of mountains which, continuing subterraneously, encloses the earth like a ring, which is crossed perpendicularly by the Andes-Cordillera course which forms another ring. You can very beautifully make clear to the children how two cruciform rings, one on another, give the structure of the earth. You get a picture of the earth as a body with an inner organisation."

Steiner also considered that the pupils could be taught the way in which this theme is related to the rising and submerging of continents and this would include a study of Atlantis and the ice age. The pupils also make a study of astronomy and in particular Doppler's principle; this principle was to be used only as a formula to help the pupils find out about the movement of stars. As such the study did not include a comprehensive study of the wave theory of light. In Class 10 the study of the earth as a totality is continued (1975c Vol. 2 p. 24),

"Description of the earth as a morphological and physical whole. In geology you must describe the earth as being a kind of cross in its whole formation, the two rings intersecting one above the other, the one in the direction of east-west, the other in the direction of north-south. The forms of the continents. The origin of the mountains. What passes over into the physical. Then the rivers. The geological, the physical aspects: isotherms, the earth as a magnet, northern and southern magnetic poles."
Proceed morphologically in this manner. Continue with ocean currents, air currents, trade winds, the earth's interior - in short, with everything which affects the earth as a totality."

It should also be added that the pupils learn the rudiments of surveying in Class 10. This usually necessitates a stay in a youth hostel or similar accommodation and the co-operation that is necessary in the making of a survey map was considered to be an important feature of this work. Steiner considered that a short course was sufficient for what the pupils needed to learn (1975c Vol. 2 p. 29),

"For surveying it is enough if you first manage to teach the treatment and finding of the horizontal and show how to draw small features: .... so that they have an idea of how one reproduces this on a map."

This work is continued in Class 11 when it is related to geography and in particular with a world map based on the Mercator system. In Class 12 there are again two main determinants of lesson content: the first is the syllabus that is needed to be taught for examination purposes and the second is the content which Steiner thought should be taught. As far as the second area is concerned, Steiner recommended that besides a recapitulation of content learned in previous years the pupils should learn about the ways in which the earth mirrors the universe and as such its form has been determined by cosmological forces. Steiner also gives descriptions of the content for geology in Class 12 (1975c Vol. 3 p. 77),
"I should recommend you to go backwards, from the present, from alluvium to diluvium, then to discuss the Ice Age, evoke the concept of the connection of such phenomena as the Ice Age with what is outside the earth (extra-telluric), even with the alteration in the earth's axis; then, from there, go back to the tertiary period."

Steiner also recommends that, in geology, content relating to when the earth existed in either form only should be taught (1975c Vol. 3 p. 77/78). Finally within the geography lessons a study should be made of ethnography and wherever possible this study should be related to other subject areas.

Nature Study

In Class 9 Steiner recommended that the pupils should receive a grounding in anthropology while in Class 10 a detailed study of the composition of man is undertaken. This study would be based on the threefold order of man's being. In Class 11 the pupils should study what Steiner refers to as the Theory of Cells. Steiner relates that this kind of study should not be introduced to the pupils via the microscope (1972 Lecture 1), but that a cell's cosmological significance should first be considered. The following is the general description that Steiner gives for the syllabus for Class 11 (1975c Vol. 2 p. 104/105),

"At this stage it would be important to study the Theory of Cells. And then, though not in detail, to characterise the plants from the lowest up to the monocotyledons, working from below upwards. But refer to the dicotyledons by drawing parallels between blossoms and mushrooms. Always notice the mycelium, the formation of spores. You must
also go back to the mycelium if you describe the formation of shrubs. In teleology, bring the connection of the separate parts of the organism into a reasonable relationship; the relationship of reciprocal causes, not purely causal relationships. Treat the theory of cells cosmologically.

In Class 12 Steiner emphasizes that the pupils should learn how the animal kingdom can be categorised in a certain way. He recommends that the entire subject matter in zoology can be divided into three major groups with each group being subdivided into four, giving twelve different categories (1975c Vo. 3 p. 78). Further categorization can occur of the different animal types in relation to the zodiac and also to the threefold nature of man. After a study of zoology the subject area of palaeontology is introduced and this will help the tie-up with geography. Again it is worth stressing that wherever possible the pupils are taught about these areas in a way which relates to the earth and its different kingdoms as a live and a whole organism with its inter-related parts rather than the observation and dissection of inert matter.

**Physics and Chemistry**

**Physics**

Steiner recommended that the pupils should obtain a practical understanding of the construction and usefulness of the types of machinery which are in everyday use. It should be appreciated that Steiner was lecturing at the beginning of the century and the examples he gives relate to
that period. For instance he recommended that in Class 9
the pupils should learn about acoustics, electricity and
magnetism so that they could understand how the telephone
works, and then heat and mechanics so they could know about
the workings of a steam engine. It follows that, in a modern
ccontext, the pupils would also learn about machinery that has
been invented in the last fifty to sixty years. Wherever
possible the children should learn from practical activity
and in particular appropriate experiments. Steiner also
describes how the role of the teacher is now changing (1972
Lecture 2) for the pupils will less and less look upon him as
the authority but will regard him as the vehicle through which
they learn about the world at large.

In Class 10 this work is continued with particular
emphasis being placed on the teaching of mechanics, and in
many cases connections with trigonometry and geometry can be
made. In Class 12 many of the more recent inventions can be
studied by the pupils - in Steiner's time these included
wireless telegraphy and X-rays. In Class 12 a detailed
study of optics is made. Steiner gives detailed accounts
of the content that should be studied. What follows is
therefore a very brief synopsis of this content (1975c Vol. 3
p. 147),

"1. light as pure phenomenon, light and its power
to radiate.
2. light meeting matter, usually called refraction;
enlargement and diminution of the image,
displacements, then
3. the origin of colours,
4. the phenomena of polarisation,
5. the nature of double refraction as it is called,
the phenomena of incoherence in the spreading
of light."
Steiner goes on to describe that such subject areas should examine the qualitative aspect of phenomena and thus would include the spiritual element in phenomena. Steiner relates (1975c Vol. 3 p. 147) how since the time of Berkeley the epistemology concerned with these matters has ignored the spiritual, and that the study of optics can be particularly rewarding in this respect because many of its elements are directly connected with the life of the spirit. The reader is referred to Steiner's lectures on optics if he wishes to examine this content in detail (1964a).

Chemistry

The syllabus for Class 9 is mainly an extension of the work covered in Class 8 together with the detailed study of substances such as alcohol and ether. In Class 10 the whole emphasis changes from a study of those substances which are directly available to those which are a result of chemical reactions e.g. in the latter case the subject matter is mainly acids and bases and, to a lesser extent, salts. Thus the pupils learn about acid and alkaline substances which become balanced in inanimate matter but then because they are subject to a higher principle becomes balanced in organic form. Steiner gives the following example (1975c Vol. 2 p. 26),

"Have the children a clear picture of the significance of a salt, an acid, a base? These things must be taken first. .... Then speak of alkali and acid reaction, and afterwards - in order to help them to come to an understanding - you could start from the contrasting reactions of let us say food-sap and bee-blood, because in these you find
alkali and acid substances. The reaction of food-sap is acid, and that of bee-blood is alkaline. There is this polarity of blood and food-sap which the bee has in its digestive organs. You find the same principle in man, but it cannot be substantiated in such a striking manner. You can re-create the process taking place in the bee quite easily on the laboratory bench."

In Class 11 Steiner recommends (1975c Vol. 2 p. 104), that the pupils should be introduced to a general survey of chemical elements. He does say however that this should occur in such a way that the pupils feel that they are dealing with arrested processes, and to do this it would be necessary to explain the processes first and only then to examine the elements themselves. In Class 12 the same necessary compromise occurs that has occurred in other subjects i.e. the need to formulate curricula according to what is required for examination purposes. This presents perhaps more difficulty in the teaching of chemistry than any other subject for much of what is taught traditionally under the heading of organic chemistry refers to life-giving processes occurring within different organisms which, according to Steiner, have cosmic rhythms and elements as their base. Steiner appreciated therefore that on the one hand the syllabus would reflect his approach to Chemistry while on the other hand it would have to contain the traditional approach. It is worth quoting Steiner at length to see how his approach differs from what is usually taught in schools (1975c Vol. 3 p. 156),
"Let us consider chemistry in its closest connection with the human being. The children who are with us already have an understanding of organic and inorganic processes. In Class 12 we must go on to the processes which are not only found in the animal but also in man; we must speak of the formation of ptyalin, pepsin, pancreatic juice etc. The metal processes in man should be approached in such a way that something of the lead principle in man can be understood by the pupils. You must show that all matter and processes are transformed in man. With regard to the formation of pepsin, it is important to start once more from the formation of hydrochloric acid; consider it as a lifeless substance and the formation of pepsin as something which can only be accomplished within the etheric body, into which even the astral body must work.

"There is thus a complete breaking up of the process which subsequently is built up again. Start with the inorganic process of hydrochloric acid, gained from cooking salt or by synthesis .... Then try to emphasise the difference between such a process and one that takes place in an organic body. This should culminate in the difference between plant albumen, animal albumen, and human albumen, so that you impart a concept of an evolving albumen, founded in the different structure of the etheric body. .... There ought to be an inorganic, organic, animal and human chemistry. Here are some examples for pupils. Hydrochloric acid-pepsin, prunus-spinosa sap and ptyalin. .... Or the process of metamorphosis, formic acid-oxalic acid."

Languages

In Class 9 revision of grammar that has been covered in previous classes occurs. In addition recitation is recommended as a way through the pupils can obtain practice and a working knowledge of the language as well as the preparatory work for the study of the history of literature in the language concerned which is going to occur in the next three classes. In Classes 10, 11, and 12 the pupils should be attempting to
obtain a grasp of what Steiner refers to as the folk-soul of a nation. The following is a very brief synopsis of the content for these classes (1975c Vol. 3 p. 164),

"In Class 10 take the metrics of the language. In Class 11 we must introduce dramatic literature side by side with some prose and aesthetics of the language. Poetics should be developed from the dramatic readings, and this should be expanded in Class 12 where lyrical and epic poetry should also be included. And here we must introduce subject matter which is related to present day conditions. In addition some knowledge of modern foreign literature is to be aimed at."

In addition to the content mentioned above Steiner also recommended that the pupils should learn about the culture and literature of the foreign country in Class 10. Steiner gives many examples of the type of literature that could be read and studied and it is not proposed to go into detail here on his recommendations. In Classes 11 and 12 this work is expanded upon and the pupils are encouraged to converse in the foreign tongue about the literature they are studying.

It should also be mentioned that beginning in Class 9 the pupils are given certain options concerning their study of modern and ancient languages. The work carried out in Class 8 in Latin and Greek is continued and expanded upon in Classes 9 and 10. In Classes 11 and 12 the pupil is encouraged to further develop his feeling for the language besides learning the different styles, grammar and syntax of the language (1975c Vol. 2 p. 109),

"Latin and Greek in the eleventh class - while discussing the reading matter with the pupils, we must also teach them an appreciation of the different styles as well as some grammar, and then compare Greek syntax with Latin syntax."
Weave into it an understanding of etymology. In ancient languages you ought to pay more attention to the etymology of words. Livy will do. Choose any suitable reading matter in Greek."

In Class 12 it was necessary to prepare much of the content so that pupils could take national examinations; even so the pupils would also be encouraged to move beyond what was technically necessary to a deeper penetration of the spirit of the language.

Music

In Class 9 the pupils are introduced to the theory of music. Steiner also thought it important that pupils of this age should participate in singing in a mixed choir and this is continued right through to and including Class 12. Another major subject area in Class 9 is the area of major and minor modes although Steiner recommended that the theory should be balanced by appealing to the feeling attribute of the pupil. In Class 10 a school orchestra could be formed from the pupils who have learnt to play the different musical instruments and this is continued in Classes 11 and 12. Steiner also recommended that the pupils should learn harmony (1975c Vol. 2 p. 28),

"We should do some harmony. With the 10th class harmony referring to counterpoint, so that they have a longing to write something themselves. Do not force anything let it come out of themselves, but do not force it."

In Class 11 the pupil is encouraged to develop his musical taste and musical judgement. The teaching should therefore reflect the teacher's attempts to cultivate this
kind of taste in the pupils. One way, although by no means
the only one, which, in Steiner's opinion, leads to the
pupil's depth and breadth of musical appreciation is to
encourage solo as well as group singing. This emphasis on
developing the pupil's awareness is continued in Class 12,
and attention is paid in particular to teaching the pupils
to appreciate that different styles of music exist. This
would entail more than knowledge of this fact but an
appreciation coming out of the pupil's own inner experience
(1975c Vol. 3 p. 41),

"The main task for this class is to enable the
pupils to become aware, out of their own
musical experience, what distinguishes Bach's
style from that of other composers".

As mentioned previously the whole subject area of music
holds nearly a unique position in the curriculum and to
Steiner music really lives in a world beyond the physical.
It is therefore particularly important for the pupils to leave
school with the necessary grounding so that in later life,
with further experience, they are able to make the right kind
of musical judgement.

**Eurythmy and Gymnastics**

We have seen earlier how in eurythmy in Classes 7 and 8
the children learn complicated forms and how many of these
forms are related to subject areas, including the grammar they
have learnt. This relationship between themes in eurythmy
and grammar is emphasized in Class 9. In Class 10 the pupils
should have reached the stage where they can produce simple
group work. Steiner says on this point (1975c Vol. 2 p. 28/29),

"In the eurythmy teaching one would have to work towards a reasonable kind of ensemble. In tone eurythmy it is a question of bringing items that have so far only been in the nature of a sketch to an artistic conclusion. It is better to restrict oneself to three or four items in the whole year, than start too many things, bringing the few to a proper perfection."

In Classes 11 and 12 this work is continued. In these classes however time is spent in working out the relationship between eurythmy and certain other subjects. Steiner points out that this should certainly include eurythmy ensembles that are connected and based on poetic works. In tone eurythmy group exercises are practised taking different pieces of music. It is perhaps an obvious point to add that close co-operation will be necessary with the teachers of a number of other subjects and in particular the teachers of aesthetics and music.

In gymnastics all types of exercises are taught including work with and without apparatus and also athletics. Wherever possible the pupil should feel consciously that he has activated his own body and should obtain an inner experience from this: there would be little point therefore in the teacher going through a set of exercises in any type of stereotyped way if this did not include attempts to get the pupils to obtain a feeling for the different activities. Steiner also pointed out that in certain ways religion should strengthen the physical as well as the spiritual in man but that it had lost its inner force to do this, and that sport
was becoming an external substitute for what should be acquired internally. Steiner hoped however that in the future, and it must be remembered he was speaking at the beginning of this century, the role of sport would change and not be a substitute for religion (1975c Vol. 3 p. 50),

"Religion has lost the inner force to strengthen the physical in man. Because this is so the instinct has arisen of wanting to acquire the same force in an external way. And as everything in life works polarically we are confronted with the fact that what man has lost in the sphere of religion he instinctively wants to acquire externally. Well I am certainly not going to indulge in tirades against sport as such and I am convinced that it will even develop further in a healthy manner. But it will play a different part in future from what it does today when it has become a substitute for religion. Such things appear to be paradoxical when they are brought forward nowadays. But it is just the truth that appears paradoxical nowadays because we have got ourselves into so many situations in this modern civilization of ours."

Art, Aesthetics and History of Art

We have seen earlier how the subjects of painting, drawing and modelling play an important part in the education of the child in the Lower School. In the Upper School these subjects become part of the handicraft lessons and descriptions of the content will be given later. We therefore see that in the Lower School the child generally lives continually in an artistic atmosphere. In the Upper School the pupil develops and matures towards a more intellectual understanding. Steiner considered however that it was crucial for the pupil to continue to develop his artistic capabilities and we find that the subjects of art,
aesthetics and history of art are taught as main lesson subjects. The importance of these lessons is indicated by the following (1972 p. 191/192),

"At a certain age the child must be led on from the plant and animal-lore which he grasps more with his faculties of soul, to mineralogy, physics and chemistry, where greater claims are made on his conceptual faculties and intellect .... During this period of life when we are conveying the idea of causality to the child and he learns of cause and effect in nature it is essential to balance the inorganic, lifeless elements in nature-study by leading him into the domain of art."

and (1972 p. 193),

"At the age when the child must realise that nature is ruled by abstract law to be grasped by reason, when he must learn in physics the link between cause and effect in given cases, we must promote an understanding of art as a necessary counter balance. The child must realise how the several arts have developed in the different epochs of human history; how this or that motif in art plays its part in a particular epoch. Only in this way will those elements which a human being needs for allround unfoldment of his being be truly stimulated."

It is hoped therefore that the unfolding of the pupils artistic capabilities will lead to a full and mature appreciation of the arts and their historical development. Through this appreciation it is hoped that the adult will possess an artistic conception of life; this conception would involve an aesthetic appreciation which was obtained not only through observation and listening but also through an inner experience of colour, sound and space. We therefore find that on the one hand the pupils are to obtain a concept of beauty through their study of art in different
civilizations while on the other hand this learning process can only be successful if the pupils inner experience of beauty is awakened.

As far as the syllabus is concerned then we see that the choice of content reflects both of the above processes. In Class 9 the pupils learn about the development of painting and sculpture from ancient times up until about the time of Rembrandt. One way through which the pupils' appreciation of art is developed is by their study of different ideas of beauty - the Greek and Renaissance ideals for example.

Steiner also points out that by following the development of style from Giotto's paintings to those of Rembrandt, the pupils can observe quite objectively the solution of soul problems which they themselves are experiencing at their particular stage of development. Steiner gives many examples of the ways in which different artists approach their subject matter. He describes, for instance, how Durer and Rembrandt look at the problem of light and shade in two quite different ways (1975c Vol. 2 p. 216). Steiner also considers that wherever possible these lessons should be related to the subject matter of other lessons (1975c Vol. 3 p. 28/29),

"It would be good to link the art lessons with history and history of literature. It would be good to try to begin with Germanic mythology but then to pause and perhaps to show how later the Germanic myths reappear as something aesthetic, though in a different form of artistic development. It is absolutely possible to bring together Durer as artist with the way in which the forms of Germanic mythology are expressed."
In Class 10 the emphasis is concerned with poetry, and the pupils attempt to obtain an aesthetic appreciation through their study of poetic form. Steiner also recommends that the pupil will obtain a greater feeling for poetical language through speaking, and describes how practical speech exercises can be given as a preparation towards this aim. He also points out that by linking up with the experience of rhythms obtained in previous eurythmy lessons the pupils can bring into full consciousness their knowledge of the fundamentals of metrics, including figuration and tropology. Steiner describes how Goethe's lyrical poetry and style offer specially suitable examples.

In Class 11 the subject matter of the two previous years is again studied but from a different viewpoint. The emphasis is on showing how the sculptural-painterly elements merge and flow together with the musical-poetical elements. Of particular relevance here is the way music is a determining influence in later spiritual life. In Class 12 it was necessary to take into consideration the syllabus of the examinations that many of the pupils would be sitting. At the same time Steiner considered it important that the pupils should 'be leaving school with a perspective of the spiritual element that exists in art (1975: Vol. 3 p. 34),

"It would be desirable if just at this age - about eighteen years old - the pupils gained a rounding-off of the historical-artistic element and if they received a spiritual background in literature, history of art and history, without however being taught 'anthroposophical dogma'. We ought to make the attempt to bring the spiritual element into literature, history of art and history, not only as part of the content, but rather in the way these subjects are treated."
As well as this perspective the pupils should have obtained knowledge of the whole area of art including, for instance, the natural division of the arts and their development into the three stages of symbolic, classical and romantic art (1975c Vol. 3 p. 152),

"For aesthetics and art lessons the divisions of symbolic, classical and romantic art have already been given. Now the possibility exists not only treating aesthetics in this way: Egypt: symbolic art; Greece: classical art; what follows: romantic art; but the arts themselves can be arranged in the same way: Architecture, the symbolic art; sculpture, the classical art; and painting, music and poetry, the romantic arts."

We see here that architecture is mentioned and included in the syllabus of the art lessons for Class 12 is content which indicates the type of understanding that is necessary to appreciate the different forms and styles throughout the history of civilization. Steiner also indicated however that not only should the pupils possess an appreciation of style but that they should also learn how buildings are constructed and how this construction can be related to aesthetics.

Religion

We have already seen how, in the teaching of religion, the child first learns through symbolism and its picture forming capabilities, and secondly about the history of religion. It is only in the third stage that a detailed study of Christology occurs which includes the impulse that Christ gave to mankind in an historical setting. We see also that as the pupil is ready to grasp concepts rather than form mental pictures, the content should gradually
include subject matter that can be taught and absorbed in this way. In Classes 9 and 10 the work undertaken in Class 8 concerning the life of Christ is continued and elaborated upon. In Class 11 Steiner emphasized that the content should be related to the intellectual abilities of the pupils (1975c Vol. 2 p. 109),

"In the presentation of your subject matter you now appeal more to the pupils' power of judgement. Encourage them to enter discussions. In earlier years the important thing was a 'picture language' but now the time has come to aim at a more conceptual understanding. You should speak about destiny from the religious point of view: about the problem of guilt and atonement: about the Father, the Son and the Holy Spirit. You progress from pictures to concepts, and this introduces into your teaching something of the nature of cause and effect."

In Class 12 a general survey occurs of the world's religions, a survey which should show how Christianity contains the synthesis of all other religions. Steiner points out that the historical aspect of religion could be taken first followed by a survey of the religious evolution of man. This survey could start with ethnographical religions, then national religions and finally universal ones. Steiner gives many different examples of the type of content which is suitable for the teaching of religion to the different age groups.

Handiwork

There is a continuation of the work undertaken in the lower school. In Classes 9 and 10 the pupils are encouraged to create their own designs and to make articles such as
cushions and covers which are to serve a definite purpose. Basketry and raffia work are introduced while other garments made are dresses, coats and so on. Painting posters and designing book covers with water colours are also practised. Some of this work is continued in Classes 11 and 12. In addition the pupils learn bookbinding and boxmaking.

**Handicraft**

The painting, drawing and modelling lessons of the Lower School are now taught as part of the handicraft lessons in the Upper School. Steiner considered that these lessons must contain an artistic element to a great degree. This is perhaps obvious as far as painting and drawing are concerned but such an element should also play an important part in carpentry as well.

In Classes 9 and 10 black and white drawing is continued; in addition free modelling is introduced. This work is continued in Class 11 while the pupils also learn to make simple pieces of furniture. In Class 12 painting with water colours is taken up again and both black and white drawing and carpentry are continued from previous classes.

**Gardening**

In Class 9 the pupils concentrate on vegetable gardening and help in the cultivation of shoots and making compost heaps. They are also taught how to tend flowers, fruit-bearing shrubs and trees. During the winter months
the connections between plant growth and sub-soil, weather and astronomical conditions are studied, as well as the origin of the most important cultivated plants, and the necessary conditions for their cultivation and the different methods of reproduction.

In Class 10, the last year in which gardening is taken as a subject, the pupils continue the work from Class 9. They also learn to thin out trees and shrubs, mend and look after tools and equipment and in particular learn how to prepare manure.

**First Aid**

First Aid is taught for a limited period of time in Class 10. Steiner gave the following brief recommendation (1975c Vol. 2 p. 29/30),

"In hygiene, simple bandaging of the kind applied during first aid in accidents should be practised. Let the boys take part. Create a gentle and orderly atmosphere. What matters is not that they consider themselves proficient, but that they should get an idea of these things."

**Technology and Lessons Preparing for Life**

Steiner emphasized a number of times that education should be so organised that the pupil is adequately prepared concerning the social and industrial infrastructure that exists in the outside world. In one sense the initial basis for this awareness is taught right from the first classes in the subject area of Home Surroundings and later on through other subjects in the Lower School and in particular
through the teaching of geography. Steiner recommended however that in the Upper School the subject should be taught separately from Class 10 onwards - he called it "Technology and Lessons Preparing for Life"; from these lessons the pupils would learn about the outside world (1975b p. 11),

"Today we must learn to let people participate in life; and if we organise education so that people are able to participate in life, at the same time setting to work on education economically, you will find that we are really able to help human beings to a living culture. .... In future, pupils who have not reached their twenty first year should never be offered any knowledge that is only the result of scientific research and comes from scientific specialisation."

We see therefore that as far as Steiner was concerned pupils whether of higher or lower ability should receive an education which balances the academic with the practical. In any case, and as we have seen earlier, the pupil should not be asked to use judgement and analytical powers of logic until about the age of fourteen to fifteen. It is at this time that the sentient soul, in Steiner's opinion, is liberated (1975b p. 37/38),

"from the age of fourteen or fifteen upwards, when the sentient soul with its delicate vibrations is coming to life, the human being must be led directly to all that touches us most vitally in the life of the time. He should have to learn what has to do with agriculture, what goes on in trade, and he should learn about the various business connections. All this ought to be absorbed by a human being. Imagine how differently he would then face life, what an independent being he would be, how he would refuse to have forced upon him what today is prized as the highest cultural achievement, but which is nothing but the most depressing phenomenon of decadence."
"It is only on the soil of a self-governing life of spirit that, for example, art can flourish. Genuine art is an affair of the people; genuine art is essentially social in character."

It is therefore important for the pupil to learn about the social infrastructure not only because it is valuable knowledge but because he needs to work out his own values in relation to that culture and, in Steiner's opinion, these values should be of a spiritual as well as appertaining to the social and economic areas of man's activity. The type of school in which pupils would learn about these subjects would be truly comprehensive in character and this means that as far as the teaching of this subject area is concerned the potential university student would be taught alongside the future apprentice. As we shall see the content of such lessons relates to practice as much as it does to theory for Steiner believed that in order to obtain a balance between the spiritual and the material it was necessary for the pupil to appreciate physical work as well as mental application (quoted in Stockmeyer 1969 p. 155),

"I do not hesitate to maintain that anyone who has never worked with his hands, is unable to see truth in a right way and that such a person will never find his right relationship to spiritual life."

The relationship is important for Steiner considered that in order to appreciate say the productive process one needs to have some experience of that process. If the individual is not able to obtain this type of experience then the individual will not obtain a balanced perspective between the spiritual and the material (1976 p. 165/166),
"This lack of comprehension for human creation, or for the results of human thought is of great significance for the entire complex of the human soul and spirit. .... It must always remain a matter of great satisfaction to see people from what we may call the 'better classes' enter a factory and feel thoroughly ill at ease. This is because they experience, like a shaft from their subconscious, the realization that they make use of all that is produced in the factory, and yet, as individuals, they have not the slightest intimacy with the processes taking place there. .... For this feeling of discomfort is at least the first glimmering of an improvement in attitude. The worst thing is participating in a world made by human heads and hands without bothering in the least about that world."

It is therefore important for all pupils, according to Steiner to experience the workings of local industry and commerce so that his social education in the fullest and most comprehensive sense is complete. In Class 10 we see that not only are the pupils taught theoretical mechanics but that they also learn the first elements of technical mechanics and this can lead on to the construction of machines. With many of the machines like the spinning wheel or loom the pupils can not only learn how the machines are constructed but they can also be taught how to operate such machines. Other subjects which involve practical participation can also be taught and we have seen elsewhere how two of these subjects i.e. first aid and surveying, are introduced to the pupils. It is of particular importance that the more intelligent pupil obtains such experiences (1969 p. 256/257),
"Naturally those pupils whose individual gifts fit them for professions of a more intellectual kind must be educated and taught accordingly. Nevertheless that which in later life tends to evolve in people in a one-sided way must become balanced by development towards a kind of totality, by the development of something quite different. If we bring to the pupils a will impulse which leads in a more spiritual direction than the knowledge impulse this must be so developed that the person has a concrete insight into the practical domains of life for this will enable him to see life as a totality. The astral body demands that when its will impulse is developed in a certain direction, then the knowledge impulse lying within it should be developed in the opposite direction of life."

In Class 11 a number of other areas related to the technology of the time are added. Some examples of these areas are the manufacture of paper and water turbines. In many cases the content taught in these lessons could be connected with other subject areas such as geography and physics. In Class 12 this work is continued together with technology relating to chemical processes. Bookbinding and boxmaking are also taught in Classes 11 and 12. Thus through the pupil participating in a number of practical activities that are related to the industrial infrastructure of the society in which he lives, it is hoped that the intellectual capabilities which society emphasizes will be balanced by the practical in a constructive way.
Introduction

Any appraisal and evaluation of the Waldorf curriculum that attempts to obtain a perspective of the relationship between it and current curriculum theory and practice is bound to meet with a number of difficulties. The difficulties mainly arise because much of present day theory and practice is of a highly diverse and complicated nature. It is not part of this thesis to consider whether this diversity is good or bad for the formulation of curriculum or its evaluation. No doubt depending on one's own approach there can be advantages and disadvantages concerning an area of study which is of such a diverse nature. This same diversity cannot be applied, at least in the same sense, to the Waldorf curriculum. It cannot be argued, for example that curriculum formulation, as far as content is concerned, should be related to the particular environment within which the child is taught for, as we have seen, the formulation of content was recommended by Steiner over fifty years ago.

This is not to say however that the actual teaching process in a Waldorf School is of no less a diverse nature than its counterpart in the State system. It is however to say that in part, at least, the diversity is of a different type. The diversity in a Waldorf School is not related to the formulation of content but to its transmission. In this latter area two main factors have to be considered. The first factor is a knowledge of the children, and the reader...
is referred to the section on the temperaments for a consideration of this area. The second factor is concerned with the process outside of this knowledge of the temperaments through which the teaching process is transmitted. For the most part this second area is concerned with the way in which the Waldorf teacher uses his own creative powers to transmit content. Descriptions of and reference to this process have been given, where appropriate, in the preceding section on the Waldorf curriculum as far as this creative process is related to the curriculum; and in a wider context of creativity as a subject area in itself in the section on creativity in Part IV.

We therefore see that these two areas have already been examined and evaluated and no further appraisal will be given here. This leaves two main areas of enquiry. The first is concerned with the principles which determine the formulation of the curriculum. The second with the content which makes up the curriculum. As far as the first area is concerned it is possible to examine some of the ways in which the principles which Steiner recommended are now being accepted as relevant to curriculum organisation. This area will be examined later. The other area relates to the content which is taught in Waldorf Schools. It is of course possible to make a detailed study of the ways in which similar content and material is being used and taught in State schools. An examination of this area, in the detail required, would however necessitate a thesis in itself and is therefore beyond the scope of this study. Although no detailed
comparisons will thus occur it should be added that some examples will be given of specific areas of content within the wider framework of curriculum organisation and design.

The Wider Perspective

When public education was first introduced the main principles on which the teaching process was based related to the training in certain basic skills. Thus the children learnt to read, write and count and the principles were limited to this functional approach. School boards, inspectors, and even "payment by results" for a short time, ensured conformity and achievement. By the 1950s teachers, mainly through achieving some degree of professional autonomy had won the right to determine the content they had to teach. Gradually a liberalizing movement was introduced and gained momentum throughout the fifties. Part of this liberalizing movement was the increase of understanding and attention given to the problems of individual children; in one sense this was the start of the movement towards a child-centred approach to education. It was not until the beginnings of the 1960s that the movement started examining the curriculum.

This examination of the curriculum was however nearly solely concerned with content. No doubt the rapid increases in knowledge in general, but technology in particular, determined that innovations in the curriculum were mainly concerned with mathematics and the sciences. The setting up in October 1964 of the Schools Council for the Curriculum and Examinations was official acknowledgement of the need to
plan the curriculum and examinations with a view to the achievement of carefully defined ends. At all levels of practice and organization the formulation of new curricula was a significant determinant. Yet it should be realised that decisions were the result of persuasive discourse in which different individuals drew on their own experience and personal judgement. As Kerr points out (1972 p. 15) theory did not play an important part in bringing about curriculum change simply because there did not exist a coherent theoretical framework capable of guiding and determining the formulation of curricula.

As we have seen however in the case of Waldorf education the situation is entirely different. Steiner gives a comprehensive and detailed account of a theoretical framework upon which the formulation of the curriculum is based. Indeed when we consider the breadth and depth of his writings we find that his theories and Waldorf practice are unique in this respect. This is perhaps one point which needs emphasizing. Any comparisons we make are of a limited nature because no other educationalist has formulated and advocated a curriculum which has as its base a detailed and comprehensive theory of education. On the other hand and, as we shall see, some comparisons can be made which indicate that many of the principles on which present day educational practice is based are in sympathy with those recommended by Steiner, and it is to this area that I now turn.

The process of evaluating the curriculum depends on the choice of principles and criteria through which such an
evaluation occurs. In the vast majority of cases these principles and criteria have been attached and expressed in model form. A great number of such models exist and it is not proposed to enter into any kind of discussion on the merits or otherwise of different models. At the same time however the use of a simple model may well help to clarify the place of the Waldorf Curriculum in present day educational practice. As Kerr suggests (1972 p. 16/17) the curriculum can be conveniently divided into four interrelated components - curriculum objectives, knowledge, learning experiences and curriculum evaluation, and it is within this model and under three of these headings that an evaluation of the Waldorf curriculum will occur.

Curriculum Objectives

For the purposes of discussion in this section two approaches to the formulation of curriculum objectives can be distinguished. The two approaches consist to a large degree of two different kinds of reasoning - deductive and inductive. The work of Maccia (1965) is an example of the deductive approach. This particular theoretical framework states the meaning of theory in logical terms and, as such, has been criticized in that methods of logic are not applicable to the types of human activities which children are engaged in at school. It is quite obvious that Steiner's theories concerned with the curriculum cannot be analysed within this type of logical framework. If the reader works within this type of paradigm then Steiner's theories will
have little relevance or meaning for him.

The second approach which can be considered as the inductive approach is concerned with assumptions and postulates that emanate from individual theorists. This type of formulation of curriculum objectives has been severely criticized by Hardie (1975), amongst others; on the other hand the inductive approach to learning has been supported by a number of theorists including myself (1978), an article which was written as a specific reply to Hardie's viewpoint. Kerr points out (1972 p. 19) that one of the main drawbacks to this type of approach is that it results in a curriculum model which resembles a completed jigsaw puzzle and that this is an unsatisfactory concept of curriculum. It may well be of course an unsatisfactory state of affairs from a curriculum theorist's point of view; whether this should have any effect on theories formulated through an inductive process of reasoning is quite another matter.

Steiner's work falls within the category of the inductive approach and as such is open to the same set of criticisms as any other theorist concerned with this type of approach. For example one of the main objectives in Waldorf education is the promotion and encouragement of the spiritual development of the child. Nisbet (1957) is another educationalist who considered that the school should be concerned with the development of the child's spirituality. As Barrow points out however (1976 p. 35) the acceptance of objectives described in such general terms presents a number of problems.
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to the curriculum theorist. It is indeed difficult to evaluate objectives, appertaining to areas of activity which cannot be observed or measured in any way. Yet at the same time what amounts to a considerable amount of literature is accepted as being worthy of study which is concerned with areas of activity which are related to non-measurable and non-cognitive facets of the child's behaviour. Two of the most thorough investigations concerned with an overall and comprehensive view of the child's activity and which contains these elements are Phenix's (1964) and Bloom's (1964) writings.

Phenix proposes six realms of meaning in his generic classification of knowledge and as his work is more concerned with classification than with objectives examination will occur later. Bloom and his associates work, on the other hand, is of relevance here. The two handbooks which they have compiled provide a taxonomy of objectives which is divided into two major categories: the cognitive and the affective. A third group is recognized but has not been developed. This is the psychomotor domain which cover the manipulative or motor skill area. We see therefore that fundamentally Bloom considers three areas: cognitive, affective and psychomotor - a categorisation which is synonymous with Steiner's three areas of thinking, feeling and willing. In this context the criticisms which are levelled at Bloom could be similarly made of Steiner's writings. One of the main criticisms in this respect is the point that it is one thing to attempt to relate one's teaching of a particular subject to Bloom's or Steiner's objectives, and another to seek to
justify teaching one's subject in the first place by reference to those objectives. In other words it is relatively easy to rely on the taxonomy to support one's contention that a particular subject should be taught; it is another issue to decide on the relative merits of that subject in relation to other subjects, particularly when there exists a further relationship between the subject matter and certain facets of the child's development.

One way out of this difficulty was proposed by Peters (1966 particularly Chs. 1, 5 and 6). Peters is of the view that education is, inter alia, an initiation into intrinsically worth-while activities i.e. activities worth pursuing for their own sake. Peters claims that certain activities must necessarily be valued because they are by their nature concerned with the pursuit of truth (1966 p. 164),

"(the questioner) must already have a serious concern for truth built into his consciousness. For how can a serious practical question be asked unless a man also wants to acquaint himself as well as he can of the situation out of which the question arises and of the facts of various kinds which provide the framework of possible answers? The various theoretical enquiries are explorations of these different facets of his experience. To ask the question 'Why do this rather than that?' seriously is therefore, however embryonically, to be committed to those enquiries which are defined by their serious concern with these aspects of reality which give context to the question which he is asking."

Peters goes on to describe how a strong case can be made for Socrates' view that if a man does not pursue or at least feel drawn towards what is good then he does not really understand it; and that for a man to grasp which these activities are he must be on the inside of them and be sensitive to
these aspects of them. This still does not however, answer the question of deciding what is universally good i.e. that is true for all men. Although one can no doubt agree on a number of subject areas on which a consensus of opinion may be obtained, the question would have to be asked as to whether other areas would have to be necessarily categorized as merely private preference. This latter point is important for it is one issue to indicate that in some or many areas of the curriculum there are areas of agreement between what is happening nationally and what is happening in Waldorf Schools. It is however quite another matter to say that because a subject area of the Waldorf curriculum is not accepted nationally then it is merely a matter of private preference.

The opposite view to this latter assertion is however even more untenable for here it would have to be shown that those who wish to impose a certain set of values, within which certain subject areas are held to be more worthwhile than others, have a stronger case than those individuals who are of the opinion that they know what is intrinsically valuable for their formulation of curricula. As White points out (1973 p. 20) it is doubtful whether the individual can 'know' this unless he attains the ideal situation, and only God, one might say, is in a position to know this. Although the problems are logically insurmountable they do perhaps indicate that we should in any case, as far as the educational process is concerned, plan the curriculum of the child so as to lead him in the end to an awareness of the Good. No
further explanation here need be given that the Good, as far as the Waldorf curriculum is concerned, relates to the different attributes and facets of the child's consciousness within which there should occur the balanced development of the child's spiritual, emotional, social and intellectual capabilities.

Other approaches to the formulation of curriculum objectives are usually open to even wider criticisms than the above. Neill for example (1968) maintained that children should be free more or less to do what they wanted to do and this type of environment would result in balanced adults who would lead worthwhile lives. Any attempt to formulate objectives in the manner discussed in relation to Neill's objectives would however lead to so many problems that additional chapters would be needed. The same problem applies to the deschoolers such as Goodman (1969). I hope it is apparent from what has been written earlier that whatever criticisms can be made of Steiner's theories they do not contain any elements which are in sympathy with such educationalists as Neill or the deschoolers. One alternative approach that has something in common with Waldorf education is that put forward by Murdoch (1974). Murdoch asserts that schools have now, in the main, become supporters and perpetuators of the dominant culture that exists in society (1974 p. 95),

"Pupils have been given to understand that the first and most valid forms of knowledge and expression are those developed by social and intellectual elites. Conversely, the cultural forms produced or enjoyed by subordinate groups
have been classified as inferior and treated as non-negotiable currencies within the school system. Traditionally, therefore, the curriculum has enshrined the assumptions and forms of the dominant culture as the yardsticks against which other, contending cultures have been measured and found wanting."

Murdoch was, of course, stating that the accepted curriculum does not take into account in the way it should the social background of the child. He advocated that the curriculum should be derived from the actual interests, pursuits and cultural values of the social background of the child in question. Steiner did not advocate this except to the point that wherever possible content should relate to the child's own experience and this would involve, to a lesser or greater degree, the child's immediate environment. At the same time the point Murdoch was making about the way in which the curriculum reflects the dominant interests of society and ignores or represses other interests is of relevance. It is of relevance because, from the viewpoint of Waldorf education, the state ignores the needs of the children in a number of ways, but in particular the education of the creative and artistic facets of the child. This is not to say that children do not participate in artistic activities in school - they obviously do. It is to say however that these artistic activities are held to be a very poor second to what are regarded as academic subjects, while in a Waldorf School, up until the age of puberty, emphasis is placed upon the development of the creative aspects of the child's nature.

From the foregoing it can be appreciated that the formulation of curriculum objectives is not the simple task
it might first appear to be. Certainly the acceptance or rejection of criteria which can evaluate objectives depends, to a lesser or greater extent, on the assumptions which the individual holds in the first place. It is understandable that within any system of education the objectives that are valued are accepted by a majority of people who work within that sector. At the same time it should not be thought that any other objectives should necessarily be excluded on the grounds that they are only valued by a relatively small number of people. In this context the objectives of Waldorf education should not be dismissed. We have seen in any case that any attempt to evaluate objectives runs into a number of problems and a great number of criticisms that can be made of the subjectivity of the objectives of Waldorf education would also have to be similarly made to the objectives of other schools of thought. Lastly and very briefly we have considered other alternative approaches concerned with curriculum objectives and we have seen that they may, or they may not have, something in common with the objectives of Waldorf education.

The result of this survey of educational objectives in general, and Waldorf education in particular, is, I believe, to indicate that the acceptance or rejection depends more on the values individuals hold than any other factor. One important qualification needs to be added. This is that the proponents of any system should be able to give adequate reasons for those objectives. Again this is not to say that this necessarily means that these reasons should be accepted
but that they should be regarded as adequate by interested parties. It follows that for any conclusions to be reached we would need to analyze and accept the criteria upon which "adequate reasons" are formulated. Such an analysis is outside the scope of this thesis. What I hope will be accepted from the foregoing is that even though one may not agree with the objectives of Waldorf education one should accept that there exists substantial evidence that the reasons put forward are adequate for such an analysis to occur.

Knowledge and Learning Experience

We have just seen how difficult it is to describe criteria which can be meaningfully applied to the area of curriculum objectives. A similar problem exists concerning the evaluation of knowledge and the experience of learning, whether these processes are part of Waldorf education or of the State system. The difficulties are so numerous that there seems little point in trying to reach any definite conclusions as to the type of proof that would be needed to indicate the content that should be taught to children of different ages. It is, I believe, more constructive to try and obtain a perspective on knowledge and learning experience that occurs within a Waldorf School. In the first instance I propose to achieve this by examining the different schools of thought that exist concerning the ways in which the curriculum can, or should be, divided up. In the second place I shall then relate the structure of the Waldorf Curriculum to these schools of thought to see where and in
what ways there exist common ground or criteria.

Although in some ways it is an over-simplification, the present literature in the area we are discussing can, for the purposes of this section, be divided into two. On the one hand we have those educationalists who believe that the structure of the curriculum should be formulated mainly with the development of the intellect in mind. On the other hand there are those individuals who believe that curriculum design should be contingent on other facets of the child's mind as well as his intellectual ability. I believe it is fair comment to say that during the last ten years the proponents of the former school of thought have had the dominant influence on curriculum formulation, although to an ever increasing extent educationalists of other viewpoints are now having more of an influence.

The main advocate in this country of the traditional type of curriculum with its emphasis on intellectual development and academic attainment has been Hirst. As far as Hirst is concerned there is no need for a "radically new pattern of the curriculum". He continues (1974 p. 28),

"On the first of these points, a curriculum which underplays objectives of a cognitive nature is limiting the pupils' development not only in those cognitive respects but in all other ways that presuppose those cognitive achievements. It seems to me to follow that we must firmly reject the anti-intellectualism of certain contemporary movements in education. No matter what the ability of the child may be, the heart of all his development as a rational being is, I am saying, intellectual, and we must never lose sight of these ends on which so much else, nearly everything else depends."
Hirst goes on to ground the curriculum in the nature of knowledge itself, arguing that there are a certain number of what he calls forms of knowledge (1974 p. 85),

"The domain of knowledge I take to be centrally the domain of true propositions or statements, and the question of their being logically distinct forms of knowledge to be the question of there being logically distinct types of true propositions or statements."

Hirst asserts that a form of knowledge is distinguishable by four criteria, all of which need to be met. It needs to be added that a considerable amount of criticism and counter-argument has been levelled at Hirst concerning the validity of these criteria yet the acceptance or rejection of these criteria is, in one sense, secondary to the main thesis of his arguments. Even if therefore his criteria were acceptable, and as stated for the most part this is not the case, his recommendations for the formulation of curricula are based on the hypothesis that the prime objective of education is the development of the intellect. The results from a comparison of a curriculum formed on this basis with the Waldorf curriculum are, I hope, obvious.

The very essence of the way the Waldorf curriculum is organized and structured, particularly for the pre-puberty child, is based on the view that a balance needs to occur between, in Waldorf terms, the intellectual, emotional, social and spiritual facets of the child's being. Steiner would consider that a curriculum which was formulated on the basis of developing the child's intellect to the exclusion of the development of other facets can only cause long term harm to the child. Indeed as we have seen elsewhere
teachers in Waldorf Schools are very much aware that what they consider to be the premature development of the intellect should not occur.

A move away from the rather extreme view put forward by Hirst is made by Peterson and Phenix. They considered that some kind of integration should occur which should aim between the broad areas of knowledge, rather than within each area. The basis for this approach is again a view of the nature of knowledge but one which relates the disciplines to specific modes of thinking or kinds of cognitive operation. Peterson recommends (1960), that we should consider development in terms of four main modes of thought: the analytic, the empirical, the moral and the aesthetic. Phenix (1964) proposes six realms of meaning in his generic classification of knowledge: symbolics, empirics, aesthetics, ethics, synoptics and synnoetics. The last term is used by Phenix to represent personal or relational knowledge as in certain aspects of philosophy.

Phenix considered that this type of view of the heterogeneous character of knowledge needs to be taken into account when formulating the curriculum if the child is to experience all the ways of thinking appropriate to his level of attainments and his environment. As such it is in partial sympathy with the objectives of the Waldorf curriculum. It is in sympathy because the development of thinking which the Waldorf curriculum hopes to induce should be an experience of a level of attainment and of the child's environment in the broadest possible context. It is only partial because the
Waldorf curriculum is also seeking to develop other attributes of the child which, from a Waldorf viewpoint, are also an integral part of any experience. As we have seen although knowing in conventional terms may only relate to the thinking process; in Waldorf terms it relates also to experience and as such would be determined by the feeling and willing attributes as well as the thinking one.

Bantock (1972 p. 251/264) is one educationalist who has put forward a curriculum which has as its basis an affective-artistic rather than a cognitive intellectual approach, although it must be added that in his case his suggestions were intended for the lower fifty per cent ability range from eleven onwards. Bantock points out that the process of intellectual development focusses, to a large extent, on reading the printed page. He says (1972 p. 254),

"Reading implies a concentrated attempt to translate inanimate shapes on a printed page into significant meaning. Whereas, in face-to-face contact, our voice, gestures, facial expression, vocal emphases, add meaning, none of these aids are present where the printed word is concerned; our need then is to evoke meaning from something that is essentially inanimate and dead."

Bantock relates how the normal curriculum for the secondary school child is essentially a watered-down and simplified high culture with its meaning structures becoming progressively more universalistic as its material becomes increasingly more complex. As Bantock points out its nature is primarily cognitive and an advocate of this school of thought, such as Hirst, would have serious reservations about regarding the arts as the key to the education of
children. The syllabus that Bantock recommends does however lay emphasis on the creative, artistic and practical facets of the child's nature and thus is in sympathy with the aims of Waldorf education. It should not be thought either that Bantock is alone in holding such a view. As we have seen previously in the section that evaluated and compared Steiner's theories with other educationalists, and as we shall see in the section that discusses the general nature and aim of education, many other educationalists hold, to a lesser or greater extent, views which correspond, or are in sympathy with, those put forward by Bantock. In particular the views of Read (1943) are relevant and important.

We have seen that no consensus of opinion has been reached regarding the formulation of theory concerned with the way knowledge and learning experience should be structured. The above descriptions give a brief indication of the different schools of thought that exist. In this context we see that the way in which the Waldorf curriculum is structured concerning knowledge and the learning experience of the child is in sympathy with the views put forward by such educationalists as Bantock and Read. Indeed it is fair comment to add that it is only Steiner, among the educationalists belonging to this school of thought, who has worked out and implemented a detailed curriculum and syllabus. Whether one agrees with the Waldorf curriculum or not the type of structure that exists appertaining both to the way knowledge is divided and to the way such knowledge is related to the learning experiences of the child cannot be regarded as strange or
even unusual when compared with what can be regarded as, in some ways, the progressive element in education. As we shall see in the next section, many of the innovations or progressive recommendations that have occurred in the last decade have been accepted as basic tenets of Waldorf education since the inauguration of the first Waldorf School. Any evaluation of the Waldorf curriculum needs, therefore, in a wider perspective, to consider what can be regarded as relevant changes in the state system of education as well.

Curriculum Evaluation

Any changes that occur within the curriculum, can in one way or another, be related to some form of social change. The relationship between curriculum change and social change is however a highly complex one and as Hoyle (1969) points out, any examination of this relationship needs to look at the ways in which sociological determinants have influenced the content of the curriculum. McGee made a more detailed examination of this line of enquiry (1967). He proposed a distinction between education as an agent of social change (i.e. where social changes are brought about through education), as a condition of change (i.e. where changes in education are necessary to broader social changes), and as an effect of change (i.e. where educational institutions adjust to changes occurring in other social institutions). He also proposed that these different functions of education in the process of social change should each be related to three major factors: economic, technological, and ideological.
It is necessary within the structure of this section to be selective concerning McGee's categories but as they provide a useful framework within which to work use will be made of some of his classifications.

It is clearly outside the scope of this thesis to examine the economic and technological repercussions that occur or that are related to the Waldorf curriculum. Even when the relationship is clear and an examination can thus more easily be made, there exist no criteria or theory for evaluating such changes. For example a pupil may leave a Waldorf School convinced of the value of the threefold social order and may even join an anthroposophical institution which functions on that basis. Although we can put forward an opinion as to whether or not we consider the results of learning about the threefold social order are worthwhile or otherwise we cannot begin to evaluate from any criteria the necessity of that content being taught to the pupil. It is not therefore proposed to attempt to evaluate the Waldorf Curriculum within these categories. It is however necessary to appreciate that an evaluation should occur not only of the Waldorf curriculum, but, in a wider context, of the relationship between it and society as a whole. A qualification will have to be added in this context however that this evaluation does not attempt to draw formal or fixed conclusions but that it offers guidelines as to the type of criteria that can be used to evaluate the Waldorf curriculum. An important element in these criteria is the way in which developments have occurred within the State system of
education which are in sympathy with the principles of Waldorf education.

The reasons for these changes, using McGee's classification, are mainly ideological. Furthermore, as far as the relationship of education to social change is concerned, then we see that the Waldorf curriculum can be looked on as an agent of social change, although it must be emphasized that the formulation of the Waldorf curriculum has been based on ideological principles rather than as a deliberate policy for social change. Even so it is worthwhile examining in the first instance the social structure within which children are taught the Waldorf curriculum. There is, I believe, no need for me to elaborate the point that this social structure is regarded by many educationalists as an integral part of the curriculum.

Steiner considered that the children attending a Waldorf School should not be selected on any type of financial or intellectual criteria. We see therefore that his schools were open to all children, although in practice his recommendations have not been, for a variety of reasons, carried out in this country. Steiner was of the opinion however that selection should not occur on the basis of any type of intellectual attainment nor because of any financial considerations. It is only in the last ten years in this country that the 11+ has been phased out although a small number of authorities still select on this basis. The existence of this type of criteria meant however that the only way Waldorf methods could be introduced was by the
setting up of schools outside the state sector and this meant that income had to be obtained through charging fees.

If we examine the first Waldorf School we see however that Steiner's recommendations were implemented and that the schools ran on a non-selective basis. It should be added also that Steiner believed that boys and girls should be educated together and it is probably true to say that the Waldorf School in Stuttgart, opened in 1919, was one of the first, if not the first, mixed comprehensive school in Europe. The principle that boys and girls should not be segregated is widely accepted today but was regarded as the exception rather than the rule some fifty to sixty years ago. The first Waldorf School was also a community school in that it was set up for a community i.e. for all the children of the workers of a factory from the lowest to the highest paid. Although some community schools exist today they are still very much an innovation on the educational scene in this country. The Plowden Report (1967) did however recommend the setting up of such schools particularly in Educational Priority Areas. Mention should be made too of Midwinter (1970) who has done so much to establish both theoretically and in practice the E.P.A. Community School in this country.

The move to abolish selection and the introduction of Comprehensive education is a move at a national level which is in sympathy with the principles of Waldorf education. We see today that less emphasis is placed on intellectual achievement for the pre-puberty child than ever before. This is not to say that intellectual demands should be made on
the child but, from the point of view of Waldorf education, the demands that were made on the child before the abolishment of the 11+ were excessive and were harmful to the child's development. We see also that where the introduction of comprehensives has occurred within a structure of middle schools and the transfer to secondary schools at 13+, there is a gradual movement to a process of education that is related to the Lower and Upper Schools of the Waldorf system. We see therefore that the type of innovation that has been occurring within the state system of education in this country is in sympathy with the type of structure that already exists in the Waldorf Schools that are implementing Steiner's recommendations.

This is not the place to enter into any detailed discussion as to the reasons behind the changes. It is worth noting however that where studies have been undertaken of the diffusion of new ideas in education we see that there exists a considerable time-lag between the ideological reasons for change and the implementation of new ideas. This research applies no less to innovations within the curriculum than to the structures discussed above. For example Mort found (1964), that typically, there was a fifty-year lag between a felt need and the appearance of an innovation to meet that need and then a further period of fifteen years before the innovation was adopted by three per cent of school systems. It was only after this period of time that a rapid process of adoption occurred, followed by a period of deceleration until near-complete diffusion had been achieved. If for the sake of argument one accepts the validity of Steiner's theories it follows that there will occur a gradual movement over a
When it comes to examining changes in the content which is taught, comparisons are of a more difficult, and in some cases, of a more arbitrary nature. The following thus considers movements and innovations in some subject areas and is not meant to be in any way an authoritative or comprehensive analysis of the changes that are occurring. We have already mentioned the abolishment of the 11+ and this has done more probably than any other innovation to change content that is taught to the junior school child. As far as ideology is concerned however we can go as far back as 1931 to see recommendations that regarded the experience of the child as more important than the retention of factual knowledge. The Hadow Report on the Primary School (1931) contained the following,

"The curriculum is to be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored."

As Bassett points out (1972 p. 467), this concept has been both the hope and despair of educationalists who have struggled to make it a reality. It is probably fair to add that until the abolishment of the 11+ the external constraints and pressures resulted in a method of education within which the development of the child's experience was of a low priority compared with the need to achieve success.
at the 11+ with its emphasis on intellectual achievement. The Plowden Report (1967) gave further support and impetus to a method of education wherein the emphasis lay on nurturing the personal growth of individual children. One of the changes that has occurred has been the attempt to relate the curriculum to the pupils' environment and to make it clear that subjects are essentially ways in which we structure our knowledge of that environment. Bassett describes the process as follows (1972 p. 466),

"By using subjects to explain, describe and show appreciation of the environment, children learn to use mathematics, science, geography, art, English, etc., rather than just to learn about them. With this need in mind for children to use subjects, rather than to memorize factual content, there has been a searching re-examination of traditional curriculum statements. Most of these statements dealt with selected results, rather than with the basic concepts, structure, and methods of the subject. This re-examination has produced surprising revisions, particularly in science and mathematics."

Certainly the above approach has a great deal in common with the methods used in Waldorf education. In practical terms the rate of innovation has occurred at a very rapid rate compared with the type of time-scale we have discussed earlier. For example the use of both the Nuffield Mathematics Project and the Nuffield Science Project spread rapidly in 1960s and 1970s and both projects emphasized that the material given to the child should relate to his own experience and develop his insight as well as his skill in the subject areas mentioned. Even then however the remarks contained in the Plowden Report emphasize that the main impetus for the learning process must remain firmly in
the generative and regenerative powers of the teacher, sentiments which are in complete agreement with the role of the teacher in the Waldorf School. The Flodden Report says on this matter (1967 p. 239),

"It happens that our inquiry has co-incided with a period of change in the teaching of mathematics, and we have been privileged spectators of it. While it must be evident from our remarks that we are full of enthusiasm for what we have seen, and of hope for the future, we must emphasize that the last thing we wish to see is a hardening of the new approach into an accepted syllabus supported by textbooks, workbooks and commercially produced apparatus, and consecrated by familiarity. The rate of change must obviously slow down, but the initiative must remain firmly in the practising teachers' hands."

Many other examples could be given of the ways in which the traditional timetable with its emphasis on learning factual material and the development of the intellect has given way to a more informal approach where the paramount influences are to relate knowledge to the child's own experiences and insights. Changes have also occurred in the secondary sector. As Field points out (1970 p. 21) there are many signs that we are moving into a period when education will concern itself with adventuring across the barriers that divide subject from subject in secondary and higher education. Field also considers that the introduction of comprehensive schools has been a significant event in the development of art education. Although his argument mainly revolves around resources, both human and material, the result has been an increase in awareness not just of the place of art in the school curriculum but also of the nature of art in its relationship to other subjects. Although this
relationship is a complex one there appears to be a movement in our schools in which we are beginning to realize that the artistic approach is more a matter of insight than the study of formal subject matter.

According to Miller (1972 p. 181/182) man should use art as a means of organizing and exploring his environment and his experience of it. He goes on to propose that this is a stage in man's development and that eventually a life "beyond art" is possible - e.g. when life itself becomes art. He says (1972 p. 181),

"I believe that one has to pass beyond the sphere and influence of art. Art is only a means to life, to the life more abundant. It is not in itself the life more abundant. It merely points the way, something which is overlooked not only by the public, but very often by the artist himself. In becoming an end it defeats itself."

The passage is relevant for it indicates that certain people, even though they might be in a minority at present, hold the same view, on the function and role of art, as those involved in Waldorf education. Field is another educationalist who asserts that we are able, and need, to structure our environment artistically. Field goes on to describe (1970 p. 107) that, as far as the goal of art is concerned, the process, in part, is one within which man formulates his ideas of himself and of the universe. In this context the role of the teacher is to encourage the development of a conscious understanding based on the artistic approach within the child. It should be accepted that this approach will be relevant to the material in a wide range of subjects. If the pupils learn in this way they will develop, in Field's
opinion, an understanding and insight which is beyond the type
developed by a purely cognitive approach to subject matter.
These views are, of course, in complete sympathy with those
expressed by Steiner concerning the place of art in the school
curriculum.

Many other examples could be given of the ways in which
there exists a gradual movement of curriculum organization
and design which is in sympathy or in close accord with the
Waldorf curriculum. The above descriptions are sufficient
however to indicate that in many ways the Waldorf curriculum
can be regarded as an acceptable innovation when looked at
from a general point of view, especially if this viewpoint
accepts the different changes occurring within the educational
system at the present time. When viewed from this wider
perspective the Waldorf curriculum may well be considered as
a "front runner" for many of the changes that are going to
occur in the future in the state sector of education.
Chapter 41: Introduction

The nature of consciousness as described by Steiner (1947, 1966, 1972 and 1974) offers similarities as well as contrasts with other educationalists. We have already compared his views on child development with those of many other educators. Yet these comparisons have been concerned with views that have been put forward as part of what can be regarded as present day knowledge. This is, of course, necessary if any kind of evaluation that will be acceptable is to occur. The basis for this view is that we continually acquire and obtain new information and by so doing our present knowledge is increased. Thus it is held that "the frontiers of knowledge" are always being pushed back and that it is necessary to examine any theory from the past in the light of "new" knowledge. As already stated such an evaluation has already occurred in some depth in a previous section. At the same time however it is also worth appreciating that, in a historical perspective, the knowledge that man has obtained and built up in any one particular epoch has been determined, to a very large extent, by the nature of consciousness of man in that particular epoch.

Once the knowledge is accepted it becomes, to use Galbraith's phrase, "the conventional wisdom of the age". It follows that any examination of the nature of education should itself be looked at with regard to the particular epoch.
within which it is occurring. One should therefore appreciate that man has passed through different epochs in the evolutionary process and that education has a different task in each epoch. Any examination that occurs needs to take into consideration not only the phenomenon that is being examined but also the paradigm which has determined the structure of that particular examination. It is not our task here to become involved in describing the way the nature of consciousness has changed in the different epochs of man's development. What I hope is appreciated is that the nature of consciousness does change from one particular epoch to another and that the evaluations and comparisons that have occurred earlier have been determined and concerned with the epoch within which we are now living.

Although therefore the main structure of this thesis is concerned with evaluations and comparisons that are acceptable as part of the conventional wisdom of the age, it does not mean that a wider perspective in historical terms should not occur. It is proposed that in the following section this historical perspective should take place, even if, because of the constraint of space, it only happens on a limited scale. Thus it is not proposed to, say, make relevant comparisons with the views of a great number of educationalists of the past, nor is it proposed to try and determine the nature of consciousness that relates to particular epochs within which man has evolved. The examination that does occur, and it is necessary to point out that the nature of this examination has occurred because of limitations of
space, deals with the writings of three educationalists whose work has made a considerable impact on educational theory and practice. The three educationalists are Plato, Rousseau and Montessori.

I propose therefore in the next section to, in the first place, take the views of each of these three writers in turn and to see in what ways Steiner's ideas on education are similar or are in sympathy with these views. In the last section I propose to describe the areas of common ground and agreement of the four educators and by doing this to obtain a historical perspective, albeit of limited character, on Steiner's theory of education.
Different kinds of mental activities can be explained in terms of the operation and use of faculties of the mind that are in no way observable - this notion can be applied to the theories of any educationalist and will I hope be accepted without controversy. Steiner, as we have seen, asserted that when we examine the different activities that man is engaged in then we can relate all such activity to one or other, or in part to one and in part to another, to three different forms of activity which he simply described as thinking, feeling and willing. Thus from Steiner's viewpoint consciousness is composed of these three different attributes, and it follows that the formulation of the educational process should be determined, to a great extent, by a consideration of the way these three attributes should develop.

We see therefore that the curriculum is thus arranged so that the faculties of thinking, feeling and willing are developed in a balanced way and as we have seen earlier, different types of subject matter are arranged in a set order so as to provide for the development of each attribute that is in proportion to any other attribute. When such development occurs the individual should not only appreciate the activities as determined by such a curriculum but also the true constitution of his own individuality. The nature of this appreciation will depend on a variety of factors the main one of which is the age of the child. Thus it may be
purely an instinctive awareness; on the other hand it could be an intellectual one.

As stated, this realization is achieved through a process of education in which the individual is directed towards particular curricula. As Steiner made clear however, education in this context means much more than the imparting and the transmission of a body of knowledge. Although the passing down from one generation to the next of a store of knowledge is considered to be important and necessary there occurs within each individual an inductive process. It is not proposed at this stage to examine the validity of the concept of induction - this will occur in the next section. What is of significance here is the assertion that through this inductive process the child or adult abstracts whatever information is meaningful to his or her own individual paradigm. There is therefore, according to Steiner, some directive influence which determines the type and the extent of the knowledge.

Plato was of a similar opinion. He asserted that this directive force is the soul and that if the right kind of stimulus and environment is provided the result will be the self-realisation by the individual of this side of his nature. The way in which this learning process occurs is described by Bowen (1972 p. 107),

"Continuing his metaphor, Plato argues that just as the sun is the source of physical light, so is the Form of the Good the source of intellectual light. To our inner vision the Good illuminates the world of mental 'objects', the world of thought. To progress towards knowledge the cultivation of inner vision is
necessary, and this can be provided only by the discipline of reason and the exercise of 'pure' thought. Truth is eternal and therefore has an existence external to man's mind, although it is also somehow latent within it. We cannot learn anything which is outside our mind; rather as the Meno so persuasively argues, learning is a process of 'recollecting' what we already possess—although we are unaware of it. Education consists in taking 'fitting souls' and assisting them to 'see' the truth, by a turning of the inner vision towards the light of truth."

It follows that Plato assumed that there will occur a natural unfolding of the child's capabilities provided that the education that the child receives in no way hinders or frustrates this development. Steiner also asserted that the task of education is to see that these qualities that the child possesses are allowed to unfold and grow in a natural manner. The aim of education is, therefore, to see that the way in which the child sees the world is determined by the inherent and natural attributes that he possesses. Plato was quite definite on this point and it is worth considering his original statements on this matter (quoted in Davies and Vaughan, 1929 p. 240),

"Whereas, our present argument shows us that there is a faculty residing in the soul of each person, and an instrument enabling each of us to learn; and that, just as we might suppose it to be impossible to turn the eye round from darkness to light without turning the whole body, so must this faculty, or this instrument, be wheeled round, in company with the entire soul, from the perishing world, until it be enabled to endure the contemplation of the real world and the brightest part thereof, which, according to us, is the Form of Good. Am I not right?"

"You are.

"Hence, I continued, this very process of revolution must give rise to an art, teaching in what way the change will most easily and
most effectually be brought about. Its object will not be to generate in the person the power of seeing. On the contrary, it assumes that he possesses it, though he is turned in a wrong direction, and does not look toward the right quarter; and its aim is to remedy this defect."

Learning therefore consists of the operations of certain facets of mind that are metaphysical in character and which form part of the soul. It involves that attribute of our own being which seeks in the outside world those forms and experience which will be meaningful to the already held image embodied in the soul.

Steiner also held that emphasis should be laid on constructing curricula which result in a teaching situation wherein the child is learning from his own direct experience. Steiner asserts that through the right kind of curricula, and therefore through the child having the right kind of experiences, the "spiritual" aspect of our own individual nature will develop. Steiner's description of what can be termed man's "spiritual" nature is far more comprehensive than Plato's description of the soul. Whereas therefore part of man's spirituality, as viewed by Steiner, is comparable with Plato's view of the soul, in the latter's view the soul is viewed as an entity, albeit consisting of three elements, and man is divided simply into two (soul and body).

As we have seen in an earlier section Steiner's view is far more complex. He holds that there are four main parts that make up man and that one of these parts, the ego, contains the spiritual nature of man's being. It is not
proposed to elaborate on the other members of man's being here. It is enough to appreciate that although Steiner's theories in this context are similar to the views of Plato concerning the education of the child, his descriptions of the nature of man move beyond a simple soul and body dichotomy.

The content of the early education given to children by Plato was dependent upon this conception of the nature of the soul. Yet the soul itself is dynamic and in order to develop, needs different forms and methods of education appropriate to its nature at that particular stage of development. In early childhood (according to Plato up until the age of six) the soul is exercised and develops through the spontaneous expression of the child's activities. This development occurs, to a large extent at this stage, by a process of imitative play. The child therefore should live in an environment where examples that are worthy of imitation by the child exist.

Plato held that the child naturally appreciates the significance of being able to imitate and express himself freely and if the education of the child is so structured to enable him or her to act in this way then the young child begins to establish certain rhythms and patterns. Plato attached great importance to formulating content in the curriculum based on our observations of the child's expression and experience of these features so that these rhythms and patterns become inherent components of the child's behaviour. In The Republic it is described thus
"Is it then, Glaucon, on these accounts that we attach such supreme importance to a musical education, because rhythm and harmony sink most deeply into the recesses of the soul, and take most powerful hold of it, bringing gracefulness in their train, and making a man graceful if he be rightly nurtured, but if not, the reverse?"

Steiner's view concerning the development of the child at this age are, in many ways similar to those of Plato. Steiner held that during the first cycle of child development, which occurs from birth to the change of teeth, the child's activities are concerned mainly with the willing faculty. The child will therefore engage in all sorts of movements and actions and this will include the natural imitation of the actions of those adults whom the child is in contact with. This means that the child should be surrounded, as was the case in Plato's writings, with actions and behaviour that enable the child to build up and establish suitable rhythms and patterns. In Steiner education, as we have seen, great emphasis is laid on formulating curricula whereby the child, although at play, is learning through different rhythms.

In 'A Modern Art of Education' Steiner describes it as follows, (1972 p. 121),

"Rhythm, measure, even melody must be there as the basic principle of the teaching, and this demands that the teacher has this musical quality in himself, in his whole life.

"It is the rhythmic system that predominates in the child's organic nature during this first period of school life, and the entire teaching must follow a certain rhythm. The teacher must have this musical element so deeply - and in a certain way instinctively - in him, that true rhythm may prevail in the classroom."
Both Plato and Steiner refer to the musical quality concerned in the rhythmic process. It is common knowledge that music had a much wider and more varied significance in Greek times than it normally has today. It not only meant an education in music itself but also in literature and the arts. At the early age of childhood we have been talking about, it would include myths and fables that the child would learn from its mother. Through gymnastics and music the child would come to see and appreciate the beauty that exists in the world. As the child through imitation and his emotions will identify with, say, the myths and fables taught to him, any doubtful, destructive or negative actions or behaviour should be omitted from such stories. Through this process the child will not only understand and appreciate the beauty of the environment and world which surrounds him, he will also develop the true nature of his own soul. This latter development was of course the primary consideration of such education and the final criterion in measuring the success of such education was its effectiveness in developing the mind or soul of the child. As Boyd and King point out (1972 p. 34),

"For Plato, education in its individual aspect is an evolution of the soul under the stimulus of environment."

Plato describes the process in the following manner (quoted in Davies and Vaughan 1929 p. 97),

".... and also because he that has been duly nurtured therein will have the keenest eye for defects, whether in the failures of art, or the misgrowths of nature; and feeling of most just disdain for them, will commend beautiful objects,
and gladly receive them into his soul, and feed upon them, and grow to be noble and good; whereas he will rightly censure and hate all repulsive objects, even in his childhood, before he is able to be reasoned with; and when reason comes, he will welcome her most cordially who can recognize her by the instinct of relationship, and because he has been thus nurtured."

It is worth noting here also that Plato recognized that the child during the first stage of childhood is not endowed with an ability to reason and that this faculty develops during a later stage. Also that the moral training and educating of the child is, initially, built up through a process of example and imitation. Thus when the child starts to use his or her reasoning powers the fundamental base from which such powers can be constructively used should already be well established. Similarly Steiner held that it is only after the first cycle of the child's development that the thinking and reasoning process will develop, and that before this the whole basis of the child's moral character will be established by the general educational process that the child receives. He also holds however that any intellectual work, which involves serious demands being made on the child's reasoning powers, should occur only in the third cycle of child development. In both Plato's and Steiner's theories, however, the educational process is crucial in developing attributes of mind which they explain in terms of metaphysical activities.

In a modern context it must be admitted that only a minority of educationists recognize and describe the faculties of mind in terms of metaphysical faculties. It
may well be that the reader understands a description of the faculties of mind in terms that exclude a metaphysical entity such as a soul or spiritual member of man's being. Steiner was of the view however that the criteria that apply to observable entities can and should be applied to the "spiritual" side of man's nature. Although therefore it is not the purpose at this point to justify Steiner's views on the existence of the spiritual member of man's being it is as well to appreciate that Steiner does not leave the reader to accept his views or to make judgements on these matters without being given a careful and thorough exposition as to why he (Steiner) should come to these particular conclusions. (Steiner 1947, 1966, 1972 and 1974).

It may be thought also that Greek education as described by Plato has much in common with Steiner's educational theories. This is of course true - what has not been taken into consideration up to this point are the many areas where different methods and content occur. There also exist however serious differences in structure that, for the most part, appertain to the social circumstances and the setting of such education and it is to this latter area that I first turn.

Plato was of the opinion that each person, whether male or female, should determine his or her own place in society on the basis of their intelligence and effort. It would however be wrong to interpret this in a way that suggested that Plato was any kind of champion of women's liberation. The matter was decided on utilitarian principles with the
demands of the State overriding any other factors. In practice the results of such pedagogy would be that only a privileged minority would receive the detailed education as described by Plato. As Boyd and King point out (1972 p. 36)

"The common people who lack capacity for government, are to get no education beyond what comes to them from living in a beautiful, well-ordered community."

In a modern context this principle is quite untenable to the majority of educationists; as far as Steiner's pedagogy is concerned such a principle is also quite unacceptable. Indeed it is worth mentioning at this point that the first school started by Steiner in Stuttgart in 1919 was a genuine co-educational community school. The school was established for the children of all the workers of the Waldorf-Astoria Company. It therefore took children of all denominations and from different social strata. Just as the idea of a selective intake was not acceptable to Steiner it would have been quite unthinkable to Plato to base the practice of education on anything else but the principle that such education was for the chosen few. It should be made clear however that the selection of such a privileged group is not based, as far as Plato was concerned, on any hereditary or financial principle but on the ability of each individual child.

The eventual outcome of the education of the child as described by Plato is to ensure that individuals and groups will find their "proper" situation in society. The final
and crucial influence on such education are those extrinsic factors related to whatever roles the state demands of its citizens. Butts describes it thus (1955 p. 56),

"Plato paid little attention to education for the great masses of people who did the work of the world; he was interested only in the education of the warrior and ruling classes. Education is not only to form the character appropriate to the ideal society but also to act as a selective agency by means of which the most able are brought to light."

Although the difference is one of emphasis it is worth pointing out that the nature of the Steiner (Waldorf) curriculum is to ensure the development of a balanced personality. Although therefore such education will obviously have an influence on the work chosen by the pupil when he or she leaves school, the extrinsic factors mentioned, are not of any primary importance and significance. This is particularly true of the curriculum relating to the child at the primary school age. As Steiner himself points out

"Primary schools have the enviable task of making the young people into real people in the truest sense of the word. There the teachers must ask themselves what natural talents are hidden in every person and what they must bring out in each child so that the pupil may finally realise his own humanity in balanced integration. Whether the child will one day be a doctor or a ship-builder need not concern the pedagogue who teaches him at the age of six. His task is to make him into a full human being." (quoted in Stockmeyer 1969 p. 7)

The final point relates to the different perception of man's spirituality that existed in Plato's time and the perception that exists today. It should be made clear that this point not only relates to Plato but also to Greek
civilization in general. Where reference is made to the Greeks in this context it therefore refers to the civilization that existed in Plato’s time. It should be mentioned that the Greeks generally had an awareness and a perception of man's spirituality that just does not exist today. When Plato describes processes of education he describes a view of the soul or spiritual aspect of man's nature as a fact no less than we today regard man's rationality and intellect as an unarguable facet of man's nature. From this awareness of man's spirituality the Greeks acquired a type of wisdom that was regarded as universal in character. It was this wisdom that gave the Greeks purpose and direction not only in the area of education but in the other areas of their life as well.

Steiner, as previously mentioned, is of the view that the basic, fundamental aspect of man's nature is of a spiritual character. Yet as he himself points out our society today has lost this perception. He elaborates elsewhere upon why it has been necessary for man to develop his consciousness in a way which has resulted in losing this type of perception. Due to this lack of perception man has entered a period where his materialistic and possessive tendencies have dominated his existence. The result is a society which, in part, is losing its cultural and altruistic tendencies. This is not to say that there would occur alongside the strengthening of man's individual ego, the temptation to emphasize the observable, material things of
life. This was an inevitable consequence of such a development. Steiner was of the opinion however that along with this strengthening of man's ego there should also occur an increase in awareness of man's own spirituality. One of the main determinants of this type of awareness would be the method and content of education that occurs during childhood. Provided that the child receives an education which enables him to develop those faculties of mind that are involved in such perception then he will grow into an adult with a balanced nature. Balance in this context would refer to the realization by man of his cultural, spiritual and creative attributes as well as the observable and material aspects. A large part of the curriculum as devised by Steiner is to ensure that there exist suitable opportunities for the development of the creative aspect.

If this occurs then, according to Steiner, man would reach the stage where he appreciated the spiritual aspect of his own nature. The main point that I would like to make here, however, is that although both Plato and Steiner regard the educational process as one which should result in the development of the spiritual side of man's nature as well as the material, there exist, due to the differences in awareness so described, a different attitude towards this spirituality.

It is therefore worth emphasizing that the Greeks did not have to go through a process of acquiring knowledge of their own spirituality. They had an awareness which accepted the spiritual aspect of man's nature as an obvious
Today because of the change in man's consciousness, a different content, to a degree, is needed for the development of faculties of mind which will result in man acquiring perception of his own spirituality. We have therefore seen that although basically a number of the tenets, as held and described by Plato, are in sympathy and correspond with the principles as described by Steiner, there exist also differences in pedagogy as well as in content and method. Nevertheless there obviously exists a large area of common ground, and it is necessary, in order to obtain a fair comparison of their theories, to appreciate that whatever differences exist, a meaningful perspective can only be obtained if such differences are viewed in the context of the areas that are common to both.
Chapter 43: Rousseau and Steiner: a Comparison of their Educational Theories

We examined, in an earlier section, how in Steiner's view, there exist three separate and distinct stages of child development, and that within each stage, the task of education is to see that the development of the appropriate and natural attribute occurs. Rousseau held a similar view and he asserted, with some passion, that the ultimate aim of education is the development of the natural attributes of the individual. We have already seen earlier Steiner's definition and description of what he meant by natural. In Rousseau's case however there are certain difficulties in trying to ascertain what he meant exactly when he continually refers to "natural man".

He certainly regards man as possessing attributes which are in no way optional - that is that each individual has been endowed with capacities and faculties which have been inherited from nature. In this context education would mean the development of these innate faculties and presumably the ultimate aim of any education would be the unfolding of these different faculties, the result of which would be a type of natural perfection. This point is worth emphasizing and entails the submission to the natural order within whatever educational structure the individual is being educated. As Foxley points out (1972 p. viii) this implies that the moral accomplishment of education is therefore this submission to this natural order. Any kind of education that is outside this context is likely to harm the child.
Even so such an education is necessary.

"Yet things would be worse without this education, and mankind cannot be made by halves. Under existing conditions a man left to himself from birth would be more of a monster than the rest. Prejudice, authority, necessity, example, all the social conditions into which we are plunged, would stifle nature in him and put nothing in her place." (Foxley 1972 p. 5)

We therefore see something of a contradiction in that Rousseau opposes the type of education that society imposes on its children yet at the same time feels that an education of some sort is necessary. The cause of this contradiction, as far as Rousseau is concerned, is the ignorance of society in not realizing the true nature of the child. It is not wrong therefore that we should educate the child – this is necessary; the difficulties arise because we do not have the perception to appreciate that the child's mind, which has come from nature, has capabilities which are quite different from those of adulthood.

In the author's preface to *Emile*, Rousseau states this position quite clearly when he writes,

"We know nothing of childhood; and with our mistaken notions the further we advance the further we go astray. The wisest writers devote themselves to what a man ought to know, without asking what a child is capable of learning. They are always looking for the man in the child, without considering what he is before he becomes a man. It is to this study that I have chiefly devoted myself, so that if my method is fanciful and unsound, my observations may still be of service. I may be greatly mistaken as to what ought to be done, but I have clearly perceived the material which is to be worked upon. Begin thus by making a more careful study of your scholars, for it is clear that you know nothing about them; yet if you read this book with that end in view, I think you will find that it is not entirely useless." (Foxley 1972 p. 1)
To a large extent Steiner's views concerning the nature of the child are in sympathy with the above sentiments in as much as he strongly emphasizes that one of the main tasks of any teacher is to carefully observe the different actions and capacities of children and that these should obviously influence the thinking of those who are formulating the curriculum for children. It is also worth mentioning, that Steiner only wrote and lectured on his own educational theories after observing, over a number of years, a child with whom he had very close contact. As we have described elsewhere, he was able, at first hand, through acting as tutor to an extremely backward boy (he was regarded as sub-normal by his parents) to establish his own insights into the psycho-physical relationships that exist within a child. From his own patient and careful observations Steiner realized that the whole physiology (not just the brain and nerves) was related to the psyche.

Although therefore both Steiner and Rousseau felt that a close and detailed observation of the child was necessary in order to construct an education that was relevant to the needs of the child, Steiner would regard Rousseau's views concerning the nature of the society imposing such an education as simplistic. Rousseau looks on society as an artificial, as opposed to a natural, product and as such it is inherently evil. The education proposed by such a society would dominate and destroy the wellbeing and rights of the individual. It is perhaps necessary here to distinguish between the observations of Rousseau on the society in which
he lived and his vision of the type of ideal society where no such artifice would exist. The latter type would not be destructive in any way as its creation would have occurred naturally. It is therefore the former that Rousseau is describing as evil and it is of course true that the society in which Rousseau lived at the time of his writings both in France and in Europe generally was corrupt and burdened by mis-rule.

Even so Steiner's view of the education that society bestowed on its children does not contain such extreme and perhaps simplistic observations as those uttered by Rousseau. Steiner does not in any way regard society as inherently evil although he does consider that in many ways the society of his time was losing many of its cultural and spiritual values. The perspective is thus different and it is as well to appreciate that whereas Rousseau would hold that a good society can only emerge and grow by overthrowing the old and corrupt one, Steiner held that changes in society would occur through a process of gradual evolution. It does not, of course, in the latter case follow that such changes will automatically occur but that the goal of a "good" society will only be attained by changes that are in no way revolutionary.

A firm indication of this is the way in which he quite clearly stated that certain compromises were inevitable regarding the curriculum of the Waldorf School. In 1919 when the first Waldorf School was opened he sent a letter to the Minister of Education stating the degree to which the
Waldorf School Movement would be prepared to adjust its own curriculum in order that pupils could change over to schools in the state system without any difficulty. At the Anthroposophical Easter Conference in Dornach in 1923 he referred to this letter.

"And so, since our aims are not founded on fanaticism, but always on objective reality, something bad had to be done right from the start, namely a kind of compromise had to be made. .... It is inevitable. A realistic person has to act like this, for discretion is essential. A fanatic would act differently. Many difficulties will of course result from such a compromise and many a teacher would find it much easier to steer a straight course towards his aims. A great deal needs to be discussed in detail so that one can find the right way between the two aims." (quoted in Stockmeyer 1969 p. 11).

Although Rousseau and Steiner were at variance therefore as to the way in which society should be changed they were in agreement concerning the view that there exist certain faculties in the child at the different stages of the child's development. It is true to say that both Steiner and Rousseau have brought to the attention of educationists the important problem of identifying distinguishing features of the "true" nature of the child as well as relating such true nature to different stages of development.

It is at this point that another interpretation of what Rousseau means by natural is in sympathy with the views of Steiner. This is where Rousseau holds that to live "according to nature" means living to the order that has been ordained, and is governed, by divine providence. In other words there exists an order which is above and beyond man and if the child is protected from the harmful effects of the
society he is born into he will develop those natural and innate qualities that are determined for him by the natural order. The development of these qualities occur, or has the potential to occur, in each individual. These principles are at the heart of Rousseau's individualism and explain why he wishes the child to be protected from the influence of society until the age of twelve. Once these innate qualities are developed each individual will have reached a stage where his behaviour need not be restricted by any form of authority. The reason for this is that such behaviour can only add to the quality of society. The determining factor for the actions of each individual in this context, is the individual's own conscience,

"Having thus deduced from the perception of objects of sense and from my inner consciousness, which leads me to judge of course by my native reason, the principle truths which I require to know, I must now seek such principles of conduct as I can draw from them, and such rules as I must lay down for my guidance in the fulfilment of my destiny in this world, according to the purpose of my Maker. Still following the same method, I do not derive these rules from the principles of the higher philosophy, I find them in the depths of my heart, traced by nature in characters which nothing can efface. I need only consult myself with regard to what I wish to do; what I feel to be right is right, what I feel to be wrong is wrong; conscience is the best casuist; and it is only when we haggle with conscience that we have recourse to the subtleties of argument. .... Too often does reason deceive us; we have only too good a right to doubt her; but conscience never deceives us; she is the true guide of man; it is to the soul what instinct is to the body; he who obeys his conscience is following nature and he need not fear that he will go astray."

(Foxley 1972 p. 249/250)
It should be appreciated at this point that one of the main, if not the most important, tenets of Steiner's theories is his assertion of the spiritual nature of the universe. Whereas therefore man, as we know him, exists in his present material form, he does not belong to the material world but to the spiritual. Ultimately man has to make decisions according to his conscience, the forming of which has not only been determined by upbringing and environment but also by the experience of previous incarnations. Although each individual does not have a conscious recollection of such experience he does express this experience through what can be regarded as the laws of his own moral consequence, in other words his conscience. Taking this a stage further we see that from both Rousseau's and Steiner's viewpoint the context in which such decision making occurs is the society in which the individual lives. According to Rousseau however man's redemption will occur if the child is not contaminated by society, for then the innate good qualities will grow and the true potential of man will be fulfilled; whereas according to Steiner the child not only brings with it from the spiritual world those facets which are inherent to the nature of the ego in that world but also other facets of its own ego-consciousness, which become overt at a physical and materialistic level. It is these latter forces which Rousseau regards as the evils of society while Steiner regards them as an inevitable consequence of man's evolution on a materialistic plane.
The implications of accepting these quite differing conclusions from a somewhat similar hypothesis result in theories of child development of a different nature and it is to an examination of child development in this context that I now turn. One point does, I believe, need further elaboration before such an examination. Although Rousseau leaves us in no doubt that the child brings with it different attributes from what can be called the spiritual world, he does not, to my knowledge, explicitly refer to the child incarnating on a physical level. On the other hand Steiner states quite clearly that these attributes can only occur because the child has incarnated. We therefore see that the child's consciousness as individual consciousness exists at all times and takes on a physical entity when such incarnation occurs. Whereas parents bring about the existence of the physical body the consciousness of the child occurs by the incarnation of the individual's consciousness into the physical body. We therefore find at different stages of childhood an indication of both the attributes of the past experiences of the incarnating ego as well as the inevitable forces brought about by such an incarnation on the individual child. The way in which the child will develop will not only depend upon the type of education the child receives but also on the particular stage of childhood that the child is passing through.

It is here that certain similarities exist in Rousseau's and Steiner's theories. Both educationists are of the view that there exist quite distinct and separate stages of child
development. In other words in order to develop the full potential of each child, education should consider the clearly defined characteristics of each stage, and the preparation of both content and method should conform to the needs of the children depending on these characteristics. Rousseau held that there are four stages of development: infancy, childhood, early and later adolescence. Infancy lasts from the ages of 0 to 5; childhood from 5-12, early adolescence from 12-15 and later adolescence from 15-20+, although it should be made clear that these periods may vary marginally from individual to individual. As stated previously Steiner held that there exist three stages of child development. Just as three stages exist as far as the physical development of the child is concerned, with the change of teeth and puberty as landmarks, there also exist three quite separate stages of mental development running concurrently with the three stages of physical development. The first stage therefore lasts from 0 to about 7; the second stage from 7 to about 13; and the third stage from 13 to about 20.

According to Rousseau the small infant (0-2) is little more than an animal and is scarcely more conscious than in the pre-natal stage. Education should leave the child to develop naturally and there should be no attempt to introduce or impose any structure on the child.

"Therefore the education of the earliest years should be merely negative. It consists, not in teaching virtue or truth, but in preserving the heart from vice and from the spirit of error. If only you could let well alone, and get others to follow your example." (Foxley 1972 p. 57)
The main emphasis of the education of the infant (0-5) should be upon the two facets of the child's nature. The first is upon physical activities so that the body of the child will harden and adjust itself to its immediate environment. This includes leaving the baby free to move about as much as possible. This freedom will enable the child to develop naturally and as the child becomes more active his senses will gradually come into contact with the outside world. This upbringing will result in the child experiencing and developing at his own pace; these senses which include tactile, kinesthetic, visual and gustatory perceptions. This type of environment is not only important for the development of the senses but also for the later development of rational thought. It is worth quoting Rousseau extensively on this point,

"In the dawn of life when memory and imagination have not begun to function, the child only attends to what affects its senses. His sense experiences are the raw material of thought; they should, therefore, be presented to him in fitting order, so that memory may at a future time present them in the same order to his understanding; but as he only attends to his sensations it is enough, at first, to show him clearly the connection between these sensations and the things which cause them. He wants to touch and handle everything; do not check these movements which teach him invaluable lessons. Thus he learns to perceive the heat, cold, hardness, softness, weight, or lightness of bodies, to judge their size and shape and all their physical properties, by looking, feeling, listening, and, above all, by comparing sight and touch, by judging with the eye what sensation they would cause to his hand." (Foxley 1972 p. 31)

In one sense the theory of child development concerning the small child as asserted by Steiner corresponds to the
above. In the first instance Steiner held that the development of the child during the first cycle of development is dominated by the will of the child. This domination of relationships through the will determines that the child will be continually engaged in activities and movements where the thinking element plays little or no role. The small child becomes completely absorbed in his surroundings without any type of conscious study or reflection. The result of this is that the thinking attribute is almost entirely lacking in the activities the small child will choose for himself, and this also means that the child of this age will not be thinking ahead for the results of his actions. It is the will activity, and its expression through the senses, that the small child first develops and there would be no point in devizing schemes of work which attempted to develop other faculties of the child. Steiner describes it thus

"The child is wholly sense-organ, and reacts to all the impressions aroused in him by the people around him. Therefore the essential thing is not to imagine that the child can learn what is good or bad, that he can learn this or that, but to know that everything that is done in his presence is transformed in his childish organism into spirit, soul and body."

(Steiner 1974 p. 31)

As far as the child between five and twelve is concerned Rousseau recommends that the child of this age should be left entirely alone so that the unfolding of the child's faculties can occur in a natural way. Steiner was of the opinion that it is necessary to engage the child in different activities which are formulated by adults and which are based on the different faculties of the child that are being developed.
Both agree however that each individual in this context is unique and therefore education should recognize that any attempt to shape and mould a child to fit a pattern established for other children is to contradict the natural order of individual development. Rousseau is of the opinion however that the educational practice that is necessary for the development of the child is in total opposition to the practice that occurred in his time.

"Reverse the usual practice and you will almost always do right. Fathers and teachers who want to make the child not a child but a man of learning, think it never too soon to scold, correct, reprove, threaten, bribe, teach and reason". (Foxley 1972 p. 58)

and

"Nature would have children before they are men. If we try to invert this order we shall produce a forced fruit immature and flavourless, fruit which will be rotten before it is ripe; we shall have young doctors and old children. Childhood has its own ways of seeing, thinking, and feeling; nothing is more foolish than to try and substitute our ways." (Foxley 1972 p. 54)

Although Steiner agrees with the sentiments of Rousseau concerning the premature emphasis on making the child learn, this would not exclude the teacher or parent from controlling and limiting the child's actions and behaviour if this is necessary. (It is left to the individual teacher to decide when such control is necessary, based on factors upon which it is not possible to elaborate on here). Rousseau would be of the opinion however that not only should the child be left to develop he must also be allowed to meet the repercussions and hardship of any bad behaviour. For example if a child deliberately breaks the window in his
bedroom, the window should not be repaired immediately but
left for a short time so that the child experiences the
discomforture of a few cold nights. Although therefore the
child starts off in early infancy as an amoral and asocial
being, the child will through his own nature and his own
experience develop both moral and social values.

These views are at variance with Steiner's for the
following reasons. Steiner held that in the first cycle of
child development (0-7) there occur two different expressions
of the incarnating ego. On the one hand there occurs an
almost pure altruism which is a natural consequence of the
law of the spiritual as experienced by previous consciousness.
On the other hand there is a development of ego consciousness
which to some extent the child may well not be able to
handle. It is here that a great deal of responsibility
rests with the teacher and parent. The child may for
example, develop a tenacious and strident self-assertion.
The expression of this self-assertion may well reach quite
damaging proportions and the teacher and parent have the
responsibility of dealing with these behaviour problems.

This same duality also occurs in Steiner's other two
cycles. In the second cycle (7-14) the child will have a
rich and beautiful imagination and the teacher and parent
can educate this facet of the child's nature for constructive
use. On the other hand from about the ninth year (when the
child begins to feel his ego more strongly) he can behave
with almost a wicked cruelty to other children. Whereas
Rousseau at this stage would want the child to be left alone to his own devices, Steiner was of the opinion that the teacher, besides providing opportunities for the positive facet of the child's nature to develop, should also see that the child learns to appreciate the negative side of his own nature and how this needs to be worked upon and transformed. Although it should be added that Steiner was of the opinion that it was still too early for the child to learn any kind of morality based on a process of critical reasoning.

In this latter context the views of Rousseau are in similar vein for until such time as the child becomes a rational being, and this according to Rousseau will not occur until the child is approaching puberty, he must be kept in the world of the senses.

This will mean that the child should not be taught until the age of 12 by any kind of process of adult reasoning. Although the child may remember the content of such lessons he will only do so mechanically. In order to appreciate the real meaning of knowledge the child must be able to understand ideas and relationships and this understanding can only occur if the child, through natural development, is able to make informed judgements on these matters. Any attempt however to hasten the pace of this development will have a detrimental influence on the child's wellbeing.

In this matter Steiner was of a similar opinion.

"It is immensely important that we do not consciously or unconsciously call upon the intellect prematurely, as people are so prone to do today." (Steiner 1947 p. 18)
On the other hand Rousseau is of the opinion that the child should be still left alone at this stage and this also involves the exclusion of all books.

"When I thus get rid of children's lessons, I get rid of the chief cause of their sorrows, namely their books. Reading is the curse of childhood, yet it is almost the only occupation you can find for children. Emile at 12 years old, will hardly know what a book is." (Foxley 1972 p. 80)

Although one cannot elaborate upon the place of books in Steiner schools it should be made quite clear that they do have a limited role to play in the education of the child during the second cycle. Both Rousseau and Steiner considered that the content of lessons should be determined by the experiences of the child. Their views differ however as to what they consider these experiences of the child to be.

Rousseau was of the opinion that the child who undergoes the right kind of experiences will develop proper judgement, and that the child who is not capable of such judgement has no real memory. Although such a child can repeat information taught to him this will only occur at a mechanical level. This means that not only any kind of learning from books should be excluded, but also learning anything by heart also. On no account should we try to develop faculties in the child which we as adults have fully developed. We should therefore look upon each stage of the development of the child as an entity in itself. Although the exactness of the assertion may be difficult to pinpoint Rousseau was emphasizing that we should not regard childhood as a preparation for adulthood; that the child has rights just as adults have rights, and that therefore we, as adults,
should not seek to impose our structure of thinking on children. This means that the child, according to his stage of development, should be left to develop those faculties applicable to that stage of development, and that we should not interfere with the process which nature has intended.

As we have seen previously, Steiner was also opposed to the premature development of the intellect. He regarded each stage of development as a self-contained entity in as much as certain faculties of the child would dominate the child's behaviour and thinking at that particular stage. Although such development would influence, and determine in many cases, the future wellbeing of the child and later on the adult, it must not be thought that the function of a particular stage is the preparation of the child for the next stage. The child at each stage needs careful and thoughtful tuition so that those faculties applicable to that stage can be developed without any objective that they will necessarily have an influence on any further stage of development.

As far as the curriculum is concerned both Steiner and Rousseau thought that lessons should be devised so that the child learn through activity and experience. However it should not be thought that because their views and general attitude towards the formulation of the curriculum are in agreement that they were also in agreement concerning the details of this curriculum. Although it is not possible to enter into a detailed description of the curriculum as recommended by Steiner here it should be mentioned that on a
great number of points their views are in opposition. For example, Rousseau was of the opinion that a great number of subjects such as geography, history, languages and literature are all excluded on the grounds that they can only be taught as verbal knowledge which would involve the premature and unwanted task of reasoning. As Good points out in essence this means that

"All studies learned from books and by means of language, signs and symbols of every kind except the mother tongue ... are to be postponed until adolescence or later". (1960 p. 214)

All these subjects are introduced in Steiner schools at ages which are earlier than those recommended by Rousseau. One of the few points, concerning the content of the curriculum, on which Steiner and Rousseau agree however is with reference to the teaching of geometry, although the methods by which the subject should be introduced differ. Both agree that in the first instance geometry should be taught not by any formal method of demonstration but by encouraging the children to express their natural capabilities in drawing figures. Whereas Rousseau would not wish to introduce any formal methods before the age of 12 Steiner states explicitly that the introduction of formal geometry should begin at about nine years of age.

Rousseau is of the opinion that it is only at the third stage of childhood (12-15) that the child, although still involved very much with sense perception, is developing powers of reasoning. He still has only a superficial understanding of social relationships and of a consistent morality but he has now begun to study seriously and other subjects are now
open to his understanding. Lessons should be formulated so that the child's understanding can now move from a purely sensorial level to the world of ideas.

"Let us transform our sensations into ideas, but do not let us jump all at once from the objects of sense to objects of thought. The latter are attained by means of the former. Let the senses be the only guide for the first workings of reason. No book but the world, no teaching but that of fact. The child who reads ceases to think, he only reads. He is acquiring words not knowledge." (Foxley 1972 p. 131)

The methods Rousseau advocates is perhaps widely known as the heuristic method: it is a method of discovery; but it does not necessarily follow that the child will discover and learn the information which the teacher might wish the child to learn through this method.

"Let him know nothing because you have told him, but because he has learnt it for himself. Let him not be taught science, let him discover it. If ever you substitute authority for reason he will cease to reason; he will be a mere plaything of other people's thoughts." (Foxley 1972 p. 131)

This description implies that the teacher should be in no hurry to correct mistakes. The child will be curious to learn about the outside world and so geography and science are appropriate subjects to be introduced at the 12-15 age range. Subjects which should not be taught are history, religion, poetry and subject matter which includes any type of ethical component. At this stage it is not the task of the educator to make certain that the child knows certain things but to see that the child is developing personal qualities such as independence and judgement. The only book which Rousseau has recommended up to this point is Robinson
Crusoe which would provide a valuable account of activities and way of thinking of a person who has no choice but to become self-dependent. This stress on self-reliance also means that although records will be kept so that the child can continually strive to improve his own performance the teaching situation will avoid any competition or rivalry with other children. Lastly the child, even if he is the son of wealthy parents will learn a trade.

Although Steiner was of the view that wherever possible the learning process should be directed towards the direct experience of the child, the responsibility of the teacher in this context includes the correction of mistakes as well as the control of behaviour. Subjects such as history, religion and poetry are introduced at appropriate ages (all way before the age of 12) although the child is not asked to make rational judgements on such content. It has already been mentioned that books play a limited role at the earlier stages of development as far as Steiner is concerned. The views of Steiner and Rousseau are in agreement however when describing the development of personal qualities and the absence of competition. Steiner was of the opinion that through a balanced education the child will grow up to appreciate and realize the full range of talents within himself as an individual. Again although the emphasis in a Steiner school is on individual performance and self-development and this development would exclude competition as defined by its normal usage, it should also be appreciated that part of the task of the teacher is to teach the children in such a way that
they learn about their capabilities, not only in relation to their own past performance, but also in comparison with other children's ability in the class. Finally even though the pupils engage in a number of practical activities at this age there is no aim of learning a particular skill or trade with the clear objective of obtaining employment in that particular skill or trade later on in life.

As far as Rousseau is concerned however the learning of this trade continues into the next stage (15-20). It is during this time that the adolescent's vision expands to the world of men and their relationships with each other. Even so the emphasis is still on the subjective element in the learning process. Although therefore the adolescent will be introduced to history and literature of a similar type, he will learn far more from biographies than from other texts. Poetry and religion will also be introduced, and involved in all these subjects, to a lesser or greater degree, will be an ethical component. The teacher has the task at this stage of delaying the expression and growth of different emotions until judgement and self-control have had time to develop.

As far as religion is concerned then the adolescent should not be taught any particular creed or dogma. Rousseau believed that the reasoning powers of a young man (who has passed through his process of education) will appreciate through his own experience of life and of the world in general convincing evidence of God. Although by Steiner's specific instructions no doctrine or dogma is taught in
V-1aldorf Schools children are introduced at an early age to fables and stories that include the ideas and lives of religious leaders of the past. They are also taught about the wonders of nature as though they have been given to man.

Rousseau also felt that the pupil at the 15-20 age range is ready to deal with ethical concepts. The examination of moral components will not only include an examination of social relationships in the different subjects studied but also in guidance in sexual matters as well. The sexual instinct should be controlled and redirected to respect an ideal of womanhood which he elaborates upon - such guidance will include frank and open statements, as well as a willingness to listen without judgement, on the part of the teacher.

It should be made clear however that although Rousseau's theories of education in general were quite revolutionary, his attitude towards the education of women was quite reactionary. He looked upon women as being made to play a subservient role and he believed that they did not have the faculties, intelligence or vision of man,

"The search for abstract and speculative truths, for principles and axioms in science, for all that tends to wide generalisation, is beyond a woman's grasp; their studies should be thoroughly practical. It is their business to apply the principles discovered by men, it is their place to make the observations which lead men to discover those principles." (Foxley 1972 p. 349)

Women are thus to be dominated by man and their education should be directed towards ensuring that they will possess those capabilities and graces that enable them to be good wives.
"It follows that women is specially made for man's delight." (Foxley 1972 p. 322)

Steiner held no such opinion and girls at every stage of childhood have the same rights and opportunities as boys. In adulthood too, women, although obviously possessing different capabilities from men to some extent, should be free to choose the role they wish to follow. Although therefore Steiner was of the view that a wife and mother's main responsibility was towards her husband and children this was in no way to be a subservient role. Where there were differences was in the different nature of the sexes, and not that any one sex should play a minor role in relation to the other.

Finally it should be pointed out that any examination of Rousseau's educational theories should be seen as complementary to his political writings. It is, of course, in "The Social Contract" that Rousseau elaborates upon his views concerning the dualism that exists between each individual as an individual and between each individual as a member of society. Rousseau also had clear ideas about the measures and political arrangements that would be necessary to bring about a better society. In such a society the freedom of the individual would be secure within an established order. It is in his educational writings, particularly in Emile, that Rousseau describes the type of person who is fitted to living in the society he develops in his political writings. In addition we may ask how can such a person be produced? It is here that the educational theories of Rousseau concerning child development are relevant,
for it is through the education recommended by Rousseau that man will reach the fulfilment and stature that nature has intended. The result is that individuals, who have matured in the way nature has decreed, will constitute a society in which there is no conflict between the individual as a man and as a citizen. The will of the people, which he calls the General Will, would determine a democratic form of government, the measures of which would lead man to be free and independent.

Although Steiner wrote extensively (1966a, 1972a, 1972b), on the ways in which the rights of the individual in society may be developed, he did not for example single out a particular form of government, which is suitable for the citizens of that society. He did describe certain general principles which appertain to the individuals of a society, and the areas in which the members of a society are involved. He describes three such areas: in the first place, a cultural area which would involve the liberty of the individual; in the second place, a political area concerned with the rights of the individual on the basis of certain political equality; and finally, an economic area with the ideal of fraternity. He was also of the opinion that these areas would find a balance and natural harmony as they would be dealing with the rights of the individual living and participating in different roles that constitute his membership of a society. Whereas therefore Steiner does not assert that the results of his education will produce men who have reached an ideal state of maturity and who can live in an ideal state, Rousseau was of the opinion that the creation
of such a state composed of such individuals is possible. Even though Rousseau's writings have had a considerable impact in both educational and political spheres any detailed examination may well produce uncertainties and doubts as to whether his theories are applicable to the realities of modern society, and to the knowledge we are aware of concerning the motivations and faculties of child and man.

On the other hand Steiner put forward ideas and theories that can be applied in a modern context and as we have seen many educationalists today are, in part, producing evidence which supports much of what Steiner was saying at the beginning of the century.
Chapter 44: Steiner and Montessori: a Comparison of their Educational Theories

In the two previous sections we have compared Steiner's theories with those of Plato and Rousseau. We have seen that in both these writers' opinion there exists within the child particular faculties or attributes which need to unfold and develop in a certain way; a way which regards the maturation of these faculties as an end in itself. We have also seen that, according to Steiner, the child should not be viewed as a miniature adult but as an individual possessing a different consciousness over which we, as adults, have power. In this section we examine the writings of another educationalist, Montessori, who held a similar view i.e. that we should look upon childhood as a stage within which a particular form of consciousness exists; a form which is different and separate from the consciousness we possess as adults. We see therefore that all four educationalists hold views concerning the nature of consciousness in the child which, in lesser or greater part, are in sympathy with each other. This point will be elaborated upon in the next section. What is of interest here is to realize the very close association of ideas that both Montessori and Steiner possessed concerning the nature of the child's consciousness and the way in which it should be developed.

Both Montessori and Steiner were of the opinion that the child develops and passes through three distinct and separate stages of child development. Montessori describes these stages as follows (1961a p. 23),
"The first period of child development is the period from birth to the time when the milk teeth are replaced by another set of teeth. This period extends from zero to about six years. The second period ends with the attainment of puberty at about twelve years. The third period goes up to about eighteen years....

"You may say these divisions are too arithmetical to be real divisions of life. But the physical landmarks and parallel mental qualities are clear at about the sixth, twelfth and eighteenth years of life. It must be remembered that there are no exact time limits applicable to all cases. The above period represent averages."

As we have seen Steiner was of a similar opinion. He asserted that the change of teeth and puberty are the physical indicators that the child is passing from one stage of development to another. In Steiner's case however the first period extends from birth to about seven; the second stage from about seven to about fourteen; and the third stage from about fourteen to about twentyone. Besides these discrepancies, which are really of a minor nature, both educators' theories of child development are very much in sympathy with each other.

As Montessori points out (1961a p. 23) the child passes through various periods of physical and mental development and also that there exists a direct relationship between the two; a view which forms an integral part of Steiner's theories. Similarly Montessori and Steiner both subdivide the first stage, with the end of the first part of the stage at around the age of three. Montessori is of the view that the psychic life of the child does not come into existence at the same time as the physical body is born (1961a p. 22).
She concludes (1961a p. 22),

"It follows that there must be some form of psychic life even before birth."

Montessori does not go on to describe the form or nature of this pre-natal life yet as we shall see later her ideas concerning the development of child and man as part of an evolutionary process indicate that this psychic life is of a cosmological and divine origin. Steiner was of a similar opinion except in his case he gives detailed descriptions of the nature of consciousness that exists before birth, accounts of which have been given elsewhere. Montessori goes on to describe how the infant possesses, in this first phase of development, what she regards as an "unconscious mind" (1964 p. 22/23) although she points out that she uses this description to differentiate between the adult's reflexive and self-consciousness and the child's impersonal consciousness. Thus the infant learns about the outside world through the absorbent power of the unconscious mind (1964 p. 23),

"This is an intense and specialised sensitiveness in consequence of which the things about him awaken so much interest and so much enthusiasm that they become incorporated in his very existence. The child absorbs these impressions not with his mind but with his life itself."

The way in which the relationship of the child to the outside world is determined, so that such impressions are obtained, is through the senses (1961a p. 35),

"The child gathers impressions of the outer world by means of his senses. The organs he uses for this purpose are his eyes, ears, hands as well as the organs of touch and smell."
It is sufficient to add that Steiner also described the learning process of the small infant in similar terms and spoke of the infant as being "a sense organ" during this phase of its development. Steiner also considered that the child possessed an unconscious mind at this stage although his definition of unconscious is slightly different from that of Montessori's. Steiner was of the opinion that the unconscious willing attribute dominates the child's consciousness during the first stage of development. It follows that the child is "unconscious" in the sense that it is not aware of the way it is relating to the outside world. Montessori is of a similar opinion except that she describes the conscious directed effort of an adult as a willing activity and concludes (1964 p. 22),

"But the sense of willing does not exist in the child; both knowledge and will have to be created."

In essence they are describing the same kind of process. It is a process which the child is not aware of in an intellectual, and therefore, an adult sense. On the other hand Steiner would not describe the child as not possessing a "sense of willing" as "willing" in this context could not only be defined as conscious, directed effort, but also relate to the type of interaction the child is involved in. In both cases however this type of interaction relates to an active participation with, and an absorption of, outside phenomena.

One of the main aims, if not the primary purpose of the maturational process at this stage of development, is to see
that the unification of the soul with its physical vehicle occurs in a balanced and proper manner. We see here that Montessori and Steiner were of a similar opinion, in that both consider that the mental and physical members of man's being should be brought into a continually closer and more perfect harmony. Both educators too describe how childhood is a period within which the spiritual part of man has to adjust to an existence on a physical plane. Montessori names this process one of "progressive incarnation" and relates how the child reacts instinctively to the outside world through the power of its spiritual endowment.

In the second phase of the first stage of child development the child, according to Montessori, continues to instinctively react with his environment except that there occurs a movement away from the unconscious to the conscious. The child begins to possess the conscious desire to direct his own involvement and effort. As Standing points out (1962 p. 112) it was as if outside forces determined the child's actions in the first phase, whereas, in the second phase, it is the child's own ego which guides and directs. As we have seen Steiner was even more explicit on this point for he emphasized that the birth of ego-consciousness does not occur until about the age of three. Until this point is reached the infant will not feel or be aware that it possesses a separate existence from its environment. He also described how the change from this type of impersonal consciousness to an awareness of one's own being is a slow and gradual one. Similarly Montessori describes a similar
process of development except that, as far as she was concerned, the main determinant is the reasoning power of the child (1965 p. 64),

"The axis round which the internal working of the sensitive period revolves is reason. Such reasoning must be looked upon as a natural, creative function that little by little buds and develops and assumes concrete form from the images it absorbs from its environment.

"Here is the irresistible force, the primordial energy. Images fall at once into pattern in the service of reason: it is in the service of his reason that the child first absorbs such images."

Yet as we shall see although Montessori describes this process as one of reasoning it is not the type of logical and analytical thinking that we usually associate with the reasoning process. Nor should this use of different terminology to describe certain processes in any way detract from the many similar observations that Montessori and Steiner made of the way in which the child develops. Thus Montessori, like Steiner, observed (1965 p. 133) how the infant delights in participating in actions and exercises of a repetitive nature. Also that the child (1965 p. 135) possesses an instinct for order although the adult, unless he is particularly perceptive, is unlikely to realize this. We also see that Montessori came to a similar conclusion with Steiner concerning the way the child should learn to read (1965 p. 151/152), i.e. that the child will naturally wish to write before it learns to read and that, when later they begin to understand what reading is, they do so only through an association with writing.
Once the child enters the second stage of growth which, according to Montessori lasts from six to twelve years of age, then a period of stability occurs. In other words whereas the first and the third stages of growth can be described as periods of growth with transformation, the second period can be called a period of growth without transformation, a point which Standing elaborates upon (1962 p. 113). Steiner was of a different opinion for he asserted that the process of metamorphosis and growth continues throughout childhood and that within each stage particular faculties need to be developed. In Steiner's opinion it is during the second stage that the artistic and creative facets of the child's nature should be encouraged to develop. It is through these facets that the child's relationship with the spiritual world is maintained. In other words it is through the natural development of these faculties that the child, and later on the adult, will obtain both an instinctive and intellectual awareness and perspective of his relationship with the spiritual world and the evolutionary process. Steiner laid great emphasis, as far as the teaching process was concerned, on the proper development of the imagination in the second stage of child development, a process which Montessori also pays particular attention too (1961 p. 14),

"It is along this path of the higher realities, which can be grasped by imagination, that the child is led between the ages of six and twelve. Imaginative vision is quite different from mere perception of an object, for it has no limits."

and,
"Our aim therefore is not merely to make the child understand, and still less to force him to memorise but so to touch his imagination as to enthuse him to his inmost core." (1961b p. 15)

The details of the way this is achieved in a Montessori School is outside the scope of this study. What can be pointed out here is that Montessori is of the opinion that the child should be provided with a structure within which its spontaneous and creative impulses can be expressed freely. Although it should be stressed that Steiner would, in no way, want to repress these facets of the child's nature, he did, at the same time, recommend a curriculum within which the development of the affective qualities of the child would be developed in a proper manner. In Steiner's case however the development of the intellect should only occur as a consequence of the development of these artistic qualities. Montessori's view is somewhat different. Although she asserted that the basis for the child's development during this second stage is the imagination, she emphasizes that this imagination can only have a sensory basis (1919 p. 248),

"Imaginative creation has no mere vague sensory support; that is to say, it is not the unbridled divagation of the fancy among images of light and colour, sounds and impressions; but it is a construction firmly allied to reality; and the more it holds fast to the forms of the external created world, the loftier will the value of its internal creations be."

The relationship of the child's imagination to this material is determined by the intellect. Thus, according to Montessori, the child's imagination should develop through its contact with reality, a reality that is composed of a structure which has already been determined. In other
words the development of the child occurs through the
discovery of a set of logical connections: the imaginative
qualities of the child then work on the awareness that has
been obtained through an intellectual understanding. As
previously pointed out, in Steiner's opinion, during the
second stage of child development, the intellect should not
in any way determine the type of relationship the child has
with the outside world and in this context their theories
differ.

Both Montessori and Steiner consider that at a particular
stage of development the child begins to obtain a conscious
appreciation of its own existence, compared with the
existence of the outside world. According to Steiner this
realization occurs at around the age of ten and is a moment
of some significance in the growth of the child. Steiner
held the view that the second stage of child development can
be divided into two by this occurrence in that a different
form of development occurs before and after it. Montessori
does not describe a particular time when the child realizes
that its own existence is separate from the outside world.
She does however say that it occurs because of the work of
the intellect which performs the task of recognizing its own
consciousness as constituting a separate individuality from
other phenomena.

As we have seen earlier both Montessori and Steiner were
of the opinion that the commencement of puberty indicates
the end of the second stage of development and the beginning
of the third stage. In Steiner's opinion this does not, or
should not, occur until about the age of fourteen. As far as Montessori was concerned the third stage commences at twelve and is made up of two phases. The first phase lasts from twelve to fifteen and covers the child's growth through puberty; the second phase lasts from fifteen to eighteen and covers the remaining period of adolescence. Both Steiner and Montessori describe the upheavals that the young person undergoes at this stage of his development and both emphasize, in particular, that the adolescent has the difficulty of now seeing himself not only as a separate individual, psychologically, but now socially as well. In other words the adolescent has, for the first time, to relate to himself as a separate member of society who has the right to make individual judgements and comments on the world at large.

We have so far examined Montessori's and Steiner's theories with particular reference to their stages of child development. In this context it is worth emphasizing the fact that there obviously exists a very large area of agreement concerning their views on these matters, although as we have also seen there exist some divergence of opinion on certain issues. When we examine however the two educators' views on the general aims of education and of the way these aims relate to the nature of the child then we see that both Montessori and Steiner are almost in total agreement.

Both consider, in the first place, that the child is of a spiritual origin and as such needs to be treated with reverence. In as much as the child possesses faculties
which relate to its existence both on a physical and spiritual plane, it reacts and responds to its environment in a different way, to a degree, compared with the adult. As Montessori points out the child is in a continual state of growth and metamorphosis whereas the adult has reached "the norm" of the species, a view also held by Steiner. It follows that the child should not be viewed as an unproductive member of society whose worth cannot be calculated until he has reached adulthood. Both Montessori and Steiner emphasize this point that the child is not a miniature adult and that it is the task of the adult to realize the intrinsic worth of the child. If this does not occur it is solely the fault of the adult and it indicates the loss of spiritual values on an adult plane.

Childhood is therefore not a mere passage from "nonentity to future citizenship" for the child is a social entity whose value is equal to that of the adult. Thus, according to both Montessori and Steiner, childhood is the time when the individual adapts and adjusts to its existence on a physical plane. If the adult realizes this he will appreciate that, from an adult viewpoint, the child has a crucial role to play in determining the type of society that is to develop. This occurs at two levels. It occurs, in the first instance, through the actual development of the child's inherent and natural attributes. If these attributes develop in a proper manner the child is far more likely to grow into an adult who still appreciates the fundamental nature of his own being and who therefore possesses what can be termed a spiritual
perspective of his material existence. It will follow that if society is made up of such individuals the aims and goals of that society will also recognize spiritual, as well as social and economic, responsibilities.

At the second level it occurs because we, as adults, can observe the natural and spontaneous expression of the spiritual world through our observation of the ways in which children feel, think and act. Even though therefore we may be unaware of our own spirituality we can, through our perception of children, appreciate the existence of those attributes and values which are lacking within our own adult world. We should appreciate that the psychic phenomena we do observe will develop in a particular manner, according to a pre-ordained pattern, if we recognize that it is the task of education to encourage the natural order of growth. Both Montessori and Steiner thus consider that their theories of child development are of universal application, although it should be added that the structure within which the development is to occur is different according to which of the two educators' theories are examined.

The aim of education is however, in both their views, one of providing a structure which enables the child to reach its full human and spiritual potential, and the way we can become aware of the type of structure that is needed is by our own careful and thorough observation of the inherent nature of the child. If we can achieve this objective then, in a wider perspective, we shall be forming a relationship with the source of the psychic energy. As Montessori
points out (quoted in Standing 1962 p. 344),

"There is the Divine Mind behind the Cosmos which differs from the mind of man in extent, substance, and nature. We cannot penetrate this mind but we can come in contact with it. When you have arrived at the point where you can say your intelligence can go no further, just there it touches the Beyond. This experience does not form an obstacle to the intelligence, it is a contact. The mind of man must work and work until in the end it arrives at this contact, the contact of the created intelligence with the Uncreated."

Steiner was of a similar opinion. He also asserted that it is the task of mankind to understand and appreciate that a relationship has to be made and established with the source of this psychic energy. Whereas Montessori however only describes in general terms the way this relationship is established, Steiner gives a detailed and comprehensive account of the way in which we have ultimately to move beyond our present understanding of this relationship. It is outside the scope of this thesis to consider in any detail Steiner's account of the evolution of consciousness concerned with this development. We have however already touched upon some of the issues which are involved in this development. For example we have described elsewhere how the evolution of man is inextricably bound up with the forward-going and sympathetic will forces while the antipathetic, thinking attribute can only analyze (and understand therefore only in analytic terms) the relationship we have with the spiritual side of our nature.

Whe Montessori describes the point at which one considers that one's "intelligence can go no further, just there it touches the Beyond" then according to Steiner this would be
the point where we move beyond our understanding based on our intellect. When we have reached this point we are involved in forming relationships, not just thinking about forming relationships. In other words we move beyond a non-participatory relationship based on our thinking to a participatory relationship based on our non-thinking attributes. It may well be that Montessori was of the opinion that such understanding can only be achieved through what she refers to as "creative intelligence" but as previously pointed out, as far as Steiner was concerned, there may exist an open contradiction in such a phrase, for it is not the intellect which is creative. If however Montessori is referring to attributes which are creative in the sense that they are beyond the intellect, then the intelligence she refers to is not of the analytic sort and her views are therefore in sympathy with Steiner's.

We have seen in this section how the writings of Montessori, concerning both the nature and development of the child, are in close accord with Steiner's views. It is probably true to say that, in many ways, Montessori's theory of child development is the same as Steiner's and it is only when it comes to examining the content and the structure through which the child develops is there any serious divergence of opinion. In the next section the views of the four educators covered (Plato, Rousseau, Montessori and Steiner) will be examined and compared so that a wider historical perspective can be obtained.
In the foregoing sections we have compared Steiner's theories of education with those of Plato, Rousseau and Montessori. We have seen how, to a lesser or greater extent, many of the concepts that Steiner put forward were also used and accepted by each of the three educators. For example we saw that both Rousseau and Montessori are of the opinion that the child grows through distinct and separate stages of child development.

In Rousseau's opinion four stages exist 0-5, 5-12, 12-15 and 15-20. Montessori's view is of a similar nature except she asserts that three stages occur, the first and third of which can be subdivided into two. The first stage lasts from 0-6 and contains two phases 0-3 and 3-6; the second stage from 6-12; and the third stage from 12-18 with the first phase from 12-15 and the second phase 15-18. As far as Steiner was concerned there are three stages each of which can be subdivided into two. The first stage lasts from 0-7 with a division at about the age of three; the second stage from 7-14 with a division at about ten; and the third stage from 14-21 with a subdivision at about eighteen.

We therefore see that each educationalist considers that the first stage of child development lasts from birth to about five to seven years of age although in both Montessori's and Steiner's opinion there exists a further division at about the age of three. All three educators assert that the second stage lasts from about the age of
five to seven to about the age of twelve to fifteen, although according to Steiner, a further subdivision occurs at about the age of ten. Montessori's first phase of her third stage (12-15) corresponds to Rousseau's third stage (12-15), whilst the second phase of Montessori's third stage (15-18) is contained with Rousseau's fourth stage. Steiner's third stage (14-21) although of a slightly longer duration corresponds approximately to Rousseau's third and fourth stages. Although there exist certain differences and discrepancies we see that the fundamental structure on which each educator's theory rests is of a similar nature.

As we have seen previously both Montessori and Steiner are of the opinion that the three stages of mental development run concurrently with three stages of physical development and that there exists a direct and determinative relationship between the mental and physical. Both educators are also of the opinion that the three stages are marked and divided by the change of teeth and puberty, although as far as Montessori was concerned the changes occur at the ages of six and twelve respectively while in Steiner's theory the ages are seven and fourteen respectively.

Pleto does not make explicit reference to specific ages at which the mental faculties of the child change and develop although he and Steiner possess similar views concerning the type of attribute the child possesses at different ages. They are, for example, in agreement concerning the capabilities of the young child up to the age of six or seven. This involves accepting the view that a child of this age has
certain natural tendencies which are expressed through the will. Both accept the view that the moral development of the child, which they regard as of crucial importance, will occur at this stage through the imitation by the child of its elders.

All four educators maintain that the needs of the child should determine both the content and the method of the education of the child. Plato was of the opinion that the curriculum at both infant and primary level, should contain content which enables the child to develop its artistic capabilities. Steiner was of a similar opinion although as we shall see, the reasons for the formulation of such principles differ to some extent between the two educators. Both are of the view however that no great intellectual demands should be made upon the child at these ages.

Rousseau's views are of a somewhat similar nature. He continually emphasized that we should not examine the child in terms of a potential adult or that we should look upon childhood as some sort of inferior stage of individual development e.g. that it is only at adulthood that we see the proper development and fulfilment of the individual. He saw childhood as having value and worthwhileness in its own right. Steiner too was of a similar opinion. He asserted that the nature of the child's thinking is quite different to that of the adult and that there should occur specialized curricula for the proper development of this faculty. It should be mentioned however that although they are in agreement that education should concentrate on the needs of
the child as a child rather than the needs of the society or of the child as a potential adult, they differ, in some ways, as to what constitutes the correct education for the child at these different stages, a point which will be examined a little further on. Montessori was also of the view that the child should not be looked upon as a miniature adult but as an individual who exists in his own right. She adds that we do not usually recognize the existence of a person who, to some degree, feels and thinks differently from the adult because we unconsciously project on to the child our own image and nature.

The methods and procedures through and by which the child grows and develops differ in various ways between the four educators. Rousseau was of the opinion that education up until the age of twelve should be negative. That is that the child should be left alone. If the child is given a maximum amount of freedom from any restrictions or control, the child will develop in accordance with what nature has decreed. In other words Rousseau held the view that it was society which is the corrupting and harmful influence and that if these effects are excluded the natural and innate goodness of the child will be able to develop and express itself. Montessori holds, in part, a similar view. She asserts that the task of education is to liberate the spiritual being of the child. This is not achieved however by leaving the child alone to its own devices. Although therefore the child grows by the unfolding of forces latent within him this should occur within an environment which is
conducive to this development. If the adult does not intervene then the environment may well negate the growth process.

In Montessori's view therefore the teacher's formulation of curricula should be based on two factors. In the first place it should consider the types of mental faculties that the child possesses. The child will naturally direct its own efforts to the task of developing those qualities which it is instinctively, but not intellectually, aware of. It follows, according to Montessori, that there should exist the right kind of environment within which the child can spontaneously work within. On the one hand the child will absorb from this environment the material it needs for its own development; on the other hand if the child is left to its own devices within this structure it will leave aside what it does not need. Montessori advocates what she calls "the prepared environment", an environment formulated by the teacher within which the child is left alone to direct its own efforts.

In some ways Steiner is of a similar opinion. He, like the other three educators, emphasizes the fact that certain affective and artistic attributes need to be developed within the child before puberty. These faculties can only be developed however if the child's education contains a structure which acknowledges both the constructive, and to a lesser extent, the destructive tendencies of the child. Unlike Rousseau both Montessori and Steiner consider that the child should be educated within a prepared environment. Montessori and Steiner differ, to some extent, concerning the formulation of this environment. According to Montessori, once the
environment has been prepared the child should be left alone as much as possible so that he can freely choose and direct his own efforts.

Although Steiner is of a similar view concerning certain natural and innate qualities of the child he is also of the opinion that the ego-consciousness of the child develops in different ways at the three different stages of child development. The expression of this ego-consciousness will necessitate both parent and teacher in controlling and directing the child's behaviour. Also that the curriculum should be devised so that the proper development of this ego-consciousness occurs, and that it is the responsibility of the teacher to direct the attention and effort of the child into suitable constructive activities and away from any destructive tendencies. Thus Steiner advocates an environment which is more tightly structured than the one Montessori recommends due to the fact that, in part, the child according to Steiner, needs a particular type of relationship with the teacher.

When it comes to the general aim of education then we see that not only do Montessori and Steiner share similar views concerning the nature of the child which has to be developed but express these views in the same type of terminology. Both educators continually emphasize that the child possesses a spiritual being and that it is the task of education to see that this spiritual being develops in the right way in its physical existence. Thus childhood is a period of continuous birth and the aim of the teacher should
be to provide a framework within which this spiritual development can occur. Plato, in part, held a similar opinion, except that he asserted that it is the soul which is the determinative factor in the learning process.

However in Plato's theory there occur certain processes of selection which determine that children will receive the type of education suited to their ability. Thus, according to Plato, children can be categorized into one of three classes and they will become a lifelong member of the category which they are placed in during childhood. The three categories are the ruling class; those who defend the state; and the common people, whose task it is to carry out the menial work of the society. In this respect Montessori's and Steiner's views are different from Plato's. Neither educator felt that education should be influenced by any such overt, extrinsic objectives. Although Steiner did describe a number of general principles concerning the political structure of society he did not, in any way, define the place of individuals within that society. Similarly Montessori asserted that if individuals could develop in the way their fundamental nature decreed they should develop then relationships in adult society would be of an harmonious and balanced type. Plato, on the other hand, had clear ideas of the type of ideal society he wished to see develop, and he regarded education as of primary importance in determining the place and status of the individual in such a society. As far as Rousseau is concerned if we have matured according to the natural order of development then it
will follow that man will be able to live as a free and independent individual within society. This will occur because there will be no conflict between the individual as a person and as a member of society, and the will of the people will form the type of democracy where man can be free yet responsible. It should be added however that whereas Montessori's and Steiner's views are equally applicable to both male and female sexes, Rousseau was talking about the education of the male sex and that he placed the female sex in a subservient and secondary role.

We have seen that although there exists varying differences and degrees of opinion among the four educators examined there also exists a considerable consensus of opinion as well. All four writers are of the view that the important task of education is to see that the development of the inherent and natural attributes of the child occurs, and they also describe how these natural attributes relate, in some way or another, to the spiritual member of man's being. In this context it is worth appreciating that although we are examining educational theories which cover around two thousand years of man's development we find that a number of similar concepts and ideas are accepted and expressed by each writer. It is therefore worth emphasizing that Steiner's theories, when put in a historical perspective, are probably regarded as less strange and unorthodox than when viewed in a modern one. It has already been mentioned elsewhere that this is no doubt due to the fact, at least in part, that the nature of consciousness which determines
the conceptual framework with which we view the world is now probably more mechanistic and materialistic than ever before. In the next section an examination will occur of some of these issues in the perspective of the nature and aim of the educational process.
Chapter 46: Introduction

We have already seen in many of the foregoing sections how complex Steiner's theories are concerning the development of the child. There has already occurred as well a considerable number of comparisons with other educationalists, comparisons which have shown, I hope, that one is justified in saying that there exist no reasons of any substance as to why Steiner's theories should not be regarded as a legitimate contribution to the educational debate. I would like to make it quite clear, in this context, that I am not advocating that Steiner's theories should be accepted because of what has been written here or elsewhere. I do not believe that the acceptance of any theory should depend on advocacy in any case. It should depend in the final instance on whether the practitioners of the theory consider that it is worthwhile implementing or not.

I have no wish therefore to recommend any kind of structure, whether it be Steiner's theories or anyone else's, to the people who actually teach. What I have tried to do is to indicate, through comparison and evaluation, that Steiner's theories are worthy of serious study. I hold that, as far as these factors are concerned, there has been more than sufficient coverage of the different subject areas and the reader is best left alone to make up his own mind on what he considers to be useful, or true (or whatever) parts of the theory so described.
In this final section I hope therefore to examine Steiner's theories in a different, and for the most part, a much wider perspective. We have discussed in detail Steiner's theories concerning the nature of the child, the curriculum that Steiner recommended and the methodologies by which the child is taught. I would like to examine these parts of Steiner's theories in a perspective of what is nowadays known as principles and procedures i.e. the ideas and assumptions upon which any theory is based.

In the first instance I would like to consider two of these principles. It is obvious from the foregoing that Steiner's theory is very much a child-centred theory. I therefore propose to examine the notions of structure and of inductive learning in this context. The notion of structure is usually applied in one of two ways. It can be associated with structures of disciplines or structures of the mind. I would hold that Steiner's theories should be considered in the latter category and hope to indicate that, as far as educational theory is concerned, Steiner's theories, or for that matter any other educationalist who asserts that the emphasis in the teaching process should be concerned with the way the child thinks, feels and acts, are of the correct order and perspective. I shall then examine the notion of inductive learning, to see whether, and in what ways, it can be regarded as legitimate and respectable, as far as educational theory and practice is concerned. The inductive process is closely associated with the view that learning should concentrate on the child as the central point of the
teaching process. The opposite view is that the child learns mainly through a deductive process where the emphasis should be on content and it follows for those who are of this opinion that the formulation of the curriculum into defined areas of subject matter is more important than devising a curriculum which has been determined according to the type of attribute the child possesses.

I hope to indicate that even where the traditional type of curriculum may be appropriate there still occurs in the transmission between teacher and child an inductive process which determines, in large part, what the child will learn. Thus I believe Steiner and other educationalists who hold similar views, are quite correct in their assertions that the learning process should be determined, to a very great extent, by the type of inductive process that is occurring within the child at different ages. From this section I hope it will be accepted that these, and similar principles of procedure, on which Steiner's theories rest can be considered as valid and legitimate parts of educational theory. It follows that in order to reach the stage where these principles can be considered as such it is necessary to put forward a case, or a reasoned argument, for their acceptance, and this I have done.

It is fundamental to Steiner's thesis that the fundamental nature of child and man decrees that he has the potential to become free. The way in which this freedom can be attained bearing in mind the very many constraints, (many of which are of course necessary), is discussed in
general terms on the section "Freedom and the Individual". I shall indicate that many other writers and educationalists besides Steiner consider the concept of freedom as fundamental to any discussion concerning the educational process. I shall also show that many of these writers consider that the basis of this freedom lies beyond our nature in the physical world.

We have examined a great number of issues in the thesis, and in the section on "The Nature and Aim of Education" I hope to draw many of the issues together so that a perspective can be obtained on some of the wider issues involved in the discussion of the merits of Steiner's theories. It is perhaps worth adding at this point that many other educators, besides Steiner, seriously consider that the main task of education is one of liberation; Allport (1955, Curle (1973) and Maslow (1970) to name but a few. Although these educators' contributions are discussed elsewhere in the thesis, their emphasis on examining experiences of whatever order, but including the religious, as an integral part of human experience is one which is taken up in depth in this section. Even though the argument is an academic one I hope that the feelings of the reader, if not his intellect, will realise the type of issue we are discussing. This is not the place to enter into any detailed discussion of these issues; it is however worth appreciating that Steiner was not just describing and advocating a method of education. In essence he was talking about an evolutionary process of which man is an integral part.
In the final analysis we have to realize the part we have to play in that process and the type of responsibility our involvement entails. As Curle points out (1973v),

"... there are only two tasks worthy of human time and effort: the purification of one's own nature and the service of one's fellow man (which is perhaps the same thing as the scriptural injunction to love God and one's neighbour as one's self)."

As far as Steiner was concerned the path of development which needs to be followed if these objectives are to be attained are, in large part, not accidental. It follows that the nature and aim of education is fundamental and is part of the process which determines that man can develop to a higher plane, as far as his evolution is concerned, a point which is discussed later. The final section is, for the most part, a brief synopsis of the different sections in the thesis. As I have already emphasized the purpose of writing this thesis has not been to recommend a particular type of pedagogy and methodology. It has been however to write a clear exposition of Steiner's theories of education and through comparison and evaluation to indicate that there is no reason why his theories should be regarded as worthy of study and therefore a useful, and for many, important contribution to the educational debate.
Chapter 47: Structures and Induction

In his initial discussion on the nature and relevance of the educational process, Steiner asserts, quite legitimately in my opinion, that (1972 p. 39),

"The aim is rather to investigate the inner forces now ruling in the nature of man in order to be able to take them into account in education, and thereby to find a true place in social life for the human being in body, soul and spirit."

I do not propose at this juncture to examine Steiner's hypothesis that education is concerned with developing the trichotomy of body, soul and spirit. This will follow later. What I would like to examine here is that the education process, by definition, is involved in an interaction between knowledge and content, and a recipient of this knowledge and content. This point is obvious enough. What is not clear however is the way in which such knowledge and content should be determined. This may or may not depend on the state of mind of the recipient and I shall describe shortly what attributes, mental processes and so on fall under the umbrella term of "state of mind". I would therefore argue, at least for the purposes of this paper, that there exist two schools of thought. On the one hand there are those educationalists who are of the opinion that within content and knowledge there exist structures which are intrinsically relevant and meaningful and, on the other hand, there are those educationalists who believe that content and knowledge only exist in order to initiate the recipient into areas of subject matter which are thought to be desirable. If the
latter process occurs then different facets of mind will be developed at a time which is appropriate i.e. when the time has been reached for their development.

The question may then be asked as to what means, or by what criteria, are we to know when this time has been reached; these questions again will be discussed later on. As far as Steiner is concerned one can say that he clearly belongs to the latter school of thought, for as we have discussed in detail earlier he asserted that the child will possess particular attributes at different stages of his development. These attributes need to be carefully developed and the teaching process is of crucial importance if these facets of mind are not to stagnate or be repressed. Steiner's views in this area cannot be evaluated however until we define what we, and he, mean by structure in this context, and it is to this problem that I now turn.

In the first instance let us examine the assumptions of those educationalists who wish to base their teaching on what can be regarded as a structure of a discipline or particular area of knowledge. Hullett describes the problem thus (1974 p. 69),

"that before we can even begin to assess the implicit claim that the teaching of the structure of a discipline really is an answer to any interesting educational problem we should want to be much clearer about the notion of structure itself."

We therefore need to go on and question the validity and applicability of characterising a structure by certain criteria. These criteria are based, for the most part, on
reasons which purport to establish why such a structure in itself can be definitive and determinative in the process of communicating and transmitting information and knowledge. This line of argument clearly belongs to the first school of thought mentioned above. Bruner (1966) as we shall see belongs to this school of thought and gives evidence to indicate that a minimum requirement for the individual when he uses and applies knowledge, is that the individual needs an understanding of the fundamental structure of that particular area of knowledge.

When structure is used in this context one can only assume that in some way "the fundamental structure" contains elements that are intrinsically meaningful although it should be added that writers such as Bruner do not explain or define what they mean by "fundamental structure". Steiner clearly belongs to the opposite school of thought for he would assert that "the fundamental structures" that exist do not, in fact, appertain to particular areas of knowledge but to states of mind and mental processes that child and man possess.

If we are to consider this viewpoint then it means that we must move away, at least as far as a theory of child development is concerned, from an examination of knowledge as if it possesses these structures, to the recipient of the teaching process. In one sense Hullett has done this by advocating a stricter and closer examination concerning the notion of structure itself. He does present, near the end of his article, evidence of other factors, (1974 p. 72), "Age, experience, relevant background knowledge, etc."
His conclusion from this however is to say (1974 p. 72), "what seems more plausible is that there are as many pedagogical structures as there are students".

It is here that I feel there is a need for greater clarification and elaboration, for it is one thing to establish the difficulties of attempting to define the structure of a discipline (this is assuming that one looks upon this as a legitimate task in the first place) and quite another to suggest that there exist no criteria for any kind of structure. Whereas the first explicitly states "structuralism" in its extreme form the latter, in my opinion, suggests a "pragmatism" or even a form of "naturalism" that would be open to equally valid criticisms albeit of a different nature or form.

I hope that it is appreciated that these are more than just general comments for in the light of an examination of Steiner's work the task of defining what we mean by structure is of crucial importance. It is of crucial importance for not only are we considering how knowledge should be transmitted but are accepting that it should be transmitted and determined by particular structures that exist in each of our minds. It is perhaps self-explanatory to state that we all continually impose a structure of meaning on the different areas of knowledge, information, experience, phenomena and so on within which each of us evolves. Yet within this somewhat simple explanation there are implicit assumptions that need to be examined.
For example (and this ties in with Steiner's views on the subject) although it may be accepted that knowledge grows out of a full human experience of whatever phenomena are encountered, the idea that these constitute both necessary and sufficient conditions for learning is not in any way proven. Steiner would assert in fact that it is the elements contained in the human experience that we need to examine. Bruner, on the other hand, would appear to be saying that he does not consider that the element of knowledge which grows out of individual human experience is valid, for he states (1966 p. 7),

"to learn structure in short is to learn how things are related".

Bruner illustrates the point by giving examples from mathematics and also from language itself, yet it is at this point, as far as Steiner is concerned, that one should be making it quite clear that, although the process and communication of logical thought is a necessary and legitimate condition in the acquisition of knowledge, other factors play a part in that the act of knowing also contains to a lesser or greater degree a process of experience. In this respect I believe Steiner's assertion is correct for even though in our present day society the transmission of knowledge is based on this process of logical thought, does not any basic stage of knowing also involve the transmutation of feeling and will into thinking; and therefore should not any examination of the learning process also take into consideration these activities as well? According to Steiner not
only does a state of knowing involve this transmutation of feeling and will into thinking but also that the attribute of feeling is a necessary and sufficient determinant of the process. Thus in Steiner's opinion, personal experience plays a crucial role in the learning process, a point of view which will be fully discussed later on.

From what Bruner has said it appears that the opposite is true i.e. that in the learning process experience plays little or no part; or at the least even if it is accepted that personal experience does play a part it implies that only nominal attention needs to be paid to the growth of such experience. Alternatively, such a learning process as described by Bruner can be identified as that kind of learning which occurs at, what can be regarded as, a superficial level. If this is so it may be worthwhile distinguishing between that kind of knowing in which the knower can do no more than merely repeat whatever information he knows, and that kind of knowing in which the knower has an appreciation and can evaluate the content matter. In other words, in the latter example, knowing also relates to understanding. I believe that, in this context, Steiner would not regard the ability to merely repeat information as knowing, but that he would assert that any considered definition of knowing would also include understanding. Cassirer (1944 p. 24) puts it another way,

"There is an unmistakable difference between organic reactions and human responses. In the first case a direct and immediate answer is given to an outward stimulus; in the
second case the answer is delayed. It is interrupted and retarded by a slow and complicated process of thought."

From this I would argue that, as far as Steiner was concerned, and I would add that it is a view which I agree with, then for man to know something, it need not necessarily follow that any kind of structure of a discipline needs to be learnt; although in the above quote Steiner would no doubt wish to say "slow and complicated process of thought emanating from, in part, a process of feeling". I believe therefore that in terms of necessary and sufficient conditions it follows, from Steiner's viewpoint, that it is not a necessary condition, and again from a purely philosophical point of view, that it is not a sufficient condition, that such a structure need be learnt for the individual to know something.

This does not mean to say that as far as empirical evidence is concerned the great weight of the learning process occurs as though certain structures (this is accepting that knowledge can be legitimately divided into these structures) are a necessary condition for the learning process to occur, although it should be made clear that even in these processes they are not a sufficient condition for the learning process to take place. What I would argue is, that for the learning situation to occur, it is a necessary condition that some sort of personal experience does take place; and by learning, I mean more than the ability to merely repeat the information received. This does, of course, agree with Steiner's views on the subject.
I would also add that in many instances, and this would depend on the type of phenomena which the individual is involved in and encountering, such personal experience may turn out to be a sufficient condition for such knowledge to be acquired. Again I would emphasize that I believe these statements to be philosophically true and not in any way determinative of the learning process as proven by empirical evidence. What, therefore, can be regarded as valid from a logically philosophical viewpoint does not in any way imply or determine that the process occurs in the majority of cases. The brief thesis set out above does I believe indicate that Steiner's emphasis on the inductive process as the important process, as far as the task of learning is concerned, is not only a legitimate way of describing the way in which the child learns but is in fact the correct assessment of the learning process. In some ways this is rather a matter of emphasis rather than proving that one theory is right and another theory is wrong. For example from the foregoing it might well be assumed that I am being particularly harsh on Bruner.

Yet I would like to state the following. In the first place from much of the empirical evidence and taking into consideration our present, albeit rather fragmented knowledge, his position is relatively secure; indeed when he says (1972 p. 166),

"What is significant about the growth of mind in the child is to what degree it depends, not upon capacity, but on the unlocking of capacity by techniques that come from exposure to the specialised environment of a culture"
then I believe that fundamentally this is true. What it does not say however and from both a philosophical viewpoint and Steiner's theories, this must also be taken into consideration and stated, is the degree to which even in such a structured situation the extent of learning depends on those individual experiences of the child as previously described.

When such a view as Steiner's is examined then it does not necessarily and logically follow, as Bruner states that (1972 p. 166),

"romantic cliches like 'the veneer of culture' or 'natural man' are as misleading if not as damaging as the view that the course of human development can be viewed independently of the educational process we arrange to make that development possible."

It can be argued that whilst this is true it is not a correct interpretation or can be applied to all situations. For example it may well be thought on a superficial reading of Steiner's writings that his descriptions of child development are based on a naive and simplistic romantic naturalism. Yet a closer examination will reveal that although Steiner emphasises the psychological rather than the social determinants of that development he does consider the latter as well as the former factors. Although therefore we have examined his theories of child development in some detail it should not be thought that he ignored social influences. He did in fact describe in some detail the social setting of the type of school he envisaged. It is therefore, I believe, fair comment to state that Steiner did not ignore these
factors but that they have been relegated to a somewhat minor position as far as this thesis is concerned. I would hasten to add that this relegation has occurred because of limitations of space and not in any way because I regard the social factors involved in the educational process as being of an inferior nature to the psychological ones. My sole reason for concentrating on the latter area of enquiry was that, in my opinion, the logical starting point for a study of this sort was the psychological rather than the social and it has perhaps been unfortunate that I have not had the space to consider in any kind of detail Steiner's ideas on education in a social context. As we shall see however I do make a brief attempt to evaluate his views on the subject later on.

What I am trying to say here is that Steiner, so to speak, described and mapped out a logical structure of child development, a structure within which explanations, tests and predictions can be used and applied as in other theories of child development. In other words Steiner's describes a concept of personal experience which plays an influential and determinative role in the process of learning and of knowing and that this concept is of a universal order, although the depth and breadth of that experience will obviously vary. We see therefore that each person continually formulates structural arrangements that provide limits within which the individual assumes particular and personal meanings. It is these particular and personal meanings that constitute the individual's stock of knowledge, the language he uses and so
But even within this there remains a continual interaction between the individual and his environment in the broadest sense which makes the establishment and verification of those boundary lines problematic. For the most part the problematic areas are broken down by the perception of the individual in interpreting those problematic areas in such a way that they contain no element of surprise and within which he accepts particular structures.

We are then back to the point that Steiner's theories are relevant because they assert that at particular times during the different stages the child will be looking at the world on the basis of those particular meanings. Now it may well be that those problematic areas of the child (or for that matter the educationalist theorist's interpretation of what those problematic areas are) do not become a focus for our attention. It may be added that when this occurs it is largely due to our own apathy and indifference for we usually accept, without question, the structures that are handed down and in many cases unfortunately imposed on us. We are then back to the question of whether it is necessary to accept, and from my own terms of reference to examine, the views of the two schools of thought mentioned earlier in this paper. In other words, and at the risk of too great a simplification, those who advocate that learning should be based on the basis of structures of disciplines and those who advocate that it should occur on the basis of a structure of mind.

The question perhaps then to ask is whether we accept such structures, not out of any common denominator of what we
may refer to as being intrinsically truthful, but out of certain elements of heritage, discovery and societal and cultural determinism.

It is at this point that I would assert that as far as the structures of a discipline are concerned then I believe the formulation of such structures is determined more by the above factors than the existence of other variables which can be said to be composed of elements which possess characteristics which are consistently and inherently truthful. On the other hand I would assert that one can examine a variety of factors concerned with structures of a psychological type that do display these consistently and inherently truthful characteristics, and I say this with particular reference to Steiner's theories.

I would also add that proponents of the former school assert, in many cases, that the recipient of the learning process has the potential; or possesses available unique concepts or conceptual structures, which can learn and acquire those particular structures of disciplines or knowledge in such a way that "knowing" appertains. If this view is accepted then, as far as Steiner was concerned, the heuristic nature of man's consciousness is itself thwarted and frustrated, for the very basis of such heuristic enquiry, in his opinion, is a relationship that is established between the knower or learner and the knowledge, structure of discipline, phenomena or whatever, that is encountered.

It is at this point that I believe that it is worth pointing out that these schools of thought can be
differentiated, if the terms "fundamental idea" or "explanatory power" (or similar terms) are adopted: and by differentiation I mean more than a reasoned argument which indicates how the two schools of thought differ. I am here referring to the notion that each school of thought by virtue of the fact that it is referring to particular and in essence, slightly different areas of study do not contain conflicting and contradicting theses. As I see it there exists a basic difference between the "fundamental idea" and "explanatory power". The former purports to distinguish different structures while the latter is contingent on the intensity, conceptual framework and so on of the recipient engaged in that particular relationship.

Once the former starts to become confused with the latter the structure of a discipline can be asserted to rest on data which reveals intrinsic meaningfulness when in reality such intrinsic meaningfulness is contingent on the relationship and personal experience so described. As far as Steiner's work is concerned I believe that it is true to say that his "explanatory power" has reached the stage where it is expressed in terms of the "fundamental idea", yet as I have pointed out this in no way accepts that the two notions should be regarded as one, or that any kind of common understanding based on shared agreement on substantive issues should be regarded as anything else but a subscription to a particular set of common understandings.

This is not to say that these exist, and I believe Steiner would have asserted that there should exist, certain
techniques which will aid the learner in his enquiries. What should be made clear and this is continually assumed in Steiner's writings is that the existence of such techniques interpreted and represented in different structures does not in any way presuppose that those structures are fundamental. As Schwab puts it (1962 p. 38),

"Enquiry is far from being a universal logic, on the contrary it is only a generic envelope for a plurality of concrete enquiries."

As Steiner emphasizes these enquiries should initiate the learner and convey to him the heuristic nature of enquiry into the various disciplines. We have examined earlier Steiner's views on the way in which this can be achieved yet at the same time it is worth emphasizing that it is fundamental to Steiner's theories that these kind of structures only exist as techniques which aid and encourage the development of mind. They do not exist as separate entities which are intrinsically relevant and meaningful. It is obvious from the foregoing that I believe Steiner was quite correct in his assertion that the inductive processes play a crucial part in the child's development and it is to this area that I next turn my attention. I believe that the best way in which to obtain a perspective on Steiner's theories is again to examine two schools of thought which might be regarded as indicating the different and existing views in this subject area.

It is not disrespectful to describe such theories as lying, in philosophical terms, between two extremes, those of "realism" and of "idealism". These philosophical
definitions do influence, or at least allow, what would otherwise be psychological theories of child development to be defined in philosophical terms. In this respect I would add that an evaluation of Steiner's theories cannot occur unless in some way the basis which he uses is itself examined. Steiner's writings clearly belong to the school of thought we have labelled as "idealism" where the teaching process is directly related to the direct experience of the child. The realist and idealist views are described by Reid as follows (1962 p. 34),

"If one is a radical 'realist', one will believe that there is a world with a structure there to be known, and that knowledge consists in some sort of mental representation of this. Learning will be a kind of conforming of oneself to what is. If, on the other hand, one is an 'idealist' of the type of the late F. H. Bradley, emphasis will be laid upon the constructive activity of the mind out of what is given in immediate experience or feeling .... realism perhaps standing on the side of traditional formal education, 'idealism' allowing for greater freedom in imaginative insight."

As stated, Steiner clearly belongs to the latter school of thought. I would also argue that the idealist, as far as the teaching process is concerned, would emphasize the inductive processes that are occurring within the child while the realist would probably want to concentrate on traditional methods of learning. Many of the proponents of the latter school of thought also assert that the inductive process of learning is full of deficiencies. Hardie, for example, states (1975 p. 41),

"Consequently the claim that human beings learn by induction from experience is misconceived"
"Inductive learning, accordingly, is not something that should be held up to young teachers as an ideal which they should try to put into practice in their classrooms .... It is consequently important that teachers should realise that the idea of inductive learning is not only impracticable but completely mistaken."

I believe that the practice of education that Steiner advocated is diametrically opposed to this view. Before continuing however I believe one qualification is needed. Hardie makes it quite clear that he is against the practice of children being left completely alone to "discover" knowledge, and the opinion that through this process the child will learn. I believe that Steiner made it equally clear that he is also against such methods. If however Hardie also means that the emphasis in the learning process should be imparting and transmission of a body of knowledge and that this process excludes or pays little attention to the inductive process then Steiner would obviously beg to differ.

In the first place I believe it is necessary to consider exactly what we mean by the inductive process. Hume, for example, described at some length how the process of induction cannot be logically justified. In Hume's view we cannot establish (1964 p. 390),

"that instances, of which we have had no experience, must resemble those, of which we have had experience, and that the course of nature continues always uniformly the same"

and (1964 p. 392),

"even after experience has informed us of their constant conjunction, 'tis impossible for us
to satisfy ourselves by our reason, why we should extend the experience beyond those particular instances, which have fallen under our observation".

In essence one must conclude from Hume's empiricism that we have no "innate ideas" as such and that induction cannot be justified in terms of an appeal to experience for this will lead to infinite regress. Also that from Hume's point of view any conception that man forms beyond observation remains only an object of belief, and belief according to Hume is a psychological state due to instinct and habitation, not the completion of a logical exercise. Such belief therefore cannot become knowledge. Steiner would hold that it is only the analytical thinking process that contains logic of the nature Hume describes and this is because logic is part of that particular kind of thinking process. On the other hand belief is a result of the expression of the semi-conscious feeling, the contents of which is known through the thinking process. As such belief cannot contain the type of logic that exists in the thinking process. It would however be an entirely different matter, from Steiner's point of view, to say that such belief cannot become knowledge. It cannot become knowledge in the sense that Hume talks about it because he, Hume, considers that knowing appertains to intellectual considerations and conclusions deduced from observation and the use of the other senses. As far as Steiner was concerned however although knowledge is, for the most part, a process of intellectual realization this realization is determined by one's beliefs.
At a philosophical level this point is difficult to prove or otherwise. Kant for example solved the problem as far as he was concerned by formulating his synthetic a priori statements. Hume would presumably have stated that Kant could arrive at either synthetic a posteriori or analytic a priori formulations of the principle of causality but not a synthetic a priori formulation. Steiner would hold that such categories are in any case limited because they are trying to reduce an area of man's activity to terms of reference which are logical but which only offer explanations on this type of basis.

Two philosophers that offer views that fall in between the two extremes are Popper and Wittgenstein. Although Popper makes it quite clear that there can be no justification of inductive inference and within this context he fully agrees with Hume's views he also points out that if we wish to justify inductive inferences we must first of all try to establish a principle of induction. The problem then revolves around how and whether the truth of universal statements can or are based on experience (1972 p. 28),

"Accordingly people who say of a universal statement that we know its truth from experience usually mean that the truth of this universal statement can somehow be reduced to the truth of singular ones; and that these singular ones are known by experience to be true; which amounts to saying that the universal statement is based on inductive inference. Thus to ask whether there are natural laws known to be true appears to be only another way of asking whether inductive inferences are logically justified."

Yet if there were such a thing as a purely logical
principle of induction there would be no problem of induction for such inductive inferences would be like those in deductive logic. In this context experience can only be expressed in singular statements and not in universal ones. Yet the point must be raised as to when a singular statement becomes a universal one, and how such statements can be distinguished. Popper therefore came to the conclusion that the problem of induction is insurmountable and that the real issue is one of demarcation. He proposed to solve this problem of demarcation by his criterion of falsifiability or refutability. As far as Steiner's theories are concerned then, in this respect, he would hold that in any case, even if Popper's theory of demarcation is shown to be true and relevant, the real problem is not one of demarcation but of considering what we are trying to prove in the first place, and in this sense the problem is one of meaning.

It is here that the work of Wittgenstein is relevant for as Wittgenstein stated, every genuine proposition must be a truth function of, and therefore deducible from, observation statements and that all other propositions will be nonsense. I believe that Steiner would wish to point out that in his (Steiner's) view Wittgenstein was not being contemptuous, as was Hume, of the inductive process but that Wittgenstein had stated it as a philosophical truth. That is if we use the inductive process to make factual statements about the world they become a kind of nonsense. It should also be added that by taking this view Wittgenstein established a criterion for meaningfulness and as Popper realised, it meant that his
criterion would be examined in these terms (1963 p. 40),

"For this approach then, verifiability, meaningfulness and scientific character, all coincide."

Steiner's views concerning the process of induction which includes experience cannot therefore be proven or otherwise from a philosophical viewpoint. In the second place however it might be worth briefly examining some of the psychological considerations involved in the transmission and learning of knowledge. Hardie again states quite clearly that in his view there does not exist a relationship between the child's experiences and the acquisition of knowledge. He takes as his example the way in which a child acquires and learns a language. For example (1975 p. 41),

"There is, therefore, no simple, direct relation at all between the child's experiences and what we call his knowledge as shown in the statements he utters."

Hardie relates that the way in which we learn a language is similar to the way (1975 p. 41),

"we learn to play games in general, that is by learning the rules and by practising appropriate activities."

In learning a language therefore the child's verbal utterances have to be in the first place supervised and then later on the child is given the rules governing speech. At this juncture there is no point of disagreement between Hardie and Steiner. What Steiner would hold however is that the description is incomplete and that other faculties and activities are at work in the child. If we therefore observe correctly the child learning to speak we would
appreciate that a significant and important process of induction occurs, and that there is a direct relationship between what the child experiences and what we call his knowledge. Hardie would disagree for he says (1975 p. 41),

"What we call children's knowledge of the world is, therefore, not built up in the kind of way suggested by the process of inductive learning."

Hardie would therefore presumably hold that the acquisition of knowledge of a language is the gradual construction of a collection of words, phrases and sentences. In other words language is acquired through habit and the actual process is acquired extrinsically. In essence this is the view that has become predominant in modern behavioural science.

Although Steiner would no doubt agree that the child does learn through exposure to specific linguistic experiences such a view would not take into consideration other factors. These other factors are referred to by Chomsky as structural principles and he holds they are known to the child (1971 p. 428),

"tacitly, intuitively and unconsciously".

Steiner would agree with Chomsky in his view that the child acquires a language through some sort of theory construction which actually involves only a small amount of data from the particular language in question. The child constructs such a theory without explicit instruction and as Chomsky points out (1971 p. 429),
"He (the child) acquires this knowledge at a time when he is not capable of complex intellectual achievements in many other domains, and that this achievement is relatively independent of intelligence or the particular course of experience."

As far as Chomsky was concerned therefore (1971), induction plays an important and determinative role in such acquisition. Brown and Bellugi as well emphasise the crucial importance of the inductive process (1964 p. 144),

"The inductive operations of the child's mind are externalised in such a creation ....

"The process of imitation and expansion are not sufficient to account for the degree of linguistic competence that children regularly acquire."

We see therefore that this process of imitation cannot include more than the sum total of sentences which a child is given to imitate. Yet, as Steiner points out, the child's linguistic competence gradually develops to extend far beyond this sum total of sentences. In achieving this therefore every child in some way processes the speech to which he is exposed, so as to induce from it a latent structure. One can give many examples which indicate how the process of acquiring a language is determined by an individual's innate mental faculties rather than as a result of learning. Instead of giving details of such examples I would prefer to concentrate on one process of acquisition which I believe indicates not only the process of induction but shows quite clearly the close relationship between the child's experience and his knowledge. The example is an important part of Steiner's theory and is where the child learns to call himself by the word "I".
In the first instance when a child begins to speak he calls "objects" by the names his elders use. One example of this is when the child calls himself by whatever name his parents use - this may be his proper name, John or "baby", "boy" and so on. Yet at a certain moment in his development he changes from using this "objective" name to using the word "I". As Steiner points out although every other word in our language can be learnt by imitation the word "I" is unique in as much as it cannot be learnt by this process of imitation. If a child did learn the meaning of the word by imitation alone he would call other people "I" and himself (as he does at first) by his objective name.

The reasons for this occurrence have been dealt with elsewhere. What is of interest here is that this important stage occurs through a process that in no way can be described as coming from any kind of external stimulus or acquisition. It also signifies a relationship between the knowledge of the child which is expressed through language, although the knowledge cannot be compared to the adult's conception of "knowing". Nevertheless such a process does suggest that the inductive process plays a large part in the way the child acquires a language, and the way in which such acquisition aids the building up of his knowledge of the realisation of himself and the outside world.

If this is accepted i.e. that induction is a determining factor in the way we acquire knowledge and in the acquisition of language then we may legitimately ask why educationalists
have paid little attention to such a process. In this context Steiner is no exception for not only is he not alone in emphasizing the part the inductive process should play in determining the teaching process and the transmission of knowledge but like those educationalists who hold similar views, his writings have been virtually ignored amongst academics. Although no detailed evaluation can be made here as to why this should occur some of the issues examined in the next few sections give some indication why his work is so little known.

As far as this section is concerned we have seen how an examination of some of the tenets on which Steiner's theories of child development rest indicate that in a wider perspective his views produce a theory which is in no way strange or unusual. Indeed as we have seen some of the concepts fundamental to Steiner's theories are important issues about which there is continual controversy and discussion, and where his views can be regarded as an important contribution to that controversy and discussion.
Chapter 48: Freedom and the Individual

It is fundamental to both Steiner's view of the essential nature of man and also to his theory of the development of the child, that the sanctity and freedom of the individual is paramount. As we shall see, Steiner is by no means alone in asserting that these principles are of the utmost importance as far as the educational process is concerned. In the first instance however it is perhaps necessary to realise the type of freedom that Steiner was talking about. It is an obvious, but important point that the problem of defining freedom has been one that has troubled philosophers for hundreds of years.

On the one hand there are those who advocate a form of complete determinism and on the other hand there are those who consider that the formulation of a view based on the acceptance of a modified form of determinism need not necessarily conflict with the idea of a free individual. Although certain qualifications would be needed, Steiner belongs to this latter school of thought. One of these qualifications would be the acceptance of the view that the type of freedom we are discussing is not an accident of history nor has it been socially determined but that it is of cosmological significance. In essence Steiner would no doubt agree with the following description by Kierkegaard (1949 p. 417),

"Either: the life of the individual person, a microcosm as the image of God, capable of free, responsible action, and therefore .... a life of toil and much suffering and many
dangers; or: the life of an impersonal, unfree member of a collective, without the possibility of independent knowledge and responsible action, a life in the service of unknown forces ..., and as compensation for loss of freedom at best a false, illusory dream of material welfare in an earthly paradise which can never become a reality."

As Kierkegaard points out if man's thoughts and actions were determined by God then he would be no more than an unfree mechanical robot, and that if we are to be free then we must surrender the privilege of seeking comfort in a supernatural or superhuman authority. We cannot therefore honestly insist on freedom when we are successful and achieving our goals, then suddenly repudiate and deny the freedom when we meet and have to overcome the many obstacles that inevitably occur during our life. Even a pragmatist such as William James (1907 p. 292) states that we cannot, when things go wrong, enter

"a universe where we can just give up, fall on our father's neck, and be absorbed into the absolute life as a drop of water melts into the river or the sea."

As far as Steiner was concerned man has to take on certain responsibilities because of this freedom. These responsibilities do not only relate to his own development but they also have a cosmological significance in as much as man's development is a necessary part of the evolutionary process. We therefore see that man has a part to play but that he could not play this part unless he was free and this freedom involves "toil, suffering and danger". As Kierkegaard points out man has not easily entered this
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contract and other writers too (Fromm 1941) describe how, in part, history is one long episode of man's toilsome struggle to escape from this freedom.

It is no good either in thinking that one can avoid these responsibilities by transferring the commitment on to society in general. The submersion of personal freedom and humanity into what can be termed mass thinking and mass behaviour is a common phenomenon. Gasset describes it thus (quoted in Reinhardt 1952 p. 114),

"modern man, afraid of the lonesomeness of his existence, has been trying to steal himself into the anonymity of the social collective".

As Steiner indicates however the authentic nature of man is fundamentally of a spiritual origin, and this nature has been determined, whether we like it or not, or whether we recognise it or not, so that man is free to choose and make decisions. We cannot therefore claim freedom from responsibility for our acts by attributing them to the conditioning effects of the environment. Steiner's views in this context would openly contradict those social scientists who assert that man is inevitably and inexorably driven to accept one behaviour pattern over another. However much the sociologist and anthropologist turn him into a cultural product Steiner would wish to point out that man can still oppose his culture and that it is a repudiation of the essence of his own nature to lay his weaknesses, faulty values, personal neuroses or whatever on to his membership of any particular group, whether it be his immediate family or the society in which he lives. Although no doubt those
It is in one sense an awesome responsibility for existential man feels the terrible burden of responsibility thrust on him by the withdrawal of all other supports. Sartre puts it this way (quoted in Blackham 1952 p. 155/156),

"My freedom is the unique foundation of values. And since I am the being by virtue of whom values exist, nothing — absolutely nothing — can justify me in adopting this or that value or scale of values. As the unique basis of the existence of values, I am totally unjustifiable. And my freedom is in anguish at finding that it is the baseless basis of values."

Man therefore has infinite choice and from an atheistic existentialist viewpoint man defines himself in terms of his own doubt and anguish. Steiner would emphasize that although this doubt and anguish undoubtedly exist they only exist because it is fundamental to man's development that they should exist. There is little point therefore in not looking on such doubt and anguish as existing states of mind so that man can reach a different, and in Steiner's opinion, higher stage of development. Still as Blackham points out (1952 p. 88) the choice itself is not determinate,

"... human reality cannot be defined because it is not something given, it is in question. A man is possibility, he has the power to be. His existence is in his choice of the possibilities which are open to him, and since this choice is never final, once for all, his existence is indeterminate because not terminated."

The question must then be raised as to how man is to know whether his many decisions have been the right ones. As Van Cleve Morris says (1954) there do not exist any criteria on which we can decide whether our decision is the right one unless we personally decide within the spectrum of
our own personal knowledge that it is so. In this case we are depending on a type of personal preference and the educator therefore has the task of developing the choice-making power in the individual and this must to a large degree depend on the way he feels concerning these decisions. As Van Cleve Morris points out (1963 p. 548), there is no easy escape from this anguish and educators would better prepare the individual for this kind of existence if emphasis were placed on the affective dimension of human personality. He advocates that the balance should be kept between the development of the rational and scientific which are concerned with the objective and neutral and the development of the affective upon which decision making, in lesser or greater part, depends. From what has been written previously it is obvious that this view is in close accord with Steiner's theories where great emphasis is placed on the affective side of the child's development.

From the foregoing it must be concluded that freedom does not reside in a system of philosophy but within a state of consciously maintained diversity. This does not mean to say that the main part of the discussion concerning this diversity will not occur within a philosophical framework, for in essence it is only through a reasoned dialogue that we can appreciate the issues involved. It does mean to say however that the composition of this conscious maintained diversity is made up of a number of states of ethical diversity and it is to a perspective of this problem that I now turn.
It is generally accepted I believe that the individual is regarded as an end in himself. Although educationalists generally (and this point will be pursued in detail later) describe the individual in terms of intelligence, personality traits or whatever, the basis for this kind of evaluation is that each individual matters for what he is intrinsically, prior to any accounting of what he has achieved or received. We find therefore that generally speaking, and certainly within Western culture, each individual is regarded as possessing qualities which are in some way intrinsically and uniquely sacrosanct and which are in no way symbolic of individual success or bestowed hereditage. The difficulty is to decide the nature and basis of this ethical diversity.

As far as Kierkegaard was concerned it is in the act of becoming. In the first instance this development is a matter of self-reflection (1941 p. 86),

"with a certain degree of self-reflection begins the act of discrimination whereby the self becomes aware of itself as something essentially different from the environment, from externalities and their effect upon it."

Yet this self-reflection provides only the initial step in ethical decision making, for it is the will that provides the main and subsequent determinant (1941 p. 145),

"It is will, defiant will. The Greek intellectualism was too naive .... to be able to get it sinfully into its head that a person knowingly could fail to do the good, or knowingly, with knowledge of what was right, do what was wrong."

So much is the category of choice fundamental to the study of the individual that Descartes' suspect proposition is completely replaced by the neo-Kierkegaardian
"I choose therefore I am"
a view in almost complete sympathy with Steiner's criticism and re-interpretation of Descartes' statement

"I think therefore I am".

Nietzsche's views too indicate certain areas of sympathy and agreement with Steiner's descriptions of the ways in which we decide and act out moral choices. Just as Steiner describes that the basis for action is the unconscious will so Nietzsche also points out that the activity of the individual owes very little to his conscious intellect. Nietzsche relates (1964 Vol. XV p. 149) how the self dwells within the body and indeed is the body, an assertion which although from Steiner's viewpoint is incomplete is also true. In as much as Steiner considers that it is the unconscious will that projects us forward then Nietzsche is of a similar opinion. As far as Nietzsche was concerned his "will-to-power" is not only an expression relating to conscious willing but is also the location of metaphysical ideas or facts which we become aware of, in part, through our instinct (1964 Vol. XII p. 52),

"The world seen from within, the world defined and designated according to its 'intelligible character' - it would simply be 'Will to Power' and nothing else".

and

"The greater part of conscious thinking must be counted amongst the instinctive functions".

It is not through knowing therefore that we will recognize the higher individual; an individual who is designated to become free, but through an awareness of our will. It should not be thought either that, in this context, an appreciation
of the growth of self in the way referred to necessarily involves an acceptance of Steiner's view of the relationship of the free man as a spiritual entity. Nunn for example (1945) while accepting and reaffirming the infinite value of the individual person refutes the reality of any wider relationship than that outside the usual environmental and social ones. Thus (1945 p. 183),

"The growth of the self may be described as a process in which the impulses that have their roots in instinct and appetite become organised into a permanent hormic system wielding imperial authority within the organism."

Mannheim (1951) describes a similar picture, although in his case the conduct of the individual must be religiously based, partly because without religious fervour one cannot obtain the idealism that enables one to serve the long-term ideals of society as opposed to immediate personal advantage. Although therefore the development of man should be based on the fact that the individual needs to obtain a freedom beyond that which society determines is given at any one time, the basis for this freedom is the result of the influence of society on the individual. As Mannheim points out (1951 p. 241),

"the dynamic core of the self is not pre-existent but evolves gradually out of the social process as an 'I'."

Yet in fairness to Mannheim it should be pointed out that in his later works he does decide that the acceptance of a religious basis is the best unifying and integrating source although it is purely from a function and utilitarian approach that he reaches this conclusion. Thus there is a need for
a unifying purpose which (1943 p. 103),

"can be achieved either by the extermination or internment of those who do not agree, or by a spiritual integration of the member of society".

Dewey is another educator who while emphasizing that it is the nature of man to be free eschews any relationship with the non-material world. As far as Dewey was concerned however there is no need to even examine the nature of man for any other elements other than those of a non-metaphysical character. Thus although Dewey is strongly opposed to unreasonable constraints on individual freedom he defines man in terms of a social function and it follows that it is society's responsibility to release and develop the full powers of an individual so that he can attain the freedom so described. Steiner similarly recognized that "it is of crucial importance to the development of the individual that society should not usurp particular rights although in Steiner's view the structure of society, as well as the individual, possesses elements that are inherently spiritual in character. It should not be thought either that the advocates of what might be termed a scientific world view necessarily exclude a spiritual base for this individuality.

Whitehead, for example, argues that individuality is not merely (quoted in Schilpp 1941 p. 603),

"a sop thrown here to man's natural inclination to look for such 'general principles' but a 'metaphysical principle' (also)".

Human individuality and the datum of free will are not therefore suspect intrusions into a mechanistic world but are
special cases of the entities that constitute the whole universe as understood by modern science. Whitehead declares that this insight is not possible until what he calls religious intuition has appreciated the unique importance of the human individual. In this context Whitehead is of the view that (quoted in Hill 1973 p. 158),

"human life is driven forward by its dim apprehension of notions too general for its existing language".

As far as Steiner is concerned it would not be the case of "dim apprehension" but that our nature has been determined in such a way that it is not possible for us to obtain a clear intellectual understanding of these matters. Thus the metaphysical principles that he, Steiner, describes, can become known through each individual's ability to intuit and understand on this kind of basis the way in which his own life should develop. That this intuition should lead to an impulse which would determine that man acts in a free, unfettered way would no doubt be accepted without quibble by Whitehead and Steiner, nor would there be any disagreement between the two concerning the importance of the part aesthetic appreciation and development has to play in the process. Where there would be a difference of opinion is in a discussion of the role that social institutions have to play in this process, an area which is outside this present study. Nevertheless we can appreciate that the notion that the basis of man's freedom is situated in principles of a metaphysical nature has been established.
From this viewpoint it is obvious that writings which are based on ideologies of a religious character will possess common ground with much of what Steiner has written. As far as Maritain was concerned man exists on two levels and therefore is involved in two planes of discourse. In the first instance there is the ontological or essentialistic level which is related to "being". In the second place there exists the empiricological or phenomenal level which relates to the level of "becoming". Maritain describes (1937) how we in general, and science in particular, concentrate on the latter level. There is nothing wrong in this if at the same time we appreciate that we should understand the being of man as well. As far as this matter is concerned then in general terms, and we can do_ little else here except describe man's involvement in such terms, then we have virtually ignored the enquiries that are necessary if we are to understand man's being. It is only when we pursue this latter type of enquiry can we begin to understand what freedom means (1961 p. 75),

"only the person is free; only the person possesses, in the full sense of these words, inwardness and subjectivity - because it contains itself and moves about within itself .... The paradox of consciousness and personality is that each of us is situated precisely at the centre of this work. Each is at the centre of infinity."

Although Maritain's reflections are, in one sense, far more general than Steiner's assertions concerning the constituent parts of consciousness they do cover many of the points that Steiner raises. For example Maritain's
descriptions of the "being" and "becoming" of man are something akin to Steiner's views on the four basic members of man's body and the three seeds of what he can and should become in the course of his evolution. Similarly Maritain's views that the nature of freedom lies at the core of man's being is also in direct sympathy with Steiner's views that it is only when we understand the true nature of the spiritual aspect of man's nature will we also understand the true nature of his freedom. Maritain does point out that man can realise his "spiritual super-existence through knowledge and love", and that it is through this existence that man unites himself with the community of spiritual beings. The final relationship is where man possesses freedom and yet is unified with the supreme spiritual being - God (1964 p. 7),

"and man as a free individual in personal relation with God, whose supreme righteousness consists in voluntarily obeying the law of God; and man as a sinful and wounded creature called to divine life and to the freedom of grace, whose supreme perfection consists in love."

Similarly Steiner holds that man's ultimate responsibility is to the divine element of his own creation. Steiner too asserts that we can, and should, unite ourselves with what he refers to as the spiritual hierarchies, a relationship which can only come about through specific stages of initiation, although the stages are in no way secret. Niebuhr is another writer who relates how man's final transaction is between himself, as a free individual and God. This will or should occur, according to Niebuhr, without other human or institutional mediation. Niebuhr also
describes how man is composed of an organic body-soul unity which is invaded by the spirit. This results in the formation of a self-consciousness which is capable of transcending its own finite bounds. It is of course a basic tenet of Steiner's theories that man is composed of body, soul and spirit and the reader is referred to Chapter 19 where descriptions and details of this unity occur.

Niebuhr also relates that although man exists on a materialistic plane as a finite being man possesses the means to transcend his own particular space-time location because he is imbued with a core which is infinite and free (1941 p. 3). Thus the way to understand our freedom is through an appreciation that we can project ourselves beyond the finite (1958 p. 127),

"Our responsible freedom can be established introspectively because we know that, though there are always previous causes which can explain our actions, we ourselves stand above the flow of causes and are ourselves the causes of our actions."

Unlike Maritain and Steiner, Niebuhr does not stress the need to expand this freedom through any particular course of action because this development, whether it be for constructive and destructive purposes will inevitably occur in any case. Steiner on the other hand would say that by its very nature the freedom that man possesses exists so that man can develop away from the materialistic and physical to the infinite and metaphysical. It does not follow therefore that this freedom will necessarily mean that man will develop in any one particular way but only that man has the potential to reach the final stage of his development - the union with
God, his creator.

We have seen that many other writers besides Steiner consider that the sanctity of the individual is of paramount importance and that we should view each person as an end in himself. Steiner is not alone either in pointing out that the preservation of this sanctity is not an easy task. He, Steiner, spoke with some emphasis at the beginning of this century of the dangers in the way society was developing in that many of the qualitative and creative facets of man's nature were being lost to the advance and domination of the technological and materialistic world. We find today that our world has become infinitely more complex, more technological and more pluralistic. If we agree with Steiner regarding his opinion that the aims and values of the free and educated individual were in danger over half a century ago, we can say today that these values are in many ways in even greater danger. Phenix describes it thus (1973 p. vi),

"If the dignity of persons is to be sustained against the array of depersonalizing forces in modern technological civilization, it is essential that belief in the sanctity of the individual be more than a sentimental posture inherited from a humanistic tradition no longer sure of its sources."

Buber also points out (1961 p. 192) that we are losing the old, organic nature of our relationships and that this has now given way, to a large degree, to modern collectivism. It is not proposed to pursue these points any further as the issues and problems are mainly those of a political nature and these are outside the scope of the present study.
We have also seen however that in the majority of the views expressed, the development and evolution of the individual along the path to freedom necessitates positive action. In this context it is, I believe, true to assert that the basis for this development is established during childhood. It would probably be widely accepted that the child should be protected from ideological pressures and presumptions. What is not widely accepted, and even in some cases is not even examined, are the elements which should constitute the means whereby the basis is laid for individual enlargement which can eventually lead to a true and proper responsibility; a responsibility which results in a free interaction and discourse. As we have seen in previous sections Steiner had quite definite views on how this should be achieved, and the reader is referred to the other sections where the descriptions occur. What is of relevance here is to emphasize that, from Steiner's viewpoint what might be termed the initial self-datum point should be defined in terms of man's spiritual being. This view has been shared by many of the previous writers. Maritain for example considered that when we talk about development, or to be more exact, spiritual development we should be talking about his essential being and not what the individual might become.

As Hill points out (1973 p. 261) the expression and function of this higher being occurs at a different level than man's interaction on a physical plane. This point will be discussed in detail later on. What is of significance, as
far as Steiner's theories are concerned, is that Hill refers to this higher being as of a spiritual nature and considers four attributes of spirit (endurance, transcendence, creativity and dialogue). Certainly Steiner would agree with Hill's assertion that it is the enduring "I" that owns a person's experience and it is the "I" through which subjectivity occurs. I believe also that Hill's view of the transcendental nature of the spirit is almost synonomous with that of Steiner's (1973 p. 263),

"Reason is not the hallmark but the tool of spirit, and is used to bridge the gap between the meanings the self imparts to life and the functions of empirical living. It would be more appropriate to speculate that the "world" is sustained and infused by transcendent, creative spirit which, mute in lower forms of life, produces in man a creature capable of initiation."

Similarly Steiner would agree with Hill's views concerning the relationship of the spirit with the creative side of man's nature and also that the basis for interaction is not only social and physical but spiritual as well. There is unfortunately insufficient space here to develop these points any further. I believe however that it is sufficient to realise that providing the four attributes of spirit as described by Hill develop in a proper way then it will follow that man will achieve the spiritual freedom which he has the potential to achieve. It is of course necessary to add the qualification that as far as the practical implementation of certain methodologies for this development to occur then there will exist constraints, particularly of an administrative and political nature.
We have seen however that all of the writers examined have viewed the nature of man as possessing an essence which is fundamentally free or which has the potential to reach this state. Many of the later writers asserted that the essence so referred to is of a spiritual nature and that we should appreciate that child and man function on a metaphysical as well as a physical plane of interaction. Steiner's views in this context are therefore in no way strange or unusual. There will no doubt exist differences of opinion in the way in which the essential being of child and man should be educated and the nature of this education is dealt with in another section.
Chapter 49: The Nature and Aim of Education

In the following section I hope to indicate that Steiner's views concerning the nature of the educational process is in sympathy, in lesser or greater part, with a number of other educationalists. In the first instance however I propose to examine fairly general principles which a great number of educationalists, of whatever school of thought, assert are fundamental in any discussion concerning the aims of education. I then propose to examine further principles which, as we shall see, are held by educationalists who assert that the spiritual aspect of man's nature should be taken into account when discussing the nature of educational aims. It is clear that Steiner should be included in this latter category and I hope to show that, as far as general principles are concerned, his theories can be legitimately described as in no way strange or unusual. Finally I hope to give some indication of the type of perspective that will be needed in future if we are to seriously consider the ways in which Steiner's theories can be implemented. This perspective will involve not only the sociological considerations which need to be taken into account if we are to implement Steiner's theories but also the way in which we need to form and develop the social and administrative institutions within which the educational process occurs.

In the first place it is worth clarifying what we mean by aims. It is of course relatively easy to talk about the aims of education in general and, it must be added in the majority of cases, vague terms. No doubt a great number of
educationalists who hold somewhat differing viewpoints could describe general aims about which they might believe they are in agreement, and it is only when they come to discuss the details of implementing these general aims, as far as educational practice is concerned, would it become clear on what items they were in disagreement. I believe therefore that Peters is quite right when he asserts (1959 p. 117/118) that statements of general aims are so vague that educationalists of quite different outlooks can appear to be in agreement, until they reveal their principles of procedure. It is therefore worth emphasizing that when an ultimate aim sets up some vague future goal, there also exists an ultimate value which governs the procedures employed in the ongoing process. As Peters puts it (1959 p. 96),

"the crucial valuative questions, when we come down to moral brass tacks, are questions of principles and procedures".

The distinction is, I believe, helpful for it indicates that educational theory is normative in nature. If we accept that it is of this nature then we must also accept that not only should goal statements be viewed in this context but also the values behind these goal statements and the processes which are sanctioned by them. It should also be added, and I say this with particular reference to Steiner's theories, that if the views so discussed belong, or are part of, a basic ideological belief, then to a large extent the educational practice should be judged on the acceptance or rejection of the beliefs concerned. Educational practice in this context not only relates to methods of teaching, teacher
attitude and organization but to the administrative and social structure within which the practice occurs. More will be said about these factors later. What we should realize here is that Steiner's views, concerning the spiritual nature of the child, influence, and in one sense dictate, that an examination of any other writers, as far as this thesis is concerned, must necessarily relate in some way or another with the assertion of the existence of the spirit within the child, whether this assertion is accepted or otherwise.

It follows from this that I believe there is little point in spending time examining and analyzing many of the general descriptions that have been given concerning the nature and aim of education. No doubt we would all agree with Aristotle's assertion that education is concerned with the good, and the good in this instance is happiness or "living well" (eudaimonia). The real problem is to define in detail what we mean by the good or "living well"; and even though Aristotle goes on to discuss in general terms what he means by his pronouncements e.g. happiness should not be equated with pleasure but what is desirable, I consider that we need to discuss the objectives of education mainly in terms of the recipient, that is, the child. This can be achieved in two ways. The first involves the relationship of the child with outside phenomena whether these be the teacher, school or society within which the education is occurring. In the second place it involves the child in its relationship with inner phenomena whether we describe such phenomena in terms
of mental attributes, growth, experience or whatever.

As far as the first phenomenon is concerned, then I propose initially to discuss the relationship of the individual to society. As we have seen in the previous section part of this relationship is the way in which the individual possesses the potential to become free. I do not propose to examine this particular relationship of the individual to society any further. What I do propose is an examination of other aspects of the relationship between the individual and society as far as education is concerned and obviously this relationship is a complex one. We can start however by appreciating what this relationship may entail.

Nunn states (1945 p. 5),

"The primary aim of all educational effort should be to help boys and girls to achieve the highest degree of individual development of which they are capable."

Nunn continues by describing how difficult it is to identify and achieve the balance between education for the good of the self and education for the good of society. There is no doubt however that as far as Nunn was concerned (1945 p. 9) he chooses education for the good of the self as "the ideal of life". Yet when it comes to defining this individuality, as far as the influence of religion is concerned, then Nunn wishes to distinguish between what he calls "the religious spirit" and theology (1945 p. 265). Nunn is willing to accept that atheism may sometimes be called a religious theory while at the same time asserts that his view of the way educational practice should be formulated excludes
any reference to any higher form of deity (1945 p. 12/13),

"But it does deny the reality of any superpersonal entity of which the single life, taken by itself, is but an insignificant element. It reaffirms the infinite value of the individual person; it reasserts his ultimate responsibility for his own destiny".

Although therefore only the highest value can be placed on human individuality, the religious spirit can only be viewed as a social phenomena which occurs in social interaction. It does not belong to any super-sensible, metaphysical or higher reality. Steiner takes the opposite view. For example he asserts that social interaction can only occur because we possess attributes that belong to the spiritual world. Thus each one of us possesses an instinct for that part of our own nature that belongs to that world and it is the educator's task to see that that part of our personality is expressed and developed. This view will be elaborated upon subsequently.

Dewey is another educator who, like Nunn, would prefer to discuss the aims of education in a social context. In Dewey's case the nature and ideal of education can only be discussed within the context of a secular and scientific society. It follows that the development of individualism that Dewey advocates is related to the social environment and this, in broad terms, is a form of political individualism. The education and development of the child can only occur through the transformation of the child's environment in some way or another (1961 p. 180),
"The educator's part in the enterprise of education is to furnish the environment which stimulates responses and directs the learner's course. In last analysis, all that the educator can do is modify stimuli so that response will as surely as is possible result in the formation of desirable intellectual and emotional dispositions."

In the first instance it would appear that Dewey's and Steiner's views openly contradict each other and, in part, there is an obvious divergence of opinion. At the same time however it is worth pointing out that there does exist some common ground between the two theorists. We have already seen earlier, the way in which, according to Steiner, consciousness exists at the three different levels from the unconscious, through the semi-conscious to the conscious. Dewey also relates how we obtain knowledge from action (1963 p. 37) i.e. how our actions form that part of our being that engages and participates in interaction with society. The way in which we determine our actions is dictated by the ideas we hold and these ideas are not formed purely by the thinking process,

"Character consists of an abiding identification of impulse with thought, in which impulse provides the drive while thought supplies consecutiveness, patience and persistence, leading to a unified course of conduct." (1960 p. 36)

Although the terminology is different, as far as principles and procedures are concerned, we see that Dewey and Steiner are literally talking about the same processes. It is the unconscious will, according to Steiner, that, in essence, provides motivation and we obtain knowledge of this drive through analyzing and understanding our feelings. In
Dewey's view we possess impulses which provide the drive and it is our thinking process which gives us the logical realization and knowledge of these impulses. In this context there exists common ground. We see however that once we examine both theorists' views on the fundamental nature of these attributes there is an open contradiction of ideologies.

Steiner asserts that there exists not only a supreme spiritual being but also a hierarchy of lesser spiritual beings who influence, or attempt to influence, the way we think. Dewey rules out the existence of any supernatural being of any kind. His religion is the devotion to an ideal end, to "ideal possibilities unified through imaginative realization and projection". Thus the atheist or naturalist can be religious in Dewey's sense of the word even though he is willing to say that the attitudes he describes could be regarded as a kind of belief in "God". The basis for these beliefs are formed however through the enhancement and intensification of the dispositions toward nature and fellow men. Steiner on the other hand would consider that we can only possess such dispositions because it is in our nature to possess them. They do not therefore emanate from the physical world or our interaction within that physical world, although obviously the development or otherwise of the attributes concerned will depend, to a very great extent, on that interaction. Steiner asserts that we possess the attributes because they have been bestowed on us – there is nothing accidental in their formation. Our nature is thus
formed in a particular way, a way which has to mediate between the attributes that belong to the spiritual world and attributes which belong to the physical world. It follows that it is one of the main tasks of education to see that the harmony and balance between the different attributes is established and maintained.

It is here in an examination of what education has to achieve, that there lies the fundamental difference in views between Dewey and Steiner, and it is sufficient to say at this stage that, according to Steiner, man must aspire to a transcendental order. This point will be discussed later on in this section. It is however worth emphasizing the following point. Dewey, and to a lesser extent, Nunn, through their considerations and writings have brought a realistic approach to the examination of educational aims. As mentioned earlier it is a relatively simple matter to talk in terms of general and idealistic aims in education. It is quite another matter to put forward proposals as to how these aims may be achieved. It is obvious that they can only be achieved through some sort of interaction between teacher and child and for the most part through some sort of institutional framework.

The type of interaction and the creation of the institutional framework can of course only occur within a particular social setting. In this context the writings of educationalists like Nunn and Dewey have made a considerable contribution to the educational debate for they have removed the framework for debate from romantic and idealistic notions
to the only place where educational practice can be implemented, and that is the particular social setting and society in which that educational practice is occurring. What they have not done, from Steiner's point of view, is to consider why the child should possess particular attributes that have not been determined by such a social setting or society. One educator who made considerable efforts to examine not only the social circumstances within which educational practice occurs but also the relationship between that educational practice and the mental faculties that the child possesses is Whitehead and it is to an examination of his views that I now turn.

Whitehead, like Dewey, emphasizes that we should not view the task of education as in any way either mythical or long-term. The initial starting place for any examination of the aim of education is, as far as Whitehead was concerned, where that practice of education is occurring, and that is in some sort interaction between child and educator. Whereas Dewey was of the opinion however that man does not possess qualities which have the potential to transcend the here and now Whitehead indicates that the opposite is true. Although both therefore emphasize that man's knowledge of the nature of education must come through reasoned argument, Dewey asserts that our understanding will be formed by a process of intellectual and analytical reasoning. Whitehead, on the other hand, stresses that the process of analytic reasoning should be followed by what he refers to as speculative reasoning.
We therefore find that in Whitehead's opinion the possession of a system of values is related to other elements other than those of a factual nature. The measure of this value is directly related and is part of the development of the individual. The development he refers to is the satisfaction or aesthetic harmony provided by "becoming" and the drive and motive power for this "becoming" lies in feeling (1929 p. 439),

"There is nothing in the real world which is merely an inert fact. Every reality is there for feeling: it promotes feeling; and it is felt."

Thus, according to Whitehead, it is the development of the aesthetic side of man's nature which is the main task of education and the primary, although not the only function, of cognition is to aid and understand the aesthetic form in man. Steiner's views in this respect are of a similar nature. He held that the practice of education should be considered as an art because it has to unfold those facets of mind of the child that belong to the affective and cognitive domains; and it should be quickly added that, in Steiner's view, our cognitive understanding and knowledge should also contain an affective content. As far as Steiner was concerned the education and development of the affective side of man's nature has a cosmological significance, a view which Whitehead apparently agrees with. For example it is clear that in Whitehead's view, the possession by man of dispositions which seek not only "general principles", but also "metaphysical ones" (see Schilpp 1941 p. 603), is not
an accident of history. At the same time knowledge of these
metaphysical principles can only occur through the development
of both analytical reasoning and aesthetic appreciation, a
view we have already examined.

Steiner's views are somewhat similar. He says that we
can only come to an understanding of the spiritual side of our
nature through an appreciation of the way in which feeling
and thinking work within us. In Steiner's case however it
is through the development of the affective attribute that we
begin to understand our own spirituality or to be more
specific it is through our artistic and creative aspects of
our nature that we develop and directly enter into relationship
with the world of spirit that Steiner asserts exists within
each one of us. Although we may only obtain knowledge of
that relationship through an intellectual understanding, we
should appreciate that the intellect is not performing any
other task except to give us knowledge. It is not therefore
determining or participating in the relationship itself. In
essence therefore Steiner is asserting that we cannot
transcend our relationships with our immediate environment
and world unless we appreciate that we need to develop
particular attributes of mind. More will be said about
this later.

Maritain is of a similar opinion in that he holds that
the individual can only develop and achieve liberation
"through knowledge and wisdom, good will, and love", (1964
p. 11). In Maritain's case however the acquisition of these
attributes will result in a communion with spiritual beings.
Thus man exists on two planes. In the first instance he is a biological organism which acquires its data via the senses. In the second place by virtue of the fact that man possesses a soul he also has a "spiritual superexistence". Steiner's views in general terms are in sympathy with much of the above. He, Steiner, asserts that the task of establishing relationships with our own spirituality and thus with the spiritual world can also only occur through the development of particular attributes and it is obvious that these attributes can be described in terms such as wisdom and love. As far as Steiner was concerned however man cannot acquire the proper insight and knowledge of his own spirituality unless he receives an education which enables him, as a child, to express and develop specific qualities that belong to the artistic and aesthetic realm, and it is only from this type of development that knowledge, as distinct from insight, can be obtained. This point will be discussed in detail further on when we examine Read's views.

It is sufficient to realize here that as far as general principles are concerned Maritain and Steiner are in agreement. Thus in Maritain's view man is "a spirit united substantially with matter", and any undue emphasis on the development of his material self can only be at the expense of the development of his spirituality. Steiner held a similar view in as much as he stated that the development of the intellect and that side of our nature with which we experience, through our senses, the outside world should only occur, or at least emphasis on that development should only
occur, at a particular time during childhood. This is, of course, somewhat of a simplification, but what Steiner means is that if emphasis is being placed on the development of the intellect when other attributes e.g. the creative and artistic facet of the child's nature should be developed, then this can only be to the detriment of the development of the spirituality of the child. Certainly both Maritain and Steiner stress the need for the educational process to centre attention on what Maritain calls (1964 p. 39),

"the inner depths of personality and its preconscious spiritual dynamism"

and that education of the mind should emphasize (1964 p. 42),

"that which awakens and frees the aspirations of spiritual nature in us".

Similarly both Maritain and Steiner also consider that we cannot obtain an insight into our spiritual nature through our sensory apparatus nor should we try to verify by sensory experience any insights that we might possess. Both educators are also of the view that we have lost our intuitive perception that can occur within the compass of intellectual understanding. This has occurred because (1964 p. 115),

"erroneous philosophies have been teaching us that truth is an outworn notion and must be replaced by Kantian a priorism or other substitutes and finally by the feasibility of an idea, or the success of a process of thought expressed in doings, a moment of happy adaptation between our mental activities and the practical sanctions."

Thus we have lost or at least do not consciously recognise the faith we should have in our subconscious instinct and it is to this latter subject area that I now
turn. We have seen that there exist many points of agreement concerning Maritain's and Steiner's views on the nature of the educational process. At the same time however it is true to say that Maritain does not involve himself in any detailed discussion on the way this instinct should be developed and educated. As far as Steiner was concerned it is true to say that one of his basic tenets, if not the main one, is concerned with the way in which the instinct of the child in this context should be developed. In essence the nature of this instinct lies clearly, as far as Steiner was concerned, in the realm of art. One educator whose writings have emphasized the crucial importance of art concerning the child's development is Read.

Read asserts (1943 p. 7), that the most important function of education is concerned with the psychological orientation of the individual and in this context

"the education of the aesthetic sensibility is of fundamental importance".

It is only when those facets of the human mind concerned with this type of education are brought into harmony and integrated that we obtain a balanced personality. If the integration does not occur the results are detrimental and even disastrous to the child's wellbeing (1943 p. 7),

"It is only in so far as these senses are brought into harmonious and habitual relationship with the external world that an integrated personality is built up. Without such integration we get, not only the psychologically unbalanced types familiar to the psychiatrist, but what is even more disastrous from the point of view of the general good, those arbitrary systems of thought, dogmatic or rationalistic in
origin, which seek in despite of the natural facts to impose a logical or intellectual pattern on the world of organic life."

The message is clear and one which Steiner could have written himself. It is that we can only achieve the integration that is necessary if we appreciate that a balanced and harmonious relationship should exist between the affective and cognitive side of our natures. The area of substantial agreement between Read and Steiner does not end there. Read also points out (1943 p. 187) that we as individuals seek an archetypal order, an order which is not individual, but a correlate of the physical structure of the sensory apparatus itself. It is an order, according to Read which is not dependent on external perceptions, nor on images derived from external perception, although these may intrude. Thus the order is of an intrinsic nature and of universal application. The order that Read talks about is not only of a biological nature, but a cosmological one as well, and he uses the term psychic to relate to the form of energy that he is describing, a form of energy which, as far as Read is concerned, is part of the original property of any physical matter. As far as the educational process is concerned, and in particular to the recipient of that process, e.g. the child, Read says (1943 p. 192/193),

"What I am seriously suggesting, therefore, is that there exists within the mind of the child, no less than of the adult, a psychic process or activity, taking place below the level of consciousness, which tends to organize the sketchy or rudimentary images present in the unconscious into a harmonious pattern."

"psychic equilibrium, which is the basis of all equableness and intellectual integration, is only possible when this integration of the unconscious is allowed or encouraged to take place, which it notably does in all forms of imaginative activity".

These passages indicate that as far as the existence of this form of energy and the way in which it should be developed are concerned then Read and Steiner are in total agreement. Read also describes (1943 p. 196) how we as educators need to balance intellect and feeling, a point which is fundamental to Steiner's theories. Similarly Read and Steiner are also in agreement concerning the way in which the affective domain of the child has been superceded or sublimated by an idealistic or humanistic super-structure. As Read points out (1943 p. 196) what man has done is to accept a limited number of symbols as an adequate account of total reality a view that eventually will destroy us because of its inadequacy and limits. The way out of this impasse is to appreciate that if harmony is obtained between the affective and cognitive then it is possible to relate ideas and actions to feeling. If this occurs then idealism would no longer be an escape from reality. It would in fact be a human response to that reality.

Although this response can only occur through personal initiative the creation of the basis on which it takes place must be the responsibility of the educator, a point which Steiner would also want to emphasize. This is however not to say that it should be the intention of the educator to
train and educate these faculties of perception, so that each one of us has the potential to obtain the universal insight which at the present time is possessed by so few. It follows that this insight acknowledges and is involved in a relationship between the transcendental and phenomenal realms. It also follows from the nature of our existence that on a physical level we can do no other than perceive the values of this transcendental realm. Read puts it thus (1943 p. 300),

"From our standpoint in the phenomenal realm in which we live and have our being, we can only perceive the values of the transcendental realm; and perception is the essential link between the two realms. We can only become increasingly and ever more accurately aware of these values by training or educating the faculty of perception to the end that it may have the quality of universal insight. That is the end to which all our observations and exhortations have been consistently directed."

It is equally clear that the main purpose of the type of education that Steiner advocates is of a similar nature and that our efforts as educators should consider these factors as of paramount importance. It follows also that if these aims are to be achieved then the child needs to be protected from any political, ideological or administrative presumptions. As Steiner and Read emphasize it is the aesthetic factors which remain constant and even though educational systems change and, in a wider context society, nations and states also, the artistic and aesthetic part of man remains free, permanent and indestructible. Once these factors are considered then as far as Steiner was concerned the way is free towards the development of an individual who acknowledges and desires to exercise his spiritual as well as physical
capabilities. The ways in which these capabilities are expressed are outside, for the most part, the scope of this thesis, although as we shall now see mature adulthood in these terms involves further responsibilities.

From the foregoing it is, I hope, fairly obvious that on a personal basis part of this responsibility lies in the recognition and expression of the artistic and creative side of his nature. The basis of this activity lies, in great part, in a realization by the individual of how his willing activity is to be applied, a point elaborated upon by Edmunds (1975 p. 19/20),

"if he learns systematically to apply his will to his own thinking, his thinking eventually undergoes a transformation: it no longer remains passively reflective, seeing man as the mere plaything of world processes, but becomes so far invigorated that it may penetrate directly to the creative processes at work in the world - it becomes a God-thinking, a creative force in itself."

If this creative force can be established the individual, in lesser or greater part, will eventually apply the force to his interaction to the outside world i.e. he will move beyond the use of that force purely for his own development. When this stage is reached he will realize that individual future development will depend on giving and receiving in a social context and this means the application of the force, not only to the social interaction he engages in, but finally to the social institutions themselves. It is worth appreciating that Steiner's views concerning the structure of these institutions is directly related to the trichotomy of attributes that exist, according to Steiner, within each one
of us. In general terms Edmunds describes (1975 p. 49/50) the way the individual should be developing concerning his relationship with society.

"The social element in man lives deeper than the intellect. One of our main troubles today is that we have tried to intellectualize our social problems instead of entering into them with imagination - and imagination is a feeling force. The intellect divides us into our separate selves but the heart, if rightly educated, reunites us again. Only the heart can make the social bond. True community rests in the free acknowledgement from man to man, so that the individual grows in his response to his fellows; .... If the heart forces are not educated rightly, the intellect, left to itself isolates men one from another as in the apocalyptic menace of a world of each against all; then, if men do band together, it is only through their common grievances and for egotistical ends: we have 'parties' but not community. The only legitimate way to community is through understanding - not by acceptance of a common theory, but by each individual learning to transcend his personal viewpoint in the attempt to understand his neighbour - that is the modern meaning of 'love thy neighbour as thyself'."

The details of the structure of the type of community that Steiner envisaged are based on the format of his threefold social order, and a proper examination of this order is outside the scope of this thesis. It can be pointed out however that it is not merely a theoretical exposition. The Camphill Movement, for children in need of special care, works on the basis of the threefold social order. Thus no wages or salaries are paid and people living within the community take out according to their needs. The basis is therefore quite different from that occurring within normal society where man is paid according to the number of hours worked and the type and quality of work involved. In Steiner's opinion man's value in this latter type of structure can only be
viewed in terms of economic units or something similar, and this view removes from man the basis of both his identity and integrity which belong fundamentally to the spiritual and not to the physical world. It follows that if the structure of society similarly emphasizes the economic side of man's nature and not the spiritual, a variety of problems of a complex and unyielding nature will result.

The way in which man can obtain a proper perspective of the economic side of his nature can only occur if he possesses a realization of his own spirituality and in modern society it is probably fair comment to add that, for the most part, it is lacking. This is not the place either to enter into a discussion on the way Waldorf Education has developed in this country except to add that except for a few notable exceptions the social structure of such schools is not what Steiner recommended. Nor are these recommendations of Steiner's solely concerned with the way adults live and behave in a social context. As he points out (Steiner 1966a) these factors also influence the relationship of child to teacher. It is worth realizing therefore from the above that Steiner is not just talking about a theory of education but also the way in which the institutional structure of education relates and influences the social framework of society. Steiner thus considers that the education he recommends will play a part in determining this social framework. In this context Steiner's work makes a contribution to an issue of extreme social importance. As Curle puts it (1973 p. 62),
"What is lacking, I believe, is a coherent philosophy of the relationship of education to society which would make it possible for the real strength of affective education to be directed towards transforming the social setting which neutralizes so much good contemporary work in education."

The writings of Steiner indicate that such a relationship is possible, and also, in small part, the people who have implemented Steiner's ideas have achieved the difficult task of transforming the social setting within which they live. It is a point of direct relevance to this task of transformation that the development of the social structure so described should not be limited. Although it is outside the scope of this thesis to elaborate upon these issues, it appears from my own personal experience, and from information I have obtained, that we are quickly reaching a point from where this type of development is not supported, and in a limited number of cases where it is actively and openly discouraged.

It should be apparent from the foregoing that Steiner was not just talking about a particular pedagogy or method of teaching and that a wider perspective of the educational process is necessary if all the factors are to be considered. As far as Steiner's views on this wider context are concerned then it is fairly obvious that they consider child and man as an important part of the evolutionary process; and that although it is necessary for us to spend some part of that process on a physical level of existence, with all the ensuing difficult adjustments and so on, we should not lose
sight of our spiritual nature, nor of the way our spiritual nature should influence and determine the way we think, feel and act both as child and man. In the next section I shall give a brief resume and evaluation of the ground covered in this thesis.
Chapter 50: Conclusion

The task of evaluating a person's contribution to a society's framework of education is difficult enough in itself. When however one takes a theory such as Steiner's the work is even of a more complex nature than it would be with a great number of other educationalists. There are a variety of reasons why this is so. In the first place there is the nature of the theory. Any theory which relates to what might be termed spiritual objectives is more difficult to appraise in academic terms for such theories do not obviously present themselves, or relate in any way to functional and quantitative measurement. They therefore need to be viewed and examined with different method and evaluation procedures and the reader is asked to appreciate the difficulties involved in applying these procedures to Steiner's writings.

I do not mean here that they cannot be applied. I hope I have indicated many times over that it is a perfectly acceptable methodology to apply. The point really relates to an examination of Steiner's theories within the context of the educational debate in this country and also to the terms of reference within which the majority of educationalists in the United Kingdom function. As far as Steiner's contribution to the educational debate in this country is concerned then for a variety of reasons his work is little known. I have indicated elsewhere that in many countries on the continent the opposite is true and Steiner's
work is regarded with respect and as an important contribution to educational theory and practice. It may be felt that this is not an issue in any case. That it matters little whether a writer's work is known or not.

As far as the logical and calculated mind is concerned then I believe this is true i.e. that it is not important whether a person's work is known or not. In the educational sphere it is fair comment to add however that the assessment or appraisal of any educator's work does not, and one adds quite rightly does not, depend on logic and analytical thought alone. Once the terms of reference are broadened to include what can be referred to as speculative and affective understanding then the task becomes more complicated and the confidence or otherwise that is generally held in that writer's work is perhaps an important factor. I believe these points need to be raised for Steiner's work possesses, as far as many academics in this country are concerned, unfortunate and unwelcome connotations. Many such academics consider him as, at best, a guru associated with "spiritual" happenings, and, at worst, as a mystic concerned with the occult. I hope I have shown that whatever criticisms can be levelled at Steiner and his writings, these latter descriptions are inaccurate and unfounded.

Even where academics do not put forward such comments there are a number of factors which indicate that in any case the task of trying to obtain respectability for Steiner's work is a difficult one; and by respectability here I do not mean that his work should be accepted but that it should be
examined without prejudice, as far as this is possible. Two factors, amongst others, determine that the difficulties will be of a considerable order concerned with this examination. The first relates to the historical context within which the majority of theories concerned with education have been evaluated.

It is, I believe, true to say that our tradition has been concerned, for the most part, with empirical and quantitative measurement and that one of the results of this approach has been that we look upon, with undue suspicion, any theories which we find difficult to evaluate quantitatively. The second factor is part of the same scene but relates to the research that is carried out in education in a present day context. It is I think fair comment to state that the majority of our university departments of educational research concentrate on research and methods of research which relate to what is easily identifiable and observable. As I have already stated the relationship and significance of the educational process to the development and evolution of child and man cannot be evaluated solely or even for the most part within these categories. It follows that any theory which proposes that the main task of education is involved in the child's spiritual development will be viewed with reserve and suspicion by such academics. I would add that I do not propose to discuss these points any further except to say that they have, in part, determined the structure of this thesis. I have felt therefore that I have had no option but to formulate the following type of structure.
I commenced the thesis by describing Steiner's background and life. Nearly all the material in this section is of a factual nature and will therefore prove to be of an uncontroversial nature. I hope this section indicates the complexity of the nature of Steiner and of how education was but one of the areas that Steiner worked in and contributed to. I hope also that some of the material does indicate that Steiner, just like the rest of us, made mistakes and showed that he was in no sense infallible. Obviously I believe his association with the theosophical society was one of the major ones. In any case this description of his background does indicate that we are dealing with an educator and writer of some substance who has already made a substantial contribution to the theory and practice of education.

I felt that it was necessary at some stage to support many of the basic tenets and assumptions upon which Steiner's educational theories rest. This involved a diversion into the area of the philosophy of education, and in Part II I took up some of the major philosophical issues concerned with the type of educational theory that Steiner was putting forward. I indicated in the first place the type of relationships that exist within the formulation of any theory and that social phenomena, and in particular educational phenomena, need a different type of approach than those concerned with the physical world. In the next section I attempted to obtain, taking into consideration the issues raised in the preceding section, a perspective on Steiner's
theories, and asserted that this perspective is phenomenological in character. In the last main section of this part I examined the epistemological base of Steiner's theories and indicated that from a philosophical viewpoint there is no reason why his writings should, in any way, be regarded as invalid or even unorthodox.

In Part III I concerned myself with a detailed exposition of Steiner's educational theories. I would emphasize that no other research of this nature has been carried out and therefore no similar exposition exists. The exposition was, I felt, necessary for the reader would not be able to consider many of the issues raised in later sections if it had not occurred. By this I mean that unless the reader has obtained a comprehensive and detailed account of Steiner's educational theories he would not be able to evaluate the arguments involved in the later sections. As this comprehensive and detailed account was not available I thought it necessary to write such an account as a part of the thesis. In the first place I took a number of concepts and descriptions which are fundamental to Steiner's views and also some of the relationships that exist within different attributes and members of man's being. I then described his theory of child development and the relevance of some of these members (e.g. ego-consciousness) to this development. The main part of this section then followed. It was an exposition of Steiner's theories concerning the growth and development of the child from birth, through childhood and adolescence to adulthood. In the last section
I concerned myself with describing some of the basic psychological and philosophical concepts involved in his theory of child development. In many cases these concepts are unique to Steiner's theories and cannot be proved or otherwise. From the nature of the concepts discussed it is obviously difficult to make appropriate comparisons and the reader is asked in the first instance to relate these concepts to the preceding exposition and thus obtain a perspective on them, and secondly to consider the points raised separately, although there exist obvious relationships and overlaps between many of the concepts discussed.

The best way to evaluate Steiner's theories was, I believe to appreciate that much of what is accepted as normal and orthodox present day theory and practice in no way disagrees with what Steiner was putting forward. In Part IV I made therefore a great number of detailed comparisons. From these I hope it can be shown that many present day educators accept and are proposing theories and methods which are in agreement with what Steiner was saying at the beginning of this century. I dealt with, in depth, his notion of stage, imitation and other relevant concepts. Similarly I compared his theories concerning the growth of the child with others that are studied today. From these comparisons I indicated that if the concepts which Steiner asserts are true are evaluated one by one, then we see that his writings can be accepted as worthy of examination.

As mentioned elsewhere Steiner's writings on education can be considered, for convenience, in three parts. In the
first place his views on the nature of the child and the way in which the child grows and develops. His theories concerned with this were examined in Part III. The two other parts are concerned with methodologies of teaching and with content and curriculum. In Part V I examined the main area of knowledge concerned with transmission of knowledge and the methodology of teaching. In Steiner's opinion the main factor to be taken into consideration is the temperament of the child. Steiner's views were examined in this respect and also those of other educationalists and psychologists. In Part VI the general structure of the Waldorf curriculum was looked at. This was followed by an appraisal of the way many of the points Steiner made, concerning the formulation of curriculum on the basis of the age and ability of the child, are accepted today as necessary determinants of content and curriculum formulation. Thus each of the three parts of Steiner's theories were described and evaluated in turn, and it was shown that his teachings concerning these areas were, for the most part, acceptable as one interpretation of method, content and the way in which the child learns.

Although a great number of comparisons had been made, these were nearly all in a present day context. I also wanted to show however that in an historical context Steiner's views would be considered as worthy of merit. Just as a detailed and comprehensive account of the Waldorf curriculum would need a thesis in itself so any kind of historical analysis in depth would need the same. My comparisons in this part (Part VII) were thus severely and
necessarily curtailed. I hoped to show however that within the area of the history of educational thought many well-known educators held, in part, similar views to those of Steiner's. My choice of such educators was necessarily somewhat arbitrary in nature, but the comparisons made do, I hope, indicate that within this historical context much of what Steiner held to be true concerning the educational process would be accepted.

In the last part (Part VIII) I felt that this wider perspective ought to be followed up in a present day context. In the first instance I examined two of the main assumptions upon which Steiner's theories of education rest. It is fundamental also to Steiner's theories that the individual has a particular relationship with society. I examined this relationship in the section on freedom and education which also involved a discussion on the way the spiritual side of man's nature determines the type of freedom involved. In the last section I put all these issues in the wider context of the general aims and nature of education and indicated that much of what Steiner said had been repeated in one way or another by a great number of other educators in the last fifty years. In my final summing up I emphasized that as far as Steiner was concerned the purpose of education has to relate to the evolutionary process that man is engaged in. If this point is accepted, it follows that we have to consider in what ways the spiritual aspect of man's nature should be taken into account in any discussion concerned with the constituent parts of educational practice.
Whether we accept or reject Steiner's views on these matters, we do have, in my opinion, a responsibility to listen to what he had to say. I hope that, in small part, this thesis will be a contributing factor to the task of seeing that his work is given a fair and unprejudiced hearing which it has not had in this country up to the present time.

Finally it may be thought that "tighter" criticism could have been made of Steiner's theories on a number of occasions. In one sense this, of course, could have occurred. For example it would have been quite easy to dismiss Steiner's assertion of the spiritual side of the child's nature and the way the educational process should be related to it. Yet I am not sure about the principles that determine this kind of procedure; and I would emphasize that I am not talking here specifically about the application of such a procedure to Steiner's writings but of the determinative elements of the procedure. I say this because I am unconvinced about the validity of criteria which can prove or disprove educational theory or practice in the sense that scientific theories can be proved or disproved. Once extreme elements are removed it appears to me that one of the very great safeguards for the future of our children is the fact that the majority of educationalists do not consider that educational theories can be proved or disproved in the way that scientific theories are proved or disproved.

If this argument is accepted then there would be little point, in my opinion, in comparing Steiner's theories with say those of Skinner or Sear who could "disprove" Steiner's
theories. No, I believe that the acceptance or rejection of educational theories are based on arguments of a different nature, and I believe the vast majority of educationalists are of a similar opinion. In other words the basis on which educational theories are examined depend more on the reasoned argument of the writer and the paradigm of the reader than any other factors. We are therefore not talking about proof but about reasoned argument. It is on this basis that the thesis has been written. The perspective that has been given has therefore revolved around the criterion that a more efficient use of resources has been obtained by relating Steiner's writings to those of other educationalists, who in smaller or greater part, hold similar views to those of Steiner, then by a comparison with educationalists who held differing views.

I perhaps should add that I am not saying this in any dogmatic way. I mean by this that others may consider that comparisons, which included the views of educationalists who hold quite differing views, would have given a broader perspective. What I would argue however is that this is only one point of view and sympathy for this view should not, and logically cannot, exclude the opinion that the type of structure upon which this thesis has been written is not of equal validity. Similarly I would argue that at the present time it is far too early to state the extent to which Steiner's theories can contribute to educational theory and practice. These considerations can only occur once Steiner's work is regarded worthy of examination and as his theories are
virtually unknown in this country it follows that this cannot occur at the present time. It is here that the writing of this thesis was relevant for, in small part, it is hoped that it has made a contribution to the knowledge upon which the formulation of educational theory and practice is made.
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Wherever possible I have used the latest English translation of Steiner's lectures and the dates below refer to (a) these translations or (b) the latest publication in German. I have, however, also included, in brackets, the date and place of the original lectures. It should be noted that the only book written by Steiner that specifically deals with the education of children is *Education of the Child*. The other books listed here, that relate to the education of children, consist of lecture courses.


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