

A 2008 Postscript to *Homework Is a Sacred Cow*

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Since my article, *Homework Is a Sacred Cow*, was published in Issue No. 8 of *The Threefold Review* magazine (1992-93)¹, a number of developments have occurred in relation to homework. A rising public sense of the inappropriateness of the ever growing homework load and its creeping downwards into ever lower grades has been reflected in a variety of newspaper articles as well as books written by both parents and educators in the non-Waldorf world. I have been heartened by the independent concurrence of so many people with the basic ideas presented in my article. Corroboration and excellent elaborations of these ideas can be found in two recent books: *The Homework MYTH, WHY OUR KIDS GET TOO MUCH OF A BAD THING*² by Alfie Kohn and *THE CASE AGAINST HOMEWORK, How Homework Is Hurting Children and What Parents Can Do About It*³ by Sara Bennett and Nancy Kalish.

Two Recent Books on Homework Compared

Kohn's book leans more towards a detailed, logical, scientific analysis of the arguments for homework as well as an excellent review and critique of the research to date. Bennett and Kalish lean more to the practical side showing how you can constructively and in a non-threatening way approach your children's teachers, the school administrators, and the local school board. They also show how to effectively organize other concerned parents in order to resolve problems caused by homework in such a way that everybody feels like a winner. Both books provide individual stories of cases that were successfully resolved. These two books wonderfully complement each other and should be read by anybody interested in understanding the many issues related to homework.

A Capsule Review of the Research on Homework

I was particularly impressed with Kohn's review of the educational research in his second chapter, *Does Homework Improve Learning? A Fresh Look at the Evidence*.⁴ There he reports that there are no gains from homework in the lower grades. In fact, Kohn reveals, "that many Japanese elementary schools [long held up as a model] in the late 1990's issued 'no-homework' policies."⁵ In some studies, such as the National Association of Educational Progress (NAEP) mathematics test in the year 2000, we find that:

*Fourth graders who did no homework got roughly the same score as those who did thirty minutes a night. Remarkably, the scores then declined for those who did forty-five minutes, then declined again for those who did an hour or more! In eighth grade, the scores were higher for those who did between fifteen and forty-five minutes a night than for those who did no homework, but the results were worse for those who did an hour's worth, and worse still for those who did more than an hour. In twelfth grade, the scores were about the same regardless of whether students did only fifteen minutes or more than an hour. Results on the reading test, too, provided no compelling evidence that homework helped.*⁶

Kohn also reports on the surprise expressed by two researchers who looked at the Trends in International Mathematics and Science Study (TIMSS) from 1994 to 1999 in order to relate homework to test scores:

*Not only did we fail to find any positive relationships,[but] the overall correlations between national average student achievement and national averages in the frequency [of homework], [the] total amount [of homework], and [the] percentage of teachers who used homework in grading, are all negative! If these data can be extrapolated to other subjects—a research topic that warrants immediate study, in our opinion—then countries that try to improve their standing in the world rankings of student achievement by raising the amount of homework might actually be undermining their own success...More homework may actually undermine national achievement.*⁷

Those who favor homework could readily raise objections to this research, but they will find a very thorough and fair commentary by Kohn. In my article, I did not go into the research which was not as advanced as it is now. I chose to restrict myself to what can be observed and considered by anyone willing to observe immediate life. I also think that my article is still quite relevant since it includes perspectives not to be found in either of these two books. Although I highly recommend these books, their authors fail to see how not just the homework problem, but many other problems arise from state control of education. It would be a disservice to Rudolf Steiner to only present his insights on homework without alluding to the social significance of freeing education.^{8, 9}

A Summary of Homework Principles Based on Steiner's Comments

Because of the great confusion that seems to arise about both about the issue of homework and Rudolf Steiner's position, I have put forward the following outline of principles that I think best represent him on the Waldorf perspective. In the sections following this one, I present a detailed documentation in support of this outline.

1. **The Highest Level:** Ideally, all work should be done in school with the teachers.
If students' enthusiasm wells up, then they can do more at home.
Teachers should encourage and facilitate such activity, but take care that students do not overwork themselves since excessive homework can cause health problems in later life.
2. **The Intermediate Level:** If all of the work cannot be done in class because of insufficient time or undeveloped skill of the teacher, then modified homework needs to be employed, but the homework should come out of enthusiasm and aroused interest, the teacher uses a "Who wants to do this?" approach, the teacher uses the "wait and see who does it" approach as feedback, and the teacher uses great tact in such matters because of possible harm.
3. **The Lowest Level:** If the teacher absolutely insists that students do work at home, then the students must be made to finish their assignments if they fail to do so, because nothing is more damaging or inwardly demoralizing than for students to not complete assignments.

The Introduction to *FACULTY MEETINGS WITH RUDOLF STEINER* Is Problematical

I must now turn my attention to Betty Staley's comments about homework made in her Introduction to *FACULTY MEETINGS WITH RUDOLF STEINER*¹⁰ published in 1998 as part of the Anthroposophic Press series called Foundations of Waldorf Education. Therein she makes a number of statements that I find to be perplexing or misleading in regard to Rudolf Steiner's position on homework. The implications of Staley's statements not only dismiss the veracity and competence of my 1993 article¹, but also portray Rudolf Steiner as being unclear if not somewhat contradictory in his position on homework. In the following, I shall attempt to address these issues and in the process present my justification for the summary of homework principles presented in the preceding section.

Did Steiner Expect Children To Have Homework?

On page xxxi of her Introduction¹⁰, Staley states that "Although Steiner did not want the younger children to have the load of homework that the German university preparatory schools gave in the lower school, it is clear he expected the children to have homework." But does this mean it would be acceptable to put that load on the students in the upper school? Staley leaves us hanging as she never addresses this obvious but important question. I am perplexed by her statement that "it is also clear he expected the children to have homework". I am at a loss as to how she can maintain this in light of Steiner's comments. What could Steiner mean when he says:

*...I am absolutely convinced of the fact that if you work economically in the actual lessons you could achieve the ideal of sparing the children tiring homework."*¹¹

or

*In the Waldorf School practically all the teaching takes place in the school itself. The burden of homework is lifted, for the children are given very little to do at home. Because of this, because all the work is done together with the teacher, the children's attitude is a quite remarkable one.*¹²

or

*I have already told you that we aim at achieving 'soul economy' in our teaching and consequently we believe it is beneficial for our pupils if we restrict learning to the classrooms. This means we give the pupils as little homework as possible.*¹³

or

*What we must aim at is to master our own teaching material so well that lesson time is all we need for it.*¹⁴

How could the man who postulated these ideals without any distinction by grade level be the same person who, according to Staley, "expected the children to have homework"? How could this have been his primary intention?

Steiner Introduces a Modified Form of Homework Because of the Teachers' Failures to Meet the Ideal

Let us permit Rudolf Steiner to speak for himself as to his expectation for the children to have homework:

...I want to be perfectly clear that it is possible within the normal school day to achieve the ideal through rational work so that the children are spared tiring homework. Unfortunately, this is not of interest everywhere. In practice, certain things are still missing, and for that reason, I believe we must institute a kind of modified homework... [but the children] should not feel they are groaning under the weight of their homework. They need to do it happily, in which case assigning them a task has a generally good influence.¹⁵

A disappointed Steiner backing down on his ideal is a far different matter than it being “clear [that Steiner] expected the children to have homework.” One shouldn’t take this to mean that he abandoned the highest ideal we should strive for. And please be clear that when he saw the need to temporarily compromise, he asked for a “kind of modified homework.”

Did Steiner Want Homework To Be Voluntary?

Staley states that “If one selectively chose some of Steiner’s comments, it could lead to the belief that he simply wanted homework to be voluntary; but this is not supported when considering the totality of his remarks.”¹⁶ However, there are a number of problems with this statement. First of all, it is predicated on the belief that Steiner most definitively wanted the children to have homework, which as we have just seen is not the case. I believe that the following quotations make it clear that the voluntary aspect is one of the key components of Steiner’s modified homework:

A teacher asks about how to get through all of the material and about homework.

Dr. Steiner: You should present homework as voluntary work, not as a requirement. In other words, “Who wants to do this?”¹⁷

or

We must also bear in mind that homework must be done willingly. They must feel the urge to do it. If you were teaching in the state school where compulsion is applied... and your behavior is that of a slave driver, you would be in a different position.¹⁸

or

We should never fail to consider what it means for a real art of education when children are given assignments that we cannot make them complete. It is much, much better to refrain from giving compulsory homework, so that we can count on having the children do what they do with real pleasure and conviction, rather than constantly giving assignments that are not carried out. It demoralizes the children in a terrible way. We must be especially careful to comply with these more subtle educational principles. The children who want to work have plenty to do, but there should be no attempt at coercion

*on the part of the school. Instead, if we absolutely want the children to work at home, we should make the effort to encourage them to do so voluntarily. There will always be enough for them to do. But we should not let the tendency arise to work counter to the principles of a really appropriate art of education by moving towards coercion.*¹⁹

or

*A fundamental principle is that we must make sure they do their homework, and see to it that it never happens that they don't do it. Homework should never be set unless you know the children are going to be eager to show you their results. The thing must be alive, and should be done in a way that makes them more active and not in a way that kills their enthusiasm. One way of doing it would be to give them a task arising out of the particular subject matter you have just been dealing with, and tell them, "Tomorrow I will be dealing with the following kinds of sums." And then wait and see whether the children have the initiative to do the preparatory work at home. Some of them will volunteer, and that will make others want to do it too. You must get the children to do what they ought to do for school because they want to do it. It should come from the children's own willingness to do something from one day to the next.*²⁰

How could it be any clearer that voluntary or freely done homework is the ideal that Steiner holds up for us? How could he also have wanted homework to be compulsory? It's possible that Steiner wanted some assignments to be voluntary and some compulsory, but I would argue that the totality of his remarks, either about homework or about compulsion in general, do not support this. In the preface to Rudolf Steiner's chief philosophical work, *The Philosophy of Spiritual Activity*, which serves as a foundation for all of his spiritual research including the nature of the child, we find him stating the following a full twenty five years before the founding of Waldorf Education:

*Today [1894] even the still immature human being, the child, should not have knowledge crammed into him; rather we should seek to develop his faculties so that he no longer needs to be compelled to understand, but wants to understand.*²¹

And sixteen days before school started, Steiner is holding up the same ideal in a lecture for prospective parents:

*An ideal of the Waldorf School is that children do what they should do, out of an inner force. We do not see our goal as to simply command the children. Rather, our goal is to relate to the children so that from our attitude the children feel, "I am glad to do this, I am happy to go through this with my teacher."*²²

This message is all the more poignant when one considers that Germany had just come out of a terrible war. Steiner went on to say:

When your children come home from school, we hope that you enjoy it when they talk about the things they enjoyed at school. We hope that you enjoy the joyous face of the children when they come home after school. We do not hope this because we want to make life into some sort of entertainment, but because we know how many of today's terrible social conditions result from something that could be different. We know that

worse will come to humanity if we do not work for new social circumstances through conscientious new beginnings in education. We do everything possible to form education and upbringing as I have described to you, not to do the child a favor, but because we know the power that joy gives to the child.²²

Addressing the Issue of a Biased Selection of Steiner's Comments

When Staley asserts that, "If one selectively chose some of Steiner's comments, it could lead to the belief that he simply wanted homework to be voluntary, but this is not supported when considering the totality of his remarks."¹⁶ I couldn't agree more that we shouldn't knowingly select quotations favoring our own position while knowingly not mentioning ones that contradict it. I also heartily agree that we should always make an effort to be comprehensive.

For this Postscript, I reviewed and scanned 32 volumes of English translations of Steiner's lectures on education spanning time periods from 1907 through 1911, and from August 1919 through July 1924. The total number of homework comments that I could find amounted to thirteen reference sites, and ranged in length from being one sentence long to three quarters of a page. I also obtained the original German text for twelve of these, and with two native speakers of German reviewed the English translations for accuracy. Three of these references were not used.^{a b c}

Unfortunately, the subject index provided at the end of the second volume of *FACULTY MEETINGS WITH RUDOLF STEINER* misleadingly lists only two of the seven reference sites to homework which occur in the text.^d Anyone depending on the

^a Compare this living way of teaching grammar with the way it is so often taught nowadays: *The Latin or French teacher comes into the classroom; the children have to get out their Latin or French books; they have done their homework [my underlining] and now they are to translate, and then they have to read. Soon all their bones ache because the seats are so hard. If proper education and teaching had been going on, there would have been no need to take such care in designing chairs and desks.* Rudolf Steiner, *Practical Advice to Teachers*, p.136, lecture 9, August 30, 1919; Rudolf Steiner Press, London, 1976. In the original, the underlined phrase is *sie müssen präpariert sein* which means something like, "they must be prepared." The German words for homework, "Aufgaben" or "Hausaufgaben" do not appear.

^b Another example of bad teaching: *[The children] then had to complete specific assignments [Schulaufgaben] rather than having the attitude awakened in them that it is a pleasure to be permitted to do schoolwork. Homework [Schulaufgaben] received the stamp of a punishment.* Rudolf Steiner, *RUDOLF STEINER IN THE WALDORF SCHOOL*, P.45, lecture, June 11, 1920; Anthroposophic Press, Hudson, NY, 1996. Since "Schulaufgaben" means assignments for school, I question it being translated as homework.

^c A commentary on afternoon childcare: *The children should enjoy themselves. You can allow them to play, or they could also put on a play, or do their homework. In afterschool care, you should be a child yourself and make the children laugh. The children should do something other than their normal school activities.* Rudolf Steiner, p.56, vol.1, *FM* or p.65, vol.1, Conf. (see Endnotes for abbreviation key)

^d A search for reference sites on homework in *FACULTY MEETINGS WITH RUDOLF STEINER* would not turn up the following interchange:

*A teacher: The children in the seventh grade should feel responsible for their work [Aufgaben].
Dr. Steiner: We should make the children curious about their work[Augfgaben]. (p.335, vol.1, FM)
However in the earlier translation (p.62, vol.2, Conf. – see Endnotes for abbreviation key) we have:
A teacher: By class seven the children ought to have a feeling of responsibility for their homework.
Dr. Steiner: You must arouse in the children a feeling of curiosity for their homework.*

completeness of the index will miss the lengthier and informative references,²³ all of which were presented in my article, *Homework Is a Sacred Cow*¹. After completing this work, I found a fourteenth relevant homework reference from a computer search of a German language data base of all Rudolf Steiner's work that has been put into book form (Rudolf Steiner's Gesamtaufgabe). An English translation of this reference is presented in the following section.

Was Rudolf Steiner Concerned About Homework's Potentially Damaging Effect On Health Many Years After It Is Given?

Much could be said about the connection between education and health, and what the Waldorf educator needs to be aware of. In this regard, Steiner's indications should not be taken lightly, especially when one takes into consideration the widespread problems we face today with chronic degenerative diseases such as cancer, heart and circulatory disorders, and auto-immune problems. One such connection related to homework is given in the following:

People often complain that we give very little homework at the Waldorf School. We have good reasons for this. A system of education corresponding to reality does not [only look at]^e the abstract principles—or abstractions generally—applied in many spheres of life today. Instead it takes into account everything that has to do with the real development of the human being, and it is important, above all, not to burden children with homework. Homework is frequently the cause of bad digestion. These things are not always manifested outwardly until later, but they nevertheless have their influence. It is remarkable that supersensible study of the human being leads one to see an indication in an early stage of life of what is being prepared for a later period.²⁹

An Incorrect and Misleading Translation is Used in the Introduction

On page 58 of *FACULTY MEETINGS WITH RUDOLF STEINER*, we find:

A teacher complains that the children in the upper classes are lazy and unmotivated.

Dr. Steiner: If the children do not do their homework, you could keep the lazy ones after noon and threaten them that this could occur often.²⁴

On page xxxi in Staley's Introduction to *FACULTY MEETINGS*, she inaccurately renders Steiner's one sentence reply as two sentences:

If the children do not do this homework, you could keep the lazy ones after noon and threaten them. This could occur often.¹⁶

We can overlook the unimportant minor error in changing *their homework* into *this homework*, but not the more serious error created by splitting the sentence into two disjointed parts. As a result of this, Steiner appears to be a rather nasty fellow who

^e Correction of Mercury Press translation, which reads *heed* in place of the phrase in brackets.

advocates threatening children. Staley is rightly perplexed when she says, “This seems harsh, but we don’t know what he means when he says ‘threaten them.’”¹⁶ She then attempts to rescue Steiner by correctly suggesting the following; “Does this mean they would be threatened to stay after school every time their homework isn’t done?”¹⁶ Fortunately, in this case we know what Steiner actually meant because we know what he really said. But what impression will readers go away with, if they just read the Introduction for an overview of a rather large book?

Let us now look at the context in which Staley presents this statement by Steiner. Obviously, she is presenting it as prime evidence against the idea that he “simply wanted homework to be voluntary,” but in reality it is not evidence to this effect at all. The primary point of Steiner’s reply has to do with his warning that nothing is more damaging to the student than to not complete work that has been assigned, not that Steiner wanted compulsory homework:

*what is very damaging, is, if the teacher makes certain demands upon the pupils which they do not fulfill. Parents often complain to us that their children are not given enough homework to do. But we have to consider the fact – and this is absolutely clear to anyone with sufficient insight – that too much homework will cause some pupils to be overtaxed, while others will be tempted to produce slipshod work or simply evade such tasks. Sometimes it is simply beyond the children’s abilities to fulfill the teacher’s demands. But the worst thing to happen is that children do not carry out what the teacher has told them to do. Therefore it would be better to ask less of them than to risk letting them get away with not fulfilling their tasks.*²⁵

Did Steiner Usually Distinguish Between Homework Given In Upper and Lower Schools?

When Staley claims that, “[Steiner] usually distinguished between homework for children in the lower grades and those in the upper grades”,¹⁶ I question the use of the word “usually” since there is only one such passage out of the total of fourteen homework references that I could locate and it only relates to the teaching of foreign languages:

*What matters very much with the foreign language [teaching] is that the children should understand through hearing rather than through reading, that these things should become intelligible for them through speech. Later, when all this has been done, the children can be allowed to take their books and read the passage. Or, if this is not asking too much of them, they can be given for homework the task of reading what has been dealt with during lessons. In foreign languages, too, homework should be restricted mainly to reading tasks. Any written work to be done should really be done at school. In foreign languages as little as possible should be given, and not till the later stages after the age of twelve; even then it should only deal with things that happen in real life such as writing letters, business correspondences and so on, that is, things that really happen in life.*²⁶

I don't doubt that insofar as homework is given, its nature would differ depending on the age level of the students, but I must also question Staley's use of the word "usually" because it makes it seem that homework is an automatic given for Steiner which as we have seen it is not.

It is also very misleading when she follows her statement about Steiner usually making a distinction between upper and lower school homework with Steiner's response to an upper school teacher's question about lazy students:

*When he addressed the issue concerning the students in the upper classes he was very specific: "If the children do not do their homework, you could keep the lazy ones after noon and threaten them that this could occur often."*¹⁶ [translation from p.58, vol.1, FM is used here for the Steiner statement in place of Staley's incorrect one]²⁴

It is simply not true that Steiner is addressing an issue of how homework should differ between the upper and lower schools. The fact that the teacher asking the question is from the upper school is irrelevant. What Steiner is addressing specifically is the issue of lazy students who do not complete the work assigned to them. As we have seen:

*the worst thing to happen is that children do not carry out what the teacher has told them to do.*²⁵

Why wouldn't Steiner advise the same thing if the teacher complaining about lazy students were from the lower school? Clearly, his specificity was not in relation to grade level, but as to what must be done when teachers work out of the lowest of the homework principles and the students do not comply. (Level 3 of Homework Principles offered on p.2 of this Postscript)

Do Words Like "Never" and "Always" Really Not Fit In With Steiner's Recommendations?

I am also greatly concerned that Staley's comments concerning the use of language could serve to inhibit sensible, responsible, and free discussion of important issues. How can she seriously maintain that, "Words such as 'never' and 'always' do not fit with Steiner's recommendations."²⁷, when she herself, just three paragraphs above on the same page, quoted the following from Steiner:

*You should never give children homework unless you know they will bring the solved problems back, and that they have done them with zeal.*²⁷

In fact, if we examine the source cited we find Steiner also using "never" in the preceding sentence:

*One basic principle is that we know the children do the homework, and that we never find that they do not do it. You should never give the children homework unless you know they will bring the solved problems back, and that they have done them with zeal.*²⁰

How can anyone exercising logical consistency maintain that we should never use the word never? And for the sake of safety, I sure hope that Waldorf chemistry teachers continue to tell their students to never breathe acid fumes and to always wear their safety goggles. I heartily concur with Staley's emphasis that, "Teachers need to develop inner capacities of perception and judgment, which they can then bring to each situation."²⁸ but shouldn't that include developing the ability to use the words "never" and "always" where they are called for?

Let's Not Discourage Those Who Want to Use the Phrase, "Rudolf Steiner said."

When Staley makes the following statements, I fear that it could serve to inhibit those who want to quote Rudolf Steiner:

*Teachers need to develop inner capacities of perception and judgment, which they can then bring to each situation. Taking refuge in such statements as 'Rudolf Steiner said' does not serve the aims of Waldorf education.*²⁸

It seems as if she is implying either one develops the power of insight into the immediate situation or else one will fall into quoting Steiner, but does it necessarily follow that quoting Steiner is a sign of lack of development? We should be very careful here, because quoting Steiner could indicate many things other than a "taking refuge." For example, could not such quotation be prompted by a desire to share inspiration or insight? I can readily imagine situations where it might even be one's duty to point out what Rudolf Steiner said. In fact, it may even take a bit of courage to point out what Rudolf Steiner said. So in the spirit of fostering inner capacities and judgment, let us not rule out quoting Rudolf Steiner when the situation calls for it. Quite frankly, I think it would serve the aims of Waldorf education quite well. After all, what's the point of publishing all of this material if we can't or don't refer to it?

Endnote Abbreviations:

SC = *Homework Is a Sacred Cow*

FM = *FACULTY MEETINGS WITH RUDOLF STEINER*

Conf. = Rudolf Steiner's Conferences with Teachers of the Waldorf School in Stuttgart (an earlier English translation of FM)

Whenever SC, FM, and Conf. are all cited in an end note for ease of comparison, the underlined one is the one used in this paper. In all such triple references what is found in SC was taken from Conf.

¹ Ronald Milito, *Homework Is a Sacred Cow*, *Threefold Review*, Winter / Spring, Issue No. 8, pp. 35-44; Margaret Fuller Corporation, P.O. Box 6, Philmont, New York 12565; To obtain a copy of this article or to find other articles on testing and grades from Steiner's perspective go to mathsciencehelp.com or contact me at ronmilito@comcast.net

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- ² Alfie Kohn, *The Homework MYTH, WHY OUR KIDS GET TOO MUCH OF A BAD THING*, Da Capo Press, Philadelphia, PA, 2006
- ³ Sara Bennett and Nancy Kalish, *THE CASE AGAINST HOMEWORK, How Homework Is Hurting Children and What Parents Can Do About It*, Three Rivers Press, New York, 2006
- ⁴ Kohn, pp. 25-47
- ⁵ Kohn, p. 40
- ⁶ Kohn, p. 41
- ⁷ Kohn, p. 43
- ⁸ Gary Lamb, *The Social Mission of Waldorf Education, Independent, Privately Funded, and Accessible to All*, Association of Waldorf Schools of North America, Fair Oaks, CA, 2004
- ⁹ Gary Lamb, *Wellsprings of the Spirit, free human beings as the source of social renewal*, Association of Waldorf Schools of North America, Fair Oaks, CA, 2007
- ¹⁰ *FACULTY MEETINGS WITH RUDOLF STEINER*, Anthroposophic Press, Hudson, NY, 1998
- ¹¹ Rudolf Steiner, see full quotation on p.38, SC or p.76, vol.2, Conf. or p.364, vol. 1, FM
- ¹² Rudolf Steiner, *Human Values in Education*, p. 107, lecture 5; July 21, 1924; Rudolf Steiner Press, London, 1971
- ¹³ Rudolf Steiner, *Soul Economy and Waldorf Education*, p 181, lecture 10; January 1, 1922; Anthroposophic Press, Spring Valley, NY / Rudolf Steiner Press, London, 1986 or see p.38, SC
- ¹⁴ see full Rudolf Steiner quotation on p.36, SC or p.36, vol. 2, Conf. or p.286, vol.1, FM
- ¹⁵ see full Rudolf Steiner quotation on p.38, SC or p.76, vol. 2, Conf. or p.364, vol.1 FM
- ¹⁶ Betty Staley, p. xxxi, FM
- ¹⁷ Rudolf Steiner, p.36, SC or p.68, vol.1, Conf. or p.62, vol.1, FM
- ¹⁸ Rudolf Steiner, p.40, SC or p.42, vol.3, Conf. or p.474, vol. 2, FM
- ¹⁹ Rudolf Steiner, *RUDOLF STEINER IN THE WALDORF SCHOOL, Lectures and Addresses to Children, Parents, and Teachers*; p.84, Address and discussion at a parents' evening, January 13, 1921; Anthroposophic Press, Hudson, NY, 1996
- ²⁰ Rudolf Steiner, p.36, SC or p.36, vol.2, Conf. or pp.285-86, vol.1, FM
- ²¹ Rudolf Steiner, see full quotation on pp.36-37, SC or *The Philosophy of Spiritual Activity*, p.283, Rudolf Steiner Publications, West Nyack, NY, 1963. Translated by Rita Stebbing
- ²² Rudolf Steiner, *THE SPIRIT OF THE WALDORF SCHOOL, Lectures Surrounding the Founding of the First Waldorf School, Stuttgart – 1919*, p.66, A Lecture For Prospective Parents, August 31, 1919; Anthroposophic Press, Hudson, NY, 1995
- ²³ References to homework omitted from the index in FM include: vol. 1, p.56, p.285, p.335, pp.363-64; vol.2, p.474. The only references provided in the index to FM include: vol.1, p.58 & p.62
- ²⁴ Rudolf Steiner, p.66, vol.1, Conf. or p.58, vol.1, FM
- ²⁵ Rudolf Steiner, see full quotation on p.38, SC or see reference 13
- ²⁶ Rudolf Steiner, *Practical Advice to Teachers*, p.146, lecture 10, September 1, 1919; Rudolf Steiner Press, London, 1976
- ²⁷ Betty Staley, p. xxxii, FM
- ²⁸ Betty Staley, p. xxxiii, FM
- ²⁹ Rudolf Steiner, *Anthroposophical Spiritual Science and Medical Therapy; Second Medical Course; Nine lectures to physicians and medical students (Dornach)*, pp.58-59, lecture IV, April 14, 1921; Mercury Press, Spring Valley, NY, 1991