

Steiner Quotes Related to Race and how to overcome Racism

References at end of text

“Whether we apply this to smaller races and individual peoples, or confine ourselves to what is typical everywhere we see that humanity in its whole nature is not expressed in the members of any one people or race. Full humanity is as yet only an urge within us, but this urge must grow into a love for all humanity, for those qualities we do not ourselves possess by nature but can acquire if we sincerely seek for knowledge of the nature of other peoples of the Earth... It is the striving of a true cosmopolitanism which, by assimilating all that can be acquired from a love extended to other races, ennobles and uplifts the individual people; knowledge of one's own race is sought by assimilating all that is idealistic, great and beautiful in other peoples of the Earth... True internationalism... springs from a love which goes out to all peoples and races in order that the light received from them may be kindled in the deeds, concepts and creations of one's own people. Each individual race must so find its place in the great chorus of the peoples on the Earth that it contributes to the full understanding which can alone unite them all in real and mutual knowledge... There must be knowledge of the conditions requisite for uniting the peoples of the Earth, in order that, as a result of this knowledge, each individual people may help to make the waves of love follow those of hatred. Human love alone has power to heal the wounds of hatred. If humanity has no wish for this love, chaos will remain... People who realise this will acquire the kind of knowledge that flows from a spiritual conception of the relationships between the peoples. They will take this knowledge into their feeling — love for humanity will be born. They will take this knowledge into their will -- deeds for humanity will be accomplished. The evolution of the age, with all the terrible paralysis that is appearing at the present time, places a solemn duty before the soul: to gather together all that can unite humanity in love and array it in opposition to the destructive elements that have made their appearance in recent times. This quest for loving unification, for unifying love is not merely a vague feeling. To those who understand the conditions of life today, it is the very highest duty of humanity.” Steiner, R (1920): The Peoples of the Earth in the Light of Anthroposophy, www.rsarchive.org, paragraphs 29 - 35. (De-gendered by Dr Robert Rose)

“If we teach geography clearly and graphically, we place the human being within space, and we especially cultivate an interest in the whole world. The effects will be seen in various ways. Individuals taught geography in this way will have a more loving relation with their fellow beings

than those who have not learned about spatial relationships. They learn to take their place next to other human beings, learn to be considerate. These things strongly affect the moral life, whereas the neglect of geography results in an aversion to loving one's fellow beings." Steiner, R (1921): *Education for Adolescents*, Anthroposophic Press.

"The human being should not, like a being of inorganic Nature, act upon another being according to external norms, according to law which dominates them; nor should they be the single form of a general type; but they should himself fix the purpose, the goal, of their existence, of his activity. If their actions are the results of laws, these laws must be such as he gives to themselves. What they are in himself, what they is among their own kind, in state and in history, — this they must not be by reason of external determinations. They must be this of themselves. How they fit themselves into the texture of the world depends upon themselves. They must find the point at which to participate in the mechanism of the world. It is here that the cultural sciences receive their function. Humanity must know the spiritual world in order to take its share in that world according to this knowledge. Here originates the mission which psychology, the science of peoples, and the science of history have to achieve." Steiner, R (1886): A Theory of Knowledge Implicit in Goethe's World Conception, rsarchive.org , Chapter XVII.

"The View that it is inherent in the human being to develop into an independent, free individuality seems to be contradicted by two facts: that he exists as a member within a natural totality (race, tribe, nation, family, male or female sex) and that he is active within a totality (state, church, etc.). He shows the general characteristics of the community to which he belongs, and he gives his deeds a content that is determined by the place he occupies within a plurality. Is individuality possible nevertheless? Can we regard man as a totality in himself when he grows out of a totality and integrates himself into a totality?... But the human being makes himself free from what is generic. For the generic qualities of the human race, when rightly experienced by the individual do not restrict his freedom, and ought not to be made to restrict it by artificial means. Man develops qualities and activities, the sources of which we can seek only in himself. In this, the generic element serves him only as a medium through which to express his own particular being. The characteristic features that nature has given him he uses as a foundation, giving them the form that corresponds to his own being. We shall look in vain among the laws of the species for the reason for an expression of

this being. Here we have to do with something individual which can be explained only through itself. If a person has advanced so far as to loosen himself from the generic, and we still attempt to explain everything about him from the character of the species, then we have no sense for what is individual". Steiner, R (1894): The Philosophy of Spiritual Activity, Rudolf Steiner Publications, p. 250

"But the anthroposophic view of the world engenders a strong desire to build bridges across all divisions into nationalities, races, and so on. In its inmost being anthroposophy feels compelled to speak with a voice that is supranational, or international. Steiner, R (1921/2): Soul Economy – Body, Soul and Spirit in Waldorf Education, Anthroposophic Press, pp. 270

"The anthroposophic worldview itself is intended to help people, wherever they live on earth, toward knowledge that is beyond all limits of race or national language. Consequently, spiritual science tries to speak a supranational language (not in any physical sense, of course), a language that can be understood throughout modern civilization." Steiner, R (1921/2): Soul Economy – Body, Soul and Spirit in Waldorf Education, pp. 272.

"Those of you who concern themselves even a little with our Spiritual Scientific Movement know that our first aim is to form the core of a mutual help which is founded on an all embracing love for people, without regard for race, sex, creed, or profession. Thus the Anthroposophical Society itself puts this principle of an all-embracing mutual help as the spearhead of its movement, as the most important of its ideals. With this it has shown that it is one of those cultural streams, which above all are necessary today, in which this extensive ethical striving for mutual help is seen closely connected with what altogether is the aim of man's evolution." Steiner, R (1905), Brotherhood and the Fight for Survival, Berlin, November 23.

"When we contemplate the destiny of our integral Self, we may be sure that we shall share not only the positive but also the negative aspects of all races and peoples" (Steiner 1910/70, p. 82)

“Again, the designation “race” is not an especially fortunate one. For in a real sense, the human ancestors at that time cannot be compared with what today one designates as “race”... our present appellations can only serve as makeshifts, and really lose all meaning in relation to those remote epochs. Actually, one can only begin to speak of “races” in connection with the development attained in about the second third of the third principle condition identified above (the Lemurian). Only then is formed what today one calls “races”. This “racial character” is retained in the period of Atlantean development, and further into our time of the fifth principle condition. But already at the end of our fifth era, the word “race” will lose all sense. In the future, mankind will be divided into parts which it will be impossible to designate as “races”. In this respect, ordinary theosophical literature has caused much confusion. (Steiner 1904/59, p. 221/2)(My emphasis)

“In the remote past man descended to the Earth... Then a progressive intermingling took place. Then the evolution of races is interrupted to make way for the evolution of nations... And the development of nations even enters the evolution of the individual human being.” (Steiner 1910/70, pp. 80/81)(My emphasis)

“During the great migration, everything that came into existence in Atlantis had been mingled, jumbled together. It follows that in the post-Atlantean epoch one should no longer speak of races but of civilisations, cultures” (Steiner 1909/78, p. 99)(my emphasis)”

“That is why it is absolutely essential to understand that our anthroposophical movement is a spiritual one. It looks to the spirit and overcomes the effects of physical differences through the force of being a spiritual movement... Humanity is becoming ever more individual, and this has further implications for human individuality. It is important that this individuality develop in the right way... In light of this, we can describe this anthroposophical movement as leading a person to grasp correctly what is called the “I”, the innermost member of the human being... What is entering humanity through the anthroposophical movement concerns every human being regardless of race or nationality. This movement speaks only to the new humanity, the new human being — not to an abstract concept “human being” but to every individual... Full understanding between individuals is hardly possible today, except when what is to be communicated comes from the centre of one individual's being and speaks to and is understood rightly by the centre of another” (Steiner 1909a/1916) (My emphasis).

“then we realise that the all-embracing sphere of the “human” is not expressed in its entirety through any individual man, or through the members of any one race, but only through the whole of mankind” (Steiner 1920, paragraph 21).

“In this way, we have to look into the differentiations of humanity all over the whole earth, and can gain an understanding of the matter from one side or the other. If the goal is approached directly, namely, if the social life is studied, one arrives at the threefold order as developed in my book, *Towards Social Renewal*. By thus studying the life of mankind throughout the earth, we come to the realization that there is one part with a special disposition for the economy; there is another with a special aptitude for organizing the state; and yet another with a specific inclination towards the spiritual life. A threefold structure can then be created by taking the actual economy from the West, the state from the Middle, and from the East — naturally in a renewed form, as I have often said — the spiritual life. Here you have the state, here the economic life and here the spiritual life (see above sketch); the two others have to be taken across from here. In this way, all humanity has to work together.” (Steiner 1920b, chapter 7)

“We shall learn later how, in our time, national characteristics prepare in their turn the break-down of racial characteristics and begin to eradicate them... Races are born and will sometime in the future cease to exist... we must realise that when our fifth post-Atlantean epoch is superseded by the sixth and seventh, race as such will have ceased to exist” (Steiner 1910/70, pp. 73/4).

“The mission of this fifth sub-race is to study not only the laws which slumber within mankind, but those which permeate the whole world and then to imprint them on the external world. The result is that humanity has become more material, indeed materialistic... We shall be succeeded by another “race” which will retrace the path to the spirit”. (Steiner 1906/70, p. 102).”

“the Spirit Self into the Spiritual Soul, is being prepared by the peoples of Western Asia and their outposts in Eastern Europe, the Slavonic peoples” (Steiner 1910/70, p. 162).

“Exogamy inoculates man with new blood, and this breaking-down of the tribal principle, this mixing of blood, which sooner or later takes place among all peoples, signifies the birth of the external understanding, the birth of the intellect... But this mingling of blood which comes about

through exogamy is also that which at the same time obliterates the clairvoyance of earlier days, in order that humanity may evolve to a higher stage of development” (Steiner 1906b, paragraph 72)(my emphasis).

“to bring an end to the divisions of mankind...to call upon them to work in harmonious cooperation” (Steiner 1910/70, p. 185)

“What alone accords with Anthroposophical teaching is that we should unselfishly dedicate the best that is in us, our sympathy and compassion, to the well-being of all mankind... and live, not for ourselves but for all men, then that is true anthroposophical tolerance... Spiritual Science, as we shall realise more and more clearly, will bring an end to the divisions of mankind. Therefore now is the right moment to learn to know the Folk Souls, because the province of Spiritual Science is not to promote antagonism between them, but to call upon them to work in harmonious cooperation... The more we practice this, the better anthroposophists we are.” (Steiner 1910/70, p. 185)

“The more a man becomes individual, the more he can become a bearer of love. Where blood ties link men together they love because they are led by the blood to what they should love. When man is granted individuality, when he tends and nurtures the divine spark within him, then the impulses of love, the waves of love, must pass from man to man in freedom of the heart. And thus with this new impulse man has enriched the old bond of love that is bound up to the blood tie. Love passes over gradually to spiritual love which flows from soul to soul and which ultimately encompasses all humanity in a common bond of brother-love” (Steiner 1908/77, p. 23/4).

“It is particularly important because the destiny of mankind in the near future will bring men together in far greater measure than has hitherto been the case in order to fulfil the mission common to all mankind. But members of the individual peoples will only be able to offer their proper, free and positive contributions if they have, above all, an understanding of their ethnic origin, an understanding of what we might call “the self-knowledge of the folk”... This maxim will have a certain significance for the activity of mankind in the future”. (Steiner 1910/70, p. 23)

“It will be different for the next epoch which will succeed all these cultures there will not be a colony limited to one place, but from the general body of mankind will everywhere be recruited those who are mature enough to form the good, the beautiful side of the next civilisation... there is the possibility that from all races of the World will be recruited those who really understand the call of the Earth mission, who raise up the living

Christ in themselves, who develop the principle of brotherly love over the whole Earth... not in the sense of Christian confessions, but in the sense of true esoteric Christianity.” (Steiner 1908/77, p. 133)

“The nations which today are the vehicles of Western culture were chosen to lead the fifth age to its zenith; they were the nations who were to develop the intellect. Hence wherever the Western culture extends we have predominantly the culture of the intellect, which is still not finished. This intelligence will extend further; people will exercise still more of their spiritual forces in order to satisfy their bodily needs; to slay one another they will employ much greater spiritual forces before the great War of All against All... endless amounts of energy will be exercised in order to satisfy the lower impulses. But in the midst of it something is being prepared, with which certain nations of the East, the northern part of the East, are gifted... a spiritual impulse... the opposite pole of intelligence... we shall experience something like a mighty marriage of peoples, a marriage between intelligence and intellect and spirituality.” (Steiner 1908/77, p. 134)

“Internationalism is rather comparable to the feeling we acquire when we contemplate the beauties of nature; through this contemplation we are impelled to love, to reverence, to understanding, because it has become a reality to us, because it impresses itself on us, because we give ourselves up to it freely. Whereas we grow into our own nation because we are, so to speak, members of it, we learn to know other nations. They work on us indirectly through our knowledge of them, our understanding of them. We learn little by little to love them with understanding, and in proportion to our learning to love and understand mankind in its different peoples in their various countries, does our feeling grow for internationalism”. (Steiner 1919/1972, p. 132)(My bold)

“When we actually spiritualise what otherwise finds expression as individualism in the imagination of a people, the single peoples will become simply the manifold expression of what, to spiritual perception is one. Then, over the whole earth, people will find it possible to tolerate the different national peculiarities because there will be no need for an abstract uniformity everywhere; the concrete one, found through spiritual perception, will find means of expression in manifold ways. By this means the many will be able to understand each other in the spiritual unity. Then, from the many kinds of understanding of the unity, they will be able to frame articles for a League of Nations, and then, out of the spiritual conditions, out of the spiritual understanding, the legal statutes can arise that will unite the nations. Then in the individual peoples will appear

what is possible to every people, namely, interest in the production and consumption carried on by other peoples. Then through the spiritual life, the legal and judicial life of peoples, one nation will really be able to develop an understanding of other nations and peoples over the whole earth.” (Steiner 1919/72, p. 141)(My emphasis)

“We may say then, that of these three things: the impulse for Cosmogony, the impulse for Freedom, the impulse for Altruism, Asia possesses more especially the inner temperament for the third. It is, however, but one third of what is necessary to bring our civilisation into the ascendant that Asia possesses — the inward temperament for altruism. It is necessary for Europe to solve the social question — but she has not the temperament to solve the social question. To solve the social question, she would need to have the Asiatic temperament. The social necessities of Europe are such as to supply all the conditions requisite for a solution of the social question; but the Europeans would first need to become permeated through and through with the way of thought that is natural to the Asiatic — only the Asiatic has no gift for actually perceiving social needs as they exist externally... On the other hand there is in Europe, in the very strongest degree, the talent, the ability which would provide the soil for freedom — for the impulse of freedom. Leaving Europe and going Westwards — and I take Great Britain and America together in this connection—passing then to the Anglo-American world, we find again here one third of the impulses — just one out of the three impulses, that are necessary to the upraising of our civilisation, and that is, the impulse towards a Cosmogony.” (Steiner 1919, paragraphs 15-17)

“It is just when we penetrate into the inner nature and essence of the Peoples of the Earth that we find the differences of their individual natures. And then we realise that the all-embracing sphere of the “human” is not expressed in its entirety through any individual man, or through the members of any one race, but only through the whole of mankind.” (Steiner 1920, paragraph 21)

“Our whole attitude should make us realise that the particular qualities which make one people great are not possessed by the others, and we can understand these qualities only when we are able to love the other Peoples and appreciate the full value of their particular gifts” (Steiner 1920, paragraph 20).

“Furthermore, the Waldorf School is for all types of children... Children from all social classes have been accepted there, because the pedagogical and practical impulses based on real knowledge of the human being are universally human; they are international in character and relevant for all classes and races of humanity.” (Steiner 1924/96, p. 132)

“Adults will have to live in a social organism which, in regard to the economic aspect, will be social; in regard to the government, democratic; and from the spiritual aspect, liberal, free. The great problem of the future will be that of education. How will we have to deal with children so that they, as adults, can grow into the social, democratic, and spiritually free areas of living in the most comprehensive way? (Steiner 1919/69, p. 12)(My bold)

“Between birth and the seventh year, a child is an imitative being... For men will have to make clear to themselves that when children grow to adulthood in the social organism they will have to be free human beings, and one can become free only if as a child one was a most intense imitator.” (Steiner 1919/69, p. 13/14)(My bold)

“From the seventh year of life until puberty... there lives in the child what may be called action based on authority... Equal rights will not come about in any other way, because people will never become ripe for these equal rights if in childhood regard for authority has not been implanted in them.” (Steiner 1919/69, p. 14) (My bold)

“After puberty, between the fourteenth and twenty first years... develops... a special manifestation of universal human love... Brotherliness, fraternity, in economic life as it has to be striven for in the future, can only arise in human souls if education after the fifteenth year works consciously towards universal human love... Upon this threefold educational basis must be erected what is to flourish for mankind's future.” (Steiner 1919/69, p. 16/17)(My bold)

“However, human beings would have advanced to this common humanity in unfreedom — that is what we must bear in mind. We would have been *compelled* to see all human beings everywhere as the same beings... However, this development was not supposed to come from the outside because then it would have made us into beings who love automatically — that is, we would have loved others because they are our own kind, but without knowing the force that urges us to this love. Thus, what would otherwise have come to us in unfreedom was prepared for freedom through Lucifer and Ahriman's opposition. This sanction of the opposition is therefore inherent in the original plan of divine wisdom. Indeed, we may say that in still earlier periods of earthly evolution, the opposition against the harmonious progressive divine-spiritual powers was created precisely so that it could later bring about freedom.” Steiner, R (1916): The Universal Human, chapter 4.

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