



Pedagogical Section
at the Goetheanum

Journal



Michaelmas 2019, No. 67

The Journal of the Pedagogical Section

Publisher: Pädagogische Sektion am Goetheanum
Postfach, CH-4143 Dornach 1
Tel.: 0041 61 706 43 15
Tel.: 0041 61 706 43 73
Fax: 0041 61 706 44 74
E-Mail: paed.sektion@goetheanum.ch
Homepage: www.paedagogik-goetheanum.ch

Editors: Florian Osswald, Dorothee Prange, Claus-Peter Röh

Correction: Angela Wesser

Cover picture: Waldorf 100 Festival Berlin, Tempodrom, Japanese drum group from Kyoto invites to join in, Photo Charlotte Fischer

How To Make a Donation to the Pedagogical Section suggested contribution: 30 Swiss Francs or 30 Euro:

International accounts: General Anthroposophical Society
4143 Dornach, Switzerland

EUR account in Switzerland IBAN CH37 8093 9000 0010 0605 3
Raiffeisenbank Dornach, CH-4143 Dornach
BIC RAIFCH22
Marked: 1060

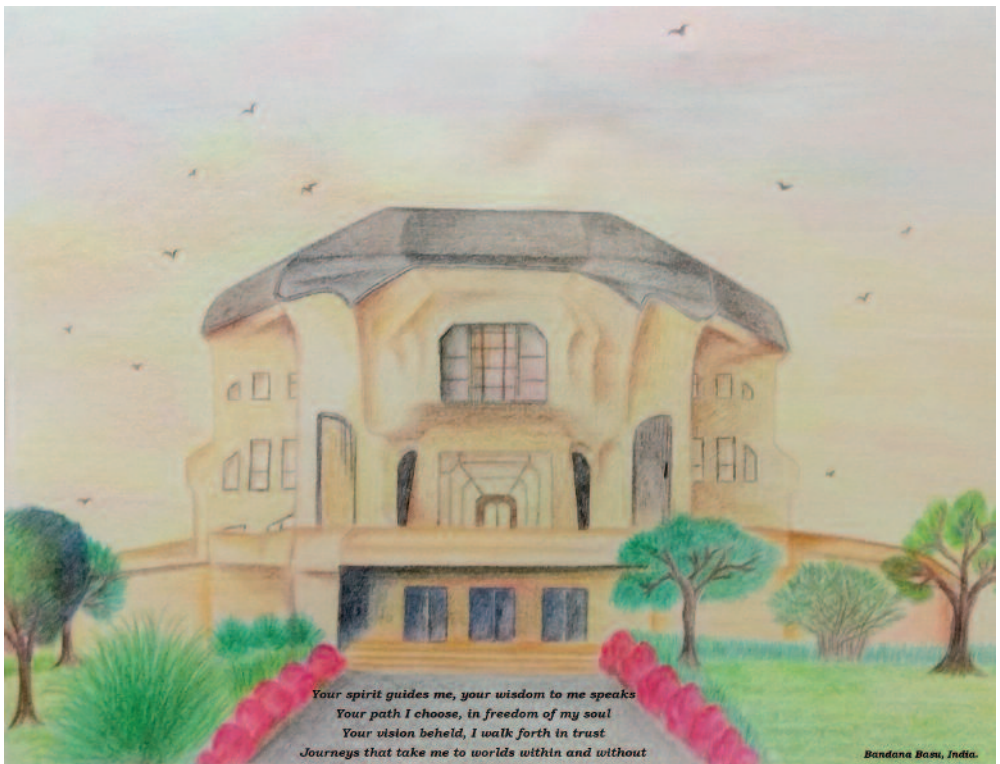
USD account General Anthroposophical Society
CH-4143 Dornach, Switzerland
IBAN CH48 8093 9000 0010 0604 9
Raiffeisenbank Dornach, CH-4143 Dornach
BIC RAIFCH22
Marked: 1060

GBP account General Anthroposophical Society
CH-4143 Dornach, Switzerland
IBAN CH77 8093 9000 0010 0601 2
Raiffeisenbank Dornach, CH-4143 Dornach
BIC RAIFCH22
Marked: 1060

From Germany: Freunde der Erziehungskunst e.V.
Postbank Stuttgart
IBAN: DE91 6001 0070 0039 8007 04
SWIFT / BIC: PBNKDEFFXXX
Marked: Pedagogical Section, Journal

Index

3	Foreword	<i>Dorothee Prange</i>
5	Review Conference 'First Teachers Course' in Dornach	<i>Colleen O'Connors</i>
7	Whole Class Study (translated by John Weedon)	<i>Christof Wiechert</i>
11	Tasks of the Pedagogical Section at the Goetheanum	<i>Claus-Peter Röh</i>
15	Friends of Waldorf Education	<i>Nana Göbel</i>
23	International Association of Early Childhood	<i>Philipp Reubke</i>
27	Learning to be the Change – The International Forum in Berlin, September 2019	<i>Trevor Mepham</i>
29	International Forum for Steiner/Waldorf Education (Hague Circle) on Education in the Digital World	<i>Worked out by the International Forum</i>
35	Agenda	



Goetheanum in Summer

Bandana Basu, Participant of the Waldorf 100 Centenary Conference 'The First Teachers' Course'

Foreword

Dear Colleagues,

In our last edition, Waldorf 100, with all its events and celebrations, was still in full swing and our journal bore witness to that fact! Now we are having to acknowledge that 2019, the year of Waldorf 100, is nearly over.

It was back in November 2014 that initial ideas emerged and preparations of the major conferences began – Waldorf 100 World Early Childhood Conference 2019, the (class) teacher and upper school (high school) conferences, and the Waldorf 100 Centenary Conference 'The First Teachers' Course'. We also directed our gaze to the deepening work of the study of human experience and child study. The project 'Bees & Trees' evolved with a view to being adaptable for all ages – from Kindergarten to Upper School. The International Forum provided a location where the many initiatives could be gathered together. Waldorf 100 came into being. Now we are in a position to offer many different publications (www.waldorfbuch.de), some of which are in fact already available in English.

The celebrations at the Umlandshöhe in Stuttgart and the event at the Tempodrom in Berlin on 19th September provided the final climax. They were huge events with many wonderful performances by younger and older pupils, addresses, live music, celebrations of colour, joy and coming together.

And what now?

A question that kept popping up right from the beginning of the preparations for the 100th birthday was: What are we actually celebrating? Are we simply marking the past 100 years? Is it a celebration of joy and

gratitude? We tend to wish anyone having a birthday all the very best for their new year of life, or for the next decade. What are our desires for the Waldorf Movement? What have we learnt in the past 100 years? What can we improve? Where are we being called on to make changes? Where do our strengths and weaknesses lie?

As part of the conference on the first teachers' course at the Goetheanum we were able to experience that the three courses which Rudolf Steiner gave to the first 12 teachers in order to prepare them for the new school provided a sound basis for us to tackle the above questions. So much can be gleaned from these seminars! Participants spent 9 joyful and enthusiastic days studying them and working with them. Colleen O'Connors' article offers a detailed report.

In addition to the study of human experience, child study has been another deepening task over the years. Many schools have initiated new ways of working with these. A colleague's request inspired Christof Wiechert to write an article about class study.

Also in this edition, we are introducing three institutions, their objectives and specific areas of work:

IASWECE, Die Freunde der Erziehungskunst (Friends of Waldorf Education) and the Pedagogical Section.

The most recent gathering of the International Forum, which we presented to you in some detail in Journal No. 66, took place in Berlin. Trevor Mepham, the group's co-ordi-

nator, is offering us more insight into this meeting.

We have continued to work with the charter and the 10-point working document on questions of digitalisation. The translation of the charter into English, which was outstanding in the last journal, is included in this edition.

In November, a group of people at the Goetheanum will be working on a media curriculum. Please send us a media curriculum from your country or your school, at

whichever stage of development it may be. This will be a great help for us.

Please do send us these!!!!!!

Much has happened this past year. So many wonderful events have taken place. But more questions are also evolving for our continued work and development of the task of education. Let us enter the next 100 years of Waldorf Pedagogy with joy and courage!

We wish you happy reading and much joy for your work with your pupils!

Your Pedagogical Section

Waldorf 100 Centenary Conference – 'The First Teachers Course'

Colleen O'Connors, teacher at High Mowing School, USA

The conference is over, and most participants have taken cars, trains, and planes back to their homes, or have moved on to vacation destinations. The human spiritual activity, the human feeling life, and the human deeds still resonate in the halls of the Goetheanum, and will radiate from there out into the world (and not 'just' the Waldorf-world) long after the summer sun descends from its zenith, through the fiery justice of Michaelmas, to illuminate from within 'the turning point of time' at the nadir of the northern hemisphere's solar calendar. What will reawaken come spring depends on each and every one of us.

Approximately 300 participants from roughly 40 nations brought their languages, their cultures, their gifts, and their questions to Dornach. From kindergarten teachers to the European council lobbyist for Waldorf education, an eclectic, vivacious, and striving group of individuals streamed into the Foundation Stone auditorium each morning at 8:45 to experience music and/or eurythmy to begin our day. This was followed by the morning lecture, a coffee break, the workgroups, and the plenum. After a delicious lunch courtesy of the 'Speisehaus' and a wonderfully long midday break (2 hours and 15 minutes), the pattern was repeated on five of the nine days again in the afternoon. The 'Brazilians' enlivened the start of the afternoon sessions by teaching us various cirandas. Including the first and the last day, four days were half-days allowing for rest, some sightseeing, and much networking.

Each lecturer was tasked with bringing a day of the first teachers course alive; *Founda-*

tions of Human Experience, Practical Advice to Teachers, and Discussions with Teachers once again presented as the original chronological unit. This intentionality has also resulted in a new, rather chunky, printed edition of all fourteen days that includes a large appendix with additional study material and facsimiles. At the moment this is only available in German, but the English translation is nearly complete, and funds for a Spanish translation are being sought.

The work groups, loosely structured according to language (German, English, Spanish), served to 'digest' the content of the most recently delivered lecture in a very free, interactive way. We had 90+ minutes to do so, and from the four group leader meetings, it became clear that each of the eleven groups approached this task in various ways. As one of our group's three leaders, our challenge was, having just 'received' the lecture of the day (or half-day), to quite spontaneously create the vessel in such a way that best served the content of the lecture and the group. With a lively mix of artistic activities (We had a eurythmist in the group – thank you, Mona!), partner and small-group conversations, walks, quiet reflective moments, and full group discussions we grew successively together as we strove to expand our understanding of the human.

In the first half of the plenum, two groups were pre-selected to 'present' something out of their workgroups. These presentations also 'grew' in the course of the nine days, becoming a key part of the collegial digestion and integration processes. The second half of the

plenum was held as a space for individual contributions and questions, often gently directed by an impulse idea or inquiry by Claus-Peter Röh or Florian Osswald.

This 'free-form' conference was an experiment for all of us, and the Pedagogical Section and conference planners demonstrated much needed courage of our times to allow space for collegial exchange within the framework of the conference. Much in keeping with Steiner's 1919 example, we didn't just listen. We worked, spoke, moved, created, and attempted to penetrate the indications given. With a finger on the pulse of today, we approached the question, "What is the next one hundred years of Waldorf education asking of us?"

I feel blessed to have attended this conference, and to have met so many sincere and dedicated educators; teachers full of love

and creative energies; teachers carrying concerns for the children in their care, and for the world we all share. I have often heard the question, "What is Waldorf?" This conference was Waldorf at its best – a movement, in the truest sense of the word, spanning the globe, increasingly aware of itself and the tasks that require the continued cultivation of the senses, of common sense, of consciousness, not only of the expressions, but also of the underpinnings of our common human experience.

As we continue to celebrate Waldorf 100, let us deeply feel awe, gratitude, and our collective and individual responsibility – the 'ability to respond' – for cultivating the teachers, helping the children grow, supporting the parents and healing the world in which we wish to celebrate Waldorf 200.

Thank you all.

Discussing the State of a Class Community or the so-called Whole Class Study

Christof Wiechert

Introduction

In the world-wide school movement, there is a growing awareness of the significance of the child (or pupil) study. It is the instrument initiated by Rudolf Steiner to enable teachers to take educational issues into their own hands through discussions in their own circles. Child studies are being carried out at an increasing number of schools, enabling the schools to resolve the educational challenges themselves; so there seems to be less need to 'outsource' them.

In this context the question of the whole class study comes up more and more frequently. Would there also be a format for the discussion of a class as with the child study? There is one. It is simply of a completely different nature from the child or pupil study.

A whole class study will generally be called for, when the subject teachers are having difficulties dealing with a particular class. The subject teachers then get together with the class teacher and discuss their questions and problems.

Such an undertaking will easily come unstuck socially, as either people discuss the pupils who cause them difficulties, or else they come up against the class teacher and see in them – implicitly or explicitly – the cause of the difficulties in question.

In this case we are touching on the right relationship between the subject teacher and the class teacher. It is an area that is waiting

to be worked through, which should be addressed on another occasion.

A whole class study should take place as a matter of course, when one class teacher hands over to another, or when a class moves on to the upper school.

The Picture

In the first step of the child study process we endeavour to understand the child as a *picture of his- or herself*. Once this has happened, we endeavour to understand this picture from the *forces that have created him or her*. Once this has been done, we will strive to find *helpful measures in education itself*. These are the well-known three steps.

In a whole class study the approach is a different one. In order to understand a class community, another *level* needs to be found. This is easy to follow, for you cannot understand the *gestalt* (constellation) of a class community by studying the individual pupils. Now you have to change to a different level, a *meta-level*.

This new level can be found by making the *characteristics* of the class community visible. These characteristics are easy to discover; they are outer characteristics. If these are seen collectively in their variety, a picture of the class community actually appears on a different level.

The process consists of first gathering these characteristics and afterwards viewing how they inter-connect and sound together. We

do not need to be put off by the fact that a lot of the characteristics are really obvious and simple, they are just rarely viewed in their inter-connectedness.

It is not always necessary to track down all the characteristics; sometimes after a few attempts you sense how a picture of a class arises without the individual children or pupils needing to stand out.

Characteristics which define the *Gestalt* of a Class Community are as follows:

1. What is the ratio of boys to girls?

Everyone knows from experience that a quite definite "boys' class" has a different dynamic momentum from a girls' class. Girls behave quite differently in a class dominated by boys, from the way they do in a "girls' class". So do boys. If there is a rough balance, boys and girls are more neutral in their relationship to one another.

2. What is the distribution of birthday dates?

Is there a more-or-less even spread of birthday dates, or are there a lot of winter birthdays or spring birthdays in a class? Or do we have a problem with celebrating birthdays, because so many birthdays are in the summer, i.e. in the holidays? Now a winter class is something quite, quite different from an autumn class. (With older classes, i.e. upper school, we can look at the mixture of zodiac signs in this context).

3. What is the ratio of younger to older pupils within the class?

Are there mainly children in the class, whose ages lie in the middle, or are there a lot of young children, or older ones? Children, who are almost too young, give the class a particular colouring that is different from when a majority of pupils are older.

4. What is the position of the children in their families?

Are we faced with a class of just only children, or are we dealing with children who come from families, in which several children live in one household? In the past, you would have pupils from families with five children or more in the class. Such children from relatively large families bring special social skills into the class community. Only children have a different path ahead of them in this respect and are more reliant upon a well-functioning class community.

5. Is there a one-sided weighting of temperaments?

If a class community reaches a certain size, say from twenty pupils upwards, it will seldom be the case that a particular temperament predominates. However, a temperament may predominate and set the pace of activity. If there is a group of real sanguines in a class, the whole class will feel it. Likewise, if a solid group of phlegmatics is present in the class, the teacher will notice it quickly.

6. How are talents and gifts distributed?

This is a big subject. Thus, from Class four or five onward, the individual talents and gifts start to appear. They may be gifts of an intellectual kind, for example, a lot of pupils who are good at maths; or are there strong musical talents? Or, are there particularly sporty types among the children or children with a strong imagination, good painters? In a nutshell, the individualisation of gifts and their emerging will affect the class community.

7. The parents and the parental homes

In connection with what has been mentioned under point 6 above, the parents play an important role. The question of how gifts and talents are connected with heredity and how this becomes more individual in the

course of time is still a little researched area in the art of education. The laws of heredity from a spiritual scientific viewpoint were portrayed in outline by Steiner in 1910/11 in lectures in Nürnberg, Düsseldorf, Munich and Basel (*Erkenntnis und Unsterblichkeit*, GA 69b, Dornach 2013).

That is one viewpoint. Another is the cultural milieu, in which the parental homes are embedded. Yes, indeed, even the character of the environment plays a role. Is it rather urban or rural? Is the school in a city near a university, or is the environment more industrial? All these factors enter into the life of the children and thereby into the class community.

8. To summarise all the above, does the class have rather an intellectual, artistic or social character?

These concepts are not to be taken too narrowly. Nonetheless, this can be felt. Now it is the task of the art of education to take into account of all these viewpoints and to bring about the individualisation of the pupils in a socially harmonious way.

9. What arouses interest in the Class Community?

If the pupils are older, from Class six onwards, it will be possible to observe which subjects awaken enthusiasm. We have seen classes that found Norse mythology boring, but were on the edge of their seats learning about the Greeks. Others have found only the Romans somehow exciting. And when the sciences are introduced from Class 6 onwards, what effect does that have?

Or is the class community interested, above all, in all aspects of languages?

Of course, the interaction with the teacher plays a major role, yet nonetheless, these in-

stances of their imaginations being "fired up by the subject" are really noticeable.

With this background in mind the achievements of the class should be viewed in all subjects.

10. The Biography of the Class

Obviously, having one class teacher through to Class 7 will have quite a different impact on a class community from having three different class teachers.

11. The Class Teacher

This whole study will be rounded off by looking at the class teacher as well. Was the situation such that the abilities of the pupils were able to unfold? Did the class teacher have the right aptitudes to connect with the class? Did he or she have their temperament so much under control that all the pupils could feel at home in the classroom? Was the teacher there for the pupils and unfettered by idiosyncrasies that are unhelpful in teaching? And above all, was it possible to create a climate of wanting to learn?

12. The Result

Once these parameters have been contemplated, a dynamic constellation (*Gestalt*) of the soul-spirit nature of the class community can be developed and comprehended.

What does such a *Gestalt* look like?

The result could look, for example, like this: Class X has a sanguine-sporty keynote, not so inward, not so artistic, but open and keen to learn. In the class there are several really bright sparks present, who, to some extent, set the tone for how the others should behave. The girls – in the minority – have this somewhat tomboyish, sporty manner in their interactions with one another and with the boys. They have no time for the finer points of liter-

ature or for the fine arts, but are very open for anything musical. The task with this class would be to develop the more inward qualities as well, for instance, in the history lesson.

Or like this: Class Y has a decidedly rough character. Several lads, not the most gifted, dictate the manner of speaking and a lot of pupils are unhappy about it. The girls are actually always on the defensive. The talents are very scattered, yet they do not come out, as there is a kind of dictate of several lads who believe that getting good results is not 'cool'. Several pupils do not feel at ease in this context. It will be necessary to involve the ringleaders of this rough way of speaking in the lessons through specific tasks and by examining what they have achieved on an ongoing basis so that the way of speaking changes. A lot of pupils hope for a different style in the lessons.

Or: Class XY has a decidedly aesthetic leaning. There are a lot of blond, bright children, well-behaved and well-mannered, great talents for drawing, painting and language. There is a lovely balance between boys and girls. The achievements of the class are above average, despite the prevalence of a leisurely atmosphere. All the teachers like coming to this class, with the result that teachers need to be sparing with their compliments for them to avoid making them vain.

There is a lot of light in this class; a class play should provide a bit of fire.

May these suggestions give a picture of how, quite apart from looking at individual pupils, the being of a class community can be approached.

Tasks of the Pedagogical Section

Claus-Peter Röh

Introduction

With the Waldorf 100 events worldwide, the work of the Pedagogical Section at the Goetheanum has also become 100 years old. The core task of maintaining and further developing Rudolf Steiner's pedagogical impulse gives rise to the various areas of the work of this section. They range from researching the contents of colloquia, school conferences and workshops to coordinating cooperation with associations, universities and training centres of the international school movement. The polarity between inwardly deepening work and outwardly reaching effects on contemporary events is one of the oldest aspects of Waldorf Education: on the one hand, it derives its standards of concrete daily education entirely from the nature of the developing young person. At the same time, in this concreteness, she constantly places herself anew in the public, present life. In the interplay of both directions Waldorf Education gains its ability to develop over time: The pupils themselves carry their imprint of the present into the lessons. At the same time, educators, teachers and parents experience and question their relationship to cultural and contemporary events.

Brief Outline of the History of the Pedagogical Section

One year after the fire at the first Goetheanum, the General Anthroposophical Society was re-established at the 1923/24

Christmas Conference. At its centre was the School of Spiritual Science, whose sections focused their research on the various fields of life: While section leaders were appointed for other areas of life, Rudolf Steiner himself was in charge of pedagogy. The reason for this was the founding of the first Waldorf School in Stuttgart four years earlier. There the director of the Waldorf-Astoria cigarette factory, Emil Molt, had joined forces with Anthroposophy and had asked Rudolf Steiner to speak to the workers during the post-war riots. Steiner's plan for the future to enable every child to receive a basic human education in a 'standard school' led to the question of whether he would be prepared to found and run such a school. After his promise and intensive preparations, Steiner held three basic pedagogical courses for the newly recruited teachers in September 1919:

- *The Foundations of Human Experience* previously *Study of Man*.¹
- *Practical Advice to Teachers*²
- *Discussions with Teachers*³

Subsequently, the first "Free Waldorf School" opened with 252 pupils, of whom 191 came from the Waldorf-Astoria. What it meant to realize a new school principle that was revolutionary for that time, not only as an ideal, but also in the daily work with the pupils and the staff, can perhaps only be guessed at

1 R. Steiner, *Allgemeine Menschenkunde*, CW (GA) 293

2 R. Steiner, *Methodisch-Didaktisches*, CW (GA) 294

3 R. Steiner, *Erziehungskunst – Seminarbesprechungen und Lehrplanvorträge*, CW (GA) 295

today in the situation of a new school foundation or a career entry: An infinite number of courageous steps into the previously unknown were to be taken and processed from the perception of the young people and the teaching situations.

On the occasion of the 100th anniversary of the Waldorf school movement and a conference of the Pedagogical Section on the "1st Teacher Course" in July 2019, a newly revised, synoptic special edition of these three courses was developed and published.⁴

Conference as a Living University: "Continually finding something new"

The colleagues of the first founding period described Rudolf Steiner's interest in attending classes and how he always encouraged them to take such an interest in young people. The new editing and publication of the conferences⁵ by Christof Wiechert and Andrea Leubin reflects the liveliness of that time of pedagogical redevelopment: What was experienced in class was compiled and processed in such a way that new insights and approaches developed from the descriptions. Thus what was gained in studies and research steps was combined with immediate experience. In this sense, for Steiner, the teacher conferences were *"actually the ongoing living university ... they are an ongoing seminar. ... who in this way, by teaching, by educating, at the same time, on the one hand, gets the deepest psychological insight into direct practice from the handling of teaching ... for himself out of the practice of teaching, will continually find something new. New for itself, new for the whole teaching staff with whom all the experiences, all the insights ... are to be exchanged in the conferences."*⁶

The archetype of the further development of one's own pedagogical activity described here leads to a first field of work of the Pedagogical Section. Where desired by colleges, school visits with joint conference work take place. The most important topics requested today are included:

- Work on a renewed community building in the college: How are new steps of cooperation possible and how important is self-administration?
- Deepening work on anthropology: How do the anthropological archetypes and thoughts gain pedagogical effectiveness?
- The ability to perceive in everyday pedagogical life: How do we encounter the individuality of young people today?
- Concrete practice at the steps of the children's discussion: How does space arise for the essential in the community of knowledge? (see following chapter)
- Questions about the nature of the art of education: How does teaching become artistic in its method?
- Questions about dealing with media, a curriculum for media education

In addition to school visits and working meetings, colloquia and conferences at the Goetheanum are organised by the Pedagogical Section in order to further deal with these topics.

At the moment these are the regular workshops on meditative practice, on anthropo-

4 R. Steiner, Allgemeine Menschenkunde, Methodisch-Didaktisches – Seminar, Studienausgabe, 2019

5 R. Steiner, Konferenzen mit den Lehrern der freien Waldorfschule 1919 – 1924, Neuherausgabe 2019

6 Ibid.

logical topics in the art of education and the *Förderlehrertagung*, which will be held in October 2019 together with the Medical Section on the topic "Promoting Learning as an Interaction of Spiritual and Physical Forces".

At Trinitatis the annual meeting of religious education teachers takes place, as well as the in-depth training week every second year.

Every 4 years the World Teachers' Conference takes place, for which the International Conference of the Waldorf Education Movement is responsible. After Easter 2022 the 11th of these conferences will take place. The thematic orientation is emerging.

On the Deepening

Essential characteristics of Waldorf Education are derived from the fact that in the living process of teaching the human being always faces the human being. As the whole person acts in the teacher on the whole young person, inner attitudes of interest, direction, determination, empathy or contemplation play a decisive role in the success of the education. In this sense, the question of inner training and self-education of one's own free will is one of the foundations of the individual Waldorf teacher and one of the core tasks of the Pedagogical Section. Against this background, articles, texts and slogans for teachers and pupils were compiled in book form. It is available under the title "Zur meditativen Vertiefung des Lehrer- und Erzieher-Berufs" from the Pedagogical Section.

Research Approaches

From what has been described so far, the Pedagogical Section has developed various research approaches, the common basis of which is its own human development:

Language Development

How can the developmental forces inherent in the language be more closely involved in

learning? How can young people today find their individual ability to express themselves in language? The work will be reflected in a conference in Wuppertal/Germany (28 February – 1 March 2020).

Study of Man and School of Spiritual Science

With the establishment of the General Anthroposophical Society at the 1923 Christmas Conference, Rudolf Steiner placed the School of Spiritual Science at the centre of research expanded by anthroposophy. It became the task of the Pedagogical Section to research and further develop the art of education which had previously been designed and founded in 1919. More and more the question of the connection between the path of the Free University and general anthropology is emerging: How is it possible to gain in-depth insights into anthropology from the perspective of the School of Spiritual Science?

Challenges of Waldorf Education Today – Questioning Traditions

A glance at current events makes it clear that the development of the smaller child in particular needs intensive attention today. Here the task for the Pedagogical Section is to focus more on the first seven years of life. Cooperation with the international kindergarten movement is important at this point.

Middle School

Another research area concerns the pedagogy of the Middle School. In the encounters with the colleges in the school movement, the need to look at the developmental situation and the methodology of the middle school classes became apparent. The work of an initiative group in this field of research will lead to a thematic booklet.

Training as a Waldorf Teacher

The future of Waldorf Education is decided in classroom lessons – a now deceased "col-

league" pointed to one of the greatest challenges facing the Waldorf school movement. The focus is thus on a large field of research: the training of future Waldorf teachers. How can training be structured today in different parts of the world in order to train teachers on the basis of anthroposophy and who work with good specialist knowledge, joyfully and with an interest in every single young person in the schools (kindergartens are one of them)?

There are many other questions and concerns, but the above mentioned areas are the ones that are currently in focus.

The "Journal of the Pedagogical Section", the communication organ of the section, which is sent to all schools and many private addresses by post and/or electronically, gives an impression of current topics that concern us in the section.

Cooperation Partners in the International School Movement

In order to achieve the educational goals mentioned above, one of the central tasks of the Pedagogical Section is to promote and expand cooperation with the organisations and associations which represent the concerns and further development of Waldorf Education. This is done with the federations and associations of different countries all over the world, as well as with the Friends of Waldorf Education in Berlin, the International Kindergarten Association, the International Association in Eastern Countries and the European Council. In Nana Göbel's book "Die Waldorfschule und ihre Menschen

weltweit"⁷ cooperation is reflected in the history of the school movement.

The Pedagogical Section plays a leading role in the International Conference of the Waldorf Education Movement (Hague Circle) as a forum of responsibility for the common perception of the school movement in the countries and parts of the world.

Organisation of the Pedagogical Section

As far as the organisation of the Pedagogical Section is concerned, the linchpin is its office at the Goetheanum. Here the threads come together, appointments are checked and allocated and the website is updated to make current activities such as conferences and events visible.

On behalf of the International Conference, the website www.waldorf-resources.org was set up, providing a platform, research approaches and results of the Waldorf School movement in German, English, Spanish and Chinese to colleagues.

The work of the Pedagogical Section is financially supported by free donations from various countries, above all by contributions from Germany via the Bund der Freien Waldorfschulen and Switzerland via the Arbeitsgemeinschaft, as well as by endowments for certain projects and by the provision of premises at the Goetheanum. All funds earned by the Section leaders outside the Goetheanum through visits to schools or participation in conferences, etc., go entirely to the Section.

7 Nana Göbel, Die Waldorfschule und ihre Menschen, Geschichte und Geschichten, 1919 – 2019, Edition Waldorf 2019

Friends of Waldorf Education

Nana Göbel

In 2019, the Waldorf movement will have shaped education and teaching in Germany for one hundred years. Waldorf education has been part of the Swiss education system for almost as long and, above all, continuously, as well as the education systems in Holland and England – albeit in very different ways. In these almost one hundred years, the Waldorf movement has contributed many elements of content and methodology to the state school in the kindergarten and school sector, so that these are now a natural part of all public schools in Germany.

In 1969, the 50th anniversary of the Independent Waldorf School on the Uhlandshöhe in Stuttgart was celebrated in a large ceremony. In addition to the colleagues from the German Waldorf schools, many representatives of the Waldorf school movements in the neighbouring countries were invited. Ernst Weißert, successor of Dr. Erich Schwesbich in the leadership of the Federation of Independent Waldorf Schools and nestor of the Waldorf School Movement after World War II in Germany, had – as so often – the right feeling for the moment. In the meantime, the differences in the Anthroposophical Society that had disturbed development for decades had been settled – and so the cooperation with the Dutch and English colleagues was again possible without any excitement. This moment should not be missed.

Ernst Weißert linked two initiatives to this moment of development of the school movement. Together with Wim Kuiper from the Vrije School in The Hague he founded the subsequent "Hague Circle" or the "Interna-

tional Conference of Waldorf Schools". Preliminary talks had already taken place in Stuttgart in 1969 during the 50th anniversary celebrations; Pentecost 1970 was the date for the first meeting in The Hague. The International Conference owes its short name to this venue. Secondly, together with Dr. Manfred Leist, Ernst Weißert founded the "Friends of Waldorf Education" in order to create a mutual support instrument and an organisation for the legal protection of schools. While he invested a lot of attention in the development of the Hague Circle, he had no time for the Friends of Waldorf Education. But he won many former pupils of the Waldorf School on the Uhlandshöhe as members and, with Günther Ziegenbein and Armin Scholter, also board members. The fourth member of the board was Dr. Manfred Leist, legal advisor to the Federation of Independent Waldorf Schools. And the members received the magazine "Erziehungskunst", whose editors were Leist and Weißert, as a morning gift. The activity was limited to this.

At the beginning of the 1970s – as the aftermath of the so-called 1967/68 events – efforts were even made in the Waldorf Schools to establish more pupil participation and contribution. Tentative, politely presented democratic aspirations, which were certainly heard. In 1973, supported by Stefan Leber at our Pforzheim Waldorf School and by Ernst Weißert in the Association of Independent Waldorf Schools, we began with Baden-Württemberg and then with student conferences. In 1975, this was followed by the first international Waldorf student conference in The Hague. The theme of this conference,

which was attended by more than five hundred pupils and alumni, was Rudolf Steiner's idea of the World School Association, which we had already dealt with in detail during the preparations. How can this wonderful pedagogy be available not only to one (educational) elite, but to as many people as possible from different backgrounds and different economic conditions? We found that the idea of the World School Association had to become practical. We were a small group from the preparation of the Hague School Conference: Andreas Büttner, Christa Gerjets, Jean-Claude Lin, Andreas Maurer, Paul Vink and myself.

In spring 1976, we visited Ernst Weißert and presented our motives to him. We spoke with great enthusiasm about the World School Association, about freedom in education and asked for its approval and support for a corresponding initiative. The result was his offer that instead of founding something new, we could rather take over the association "Friends of Waldorf Education", for which he had no time; this happened very quickly. Andreas Büttner and I were elected to the board, Andreas Büttner took over the management and Dr. Manfred Leist made sure that we didn't make any nonsense. At this time the association had a donation volume of about 10,000 DM per year.

Shortly afterwards, we renamed the association "Freunde der Erziehungskunst Rudolf Steiners" and we were very accommodating to Ernst Weißert by not using the name Weltschulverein. There was a lot of unpleasant history of the anthroposophical movement attached to him. The "Freunde der Erziehungskunst Rudolf Steiners" thus emerged entirely from the developments of the German Waldorf school movement – from both the teacher and the pupil sides. And at the beginning they shared an office

with the Bund der Freien Waldorfschulen when they were still residing on the first floor of the Burschenschaftshaus between the Waldorf School on the Uhlandshöhe and the Mensahaus of the Christian Community. And so it remained for the next ten or fifteen years. The work always took place in close cooperation with the German Waldorf school movement.

From the very beginning, we were concerned about the future viability of mankind. The motives were not small. Not at all. We were and are convinced that humanity needs an education that draws on the right relationship between the physical and spiritual worlds in order to maintain its future viability. It needs an education in which everyone involved, parents, children and teachers, can see themselves as citizens of these two worlds. Our hypothesis is that the Waldorf School is the basis for a healthy human development. And all people need this healthy development. That is why we wanted to support kindergartens and schools financially from the very beginning in order to enable as many children and young people as possible to enjoy this pedagogy. To this day, we are not interested in being a classic development aid organisation, because we do not concentrate on typical developing countries and typical development tasks. From the very beginning, our aim was to make Waldorf Education accessible – especially to children who do not come from financially strong homes. We wanted a school in which children from different backgrounds could be taught together. Only in this way, we thought, can a society grow, which does not consist of layered beings without mutual understanding, but in which through friendship from childhood later trenches can be overcome. There was also a second strong motive: freedom in education. Already in the 1970s there were fierce efforts by early education on the one

hand, and centralized exams on the other hand, to contain the possible and if possible, precious educational and trust situation between teacher and pupil from the free responsibility of the teacher into regulated lessons. Now we knew from our own experience that inner freedom can be exemplified and that it is an important and important role model. We did not want state regulations, which today appear to be quite normal and unspectacular. We wanted the preservation of freedom in education and a protective wall around the Waldorf schools; the latter, so to speak, a chain of lights of people who would rise if education and upbringing were too restricted. We had no idea then how insidious the regulatory processes would be and how unnoticed the need for freedom would give way to a seemingly iron law.

When we began this work in 1975/76, there were 47 Waldorf schools in Germany and 126 worldwide (as of August 1976). At first the inquiries came from Western Europe and the USA. We helped many English Waldorf schools during the first years, helping to buy the Highland Hall Waldorf School in Los Angeles (the last instalment of the purchase had to be financed, otherwise everything would have been lost) or, after the fire, a new Pine Hill School building in Wilton, New Hampshire. Even then, we in Germany were in the comfortable position of being able to get state subsidies for running our school because of our constitution. The first Waldorf School in Stuttgart, on the other hand, had to get by without such subsidies and could only exist until its closure in 1938 because many friends and supporters co-financed it regularly with donations. Without outstanding generous personalities such as Emil Molt and the donations of up to 5,000 domestic and foreign members of the Association for a Free Education, the school would not have been financially viable. Even in Ger-

many in the 1920s and 1930s there were no state subsidies. Even in the reconstruction years after World War II, it was American care packages that helped children and teachers survive. In comparison, we have it very pleasant today, unlike our neighbours in Switzerland, England or Italy, who essentially have to get by without state subsidies. That's why our support is always in demand.

In 1976 we set up the International Relief Fund, a fund to which general and unrestricted donations flow and from which kindergartens and schools as well as curative education institutes and training centres can be financially supported. While it was relatively easy in the 1980s to get general free donations to answer the most urgent questions, in the 2010s it became much more difficult. We are observing a trend reversal in donor behavior, although the major catastrophes are excluded. More and more people – regardless of the amount – want to be informed as closely as possible, sometimes they also want to control what happens to 'their' money. Less and less is simply given as a gift to lift the other into the position of a free person, i.e. also of a person who is allowed to make mistakes. In addition, the average amount of donations is lower than in the 1980s and 1990s, although people actually have more money at their disposal. The irrational nature of the way money is handled can be read off well from this. The expansion of our work could therefore only take place through the participation of more and more people.

The work of the *Freunde der Erziehungskunst* runs parallel to the expansion and growth of the worldwide Waldorf movement. It has grown with it – in corresponding waves. The actual expansion of the Waldorf school movement began in the mid to late 1980s. After 1989, a completely new school move-

ment emerged in Central and Eastern Europe, which still presents us with some challenges today. With incredible speed the ideas of a 'free school system' were seized and kindergartens and schools were founded. To this day, schools in many Central and Eastern European countries cannot finance their cooperation any more than their public relations work. In Hungary, for example, this has to do with the now ruling Fidezs Party and its national orientation, which views free schools with suspicion. Actually from the beginning until today we support the federations of Waldorf schools in Romania, Hungary, Poland, Ukraine and enable them to have a secretariat, travel to schools and public relations work, sometimes also education. Only in the Czech Republic do the schools have sufficient funds to finance their cooperation themselves. Due to the very slow economic change, which always arrives last at the teachers or doctors and state employees, many of the Central and Eastern European Waldorf Schools and kindergartens were dependent on our donations and our mediation of further funds for the refurbishment and renovation of their school buildings – and some of them still are today. Because everything they can afford themselves must flow into the salaries, which are too low anyway and do not make a tidy life possible. The freedoms of the first years have long since passed and the governments of these states are increasingly devising stricter control instruments, so that elaborate political activity is necessary in order to at least maintain a small space of freedom in which Waldorf education can be practised less, sometimes more. Today we are far away from the dream beaches of freedom in education, as they appeared for a short time in 1989/1990.

Since 1988 the Freunde der Erziehungskunst have been supporting Waldorf education projects within the framework of develop-

ment cooperation in cooperation with the German Federal Ministry for Economic Cooperation and Development (BMZ). In recent years, Waldorf schools and institutions for curative education and social therapy in South Africa, Brazil, Colombia, Ghana, Georgia, India, Kenya, Romania and Vietnam have been supported to the tune of millions. One of the things that made it possible to erect the buildings of many African Waldorf schools was this extremely helpful financing option. Without the work of the Friends of Waldorf Education, many schools in Africa would not have any buildings. Of course, these are especially the schools for children of poorer sections of the population, which are also supported by us in the running costs. Three of the four large middle-class Waldorf schools in South Africa did not need such support. This financing possibility also has great advantages for the curative education and social therapy movement. The Michaelsschule in Tiflis/Georgia could be built just as successfully as the social therapy facility in Sighnaghi/Georgia or the curative education school in Simeria/Romania or the social therapy day facility in Medellin/Colombia or the Camphillheim in Hue/Vietnam. Sometimes, however, such public funds do not suit the country or institution – and then other support services from the Friends of Waldorf Education are necessary. During the many years we have repeatedly provided financial support for construction projects, partly and gladly in cooperation with other aid organisations and foundations. In 2006, with such support, it was possible to complete the construction of the new Waldorf School in Bangkok, Thailand, to co-finance the property of the Sloka School in Hyderabad, where now more than 600 pupils come and go, but also to provide construction assistance for the three other schools in Hyderabad as well as for the Waldorf School in Chengdu, China. The latter projects are pilot schools which

have had a significant impact on the development of Waldorf education in China and India. The project also helped with the reconstruction of the kindergartens in Timisoara, Romania and with the extension and renovation of the Waldorf schools in Smolensk and Woronesh, Russia, Ust-Kamenogorsk, Kazakhstan, Dnjepropetrowsk and Krivoj Rog, Ukraine and in Tbilisi, Georgia or in Yerevan, Armenia. With donations and loans the pioneer school in Kibbutz Harduf, Israel was supported as well as many other Israeli schools in their first construction phase. Over the decades, large sums have flowed to Latin America, first to Brazil, then to Argentina (schools in Buenos Aires, schools in Patagonia and the Cordoba area), as well as to Chile, Peru and Mexico. The requests for support for construction projects are increasing rather than decreasing, because schools (almost) only work in houses. However, it is becoming more and more difficult to find larger sums for this purpose, also because our foundation partners are withdrawing more and more from school construction financing.

A milestone in the development of the work of the Friends of Waldorf Education was the invitation by UNESCO to the International Conference for Education 1994 in Geneva, the biennial conference of the Ministers of Education of all UNESCO member states. There we presented Waldorf Education to an international audience. We developed an exhibition entitled "Waldorf Education Worldwide" and, in collaboration with Karl Lierl, a catalogue which was later translated and published in 17 languages. The exhibition and catalogue became known in the school movement as the UNESCO exhibition, although they were of course the exhibition and catalogue of the Friends of Waldorf Education. At the end of the Geneva conference, under the patronage of Federico Mayor, then Director General of UNESCO, the exhibition

travelled first through Germany and several European countries (Switzerland, Denmark, Sweden, Finland, England, France, Spain and Portugal) and then, in 1996, through various Asian countries. It certainly made a significant contribution to the awareness of Waldorf Education in Korea, Thailand, the Philippines and India. It was only after this exhibition and the events associated with the exhibitions, some of which were organised jointly with the Goethe Institutes, that the first Waldorf Schools were established in these countries. These were the birth times for Waldorf Education in Asia. In 1997, the series of such activities was followed by the film "Moments into the Future", a first attempt to bring the educational reality to life through the example of selected schools in Israel, Brazil, Russia, South Africa and Germany. Unfortunately, the film was not as successful as the exhibition.

Despite our high ideals, we never developed the work of the Friends of Waldorf Education in an abstract way, but always according to the actual questions, possibilities and challenges. We have retained this way of working regardless of who took over the management. After Andreas Büttner, Justus Wittich took over the management, followed by Christian Schulz and Winfried Tauer. Justus and Claudia Wittich worked as board members for several years, then Bernd Ruf and later Andreas Schubert joined them. For some time, opportunities arose for public events in which Waldorf Education could be presented to a wider audience or even to a specialist audience. In November 1996, the Friends of Waldorf Education together with the Rajiv Gandhi Foundation and the Stichting INI, Amsterdam, organized a symposium in New Delhi, where representatives of Waldorf Education met with representatives of various educational alternatives in India. Exciting parallels to Waldorf Education could

be discovered in the approaches of Mahatma Gandhi or Sri Aurobindo and Rabindranath Tagore. In November 1998 we organised a follow-up event on Waldorf Education together with the Goethe-Institut in Delhi, where the dialogue could be deepened. In May 2000, the Friends of Waldorf Education together with the German-Bulgarian Forum and the Goethe-Institut organised a symposium on Waldorf Education in Sofia (Bulgaria), the first public event on Waldorf Education in this country. While Waldorf schools have been successfully established in other countries in this region since 1990 – for example there is now a school movement with 42 member schools in Hungary – tender beginnings in Bulgaria took a very long time. To this day it is difficult to lead a healthy, independent life there.

In the middle of the 1990s, the first pioneer schools were established in Asia in the last stage of growth of the 20th century. Since 1997 – always following the anthroposophical conferences – on my initiative and therefore under the direction of the Friends of Waldorf Education, "Round Tables" on Waldorf Education have been held in Asia every year. There the cooperation of the Asian kindergarten and school movement was prepared and all common questions, especially education and training, were discussed. In 2005 the first Asian Waldorf Teacher Conference took place in the Ci Xin Waldorf School in Lo Tung (Province I-Lan, Taiwan), a seven full days lasting further education and deepening. Until 2017 an Asian Waldorf Conference (AWTC) was organised every two years by a local partner together with the Friends of Waldorf Education. In May 2007 220 Waldorf teachers worked together in Nakhon Nayok/Thailand, 2009 in Manila/Philippines, 2011 in Hyderabad/India, 2013 in Seoul/Korea, 2015 already more than 400 in Fujino/Japan and 2017 more than five hundred in

China. Christof Wiechert, who was head of the Pedagogical Section at the Goetheanum during most of these conferences, gave the daily in-depth lectures. The cooperation with him was also very close and valuable in many other areas. These Asian Waldorf teacher conferences were and are milestones for the cooperation of kindergartens and schools in Asia, for mutual trust and growing recognition. In the future, some regions will probably hold their own regional meetings. This has already started successfully for the Chinese-speaking world, because since 2010 large Waldorf conferences have been held every two years alternately in Taiwan and China for all Chinese-speaking Waldorf kindergarten and Waldorf school teachers from these countries as well as from Hong Kong, Singapore and Malaysia with an average of five hundred participants. The Friends of Waldorf Education are intensively involved in the developments in this region. In the last five to eight years, for example, we have financed the coordination team for mentoring and training activities in China in the kindergarten and school sector in ideal cooperation with IASWECE (International Association of Waldorf Kindergartens) and the Pedagogical Section at the Goetheanum. In the meantime there are eight kindergarten and five teacher training centres – all established as three-year in-service block courses. This is why the mentors from Germany and abroad have to do a great deal of work, because only with this block training can satisfactory work be done in the long run. We have therefore been working for years to place experienced kindergarten teachers as mentors. This field of work can and must be expanded much further in order to ensure the quality of the Waldorf school movement, which will be the largest in one or two decades.

To mark the 30th anniversary of the Friends of Waldorf Education, we published a com-

memorative publication in 2001 entitled "Waldorf Education Worldwide" with an overview of the Waldorf schools and kindergartens that had existed up to then. The richness, colourfulness and seriousness of one of the largest free school movements in the world became visible for the first time. And it marked the turning point of the 21st century with its new pedagogical challenges and its speed and sometimes superficiality characterized by the new possibilities of networking and communication. The 21st century will bring new and difficult challenges for kindergarten teachers, with whom we will certainly still have a lot to do.

Another region in which the Friends of Waldorf Education are very active is East Africa. In April 2010, the Rudolf Steiner School in Nairobi-Mbagathi celebrated its 20th anniversary in a room financed and just completed by the Friends of Waldorf Education in cooperation with the BMZ. It was a big musical festival, which was combined with the regular conference of the East African Waldorf teachers. At these meetings, held alternately in Kenya and Tanzania – once there was also a meeting in Uganda – kindergarten teachers and teachers meet, most of whom already know each other through their joint training. The three-year training for participants from Uganda, Tanzania and Kenya takes place in block seminars at the Steiner School Mbagathi outside Nairobi under the direction of Peter van Alphen for class teacher training and Ann Sharfman for kindergarten training. The financing is coordinated by the Friends of Waldorf Education; in addition to the Friends of Waldorf Education, our partner organisations Acacia and Sanduko a Ndege as well as some foundations such as Evidence are involved. The fact that a "Train the Trainers" programme was started in good time to prepare teachers in the region for their future training activities

is exemplary for this training. A three-year transition period began in 2016, during which responsibility was to be gradually transferred to local trainers. After that, it became clear that a further transition period was necessary. We financed the Masters-of-Art course in Oslo for the future kindergarten trainer Silviah Njagi, who had worked in the Waldorf Kindergarten Kileleshwa for almost twenty years, just as we helped many other pioneers and future supporters of their Waldorf school movements with scholarships to finance their training. Victor Mwai will coordinate the training of Waldorf teachers in East Africa and will hopefully soon also carry it out himself.

These are great moments when, for example, an inheritance opens up a whole new and beautiful field of work. We owe a large amount to the violinist Bela Herskowitz, who comes from Transylvania and has ended his endangered adventurous life in Australia. With him we were able to set up a revolving "Israel Fund" in consultation with the Israeli Waldorf Forum. In this way we can support the young Waldorf schools in Israel, which are not yet recognised and therefore not yet subsidised, in financing their school buildings. By the way, a donation from the Gemeinnützige Treuhandstelle in Bochum in 1984 enabled us to set up a comparable revolving "South America Fund", which still provides important services today and has already been rolled over several times. In Israel we supported the first Arab Waldorf School in Shafar'am since its foundation in September 2007 with a first class and 13 children. The mentality there often brought us to despair; nevertheless we carried the school through financially – and that was really expensive. After all, it is the Arab pioneer Waldorf school. In September 2015 it was finally possible to obtain state recognition and subsidy for this school. In the meantime

other teachers are teaching there and the founding teachers mostly work at Jewish Waldorf schools. It remains to be seen whether any of the loans we have given will flow back.

The idea of WOW-Day (Waldorf-One-World) was born in 1994. On the first WOW-Day pupils from numerous schools took part and collected money for Waldorf educational social work in Colombia, Brazil and Chile. The idea originated in the tradition of the "Operasjon Dagsverk", a day on which pupils from all Norwegian schools earn money for charitable purposes. In 1994, twelve schools from 5 countries took part; in 2015, 188 schools from 32 countries took part. A total of 4.7 million euros for needy children in various countries in Africa, Latin America, Eastern Europe and Asia could be generated by 2018. The following small examples may show how this campaign is raising awareness of the situation of children today. Pupils from the Hungarian Waldorf School in Vác, for example, collected money for a small school initiative in Freetown, Sierra Leone, which a committed social worker had originally founded for uprooted former child soldiers, whereas pupils from the Italian Waldorf School Citadella were committed to Chechen refugee children in Kaunas, Lithuania. Through WOW-Day, pupils not only learn to take an interest in a foreign cultural world and to get involved with others, but also experience what it is like to organise themselves collectively and put their own ideas into practice. In addition, the networking of the Waldorf school movement is promoted and individual schools are supported in their public relations work.

The tasks of the Friends of Waldorf Education have changed over the years. Of course,

the financing of students in education, child sponsorships, courses and conferences, school buildings, common tasks in the school associations is still a fundamental pillar of the work. However, many other tasks have been added. The article by Bernd Ruf reports in detail on two other tasks: voluntary services and emergency education. In addition, the promotion of curative education and social therapy institutions abroad has been added; communication and networking within the World School Movement, which is among others in our newsletters and newsletters, but also in the editorial office of the World School List (which from 2018 includes both schools and kindergartens); as well as the placement of mentors, course providers and teachers in teacher training; participation in regional and national conferences and meetings; Advice on legal and economic issues – also in crisis situations; networking with other sponsors; cooperation on questions of trademark law as well as the development of features and characteristics of Waldorf education; assistance in setting up national forums or federations for Waldorf education and many other things.

We still wish for close cooperation with the Waldorf movement in Germany, which continues to support us to this day and is an essential pillar of our existence. We very much hope that more and more cooperation between German Waldorf Schools and Waldorf Schools abroad will be established so that teachers and pupils can participate in the joyful, stimulating and sometimes exciting experience of a globalised world, a globalised world that must become much more humane and dignified. It will only become so through our help.

The International Association for Steiner/Waldorf Early Childhood Education (IASWECE) or: Why does Worldwide Cooperation of Waldorf Early Childhood Educators make sense?

Philipp Reubke

Hardly any other professional group has less to do with globalisation. Hardly any other group has to turn in this way to the here and now with undivided attention and practical dexterity. In hardly any other profession does one's absence have such serious consequences. Nursery teachers, kindergarten teachers, caregivers and their few male colleagues may still have this in common with the farmers, who have similarly grown into the field of their activity and can hardly take a holiday.

So why a world association for this particular professional group?

Were the colleagues who founded the "International Association of Waldorf Kindergartens" in 1969 just following a modern trend?¹

The objective reasons they formulated at the time were: greater efficiency and realization of a social ideal, an ideal of humanity and education that can only be achieved through worldwide cooperation.

"The fruitfulness of worldwide cooperation across all linguistic, political and religious borders is a proven experience. This concerns

above all the exchange about new developments and research tasks to international groups", wrote Helmut von Kügelgen in the preamble of the statutes adopted at that time.² Those in the field of educational research and the exchange of good educational practices who work only in the context of a national culture simply lack a few perspectives – those of their colleagues from many other countries and cultures.

Another reason is the nature of the young child. We adults are specialised in the linguistic, cultural and political context in which we live, influenced, standardised and specialised. The child is open to everything, is not yet specialised and the longer he or she retains this openness, the greater his or her development will be. "In a few years, the children will leave the levels of consciousness of childhood, their children's land, and immerse themselves in the limitations of their social and state circumstances."³ It may therefore make sense as early childhood educators to occasionally "emerge" from national limitations and, in exchange with colleagues from other countries, to cultivate in themselves that which is generally human and, above all, manifests itself in the small child: unlimited interest.

1 Klara Hattermann, Freya Jaffke, Helmut von Kügelgen. See for instance, Monika Ley (editor): *Ein Werden-der sein – Helmut von Kügelgen, ein Kämpfer für die Kindheit*. Stuttgart 2016, Or Susan Howard, (editor): *Love as the Source of Education – the Life and Work of Helmut von Kügelgen*, Spring Valley, New York 2016.

2 Accessible on the IASWECE website: <https://www.iaswece.org/about-us/our-goals/>

3 Helmut von Kügelgen, "Zum Jahr des Kindes 1979" (The Year of the Child), in *Erziehungskunst* 1979, 7/8.

The colleagues who founded the Association of Kindergartens almost 50 years ago were particularly concerned about the social ideal of Waldorf Education: an organisation of social connections which is not based on hierarchy, control and reward, but on the motivation of each individual for their work, as well as mutual interest and appreciation. An organisation that gives the individual freedom for his initiatives and in which the individual voluntarily strives to keep the whole in consciousness.⁴ It does not make much sense to only stand up for this social ideal in the context of one's own country: "This is why they [the Waldorf institutions] are united by a common cultural mission that transcends all national, linguistic and religious borders".⁵

Finally, one reason for worldwide cooperation is that those who advocate early specialisation, standardisation and control of the young child at various levels also operate globally. This ranges from the still child-friendly fashion of early intellectualisation and early formal learning to the occupation of children's playtime with digital media⁶ and openly violent practices. Many years ago Helmut von Kügelgen understood how to formulate this particularly emphatically: "No one in our century [the twentieth] has been acted against as ruthlessly, as cruelly, despite good will, or with such lack of understanding, as the children. The concept of childhood has been deprived of its magic, the

image of the child to be seen in the child has been distorted and degraded".⁷

The desire to work internationally became concrete from the very beginning: educators and lecturers from Germany became active in many European countries, as well as in Peru, Namibia, New Zealand and the USA and in the collegium of the association, in the so-called "Kuratorium" there were also always a few colleagues from other countries. With this form of work the many new kindergartens that were founded all over the world in the 80s and 90s could be accompanied. After 1989, the beginning of Waldorf Education in Eastern Europe could be actively supported. The Whitsun conferences, which were held annually in Hannover and were always aimed at an international audience, had unforgettable highlights in the 90s with over 800 participants and an inspiring atmosphere of new beginnings. Starting in 1984, every 7 years, world conferences for educators have taken place at the Goetheanum in Dornach with more than 1000 participants each time.

With the new century new questions were asked by the members of the Kuratorium: Couldn't the association also legally become a world association in which not only the German delegates have the right to vote? Couldn't the experienced educators from non-German-speaking countries carry more responsibility?

4 These social ideas of Steiner are known under the slogan "threefolding". The preamble of the Association of Waldorf Kindergartens states: "The entire educational movement must never forget that, in this sense, it is not only a pioneer in educational questions, but also in the comprehensive field of the social renewal movement "the threefold social organism".

5 Preamble, <https://www.iaswece.org/about-us/our-goals/>

6 Important partners who help to raise awareness for the impact of digital media in early childhood are Paula Bleckmann and her colleagues who design the website: <http://www.echt-dabei.de/>. In English-speaking countries, for example, it is Commercial Free Childhood at <http://www.commercialfreechildhood.org/>

7 Helmut von Kügelgen, "Zum Jahr des Kindes 1979" (The Year of the Child). See above.

In 2005 this led to the founding of the "International Association for Steiner/ Waldorf Early Childhood Education" (IASWECE), which pursues the same goals in a different legal form.⁸ Its members are Waldorf country associations (today 34 members, with Vietnam newly added in May 2018)⁹, that send one or more representatives to the collegium, which is now called Council, for terms of seven years. Twice a year the Council meets and tries to form a picture of the situation of the Waldorf movement for the little child in the different parts of the world through reports, discussions and study work.¹⁰

This has practical consequences: Which topics should be taken up for research, publications and conferences? (Recently it has been the topic of "sleep"¹¹, now increasingly "education and digital media",¹² and the newest is "forms and quality of cooperation"¹³. In this context, the IASWECE Council has been concerned about cooperating more closely with the worldwide school movement and to call on kindergartens and schools all over the world to take Steiner's important suggestion

seriously: regular exchange between the various pedagogical specialists gives Waldorf Education a greater possibility to radiate into the world.¹⁴

Other questions being worked on by the IASWECE Council: In which part of the world are there new initiatives that need pedagogical help and advice? Who can help? What is the quality of education and training in the different countries?¹⁵ Which training courses need financial or pedagogical support? A form of worldwide pedagogical and financial solidarity is sought: Experienced pedagogues, who have a surplus of enthusiasm and good ideas, can help where these qualities can be used well, and the member countries, who can afford to pay a high membership fee (each member country determines the amount of their fee themselves!), help to finance projects in the field of education and training, where the prevailing social injustice is manifested in a great lack of money.¹⁶

2019 marks the 100th anniversary of the founding of the first Waldorf School and the

8 The IASWECE was founded in Chatou/France, but is decentralized in its work. It currently has one employee in Belgium, two in the USA, one in Germany and one in France.

9 in Australia, Austria, Belgium, Brazil, Canada, China, Czech Republic, Denmark, Estonia, Finland, France, Germany, Hungary, India, Ireland, Israel, Italy, Japan, Lithuania, Netherlands, New Zealand, North America (Canada, Mexico, USA), Norway, Poland, Romania, Russia, Slovenia, South Africa, Spain, Sweden, Switzerland, Taiwan, Ukraine, United Kingdom, and Vietnam

10 The names of the IASWECE Council members can be found here: <https://www.iaswece.org/about-us/how-we-work-together/>

11 See <https://www.iaswece.org/news-events/resources-iaswece-meetings-sleep/>

12 For example, here is a lecture of IASWECE coworker Clara Aerts at a conference in Prague in May 2018 on this topic : <https://vimeopro.com/kameramancz/lidskost/video/272270693>. Various press and research articles on the topic here / <https://www.iaswece.org/links-to-research-and-press-articles/>

13 The theme of the Waldorf 100 World Education Conference in April 2019 at the Goetheanum emerged from this.

14 The International Forum (Hague Circle) and IASWECE work together on various topics (trademark law, training, conferences); there was a joint meeting in May 2018, others are planned.

15 IASWECE organises international colloquia every two years for lecturers in Waldorf training centres. The last one took place in Ireland in October 2018. Interested parties can write to info@iaswece.org.

16 The projects supported by IASWECE can be found here: <https://www.iaswece.org/home/apply-online/>. You can subscribe to the free IASWECE Newsletter here: <https://www.iaswece.org/iaswece-newsletter/>

50th anniversary of the founding of the "International Association of Waldorf Kindergartens". How are the many people today who are scattered all over the world interested in the ideas of Steiner's anthropology and who, inspired by it, want to take up their daily educational practice continuously in a new way? What do they need today from a worldwide movement, especially for their "here and now"? Let's not kid ourselves: Many Waldorf crèches and kindergartens work in extremely difficult financial and personnel conditions and would need money above all. But the lack of money can have other causes besides the global social injustice quoted above. For example, it can have something to do with a lack of dynamism, a lack of joyful charisma and a lack of motivation on the part of the people who support the institution in question. Do the forms of cooperation help to strengthen these dynamics? Or do they prevent personal initiative? Does the social structure help that egoism cannot "let off steam"?¹⁷ Does it help every educator to do something appropriate

for this or that child at least once a day, that is, to "find the spirit"? Does everyone find within themselves the strength that makes the community alive and dynamic?

These questions prompted the IASWECE Council to propose the topic "Inner Freedom – Social Responsibility: Finding Ways into a Human Future" for the Waldorf 100 World Conference on Education.

It took place from 15 to 19 April 2019 at the Goetheanum and was very well received with 1100 participants. The theme of the conference is a continuation of a theme that was close to Helmut von Kùgelgen's heart. He spoke in countless lectures about "trust as the most precious commodity of humankind". In the preamble to the statutes, he put it this way: "The trust based on common goals and aspirations and the cooperation realised in all areas of social life is the great asset of the International Association of Waldorf Kindergartens, which is to be preserved, protected and cared for".

17 Remark by Michaela Glöckler at the Whitsun Conference 2018 in Hannover.

Learning to be the Change – The International Forum in Berlin, September 2019

Trevor Mephram

Giving voice to an “*expression of a common will towards cross-border, inter-cultural co-operation*”¹ is one way of describing the purpose and core task of the *International Forum*. The *Hague Circle* came into being 49 years ago, in 1970. At the time, war raged in south-east Asia, and political protest, turbulence and calls for social change rang out in Europe, North America and China and an international Waldorf movement barely existed. In more recent times, the *Hague Circle* has adopted its current name, *The International Forum for Steiner Waldorf Education* (<https://www.waldorf-international.org/en/>), and in the meantime, the schools' movement has become a truly world-wide network spanning six of the earth's seven continents.

In 2019, the members of the *Forum* number 45; they meet twice a year, over a period of 4 days. And so, in the gentle warmth of golden September days, the *International Forum* came to Berlin, a European city that has undergone waves of radical change, evolution and social transformation over the last 75 years. As part of the celebrations to mark 100 years, or 3 generations of Waldorf education, the *International Forum* commissioned a new publication² consisting of articles from around the world, focusing on an understanding of the human being from a Waldorf perspective. Other areas of recent work for the *Forum* include the issues of digitalisation

and screen-based media, the approach and arrival of forms of artificial intelligence and the implications of these developments for social life and education. An over-arching question that these technologies prompt us to ask and to share is that of our human identity and human purpose. From another corner, the primary 'operational' task for the *Forum* is how this body can support and assist the new, raw, spontaneous Waldorf initiatives that spring up around the world, in almost any location and circumstance.

In Berlin this autumn, alongside the extraordinary finale of the Waldorf 100 celebrations at the *Tempodrom*, the *Forum* colleagues were keenly aware that, while there are many steps and deeds that lie behind us, the world and, indeed, the human spirit are moving into an age of exponentiality, where possibilities, risks, opportunities and challenges are present and approaching at every bend in the river.

The *Waldorf 100* strap-line – *Learn to Change the World* – has a worthy partner in a quote attributed to *Mahatma Gandhi* over 100 years ago: “*Be the change you wish to see in the world*”. Although they never met, Gandhi and Steiner were contemporaries. In a lecture given in Stuttgart on 16th October 1923, Steiner³ referred to Gandhi's closing statement before a colonial judge in his trial

1 Zdražil, T. and Kullak-Ublick, H. (2019), *The Understanding of the Human Being in Waldorf Education across the World's Diverse Cultures*, edition waldorf, Stuttgart, p. 7

2 Ibid.

3 Steiner R (1983), *A Comprehensive Knowledge of Man as the Source of Imagination in the Teacher, in Deeper Insights into Education*, Anthroposophic Press, Hudson, New York

for sedition in 1914 as being the act of a "great soul", in which inner truth collides with outer facts.

50 years later, in a court-room in Pretoria, in a witness statement to a court and a judge acting on behalf of the *Apartheid* regime, *Nelson Mandela* said the following: "During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die." Here again, the gap, or chasm, between inner truth and outer facts is starkly evident. After more than 27 years of captivity and as President of South Africa, Mandela stated his view that, "*Education is the most*

powerful weapon which you can use to change the world."

Social renewal, care and respect for each and every child and young person and the understanding that education is a universal need, a human right and an art – these are some of the ideas that flow from the well-spring of Waldorf education. These principles form a '*cri de cœur*' and a powerful binding agent for colleagues across the world's diverse cultures. True understanding between people is a more potent force than tolerance for each other. The harmonisation of inner truth and outer facts is the imperative of our times. Being the change is a natural result of learning to change the world. Interest, enthusiasm and love are the human gifts that will get us there.

The *International Forum* will hold its next meeting in Madrid, in May 2020.

International Forum for Steiner/Waldorf Education (Hague Circle) on Education in the Digital World

Worked out by the International Forum

Media have always contributed to the shaping of human thoughts and culture. Media education in the form of spoken and written language, and mathematical lines of thoughts (algorithms) have traditionally both been a fundamental element of school education. Today, our everyday lives are pervaded and shaped by digital technologies, bringing new challenges for society, in particular for pedagogy and education. Economic interests threaten to unilaterally dominate the discussion about what kind of education children and teenagers need for a life in the digital world. Only a form of education based on child development will empower young people to use modern media creatively and effectively. We therefore call for framework conditions that will allow us to implement the following principles:

1. Media maturity is an educational goal of central importance. It can only be reached through an educational practice aiming towards the development of an autonomous personality in each child.
2. Responsible media education focuses on the opportunities and risks of media use, and on the ethical challenges it poses; it aims towards anchoring children in themselves and in the world so firmly that they will learn to use modern media in an autonomous and reflective way.
3. A healthy and sustainable school education will therefore start by fostering a diverse, immediate, direct and individual experience of the world and of society that cultivates all senses.
4. Media education based on child development starts by strengthening children's relevant social, communicative and intellectual abilities (indirect media education), adding abilities and competencies in media use (direct media education) at a later stage.
5. A media education curriculum based on children's developmental tasks in kindergarten and primary school years will therefore emphasize real primary experience for the children and the mastering of analog media like handwriting. Later grades will build up from this foundation with active media work on digital devices and stimulate a conscious use of media based on self-reflection.
6. Kindergartens and schools must be able to decide on the structure and implementation of their media education programs with the greatest possible discretion. We must therefore ensure that they have the right and the opportunity to work only with analog media in the first years of school. Starting from junior high level, schools should be assisted in providing modern media as technical equipment, introducing media usage that supports educational processes.
7. Education and pedagogy serve individualization. Economic and commercial in-

terests should not determine the educational system.

8. Digital civilization brings new challenges for the protection of freedom and personal dignity. Starting from junior high level, pupils should start to learn how algorithms work, about data protection, the rights of use of intellectual property, the risks of commercial manipulation in particular when revealing personal data, information and images as well as respect for the dignity and privacy of others.
9. Modern media unlock new forms of communication, creative and artistic opportunities and entrepreneurial pursuits. With the help of projects where pupils can try and evaluate their creative ideas individually or in teams, schools should educate about this type of productive use of media that goes beyond information sourcing and information exchange.
10. Modern media raise ethical and epistemic questions concerning the significance of human encounters, the concrete relationship with our environment, the relation between statements and judgements and actual facts, the issue of personal responsibility, transhumanism, privacy protection, decision-making and the question whether and how far one would like to participate in digital civilization. Consequently, high-school level education should encourage the use of media and the opportunities and risks of digitization of all areas of life in our civilization on a meta level.

Annotations

On 1. Media maturity is an educational goal of central importance. It can only be reached through an educational practice aiming towards the development of an autonomous personality in each child.

It is the general consensus and declared goal of any contemporary pedagogical system that at the end of their school education, children should be able to meet the demands of life in a digital world. What should be debated, however, are the methods employed to reach the educational goal of "media maturity". We consider a healthy physical and mental development of each child to be a prerequisite for an autonomous use of media. This will lay the foundation for an active, individually designed life and consequently for independent media use.

On 2. Responsible media education focuses on the opportunities and risks of media use, and on the ethical challenges it poses; it aims towards anchoring children so firmly in themselves and in the world that they will learn to use modern media in an autonomous and reflective way.

There is no doubt that digital technologies bring great progress to mankind. Their opportunities are yet to fully tapped. They will shape civilization in the 21st century. Concepts for media education should therefore consider its questionable and detrimental side effects such as loss of reality (delusion), online addiction, manipulation, debasements and ridicule, and social autism. The risks entailed upon the use of digital media increase in opposite proportion to the child's age and lack of experience. Telescreen media are often "time eaters", for they steal important time from children that should be used for pursuing individual activities, robbing them of the chance to acquire abilities necessary to cope with the real world. The experience of borders and consequences taking place in space and time are constituent of any experience of the self. Just as you cannot eat enough to feel satisfied in virtual space, no healthy physical and mental maturation of the child takes place while exposed to the digital screen

world. A comprehensive strengthening of the personality is a prerequisite for a self-determined and ethically responsible use of digital media.

On 3. A healthy and sustainable school education will therefore start by fostering a diverse, immediate, direct and individual experience of the world and of society that cultivates all the senses.

An indirect media education forms abilities that are important in the age of digital technologies: focused attention, differentiated perception, self-discipline, initiative, and above all a general education which allows each person to recast information into knowledge. These abilities are formed in the direct relationship between the self and the world. In the face of increasing cyberbullying it is therefore of pedagogic importance to offer real areas of experience to the children where they can practice interacting with others with respect and mindfulness. In the face of ecological challenges, it is also important to allow children to develop a direct, sensorial relationship with the surrounding world. Only then will they be able to understand that it is worth protecting.

On 4. Media education based on child development starts by strengthening children's relevant social, communicative and intellectual abilities (indirect media education), adding abilities and competencies in media use (direct media education) at a later stage.

Indirect media education cultivates the social, communicative and ecological skills that are particularly needed in this age of digital communication networks. It lays the foundations for the constructive use of digital media that will help solve technical, social and ecological problems. On the one hand,

direct media education aims at integrating digital media mainly in educational processes at school, establishing a productive and committed use of media to gain information, to design, and to interact with others, complementing out-of-school media activities geared mainly towards entertainment and communication. On the other hand, direct media education must convey to pupils the importance of not just naively trusting images and statements found in the digital network, that they cannot control the use of information revealed in the internet, and that they should not use these media in a harmful, manipulative way.

On 5. A media education curriculum based on children's developmental tasks in kindergarten and primary school years as proposed by Waldorf education will therefore emphasize real primary experience for the children and the control of analog media like handwriting. Later grades will build up from this foundation with active media work on digital devices and stimulate conscious use of media based on self-reflection.

Media education based on child development stimulates diverse primary experiences in pre-school years and teaches analog techniques in the lower grades. Until about the eighth year of life, the focus for child development is on physical development, development of gross and fine motor skills, of language, the formation of the senses and/or sensory motor skills. The increasing body control correlates with the structural development of the brain. A healthy brain development therefore requires a varied experience of the world with all the senses and lots of physical activity. Starting from the twelfth year, children develop a more rational, formal operational thinking. Only then does it make pedagogical sense to

stimulate a deeper understanding of digital processes and devices and of the principal functions of information technologies. The first foundations can be taught without the use of digital devices at all (e.g. CS Unplugged), and children need no tablet computer or other electronic device to understand algorithms. Computational thinking can be introduced by analog means. Hardware and software come into play when the intellectual and ethical requirements have been built to use them creatively and purposefully in everyday school life. Digital tools must then be integrated in a meaningful pedagogical concept. Teenagers should preferably be given the opportunity to actively use digital media by creating their own video films for instance, or designing their own websites and publishing texts online or by producing a radio feature on a school topic. This is when they should try to integrate information into processes of cognition and contexts. Starting at the age of approximately sixteen, teenagers are able to think and act responsibly. Media maturity is being developed on this basis, as now questions of the relationship between man and artificial intelligence, questions of transhumanism, of differentiated levels of communication, of diffuse responsibility and the shaping of our society are being addressed and explored.

On 6. Kindergartens and schools must be able to decide on the structure and implementation of their media education programs with the greatest possible discretion. We must therefore ensure that they have the right and the opportunity to work only with analog media in the first years of school. Starting from junior high level, schools should be assisted in providing modern media as technical equipment, introducing media usage that supports educational processes.

To achieve the goal of setting up a responsible, reasoned, and self-determined use of media as outlined above, educational policies must guarantee that the use of digital media is not mandatory for toddlers and early school children. The focus of the current discussion on digital technologies ignores the fact that the control of "old" media, in particular of writing, is an indispensable prerequisite for a mature use of digital information technologies. Media education still starts with learning to write and read; because mastering script is the basic skill upon which all further media maturity must build. Increasingly, digital processes are replacing analog ones. In this development, basic concepts of old, analog technologies are often transferred to digital ones. Understanding analog technologies therefore continues to be essential for grappling with their expansion through digital technologies. We call for public funds to be invested in a good teacher education first, and in an adequate design of kindergartens and schools, before purchasing digital devices. We also call for good continued learning opportunities to build media competency in parents and teachers, so they will become model users. It is absurd that there is no money for the renovation of dilapidated school buildings, while there is more than enough funding to equip schools with digital devices. This must stop. Starting from junior high level, it is necessary to provide the technical equipment required for using digital media, and this must be supported by public funds. This is part of a sound learning infrastructure which includes buildings and rooms but also resources and adequate staffing.

On 7. Education and pedagogy serve individualization. Economic and commercial interests should not determine the educational system.

Objectives to equip pre-schools and schools with digital infrastructures are by no means motivated only by educational aspects and worries about the future viability of society, but without a doubt are also driven by commercial interests. A critical, consumption-conscious, and self-determined use of media is not in anyone's economic interest, but rather in the interest of the person's autonomy. It can only be built when the pedagogical setting is protected from the influence of those who make money with digital technologies and networks. With its commitment to promote individualization, Waldorf education sees the strengthening of freedom of teaching as a prerequisite for a renewal of society through proactive, creative and socially responsible individuals.

On 8. Digital civilization brings new challenges for the protection of freedom and personal dignity. Starting from junior high level, pupils should start to learn how algorithms work, about data protection, the rights of use of intellectual property, the risks of commercial manipulation in particular when revealing personal data, information and images as well as respect for the dignity and privacy of others.

It must be the central concern of any media education targeting self-determined personalities to develop the technical and social aspects of digital media for critical, problem-focused reflection and for their viable use for the benefit of all. This requires not only theoretical and cognition-oriented education, but also practical experience. It is necessary to generate alertness and sensitivity for the threats to privacy and personality through reflection and experience, but also to gain a perspective for the further development of digital civilization serving a common welfare.

On 9. Modern media unlock new forms of communication, creative and artistic op-

portunities and entrepreneurial pursuits. With the help of projects where pupils can try and evaluate their creative ideas individually or in teams, schools should educate about this type of productive use of media that goes beyond information sourcing and information exchange.

Schools must increase their efforts to introduce pupils to a more productive and active use of digital media. In particular, the new forms of teamwork and collaborative production, of exchange and documentation must be considered. Media competency can be broadened through projects such as film and audio productions, programming or app development. The focus here is not the use of educational software, but independent creation as a path to understanding. The schools need support to fulfil this educational mandate and to establish the necessary technical and personal resources.

On 10. Modern media raise ethical and epistemic questions concerning the significance of human encounters, the concrete relationship with our environment, the relationship between statements and judgments and actual facts, the issue of personal responsibility, transhumanism, privacy protection, decision-making and the question whether and how far one would like to participate in digital civilization. Consequently, high-school level education should encourage a differentiated reflection on individual use of the media and on the opportunities and risks of digitization of all areas of life in our civilization on a meta level.

Promoting individualization is at the core of Waldorf education. The connected autonomy of the individual is based on self-reflection and reflection on our surrounding conditions. Digital civilization can potentially threaten human dignity, privacy, free decisions and

opinions. It requires new societal rules and/or the transfer of those norms that enable individual human existence to expand into new dimensions. In other words: digital civilization

must be shaped and structured. The discourse necessary to achieve this development includes education and must be started at school by the teenagers growing into the world.

