

1) Human Nature as a Philosophy for Curriculum Design, Learning and Assessment. By Dr Robert Rose

The design of a curriculum can be said to revolve around three basic concepts:

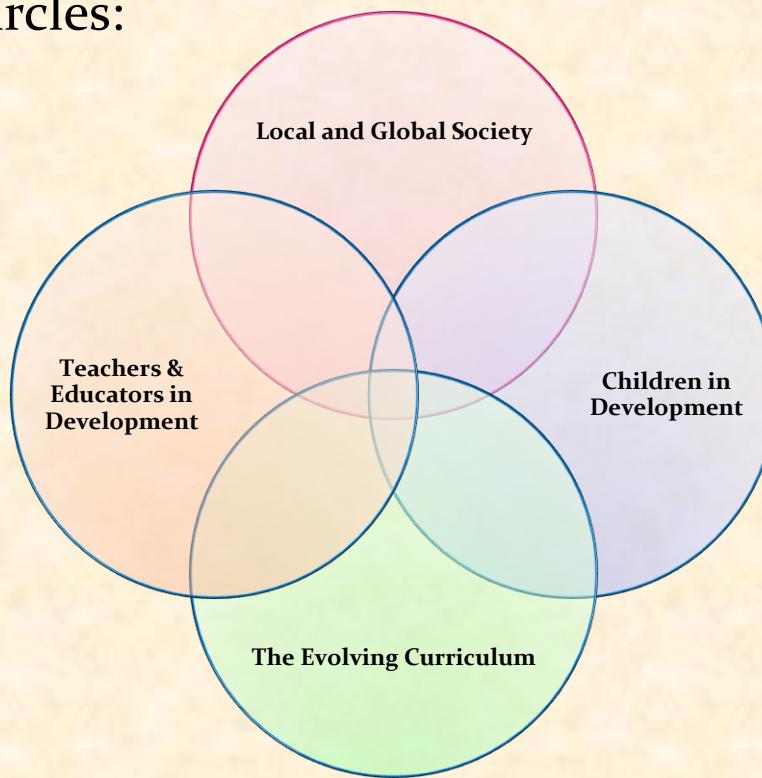
Intention – Implementation – Impact

In other words, what it is you aim to teach; how you are going to do it; and what learning influence it will have on the children and its assessment. In the context of Waldorf education, these take on a more specialised interpretation in accordance with its underlying philosophy and how this is located within a given society and culture. The aim of this module then is to take a first principles approach to the Design of a Steiner Waldorf curriculum. This means to highlight a Philosophy for the Design, Learning and Assessment. As it is central to all aspects of Waldorf education, we will focus on how the concept of developing human nature influences the three above concepts. The goal of this is to:

Provide a *first principles* approach which may enable teachers and schools to specialise their own specific forms of the curriculum for their own unique circumstances.

There are a number of questions surrounding the issue of the Design of a Curriculum in a Waldorf School. This includes how children develop, learn and how teachers assess their achievements and development. In Waldorf schools, this is done according to the educational philosophy of Rudolf Steiner. In the following, you will find schematic outlines of Steiner's views on child development (ontogeny) as well as some possibilities of how the curriculum is adapted to this (for more details see module 3). This is carried out in distinct socio-cultural contexts around the globe, so may take on unique characteristics that influences the outcome of the design.

The design of a curriculum may seem an arid affair to some, but the intention in Steiner Waldorf settings is that it is a living process in which it is not only the content of the curriculum that matters but more importantly the evolving reality of children, teachers and educators generally as well as their developing socio-cultural contexts. As such, the design of a curriculum may be seen as four intersecting but evolving circles:



In other words, the activity of creating a curriculum involves the process through which an evolving **content** is generated from out of the meeting between the developing **capacities** of the child and the developing **capacities** of the teacher and the dynamic socio-cultural **context**. What this means is that in the process of design, the teacher themselves need to be included as well as the developing child and their life, the social and World contexts as they change over time. For Steiner Waldorf settings, Beings are the reality from out of which the content of the curriculum creatively emerges.

As shown in module 1, Waldorf education exists in many different contexts around the world. In the adaptation to these contexts, the design of the curriculum needs to take into consideration the geographic location, the specific history and culture of the place. Examples of imaginative stories for the early years of the education as well as many other contents may come under consideration. As Waldorf education is so widely spread around the globe, each situation is unique, we can only suggest a couple of principles to be kept in mind in the process of design. These are:

- 1) What are the **archetypes** of the education which are fundamental universally?
- 2) What is the **specific character of a location** to which the archetypes are adapted?

Naturally these are very broad questions, only the first of which can be answered in these pages. Only each individual teacher can address the second of these in the context of their unique situation.

We will return to this later and throughout this module. In the next section, however, we will briefly consider the social context of a curriculum design especially in regard to the question of human rights and national law in so far as they impact on education and the design of an independent education curriculum.

The Legal / Political Framework of Steiner / Waldorf Education (UK): a Curriculum Design question

The first question is: why is the “Waldorf **Philosophy**” important? In the first instance, all schools exist within a legal framework of a country. So next we will consider the Legal Framework for Steiner Waldorf Schools and lead on to a consideration of this education in relationship to the Independent Schools Standards (ISS) with special reference to the “Quality of Education”, in particular. All this feeds into the Curriculum Design, Learning, Progress and Assessment. The Legal Framework in the following diagram indicates the process through which the legal condition of education in the UK has been formed:



After the WW2, the United Nations set about creating conditions whereby the events of the previous years could be prevented from happening again. In these there is an appeal to what some may regard as the higher side of **human nature**. A part of this appeal is related to education. We find in the United Nations Declaration of Human Rights the following specific to education:

“Article 26:

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.”

As can be seen, the education article is a re-iteration of the primary principle stated in the preamble of the Declaration:

“Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”.

The intention was to embed these ideal human principles into education itself so that the next generation would wish to live by them.

These rights and freedoms had a number of incarnations, but for our purposes the UK Human Rights Act 1998 is the relevant one today as it conditions the educational context of contemporary Britain. There will probably be similar Acts in those parts of the World that have signed up to the UN Declaration of Human Rights.

There is though another question that needs clarifying and it concerns the legal status of all independent schools as well as the assessment of these by Ofsted. Steiner / Waldorf Schools, as well as Ofsted, are bound by law in terms of the nature of the Education that occurs within them. As a specific form of Article 26, 3, according to the **UK Human Rights Act 1998**, every parent is entitled to the kind of education that is in accord with their **religious or philosophical** convictions:

“THE FIRST PROTOCOL

ARTICLE 2

RIGHT TO EDUCATION

No person shall be denied the right to education. In the exercise of any functions which it assumes in relation to education and to teaching, the State shall respect the right of parents to ensure such **education and teaching in conformity with their own religious and philosophical convictions.**” (p. 26)(My bold and italics)

There is a reservation to this outlined later on:

PART II

RESERVATION

At the time of signing the present (First) Protocol, I declare that, in view of certain provisions of the Education Acts in the United Kingdom, the principle affirmed in the second sentence of Article 2 is accepted by the United Kingdom only so far as it is compatible with the provision of **efficient** instruction and training, and the avoidance of unreasonable public expenditure. Dated 20 March 1952 Made by the United Kingdom Permanent Representative to the Council of Europe, (p.30)(My bold).

Steiner / Waldorf Schools are then part of this possible choice that parents can make and which has a very distinct **philosophy and philosophy of human nature and its development**. This law is meant to protect and maintain such a philosophy. There is a question, though, concerned with the above reservation: by what measure is the education judged to be “efficient”? If the measure is taken from an educational philosophy from **outside** (i.e. **Wholly Other**) that of the chosen “philosophical conviction” of the parent, then they are in effect being denied this human right. If the measure of efficiency is drawn from **within** the “philosophical conviction” then there is no **outside** means to judge it – there needs to be a “view from somewhere” (Alexander 2006). So, in order to maintain this human right, the measure can only be from within the parent’s paradigm of choice. In the case of Steiner Education, this means that the “measure” of its efficiency can only be drawn from Steiner Education itself and not by external criteria. The question is: is Ofsted drawing its measure from within or from outside the Steiner Education Philosophy? The difficulty is that it does not seem to know what the first of these is, so they have a moral duty to find this out just as the Steiner Schools do to let them know what it is. **In effect a kind of partnership in knowledge is needed.**

This question particularly impacts on how the Ofsted criterion of “Quality of Education” is judged and how this affects the concept of Learning. For Ofsted, the central focus of Learning is in changes in long term memory; in Steiner Education memory is only **one** aspect of a holistic view of human nature that may be educated. Consequently, to maintain the statutory requirements of Article 2 of the Human Rights Act, the measure of assessment of Steiner / Waldorf can only be from **within** its own principles of learning. So it is this **Educational Philosophy** to which we shortly turn.

Before that, you will need to read Lib which goes into more detail about the impact of Legislation and associated documents may have on the design of a Steiner / Waldorf curriculum.

Ofsted and what it does not or should not do

One might have the impression that Education bodies, such as Ofsted, see it as their mission to tell independent schools what to think and how to act in terms of education. The following quote is intended as guidance for inspectors when inspecting schools. In fact, it is the very first paragraph and it plays the role of the overarching principle of the rest of the handbook:

“The information below serves to confirm facts about the requirements of Ofsted and to dispel myths about inspection that can result in unnecessary workloads in schools. It is intended to highlight specific practices that are not required by Ofsted. Inspectors must **not** advocate a particular *method of planning, teaching or assessment*. **It is up to schools themselves to determine their practices and for leadership teams to justify these on their own merits rather than by reference to this inspection handbook.**” Ofsted inspection – clarification for schools. Handbook for inspecting schools in England under section 5 of the Education Act 2005. **School inspection handbook, September 2018 No. 150066** (My bold and italics)

Clearly, the central concept here is that of **justification**. Ofsted has determined that its inspectors should not make schools plan, teach or assess **in any particular way**, or in accord with the inspectors' particular preferences. This means that Steiner / Waldorf schools need to find a means to *justify* their own modes of planning, teaching and assessment. This should be assessed on its own merits rather than those of Ofsted or the individual inspectors. This is as it should be to be in line with the Education Right in the Human Rights Act 1998. How then is this justification to be done?

To begin with we will consider the concept of learning in Steiner Waldorf settings as this affects how “Quality of Education” is understood. Later we will return to the question of Statutory Requirements and how they affect the independent education provision in the UK. We will do this primarily in Lib with a focus on curriculum design.

Human Nature and the Concept of Learning in Steiner Waldorf Schools

To look at the question of justification, we need to examine the concept of learning. The concept of learning in the context of Steiner Schools involves a deep understanding of **human nature** which incorporates a complex set of interconnected human faculties, not just long term memory as advocated by Ofsted. Whilst it may seem evidently the case that “if nothing in the long-term memory has been altered, nothing has been learned” (Sweller *et al* 2011)(in Education inspection framework: overview of research January 2019, No. 180045, p. 15, Ofsted), it may also be argued that unless something is **experienced or perceived** (Rawson 2018), in the first place, no memory and hence no learning can occur. Thus, in the context of Steiner Education, experience / perception is a fundamental element of learning. Equally, if no **understanding / thinking** (Oberski 2011) has occurred in relationship to what has been **remembered, experienced or perceived**, then likewise no learning has happened. Similar arguments could be put forward for **action-based skills** (Bacanli 2020), **imagination** (Egan 2011) (Trevarthen 2010) and **emotion** (Thompson 1999). (See bibliography attached here).

For more details about Steiner's concept of learning and its relationship to child development, explore module 3 on this website, the following only provides schematic overviews.

Hence, in Steiner Education, there is a process in which each of these human faculties are cultivated as crucial elements of a **Holistic Approach to Learning**. Moreover, in Steiner Education, each of these different Human Faculties comes into ***primary focus in the different stages of child development*** as outlined here on page 21. To be in line with the Human Rights Act 1998, this education philosophy of Steiner / Waldorf schools needs to be justified on these terms and the assessment of students likewise. Memory is only one aspect of the assessment process from the point of view of Steiner -Waldorf philosophy.

From Human Nature to Main Lesson Design

As can be inferred from modules 1 to 7, the design of education in Waldorf settings includes the above holistic approach to learning and it is on ***this*** basis that the ***justification*** of the ***design*** of this education should be assessed. There are a number of different levels at which the curriculum design in the lower school happens:

- 1) The threefold human being and the stages of development. How these determine the curriculum design.**
- 2) The threefold human being and the three stage/day learning process.**
- 3) Main lesson (e.g. 2 to 6 week block/module) design and the threefold human being.**
- 4) The one year and the 8 year curriculum design process.**
- 5) The principles of assessment using the threefold image of the human being.**

It is important to take each level into consideration when carrying out the design of the curriculum and which is embedded in the final documentation for your main lessons.

The first step in the design process is to review the overarching concept of child development and the phase-wise types of learning involved. It would be good at this point to re-visit the learning materials from module 3 as the below involves schematic summaries only.

Child Development as a Design for Learning Principles

As we saw from module 3, there is a distinct direction to Steiner's educational proposals. This plays into the design of a curriculum. The primary starting point is child development also called ontogeny. As we have seen, this consists of three levels: body, soul and spirit; each of these is further divisible into three as shown in module 1. For this context, the soul and spirit are to be understood as the unity of experience / perception, memory, feeling, willing, thinking and "I"/Self. So what then is the task of Waldorf Education and its Learning Principles:

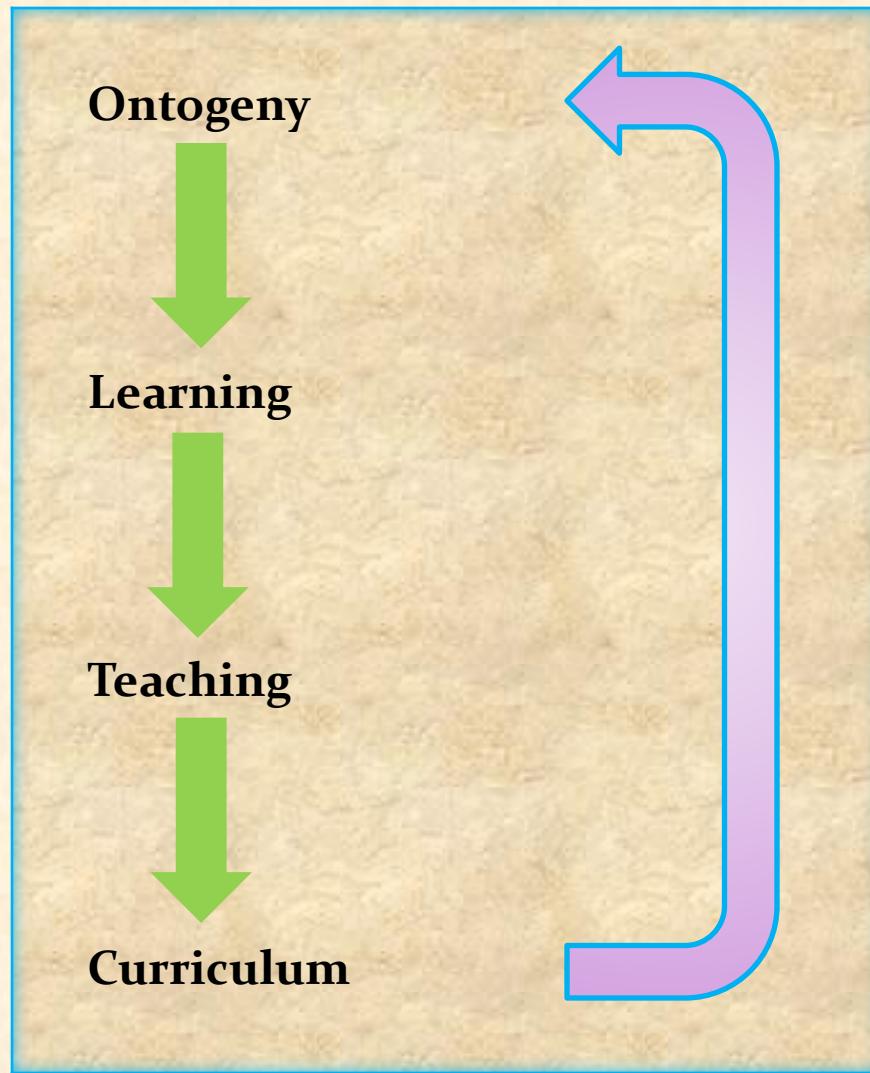
"If you observe children with sufficient objectivity as they grow into the world, then you will perceive that children's temporal bodies are still not fully connected with the spirit-soul. The task of education, understood in a spiritual sense, is to **bring the soul-spirit into harmony with the temporal body**. They must be brought into harmony and they must be tuned to one another because when the child is born into the physical world they do not yet properly fit each other. **The task of the teacher is to harmonize these two parts to one another.**" Steiner, R (1919): Foundations of Human Experience, p. 39, (My bold & Italics)(Also to be found in a new publication: Steiner, R (2020): The First Teachers' Course, Anthropological Foundations, Methods of Teaching, Practical Discussion, GA 293, Rudolf Steiner Verlag).

The body, soul and spirit, develop across a period of time and are identifiable with the human faculties mentioned. The task of education, and thereby the teacher, is to harmonise the child's faculties of experience / perception, memory, feeling, willing, thinking and "I"/Self ***across the phases of schooling.***

The phases of schooling encompass the three major phases and the nine, in principle, sub-phases. These have distinct schooling levels, learning processes and teacher relationships. In addition, the curriculum content derived from the ontogeny then leads back into ontogeny:

"However, we must be conscious down to the very foundation of what we do. We must be aware that when we teach children about this or that **subject**, we are actually working toward ***bringing the spirit-soul more into the temporal body*** and, at the same time in another direction, to ***bring temporality more into the spirit-soul.***" Steiner, R (1919): Foundations of Human Experience, p. 42, (My bold & Italics)

We can express this relationship as follows:



We can refer to the middle two of these as “Pedagogy”:

In this context, we will use the term “pedagogy” to refer to:

The harmonising relationship between:

- 1) Principles of *ontogeny*,**
- 2) Principles of *learning* and**
- 3) Principles of *teaching*.**

As we have seen before, the terms “body, soul and spirit” are to be described in terms of distinct faculties which develop over time in phases. The major developmental phases are represented below in connection with harmonising the child’s faculties of experience / perception, memory, feeling, willing, thinking and “I”/Self throughout the major phases of child ontogeny. Please take some time to refresh your knowledge of the following from module 3:

Developing Levels of the Human Being



Human Development	Phase 1 Physical Body 0 - 7 yrs	Phase 2 Life Body 7 - 14 yrs	Phase 3 Soul 14 - 21 yrs	Phase 4 I / Spirit 21 - 28 yrs
Emergent Abilities & Learning Principles	Imitation – Perception to Action	Imagination, Feeling and Memory	Independent Thinking and Soul and The Self-determined ideal.	Self – Activated Learning Cognitive & Ethical Individualism
Teacher Relationship	The Good Example	The Natural Authority	Respecting Freedom	Individual development of Freedom
Schooling Level	Home & Kindergarten	Lower School	Upper School/ University	University / Life

As we saw from module 3, lecture 2, Steiner was of the view that each of the major phases can be divided into three, giving a total of nine sub-phases:

“One can recognize these seven-year periods throughout the entire human life, and each again can be seen in three clearly differentiated shorter periods.” Steiner, R (1922/2003): Soul Economy, Anthroposophic Press, p. 107.

He elaborates further concerning the second major phase (7 to 14 years):

- 1) “We might indeed say that from the seventh year to about nine-and-a-half or nine-and-one-third children take everything in with their **soul**. There is nothing that a child would not take in with its soul. The trees, the stars, the clouds, the stones, everything is absorbed by the child’s soul life.
- 2) From about nine and- a-third to about eleven-and-two-thirds children already perceive the difference between the soul quality that they see in themselves and what is merely “**living**.” We can now speak of the whole earth as living. Thus we have the soul quality and the living quality.
- 3) Then from eleven-and-two-thirds to about fourteen the child discriminates between what is of the soul, what is living, and what is dead, that is to say, what is based on the **laws of cause and effect**.” Steiner, R (1924): The Kingdom of Childhood, Anthroposophic Press, p. 110. (My bold)

Drawing on modules 3 and 5, the 9 (7) sub phases are summarised in the next three slides. You might like to re-read module 3 at this point. Now read the following carefully to make sure you understand the reasons given, the details of which can be found in the earlier modules, especially module 3 on child development and learning principles:

Summary Phase 1 (ages 0 to 7): All within the context of Imitation (Perception – Action relationships): There are three sub-divisions or sub phases of this developmental range.

Child Development: Sub Phase 1 (0 – 2 $\frac{1}{3}$) Life force withdraws some of its activities from the head region. Beginning Walking and Speaking.	Child Development: Sub Phase 2 (2 $\frac{1}{3}$ – 4 $\frac{2}{3}$) Life force withdraws some of its activities from the Chest region which then become powers of memory and imagination . First Dawn of free memory and imagination. Development of speech.	Child Development: Sub Phase 3 (4 $\frac{2}{3}$ – 7) Life force has completed the withdrawal from the chest region and begins to withdraw some of its activities from the limb region. First Awakening of understanding and moral awareness of the convictions of others; to the “Should” of Teacher’s ideas, of Good and Bad
Pedagogical (Teacher)Principle: Be good examples of walking, arm movements, agile fingers and speaking. Creating an environment of love and warmth by example.	Pedagogical (Teacher)Principle: Being good examples of coherent and truthful thinking within speaking; of clear and gentle speech; and memory and imagination. Creating an environment for the child’s free exercise of memory and imagination.	Pedagogical (Teacher)Principle: As in all the above, being a good moral example in thought, feeling and action and in the creation of imaginative learning and play environments.

Curriculum (see modules 5 to 8):

Whole Person Learning :

- 1) Developing **Experience** in a nature environment;
- 2) Developing the **Will** through free imitation and play
- 3) Developing the **Imagination, Thought and Feeling** through creative stories.

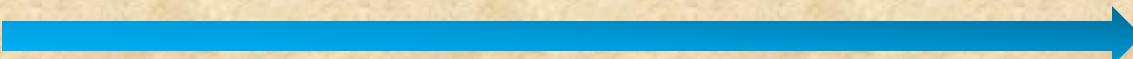
Activities: Experiencing Nature: inside and outside both as “kindergarten” . Playing in Nature, Listening to nature Stories.

Whole Nature “Curriculum”: Sunshine ,Warmth, Air, Water, Earth, Plants, Animals, Insects , Birds, Technology: Cookers, Kettles, Utensils.

Summary Phase 2 (ages 7 to 14): All within the context of Feeling development and Imaginative Learning. There are three sub-divisions or sub phases of this developmental range, this allows for the introduction of new learning methods in connection with the appearance of new subjects.

Sub Phase 1 (7 – 9 $\frac{1}{3}$ yrs)	Sub Phase 2 (9 $\frac{1}{3}$ – 11 $\frac{2}{3}$ yrs)	Sub Phase 3 (11 $\frac{2}{3}$ - 14 yrs)
Child Consciousness Development: Unity of Self and World: Everything is like the Human: All in like the Human	Child Consciousness Development: Differentiation of Self from Nature: All is Alive	Child Consciousness Development: Differentiation of nature as distinct beings that are: Ensouled, Living and Lifeless
Child Faculty: Will in Feeling	Child Faculty: Feeling in Feeling	Child Faculty: Thought in Feeling
Pedagogical / Learning Principle: Imaginative Anthropomorphisms	Pedagogical / Learning Principle: Imaginative / Living Facts	Pedagogical / Learning Principle: Imaginative Causes and Effects
Curriculum: Literature Home & Environment Mathematics	Curriculum: Literature Geography Nature Studies History Mathematics	Curriculum: Literature Geography Nature Studies History Mathematics Physics & Chemistry

Ontogenetic Diversification leading to Curricula Diversification and Evolution



Phase 3 (14 – 21): The Emergence of Independent Judgement/Thinking

Ontogenetic Principle / Ontogenetic Principle / Child Development

Phase 3 (14 – 21)

The birth of the soul (astral body) as the unity of thinking, feeling, willing, memory, fantasy and perception.

The emergence of independent of thinking, feeling and willing, etc.

The emergence of Reproductive maturity

The emergence of Spiritual / Psychological awareness of humanity as a whole: Feminine: Humanity as standard of Values. Masculine: Humanity as an Enigma.

Pedagogical Learning Principles:

Independent Judgement

Respecting the freedom of the young adult.

Creating learning environments in which the young person can exercise their independence.

Presenting good reasons and evidence in the content of the education and in relationship to the three great ideals: beauty, truth and goodness and in connection with the fields of the Indicative Curriculum.

Feminine: Heroines and Heroes and the ideals. Masculine: Purposes of Life and the ideals.

Indicative Curriculum:

Literature; Geography; Nature Studies: Biology, Zoology, Geology; History; Mathematics; Physics; Chemistry.

As discussed in module 3, it is the ontogeny that conditions the learning principles and the teaching relationships. But in addition, the ontogeny conditions which particular curriculum subjects can be taught at which age. A word of caution is necessary here. What Steiner meant by this is that each subject has its own “mode of being” and a unique mode in which they can be thought about in respect of their inherent nature. This lead to Steiner conceiving a curriculum in which not all subjects were to be taught in respect of their inherent nature from the beginning. Rather, there were to be points of inception for the inclusion of new subjects in accordance with child development. In slide 2 above, one can observe a process from left to right in which there is process of ontogeny and learning principles and which indicate the inherent nature of possible new subjects. A simplified version is here:

Sub Phase 1	Sub Phase 2	Sub Phase 3
All is like the Human Being	All is Alive	Differentiation of Ensouled, Living and Lifeless
Imaginative Anthropomorphisms	Imaginative / Living Facts	Imaginative Causes and Effects

As discussed in module 3, sub phase 1 of major phase 2 is characterised by the child seeing the whole world being like a human being, composed of thoughts, feelings and will. The curriculum at this point is integrated but may take on some fine nuances which can be approximately compared with the more specific subjects which are normally taught later.

In sub phase 2, the child consciousness begins to differentiate the “Living Realm” for itself. This has a natural association with all those curriculum subjects which deal with beings that are alive, such as humans, animals and plants. This organic mode of consciousness is coupled together with an awareness of natural facts, so it is at this point that the first elements of the natural sciences are taught such as human physiology, zoology and botany. These may also be taught in relationship with the geography of the natural and human environment.

For sub phase 3, it is the first appearance of “causal consciousness”, and concept awareness, in imagination form, that occurs. As this may also be an expression of “inorganic thinking” in which the non-living realm becomes a distinct reality for children of this age, it is appropriate that subjects such as physics, chemistry and mineralogy make their first appearance in the curriculum. History as a causal subject may also appear here although it can be done earlier in the form of stories and biographies.

What we have then here is the emergent contents of the curriculum arising out of the emergent faculties of the children.

What needs to be borne in mind at this point is that within the context of child development, these phases and sub-phases are points at which children attain stages of consciousness ***under normal circumstances***. Waldorf Education aims to enable the development of these through the pedagogy and the curriculum.

At the same time, the **nature** of these phases and sub-phases can be interpreted as modes of **assessment** for how the child is **developing**. This can of a two-fold nature:

- 1) assessing if a pupil has reached the stage of development, is behind or ahead;
- 2) if the teacher has implemented the pedagogy and curriculum appropriately to encourage this development.

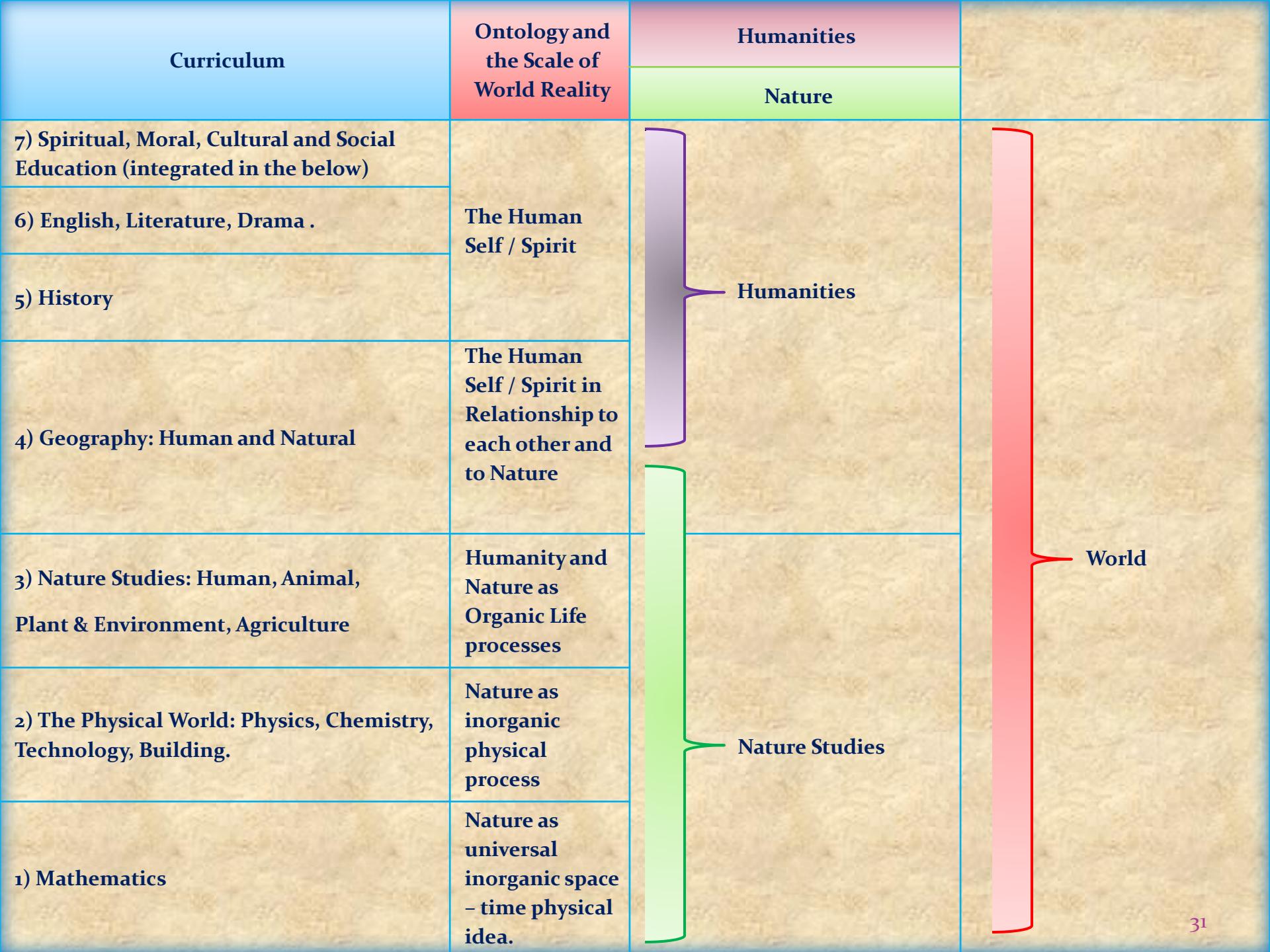
This impacts essentially on the way the main lessons individually and collectively are designed. We consider this next.

Designing the *Content* of the Eight Year, Year and the Main Lessons Blocks: the *Scope* of Educational Ontology

From out of this understanding of the development of human nature, the next step in the process is to design the whole eight year, one year and the individual blocks of the main lessons. Essentially, these **curriculum contents** are the derivatives of the pedagogy which in turn is an emergent property of child development (ontogeny). As will be outlined below, the content of the curriculum is tied closely with the nature of the child consciousness as it develops across a seven or eight year period.

In the first slide below, we depict one of the overarching aims of Waldorf education, namely to introduce young people to the World. In the design of an eight year period, consideration is advisable as to what this means. From the perspective of the Steiner / Waldorf philosophy, the slide shows the various levels of the “World” in terms of the Humanities – Nature relationship as well as the levels of World ontology or Being and the specific type of main lesson curriculum introduced that corresponds to these. **It is these levels of World Reality that provide the primary reference for the content for the curriculum; i.e. the scope of its subjects.** As will be discussed in Lib, this correspond to the “Matters” (i.e. Scope of subjects) that need to be included in the policy, plans and schemes of work, of a school’s curriculum as defined in the Independent Schools’ Standards.

In the second slide we can add to this the descriptions of the **first emergence** of particular modes of knowing that we also considered under the heading of research methods. Here, however, we wish to emphasise them as emergent properties of child development which lead to emergent subjects of the curriculum:



As discussed this leads to the emergence of new subjects across the second phase of development as shown in row three.

Content Emerges from Pedagogy

Emergent Secondary Pedagogy	Imaginative Anthropomorphisms Classes 1 to 3	Imaginative / Living Facts Classes 3 to 6	Imaginative Causes and Effects Classes 6 to 8
Emergent Research Method	Human Centred Knowing / Learning	Organic Centred Knowing / Learning	Inorganic Centred Knowing / Learning
Emergent Curriculum Subjects Only	Integrated subjects: Literature & Language Home Environment Mathematics	Geography Nature Studies History	Physics & Chemistry

In the later phases, the earlier subjects also carry on. At the same time, the subjects that only appear in their own inherent nature in later phases can be found earlier in an integrated form and modified to suit the age appropriate pedagogy. The next slide indicates this:

The Evolving Education: Main & Subject Lesson	Sub-Phase 1 Learning Method: Imaginative Anthropomorphisms Classes 1 - 3	Sub-Phase 2 Learning Method: Imaginative approach to the Perceptual-Factual Classes 3 - 6	Sub-Phase 3 Learning Method: Imaginative approach to Ideas, Concepts, Causes and Effects Classes 6 - 8
Spiritual, Moral, Social, Cultural Education: Integrated throughout	SMSC & PSHE located in Imaginative Stories	SMSC & PSHE located in Imaginative depiction of Biographies & Events	SMSC & PSHE located in Imaginative depiction of Reasons and Ideas.
English, Literature, Drama	English Literacy, Literature and Language through Imaginative Stories	English Literacy, Literature and Language: Grammar	English Literacy, Literature and Language: Syntax and the Subjunctive.
History	History in Imaginative Story Form	History as Biographies of whole personalities & imaginative descriptions of events.	History as Symptomology: Ideas, Structures and Impulses.
Geography	Home Environment: 1) Geography through stories	Descriptive- Factual Geography	Geography through imaginative explanations and concepts
Nature Studies: Human, Animal, Plant & Environment	2) Plant and Animal studies through Anthropomorphisms. 3) Foundations of Agriculture. 4) House Building 5) The Physical World through Imaginative stories and Experience	Humans, Animals and Plants through Imaginative Facts Foundations of Agriculture.	Humans, Animals and Plants through Imaginative Ideas and Explanations. Foundations of Agriculture.
The Physical World: Physics, Chemistry, Technology. Building		House Building Physical sciences: an Imaginative approach to Facts	House Building Physical sciences: an imaginative approach to cause and effect.
Mathematics	Mathematics through Imaginative Stories	Descriptive Mathematics	Mathematical Proof

Designing Progress Across the Years: Developing Capacities and Developing Pedagogies influence the Content of the Curriculum

The above image also describes progress across sub phase 2 which may also be used for assessment. In this case, it is a progress in **methodologies** derived from ***evolving capacities*** more so than of **curriculum content** (see later). If one observes each of the rows of the subjects, there is a progress in the way the lessons are taught, i.e. the pedagogy, with the expectation that the children will also learn and develop corresponding capacities. We have already described these generically, but each subject has its own special version of this. You might like to try reading one or two of the rows to see if you can identify the progress in pedagogy across the three minor phases and how they might be a special case of the generic pedagogical principles outlined earlier.

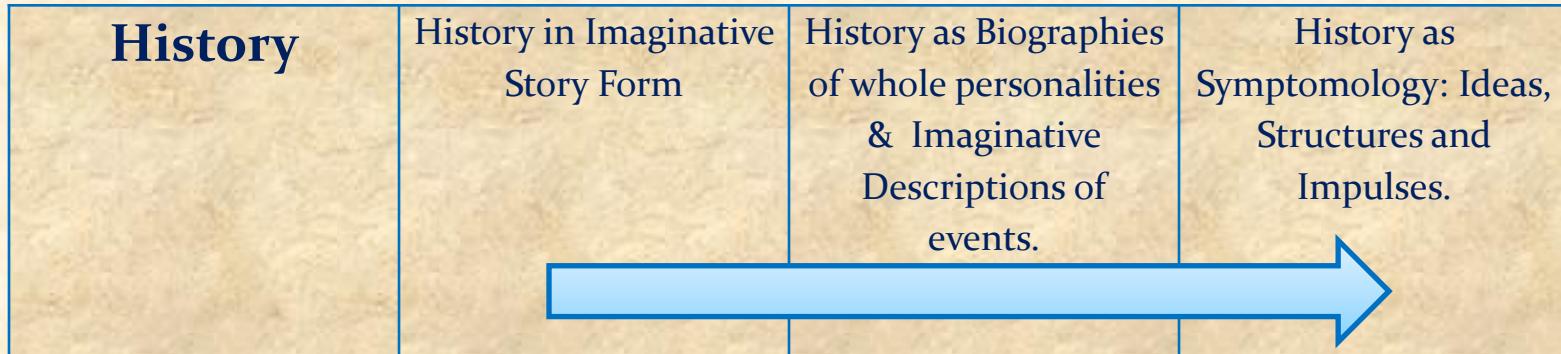
We will now consider a couple of examples of evolving pedagogies.

Take for example mathematics which is indicated in the bottom row above:



The progress across these years is described by a transformation from mathematics in the form of imaginative stories to descriptive mathematics to mathematics by proof. In each step there is an aim to develop and enhance the young person's consciousness through an evolution of the pedagogical method. This may be a process that may be embedded in an ongoing assessment of the child's learning.

Another example might be history:



Again, there is a metamorphosis from history as imaginative stories to biographies then on to ideas, structures and impulses (see module 5). This process mirrors the child's changing consciousness and learning which can be enhanced through the different teaching methods used.

From out of this, a progress and assessment schedule may be construed that spans this eight year period. This would include an assessment of the developing **capacities** of the young person.

In L2, we will consider how the main lessons can be put in a meaningful coherent sequence, but first in L1b, we will make a brief exploration of the way the Legal Regulations impact on curriculum design.

Exercises

- 1) How would you understand the difference between imaginative anthropomorphisms, imaginative facts and Imaginative approach to Ideas, Concepts, Causes and Effects as a process of progress?
- 2) Read now Lib with a view to understanding the Statutory requirements for an independent school's curriculum. Read also the associated documents attached to this website. These feed into the design of a curriculum which is our focus here.