

CHAPTER I

INTRODUCTION

1.1 Background

Education is one of the major tools for the development of human civilization. It empowers people for the right of the people. Due to education, modern innovation and technological development has been progress. It increases the awareness in individual. According to (UNESCO, 2013), although there is a vast development and change in education, still 61 million children of world are out of education.

Webster defines education as the process of educating or teaching. Educate is further defined as “to develop the knowledge, skill, or character of...” Thus, from these definitions we might assume that the purpose of education is to develop the knowledge, skill, or character of students.

In ancient Greece, Socrates argued that education was about drawing out what was already within the student. The word education comes from the Latin e-ducere meaning “to lead out”. Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

Today discourses are taking place in view of the educational needs of Nepal in the new millennium. The educational development has taken place in the wake of acute shortage of resources, both financial and human as well as with the limitation of management skill; the outcomes in the Nepalese contexts could be expected to have several problems. According to the 2003 data of MOES, at grade one the annual dropout rate is about 15%, the repetition rate is about 30% and about 35% never complete primary education cycle. The situation of girls is worse as compared to that of boys. According to Prof. Hridaya R. Bajracharay in his article, “Meeting the challenges of New Millennium: Problems and Prospects of Educational Development in Nepal” enhance the internal efficiency and quality of education still remain a big challenge. The physical infrastructures of the schools do not meet the bare minimum requirement for the delivery of quality education. The classroom instructional practices are still very poor and schools are yet to be

expanded and diversified in its mode of delivery to produce the adequate number of trained teachers conveniently and effectively; teachers need to be trained to become sensitive to social, emotional, psychological as well as pedagogical needs of the children. In an alternative approach to our present education system could be Waldorf School which is founded in 1919 by scientist/philosopher Rudolf Steiner to serve the children of employees at the Waldorf-Astoria cigarette factory in Stuttgart. It is a holistic approach of education for children which deal on head, heart and hand of children. It deals with the spirit of the children. Spirituality is a part of education. . (Phillips, Martin, & Glenys, 2005) And so, in the first place, the Waldorf School arose as a school for humanity as such, fashioned, it could in fact be said, out of the working class. Here then, we have an educational institution arising on a social basis, that seeks to found the whole spirit and method of its teaching upon Anthroposophy. (Rudolf Steiner *A Modern Art of Education*) With this Steiner concept on education is neither ethical-philosophical foundation, nor a socio-cultural dimensions nor empirical psychological origin (as in Claparede and Montessori) where as his education is based entirely on his cosmic spiritualistic anthropology: If we wish to detect the essence of the growing individual, we must set out from a consideration of hidden nature of man as such. (Ullrich, 2000)

According to (Ullrich, 2000), as the plants, animal and intellectual are influenced by cosmic during its growth process, the child and the adolescent are also influenced by cosmos in its development. Human are microcosm. Steiner has presented the cosmic rhythms of seven year period.

The first seven year period of child is ethereal forces of growth form lips of the toes and the new teeth. The physical forces are born and the inner senses are also developed in this period. The second seven year period, astral spiritual forces are still hidden. It is liberated in the sexual behavior and transformed in the form of conceptual thinking and human judgment. The third seven year period begins when the spiritual ego will have taken in the body down to its extremities. The spiritualization of soul and conceptual world can now begin.

Steiner (1919) has given some abstract formula that based on the reality of education. In the historical and systematic perspective, the practical work of the Rudolf Steiner schools shows particularly close links with other trends of the New Education. They are

establishments that maintain their own financial and curricular autonomy. Parent and children work together in the interest of developing the child. The Rudolf Steiner kindergarten has the atmosphere of a living room with a maternal educator. The guiding aims are to develop the senses by imitation and the experience of community life with a rhythmic progression. Factors that contribute to this are the two hour period set aside each day for free play with natural materials and the particular emphasis placed on artistic creation and a natural religious outlook. There would be no headmaster. There would be no structured text book. The all-round personality of the child is to be shaped through placing the equal weight on cognitive, artistic-affective and technical-practical activities in both tuition and school life. The activities are through agricultural activities in the school garden, handicrafts, and industry. As autonomous unified co-educational schools motivated by the children themselves. The schools are characterized by a school atmosphere which resembles that of the home, intensive attention to school life, the continuation of the classrooms by gardens, workshops and practical courses, attention to the physical and spiritual well-beings of the children, and emphasis on musical education, and rhythms of school life marked by festivals and ceremonies. All the dimensions of the educational reality are deliberately given a rhythmic structure. As in a ritual event, all forms of educational action are thus incorporated into a cosmic order.

A number of terms, concepts and practices are distinctive and why distinctive to Steiner education and need to be briefly defined, as they will arise in later reporting and discussion of findings.

Using document based and case study methods, the research present the detail about Waldorf school of Nepal. There are two Waldorf school in Kathmandu, Nepal. The school are all independent schools and do not receive state funding. The Waldorf kindergartens are not included in the study. The schools begin with a Kindergarten and expand vertically adding a new class each year as the first cohort of children progresses. The paper presents the detail about child development under their specific school culture. According to the oxford dictionary of sociology (p 205), “The sociology of education is the study of educational structures, processes and practices from a sociological perspective. This means that the theories, methods and the appropriate sociological questions are used to better understand the relationship between educational institutions

and society, both at the micro and macro levels.” And school (p 668), “School is both an institution and method of education. A process of learning and management of socially approved knowledge, involving an approved curriculum and pedagogy, paid professional educators, compulsory attendance of pupils, and school grouping.”

So in this research I have explored Waldorf School in terms of educational structures, processes and practices, the perceptions of stakeholders about the school and the challenges and opportunities of the school in Nepal.

1.2 Problem Statement

The government has only been active in the field of education for the past 50 years. Its focus is still on school building. Teacher, supplies and the quality of teaching are completely outside the scope of the government’s policy. In Nepal, education still and foremost takes the form of rote learning. The teacher talks and the students listen and repeat. The teachers try to drill knowledge into young brains, with the help of a bamboo stick or heavy ruler if needed. The approach is clearly teacher oriented. (Voss, 2014) Most of the parents believe that the more heavy books a child carries in his schoolbag on their back, and the more homework they have to do, the better the school. Even the teachers’ hard strictness is being appreciated by many parents, as this is the reflection of the Nepalese goal of education: children have to subject themselves and be obedient without asking questions. (Grosspietsch, 2013, p. 3) So evaluating the education system with exploring alternative approach is needed to be addressed and this became the subject matter for my study.

In the present study I have explored the educational structure, process and practices in Waldorf School in Nepal and its challenges and opportunities. There are no laws or regulations should be formulated about how or what a teacher should teach. The how and what of teaching is a purely cultural matter and is the providence of colleges of teachers interacting on the basis of freedom in the cultural domain. Inventing and innovation are actually part of cultural life. (Usher, 2014)

Waldorf education provides an alternatives approach to mainstream education in many countries. Education in Waldorf School is based on Rudolf Steiner’s educational

philosophy and has a particular view of what constitutes learning, achievement and educational development. (Phillips, Martin, & Glenys, 2005, p. 4)

The present study has focused on educational structure, process and practices in Waldorf School and how it is different than mainstream school. It also describes the change in different aspects of Waldorf School with its challenges and opportunities. This study has tried to seek the answer of the following questions:

1. What are the focal aspects which present Waldorf education as an alternative approach to the mainstream education system?
2. What challenges did the school face for the establishment and operation of school?
3. What are the qualities of school life after the operation of school?
4. What is the educational significance of the theories and practices are exemplar in Waldorf School in Nepal?

1.3 Objectives of the Study

The general objective of the study is to find the educational structure, process and practice of Waldorf School in Nepal in order to explore Waldorf Education.

The specific objectives of the research are as follows:

-) To explore about the educational structure, process and practice of Waldorf education of Nepal
-) To explore challenges and opportunities of Waldorf School in Nepal

1.4 Significance of the Study

Waldorf Education nourishes the child's body, mind and soul to freely develop into healthy, happy and wholesome human beings so the study is significance as an alternative approach of education. It deal with the spirit of the children and spirituality is the part of education and also deal on head, hand and heart of children which is important in Waldorf school which is useful to the teacher, educator, parents, policy makers, advocator, and organization who work on education sectors. The study is useful to teacher to teach the children in distinct method than in mainstream school which will help

to take care of all children. It will also help to mainstream schools to adopt the activities and system of Waldorf School in their respective schools. The policy maker can use the study for making policy of education system of the country.

1.5 Key Words

-) **Rudolf Steiner:** Rudolf Steiner was born in Austria in 1861, and died in Dornach, Switzerland in 1925. He was the founder of the philosophy of anthroposophy.
-) **Anthroposophy:** “Anthroposophy is a path of knowledge, to guide the spiritual in the human being to the spiritual in the universe.... Anthroposophist are those who experience, as an essential need of life, certain questions on the nature of the human being and the universe, just as on experiences hunger and thirst.” (Communities, 2013)

Anthroposophy is the spiritual science. This is the spiritual philosophy based on the teaching of Rudolf Steiner (1861-1925). According to Steiner, his teachings were “based on immediate and direct observation of super physical realities”, only his system is “a logical system that makes rational thinking possible”. According to Steiner, man lives in three worlds, “the physical, etheric, and astral” and the consists of “the organism, etheric body, astral body and the immortal nucleus of his existence, his self, which belongs to the eternal spiritual world” (Laurency, 1997)
-) **Waldorf Education:** Rudolf Steiner originated Waldorf School in the request from Emil Molt, director of the Waldorf – Astoria Cigarette factory, for a school to which his employees could send their children.
-) **Eurythmy:** It is a movement art designed by Rudolf Steiner.
-) **Three fold of Human Being:** Rudolf Steiner divided human being into three fold i.e. Body, Soul and Spirit.
-) **12 senses:** Rudolf Steiner also propounded 12 senses. He divided the twelve senses into three groups: the will senses, the feeling senses and the cognitive senses. The will senses directed primarily at one’s own body, are touch, life, movement and balance. The feeling senses are smell, taste, sight and warmth. The

cognitive senses are the senses of hearing, speech, another's thought and another's "I".

1.6 Limitation of the Study

This study has been done to meet the partial fulfillment for the degree of masters of Arts in Sociology/Anthropology. So it may be performed under the limitation of time, budget and resources.

This is a study of only Shanti Waldorf School. Thus the finding may not be generalized for all Waldorf School lying throughout the country. Hence the generalization may not be valid in the context of the other parts in other regions of the country.

The research is totally based on the response of the stake holder of the Shanti Waldorf School. The study focuses only on the practice, culture, system, procedure and process of Shanti Waldorf School.

1.7 Organization of Study

The research report is divided into five chapters. The first chapter includes the background of the research, problem statement of the study, objectives of the study, significance of the study, Key words of the study and the limitation of the study.

The second chapter is review of literature. It includes concept, theoretical review, review of previous study and the conceptual review.

The third chapter is research methodology. It includes rationale of site selection, research design, population and sample, source of data, data collection technique and data analysis plan.

The fourth chapter is presentation and discussion of data. It includes structure of school, balance between learning and teaching, physical appearances, philosophy, rhythms, curriculum, pedagogy, examination, teacher, children, parental involvement and leadership and management.

The fifth chapter includes the summary, conclusion and findings.

CHAPTER II

REVIEW OF LITERATURE

2.1 Sociology and Education

This chapter reviews some pertinent literature on education in general and Waldorf school in particular. This chapter also reviews some literature on the studies of Waldorf education in worldwide context and in Nepal.

Regarding to the education, sociology of education is concerned with schooling. At a macro level it has various social forces, such as politics, economics, culture etc., creates variation in schools. At a micro level variation in school practices lead to differences in individual-level student outcomes. That is, schools have different teaching methods or have different practices.

Durkheim(1981) argued that he was interested in the role that various social institutions played in society and in particular how they contribute to the maintenance of social order. He believed schools were the primary socialization agent for the production of future adults. This is reflected in his work on moral education, which places the development of consensus and solidarity in society in the hands of the school.

Herbert Spencer believed that education should act like other social institutions for the beneficial evolution of society. His work and ideas, particularly those relating to laissez – faire government policies, are relevant to issues such as school choice, the drift in enrollments from government to private schools, and the relationship between the vocational and academic curricula.

Althusser (1971) argued that the schools in capitalist societies help preserve the position of the dominant class by teaching the dominant ideology whereby children learn to know and accept their place in society so that there is no challenge to the class structure. In this respect, schools are part of the ideological state apparatus whereby the dominant class maintains its dominant position. Where the dominant class has other state apparatuses at its disposal, such as the police, the school represents a form of symbolic violence through which the dominant ideology is maintained and the relevant knowledge, skills and material relations to production are learned.

Young(1971) emphasized several important dimensions of knowledge management through schooling; in school classroom interaction; by the professionalizing of the teaching process; through the bureaucratization of school organization; and a the cultural level.

The sociology of education, as a subdiscipline of both education and sociology, has contributed much to the understanding of educational processes. As a source of information and training for future teachers, and as source of information for policy makers, it continues to draw attention to the social context of what goes on in schools. The tensions within the sociology of education will no doubt continue, but the subdiscipline as a whole is so eclectic and robust that this can only be a sign of its strength. In either case, the sociology of education uniquely focuses attention on the social context of educational structures and processes, and its contribution will continue to be invaluable for understanding and reforming educational systems, particularly as they change to accommodate new social needs and new technologies.

2.2 Worldwide Waldorf Education

(Mazzone, 1995), the Waldorf school movement is the largest non-denominational, non-sectarian, independent school movement in the world. Worldwide expansions followed rapidly by 1962 there was a total of sixty six schools. In 1973 it was reported that “some 40,000 pupils attend the ninety odd Rudolf Steiner schools all over the world” while in 1975, there was a “sum total of just over one hundred.” By 2010 there was 1000 Waldorf Schools in 65 countries in the world.

At the end of the 70's there began a strong expansion with annually 20-55 new schools. While until 1975 it took a period of around 20 years, until the number of schools double (from 71 to 143), this number already doubled again until 1980 (288) and then again until 1989 (569). The greatest growth has taken place in the years 1980-1996.

In 1987 the Waldorf School Tokyo started – and remained alone. 1996 the first school started in the Philippines, 1998 in India and Thailand, 1999 in Taiwan (and the third in Japan), 2000 the second school in India and Taiwan – total of nine schools. 2001-02 a further eight schools opened and until 2007 twelve more schools, among them in Pakistan, Nepal, China and Korea. To these 29 schools in South and East Asia have to be

added further ones in Israel (11) and one each in Kurdistan, Kazakhstan and Tchadschikistan. Since 2002 there are more schools in Asia than in Africa, in 2001 their number reached the total of Australia and New Zealand.

2.3 Waldorf Education in Nepal

Megrav Mor from Israel, studied 3 years Waldorf Education in California. She completed her education at the age of 21 year. She came to Nepal during that period and she found Nepal Bal Mandir for her propagation of Waldorf Education in Nepal. She started a Waldorf Kindergarten in Bal Mandir, Naxal, Kathmandu for 2 years. During 2 years period many activities and program of Waldorf education being held and many teachers were trained.

She left Bal Mandir because she had contracted the agreement for 2 years. She planned to start a Waldorf School. She met a person called Tashi who hold carpet factory. So they started a Waldorf School inside the factory in 2001. Meantime Shanti Waldorf School was also started in Shivapuri, Kathmandu by an organization called Shanti Sewa Griha in 2001. Different activities and programs of Waldorf Education were held by volunteers around the world in these schools. So in Nepal two Waldorf School started in the same year. In 2012 another Waldorf Kindergarten started in Kathmandu, Nepal by Kelvin Rohan Eco Memorial Foundation. The literature is unavailable that the Waldorf School and Kindergarten outside valley.

In Pokhara the movement of Waldorf education was started in 2012 by conducting a Waldorf Teacher Training, by Sarita Shangai, India. The training was organized by Maitreya Pathshala. The organization will start in 2014.

(Fairman, 2010), has developed the integrated Nepali primary school and Steiner-Waldorf curriculum and integrated Nepali early childhood development and Steiner-Waldorf curriculum studied in tandem with Government of Nepal, Ministry of Education and Sports, Department of Education.

2.4 Previous Research Review

(Batorava, 2010), his research finding shows that Waldorf Education culture support to the Education for Sustainable Development (ESD) policy of Japan government, which is

not by its unique educational principles but due to the student autonomy supportive, autonomous motivation of teachers and parents.

(Sobo, 2013), in her finding she examines the sequentially addressing the whole child- hands, heart, and head-Waldorf education progresses in tandem with what its founder called “a genuine anthropology” (Steiner, 1996). System proponents argue that Waldorf education’s development appropriate holism helps produce balanced, freethinking human beings who feel and behaves as if connected to the world in which they live.

(Swanepoel, 2009), her research finding indicates that the possibilities exist for the teacher to exercise a certain degree of freedom and creativity within the parameter of Waldorf methodology and the Waldorf curriculum.

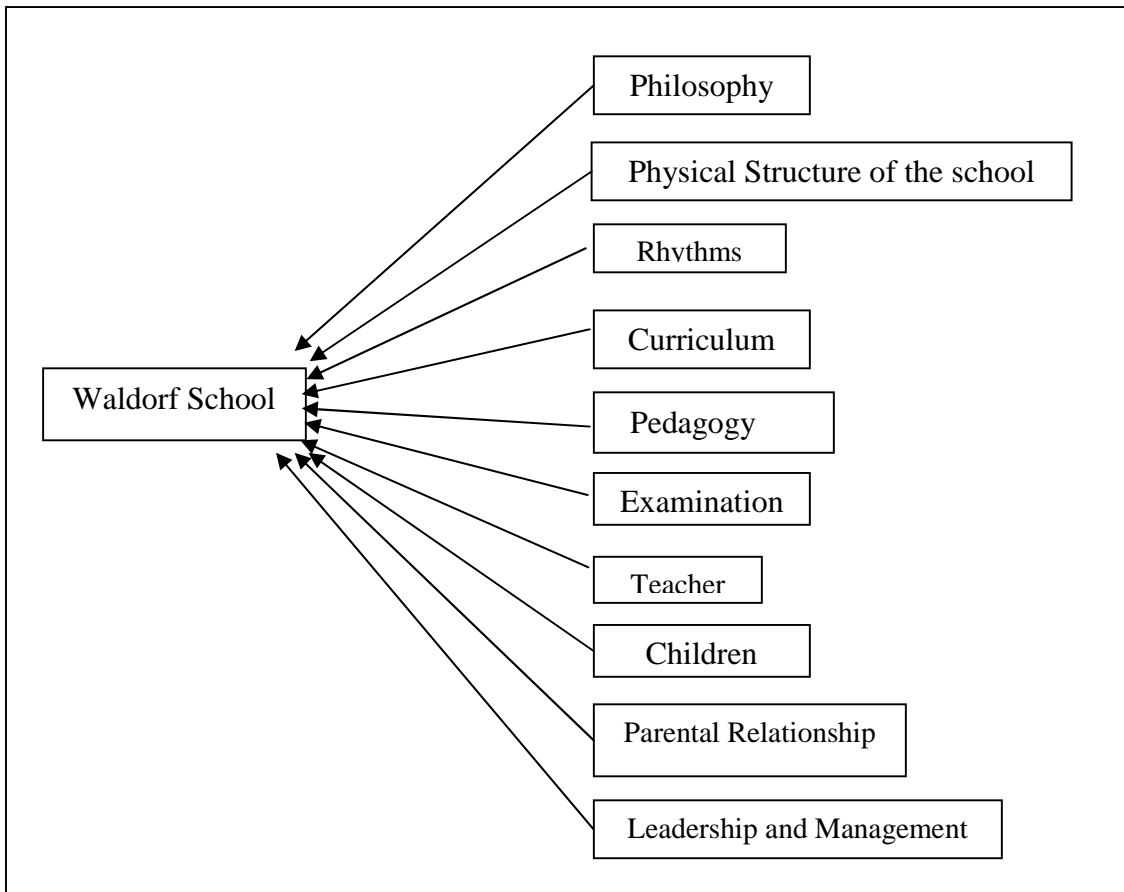
(Philip, Martin, & Glenys, 2005), have done survey and case study on nine independent variables on Waldorf School. These variable are participating schools, curriculum, national tests, pedagogy, Special Educational Needs provision and inclusion, philosophy, leadership and management, parental involvement and teacher. All these variables are positive to Waldorf School.

Therefore from the research studies reviewed it can be sense of a positive relationship between Waldorf School and Learning, achievement and children educational and social development.

2.4 Conceptual Framework

From the above review of literature the researcher can figure out the following theoretical framework on which the researcher was based on.

Figure 1: Conceptual framework



The variable of primary interest in this research is the dependent variable of Waldorf School. Ten independent variables are used in an attempt to explain or explore the Waldorf School. These variables are philosophy, physical structure of the school, rhythms, curriculum, pedagogy, examination, teacher, children, parental relationship and leadership and management. From the above review of literature we theorize that these variables are enough to explain the detail about Waldorf Education.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Rationale of the Selection of the Study Area

I have selected Kathmandu as my study area which is because Waldorf School is in practice only in Kathmandu. There are two Waldorf School in Nepal. They are Shanti Waldorf School, Buddhanilkhanta, Kathmandu which has kindergarten to class 5 and Tashi Waldorf School, Maharajgunj, Kathmandu which has kindergarten to class 4. So I have chosen Shanti Waldorf School for my study.

3.2 Research Design

The research is explorative and descriptive in nature. The research is focused on qualitative data so it is explore and describe detail of Waldorf School in Nepal. The study of the Waldorf School is to analysis the general intention of Waldorf School in Nepal.

3.3 Nature and Sources of Data

To the educational structure, process and practice of Waldorf School in Nepal, I have collected both primary and secondary sources of data. In the process of field study, the precise perceptions, opinion, socio-cultural, economical conditions of Shanti Waldorf School was collected as major sources of primary data. Also I have collected the information with the help of the school's rhythms publication, publication, newsletters, articles, magazine, etc. as a secondary data. The data are mainly the qualitative in nature.

3.4 Universe and Sample

The researcher is done its research work in Shanti Waldorf School. The entire school is the population of the study where as the observation done with the stakeholders of the school is the sample of the study. The stakeholders of the school are the in charge of the school, students, teachers, parents and management.

3.5 Validity and Reliability

The researcher has contacted with some of the expert related to this field such as Hans Moulder(New Zealand), Ineka Moulder(New Zealand), Anselma Rummerts(Holland), Rabina Shahi (Nepal), Eva Bhujel(Nepal) and Sarita Shangai(India). The researcher discussed with them about the areas and the scope of the Waldorf School in Nepal before the research being conducted. The areas and scope of their views in summary are philosophy, structure of the school, rhythms, curriculum, examination, pedagogy, teacher, children, parental involvement, and leadership and management. After the data of the finding is presented in the report the expert opinion were positive and satisfactory. The expert opinion and the commitment of the researcher the Waldorf Kindergarten teacher training course is developed. The teacher training is going to organized in January 2014 in Kathmandu. The researcher inspired and touch with the research work so the researcher will start a next Waldorf school outside the valley which is in Pokhara valley in 2014 with the technical support of the expert. This proves the validity of the research work.

For the reliability of the research the researcher went to Tashi Waldorf School for the class observation. The researcher class observation is on sample way: one in kindergarten and other is in class one. The researcher observed the rhythms of the kindergarten and the class one. The result showed the same in Tashi Waldorf School. The physical structure of the classroom, the teacher collegial leadership, activities of the schools, philosophy of the Steiner, pedagogy, and curriculum were similar with Shanti Waldorf School.

3.6 Ethical Approval

I have highly respected the confidentiality of the respondent of my study. During the field and observation I did not force anybody to respond to the intentions if they did not have enthusiasm to do so. Also, in my writing, I have not mentioned anybody's name so that it won't be a problem for my research informants and the school. Since the internal problem arisen in the organization between stakeholders so the headmaster of the school has given us the verbal consent to get information from the respondents.

3.7 Primary Data Collection Tools and Technique

The data are collected as follows

) Field work, observation and case study for overall good practice of school

The aim is to conduct the survey by means of on – site, structured interviews using a schedule of questions. Visiting schools, rather than utilizing self – completion questionnaires or telephone interviews is the strategy because this offered the best way of establishing a rapport and constructive research, enabled collection of data through the researcher’s observations and perusal and collection of relevant documentation.

) Case study visit focusing on classroom observation, researcher is attached to class for whole day or two. Extensive notes were taken during observation. The notes are analyzed by the researcher at the end of each day and a series of questions for teacher generated through this analysis. The teachers are then interviewed and given the opportunity to answer the questions and add any further comments or observations that they wished to include in order making this practice clear.

) Discussion with teacher and parents.

3.8 Data Presentation and Analysis

All the qualitative data are summarized and stored electronically in Word files. These data are analyzed qualitatively to supplement and illuminate quantitative data. The extensive note have been taken during observation, field work, and the notes have be en analyzed by researcher on the end of the day. The website of the school and other sources are used to assist and analysis of data.

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

4. 1 Waldorf School in Nepal

4. 1. 1 Background of Shanti Waldorf School

The background of the school based on the headmaster of the Shanti Waldorf School:

Shanti Waldorf School was established in 2001 by the Shanti Sewa Griha in the need of the children of Leprosy village in Sivapuri hill in Kathmandu. The school was started from day care center and till now the school was up to grade 5. The school was started with 10 children in 2000 now it has 110 students from deprived sector such as children from leprosy parents, orphanage, street children. The school was funded by the foreign donor and the school was also managed by the foreign people. In the initial period of the school, the organization organized series of Waldorf teacher training in Shanti. This programs trained many teacher in Nepal. Many trainers came from different countries in Shanti to trained teachers of Shanti.

Almost all male teachers in Shanti left the Waldorf School and now all the female teacher were in school. The dropout was seen more in male teacher so the management of the organization decided to have only female teacher in the school.

The school was too traditional in the Steiner philosophy during the period of German lady management. The students of Kindergarten were not sending to grade one until age 7, collegial teacher management and regular teacher meeting, teacher parent meeting, no text book, etc. Now with the Nepali management the school was flexible with the Steiner philosophy. There is a integration of curriculum between Nepal Government curriculum and Steiner Education, students are sending before age 7 to grade one, etc.

The parents who send their children in the school opposed to the methodology of teaching in Shanti School. Some of the parent took out their children from the school. The parents complained the school to teach children to speak and write whereas Waldorf School was more focused on artistic work in the school such as carpentry, painting, drawing etc. There were series of parent teacher meeting in the school to explore about the concept of the Waldorf education. After the graduation of grade 3 students go to mainstream school. The result of the student in the mainstream school was extraordinary

and creative, which create the positive attitude towards school. Then after the student in the school increased and parents did come to help in the school.

In spite of conflict between founders in the organization the school is running smoothly. The school is has shadow effect but the spirit of the school and the stakeholder make the school perfect for the development of beautiful citizens in Nepal.

4. 1. 2 Structure of School

Kindergarten:

One of the Kindergarten teachers about 35 years old from Brahmin Community shared her experience about the feeling of the kindergarten in this way:

I was assistant teacher before and some time I used to teach the class in the absence of the teacher. After the teacher left the school I came became the teacher. I love the children and I should be model for the children. So I never stay in class without working. I have worked hard for making rhythms and I have to care for each and every activities. I was afraid with the Waldorf dolls before but later when I see children playing with it for many years I understand the meaning of the doll. The most important for the kindergarten teacher is reverence.

Days of rhythm and purpose, actions worthy of imitation, an environment which is beautiful, harmonious, warm and loving – all of these encompass the life of the kindergarten children in Waldorf inspired schools. Gratitude, reverence and wonder are the feelings we seek to foster whilst discipline and harmony are maintained by the rhythmic nature of the day's activities. Shanti has one Kindergarten where children remain for 3 years till 7 year old.

Grade Classes:

Garima Shrestha (name changed) about 40 years old from ethnic community shared her experienced of grade class in this way:

I have to work hard as a teacher and some time I didn't get time to sleep because I have to prepare the "main lesson" for the children. I think main lesson is the core things in grade class. I have to take my children from class 1 to class 5. So the first cycle was

really very difficult for me because I have to prepare whole class activity. The main lesson, artistic works, stories, songs etc. Now I feel I couldn't left the children and school.

The grade teacher joins his/her class in grade 1 and wherever possible, remains with that class until the end of grade 5, playing a vital role as educator, guide and protector. The teacher thus provides continuity for each student from class to class, provides an authority that the child can know, trust and respect, develops a strong relationship and deep understanding of the child's academic, social and emotional needs, and establishes a strong connection with the child's family which assists the teacher in his/her perception of the child.

During the class teacher period the feeling is the emerging soul – faculty and the class teacher's task is to enliven all that is brought to the child with imagination and creativity.

Class for Children with disability

Shanti School has a section or classroom for children with disability. The children with disability are take care in this classroom.

4.1.3 Physical Appearance

Colors of the Wall of Classroom

Each classroom of the Waldorf School is painted in a different color, and the walls seem to radiate this color, filling the space of the room. The effect is achieved by a technique of color application called "lazuring". Lazure artist Robert Logsdon describes the lazure process:

Layers of paint prepared nearly as thin and transparent as watercolor, consisting of water, binder, and pigment. A coat is applied with a rhythmical movement using large brushes over a white surface. This is allowed to dry and then another coat is applied. The final color is achieved using varied colors applied in several layers. Light passes through these thin layers of color and is reflected back, giving a pure color experience.

The result is a transparent, radiant color that replicates, to a degree, color in the natural world. There are few, if any, phenomena in nature that present us with a flat surface of a single color. Lazuring recreates the dynamic, nuanced colors we find in nature,

particularly in atmospheric phenomena such as the rainbow. Rudolf Steiner believed that walls should do more than simply wear color – they should radiate it. This radiant quality allows a person to “spiritually pass through the walls”. The wall colors that are used in Waldorf classrooms are based on Steiner’s view of how colors are related to each stage of development of children. The hue chosen is understood to support the children’s development and learning. For example, in the kindergarten, the walls are a soft peach blossom (a light and living magenta), which reflects and assists the dreamy consciousness of the small child. The classrooms of the older children may be a shade of blue that corresponds with their more formed and intellectual consciousness.

The classrooms of Shanti Waldorf Inspired School are light in color and all the walls were painted by the teacher themselves. The teachers are very proud and feel ownership for painting walls by themselves.

Season Table

Another respondent share the experience:

I used to decorate my season table before the children arrived. I used to bring all the natural materials from the nature and put in the season’s table. Each day the table has some addition or subtraction. It is special everyday. Children will not even touch the season table and only they observe the table.

¹Steiner believed that children should be taught reverence for the natural world and so every classroom should have a table that would reflect the world outside. The nature table has a place of honor for Waldorf students. Usually made of unvarnished, unpainted wood, it usually has a lip round edge so that children can play with the contents without worrying about knocking things off. In Waldorf a classroom, the nature table is draped with cloth-often play silks- in colors to replicate the season. So in summer, the cloth might be a deep blue like a hot, cloudless sky. In winter, the backdrop could be white and in autumn it would imitate the color of the leaves. Items to display can include leaves, flowers, rocks, sticks, etc. Depending on how accessible the outdoors is by the students, it

¹ Nature Table, Dawn Friedman, Early childhood news,
http://www.earlychildhoodnews.com/earlychildhood/article_view.aspx?ArticleId=705

can take a special trip with them to find things on their own. So it helps to connect the children to day – to – day changes as well as to the larger events that happens outdoors.

In Shanti Waldorf Inspired School, it is observed the season’s table. Every class has season’s table. The tables are decorated with clothes, dolls, leaves, flowers, rocks, etc. The season’s table is just look by the children but they never touched it.

Natural Materials

²A Waldorf classroom is typically furnished to look much like a home, with silk curtains, wool rugs, a rocking chair and wooden tables and chairs. Teachers consciously choose playthings for the classroom that will nourish a young child’s senses, and sheathe them in beauty. Toys found in the classroom are made from natural fiber and materials to nourish a young child’s senses. In Shanti all the classroom are full with natural materials such as wooden materials, wools, curtains, season’s table, etc.

4.1.4 Balance between Learning and Teaching

The school seeks to provide an overarching pedagogy that will foster the healthy development of each student entrusted to the care. The Waldorf approach sees rhythm as a vital element in learning. The school day and the school year are structured in an organic way, which establishes a healthy balance of experience between concentration and relaxation, mental and practical work, movement and rest, listening and participating, looking and doing. Each lesson should contain a balance between the engagement of the child’s thinking, their feeling and their willing. (Fairman, 2010)

The main lesson is a thematic and integrated approach to a topic, which spans a period of three weeks and is taught every morning 10.00 – 12.00 in the primary school. Each primary main lesson is approximately 30 hours, but this includes a wide range of physical, artistic and intellectual activities within each morning period.

Main lessons are held to be a “window on the World” – the outer world of the senses and the inner world of ideas and feelings. The overall purpose of the main lesson is to deepen,

² Waldorf Education in a Nutshell, Interview with Sarah Baldwin of Bella Luna Toys, Wee Flok Art, 14 Feb, 2010

enrich and unify the learning experience. Each student produces a main lesson book which aims to present learning in a holistic manner: a synthesis of intellect and imagination, reason and beauty, right and left brain.

In any one year it is aimed to have a balance amongst the major core areas – Nepalese, English, Mathematics, Science, Human Society and its Environment and the creative arts. During the class teacher period, the curriculum is based on the major epochs of history, from the folk wisdom in traditional folk tales, the human qualities in animal fables, the deeds of great individuals and their connection with and reliance on nature, to the great mythologies of India and Nepal (e.g. Mahabharata and Ramayana) and other wonderful mythologies, including those of Israel (Torah), Scandinavia (Edda), Egypt (Osiris), Iranian (Mesopotamia), Greek and Roman. Such subject material is utilized for its value in presenting to the child a picture of humankind that the child understands and to which it can respond at each particular state of childhood development.

4.1.5 Philosophy

Shanti indicated that their educational provision is based entirely on Steiner's education philosophy and guiding principles. It is emphasized that the curriculum, pedagogy and leadership and management of Shanti is founded in the philosophy and ideas of Steiner. However, the school in higher class after fifth grade the students go to other school is influenced by the fact that national examination syllabuses are based on other educational philosophy and principles different from Steiner.

Asked in the interview with 5 teachers of Shanti school what are the most significant principles from Steiner's lectures and writing that teachers strive to implement in order to give the school its identity. The answer most commonly given was the understanding of child development which underpins the curriculum and pedagogy. The principle of a holistic approach to education, or attention specifically to the spiritual aspect of human development, was emphasized. One teacher put it, "placing importance on all aspects of child e.g. not just cognitive, but emotionally, physically and spiritually. "Integrating thinking, feeling and willing" Also highlighted by teachers was the importance of understanding karma and re-incarnation.

Very few teachers were happy to label themselves as “anthroposophist”, have a deep respect for anthroposophy and consider themselves to be working out of anthroposophy. From the conversation with teachers, a high proportion of the teacher aligns themselves with anthroposophical ideas but would not necessarily call themselves anthroposophists. Most of the teachers were strongly admired that the understanding and appreciation of Steiner’s anthroposophical ideas are essential grounding for teaching in schools. They focused to know what stands behind the reason why certain subjects are taught at different ages. Why modeling in class 4? Why is the lesson presented in an artistic way from classes 1 – 8? Why child study and meditation on children?

It is seen as important that class teacher have some knowledge of anthroposophy except part time teachers. Teachers working together to explore and deepen their understanding of Steiner’s philosophy and educational principles is another important feature of Steiner Education. But Shanti Waldorf School has headmaster in their school. The hierarchy in the school administration and management is seen. The headmaster is the powerful authority body in the school whereas in Steiner Education it is not seen. There is collegial study of Steiner educational ideas. Most 90% indicated that they feel free to raise issues in these collegial study sessions. Collegial study is part of the inner work of Steiner teachers which is integral to their professional development. ³It is assumed that teachers in a Steiner Waldorf School are continually striving to deepen their understanding and insight into child development through study, meditation, artistic activity and conferences.

In Shanti, a mixture of works by Steiner and curriculum and teaching text was mentioned whereas Shanti use the formal text books recognized by the government of Nepal. It is the integrated curriculum between the Steiner’s Lecture and the text books of Government of Nepal.

According to Rudolf Steiner, the highest endeavor of educators must be to develop free human beings who are able to impart purpose and direction to their lives. Through this arises the principle that freedom is not a method of education, but an ultimate goal. The education towards freedom would be considered the fundamental of good practice in Steiner schools. But there is a paradox at the heart of this that is not readily through first

³ School C, Staff Handbook 2003/04, p21

being under the authority of adults. This is a child developmental model in which actions beneficial to the child's future are undertaken on the behalf of the child, rather than an apprenticeship model through which children exercise freedom as though they were small citizens.

Good practice in Steiner schools therefore occurs when the teacher is successful at being authoritative. In general, a good lesson during the class teacher years (ages 7 – 14) would see children strongly task focused under the direct authority of the teacher. Children would be free to ask questions about the work and teachers observed generally welcomed the opportunity to respond patiently and sympathetically to children's questions. Generally the teachers decided on what to bring to the class and in all the class teacher lessons observed, the children followed without question the teacher's directions.

4.1.6 Rhythm

⁴Waldorf education seeks to provide a balanced experience of doing, feeling and thinking in a way that promotes harmony and well – being within and a sanctuary from the hurried world without. Key to this goal is rhythm. The teacher works with the yearly, seasonal, monthly, weekly and daily natural rhythms by creating an appropriate curriculum and environment for the children. Attention is given to the more subtle rhythm of breathing (activity versus reflection) occurring throughout the day. The form and order allows the children to feel secure and confident in knowing what comes next. In the grades, a tapestry of special subjects and practice periods follows the daily main lesson. In the Kindergarten, the children look forward to the special activities present on each day. For example, in Shanti Monday is a painting day.

Waldorf/Steiner Education is a form of education that works with the rhythms of the child, the day, the week, the month and the year. It works with the spiritual, emotional and physical rhythms of the body. It works with the rhythm of the earth – natural foods, toys and other materials are used in Waldorf education.

⁴ Waldorf Education, <http://www.denverwaldorf.org/about-us/philosophy/waldorf-education/>

⁵In second grade, the age of the children begin to have strong likes and dislikes. Eight year olds react strongly to imagery in the fables and in stories of saints. They hear fables and stories of legendary characters such as saints. These stories teach of human fallibility and present a model for overcoming adversity. Reading opens a new world of words, and the children begin to master the multiplication tables. The children continue to paint and explore Nature, and present their first dramatic play. They learn to crochet and play the pentatonic flute.

4.1.7 Curriculum

Waldorf School is an autonomous institution and is not required to follow a prescribed curriculum.

Grade 1: This is the year where the children make the transition from Kindergarten to formal learning in school. The classes are led by the teacher to the intricacies of writing and reading, including familiarization with the symbols of numbers and the written word, their sounds and sequencing through a holistic approach using pictures, rhymes and stories.

During this first year, the children acquire the good habits of classroom life and work, which will form the basis of their time in the primary school and indeed for all subsequent learning at school. Cultivating reverence for nature, care for the environment, respect for others, interest in the world and a feeling of confidence in their teachers – these are the moral aims of class one and the following classes. The teacher aim is to lead the children into becoming a socially cohesive group who care for and listen to each other.

Grade 2 – the pupils continue to familiarize themselves with the fundamentals of numeracy and literacy, while in gross and fine motor movement – whether through skipping, catching and throwing a ball, or knitting, crocheting or flute – playing – they develop a repertoire of skills and competencies, that were initially introduced in class one.

⁵ The summary of curriculum from preschool to grade eight,
<http://thebearthinstitute.memberlodge.com/Default.aspx?pageId=643774>

In class two a mood of contrast or polarization often surfaces, which can be observed in the manner in which children relate to one another. To help them through this stage of development, they are told (generally not read) stories where contrasting human qualities and characteristics are found portrayed by venerable individuals, such as holy people, saints in legends and by animals in the folk fables of the world.

The class receives strong leadership from the teachers through consistency of approach and through use of the power of imagination in the presentation of all subject matter.

Grade 3 – Children in this class become ever more aware of themselves and the physical environment in which they live and as this happens, they take a greater interest in the emerging practical and material world. After practicing numeracy and literacy skills in class two, they can now apply these skills to a wide range of everyday situations which require measuring or weighting, solving simple equations and the writing of simple formal letters.

By involving the entire class in the experience of working together in farming/gardening, building, weaving and other examples of practical work projects, the teacher helps the pupils to transform their relationship with the physical world into a feeling of responsibility for it. The teacher will create firm guidelines for behaviour so as to engender confidence in the authority of all teachers and adults, and so as to create a strong sense of the social unity of the class, an experience of the “We” rather than the “I”.

Grade 4 – The aim in grade four is to positively channel the energy that ten – year – olds bring to the classroom. Pupils need to be challenged and stretched in every possible aspect of their work.

The teachers aim to meet, through imaginatively presented lessons, the growing interest of the children in more concrete areas of knowledge and to provide them with opportunities for more independence in their work. The narrative content of the lessons aim to respond by offering stories in which the multiplicity of personalities contributes to the social whole and in which the poles of what is “bad” or “good” become more concrete, such as identifying individual “badness” in contrast to social or communal “goodness”.

Pupils should form a sense of where they are in relation to their environment, in both a social and geographical sense. Studies will include a phenomenological study of the

animal kingdom in relation to the human being from a morphological point of view. Through study of local surroundings, pupils will be introduced to the process of map – making. Further studies in all curriculum areas will continue.

Grade 5 – In this, the final primary year, we find the child, both morally and intellectually, is ready for new challenges. Foundations for the basic skills in numeracy and literacy have been set – down by the tenth year. Elementary notions of personal responsibility and a faculty for understanding “right and wrong” in a reasoning spirit may be grasped from this age.

In the final year, the aim is to make the transition from myth to history, and its emphasis on the individual. The children should develop a greater consciousness of the interrelatedness of life and environment – particularly through the study of botany. The children should, amongst other things, be encouraged to strengthen their memory by learning such things as vocabulary and by visualizing spaces through the use of maps.

Steiner schools provide a wide and balanced curriculum through provision of a wide range of subjects which continue ideally until pupils leave the school after upper school. The topic areas within subjects follow the approach of a spiral curriculum, in which topics are revisited as children grow older, but at different levels in line with their phase of development. (Fairman, 2010)

Outdoor Work in Class 3

Classes 3 and 4 were combined at the small, new rural school. A parent, who was a local organic gardener, has collaborated with the class teacher on planning a unit of outdoor work which involved working for several weeks to create a complete village community in a local copse. The previous week the students has worked in the classroom preparing drawings and plans to show how they would create a community of building in the cospe. They had excited discussed the need for different kinds of shelther – communal ones and private ones. Today, they went to the copse and began clearing sites for where they would build their shelters, creating a series of “streets” would link the various different shelters together by clearing the undergrowth.

An outline is given of some of the important components of these subject areas are given below:

) Maths/arithmetic

Through lower school, there is an emphasis on acquiring numeracy skills through escalating levels of complexity. Curriculum provision includes: number and form drawing from class 1; measurement (introduced in class 3), geometry (introduced in class 4), and algebra and data with more demanding calculations of different number types (introduced in class 6).

) English Language/Literature

Through lower school, there is an emphasis on acquiring literacy skills and developing increasing sophistication through speaking/listening, writing and reading from class 1; grammar (introduced in classes 2 or 3) and essay writing (usually introduced in class 6, sometimes class 5).

) Science

This includes a curriculum area referred to as life science by Steiner schools. Life sciences begin from class 1 with stories of the living world. Observation and description of the living world is introduced in class 4, with zoology usually introduced in class 5, as well as study of the human being in class 4, and botany in classes 5 or 6.

) Modern Foreign Languages:

These begin in class 1 with poems and songs and naming things and they are further developed into spoken and written language. In Shanti School main languages are English and Nepali.

Progression on Modern Foreign Language:

In class 3, after morning break, a young female teacher with an accordion arrived to teach English. She began with a verse in English and warned the children up with a lively rhythmic exercise and with much clapping and slapping. She began telling them a story in English which was accomplished by acting and mime to reinforce the meaning. The children then quite down to answer simple question addressed orally in English to each at the throw of a bean bag. The children were then directed to rehearse a short play that had been introduced in a previous lesson. Some of the more complex directions were given in Nepali. The play was then performed to the accompaniment of the accordion, the children joining in the English chorus.

) Geography:

This begins in class 1 and is described as enabling pupils to get to know and feel connected with their surroundings and the work of human beings. In class 4, local geography is introduced, progressing to farming and industry considered in partnership with nature (introduced in class 3) and to the geography of the Nepal, Asia and the world.

) History

History begins with mythical and archetypal narrative in classes 1 to 3. In class 4 the first sense of history is given from the local environment.

) Art

Painting and drawing comprise part of the curriculum throughout classes 1 to 8 and continue when art is introduced as a subject. Modelling, using materials such as clay and beewax is also an important part of the curriculum, as is sculpture introduced in class 4.

) Eurythmy:

An art of movement originated and developed by Rudolf Steiner which is ment to help children develop harmoniously with mind, body and soul, eurythmy continues from class 1 through all of the classes but in Shanti eurythmy is not practice due to lack of specialized teacher in related subject.

) Music

This begin in class 1 with singing and playing musical instruments and continue through the classes.

) Movement

Beginning in class 1, this continues throughout the classes and includes games, gymnastics and sports.

) Crafts

Handwork (such as knitting, woodwork, making three – dimensional objects, and leatherwork) form part of the curriculum during classes 1 to 8.

) Social skills

Cultivation of social skills is integral to the curriculum during classes 1 to 6, and in later classes where social studies is introduced as a subject in class 7 and life skills in class 9.

) Religious education

In some form, religious education is important throughout the school years.

Homework

Homework is an integral part of the curriculum as children grow older. Shanti School gives homework to children in classes 1 to 5. The most frequently mentioned homework task was spelling and time tables. Other homework tasks include drawing, making a map, collecting specimens and finishing class work.

The Steiner curriculum is based on what Steiner indicated would be appropriate for children of each age in accordance with his view of child development.

The main claim to good practice would be:

The curriculum is based on a highly detailed understanding of the changing interests of the child during different periods of development. In music, for example, pupils would study the terraced dynamics of baroque composition at a time in their development when they see things in stark contrasts and the turbulence of Romantic composers such as Berlioz at a time when they go through affective upheavals in their own lives. In class 3, pupils ideally study farming and building because Steiner indicated that at this time they are developing a new kind of interest in the way humankind makes the world a comfortable place to live in.

4.1.8 Pedagogy

The teachers of Shanti agree that the grounding of teaching in a view of child development is a distinctive feature of Waldorf Education. Other distinguishing features include the place of narrative in teaching and learning, the distinction between willing, feeling and thinking, the emphasis on the artistry of the teacher, and the organization of teaching around the main lesson and subject lessons, attentiveness to children's spirituality and same teacher from class 1 to 8.

Table 4.1: Distinguishing features of Steiner Pedagogy

Fully agree that the following is a distinguishing character of Steiner pedagogy:	
Grounding in child development	100%
Role of narrative in teaching	95%
Willing/feeling/thinking	95%
Artistry of teacher	95%

Main/subject lessons	90%
Attentiveness to children's Spirituality	81%
Main lesson theme in subject lessons	76%
Same teacher class 1 – 8	71%

Other important distinctive pedagogical features which were suggested by Shanti School are:

-) Rhythm – i.e. the principles of shaping and pacing the lesson through different teaching approaches and the attention given to festivals at different points in the year.
-) Non – competitive atmosphere and fostering of co – operation: “A respect and co – operation that you actively foster”.
-) The importance of the “inner work” of the teacher – i.e. reflective activity through which the teacher deepens his or her understanding of child development through study, meditation, artistic activity, etc.
-) The importance of close relationship within the school and between members of the school and parents.
-) Attention to the temperament of the children.
-) Teachers working together to study children. This sort of collective and mutually supportive approach to considering and understanding the children in the school is known as child study within Steiner education.

Methods of classroom teaching

Whole class work and pupil working individually are more prevalent than teaching with groups. The shape and pattern of the main lesson give expression to the importance attached to rhythm, one of the distinctive aspects of Steiner education. The description of the main lesson given by one teacher of Shanti School exemplifies the kind of variety of activity involved: morning verse; rhythm time (verses, music, movement) and physical activity; recall of previous day (oral and written); teacher – led content; independent work according to subject. This sequence gives the main lesson its essential shape and can be delivered in various styles, as can the activities which follow, including the

presentation of new material. Whatever styles are used the balance of thinking, feeling and willing is essential.

The autonomy and creativity of the teacher in the classroom is a key feature of Steiner pedagogy. A range of approaches is used to deal with the differing abilities of pupils. The ones most often cited are additional support for tasks and differentiated, additional and extension tasks. One of the distinctive features of Steiner teachers' pedagogy is the minimal use of electronic equipment as teaching aids. This is confirmed by the conversation with the teachers of Shanti School. They use textbooks a lot. Whilst Steiner philosophy emphasizes the direct work of the teacher in telling the children information orally, there is no objection to the use of books for reinforcement and practice activity, or occasionally to illustrate further what the teacher has told the class. Children will also use books themselves to find out further information, particularly for homework.

Table 4.2: Uses of Teaching Resources

Used a lot	Kindergarten	Primary 1-5
Textbooks	100%	100%
TV/video	0	0
ICT	0	10%

Much importance is attached in Steiner teaching to using props and resources which are natural and which emphasize the value attached to handwork and development of aesthetic sensibilities. Props and resources used in the classroom include art materials (a high priority being attached to using fine quality materials), natural objects (such as crystals, pebbles, sand and nature displays), objects and implements that teachers and the children make themselves (such as time tables, modern language books, pencil cases), craft material (such as wool, modelling clay and beeswax), the traditional blackboard with drawings on which time is spent to make them colourful and aesthetically pleasing, and a host of other materials and resources such as recorders/flute.

Assessment

Shanti have an unwritten and written assessment policy and in three-quarters of schools, children progress is said to be a topic in teachers' meetings.

The main role of assessment is seen as being, support future learning, assess healthy development, assess that the child's needs are being met, measure progress with Steiner benchmarks and other.

Children' progress is assessed through ongoing observations and regular monitoring. Ongoing observations include attendance and punctuality, completion of work, unusual events, participation in lessons, behavior and giving grades.

In school, it was affirmed that children progress is a topic for teachers' meetings, comparing past and present learning in relation to goals of Steiner school teaching for that age. The planned lessons are altered as a result of feedback from child study. Child study takes place in teachers' meetings. In the week prior to the teachers' meeting, teachers observe the child and the class teacher brings information about the child and examples of his or her work. The child's parents are informed prior to the study. Child study may result in proposals for action, and sometimes it may be that the collective concentration on the child has an effect: as the school described it, child study may lead to "a huge difference in the child the following day" because they "feel" the love. The meditative picturing of the child is a part of child study. The possibility that the collective attention to the child itself, aside from any action taken, may benefit the child was mentioned by teachers during other field visits to schools. The child study is not always for children with difficulties, but is also for ones "who may characterize a particular age or stage of development".

In Shanti, all classes have learning support staff and they support to assist in assessment. School encourages informal comments and questions from pupils and peer marking of work. It includes pupils listening to each other and giving constructive criticism and reviewing their work at the end of the term/year. Pupil involvement in assessing or evaluating their own learning are informal comments encouraged, peer mark work, evaluate own work, general feedback invited, comment in home/school diary, negotiate targets with teachers, pupils select work to go in portfolio, post queries to teachers and other ways.

Shanti school keep files on pupil. Pupils' files contain are term/annual reports, student profiles, documentation from previous schools, notes on disciplinary situations, learning support report, records of behavior, records of events, records of physical development,

school doctor's report, pastoral care report, records of temperament, examples of work and summary of child study done in the teachers' meeting.

School gives written reports to parent annually. The report contains the teachers' characterization of whole child and evaluation of progress. The latter evaluation covers the pupil's participation, progress and ability in subjects, social behaviour, activity and aesthetic progression.

Most reports to parents contain are a summary of the curriculum for the year, a record of attainment in all subjects, for younger children, something which is directed personally towards the child, such as a gift or painting, for older children, a student profile for each subject and for students graduating from the school, a detailed leavers' report.

Most reports also contain an indication of future goals and outline how goal can be achieved. Goals concern educational, social, personal or artistic aims for the pupil to give attention to. They are generally said to be expressed in positive and encouraging ways.

Demands on class teacher's knowledge

In Shanti also as in the classic Steiner system, a class teacher takes the same class through from class 1 to class 8 where as in Shanti through class 1 to class 5. This places demands on the class teacher's knowledge as he or she is responsible for the curriculum for that class from age 6 to 14. Coping with the demands on class teachers' subject knowledge is seen as being done principally with the help of other teachers' support and by an emphasis on class teachers developing their own knowledge. There is a mutual support amongst teachers, co-mentoring and observation of each other's classes. The ways of dealing with demands on teachers' subject knowledge which are seen as very important are the other teachers being available for support/consultation, class teachers developing own knowledge as the children grow older, some subjects being taught by specialists, specialist taking main lesson block, teachers swapping classes to play to their strengths, and other.

Discipline

The steps taken to deal with particularly disruptive children were raise the matter at a teachers' meeting, examine why this behavior is occurring, talk to the parents, meditative

picturing of the child, talk to child, reformulate lesson content and/or emphasis, apply appropriate punishment and other.

The 'other' steps were stated to include child study, temporary withdrawal from lesson, home visits, talking to the child (remedial stories), expecting the child to come to study early to develop relationships and establish a focus on learning, eurythmy therapy, referral to the school doctor, seeking advice from outside agencies actively appreciating the child's positive behaviour, removing the child from the class for a time, and being given classroom tasks.

The steps taken to deal with an unruly class were raise the matter at a teachers' meeting, examine why this behaviour is occurring, talk to children, meditative picturing of child, reconsider own approach, ask for advisory, mentoring help, talk to parents, supplement with different teachers, whole class punishment, hand over to different teacher and other.

The 'other' steps included class study, assessment by an advisor from outside the school, consultation with the school doctor, home visits, the class teacher accompanying children to subject lessons and remedy rather than punishment and could include taking steps to consider as a last resort the need to terminate the employment of a member of staff whose teaching is persistently poor.

Awareness of developments in the maintained sector

The degree to which teachers' meetings are perceived to be aware of developments in the maintained sector varies significantly according to the foundation stage, national literacy strategy, national numeracy strategy, emotional intelligence, multiple intelligence, schools councils, ICT in schools, sustainable development education, study report, thinking skill/cognitive acceleration and extended schools.

The school was aware of developments in the maintained sector; teacher replied that the teachers' meeting would perhaps consider the appropriateness developments for assimilation into Stenier pedagogy. The school emphasized that use of adaptation would be a matter for individual teachers. Various developments were mentioned as being initiatives that were being or might be considered for assimilation, particularly the literacy and numeracy strategies and mainstream use of ICT.

Grounding in Child Development

An understanding of child development according to anthroposophical principles is central to Steiner Education. Two key implications emerge from this for teaching. Pedagogy and curriculum must be in harmony with the different phase of development children are believed to go through; and curriculum activities are undertaken for their value in developing the child's soul, not for their potential future utility, since the task of the teacher is to help each child's soul and spirit grow.

The claims for good practice would be teachers are well informed about child development and structure their lessons so as to fulfill the learning needs of children as defined by their age and stage of development and the curriculum and pedagogy are driven by the higher values and goals of education for the freedom of individual thought rather than the utilitarian ends of economic rationalism.

Assessment Practice: As mentioned earlier, assessment is integral to the Steiner approach and national tests are not necessarily seen as helpful. Assessments that have no formative function are considered unhelpful in Steiner School education. The claims for good practice would be pupils develop high self-esteem and good levels of self-confidence without competitive testing, teacher know their pupils well and plan individually for them and formative assessment that concentrates on planning and developing future learning is dominant.

Main lessons and subject lessons

The structure of a two hour main lesson followed by four or five subject lessons for all age groups is unique to Steiner education.

The claims for good practice would be there are opportunities for the continuous, deep level study of a specific topic, which includes the possibility of cross-cultural working and subject integration, there is a simultaneous program of continuous development of key skills such as numeracy, the school day follows a well established, predictable routine that offers good pace and is sensitive to the working patterns of different age groups, there is a continuity of practice that avoids the disruption of primary-secondary transfer, younger children benefit from the expertise of subject specialist teachers-

particularly in the areas that are traditionally difficult for a generalist teacher e.g. music, art, gymnastics, modern foreign languages.

Pace and rhythm

Pace in Steiner pedagogy is governed by a strong sense of rhythm that is pervasive throughout the schools. It features at the micro level in the use of rhythmic actions, including stamping and clapping, to reinforce the learning of multiplication tables and number bonds. At the macro level, much attention is paid to the observance of seasons and festivals, or four week main lesson blocks. The two hour main lesson is itself characterized by rhythmic shape in tune with the developmental age of the children. In main lesson, an emphasis is based on achieving an appropriate balance of mental and physical activity, of listening and recalling, of book work and singing. Steiner emphasized the need for “breathing in” and “breathing out” in lessons. Main lessons themselves have a two or three day rhythm which makes use of brain activity that occurs during sleep. This relates to the important idea of telling, recall and bookwork. Pupils are not expected to make notes whilst the teacher elaborates on the topic – it is considered that this would get in the way of their imagining and picturing. So there will be a time when the teacher talks and the pupils listen in silence. The following day, after sleep, the teacher will question the pupils who then recall what they were told the previous day, having made the interpretation their own. During bookwork, pupils will work at various individual tasks, usually undertaken in silence. Silent activity by pupils is governed by further principles of rhythmic balance. For example silently composing writing, working out mathematical problems or painting are all different kinds of activity in the rhythmic attentiveness of Steiner pedagogy.

The claims for good practice would be individual lessons have an optimal pace that is based on close attentiveness to the natural rhythms of the human body and mind and effective use is made of mental processes occurring outside formal teaching, including the period when pupils are asleep.

Pace of main lessons in Class 4:

Teacher plays recorder. Children line up by door and shake hands individually with teacher.

Class sings an action song.

Class practice 3x, 6x, 9x tables by co-ordinated rhythmic actions-arm crossing, jumping, clapping. Different groups integrate recitation at different times to stress common multiples.

All sing a song to tune

Class recite morning verse

Teacher takes register by singing to children who sing back

All sing song, two children go to the front of the class and recite their birthday verses

Teacher choreographs one of the verses for the child

Children quickly move all the desks to create floor space. Children from a circle, singing

Class recites alliterative tongue twister poems. Rhythmic movements used to emphasis stressed words.

Teacher changes to speaking in foreign language

Class rehearses a short epiphany play in foreign language. Teacher amuses children with exaggerated stage gestures in foreign language.

Children quickly move desks back. Teacher gives out number grids. Mental arithmetic game in which children have to guess a number by asking questions about it.

Teacher gives out math practice books. Children work in silence at sets of calculations, differentiated by group.

Teacher introduces new work to class.

Exposition of multiplication of three digits by single digit, using pedagogic story of chest, bags, jewels.

Teacher recalls previous work: a class visit to a builder's yard. Introduces numeracy problem: How can the builder calculate the number of bricks he needs? Elicits children's ideas and makes link with new work on multiplication.

Transition to book work. Children work in silence at various numeracy problems, some of which are related to the new work.

Book work ends. Teacher leads counting backwards from 57 in fours. Children

rhythmically stamp feet to mark intermediate silent numbers.

Teacher and class settle for a story: the Kalevala Legend from Finland. Begins by questioning children about what happened yesterday, then continues telling the story.

Story ends quickly. All stand and sing. Children fold arms across chests and say good morning to teacher, then quietly get their snack boxes.

Teacher lights a candle, children sing a song, then eat their morning snack.

Class and subject teachers:

The claims for good practice would be all pupils receive input from appropriately qualified specialist teachers, even in the lower primary years, there is a broad curriculum with good teaching of subjects such as modern foreign languages, art or music as well as the basic class subjects of literacy and numeracy, pupils feel confident and secure through the influence of a class teacher who has known them well. This leads to good general discipline and a low level of bullying and class teachers do not stagnate with a particular age group but grow in understanding with the pupils through careful attention to subject knowledge and lesson preparation.

4.1.9 Examination

National tests are regarded as taking away time from the teaching of the Steiner curriculum. Assessment is integral to the Steiner approach and national tests are not necessarily seen as helpful. In Steiner school education assessments that have no formative function are considered unhelpful and normative assessments that rank children counter-productive. Hence, summative methods are not applied as part of the Steiner pedagogy. Steiner himself was not completely opposed to schools outside Germany drawing on the assessment practices of the countries in which they were located.

Teachers regularly read children's main lesson books and give formative feedback on the basis of this. Lesson tasks are often designed to allow the teacher to observe how the children are progressing, and this process is aided considerably by the knowledge the teacher has of the pupils through knowing them over an extended period of time. Pupils might take a final examination in one year, in which case the teacher would draw on his

or her knowledge of what the pupils will have learned through the Steiner curriculum in selecting an accelerated pathway through the National examination syllabus.

The claims for good practice would be:

-) A compromise is reached whereby some benchmarking against national standards is achieved without unduly compromising the international curriculum of the Steiner schools whilst meeting the needs of the learners.
-) Pupils develop the study skills and attitudes that enable them to tackle a National test or other public examination quickly when the need arises.

Steiner schools’ policy and practice in relations to national tests and examinations has to be understood in the context of Steiner education’s overall approach to assessment. The Steiner curriculum is continuous from class 1 to class 12 and is considered sufficient to allow the developing young person to grow towards maturity. Summative assessments are considered unhelpful and normative assessments that rank children inappropriate. However formative assessments developed along the lines suggested by Steiner have been well established over a number of decades. The emphasis is upon the individual development of each child. Steiner emphasized the continual need for child study and pedagogical meetings at which this is an agenda item and which are held regularly in the schools.

4.1.10 Teacher

70 percent of the teachers in Shanti School are full – time. Most teachers training has been undertaken in Steiner institutions in India, Thailand, Nepal which run small teacher training course. Most of them were mainstream teacher before in Shanti and qualified of Bachelor in Education.

Table 4.3: Numbers, full or part time Status and qualification of Steiner teachers

Total teacher	10
Female	10
Full time	7
Part time	3
% of Steiner training	70%
% of other qualification (Degree or diploma level)	100%

- The following aspects of teachers' conditions applied to its teachers in Shanti are
-) There is a contracted number of hours to be worked by full – time teachers – usually weekly, sometimes annually.
 -) The number of days in school is specified for full – time teachers.
 -) Teachers are obliged to attend school on days when no pupils are present.
 -) Teachers have the opportunity to attend short in – service courses run by
 - o The Steiner movement
 - o Other providers
 -) Teachers have the opportunity to undertake further accredited study for their professional development.
 -) Teachers are encouraged to attend national and international conferences.
 -) Membership of professional associations is encouraged or supported.
 -) Numbers of teaching days in the year varied from 162 to 182 days per school year.

With regard to pay, the school provides the same, the basic salary to all teachers. The annual salary range from Rs.120,000 to Rs.150,000. But the school did not provide details of teachers' pay scales.

Most indicated that there are opportunities for accredited study. The sort of opportunities being referred to be quite varied. They included holiday and weekend courses, the technical possibility of sabbatical leave, independent study through state system degree courses, postgraduate study or the Steiner movement, and day – release for study.

Most commonly, teacher who hold both Steiner qualification and degree in education are former maintained school teachers who have switched to Steiner or Shanti School. The level of dedication by teachers who work for substantially less than the agreed national salary scales, and parents who contribute to the schools' economy often on the basis of extremely limited means and willingness to devote time in the absence of realistic fees. This alone should dispel the myth that Steiner schools are elite independent schools but it does raise significant tension between the need to survive and adequately reward teachers and the need to be true to Steiner's principles and ideals. These are encapsulated in the idea, revolutionary at the time and place, of educating the children of the workers and managers of the Waldorf Astoria cigarette factory together.

Table 4.4: Teachers' view of Steiner school becoming part of state sector

Teachers' survey: Can the challenges to Steiner education entering the state sector be overcome?

Yes: 60%

May be: 6%

Not sure: 12%

No: 22%

Just 60% believe that these challenges can be overcome, though a significant proportion is uncertain. Class teachers are slightly more confident about challenges being overcome.

The challenges raised by the teachers are maintaining the integrity of the curriculum and pedagogy: as one teacher put it the entire curriculum could be mechanized and for another the challenges would be not compromising our curriculum due to government pressure, maintaining the ethos of Steiner schools, especially ensuring that it remains non-competitive and child-centered rather than exam-centered, sustaining the philosophy of Steiner education and the Spiritual approach to education: one teacher, for example, suggested that a challenge would be to “communicate to wider educational community that in essence Steiner education is a spiritual approach beyond religions”, avoiding having to apply mainstream forms of testing and assessment: for example, concerns were expressed that testing would become mandatory and that “there would be strings attached – Standard assessment tests would creep in”, coping with increased bureaucracy and paperwork, and the danger of being “overwhelmed by paper exercises”, retaining the non-hierarchical collegial system of running schools and governance on the basis of the three-fold social order, teaching pupils from families not committed or unsympathetic to Steiner principles: hence challenges included “parent joining who are not committed to Steiner principles”, being “made to admit families not interested in Waldorf education” and “teaching children whose parents have not had to make such a big commitment”, future changes in educational policy that may increase central control and loss of freedom in teacher training and qualification.

The main suggestions about how challenges to entering the state sector can be overcome were mainly about procedural matters – such as the need for open-mindedness, communication and increased understanding, and a willingness to negotiate.

Teachers consider that mainstream schools can learn from Steiner education. The principal aspect of Steiner education that suggests mainstream schools can learn from is its approach and insight into child development, including not pushing academic achievement too soon. Other aspects include the balance and breadth of curriculum, the spiritual dimension of education, creativity in teaching, the importance of rhythm and valuing of childhood.

The main area overwhelmingly that teachers considered Steiner education could learn about from maintained education was management, organization and administration such as management skills, organizational administration and innovations, good practice that may be transferable to Steiner settings, organizational and administrative efficiency, organization – being more ‘in touch’ with the education system and many changes that have happened which we have not realized, organizational strategies, economics of time management, clarity and precision – exact goals, following procedures, clear policies and how to structure the working group and distribution of work.

Other aspects of the maintained sector which numbers of Steiner teachers indicated they could learn from are the more professional approach of maintained sector teachers, classroom management, constant development in classroom practice, innovation, teaching a variety of children, ethnic groups etc, working with older children, assessment and record keeping.

The management of the organization decided to recruit female teacher in the school because in the male teacher the drop out is higher. The researcher asks the teacher why male teacher drop out. Most of the teacher responded that male teachers seek for the permanent job, overseas job, opening a new NGO by shifting donor from Shanti, low level of incentive etc where as in female the job is secured, attached to philosophy, student and the school, enjoying the work with the children, etc.

4.1.11 Children

There are 110 children in Shanti schools. The children are from underprivileged sector such as leprosy children, orphanage, and street children from Kathmandu valley. The children who have graduated class 5 from Shanti Waldorf Inspired School have presented good result and performance in the maintained established school in Kathmandu valley.

The performance of these students in the maintained school are extraordinary and their involvement mostly in the extra curriculum activities such as music, painting, dance, art, etc. Even the student from Shanti secured first position in maintained school.

-) Waldorf graduates share many characteristics of which there are predominant
-) Waldorf graduates value the opportunity to think for themselves and to translate their new ideas into practices. They both value and practice life – long learning and have a highly developed sense for aesthetics.
-) Waldorf graduates value lasting human relationships – and they seek out opportunities to be of help to other people.
-) Waldorf graduates sense they are guided by an inner moral compass that helps them navigate the trails and temptations of professional and private life. They carry high ethical principles into their chosen professions.
-) They are capable of achieving what they want in life and happy in the process of pursuing their goals. They are devoted to their families, both to their own parents as well as to the families they are part of creating. In short, they know how to make a living, but more importantly they know how to make a life.

One of the teachers as respondent about 40 years old shared her experienced with maintained school to their children as:

Prem Lama (named changed), from the ethnic community and leprosy parent, who appeared SLC in 2068 and secured highest score from the school. After his class 4 from Shanti Waldorf School, he went to maintained school that is Bhuddhanilkhanda higher secondary school in grade 5. The school doesn't want to admit him in the school because they think he would not able to cope with other children in parallel. With his good performance in extra activities he was admitted in class 5. It was difficult for him to cope with maintained school for six month. It was so difficult period for him. Slowly he was able to cope with the class. He showed extraordinary performances in extra activities. With this adaptation he was able to secured first position in the final exam of the school. With this experience the school has positive perspective of Shanti Waldorf School.

From the above experience it can be analysis that the view of Waldorf children are changing into positive. It is difficult for children in the maintained school for few months to cope with its system. The children from Waldorf are extraordinary in academic and extra activities in the school.

4.1.12 Parental Involvement

Parents support Steiner school in a variety of ways. The lists the most common forms of parental involvement are parents' evenings, fund – raising activities, schools trips, as representatives on the Board of Trustees, maintenance of building, site and ground/ internal decoration, transport, giving administrative help, class meetings, pays, camps, classroom assistance, music and other.

One of the teacher respondents aged about 35 year old from ethnic community shared her experienced as a teacher and parents as

I went to Shanti as a teacher and teach the class according to the Steiner philosophy. I don't know what Waldorf is? Just I follow the rhythms provided by the school. I got to attend the seminars, workshop, and training by different experts. I started to know more about Waldorf education. After 5 years experience of teaching in the school I came to know that Waldorf is the best education in the world. That time I assured myself, "when I will get my child I will send her child in Waldorf School.

As I was teaching in the school, ups and down came to the school. As the teacher I was too close to the school. I was attached to the school. Latter due to the conflict arises among the teachers, problem in the organization and many other reasons the school was in crisis. Nobody was there to lead the school. As the rule of the government the school needs to choose the principal of the school. I became the principal of the school. When I was principal, the school was run smoothly and I registered the school in the educational department of the Government. Although I was the principal of the school, the school follow the collegial management of the teachers.

I got my first child, I send my child to Tashi Waldorf School. But my husband didn't want to send his child to Waldorf School. He wanted to send in international mainstream school but I convince him to send her in mainstream school after the graduation from

Tashi Waldorf School. Sometime her husband used to tell her, “Your child will be brilliant and creative in mainstream school but in Waldorf School your child is too slow.....”

The benefit of the parental involvement in Shanti is that the flow of the energetic community of parents and teachers working together for the benefit of the children and the parents are asked to support the school in three ways for the sustainability of the school: by financial, practically means by joining in some of a range of activities such as building work, cleaning etc and by spiritually means by holding the good of the school in their hearts.

Shanti is being established by the organization called Shanti Sewa Griha so the funding for the school also provided by the organization. The funding is normally from Germany. The community of leprosy was developed by the organization. About 600 families are setup a village in the hill of Shivapuri. The organization established the school for the children of the leprosy of the organization. So the parental involvements in the school are preparing gardening, cleaning, cooking, assistance etc in Shanti School.

It is clear that there is a gap between parental understanding of Steiner education and the informed understanding of teachers with anthroposophical backgrounds. The school promoted parent education events which aimed to explain the principles and ideals of what they were doing. Parental understanding can thus tend to develop not untypically after the child has started at the school. In most cases, this seemed to be a positive process.

Home – school links: Some parents choose Steiner education because they were themselves Steiner educated or because they have come to an understanding of anthroposophical principles. Some choose Steiner school because they sense that the ethos is in keeping with values such as organic farming or environment concern. Still other choose Steiner schools because they are uneasy with what they perceive so be the levels of stress placed on children by the frequent testing that takes in maintained schools. For parent, the school need to explain their philosophy and principles and school mounted regular meetings, lecture and events for parents with this in mind. For the school that used a contribution system rather than fees, this was a particular issue. Parents need

to be reminded of how different it is here. They need to learn to place a different value on working with community.

Teachers are expected to visit their children at home in order to further their understanding of them as individuals. The teacher explained that “it helps enormously. It develops a friendship with them.” The claims for good practice would be:

-) Teachers know their pupils very well and are attentive to their home circumstances.
-) Schools make strenuous attempts to inform parents about the differing basis of their philosophy and teaching methods.

The commitment of parents of Steiner school children is greater, however, in some respects. Their support is seen as important in ensuring that the experience and environment of the child are appropriate, in terms of Steiner’s understanding of child development. The admissions criteria applied in a number of Steiner schools make clear that family support for, or “connection to” Steiner philosophy, education and school ethos are seen as significant factors in enabling the child to benefit from Steiner education.

Another aspect to parental involvement is the importance of this in helping to maintain school which is financially constrained. The school is the level of commitment shown by parents to the acquisition and improvement of teaching accommodation. In some school, parents are invited to make contributions in kind through offering building skills or participating in work days and parents joining volunteer rotas for duties such as school cleaning.

4.1.13 Leadership and Management

Board of Trustee

The school has its own board of trustee/council of management or equivalent. Membership is usually drawn from parents and ‘friends of the school’, and teachers are members. The responsibility of the board/council were seen as exercising overall responsibility for the school and provision of means of support for educational provision (finance, legal and contractual matter, etc.) The board/council’s responsibilities were seen as extending to fund – raising and teacher recruitment. Its responsibility for overseeing the school’s day – to – day running, admissions, overseeing event organized by the

school, management and organization of the curriculum and other matters such as acting as an appeal body for disciplinary procedures. The main responsibilities specified included health and safety, finance and land and building.

College of teachers:

The school has a college of teacher. The college of teachers is usually made up of teachers, and in some cases other staff such as administrators, who wish to express their commitment to the school by taking on the responsibilities entailed in running the school. Colleges have responsibility for the wide range of matters which pertain to the running and educational activities of the school. They deal with staffing, personnel issues, administration, finance, disciplinary matters, admissions and long term priorities, as well as professional development, curriculum and pedagogical matters and child studies. The extent of their responsibility is illustrated by the school which describes its college as being “also responsible for preserving and deepening the spiritual identity and impulse of the school”. It was evident from the descriptions of how colleges operate, given by teachers during fieldwork visits, that they are not seen purely as business meetings in the conventional sense. College meetings are a space in the week for collegial study and other collective activity.

The perceived benefits of the collegial system of running Steiner schools are creates “ownership” – all are encouraged to take responsibility for the school, draws on diversity of strengths, expertise, etc, has educational benefits – e.g. teachers share educational difficulties and decisions about pedagogy “are made by those who have the children”, reduces division between education and management/administration, maintains the human focus in the organization of the school and develops the participants as people and teacher – e.g. helping the teacher to grow, “bringing out the best in each to enlighten different concerns or issues”.

The collegial running of schools is an integral aspect of Steiner pedagogy. That is, it is understood as impacting upon the teaching and educational experience of children by facilitating at least three kinds of activity, they are collective concentration on matters that directly pertain to individual children, shared development and sustaining of teachers’ affective and aesthetic sensitivities which is important to maintaining the inner

balance and inner work of teachers so that their teaching attends to and reflects a holistic concern with the human being and consideration of strategic and other decisions which is informed by shared knowledge of the children.

There are challenges running the school as colleges of teachers. The principal problems identified into four categories:

-) Slowness and inefficiency: deliberations can be time – consuming and seen as inefficient, with no clear responsibility for making a decision
-) Unequal distribution of responsibilities, resulting in their concentration amongst a relatively small number of individuals
-) Internal power differences: dominance by certain individuals/groups, personality clashes and “power plays”
-) Individual limitations: not everyone has the aptitudes and skills to participate

During fieldwork visit and interview with Rabina Shahi, examples of difficulties and challenges in running the collegial system were also drawn to the researcher’s attention. The failure of the system to facilitate decision – making and the willingness of number of teachers to take on their share of collective responsibility was emphasized by a key member of the administrative staff. The problems were being overcome, the views of the teachers could be grouped into three theme as alertness to and awareness of the needs of the school, mandate system and additional training.

The college operates with a system where designated teachers have special responsibilities. School was asked to describe how leadership and management responsibilities are shared and allocated within the school. The main ways are the mandate system, through which individual or group are authorized and given responsibility for defined areas or initiatives; some referred to use sub – groups, responsibilities allocated to individuals, support role of administrators and a management group which carries out various task.

The working relationship between trustees and the college is facilitated in a number of ways are wrking groups which include trustees and teachers/administrative staff, trustees regularly meet representatives of teaching and administrative staff, board/council and college of teacher meet together at designed times, teachers chair person acts as link with

Board and other, such as development groups, extraordinary meetings, occasional joint meals.

Teacher's Meeting

As well as meetings of the college of teachers, the school has other teachers' meetings, including subject/age specific teachers' meetings. The topics, issues and activities which teachers' meetings chiefly concentrate on are of two kinds. Firstly, there are those concentrated with educational and pedagogical matters. These include discussion and review of pedagogical issues, attention to issues regarding children and classes, child and class studies, and study of anthroposophy and educational theory and practice. Secondly, business, administrative and planning matters form an important part of the meeting. These include the day – to – day running of the school, forthcoming events and policies and procedures.

Finance

The main source of the school is funding by different organization, individual donors, and the Shanti Sewa Griha. The school operates a contribution system in which parents bequeath gifts to the learning community rather than having bought a service. The size of the gift is negotiated between school and parent according to means. From the total income, teachers draw salaries according to needs and the school makes the commitment to educate all children equally whatever circumstances befall them during their time at the school.

The school drew on a contribution of different income sources are fund – raising(internationally and nationally), fees, gift aid, hiring out building/facilities and other, such as grants, donations, bequests from wills and family contributions.

School has institutional arrangements to prepare, discuss and agree annual budgets. Most often this involves a group or committee who is given responsibility for finance, but in some instances the responsibility is given to particular staff, such as financial administration or manager. Final approval or control for budgets is most frequently described as resting with the Board of Trustees. The school mentioned premises, maintenance and classrooms as areas most in need of additional funding. Other areas

which were seen as potentially benefiting from additional funding were furniture, sports and science equipment, library facilities, professional development and curriculum development.

Research and Collaboration

The school indicated that the school or its teachers had undertaken or been involved with empirical research into Steiner education. In many cases this involved teachers undertaking training course or degree level research class.

The school indicated that they collaborate with other Steiner schools. This includes sports events, cultural exchanges and shared productions of play, school mentoring, sponsoring or advising other schools, national and international conferences, meetings and exchange visits of pupils with overseas schools.

The claims of good practice would be:

-) All members of the school community are equally valued, staffs are supportive of each other and morale is high in consequence.
-) Decision making, though sometimes slow, is robust and commands the commitment of all.
-) A common expertise and shared understandings develop amongst the school staff.

Leadership and management in Steiner and maintained schools are markedly different. Firstly, the research findings confirm that Steiner schools do not have a formal hierarchy amongst teachers, whereas in the maintained sector schools are run according to a traditional hierarchy with a single head teacher. In the Steiner schools responsibility rests with the college of teachers. The college not only exercises responsibility for the school's educational activities and management but is also intended to embody and develop the spiritual life of the school. The duty to the spiritual aspect of the school is a second way in which the leadership and management of Steiner schools is distinctive. The third aspect is the way in which collegial running of the school was said to be important through its effect on the teachers themselves, in that it encourages personal growth and development which impacts positively on the class teacher in his or her teacher role.

The research findings suggest that the reality of the collegial approach falls short of the ideals. Perceived problem in schools include slowness and inefficiency as well as informal power differences amongst teachers.

4.1.14 Differences between Waldorf and Maintained School

Age Comparison

The equivalent ages of the children in Waldorf School and Maintained school are:

Table 5: Age comparison between Waldorf and Mainstream School

Waldorf School	Ages		Maintained School
Kindergarten	3-6	2-5	Kindergarten
Class 1	6-7		Class 2
Class 2	7-8		Class 3
Class 3	8-9		Class 4
Class 4	9-10		Class 5
Class 5	10-11		Class 6

Formal learning in Waldorf begins at age 7. Before then, children are said to learn “primarily through imitation and play”, and what they need according to Steiner principles is “a secure, caring and structured environment where activities occur in a meaningful context” Because of this later start, compared with maintained education in Nepal, Waldorf classes do not correspond with years in the maintained sector.

Curriculum

Waldorf education includes all the recognized subjects of the National curriculum in Nepal. Aspects distinctive to, or differences of emphasis in, Waldorf Education, include are teaching science through observation, imagination and the engagement of childrens’ artistic faculties, the greater attention given to modern foreign languages such as English, emphasis on crafts, handwork, and practical activities, introduction of ICT when children reach the age of 13 or 14, attached to art and the development of aesthetic sensibilities, inclusion of subjects unique to Waldorf education, such as eurythmy but it is very less in

Nepal and nature and significance of religious education lessons such as Ramayan, Mahabharata.

National Tests

National tests are regarded as taking time away from the teaching of the Waldorf curriculum. Assessment is integral to the Waldorf approach and national tests are not necessarily seen as helpful. Children are, however, entered for pragmatic reasons and there is evidence of good pass rates.

Pedagogy

Both the mainstream and Waldorf education traditions in Nepal regard the individual child as important and schools as having a part to play in development of the whole child. Waldorf education takes particular perspectives on, the role of the teacher understood as a sacred task in helping each child's soul and spirit grow, which underpins the commitment to each children and is the basis of sustaining the class teacher-children relationship over eight years, curriculum and pedagogy designed to be in harmony with the different phases of development children are believed to go through, curriculum activities undertaken for their value in developing the child's soul qualities, not for their potential future utility, structure of the daily two hour main lesson, followed by four or five subject lessons for all age groups, governing of pedagogy by a strong sense of rhythm that is pervasive throughout the school, use of distinctive pedagogical practices, such as child studies and class studies and meditative picturing of the child, emphasis on whole class teaching and the artistry, autonomy and authority of the individual teacher and emphasis on the authority of adults as a necessary precursor to the attainment of freedom by the pupil on reaching maturity.

Educational philosophy

Waldorf education is grounded in the philosophy developed by Rudolf Steiner, known as anthroposophy, and this philosophy informs and guides the education. The principles of anthroposophy are based on a particular understanding of child development, and are the foundation of other concepts integral to Steiner schools' pedagogy such as

willing/feeling/thinking, the role of the teacher, the emphasis on valuing childhood, and the collegial running of the school. The Waldorf school curriculum is not designed to guide and encourage young people into becoming adherents of anthroposophy. Rather Waldorf education and the maintained sector share the goal of enabling children to grow into adults capable of thinking for themselves and making independent judgments.

Leadership and management

The research confirmed that Waldorf schools do not have a formal hierarchy amongst teachers and that responsibility in the vast majority of schools belongs to the college of teachers which is intended to embody and develop the spiritual life of the school, as well as to exercise responsibility for the school's educational activities and management. There is a contrast between the non – hierarchical arrangements of Waldorf schools and the traditional hierarchy of maintained schools. However, it is important to recognize that the collegial approach of Waldorf education is in keeping with some important trends in the maintained sector, such as the interest in developing more distributed and flexible styles of leadership.

Parental involvement

Parents support Waldorf school in many ways which are common to them and the maintained sector. The expected commitment of parents is greater in some regards – for example through family support for the Steiner philosophy and ethos and in numerous ways that help maintain schools which are financially constrained.

Teachers

A striking contrast with the maintained sector is the lower pay and less favorable conditions that Waldorf teachers enjoy. High proportions of teachers in Waldorf School do not have qualified which is an essential requirement to teach in the maintained sector. The majority hold a teaching qualification issued by a Waldorf teacher training programme.

4.2. Challenges and Opportunities

4.2.1 Challenges:

Some of the most important challenges are identified from the research on Shanti Waldorf School. Still east has spiritual foundation than the west so the Waldorf Education can expand easily in east. In spite of this there are some challenges of Waldorf School. They are;

-) Providing for sufficient flexibility in a Waldorf system that prescribes a National curriculum
-) Recognition and acceptance of the distinctive character of Waldorf school's religious education
-) Incorporating Waldorf education's different approach to assessment and examinations
-) Openness towards unconventional modes of assessment which inform pedagogical practice in Waldorf schools
-) Accommodating the later start to formal schooling in Waldorf schools
-) Enhancing the capacity for self – critical review of Waldorf education in dialogue with mainstream education
-) Balancing teacher accountability and the authority and autonomy of the teacher in Waldorf schools
-) Promoting understanding of Steiner education and its foundation in a particular philosophy
-) Finding ways of enabling the Waldorf schools' collegial system of leadership and management to work effectively in a maintained system which has traditionally required a single organizational head
-) The need for new skills and capacity for change in Waldorf schools
-) Enhancing the accountability and transparency of Waldorf education in appropriate ways
-) Requirements for teachers' qualifications in maintained sector as relatively small proportions of staff in Waldorf schools hold its own training
-) Assisting Waldorf schools to find and obtain suitable sites/accommodation

4.2.2 Opportunities:

Waldorf education balances artistic, academic and practical work educating the whole child, hand and heart as well as mind. Its innovative methodology and developmentally – oriented curriculum, permeated with the arts, address the child’s changing consciousness as it unfolds, stage by stage. Children are provided with imagination, creativity and nurturing environment which cultivated cognitive growth and a sense of responsibility for the earth and its inhabitants.

Every parent is looking for a school that would nurture the whole person. So Waldorf education is the only methodology that will focus on educating students with values as well as the academic tool necessary to be constructive and contributing human beings in the modern technological age.

The Waldorf education is critically needed and profounded relevant now at this time of childhood crisis and educational breakdown. Waldorf education nurtures the intellectual, psychological and spiritual unfolding of the child.

Nepali schools are having a crisis in values. Half the children fail according to standard measures and the other half wonder why they are learning what they do. As is appropriate to life in a democracy, there are a handful of alternatives. Among the alternatives, the Waldorf School represents a chance for every child to grow and learn according to the most natural rhythms of life.

Waldorf education addresses the child as no other education does. Learning, whether in chemistry, mathematics, history or geography, is imbued with life and so with joy, which is the only true basis for later study.

CHAPTER V

SUMMARY, FINDINGS AND CONCLUSION

5.1 Summary

The objectives of the study were to explore the educational structure, process and practice of Waldorf School in Nepal and its challenges and opportunities. The primary respondents of the study were stakeholders of Shanti Waldorf School. The secondary sources of data were collected through the related literature. I have collected some of the case study of my respondents which makes me easy to interpret the data in narrative way with the real scenario of stakeholders of Shanti Waldorf School.

From the review of literature the researcher figure out the Waldorf School has 10 aspects to be research. The 10 dimensions are philosophy, physical structure of the school, Rhythms, curriculum, pedagogy, examination, teacher, children, parental relationship and leadership and management.

In general Waldorf School is divided into three parts: kindergarten, lower grade 1-8 and higher grade 9-12 whereas Shanti Waldorf Inspired School has Kindergarten, 1-5 grade class and it has children with disability sector. In the school there is always balance between learning and teaching process. The approach sees rhythms as a vital element in learning. Each lesson should contain a balance between the engagement of the child's thinking, their feeling and their willing. The main lesson is a thematic and integrated approach to a topic which is held to be a window on the world.

In the physical appearance, the paint of the classroom has unique technique called luzuring, each class has season's table, and the classroom contain all the natural material such as silk curtains, blackboard, wool rugs, wooden furniture etc.

The philosophy of Waldorf education is concerned on holistic approach to education, or attention specifically to the spiritual aspect of human development was emphasized. The knowledge of anthroposophy is more known to class teacher rather than part time teachers. There is a collegial study of Steiner educational ideas. Ninety percent indicated that they feel free to raise issues in these collegial study sessions. The teacher works with the yearly, seasonal, monthly, weekly and daily natural rhythms by creating on appropriate curriculum and environment for the children. The school is an autonomous institution each grade has specific rhythmic curriculum for example, in grade 2

familiarize themselves with the fundamentals of numeracy and literacy. The curriculum is based on a highly detailed understanding of the changing interest of the child during different periods of development.

The distinguishing character of Steiner pedagogy are grounding in child development, role of narrative in teaching, willing/feeling/thinking, artistic of teacher, main/subject lessons, attentiveness to children's spirituality, main lesson there in subject lesson and same teacher 1-8.

In Shanti the teacher use textbook a lot. Whilst Steiner philosophy emphasizes the direct work of the teacher in telling the children information orally, there is no objection to the use of books for reinforcement and practice activity, or occasionally to illustrate further what the teacher has told the class. All children receive input from appropriate qualified teachers, even in the lower primary years. There is a broad curriculum with good teaching of subjects such as modern foreign languages. Children feel confident and secure through the influence of the class teacher who has known them well. Class teacher do not stagnate with a particular age group but grow in understanding with the children through careful attention to subject knowledge and lesson preparation.

Assessment is integral to the Steiner approach where as national test is seen as not important or helpful. Teacher observed the lesson task how the children are progressing.

Seventy percent teachers are full time teacher and the entire teachers in the school are female. Most teachers were trained Waldorf education in India, Nepal and Thailand. The annual salary ranges from Rs. 120,000 to 150,000.

There are 110 students in the school. The children come from underprivileged sector such as leprosy children, orphanage and street children. Since the school is funded by the foreign donor the parental involvement in the school are in preparing gardening, cleaning, cooking assistance, class assistance etc.

the responsibility rests with the college of teachers. The college not only exercises responsibility for the school's educational activities and management but is also intended to embody and develop the spiritual life of the school.

In spite of many challenges in Waldorf School in Nepal, it can be the alternatives approach to overcome the gap of educational crisis in Nepal. It could be the best method for the development of spiritual and good citizen in Nepal for the development of Nepal.

It is like the classical sociologist Herbert Spencer argued that the education should act like other social institution for the beneficial evolution of society.

5.2 Findings

The overview of research of Shanti Waldorf School provided the exploring the Waldorf Education in Nepal. Most of the aspects of the Waldorf education are distinctive or unique which include the spirituality as focal point. It focuses on the development of the quality soul of the children. The teachers should be creative and to labour hard for the development of child as a whole. Some of the findings from the research are as follows:

-) In Shanti Waldorf School distinctive aspects in curriculums are:
 - Teaching science through observation, imaginations and the engagement of pupils' artistic faculties
 - The greater attention given to modern foreign languages
 - The emphasis on crafts, handwork, and practical activities
 - The introduction of ICT when pupils reach the age of 13 or 14
 - Religious lessons class
 - Interested on eurythmy but lack of trained teacher still not in Shanti School
-) Since the Steiner/Waldorf School is managed by the teacher collegial, there is no hierarchy whereas in Shanti Waldorf School there is headmaster for the school. Although there is headmaster in Shanti Waldorf School most of the academic activities are managed by the collegial teachers.
-) Theoretically, Waldorf School, has no formal textbook whereas in Shanti School, they have integrated of mainstream textbook in the Waldorf principle.
-) In Waldorf School children used cotton clothes where as in Shanti they have specified dress code.
-) Shanti Waldorf School is managed and conducted by the foreign people with their aid. So during my research there is a conflict between the founders so the school is in danger. But the Waldorf philosophy or Anthroposophy is imprinted in the heart or soul of the teachers which is not in danger.
-) In Shanti School with the male teacher collegial teacher creates problem because teachers are lower pay and few favorable conditions which result that there are only female teachers in Shanti Waldorf School who were attached to the children and the philosophy.

-) National tests are regarded as taking time away from the teaching of the Steiner curriculum. Assessment is integral to the Steiner approach and national tests are not necessarily seen as helpful.
-) The curriculum is not design to guide and encourage young people into becoming adherents of anthroposophy. Rather the goal of enabling pupils to grow into adults capable of thinking for themselves and making independent judgments.
-) Shanti School regards the individual child as important and school as having part to play in development of the whole child.
 - The role of the teacher understood as a sacred task in helping each child's soul and spirit grow
 - Curriculum and pedagogy designed to be in harmony with the different phases of development children
 - Curriculum activities undertaken for their value in developing the child's soul qualities
 - Structure of the daily hour main lesson
 - Use of distinctive pedagogical practices such as child studies, meditative picturing of the child

5.3 Conclusion

Some common misconceptions about Waldorf schools were that they are elitist, ‘free school’, with no set curriculum, in which children can choose whether or not they attend lessons, part of a religious cult that indoctrinates children in its beliefs, teach mostly art and therefore suitable for children who find a more traditional academic curriculum difficult, and the last refuge for children who have failed in other schools. The findings of the research have showed that the procedure and the methodology of the Waldorf education help to develop the human beings with value. The Waldorf education as practiced in this context, works on the basis that there are certain archetypal human developmental milestones where physical, psychological and spiritual developments are integrated. The Waldorf curriculum is a cultural process, which reflects and supports this archetypal development by providing the right challenges and support at the right times. If children grow in accordance with this rhythm of development, their development can be harmonized.

The central task of education, however, is to strengthen the I, the spiritual core of each individual child. Education seeks to assist the ‘I’ to integrate itself into its bodily organism, its rhythms and processes and to establish faculties with which to express itself and help it to relate to the world and other people in a socially fruitful way. The spiritual core of the individual and his or her life of thinking, feeling and willing have to grow together with an organism, in what Steiner referred to as the path of incarnation. This central task therefore is to stimulate and direct the child’s self – activity within the learning process.

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APPENDIX 1

Schedule for the research

Sections	To be answered by
1. Curriculum	Experience teachers

2. Pedagogy 3. Assessment 4. Waldorf Philosophy 5. Good Practice 6. Examination	
7. Organization Matter	Teacher and management team
8. Parental involvement	Parents
9. Children information	Children
10. Physical structure and overall management of the school	In charge of the school
11. Teacher and other teaching staff	Teachers

APPENDIX 2:

Checklists questionnaire for the research

-) Distinguishing features of Waldorf pedagogy
-) Uses of Teaching resources
-) Seen in assessment
-) Children records and document of their progression
-) Contain in reports to parents
-) Knowledge of Subjects on teachers and its demand

-) Steps taken to deal with particularly destructive children
-) Awareness of development in maintained school
-) Numbers, full or part time status and qualification of teacher in School
-) Teacher view of Waldorf education becoming the part of the state school and its challenges
-) The aspects that the Waldorf School learn from the maintained school
-) Exposures of Waldorf children in the school and after graduates
-) Form of parental involvement
-) Benefits of Collegial system of running the school
-) Relationship between collegial teacher and the trustee, teacher and management team etc.
-) Income sources of school
-) Age comparison between the children of Waldorf and Maintained school
-) Good practices of all the variables on Waldorf School

APPENDIX 3:

Lesson Plan of the school

Daily Lesson Planner-Part 1

Date: _____ Class: _____ Lesson _____

1. Lesson Objectives:

- a. What is to be *recalled* by students?
 - b. What is to be *practised* by students?
 - c. What new *learning* do you intend?
2. Main content of lesson (*indicate how much time is to be spent on each element of the lesson*)
3. What will the class **DO**?
4. Observe students (*area to note*)

After the Lesson:

1. What happened? (*Observations only*)

2. Important points for the next lesson:
3. Observation of Students:
4. Evaluation of Lesson

Daily Lesson Planner – Part 2

Date:

Objectives and Priorities:

Times	Lesson/Activities	Room and Equipment Needed
AM Class		
PM Class		
Break Times and Duties	After School/Meetings	Personal reminders

APPENDIX 4:

Subject Lesson

Subject Lessons: “Key Learning Areas” (KLA) – 1

Subject Learning Area:

Time Allocated:

KLA	Subject Lesson Content
1	
2	
3	
4	
5	
6	

7	
8	
9	

**APPENDIX 5:
Student Class Record**

**Subject Lessons: Key Learning Areas (KLA) – 2
Student Class Records**

Subject:

Class:

Teacher:

Date:

METHODOLOGY											
Students' Marks	Key Learning Area									Provision ++ Very Good + Good	
	1	2	3	4	5	6	7	8	9		

APPENDIX 6:

Sample

Grade Four Programme

Semester:1

Term: 2

No. of Days/Weeks	No. of Hours	Subject	Content/Skills/Objective/Outcomes	Related Subjects
3 weeks	15	Mathematics: Fractions	Content/Skills: Numerator and denominators. Problem solving with + and - (Same Denominator)	Movement Form Drawing Music Craft Mental math
3 weeks	15	Social Studies – Nepali Culture	Listen to accounts of Traditional Nepalese life in Nepal, including myths, legends, stories, spiritual ceremonies, food gathering, shelter, land management and social gatherings To develop appropriate moral attitudes, purpose in life and a sense for diversity of peoples and environments in Nepal	Movement Music Crafts Language Skills Fine Arts Drama Speech
3 weeks	15	Science	Children will have the opportunity to: J Write, illustrate and publish a literary recount about the needs of growing animals J Identify and write about animals with strong instincts	Movement Drama Fine Art Craft Language e skills

			and physiological characteristics that ensure survival	
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APPENDIX 7:

Student Record Card

Student Record Card

Name:

Class:

Teacher:

Year:

Month												
KLA												
MATH												
Time Tables												
Four Processes												
Common Fractions												
Decimal Fractions												
Long Division												
Long Multiplication												
Geometry (Freehand)												
Geometry (Tools)												
Presentation												
Nepalese												

Spelling												
Reading												
Comprehension												
Grammar												
Composition												
Handwriting												
English												
Involvement												
Comprehension												
Oral												
Written												
Music												
Singing												
Recorder												
Notation												
Art												
Drawing (Colour)												
Drawing (Line)												
Form Drawing												
Painting (Water)												

Other Medium												
Crafts												
Handwork												
Woodwork												
Modelling												
Dance/Movement												
Involvement												
Technique												
Physical EDN												
Involvement												
Gymnastics												
Games												
Social												
Behaviour												
Environmental												
Involvement												

**APPENDIX 8:
Term Progress Report**

Term Progress Report

Term/Year:

Student.....Class.....Roll No.....

Key Learning Area	Student participation
	Signed: _____ Class Teacher

Principal's Remarks:

Signed:.....

Date of Issue:

Student's Date:

Signature:

Guardian's Signature:

Date:

APPENDIX 9:

Sample Term Progress Report

Term Progress Report

Year: 2070

Student: Sanja Nepal

Classes: 5

Roll No.: 1

Key Learning Area	Student participation
Science Botany – plant biology	Sanja was lively participant in this KLA. He produced some good work, although his

<p>Students were introduced to all aspects of plant biology, including plant identification and classification into; mono – and dicotyledon; propagation; fertilization; identifying individual plant/blossom parts and the geometry of plants Awareness of plants preferred growing environment.</p>	<p>writing benefit from greater care. Sanja’s lively mode of learning sometimes detracts from the harmonious learning environment preferred by the majority of the class. Overall, a good effort. Signed: _____ Class Teacher</p>
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Principal’s Remarks:

Signed:.....

Date of Issue:

Student’s Date:

Signature:

Guardian’s Signature:

Date: