

L3: Child Development Phase 2: 7-14 Years.

By Dr Robert Rose

The next major phase of child development in Steiner's theory is in the 7 to 14 age range. He sometimes refers to this as the birth and development of the Life-Body (also called the Etheric-Body). On an ontogenetic level, this concerns those aspects of the human Life Body that have become freed from biological development. He speaks of a second "birth", this time as a **life process** that metamorphoses into **activities of consciousness** and which then become available for learning. When this happens, beginning at around the age of seven, for Steiner, the freed elements of the Life Body transform for consciousness into **Imagination, Memory and Feeling**. These then become the primary pedagogical principles with which the teacher should work. Sometimes this is simplified into the notion of "working with the imagination". Again, this is not an intellectual activity but one with the imperative of the pedagogy of rich imagery. In his view, all teaching should focus on the pedagogy of imagination or fantasy in this age range (7-14 years).

The Phase 2 Ontogenetic Change

For Steiner, there is a distinct ontogenetic change at around the age of seven. This marks a point at which formal education can begin, but for this to happen in the right way, a proper understanding is required concerning the nature of the change:

“An important and far-reaching change takes place when children begin to lose their milk, or baby, teeth. This is not just a physical change in the life of a human being, but the whole human organization goes through a transformation. A true art of education demands a thorough appreciation and understanding of this metamorphosis. In our previous meetings, I spoke of the refined body of formative forces, the ether body [life forces]. **These forces are in the process of being freed from certain functions during the time between the change of teeth and puberty.** Previously, the ether body worked directly into the physical body of the child, but now it begins to function in the realm of a child’s soul. This means that the physical body of children is held from within in a very different way than it was during the previous stage.” Steiner, R (1921/22): Soul Economy, Anthroposophic Press, p. 135. (My bold)

The ontogenetic change then consists in the freeing of a part of the “life forces” from the physical body and becoming active in the soul and spirit. For Steiner, this requires the right pedagogical response:

“In our work with children of elementary school age we must see to it that we engage the rhythmic system only [unlike the head and metabolic-limb systems]. The **rhythmic system** never tires, and is not overexerted when we employ it in the right way, and for this rhythmic system we need not an intellectual but rather a **pictorial method of presentation**, something that comes out of the **fantasy [imagination]**. Therefore it is imperative that fantasy should hold sway in the school. This must still be so even in the last period of which we have spoken, from eleven-and-two-thirds to fourteen years; we must still bring lifeless things to life through fantasy and always connect them with real life. It is possible to connect all the phenomena of physics with real life, **but we ourselves must have fantasy in order to do it**. This is absolutely necessary.” Steiner, R (1924/95): The Kingdom of Childhood, Anthroposophic Press, p. 114. (My emphasis)

So, for Steiner, the “pictorial method” or “imaginative method” of teaching engages the untiring rhythmic system (heart and lung) and is valid across the whole of this phase (7-14).

This change brings about a distinct shift in the soul life of the child in relationship to the life of **feeling**:

“Between the ages of seven and approximately fourteen, the teacher’s main concern must be directed toward the students’ evolving life of **feeling**. It is really very important that educators acquire the ability to create the kind of mental imagery that can guide pupils through the tender transitional stages characteristic of this period.” Steiner, R (): The Child’s Changing Consciousness, Anthroposophic Press, p. 98 . (My bold)

“With the change of teeth new **soul** forces of **feeling**, linked to breathing and blood circulation, come into their own, with the result that children begin to distance themselves from others, whom they now experience as individuals. This creates in them a longing to follow the adult in every way, looking up to the adult with shy reverence. Their previous inclination was to imitate the more external features, but this changes after the second dentition. True to the nature of children, a strong feeling for authority begins to develop.” Steiner, R (1921/22): Soul Economy, Anthroposophic Press, p. 150. (My bold)

From this perspective, the second major phase of child development has a feeling focus just as the first major phase has a will focus. There are of course further differentiations as we will see.

But he also suggests that there are three sub-divisions of this age range, each with a distinctive point of developmental change (**ontogenetic point**) each with a linked but distinctive **pedagogy** and **principles of learning** whilst still being within the remit of imagination:

“Once you begin to study the human being, thus illuminating educational principles and methods, you find that the characteristics just mentioned occupy roughly the time **between the change of teeth and puberty**. You will also discover that this period again falls **into three smaller phases**. The first lasts from the change of teeth until approximately the end of the ninth year; the second roughly until the end of the twelfth year; and the third from the thirteenth year until sexual maturity.” Steiner, R (1921/22): Soul Economy, Anthroposophic Press, p. 137. (My bold).

In the next slide, following the arrow from left to right, this gives a brief summary and represents how Steiner conceives the ontogeny of the child. But it also indicates how this is connected with methods of teaching and learning as well as the layers of reality in Nature:

Phase 2 (7-14 years): The Development of Imagination and Memory and the Teacher as a Natural Authority

All teaching in this phase is done through imagination, feeling and memory as ways of pedagogically appealing to the rhythmic system. There are three subdivisions of this developmental range (ages are approximate):

All within the context of Imagination

Sub Phase 1 (7-9 $\frac{1}{3}$ yrs): Unity of Self and World: Everything is Human – All has Soul.	Sub Phase 2 (9 $\frac{1}{3}$- 11 $\frac{2}{3}$ yrs): Differentiation of Self from Nature – All is Alive	Sub Phase 3 (11 $\frac{2}{3}$-14 yrs): Differentiation of Life and Lifeless – Nature as – Soul, Living and Lifeless.
Pedagogical/ Learning Principle: Imaginative Anthropomorphisms	Pedagogical/ Learning Principle: Imaginative Facts	Pedagogical/ Learning Principle: Imaginative Causes and Effects

Let us begin with a brief consideration of the top row. As adults we are accustomed to differentiate the kingdoms of Nature into humans, animals, plants and minerals. As simple as this may sound, there is a long history to this dating back at least to the Greek philosopher Aristotle (384-322 BC). For Aristotle, these kingdoms are identified with distinct characteristics: humans – rational; animals – sentient; plants – living; minerals – existent. Each being in this scheme possess all the characteristics to the right of them. In Steiner's ontogeny, this scheme changes according to the ontogeny, more specifically, the consciousness of the child. In development through the different phases to be discussed, a gradual process of differentiation occurs in the child's consciousness of the properties of nature. It is to these shifts in ontogenetic consciousness that Steiner thinks pedagogy should be adapted through the imagination.

As a part of this “Imaginative Method”, Steiner also points out the significance of the ontogenetic shift from the head to the rhythmic system with the inherent “musical element” of this period:

“During the early years [0-7], the soul and spiritual life of the child is completely connected to the physical and organic processes, and all of the physical and organic processes have a soul and spiritual quality. All of the shaping and forming of the body at that age is conducted from the **head** downward. This stage concludes when the second teeth are being pushed through. At this time, the forces working in the head cease to predominate while soul and spiritual activities enter the lower regions of the body—the **rhythmic activities of the heart and breath...** **All this changes with the coming of the second teeth** [ca 7th year], and some of these forces begin to work more in the child’s soul and spiritual realm, affecting especially the **rhythmic movement of heart and lungs...** Children now have a strong desire to **experience the emerging life of soul and spirit on waves of rhythm and beat** within the body—quite subconsciously, of course... **Educators must be able to get into the element of rhythm to the degree that whatever they present makes an impression on the children and allows them to live in their own musical element.**” Ibid, p. 135. (My bold)

He then points out the differences in this “musical element” in the three sub-phases:

“Until the ninth year, children have a strong desire to **experience inwardly** everything they encounter as beat and rhythm. When children of this age hear music (and anyone who can observe the activity of a child’s soul will perceive it), they transform outer sounds into their own inner rhythms... **On completion of the ninth year and up to the twelfth year**, children develop an **understanding** of **rhythm** and **beat** and what belongs to **melody** as such. They no longer have the same urge to reproduce inwardly everything in this realm, but now they begin to perceive it as something outside. Whereas, earlier on, children **experienced** rhythm and beat unconsciously, they now develop a **conscious perception** and **understanding** of it. This continues until the twelfth year, not just with music, but everything coming to meet them from outside. **Toward the twelfth year**, perhaps a little earlier, children develop the ability to lead the elements of rhythm and beat into the **thinking** realm, whereas they previously experienced this only in **imagination**.” Ibid, p. 138. (My bold)

In this sense, Steiner makes the case that across this age phase, 7-14 years, the primary mode of teaching is through imagination, aimed at developing the inherent “musical” and feeling element of the child. Both of these have their differentiations. We will now consider each of the sub-phases in more detail.

Sub Phase 1: The Similarity of the Self and World and the Imaginative Anthropomorphism

The first of these sub-divisions is from around 7 to about 9 1/3. The ontogenetic point is that the child “believes” the whole world is like itself: a human being. Everything in the World accordingly has “soul” for the child of this age. All animals, plants and rocks are “felt” to have human attributes such as thoughts, sympathies and antipathies, etc:

“Do not forget that around the change of teeth children pass over into the period of imagination and fantasy. It is not the intellect but fantasy that fills life at this age. You as teachers must also be able to develop this life of fantasy, and those who bear a true knowledge of the human being in their souls are able to do this. It is indeed so that a true knowledge of the human being loosens and releases the inner life of soul and brings a smile to the face. Sour and grumpy faces come only from lack of knowledge.” Steiner, R (1924/95): The Kingdom of Childhood, Anthroposophic Press, p. 22.

“You must be quite clear that before the ninth or tenth year the child does not know how to differentiate itself as an ego from its surroundings. Out of a certain instinct children have long been accustomed to speak of themselves as “I,” but in truth they really feel themselves within the whole world... In reality, children do not “ensoul” the object, but they do not yet distinguish between the living and the lifeless. For children, everything is one, and they are also one with their surroundings. Not until the age of nine or ten do children really learn to distinguish themselves from their environment.” Steiner, R (1924/95): The Kingdom of Childhood, Anthroposophic Press, p. 30/1

Steiner turns this ontogeny into the pedagogical or learning principle of what we will call the **“Imaginative Anthropomorphism”**. This is the idea in which every existent thing in the World is essentially just like a human being with all the diversity of human attributes. The pedagogical principle is that all learning should be done through the creation of imaginative stories where all the beings of nature have human characteristics. This is proposed to be done whilst also remaining true to the laws of nature:

“This is something you must take into consideration in the strictest sense to give your teaching a proper basis. Therefore it is important to speak of everything that is around the children—plants, animals, and even stones—in a way that all these things talk to each other, that they act among themselves like human beings, that they tell each other things, that they love and hate each other. You must learn to use **anthropomorphism** in the most inventive ways and speak of plants and animals as though they were human... Therefore everything that you bring to a child of this age must be given in the form of fairy tales, legends, and stories in which everything is endowed with feeling. It must be kept in mind that nourishing the instinctive soul qualities of imagination in this way is the best foundation for the child’s soul life.”

Steiner, R (1924/95): The Kingdom of Childhood, Anthroposophic Press, p. 31

Examples of this in contemporary culture might be the story of “Masha and the Firebird”: a story in which representatives of the kingdoms of nature each have different “soul” characteristics – all wrapped around with a moral principle and in imaginative pictures. [As an aside, one can even find such anthropomorphisms in modern chemistry education. Expressions such as hydrophobic and hydrophilic (water-hating and water-loving) are attributions of human feelings to a chemical relationship between water and other chemicals].

Steiner relates this sub-phase also to the development of the **will**. For him, the will is best cultivated in this context through the use of the newly emergent faculty of **imagination**:

“The only safe way of introducing writing to young children is the one just advocated, because at that age *all learning must proceed from the realm of the will*, and the inclination of children toward the world of **rhythm** and **measure** arises from the **will**. We must satisfy this inner urge of children by allowing them controlled will activities, not by appealing to their sense of observation and the ability to make mental images. Consequently, it would be inappropriate to teach reading before the children have been introduced to writing, for reading represents a transition from will activity to abstract observation. The first step is to introduce writing **artistically** and **imaginatively** and then to let children read what they have written. The last step, since modern life requires it, would be to help children read from printed texts.” Steiner, R (1921/22): Soul Economy, Anthroposophic Press, p. 148. (My emphasis)

“All teaching during the early school years must begin with the child’s **will** sphere, and only *gradually* should it lead over toward the **intellect**. Those who recognize this will pay special attention to educating the child’s will. They will know that children must learn to drive out the will forces from their organism, but in the right way. To do this, their will activities must be tinged with the element of **feeling**. It is not enough for teachers to do different things with the children; they must also develop sympathy and antipathy according to what they are doing” Steiner, R (1921/22): Soul Economy, Anthroposophic Press, p. 201. (My emphasis)

So for Steiner, this first sub-phase is a type of will development carried out through the activities of imagination and which also appeals to the rhythmic system and also the feeling life.

Sub Phase 2: Distinguishing the Self and World – the Imaginative Fact:

The next age range, from around $9\frac{1}{3}$ to about $11\frac{2}{3}$, Steiner describes the child's next ontogenetic change as beginning of the child's Self feeling differentiated from the World:

“To appreciate the significant change that takes place during the ninth and tenth years, we must keep in mind that the children's inborn **feeling** for authority (which began with the change of teeth) was rather general and undifferentiated. Children accepted the dictates of authority as a matter of course and felt an inner need to conform without yet being concerned about the individual character of the adults. With the end of the ninth year, however, children want to **feel inner justification for authority**... Toward the end of the ninth year, a whole range of questions arise in children's souls, and they all come from a new **feeling of differentiation between self and the outer world**, as well as from a **feeling of separateness from their teacher as a person**. This new way of confronting the world turns this age into a turning point in a child's development.” Steiner, R (1921/22): Soul Economy, Anthroposophic Press, p. 201. (My emphasis)

“Something especially important happens to children between the ages of nine and ten. Speaking in an abstract way it can be said that children learn to differentiate themselves from their environment; children feel themselves as an “I,” and the environment as something external that does not belong to this “I.”” Steiner, R (1924/95): The Kingdom of Childhood, Anthroposophic Press, p. 33.

In Steiner Education contexts, this age begins with what is sometimes called the “Rubicon” or “crossing the Rubicon”:

“You must orient everything toward that knowledge that exists in the body around the age of nine, when a **consciousness of the I normally awakens**. You need to bring forth into consciousness everything that exists unconsciously in the child’s organism. In that way the child will reach the Rubicon of development at the age of nine in a favourable way”. Steiner, R (1920): The Renewal of Education, Anthroposophic Press, p. 112.

In a sense, the age of around nine is when the child develops from a consciousness rooted in the “anthropomorphic conviction” into that of the first beginnings of consciousness of “I” as distinct from the rest of the World.

In this context, the “I” does not refer to just the individual human spirit which we discussed in modules 1 & 2, but a unity of “I” and Soul which becomes manifest at this age. What this means for the education is that the child no longer feels human attributes to be present in the kingdoms of nature to the same degree, but sees nature as a distinct reality to his or her inner human being. So, in this phase of development, there is a separation between I / soul unity from the previously conjoint realms of life and lifeless. These latter two, Steiner claims, are not in the child’s experience differentiated at this point. This phase of child development has the counter side in which the child’s underlying “universal psychological conviction” can be expressed as **“all is living”**.

One aspect of the learning principle that can be derived from this is that:

“When children have turned nine or ten you must introduce certain elementary **facts** of the outside world, the facts of the plant and animal kingdoms.”(Ibid, p. 36), and “First and foremost children need **living pictures** where there is no question of cause and effect. Even after the tenth year these conceptions should only be brought to them in the form of pictures. (Ibid, p. 51)

Hence, the learning principle derived from this **ontogenetic change** is here concerned with the introduction of **Facts** in a **Living Picture** form. This is what we shall call the “**Imaginative Fact**” or the “**Living-Picture-Fact**”. For Steiner, as children of this age have a natural tendency to feel all the World to be alive (and no longer just like his or her own Self), this means that they are conducive to a teaching method that is imaginative but also represents facts in a living way. Anthropomorphisms are not felt by the child to be satisfactory for this age.

Steiner also talks about a challenge which may occur to the young person of this age which is brought about by this ontogenetic change and to which the teacher needs to find the appropriate response:

“The reality is that, speaking of course in a general sense: the child of this age approaches you with some problem or difficulty... you must then find the right approach, the right answer... An enormous amount depends on this for the whole future life of the child concerned... You must be for the children the representative of the good, the true, and the beautiful. The children must be drawn to truth, goodness, and beauty simply because the children are drawn to you yourself... For the child has now come to a **crisis** regarding the **principle of authority**. **If you can meet the situation and can preserve your authority by the warmth of feeling with which you deal with these particular difficulties, if you can meet the child with inner warmth, sincerity, and truth, then much will be gained.** The child will retain its belief in your authority, and that is good for the child’s further education, but it is also essential that just at this age between nine and ten the child’s belief in a good person does not waver. Were this to happen then the inner security that should be the child’s guide through life will totter and sway.”

Steiner, R (1924/95): The Kingdom of Childhood, Anthroposophic Press, p. 34/5. (My Bold)

For the child, this feeling of separation from the World and from the teacher, can bring about a kind of inner emotional “crisis”. This may not be one in which outer expressions of this may be evident, rather it may well be more of an inner, somewhat unconscious, feeling. The teacher’s task here then is to be a genuine representation of the true, the beautiful and the good so that the child can **feel** a connection with the World as well as with the teacher. No small task there then. This a part of what Steiner means by being a natural authority: not an authoritarian, but a person who the children naturally admire because of their connection to these positive attributes. Steiner speaks of a natural authority through “inner warmth, sincerity, and truth” not through imposition. It is primarily this inner warmth that would help the child bridge the gap they experience between Self and World in their feeling life. This inner warmth is a way to build confidence in the child’s feeling for their place in the World.

This sub phase can then be characterised by the pedagogical use of **imaginative facts** and genuine **inner warmth**, etc, as a means to help the child's feeling life so they can feel confident in their teachers as well as in their place in the World. In sense, this sub phase can be interpreted as a kind of **feeling within feeling** dimension of child development and pedagogy just as the first phase could be seen as **will within feeling** and the next phase as **thought within feeling**, all under the umbrella of **imagination**.

Sub Phase 3: Distinguishing the Self from the Living and the Lifeless – Imaginative Causes and Effects.

The next phase, from about $11\frac{2}{3}$ to 14, marks another ontogenetic shift in the child's consciousness to incorporate the ***awakening of thinking*** within the realm of **imagination**. Steiner argues that only then does the child begin to differentiate the lifeless from the living in the natural world:

“After the age of twelve, the power of **judgment** awakens. At the age of nine, children begin to separate their I from their surroundings in their inner experiences, and it is the I that awakens the child’s power to judge at about the age of twelve” Steiner, R (1920): The Renewal of Education, Anthroposophic Press, p. 93. (My emphasis)

He elaborates his ideas further:

“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... We must make it clear to ourselves that this is really how things are: in the child between the change of teeth and puberty it is not the intellect but the **fantasy** that is **predominantly** active; We should only very gradually introduce the lifeless world when the child is approaching the twelfth year, for this lifeless world must be grasped by the **intellect**.” Steiner, R (1924/95): Kingdom of Childhood, Anthroposophic Press, p. 110. (My bold).

So, in this third sub-phase, the fantasy, or imagination, is still the dominant factor, but there is a shift towards the cultivation of the intellect, or thinking.

Put another way, it is the ***thinking within the compass of imagination***. This is a kind of preview of the third major age phase, i.e. 14-21 years:

“The capacity to reason independently only begins to occur when people have reached sexual maturity, even though a kind of preparation for this capacity begins around the age of twelve”. Steiner, R (1924/95): Kingdom of Childhood, Anthroposophic Press, p. 182.

Steiner's chief issue here is that of the mode of teaching / learning that follows from this developmental change. For him, it is only in this phase that teaching about causation becomes valid as it depends on the faculty of the intellect, or more generally, the faculty of thinking.

From an ontogenetic perspective, the child's primal experience in this age enables them to differentiate the biological living realm from the physical non-living realm. Prior to this phase, for the child's consciousness, all of nature was alive, now it is alive and non-living. This is the final step in which the young person feels the distinction between the dimensions of nature: the sentient in the animal realm, the living in the plant kingdom and the lifeless in the mineral sphere.

The child's lived reality, in Steiner's theory, is a gradual ontogenetic differentiation through the different levels of reality in the World. Due to this shift in consciousness that finally distinguishes the lifeless realm from the rest of nature, it is then possible to teach using causal-like explanations, but even then only imaginatively. This follows from the fact that in Steiner's view, the lifeless realm is fundamentally governed by causal relationships as discussed in the inorganic method section of module 2. But it is not just a case of teaching children about causes and effects in an abstract way, but by still using the imaginative approach recommended for this age:

“This must still be so even in the last period of which we have spoken, from eleven-and-two-thirds to fourteen years; we must still bring lifeless things to life through fantasy and always connect them with real life.” Steiner, R (1924/95): *Kingdom of Childhood*, Anthroposophic Press, p. 114.

In Steiner's view, this is where **images** of cause and effect can become pedagogical principles. This is due to the fact that the archetypal forms of these two concepts are represented, for Steiner, in the lifeless realm, i.e. in physics. This first sensing of the lifeless, through the **ontogenetic process** may then be used, according to Steiner, as a **pedagogical principle**. It has to be born in mind, though, that for him this was still to be done in an imaginative way and not through intellectual concepts. We will call this pedagogical principle "**Imaginative Causes and Effects**".

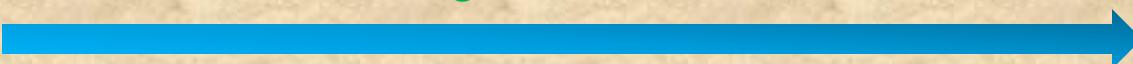
Consider what you might consider as “lifeless”. Do you think it justifiable that causal relationships are not presented before this age and even then only in imagination form? Think of an example of a cause – effect relationship. You might try something like Newton’s first law of motion: “a body continues in its state of rest or motion until an external force acts upon it”. Is it possible to adapt this to the child’s stage of development?

As we have seen in modules 1 & 2 and will see in modules 5 to 8, this can be summarised as in the following slide. Each sub-phase of the 7-14 year period can be seen as having distinct developmental phases, research methods and teaching methods. This has consequences for the types of subjects that may typically be taught in a Steiner School setting:

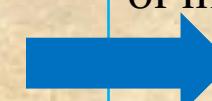
Summary Phase 2 (ages 7 to 14): All within the context of Feeling development and Imaginative Learning. There are three sub-divisions or sub phases of this developmental range, this allows for the introduction of new research methods in connection with the appearance of new subjects.

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 has Soul.	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 Facts	Pedagogical / Learning Principle: Imaginative Causes and Effects
Curriculum: Literature Home & Environment Mathematics	Curriculum: Literature Geography Nature Studies History Mathematics Physics & Chemistry	Curriculum: Literature Geography Nature Studies History Mathematics Physics & Chemistry

Ontogenetic Diversification leading to Curricula Diversification and Evolution



In the previous lecture, we represented the relationship between the sub-phases of the first major phases as follows.

Sub Phases: From Germinating Predisposition	Major Phases: To Blossoming Capacity
Sub Phase 1 (0 – 2 $\frac{1}{3}$ yrs): Assimilation of Gestures and Movement.	Major Phase 1 (0-7 yrs) : Will development in general. 
Sub-Phase (2 $\frac{1}{3}$ - 4 $\frac{2}{3}$ yrs): Dawn of the predisposition of speech, imagination and memory.	Major Phase 2 (7-14 yrs): experience and feeling for speech; further development of imagination and memory. 
Sub-Phase 3 (4 $\frac{2}{3}$ - 7 yrs): Dawn of the inner experience of Thinking.	Major Phase 3 (14-21 yrs): The further development of independent Thinking. 

We can now add the sub-phases of the second major phase to this system:

Sub Phases: From Germinating Predisposition	Sub Phases: To Metamorphosing Ability	Major Phases: To Blossoming Capacity
<p>Sub Phase 1 (0 - 2 $\frac{1}{3}$ yrs): Assimilation of Gestures and Movement.</p> 	<p>Sub Phase 1 (7 - 9 $\frac{1}{3}$ yrs): Metamorphosing will in feeling through imagination.</p>	<p>Major Phase 1 (0-7 yrs) : Will development in general.</p> 
<p>Sub-Phase 2 (2 $\frac{1}{3}$ - 4 $\frac{2}{3}$ yrs): Dawn of the predisposition of speech, imagination and memory.</p> 	<p>Sub Phase 2 (9 $\frac{1}{3}$ - 11 $\frac{2}{3}$ yrs): Metamorphosing feeling in feeling through imagination.</p>	<p>Major Phase 2 (7-14 yrs): feeling and experience: for speech; further development of imagination and memory.</p> 
<p>Sub-Phase 3 (4 $\frac{2}{3}$ - 7 yrs): Dawn of the inner experience of Thinking.</p> 	<p>Sub Phase 3 (11 $\frac{2}{3}$ - 14 yrs): Metamorphosing thinking in feeling through imagination.</p>	<p>Major Phase 3 (14-21 yrs): The further development of independent Thinking.</p> 

In this sense, the class periods in a Steiner / Waldorf school represent an educational process in which there is a progressive movement from:

