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CENTENARY OF WALDORF EDUCATION: THE PHASES OF SCHOOL MOVEMENT DEVELOPMENT

This paper investigates the 100 years history path of a Waldorf School as an education system and the stages of development of World Waldorf Education Movement. Rudolf Steiner (1861-1925), Austrian scientist and thinker, cultivated the spiritual-scientific research on a human being is a threefold being of spirit, soul, and body whose capacities unfold in three developmental stages on the path to adulthood: early childhood, middle childhood, and adolescence. His ideas were embodied in 1919 in Stuttgart (Germany), where the first Waldorf School (die Freie Waldorfschule) was opened. Since those times, Waldorf Education became a world education movement with 1182 Waldorf and Rudolf Steiner schools in 66 countries and 1911 Waldorf Kindergartens in more than 69 countries (Waldorf World List 2019). Waldorf Education's independence of national boundaries and its capacity for taking account of regional, cultural elements have been made visible today by the expansion that has taken place. This paper observes the development of Waldorf Education and analyses its future questions and challenges.

Keywords: Waldorf School; Rudolf Steiner; Waldorf Education.

Introduction. Despite the fact that Waldorf Education Movement has become the largest free school movement in the world, and Steiner's educational philosophy has been compared with such great thinkers and educators as John Dewey, Neill, Pestalozzi, Froebel and Maria Montessori (Gidley 1997, p. 23), it has aroused little interest amongst educators in general (Masters 1996; Mowday 2004). Education policy-makers gain many ideas from different alternative schools and bring them into the Education Standards never announcing the source.

The year 2019 is very important for the whole Waldorf community as the year of Waldorf School 100 anniversary. What is most striking during this celebratory centennial is to observe the extent to which Waldorf Education has expanded and spread to the farthest corners of the world by some of the most unlikely people. In the span of a mere hundred years, this movement has grown from a single seedling school in Stuttgart, Germany, with 252 students, to one of the largest independent school movement in the world, numbering well over 1,000 schools and 2,000 kindergartens worldwide, educating tens of thousands of students. Every anniversary can serve an opportunity

to look back and reflect on the achievements of Waldorf Education, while simultaneously looking ahead to what the future might hold, what are the questions and challenges.

This article aims

- to investigate the history of Waldorf Education development and its current situation;
- to analyze the challenges the Waldorf Schools face today;
- to look at the future of a Waldorf School and its tasks in education.

Waldorf Education Movement started from a single school in Stuttgart-Uhlandshöhe (Germany). The first Waldorf School was established in September 1919 for children of workers at Waldorf-Astoria Cigarette Company. Rudolf Steiner, the Austrian philosopher with a complex approach to different human activities (Anthroposophy), and Emil Molt, the Company director, started the school. Over the following six years, 1919–1925, amidst growing student enrolment, together with the teachers' faculty Steiner developed the Waldorf School's unique curricular and governance structures. The first Waldorf School grew rapidly, and many other children whose parents were looking for more humane values and new educational methods after the ravages of World War I joined the school.

I. Oberman (1997) defines six key points of this school's innovative organizational profile:

First, the Waldorf School is a comprehensive primary and secondary school.

Second, the school is not designed to proselytize for Anthroposophy, the worldview that underlies Waldorf education. Rather, the Waldorf teachers work pedagogically on the basis of the Anthroposophical understanding of a human-being development.

Third, the central objective of teaching is to create an environment in which the students can fully discover themselves.

Fourth, in order to enter upon the path of self-discovery, the school functions as a co-educational institution.

Fifth, to support the students' inner growth they learn to help the other students in their class community.

Six, the students stay with the same teacher during the first eight years of their school career. In this way, the teacher has a chance to develop a deeper relationship and gain more in-depth knowledge of a student. In addition, the students form a tight-knit community (Oberman 1997).

Steiner Waldorf Schools Fellowship, the membership organisation for all the Steiner schools and independent Steiner Early Years settings in the UK and Ireland, on its official website states that Waldorf Education in its pedagogical approach

- Works for all children irrespective of academic ability, class, ethnicity or religion;
- Takes account of the needs of the whole child – academic, physical, emotional and spiritual;
- Is based on an understanding of the relevance of the different phases of child development;
- Develops a love of learning and an enthusiasm for school;
- Sees artistic activity and the development of the imagination as integral to learning;
- Is tried and tested and is part of state funded, mainstream provision in most European countries;
- Is respected worldwide for its ability to produce very able young people who have a strong sense of self and diverse capacities that enable them to become socially and economically responsible citizens (Steiner Waldorf Schools Fellowship).

From the very first day Steiner identifies the Waldorf School as “a school for humanity” whose students would begin the renewal of the spiritual life of the German nation (Tautz 1982, p. 25).

From 1920 onwards, Steiner was invited to share his educational theories beyond the confines of Germany. In 1924, his lectures at the Oxford Conference were heralded as the “central point” of the meetings (Webb 1976, p. 404). Steiner also gave introductory courses on the education at Dornach and elsewhere in Switzerland, numerous single lectures in various towns such as Utrecht, Amsterdam, Rotterdam, Hague and Kristiania (Oslo) (Werner & von Plato 2001, pp. 25-26).

M. Dackweiler (2001) defines four phases of Waldorf Movement Development.

The first phase (1919–1925) contributed to the establishing of the school in Stuttgart under the guidance of Rudolf Steiner.

The second phase (1925–1945) brought the expansion and consolidation of the Waldorf Education by the teachers themselves. More schools were founded in Germany and early foundations took place in the other countries (Switzerland, the Netherlands, the UK, Norway, Hungary, Argentina, Sweden, Austria and the USA). In 1933, fourteen years after the first foundation, there were 17 Waldorf Schools in the world. Besides, the rise of National Socialism and the outbreak of World War II resulted in the closure of most schools in Germany and in the other countries occupied by Nazi power (Dackweiler 2001, pp. 44-45).

The third phase (1945–1965) of development received its external features through the changes of the political situation. Independent schools were forbidden in the Soviet zone of Europe (including German Democratic Republic). (Dackweiler 2001, pp. 44-45). The West German schools were reopened, and in 1951, six years after the end of the war, Germany had 24 Waldorf Schools - triple the number that had existed prior to the closures forced by the Nazis. In the mid-1950s, there were 62 schools worldwide, 53 in Europe and 9 in North and South America (Werner & von Plato 2001, pp. 25-26). Dackweiler (2001) noticed that during the third phase Waldorf Education became increasingly known among the wider public. “When the state began to talk about the education reform [...] Waldorf Schools came to be regarded as good examples to follow”. However, such impulses got stuck in the bureaucracy and old forms of education system (Dackweiler 2001, pp. 44-45).

The fourth phase (1965–1995) coincides with the great impulse of building the civil society. While before and after the Second World War the impulse and initiative to found the Waldorf School came mainly from the teachers from those times the impetus was provided by “citizens’ initiatives” (Dackweiler 2001, pp. 44-45).

Since 1995 according to U. Werner & B. von Plato (2001) the founding impetus has been markedly greater outside Germany than within. A relatively rapid spread of the education is noticeable in countries where Socialism formerly suppressed any independent school initiatives, but although the new political framework makes such ventures possible, instances where they are supported by the state are the exception rather than the rule (Werner & von Plato 2001, pp. 25-26). All the more impressive is the number of schools now existing in Hungary (43), Russia (21), the Czech Republic (19), Romania (17), Estonia (10), Poland (7), and Slovenia (5) (Waldorf World List 2019).

The impetus of the Waldorf Education has also spread into Asia. The distinction between cultural traditions and religious foundations of the Asian states sometimes makes it impossible to introduce any kind of different education approach. That is why there is no Waldorf Schools in the countries of Islam, but the schools of Israel (23), South Korea (10), Japan (7), India (7), China (6), the Philippines (4), Taiwan (3) and Thailand (3) represent an interesting combination of the European education tradition with the national cultural flavor (Waldorf World List 2019).

Interest in Waldorf teaching approaches is evident in about half of all the world’s nations (about 100 countries), independent of language, religious affiliation, or political situation. Today there are 1182 Waldorf and Rudolf Steiner schools in 66 countries and 1911 Waldorf Kindergartens in more than 69 countries. (Waldorf World List 2019).

At the open lecture in Yorkshire (England) in 1923, Rudolf Steiner said “You might realize that even if the principles of Waldorf Education arose in one specific country, they do not have anything to do with some kind of nationalism, but with internationalism in the best sense, as they search for the universally human quality in all of us. We do not want to educate people who belong to a particular class, nation or profession, but people with the broadest, most heartfelt human interests” (Steiner, 1986, p. 245).

Several International organizations coordinate the Waldorf Education Movement and support its development. They are the following:

The Pedagogical Section at the Goetheanum (Dornach, Switzerland) has a mission of educational research and development of anthroposophy-inspired pedagogy. New impulses of

education from this source are a great concern in order to assist the teachers in their daily work. This task is accomplished in dialogue with the Waldorf and Rudolf Steiner Schools and their governing bodies worldwide.

International Council of Waldorf / Steiner Education "The Hague Circle" mainly focuses on extending the global education movement. The Hague Circle is thereby closely connected with the Pedagogical Section at the Goetheanum. Furthermore, it bears responsibility for world teacher conferences and the world school list.

European Council for Steiner Waldorf Education (ECSWE) is the council of European national school movements, focusing on EU policy and the general European exchange of experience.

Internationale Assoziation Osteuropa (IAO) supports the Waldorf Schools movement in East Europe at the area of post socialist countries, mainly focuses on the training of Waldorf teachers. In addition, the IAO employees advise the currently working Waldorf teachers with the planning of their lessons, the development of curricula and the setting up of self-management in schools.

International Association for Steiner / Waldorf Early Childhood Education (IASWECE). The goals of IASWECE are to foster co-operation among colleagues throughout the world, through meetings, conferences, working groups, deepen and renew the work with the young child out of the sources of Waldorf education, and support for its quality. IASWECE fosters training and continuing development opportunities for caregivers, kindergarten teachers and educators.

The Friends of Waldorf Education (Freunde der Erziehungskunst Rudolf Steiners e.V.) were founded to promote the Waldorf approach and independent education worldwide. The association forwards donations worth four million Euros each year supporting Waldorf and social initiatives in various ways. It organizes the youth voluntary service and the worldwide student campaign WOW-Day to collect the donations for children to be able to go to school (Freunde der Erziehungskunst Rudolf Steiners e.V. – Official Website).

The birth of Waldorf Education in Ukraine dates back to 1900th after Ukraine gained its Independence and the changes of education policy became possible. It has been more than two decades since the first school using the Waldorf methods opened its doors in Ukraine. Being criticized at the beginning Ukrainian Waldorf movement proved its reliabilities through the empirical researches and practical achievements. The results of more than 14 years of educational research activities in 2014 were accepted by the Ministry of Education and Science of Ukraine and legislation making room for its' curriculum within the public school systems was created (Mezentseva, 2019).

From the schools born in 1900th only four Ukrainian Waldorf Schools ("Stupeni" (Odesa), Dnipro, Kryvyi Rih, "Sophia" (Kyiv)) have reaches the full recognition from the educational authorities of Ukraine and the World Waldorf Movement. They perform the complete schooling with the upper classes and show the good results at the regional school ranking built on the results of the National Independent Testing. The Waldorf gradulators take their own kids to the Waldorf Kindergartens and Schools and some of them come back to school to work becoming their teachers' colleagues.

The new wave of the Waldorf Initiatives came up in 2014 when the Waldorf Education got its recognition on the level of Ministry of Science and Education of Ukraine. Having the Waldorf state school model more successful than the Waldorf private school model the parents act within the rules of civil society and initiate the Waldorf classes at the State (Public) Schools getting the 80% of financial support. Now there are 7 school initiatives with the lower classes: 3 in Kyiv, 1 in Dnipro, 1 in Zaporozhie, 1 in Kharkiv, 1 in Mykolaiv and several kindergarten initiatives in Lutsk, Kremenchuh, Lviv and some more.

Since 1999, *Association of Waldorf Initiatives in Ukraine* (AWIU), a non-profit membership organization of Waldorf Schools and Kindergartens, supports schools, kindergartens and individual initiatives to strengthen and nurture Waldorf Education and to advance Waldorf principles around Ukraine through collaborative regional work, professional and resource development, and community outreach. AWIU interacts with various educational institutions and official bodies of

Ukraine; organizes congresses, conferences, seminars, meetings, exhibitions and other events; fosters international cooperation, exchange of academic research and good education practice.

The number of Waldorf School Initiatives is relatively small but through the intensive engagements into the different activities, the name “Waldorf” is known and respectful. The influence of Waldorf Education on the education reforms in Ukraine could be highly recognized.

To analyze the challenges the Waldorf Schools face today we delivered the international research that covered 33 Waldorf Schools from 13 countries: Germany, Austria, Finland, Switzerland, Italy, Hungary, Czech Republic, Latvia, Estonia, Ukraine, Georgia, Armenia and Russia. As it might be noticed, the chosen countries are differentiated by their historical, political, economic systems and cultural peculiarities. The historical perspective determined the age of the schools, the political perspective determined the educational policy of the country, and the economic perspective determined the financial situation. Summarizing the results of the comparative analysis, we identified the challenges of Waldorf Schools’ development in different countries. They are:

Political determinants reflect the openness to alternative education, the level of democracy, the level of civic institutions’ development and accuracy at legal relations.

Historical and national determinants. The countries in the process of reforming or developing their social institutions are characterized by confrontation with the influences of the old system; all the countries are challenged by national and global influences, traditional and innovative impulses;

Economic determinants. Financing of the education system in different countries has its own peculiarities. Waldorf Schools require additional funding for the educational needs; in some countries, they are unable to withstand the financial strain: there is a shortage of teaching staff, small classes, and so on;

Cultural determinants. The Waldorf Schools development should be orientated not at the adaptation of a German model, but the basic ideas of Rudolf Steiner should be used in the worldview context;

Demographic determinants. The Waldorf Schools should take into account the demographic potential of the area: fertility, families’ ability to finance the school, distance and so on.

Waldorf Education: What is the perspective for the 21st century? Waldorf Education’s independence of national boundaries and its capacity for taking account of regional, cultural elements have been made visible today by the expansion that has taken place, but these qualities were in fact present from the outset.

Once Thomas Friedman, *New York Times* columnist and author of *The World is Flat* (2006), answering the students question *How to prepare themselves for tomorrow’s workplace*, said that their education had primarily developed the left side of the brains but if they wanted to be prepared for the future they needed to develop the right side of the brains as well. He told them “to think art, to think green, to think connectedness.” (Petrasch 2010).

Jack Petrasch, a teacher at the Washington Waldorf School and a director of the Nova Institute, an organization working with parent and teacher education and teacher renewal, wrote “When I taught my first graders their letters through art and storytelling [...] I was stimulating the kind of brain activity that will give rise to higher-order, creative thinking. In fourth grade, when I will watch each of these same children begin to play violin, viola, or cello, I will rest assured that their ability to think creatively and to work collaboratively is being strengthened through music. When these same students, in grades six, seven, and eight, encounter the synthesis of art and science and the love of nature [...] I will hope that these same qualities will have been cultivated in them and that these students will be multidimensional individuals, accustomed to using their whole mind in surprisingly new and innovative ways” (Petrasch, 2010).

Conclusion. Right from its festive opening celebration on September 7, 1919, Waldorf Education was built on the foundation of tremendous idealism. Centenary of Waldorf Education allows us to celebrate and admire the astounding accomplishments of this unique education as well as urging us to recall and return to the source – to become more conscious of the inaugural impulses

that have contributed to the undeniable success of the movement. A closer look at these initial impulses reveal enduring values, confirming why this education has grown so rapidly and was able to overcome insurmountable difficulties, breaking national, racial, political, gender, religious, and social boundaries to become an educational movement that has universal appeal.

Future educational research might cover the closer look at the Waldorf Education approaches at the perspective of Ukrainian education reforms,

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Олена Мезенцева, молодший науковий співробітник відділу інновацій та стратегій розвитку освіти Інституту педагогіки НАПН України, заступник директора з НВП середньої загальноосвітньої школи I-III ступенів № 195 ім. В. І. Кудряшова м. Києва, співголова Всеукраїнської громадської організації «Асоціація вальдорфських ініціатив в Україні», Київ, Україна

СТОЛІТТЯ ВАЛЬДОРФСЬКОЇ ПЕДАГОГІКИ: ФАЗИ РОЗВИТКУ ОСВІТНЬОГО РУХУ ВАЛЬДОРФСЬКИХ ШКІЛ

У статті досліджено 100-річний шлях розвитку Вальдорфської школи як освітньої системи та етапи розвитку Світового Вальдорфського освітнього руху. Рудольф Штайнер (1861-1925), австрійський вчений і мислитель, культивував духовно-наукові дослідження людини як єдності духу, душі й тіла. Його ідеї були втілені в 1919 році в Штутгарті (Німеччина) з відкриттям Першої Вальдорфської школи (die Freie Waldorfschule). З тих часів вальдорфська освіта стала світовим освітянським рухом, що налічує 1182 школи у 66 країнах та 1911 дитячих садків у 69 країнах (Waldorf World List 2019). Незалежність вальдорфської освіти від національних кордонів та її здатність враховувати регіональні, національні та культурні елементи долає кордони, що було актуалізовано даним дослідженням.

Авторка аналізує фази розвитку вальдорфської освіти у світовому контексті та шлях Вальдорфської школи в Україні. Компаративне дослідження 33 Вальдорфських закладів освіти 13 країн, серед яких Німеччина, Австрія, Фінляндія, Швейцарія, Італія, Угорщина, Чеська Республіка, Латвія, Естонія, Україна, Грузія, Вірменія та Росія, дозволило з'ясувати зовнішні детермінанти розвитку Вальдорфських шкіл у різних соціально-політичних та економічних системах. Детермінанти розташовані у наступних площинах: державно-політичні, історично-національні, економічні, культурні та демографічні.

Перспективними вбачаються більш глибокі дослідження освітніх підходів вальдорфської педагогіки у контексті українських освітніх форм.

Ключові слова: Вальдорфська школа; Рудольф Штайнер; вальдорфська педагогіка.

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СТОЛЕТИЕ ВАЛЬДОРФСКОЙ ПЕДАГОГИКИ: ФАЗЫ РАЗВИТИЯ ОБРАЗОВАТЕЛЬНОГО ДВИЖЕНИЯ ВАЛЬДОРФСКИХ ШКОЛ

В статье исследовано 100-летний путь развития Вальдорфской школы как образовательной системы и этапы развития Всемирного Вальдорфского образовательного движения. Рудольф Штайнер (1861-1925), австрийский ученый и мыслитель, культивировал духовно-научные исследования человека как единства духа, души и тела. Его идеи были воплощены в 1919 году в Штутгарте (Германия) с открытием Первой Вальдорфской школы (die Freie Waldorfschule). С тех пор вальдорфское образование стало мировым образовательным движением, насчитывает 1182 школы в 66 странах и 1911 детских садов в 69 странах (Waldorf World List 2019). Независимость вальдорфской педагогики от национальных границ и ее способность учитывать региональные, национальные и культурные элементы преодолевает границы, что было актуализировано данным исследованием.

Автор анализирует фазы развития вальдорфской педагогики в мировом контексте и путь Вальдорфской школы в Украине. Компаративное исследование 33 Вальдорфских образовательных учреждений 13 стран, среди которых Германия, Австрия, Финляндия, Швейцария, Италия, Венгрия, Чешская Республика, Латвия, Эстония, Украина, Грузия, Армения и Россия, определило внешние детерминанты развития Вальдорфских школ в различных социально-политических и экономических системах. Детерминанты располагаются в следующих плоскостях: государственно-политические, историко-национальные, экономические, культурные и демографические.

Перспективными представляются более глубокие исследования образовательных подходов вальдорфской педагогики в контексте украинских образовательных форм.

Ключевые слова: Вальдорфская школа; Рудольф Штайнер; вальдорфская педагогіка.