

**Ministry of Education and Science of Ukraine  
H. S. Skovoroda Kharkiv National Pedagogical University**

**Educational Studios:  
Theory and Practice**  
Monograph

**Prague-Vienna – 2018**

ganization of pedagogical work. Novosibirsk, Russia.

5. Lyutikova, T. P. (2013). Information pedagogy as a new branch of pedagogical science: *University readings, 10-11 January 2013*. Pyatigorsk, Russia, pp. 99–104.

6. Knyazeva, M. D. (2006). *Innovations in Higher Education*. Moscow, Russia.

7. Zakirova, A. F. (2006). *Pedagogical hermeneutics*. Moscow, Russia: Dom Sh. Amonashvili.

8. Lazarev, F. V. & Trifonova, M. K. (1999). *Philosophy*. Simferopol, Russia: SONAT.

9. Mokienko, O. P. (2011). The hermeneutic approach in teaching (on the example of teaching literature). *Vector of science TSU*, 3 (6). Retrieved from [http://edu.tltsu.ru/sites/sites\\_content/site1238/html/media66898/64\\_mokieno.pdf](http://edu.tltsu.ru/sites/sites_content/site1238/html/media66898/64_mokieno.pdf)

### 1.3.ANTHROPOSOPHIC APPROACH TO THE IMAGE OF MAN

UDC 371.4

**O. Ionova**

**Abstract.** *R. Steiner's anthroposophically oriented views on the essence of man have been analyzed. They are based on ideas about the unity of human body-soul-spiritual being, connection of thinking, feeling and will with physiological organization of man, interdependence of physical, mental and spiritual development in the rhythm of seven years.*

**Key words:** *man, image, anthroposophic approach, R. Steiner.*

Modern tendencies of social development cause changes of priorities of Ukrainian education: a man with his needs in self-actualization, self-development and realization of creative potential becomes the highest value; the importance of inner determinates in providing personal and social growth increases. Such education benchmarks mean coordination of educational tasks with human natural development, approximation of pedagogical process to maximum full revelation of person's inner potential, and that is why these determinates require human-centered substantiation and implementation of education of the growing generation.

The problem of anthropologic orientation of pedagogical process is not new both in Ukrainian and world pedagogy. The philosophers of Antiquity, the Middle Ages and the Renaissance had anthropological ideas and considered the education to be a process of comprehensive human development. Anthropological tradition got its further development and enrichment in works and practical activities of famous philosophers, psychologists and pedagogues of different countries and times (O. Bollnow, K. Jaspers, Jan Komensky, H. Nohl, Jo. Pestalozzi, J. Piaget, M. Pirogov, J. Ritter, H. Skovoroda, V. Sukhomlynskyi, K. Ushinskyi).

Anthropological ideas were actively developed by Rudolf Steiner, a founder of Waldorf school and anthroposophy (from the Greek *άνθρωπος* – a man and *σοφία* – wisdom), spiritual-scientific human studies.

According to R. Steiner's ideas, cognition of child's nature is both starting point and meaning of pedagogical process, the basics of education. The task of

anthropology is to reveal the peculiar things that distinguish human being from other creatures' being and that make us human.

R. Steiner's works present fundamental anthroposophic image of man as a particle and spawn of the Universe, reveal intellectual, emotional and volitional aspects of human being in their manifestation at different stages of life and, considering it, the synthesis of different approaches while teaching school subjects was substantiated. New pedagogical ideas and innovations that were offered by R. Steiner in the first third of the 20<sup>th</sup> century remain relevant, modern and innovative nowadays.

However, in Ukrainian literature there is an apparent lack of serious research of heritage of R. Steiner who was able to bring impulses of cognition and development to the lives of many people and different areas of culture. Sometimes superficial and unreasonable thoughts, incompetent attempts to criticize anthroposophy, his brainchild, can be seen.

**The purpose of the article** is to reveal anthroposophic ideas that are the focus of the image of man in R. Steiner's pedagogy.

**Methods of the research.** A complex of methods has been used for this study. They are: *theoretical* methods (system-structural, problem-objective, comparative methods, logical analysis, synthesis for the study of scientific sources, systematization and generalization of anthroposophic ideas about the image of man), *empirical* methods (method of psychological-pedagogical observation, self-observation, self-evaluation for confirmation of legality of anthroposophic ideas about the essence of human being).

The analysis of R. Steiner's creative heritage allows to conclude that human image formed by him is based on a number of anthroposophically oriented statements, the main ones are the following: considering a man to be body-soul-spiritual being, the correlation of person's psychic life and his body, on the one hand, and soul and spirit, on the other hand; ideas about human development in the rhythm of seven years.

Let us examine this in more detail.

R. Steiner, like many of his followers, thought that the problem of development of the true psychology of personality could be only solved if *the conception of man as a triune of body, soul and spirit* is the basis of consideration of human nature. The human being is a physical creature that comes from the soul-spiritual by every part, so there is nothing physical that would not be revelation of the soul-spiritual [7; p.59].

When forming the image of man as regulated interaction of body and soul-spirit functions and kinds of activity where the highest principle of man – his spiritual individual forces – has a priority role, R. Steiner emphasizes that anthropology as a doctrine of the spiritual and scientific basis of man in no case reduces the significance of life of the physical body. Thus, anthroposophy regards its purpose in education is to preserve healthy physical body, and "it means use of such spiritual means, means of education, due to which human physical body in adulthood will resist the spiritual side of life the least. Putting forward this goal before school pedagogy, we should do the best so that human being we deal with would grow up to feel free" [8; p.54-55].

In other words, the main purpose of educational process is to ensure healthy development of the body-physical component as the basis of free expression of the soul-spiritual component in a child. So, according to the ideas of R. Steiner, "education for freedom" and "education for health" are identical and synonymous.

The awareness of the *mutual influence of human bodily, soul and spiritual being* is of great importance for ensuring harmonious human development.

In the triune of body, soul and spirit, the human soul covers two poles – the physical sphere and the spiritual sphere. Instincts and inclinations originated from the physical world. Human body, obeying certain laws, always develops according to the aim set at the beginning – mature organism. Creation, balance and decline have the main part in this process. In the spiritual sphere the human soul is in real spiritual world where man's own "I" is as a spiritual being that can be perceived by the soul in awareness of own "I" and understanding of it. Unlike the body, the spirit that penetrates the consciousness of human "I" is future-oriented and seeks freedom. Human soul, being between the physical and spiritual spheres, is the arena where the both forces meet and a man appears as being "here and now".

According to R. Steiner's ideas, in order to understand the ratio of mental life of a person and his body, on the one hand, and soul and spirit, on the other hand, it is necessary to proceed from the triune of body, soul and spirit. It means that it is necessary to distinguish neuro-sensory system, rhythmic system (the system of respiratory and blood circulation) and the system of metabolism and organs of motion in human organism (body), and we also should distinguish the states of wakefulness, dreaming and sleeping in the spiritual element [6, 7, 9].

The correlation between spiritual expressions and organic processes in human organism is carried out in such a way: thinking is based on the neuro-sensory system, feelings and emotions are based on the rhythmic system and will is based on the processes of metabolism and organs of motion.

It should be noted that the connection between thinking and the neuro-sensory system is sufficiently known and well-studied by scientists. However, the correlation of emotional and volitional spheres with human organism has been studied little, in psychology in particular. According to R. Steiner's ideas, it can lead to exaggeration of the role of the neuro-sensory system, which, in turn, can cause non-recognition of independent life of both man's emotions and feelings and his volitional element. Besides, the three main components of human mental life – thinking, emotions and will – are associated only with the neuro-sensory system. Thus, the task of this system is only to provide mental activity of man [7].

For example, the neuro-sensory system mediates life of will and metabolism. So, nerves should be considered as carriers of perception, namely carriers of perception of the movements themselves; the processes of metabolism, which penetrate the human body up to muscle activity, are carriers of the spiritual volitional element in human body. It is not psychologically difficult to find the spiritual element while observing metabolic activity in the organism. If the volitional life of man is in order (he is active, full of energy), a man experiences it as an inner force, inner activities that live in him up to the muscles. If a man has disturbance of volitional life and is in

crisis, he has feeling of inner weakness, slackness, and it is spread up to the muscular systems.

The bodily basis of feelings can be realized similarly. Any emotion is accompanied by certain process of rhythmic functioning of the circular system, i.e. inner life of emotions is accompanied by what happens in blood, formation of lymph and oxygen exchange. Nerves only perceive what which occurs directly between mental sensations and rhythmic processes in organism. For example, musical emotions are balancing of the auditory perception and the rhythmic process (breathing, blood circulation). It means that a man experiences the impact of music by the rhythmic system, and something experienced in the rhythmic system is mediated by a man through nerves and thereby something heard is born in the neuro-sensory system as impression.

Any life experience of a man can be illustration of R. Steiner's views on interconnection of man's psychic life with body organization: everybody knows how strong emotions influence the processes of breathing and blood circulation, disturb sleep etc. For example, in a serious mental state a man can have a feeling as if everything is compressed in the chest, he can breathe in but he cannot breathe out, his hand become cold and the pulse slows down. A frightened man becomes pale, his pulse becomes frequent and his heart is nearly ready "to jump out of the chest". Laughter, crying and sorrow etc. – they all affect both breathing and blood circulation.

Numerous sayings connected with human organs show interconnection between the spiritual and physical parts. For instance, if a man is surprised at some event, he can say "it took my breath away". There are a lot of sayings about human heart. For example, in unusual situations a man can say that "my heart is bleeding" or even "my heart is broken". We often say about "a heart of gold", "hearty handshake" etc.

R. Steiner's states that not only the neuro-sensory system but all physicality as a whole creates the physiological base of human spiritual life. During the 20<sup>th</sup> century this statement was scientifically confirmed due to the experience in psychosomatic medicine, first of all. The practical experience, achievements in different fields of anthroposophically oriented activity (Waldorf school, medical pedagogy, medicine etc.) are the bright and convincing confirmation of the results received by R. Steiner [1, 2].

As continuation and concretization of the investigation of the essence of a man, R. Steiner reveals human image that derives from the above-mentioned human body-soul-spirit organization. He develops the idea of four-element human structure that has been known since the time of Aristotle. According to Aristotle's doctrine, a man is a system that consists of four main components: mineral-physical, vegetative (related to the plant world), instinctive (related to the animal world) and human.

Similarly, R. Steiner considers a man as unity and interaction of four essential components each of which has its own principle of action [5, 6]. These components are: physical component, life component, mental component and "I"- consciousness. The physical component (body organism) gives shape and image of a man in space. The life component unfolds in time, coordination and cooperation of nu-

merous rhythms of human organism, and each of them causes certain process and in total these rhythms support the body as a whole. This organization provides vital functions of a man, his growth, development and biography. It is a base of the most important processes that provide man's thinking, ability to memorize and forget (memory), formation of temperament, habits etc. The mental component is a carrier of consciousness, aspirations, emotions, desires, joys, passions, instincts etc. This organization as a logically operating system is outside space and time but influences the rhythmic organization of the life component (every emotion, impression or aspirations accelerates or slows down certain rhythms) and it influences the physical body through it. "I"-consciousness is the highest principle of a man, his essential spiritual core, conscience. Due to it, a man is an individual being, and it distinguishes and raises him above the plant and animal worlds. Human "I" is responsible for making life and the destiny of a man meaningful.

The idea about human development in the rhythm of seven years is important in R. Steiner's concept. It is connected with the fact that a man is "inscribed" in the universe and obeys cosmic laws: man's life, as well as people's lives, is not chaotic event flow; cyclical regularities of celestial phenomena reveal in human life and in all earthly relations.

R. Steiner emphasizes that at man's birth the components of his essence – physical, life, spiritual and "I"-consciousness – reveal differently in the physical sphere and are at different stages of formation. Human development is nothing but stage formation of these components of human personality as a result of consistent "birth" of the physical, life, spiritual components and "I"-consciousness at the moments of physical birth at the age of 7, 14 and 21 correspondingly [4].

This idea is the basis of age periodization at R. Steiner's pedagogy that distinguishes three main periods of man's development until the age of early adulthood, namely [4, 6, 8]: the period from birth till change of teeth (age up to 7 years) is the period of physical mature, predominantly formation of child's body; the period from change of teeth till puberty (age from 7 to 14 years) is the period of mental maturity when the focus should be on educating the soul; the period from puberty till early adulthood (age from 14 to 21 years) is the period of social mature and predominantly education of the spirit.

Let us examine in details the three above mentioned interrelated directions of person's education and development – body, soul and spiritual.

Children's physical development comes from "head" through "chest" to "limbs", i.e. "a child grows up from head". Actually, if we can watch a baby, his rather big head (in comparison with other parts of the body) especially catches the eye. In the process of further development the ratio of the sizes of head and other parts of body becomes harmonic, like adults have. Besides, sensory organs that play the main role in baby's life are concentrated in the head. In the second seven-year period the emphasis is shifted to the development of chest organization: newborn child has irregular, uneven breathing and pulse, but they become rhythmic in a child after the age of seven. In the period of puberty, teenager's arms and legs especially intensively grow, but the head does not change in size.

The soul component of human develops mainly from the will that is laid in the first seven years, through feeling to thinking. The development of child's vo-

litional sphere occurs simultaneously with formation of physical organs and all physicality. The behaviour of a child at the age till change of teeth is a vivid illustration of this statement: a child is constantly moving, his arms and legs do not rest.

For better understanding why human feelings develop mainly at the age from 7 to 14 years, let us compare the life of a preschool child and the life of a teenager. A preschool child's life of feelings is directed outwards: any changes in the environment are immediately reflected in child's emotions. A teenager's life of feelings on the verge of puberty is an enclosed space. It is connected with the birth of independent life component and, thus, with the beginning of formation of inner life of feelings. In turn, until puberty it is closely connected with the activity of physical organism, which causes child's offishness from the world. Emancipation of feeling at the period of puberty makes it possible for a teenager to become open again to the world around him and to touch it with his own mental forces.

At the period of puberty, the birth of person's independent mental component occurs. It is the basis of independent thinking and, thus, a man "gets an opportunity to develop objective cognition of nature and his moral freedom" [3; p.39].

The spiritual development of a child at the age from birth till early adulthood has three main stages: awareness of "I" that occurs in the third year of life; experiencing of "I" that starts at the age of 9-10 and develops fully at the age preceding puberty; aspiration to realize "I" in the youth. It should be noted that at every stage of spiritual development, its previous forms acquire new content [2].

The spiritual development influences the development of human consciousness. A baby has not got conscious mental life yet. Child's first impressions and ideas begin to form consciously only when the permanent teeth appear. R. Steiner compares the state of consciousness of a child at the age up to 7 years, when she does everything unconsciously, with "the state of dreaming". When the teeth change, human consciousness becomes imaginative, full of fantasy, that is why it is similar to "waking dreams or sleep with a dream". Starting from the period of puberty, a man can comprehend a clear, abstract thought and knows how it appeared, can explain the elements of logical sequence both for himself and for other people. R. Steiner characterizes this stage of consciousness as "consciousness that does not sleep" [6].

Human development within seven-year cycle is not smooth and has certain "critical points" in which child's spiritual development undergoes significant changes. For instance, the period from change of teeth to puberty has three stages, which is connected with the fact that there are two important moments in child's life – at the age of about 9(10) and at the age of 11(12).

R. Steiner emphasizes that though changes in a child are closely connected with his age, at every age stage it is necessary to stimulate and direct the processes of development through education. It makes a basis for development of human spiritual autonomy, formation of sense of confidence in life, social activeness and deep interest in life around.

The main approaches to a child, taking into account the specifics of his age, means that during the first seven years it is necessary to form child's understanding that "the world is kind and moral"; in the second seven-year period of development a child should come to the conclusion that the world is full of joy and beauty and "the world is beautiful"; in the third seven-year period it is necessary to awaken child's desire to search for truth, he should be aware of the fact "the world is true" [6].

For example, there is no need to develop child's intellectual abilities constantly and directly if we have a task to form. At early stages (preschool age) children learn efficiently through acting and moving, later – through development of fantasy and gradually-forming life of feelings. The ability to think abstractly appears with puberty and is often confused with mental comprehension of something already considered by someone. Truly creative thinking, which can make a person independent of any externally-imposed ideas, can be revealed in a teenager only if he has already formed spiritual forces of feeling and will.

So, the first eight years at school cover the period of formation of inner life and education of feeling; in senior classes the formation of ability to think independently is a basis of development. The time and duration of these stages of development vary slightly in different children, unlike the formation of intellectual and special abilities. However, the transition from one stage to another does not occur abruptly. For instance, during the first three academic years, significant development of will also occurs, and children show features which are typical for the age of imitation. Children's comprehensive tendency to imitate at the beginning of school education should be actively used through involvement of children's volitional activity in educational process. At the same time, child's volitional aspect through artistic teaching forms emotional life that begins to achieve autonomy. Respectively, in education it is necessary to take into consideration the fact that independent emotional life during the first years of education (or independent thinking at the beginning of senior classes) is not developed fully: it is always in the process of development.

**Conclusions and results.** So, anthroposophic concept of human development is based on the following ideas: the unity of human body-soul-spiritual being, connection of components of the psyche with human physiological organization (thinking is connected with neuro-sensory system, feeling is connected with the system of respiratory and blood circulation, will is connected with the system of metabolism and organs of motion), interdependence of physical, mental and spiritual development in the rhythm of seven years.

**The perspectives of further researches.** The perspectives for further researches may be conducting a comparative analysis of anthroposophic approach to a man with existing modern scientific psychological-pedagogical concepts of personality.



## Література

1. Ионова Е.Н. Вальдорфская педагогика: теоретико-методологические аспекты. Харьков: Бизнес-Информ, 1997. 300 с.
2. Ливехуд Б. Кризисы жизни – шансы жизни. Калуга: Духовное познание, 1994. 224 с.
3. Штайнер Р. Космология, религия и философия. Калуга: Духовное познание, 1996. 176 с.
4. Штайнер Р. Воспитание ребенка с точки зрения духовной науки. М.: Парсифаль, 1993. 40 с.
5. Штайнер Р. Духовное водительство человека и человечества. Калуга: Духовное познание, 1992. 40 с.
6. Штайнер Р. Общее учение о человеке как основа педагогики. М.: Парсифаль, 1996. 176 с.
7. Штайнер Р. Духовное обновление педагогики. М.: Парсифаль, 1995. 256 с.
8. Штайнер Р. Духовно-душевные основы педагогики. М.: Парсифаль, 1997. 144 с.
9. Штайнер Р. Современная духовная жизнь и воспитание. М.: Парсифаль, 1996. 208 с.

## Bibliography

1. Ionova, Ye. N. (1990). *Waldorf pedagogy: theoretical and methodological aspects*. Kharkov, Ukraine: Biznes-Inform.
2. Lievegoed, B. (1994). *Crises of life are the chances of life*. Kaluga, Russia: Duhovnoe poznanie.
3. Steiner, R. (1996). *Cosmology, Religion and Philosophy*. Kaluga, Russia: Duhovnoe poznanie.
4. Steiner, R. (1993). *Education of the child in terms of spiritual science*. Moscow, Russia: Parsifal.
5. Steiner, R. (1992). *Spiritual leadership of man and mankind*. Kaluga, Russia: Duhovnoe poznanie.
6. Steiner, R. (1996). *The general doctrine of man as the basis of pedagogy*. Moscow, Russia: Parsifal.
7. Steiner, R. (1995). *Spiritual renewal of pedagogy*. Moscow, Russia: Parsifal.
8. Steiner, R. (1997). *The spiritual and spiritual foundations of pedagogy*. Moscow, Russia: Parsifal.
9. Steiner, R. (1996). *A contemporary spiritual life and upbringing*. Moscow, Russia: Parsifal.

### 1.4. NEW APPROACHES TO SOCIAL - PEDAGOGICAL WORK WITH THE FAMILY UDK37.018.26

#### I. Trubavina

**Abstract.** *The relevance of the article is connected with the need to search for the provision of social conditions for the development of the family, and not for its*