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World Teachers' Conference 2022 – Management Issues – School Fees ? – Training

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Foreword

Dear Colleagues,

The last edition of the journal contained several articles giving impulses for how to continue developing Waldorf Education in this new century. The on-going Corona crisis has placed one specific aspect for development into the centre of everyone's focus: remote teaching. What does this mean? It means teaching lessons with the aid of video news, having conversations and even holding meetings via Zoom, Skype or other digital media and even having festivals or assemblies in this way. Many emails or letters have been sent containing homework tasks for the whole week, and packages containing learning tasks have been personally delivered. Solutions for providing what a school offers without actually being together in the school were found in many different ways.

All the same, despite all these options for contact, many people were afflicted with a feeling of isolation. Only the future will tell how this situation has affected our pupils and our teacher community.

In a first article, *Claus-Peter Röh* leads us to the questions which will occupy our minds in preparation for the 11th World Teachers' Conference due to take place in 2022. The theme will be the question of physicality. What means do we use for teaching the human being as a whole, understanding the body not only as a physical part but also as a vehicle for soul and spirit expression?

We are mostly trained for the task of teaching adults by teaching children and adoles-

cents. The project group of the Pedagogical Section (ITEP), which concerns itself with questions of training, has gathered some thoughts in another article on how trainees can train themselves or expand their qualifications.

Social development is absolutely essential not only during training, but for education as a whole. *Sonja Zausch* and *Jan Göschel* from the Anthroposophic Council for Inclusive Social Development have written an article on this issue in preparation for the upcoming Curative Pedagogical Conference in Dornach.

Let us once more return into the schools. The Corona time demands of us that we ask the question of the weekly pedagogical meeting in a new way. In some places this meeting simply fell away, others tried to run it via Zoom. Why does it take place at all, what is its task? *Christof Wiechert* has considered options for a future orientated direction of leadership and meetings in schools. The Art of Education is not only a new pedagogical impulse – it is a fundamentally new social impulse.

Reinhard Eichholz has written an article offering another look at the social structure of Waldorf Schools and their economic affordability. He illuminates how a threefold social structure can become part of how a school is organised.

*Your
Pedagogical Section*

World Teachers' Conference 2022

The Human Being as a Swing of the Pendulum – On the Task of Developing a New Relationship to the Nature of the Body

Claus-Peter Röh, Switzerland
translated by John Weedon

The World Teachers' Conference 2022 will put the question of the nature of the body in the centre of its work. The International Forum of the Waldorf School Movement, with its responsibility for finding a theme, was looking at current events and future perspectives: although Waldorf education, from its founding, has the goal of addressing "the whole person" through education, today the question needs to be raised whether our understanding of the bodily development has been sufficiently transformed and renewed in the past 101 years. Moreover, in the encounter with the present Corona virus crisis the challenge has emerged of meeting the mechanistic-external understanding of the physical processes with a holistic view of the human being that includes soul and spiritual processes.

After looking at events now unfolding for comparison, this article, as a first step, is intended to look into the polarity of cosmic and earthly forces in the formation of the body.

The Call for a new Consciousness in the most recent Decades

On Ascension Day 2020 Jochen Bockemühl died. For many years he worked in the Science Section at the Goetheanum out of a deep conviction that the healing of the earth is only to be achieved through a new, spiritual

understanding of nature. Thus, he observed, drew and described countless landscapes of the earth in the 1980s. His book "*Sterbende Wälder – eine Bewusstseinsfrage*"¹ bears witness to this.

In 2019, in the year of the "Fridays for Future" movement of young people, Stefan Ruf, in his book "*Klimapsychologie*" looks at the facts of climate change, as well as at the signing of the Paris Climate Agreement (on climate protection) and asks, "*Why do we not manage to draw the necessary conclusions for our behaviour?*"². According to him, we are ourselves entangled with our consciousness in the causal factors.

Likewise, Gerald Hüther looks at the chasm between factual knowledge and actions that are not in keeping with it: from the observation that, despite all the years of speaking of an ecological turning point, now there are no more bees buzzing in his linden tree, he names the problems of the present time in plain language: from the dying off of insects, the coming about of new living things in gene technology right through to the mechanisation of the human element, nowadays in the digitalisation of work as well. He summarises with the realisation that, despite many endeavours towards improving things, there has not been a real breakthrough. However, then, he develops a different tack

1 Jochen Bockemühl, *Sterbende Wälder – eine Bewusstseinsfrage*, Dornach, 1984.

2 Stefan Ruf, *Klimapsychologie*, Info3-Verlag, 2019, blurb.

in his questioning, *"And in all this I came upon this inner compass, ... our dignity"*.³ He describes the moment of the feeling of dignity or unworthiness coming about at just the point where our own actions turn out to be in harmony with or at odds with the way we see ourselves.

In a Zoom meeting in the course of the Corona virus crisis this borderline of dignity and indignity was described: from the experience of seeing only "heads" on the screen the question arose about the coming cultural development. Will we meet in future only "from head to head" in many areas of life? From this danger of a further separation of head-consciousness and bodily nature the existential task particularly for the Waldorf movement and for the next World Teachers' Conference is set: can we develop a deepened relationship to the nature of the human body out of anthroposophy, a relationship in which knowledge gained through thinking and approaches for acting are joined to form a whole, which we experience as worthy of the human being? In order to consider this, this article attempts to describe the relationship of the body to the earthly realm, the cosmic and in this respect the metamorphosis of the body's development through time from one initial perspective.

The Body as the End and Beginning of a great Metamorphosis

The manner in which the parts of the three-fold human organism are interwoven belongs to the great mysteries of the body's development: although the three areas of head, torso and limbs formation are visibly different in their nature, at the same time the pictures of the principles involved permeate

each other in manifold ways. Thus the head is not just a head, but carries in the nose area the connection to the lungs and in the area of the jaws it carries the nature of the moving limbs within it. In Lecture 14 of *The Foundations of Human Experience* Rudolf Steiner formulates how, from this point of view, the head is "a whole person"⁴ and how in this manner each part of the body's organisation carries the whole of the three-fold structure within it. In accordance with this, the middle organisation of the torso-human being is viewed and, for example, an organ is described as the "metamorphosed head" of the torso, which in German, in Chinese and perhaps in more languages bears the corresponding name; larynx (*Kehl-kopf* in German).

With regard to the chronological development of these three areas of the body's organism that permeate one another, polar differences are evident at birth; whereas the physical form of the head with a new-born is relatively well-developed to a large extent, the limbs are still in a very embryonic stage of growth. The question about the reason for this obviously advanced physical shape of the head leads to a consideration of the time before birth and beyond that to the previous earth life. During the time in the spiritual world between one incarnation and the next, the forces of the human form go through a great metamorphosis: from the whole form of the human being and from all that he or she has "written into" it through their deeds in that life, the individualised form of their head comes about in the next life. In this sense the head brings, so to speak, a great background of experience with it at birth. This comes to expression on the one hand, in the formative forces and,

3 Gerald Hüther, *Würde*, Kaus Verlag, 2018, p. 34.

4 Rudolf Steiner, *The Foundations of Human Experience*, GA 293, Dornach, 2011, Lecture 14, p. 221.

on the other, in the ability of the head to become the bearer of the pictures of inner visualisation and memory. In total contrast to the relationship to the past of the forces which the head brings with it into life, is the embryonic formation of the limbs: starting with the earliest childhood years the growth of the limbs is formed by the activity of the will in the present. From the hands' touching and grasping right through to the first time of standing up and walking with the legs the limbs are taken hold of by a stream of individual will. How the future influenced this will power in childhood in a goal-orientated way can only come to the reflecting mind consciously later in life. In his book *"Die Erinnerungen sehen mich"*⁵ (literally, "My Memories see me") the Swedish lyricist, Thomas Tranströmer, looks back at his childhood and realises that in those childhood days clearly a life-moulding wisdom was at work. He himself in his childlike everyday thinking was unaware of this. This possibility of the will nature of the limbs for transforming the present in a constant process of taking hold of and shaping things out of inner impulses and thereby of moving towards the future, plays a key role for the development of Waldorf education. Thus, in Lecture 10 of *The Foundations of Human Experience* it runs, *"And, we human beings, have received the limbs as the organs last of all; they are the organs that are the most human of all"*⁶.

If we look, in summary, at the formative forces of the human body, then the head and limb organisations stand as polar opposites: in what the head brings into our life, there is the end of a line of development and with it the development of specific fac-

ulties of forming ideas and thoughts. In contrast, in the limb-movement-person there is just the germ of or the predisposition for future development. From this polarity of the body as the end and, at the same time, the beginning of two streams of development, the fundamental method and approach of Waldorf education are derived: with deep respect for the forces that the head has brought into this life, can sufficient new seeds for the future be sown? In Lecture 2 of *The Foundations of Human Experience*, Rudolf Steiner becomes quite concrete with regard to the germinal nature of the will activity: we do not educate the child for the future through abstract concepts, but, above all, through living pictures, *"which can be become seeds, because we lay them into the activity of the body"*⁷.

The Body as a Pendulum Swing between Earth and Cosmos

When we view the human skeleton with Class 8 or 9, two fundamental form principles strike the pupils immediately in their descriptions: the curvature of the bones in the skull adopt the tendency towards spherical rounding. In polar contrast, the bones of the limbs appear to be evidently formed by linear, radial formative forces. A Class nine girl says, in viewing this contrast, "I find it as clear as day: the head is a cosmos in itself. The arms and legs stretch down to the earth. – But what happens in between?" Everywhere that Rudolf Steiner characterises the formation of the head, he emphasises the cosmic-spherical forces, which are at work in it: as a cosmic being, the human being, by connecting with the forces of the stars and planets on his or her journey through the heavenly spheres before birth, brings these

5 Thomas Tranströmer, *Die Erinnerungen sehen mich*, Hanser 2007.

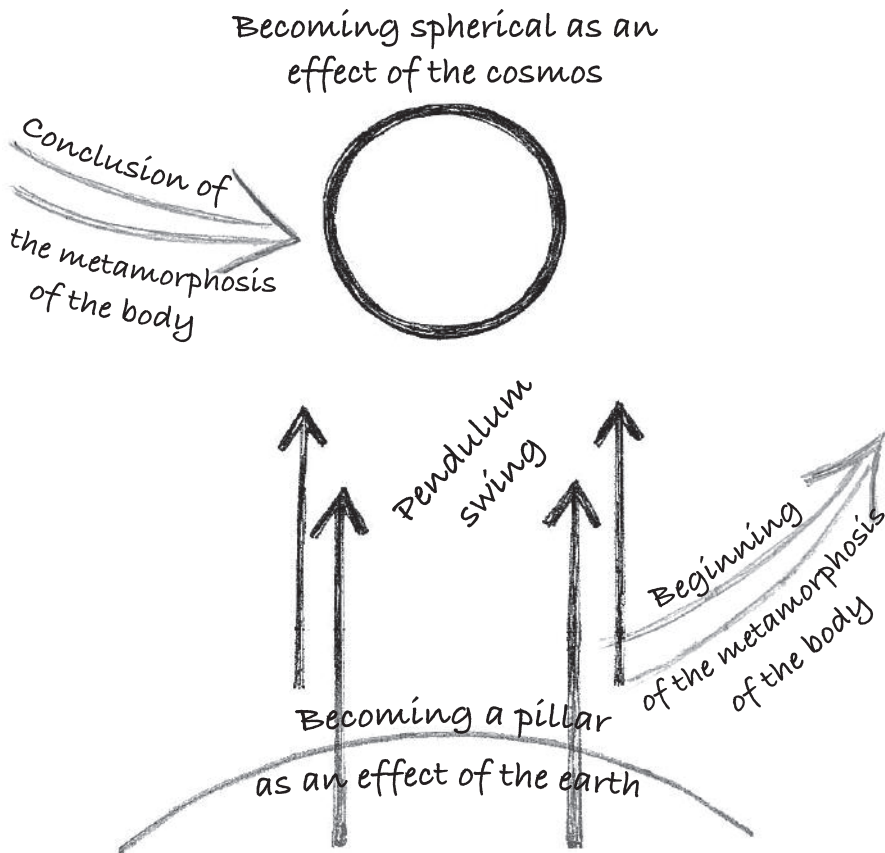
6 See note 3, *The Foundations of Human Experience*, Lecture 10, p. 178.

7 See note 3, *The Foundations of Human Experience*, Lecture 2, p. 51.

spherical formative forces with them into their incarnation: *"the cosmic being actually works in such a way that, in the first instance, the human being would configure a completely round head out of the cosmos"*⁸

In the opposite direction, coming from below, and from the mother as a citizen of the earth, strong earth influences are working. The strength of these earth forces may be observed especially well, when a small child stands up, when it learns to make its first steps and to enter into these forces: the bones of the legs stretch and transform

themselves with their whole stance and the feet start to become firmer, weight-bearing, 'earthly' feet. However, if solely these earth forces were to prevail, then the human being would take on something close to a pillar-like shape. Here it becomes obvious that the body of the human being is not a static shape, but rather a kind of living bridge between the working of opposing forces. In this sense, then, the human being is described as a being between those forces, *"enclosed, hemmed in between becoming a pillar, becoming a radius of the earth and becoming a sphere from the side of the cosmos"*⁹



8 Rudolf Steiner, Die Brücke zwischen Weltgeistigkeit und dem Physischen des Menschen, GA 202, p. 20.

9 See note 8.

Considering the polarity of these body-forming forces and the words "enclosed, hemmed in" leads, as with the Class 9 pupil, quoted above, to the question of the human middle. Obviously, the rhythmical, the middle human being is a mediating organisation right through to the formation of the circulation and respiratory system: in a kind of pendulum swing it can carry the faculties of the head with the cosmic influence into the limb-person and vice versa bring the limb and will forces with the earth influence up towards the head. Taking an overarching view of this mediating movement of the

rhythmical middle of the human being results in the formulation of questions that will take us further: how do we respond, as an educational movement, which wants to reach the whole human being in education, to the modern tendency to spend more and more time with one another, using the media that especially involve the head? With the deepening of our understanding of the body's organization, can new viewpoints and forces for taking responsibility be built up?

These and other questions of method will be the subject of a subsequent article.

Leadership in a new Waldorf School

And yet, it had to happen!

Christof Wiechert, Netherlands
translated by Margot Saar

Introduction

In the Education Section Journal No 68 I tried to outline a way of rethinking the idea of the Waldorf School after the centenary celebrations. That outline was intended to encourage an exchange on the future orientation of schools devoted to Rudolf Steiner's art of education.¹

I started my deliberations with Steiner's statement that the Waldorf School was based on a method and that its method could be applied wherever "there is the good will to introduce it".²

The present contribution looks at leadership and at the 'institution' of faculty or college meetings with regard to the schools' future viability, because Waldorf Education is not only a fundamentally new educational impulse, it is also a fundamentally new social impulse. The education of the future, if it is to be healthy, will always have to have a social impact.

In addition to all that, the present contribution is also meant to encourage dialogue.

Archetypes of Leadership

Rudolf Steiner's reference to the School's method was made during the Christmas Conference of 1923/1924 in Dornach, Switzerland. During that conference the Anthropo-

sophical Society was united with the anthroposophical movement, which does not exist on earth but needs to be seen as a spiritual movement, whose teacher and representative on earth was Rudolf Steiner. The Anthroposophical Society was the earthly vessel for this movement. Steiner's task within this Society was not one of leadership. He was a teacher of spiritual science.

When the Anthroposophical Society became independent of the Theosophical Society, Steiner hoped that this new society would be an effective vessel for the movement and that it would perform this function. This was in 1913. However, according to Steiner, it failed to *"assume the form I had expected it to assume in 1913. And then much grew from the Anthroposophical Society that was not organically permeated by the life force inherent in what is spiritually represented by the anthroposophical movement."*

Steiner then went on to describe how he had to take a decision that was risky and difficult for him as the teacher of spiritual science: the decision to become the leader of the new Society. *"So far my wish had been to act only in the background as a teacher within the anthroposophical movement, but not take on any official position. With all the obligations placed on the teacher in the spiritual*

1 Journal 68 of the Education Section at the Goetheanum, Easter 2020

2 Rudolf Steiner at the meeting of the Swiss School Association (*Schweizer Schulverein*) during the Christmas Conference on 28 December 1923 (cf. GA 260)

world, with all the responsibilities for the spiritual world, particularly in our time, it is difficult to take on the exoteric leadership of the Society, which includes the administration of the spiritual essence, of the wisdom of anthroposophy. And yet, it had to happen."³

Why was this such a risky step to take? Because there was a chance that the spiritual powers would withdraw and that their revelations would cease because the teacher was distracted from his tasks. But later Steiner spoke on various occasions about the fact that the opposite had been the case, "that the spiritual world is looking down with even greater benevolence on what is happening within the Anthroposophical Society through the anthroposophical movement and that the gifts received from the spiritual world have become much richer since the Christmas Conference [...]."⁴

Steiner then appointed what he called an "*Initiative Council*":⁵ a council that takes and implements initiatives. The movement could be united with the Society because as a whole they were permeated by an *esoteric* impulse.⁶ This esoteric impulse was based on the principle of the universally human. The new Society would have nothing abstract or pedantic about it, nothing based on statutes or official regulations.

"And yet, it had to happen"

This episode from the history of the Anthroposophical Society illustrates the immense

step Steiner took in assuming earthly leadership tasks. By doing so, he hallowed the earthly realm, including it, or allowing it to participate, in the spirit. The esoteric became part of everyday life. "Ordinary earthly tasks" were to be seen as associated with spiritual requirements. The universal human was to prevail in organizational structures and in everything associated with cultural conventions so that they would always be imbued with the universally human. Organizational structures were never to become self-sufficient: the question as to what was humane, dignified and appropriate for human beings, as to whether something served humankind, would always have to be asked and answered.

Steiner then gave an – often misunderstood – example of the universally human by personally signing fifteen thousand individual membership cards (!) for the new General Anthroposophical Society, because by taking in their names he was able to establish some form of a connection, however minimal, with each individual member.⁷

What has all this got to do with Waldorf/Steiner Schools and with leadership?

Firstly, it needs to be pointed out that the Waldorf School was founded in September 1919, four years before the new foundation of the Anthroposophical Society. Even then Rudolf Steiner was vehemently opposed to the idea of the school being determined from the outside. *Only the teachers should*

3 Lecture of 24 August 1924 (first lecture on that day), in GA 240: *Esoterische Betrachtungen karmischer Zusammenhänge* (emphasis added)

4 Ibid.

5 Ibid.

6 Lecture of 5 September 1924 in Dornach, GA 238: *This means that anthroposophy is effective in all outer measures. [...] Only true life is able to receive the esoteric.*"

7 Ibid.

be part of the school's leadership.⁸ We can assume that he observed the separation of administrative and educational tasks in the society after 1913 and that he realized that this was *not organically permeated with the life force* required at the time."

When the Society was newly founded, education and administration came together. This is what Steiner requested for the schools right from the beginning.⁹

The tool that would enable this union was in principle the faculty or teachers' meeting. Steiner thought highly of these meetings and their potential. They would be the heart and soul of the School, the life blood of its organism.¹⁰ And more than that: Steiner was convinced that effective teaching depended on successful faculty meetings.

He referred to the faculty meeting as the soul of all education.¹¹ When he realized that, despite all his efforts as the school leader, there was a negative attitude towards the meetings, he said, "I almost had a fit because of the negative mood against the faculty meetings."¹²

There were of course misunderstandings – and they are well known – because everything was so new and could hardly be understood and implemented all at once. One

could fill whole books with all these misunderstandings: the faculty cannot make decisions because some 'important' colleagues are absent; the faculty meeting has made a decision but the colleagues who were not present refuse to acknowledge it because they were not included; important decisions require all colleagues to be present but not all of them attend because they don't want to; even the smallest decision needs the blessing of every colleague because nothing will happen otherwise; or this can only be discussed if a particular colleague is present otherwise the decision will not be carried out, and so on. Then there was the problem of the democratic approach and majority decisions, but what kind of majority? Is the faculty meeting really the highest authority in the School or are there other secret circles that really make decisions, on assessing new colleagues, for instance, or on employment, dismissals, etc.

This kind of 'non-culture' is well known, but time passes and lessons are being learned.

There have been many endeavours over the years to reform the leadership structures in schools. New bodies have been created, sophisticated mandate systems introduced, 'external' leadership by head teachers, or the classic model where everything passes through the faculty meeting or through a

8 "Education, from which all spiritual and cultural life emerges and develops, must be administered by the educators, without any interference from political or economic quarters." Cf. Rudolf Steiner, *Towards Social Renewal. Rethinking the Basis of Society*, GA 23, Rudolf Steiner Press London 1999, p. 4.

9 A particularly poignant description of this can be found in an essay of 1919 on independent schools and threefolding, in: *Die pädagogische Grundlage und Zielsetzung der Waldorfschule*, Dornach 1969

10 Rudolf Steiner, *Die Pädagogische Praxis vom Gesichtspunkt geisteswissenschaftlicher Menschenerkenntnis*. GA 306. Lecture 8 of 22 April 1923. Available in English as *The Child's Changing Consciousness*, GA 306, lecture of 22 April 1923. Anthroposophic Press 1996, transl. Roland Everett.

11 Rudolf Steiner, *Der pädagogische Wert der Menschenerkenntnis und der Kulturwert der Pädagogik*, GA 310, Lecture 5 of 21 July 1924, Arnheim. Available in English as *Human Values in Education*. SteinerBooks, Great Barrington 2004, transl. Vera Compton-Burnett.

12 *Faculty Meetings with Rudolf Steiner*, GA 300, Conference of 6 February 1923.

separate steering group. Depending on countries and cultures, different leadership models have been tried in order to guarantee the schools' wellbeing.

The enormous efforts put into restructuring have generally achieved less than one had hoped or, if they achieved something, the success was short-lived. We rarely find schools that have found long-term answers to their leadership questions.¹³

Why is this? Is there something intrinsically wrong with the Waldorf School? The efforts made by professionals to install something as relatively simple as a smooth administration have been immense. And yet, we all know how susceptible the schools are to crises.¹⁴

The esoteric impulse

How can this be understood? *Anthroposophy can only serve humanity if we take it in with our whole being, heart and mind. On this, the will of the anthroposophical movement has been founded since the Christmas Conference when it was united with the Anthroposophical Society.*¹⁵

As Waldorf teachers we can only work out of our heart and mind. Working in a sphere that has grown out of anthroposophy requires the involvement of heart and mind. We cannot relate to anthroposophy through the intellect alone, or, if we did, it would be harmful, because spiritual science can then easily become a mere tool for argumentation.

Consult the heart and the head will follow!

Using examples, Steiner illustrated that a single human life cannot be understood of itself without including a supersensible life. He said, *"Everything sensory is permeated by the supersensible; everything supersensible will eventually manifest somewhere in the sensory world. We can only really comprehend earthly life if we see the supersensible behind it. This, my dear friends, is the impulse that has entered the anthroposophical movement with the Christmas Conference. [...] It is the impulse that will permeate the anthroposophical movement."*¹⁶

There is this experience that when we think the visible together with the invisible that can be assumed to lie behind it, we will have a fuller and richer experience of reality; more perspectives and dimensions open up: we see our colleagues as 'more real' and the students become more essential and important! What our colleagues say in the faculty meetings sounds different: we like to listen because we become somehow more receptive to what they are really trying to say. Even if we don't understand immediately, we keep trying; by reserving judgment we create a space for productive questions. What we have to say ourselves seems less important because our attitude has changed. What seemed difficult before, such as accepting different views, is not suddenly easier but it is mitigated by a certain openness that awakens our curiosity. After a while, every-

13 Cf. Valentin Wember, *Fünf Dimensionen der Waldorfpädagogik*. [Five dimensions of Waldorf Education]. Stratos Verlag, Tübingen 2016, p. 273

14 Cf. Ulrich Rösch's contribution 'Die Sozialgestalt der Waldorfschule' [the social structure of the Waldorf School], p. 270 in: Stefan Leber, *Die Pädagogik der Waldorfschule und ihre Grundlagen* [The pedagogy of the Waldorf School and its foundations]. Wissenschaftliche Buchgesellschaft, Darmstadt 1983

15 Rudolf Steiner, *Esoterische Betrachtungen karmischer Zusammenhänge* [karmic relationships], GA 238, Lecture of 12 September 1924, Dornach, p.74.

16 Ibid., p. 72.

day routines become more transparent; we become better, and less emotional, at grasping what is really going on.

Quite a pleasant experience! What we notice most of all, however, is the will to be part of a whole and to hold it together and not let it fall apart. This sensation continues to grow as we experience that the essential can only be realized when there is cohesion within a community.¹⁷

(In the Faculty Meetings, Rudolf Steiner once described esotericism as the essence of community.)¹⁸

What is this 'esoteric impulse'? It is an inner attitude that tells me that everything that happens on earth is essentially interconnected. Quite simple, really. But there is something else: consciousness is needed to lend this inner attitude the necessary permanence, depth and strength. The spirit of our time will welcome and affirm this consciousness, but the adversarial spirit of our time has many – usually rational – arguments for preventing this from happening.

Something of today's reality shines through here: renewal, added value, the future – they don't all happen by themselves; they need to be wanted and actively realized by individual souls.

This is what the first teachers had to do in 1919. They had someone to advise and guide them. Teachers today also need to want and do this; but they have no adviser sitting in their meetings. We can find this adviser

within ourselves, however. That is the pedagogical version of the esoteric impulse.

Universally human

It is summer; we are sitting together in the neighbour's garden. Their son reads a message from his teacher out loud (these are Corona times!): 'You need to send in the missing part of your assignment if you want to pass!' There is resentment. Why do teachers have to use this tone? My neighbour asks how I would have put it. I suggest, 'Thank you for sending in your assignment. Is it possible that there is something missing?'

Language is the universally human element in this situation. The content of the message is clear: the assignment was not complete. The tone can make the message forbidding and threatening or friendly and inviting. Language is an essential part of our humanity.

The example tells us something else too: according to the system, students will not get good grades unless they complete their work. Language can serve an invisible, rigid system. The step from there to computerized language and requests is small!

There is a tendency in many schools today, particularly for older students, to allow the system to be dominant and to determine teacher-student interactions. Even timetables are often more system-oriented than pedagogical. The exam system casts its shadow on everything when exam preparations are no longer a part of school life but determine it.

17 This description reflects the seven conditions for esoteric training outlined by Steiner in *How to Know Higher Worlds*, GA 10.

18 Faculty Meetings with Rudolf Steiner, Volume 1 (GA 300), Anthroposophic Press 1998, trans. Robert Lathe, Nancy Parsons Whittaker, p. 365f. "Cliques have become part of the Anthroposophical Society and they have set themselves above everything else, unfortunately, also above what is esoteric. [...] Esotericism is a painful chapter in the book of the anthroposophical movement."

This example illustrates that it is not always about the facts but about how we view and apply the facts. It also shows why Steiner spoke of *"the experimental method of the universally human"*¹⁹

The universally human is close to the art of education.

When we study the Faculty Meetings with Rudolf Steiner, we notice how mild and understanding he was when faced with questions of discipline. He tended to defend students who were in trouble with teachers and who had often been prematurely judged by them. He puts no moral pressure on these students. He tries to understand what they did and as a result a different image of the 'perpetrator' emerges: that is applied humanity.

Many aspects of the art of education are inspired by the universally human: not having to repeat a year, the way reports are written, the pedagogical story, the principle of pictorial-musical teaching, a healthily balanced timetable, no streaming according to ability and achievement, no selection based on how difficult or easy students are to deal with – all these are humane gestures that are naturally seen as universal. The curriculum and the methods of the Waldorf School reveal that what growing human beings need is an

orientation not on what is useful in the short-term, but on the wider view of humankind and the world!

Astonished, we realize that Rudolf Steiner's art of education, if rightly understood, includes the universally human as an integral part. This also helps us understand that everything on earth originates in the spirit.

In his 'Lectures to the Younger Generation' Steiner outlines a picture that is opposed to universal humanity and that can be exemplified by three words. He speaks of a spiritual ice-age caused by *clichés, conventions and routines*. If we let the connotations evoked by these concepts work on us, we realize that they contribute to a situation where *we lose each other as human beings socially*.²⁰

How do we know when clichés, conventions and routines have become prevalent? We will only know it, when our perceptions are taken up by a living, vibrant thinking, a thinking that depends on warm-hearted sensation. In other words, the social impulse comes to light when the thinking is enlivened in dialogue with the heart. Or, as Steiner says at the end of his Lectures to the Younger Generation, *"[...] try active thinking and you will see how it involves the heart. In our time, we can most easily gain access to the spiritual*

19 *"We need to explain to the world this difference between the anthroposophical movement and other movements: its lack of prejudice, preconceptions and dogmatism; that it merely strives to be an experimental method of what is universally human and of universal world phenomena."* Rudolf Steiner, *Das Schicksalsjahr 1923 in der Geschichte der Anthroposophischen Gesellschaft* [The destiny year 1923 in the history of the Anthroposophical Society], GA 259. Dornach 1991, p. 174. Quoted in Paul Mackay, *Esoterik und Öffentlichkeit. Zum Offenbaren Geheimnis der Anthroposophischen Gesellschaft*. Verlag am Goetheanum, Dornach 1999. Steiner made this statement in London. In the same year he said to the members in the Netherlands, *"Try to grow together with the world! That will be the best and most important programme. One cannot cram this into statutes; we must carry it as a flame into our hearts"*. Lecture given in The Hague on 18 November 1923, quoted in Paul Mackay (see above).

20 Cf. Rudolf Steiner, *Becoming the Archangel Michael's Companion*, GA 217. SteinerBooks Great Barrington 2007, lecture of 3 October 1922, transl. René Querido.

*world if we manage to develop active thinking.*²¹

There will always be different forms of leadership, but they will only be successful if the attitudes described above are understood and practised.

If we ask, on the other hand, about the essence of a Waldorf/Steiner school's social structure, the answer is: the faculty meeting. The faculty meeting is the archetype, the heart or soul of a school or organization.²²

Two blood streams are needed for the school's heart to remain healthy: one from the outside and one that carries impulses from the inside, in other words, the esoteric impulse and the experimental method of the universal human.

Waldorf Schools in the 21st century

Now we can ask if this description of the sociality of the Waldorf/Steiner School will hold in the future. Is it new? Is it right for our time?

In education, there is only one valid criterion for this: if it serves the development of the child or student, it is appropriate for the time.

It may be a hundred years old but it can still be and continue to become appropriate for the present time, because we "grow together with the world".²³ We do not cut ourselves off in our lovely school gardens, but we grow together with the world; we try to understand what is going on in the world. And what we see in the world we try to integrate, so that the evolving human being can continue to evolve.

21 Ibid., lecture of 10 October 1922

22 A new extended and revised edition of the Faculty meetings with Rudolf Steiner has been published in German in 2019 by Rudolf Steiner Verlag Dornach.

23 See footnote 18

Neither an Enterprise – Nor Employment Contracts – Nor School Fees – The Waldorf School is different (or so it should be ...)

Reinald Eichholz, Germany
translated by John Weedon

It is one of the good traditions of the Waldorf school movement out of responsibility towards children and adolescents to set off time and again to create places for learning and living for the education towards freedom. The living impulse is unchanging in founding and maintaining schools as a joint teacher and parent initiative, wherever and whenever possible. If necessary, even in defiance of adverse conditions, something new is ventured and realised: we are entrepreneurs! In the case of founding a school, just as in the throes of running a school, the appeal to entrepreneurial initiative is always an energy-boosting impulse, not the least in order to raise considerable funds that are required to maintain a school.

In 2016 these familiar trains of thought were upset in Germany, when a high court¹ announced educational establishments, like Waldorf schools which we take to be institutions of *spiritual/cultural life*, are to be classified as the institutions of *economic life*. That must have irritated establishments that feel part of spiritual life. All of a sudden, the legal form of the so-called not-for-profit,

idealistic association was put into question. Therefore, the central question in this article is to be whether the legal forms of economic life can actually be appropriate for establishments which feel committed to spiritual life.²

Initiative and Enterprise

It is worthwhile taking up the fact that behind the structural questions a differentiation in the social reality emerges – a three-fold order – which permeates the whole of existence. It is to be found in our human constitution, in thinking, feeling and willing – and indeed in social life too, within the domains of economic production, the relationship sphere of rights, and spiritual creativity so that “in every institution of life the three-fold social order is implicit”.³ On the level of state functions Rudolf Steiner speaks of economic life, the sphere of rights and of cultural/spiritual life.⁴

These aspects of social life each have their own typical emphases, even if they contain elements of the other ones – no different from the case with thinking, feeling and willing either.⁵ The characteristic of economic

1 Berlin Supreme Court, Decision of 11.04.2016, Ref: 22 W 40/15 – <https://openjur.de/u/893231.html> (accessed 25.6.2019)

2 This article was inspired by the appearance of articles by M. Michael Zech (Die Waldorfschule, die Dreigliederungsidee Rudolf Steiners und der komplizierte Auftrag einer republikanischen Schulverwaltung), Detlef Siebeck (Die Waldorfschule als Unternehmen) and Raymond di Ronco (Führung und Selbstverwaltung – Versuch einer Versöhnung) in the *Lehrerrundbrief* (Teachers' Circular) No. 108, February 2019, published by the Pädagogische Forschungsstelle at the Bund der Freien Waldorfschulen, Stuttgart.

3 Steiner, Rudolf (1993), Lecture of June 13, 1921, CW 342, p. 55.

4 Steiner, Rudolf (1976), The Three-Fold Social Order, CW 23.

5 Steiner, Rudolf (1998), Anthroposophical Leading Thoughts, CW 26, Thought 97.

life is ideally production, designed to meet consumer demands. The output is produced by enterprises and sold by commerce on the market. Although the element of relationships is significant for the market mechanism of supply and demand, the product itself, however, is solely the result of the *output of production* on the side of the producers. This process cannot be imagined without technical knowledge and inventiveness, i.e. achievements of the mind; yet they remain *secondary* as they serve the economic purpose of the enterprise.

We usually see the field of law and rights externally as the world of paragraphs. Nevertheless, law, if well understood, as a famous German law academic said, has "no existence in its own right, its nature is rather people's life itself, looked at from a particular side"⁶ *Above all regulations*, it is thus, life itself that requires our attention, orienting itself towards the great ideas of law, justice and human dignity, which must be rooted in us as human beings on an ethical-individual level.⁷ In striving for what is right it is a matter of the individuals making the *effort* required by their *interconnections and interrelationships*. We may become aware of the significance of this striving, if we think of places where older people or people with disabilities live: if relationships cannot be built up in everyday life in keeping with human dignity concretely and 'perceptibly', the true purpose of the home, where people can feel respected, understood and at home, cannot be effectively realised. The responsibility for this

does not by any means lie just with the charity or company as provider. Building relationships, person to person, requires, by its nature, effort on both sides.⁸

What comes about as *creativity of the mind*, *cultural creativity* in the fields of art, science and religion, has an entirely different source; in the widest sense, it is the truly individual mental and spiritual faculties of the individual.⁹ All material serves. Education does not follow from the optimisation of the outer material conditions – school buildings, desks, chairs, contracts and money – but rather results originally from *the way of thinking*, from *the ideas*, of the *people* working in the educational process. The economic basis of education and the relationship structures to support it are essential. However, if education is to succeed, this is just the start. Whether the school fulfils its educational task, depends, above all, on the teachers. Nonetheless, *education* will not happen without the pupils' willingness to make the effort to learn as the 'agents of their own development'. Therefore, the success of the educational process is not a '*production process*' to be achieved by the board of trustees, governors or the state; as a *project of thinking, of working from ideas*, it is brought about through the individual commitment of the teachers, as well as of the pupils, as a *community*, carried by the body of parents.

For these reasons, in a school, it is not simply a matter of providing services which would

6 von Savigny, Carl (2013), *Vom Beruf unserer Zeit für Gesetzgebung und Rechtswissenschaft*, Verlag Georg Olms, Hildesheim, paperback reprint, p. 30.

7 Eichholz, Reinald (2011), *Der Mensch im Recht – das Recht im Menschen*, Basel: Futurum Verlag.

8 Hermannstorfer, Udo (1999), *Die Arbeit am Menschen – ein Produktionsvorgang? Zur Charakteristik von Beziehungsleistungen – Ein Beitrag zur Debatte über die Qualitätssicherung*, aus: Rundbrief „Dreigliederung des sozialen Organismus“, Heft 2/1999 – <https://www.sozialimpulse.de/fileadmin/pdf/Beziehungsdienstleistung.pdf>

9 Picht, Georg (1969), *Die Kunst des Denkens*, in: *Wahrheit, Vernunft, Verantwortung*, Stuttgart, p. 428 f.

be legally owed to the parents by the board of trustees in the framework of employment contracts, not even of the services of teachers, amounting to nothing more than offering merely the teaching hours in the classroom as the *'point of sale'*. All this does not make the school a school. Although we, no doubt, want lively initiatives in the sense of enterprise, the ideational output of education, in terms of ideas and thinking, must stand on centre stage for the legal consideration in terms of results, if schools are not to bear the stamp of economics at the end of the day and the actual educational task is not to be shoved aside. Reduction of the school to the secondary economic and legal aspects cuts out the crucial thing that marks the character of the school as an institution of the spiritual life. We may only hope that every school is a place of many and varied initiatives, but the economic side is just a secondary aim. Therefore, the school *is not an enterprise*.

How does Education Come About?

If we view the school as a *genuine institution of spiritual life*, this has repercussions on the whole of school life – on the legal structure of the school and, above all, on the 'school contract' with the parents. In this contract there are definitely, for instance, elements of a rental contract present as obligations of the board of trustees. However, in the foreground stands the educational work. Making the necessary preparations for it is a matter for those maintaining the school. However, this does not affect the crux of it; a mere quota of 'lessons provided' is not enough. For, the reality of everyday teaching life is a different one. It is a daily intensive wrestling with the development of children and adolescents in the community. This, above all, is the content of a school contract, resulting from the nature of the matter; and part of this is the involvement and co-opera-

tion of the parents and pupils, without which it would not be possible to fulfil the purpose of the contract.

An important part of the contract is that by signing, the parents, agree to the education in the school. 'Giving consent' is to be seen as a result of their rights to bring up their children, which documents their trust, which in turn, is essential for teaching work and altogether legitimises teaching measures taken by the teachers. Thus, the 'school contract' turns out to be a composition with very varied elements; it is a *mixed* contract, originating out of freedom – and, at any rate, as a whole it is *not an employment contract*.

Are Parents 'Customers'?

The above-mentioned misjudgement of the complex relationship of the school to the parents has very practical consequences: if parents who send their children to school are regarded as 'purchasers' of the achievements of the school, they are made into 'customers'. The 'school fee' is then in return for the work done by the school.

For Waldorf schools, which are usually establishments maintained by the parent-teacher body, have to be looked at differently. Here the parents, as members of the charitable body, are in charge of the school *themselves* and thereby they are the *service providers* with all the tasks, risks and worries, incumbent on those in charge of an institution. They do not stand vis-à-vis the school as 'customers' – it is their very own institution, which they stand up for. Therefore, what the parents achieve for the school is not a matter of 'fees', but rather of personal contributions of those responsible for the school.

With the notion that parental contributions are fees, we would be accepting the idea that education is a commodity, especially, if cal-

culations are made with the 'head count of pupils'. Strictly speaking then, the individual effort for teaching a child would have to be reflected in a 'pricing structure' and a higher 'fee' calculated, if a child needs special support, or even captures the teacher's attention in a particular way. This has precious little to do with the reality of school life. Thus, there is every reason to keep the relationship between school and parents free of a 'payment' and to levy *contributions to the school association* instead. Even with regard to the way Waldorf schools see themselves there must not be *any school fees*.

The Role of the Three-Fold Social Order

If it is accepted that the Waldorf school is *not an enterprise*, the school contract is *not an employment contract* and the parental contribution is *not a school fee*; the question of what the Waldorf school is after all becomes pressing. If the school, as is usually the case in Germany, is maintained by a charitable association, we need to look firstly at the General Meeting which represents the board of trustees. Usually, though, people think only of the Annual General Meeting, which meets at least once a year according to the statutes – and then formalities are dealt with in a deadening session. It is worthwhile though, to be aware that it is this community of people which gives the *instructions* for running the school. If it is done well, this is mirrored as the *mission or model* of a spiritual life institution in the statutes or in a more detailed pre-amble to the statutes.

These instructions shape the way the school is organised; it is the basis of the more detailed tasks to be carried out. Three domains to work in – quite in accord with the three-fold social order – are to be distinguished: the overriding matter of the processes of

teaching, those of the sub-ordinate legal-administrative tasks, which in an institution of free spiritual life need to be organised in their core as self-administration¹⁰; and thirdly, the economic side needs to be taken into account. The processes taking place in these three domains have their own dynamics with different requirements for competence and experience. Thus, for clarity's sake, it is good to have a clear view of these domains of the Waldorf school in the sense of the three-fold social order which will serve as a basis to develop an overall picture.

Differentiation of the Tasks

If we examine the individual domains one at a time, with the processes of teaching, people are unanimous that the college (or faculty) as a "free spiritual community" (Steiner) of all teachers, learning support staff and therapists is responsible. A close view and understanding of the children – in a dialogue with the parents as well – and the consequent tasks for the running of the school as a place of learning and of living stand at the heart of Waldorf education and curative education, as they are practised. This forms the source of the work of the pedagogical meeting with its responsibility for the quality of the educational work without any outside interference – through ongoing conversation and especially through internal further training. It is true to say that the freedom of the individual teachers in their approach may not be curbed, yet the pedagogical meeting, though it has no authority to issue directives, must pay constant attention to the quality of teaching work in the school and, if problems become apparent, lead the way to find solutions. Important educational decisions may need to be made, as, for instance, with the question whether the school should open up to the idea of inclusiveness. It is in keeping

¹⁰ In detail M. Michael Zech, see Note 2.

with the importance of such questions to prevent the decision-making process from becoming polarised, to clarify contentious issues in small groups in advance and instead of majority decisions to strive for the well-proven practice of unanimity; this aims to put continuing doubts aside in the interest of the whole and thus enables a decision to be made 'without any losers'. This original responsibility of the pedagogical meeting for the educational processes must remain intact.

A distinction needs to be made between these intrinsically educational tasks and the organisation of the lessons and the questions of the distribution of lessons, issues of pay and social benefits and – in co-operation with the parents too – public relations and information. For teachers to take responsibility for these tasks is a core element of independent schools in order to prevent them from becoming dependent on non-teaching persons of authority. However, this self-administration by the teachers does not necessarily need to be taken on by all the teachers; here, smaller groups can be given a mandate by the pedagogical meeting, who carry out their work within the framework of the appointed task, including the authority to make decisions, for example, in an *admissions group* for the admission of pupils or in a *staffing group* for staff matters or in a group for special tasks which need to be dealt with ad hoc.

The involvement of the pupils must also be considered as a part of self-administration so as to realise the children's and adolescents' right to be involved in the school in the sense of a lively democracy. An open dialogue with pupils needs to take place as to how to allow them to participate in the best way possible.

*

Whilst the carrying out of these tasks has principally an internal impact, there are also externally directed self-administration tasks. According to German school law, schools are required to have a *headteacher*, in that an authority responsible for the orderly running of the school vis-à-vis external authorities has to be named. Though, here lurks a structural danger that informal power structures arise through an 'unspoken director'. Therefore, a school leadership (m/f) team should be formed. It should be aware of the matters stipulated by school law, is responsible for signing the school reports as the *head* and – legitimised by the pedagogical meeting and the board of trustees – can also be called upon as a 'crisis group', when problems crop up and urgent decisions are required.

*

For the association's legal tasks and external legal representation, German association law stipulates having a *board of trustees*. In practice this is formed by staff and parents. It is responsible for running association business, especially dealing with legal matters. For the employment of teachers in employment law it counts as the employer. Nevertheless, educational questions are excluded, in any case, provided they do not have any legal implications. Accordingly, the decision as to whether a teacher should join the staff (or faculty) or be dismissed, from a pedagogical viewpoint, must be made by the *staff*. The only matters that concern the council are the assessment of the legal position and any need to carry out a dismissal according to the prescribed legal forms. The council has to be brought in, when the law of the land is broken as in criminal incidents or discriminating behaviour. Here the legal responsibility of the board curtails the autonomy of the other organs. On the other hand, it is absolutely essential to avoid a 'super-organ' coming about, formally or informally, that

tends to encourage the disempowerment of the other bodies, not only through a school leadership group drawing the decision-making of other groups towards itself, but also through the other groups shying away from responsibility and passing on difficult decisions. The idea of self-administration will become imperceptibly undermined.

*

Finally, responsibility for the finances needs to find a suitable form. Even though the council remains responsible for the finances and accounts being properly handled, the economic security of the school requires parents with experience, e.g. in a finance group, which is separate from teaching tasks, or else in a contributions group, concerned with the parental contributions. What makes a difference, at this point, is that the council usually appoints a manager or managers, whose competencies are indispensable with the complicated business, financial and legal funding questions. Thus the management forms an important connecting link between the council and the finance group.

Dialogue as the Working Principle

It is clear that the interplay of these areas is complicated, especially because, in view of their specific set of tasks, these bodies may easily differ on particular questions. Thus, how these three areas of work relate to one another needs to be clarified. Misunderstandings lurk here. It is fair to say that *the three-fold social order* is rightly fundamental; but the actual educational work, the legal aspects, administration and the finding of resources need to be distinguished. However, the relationship of these areas to one another is a special one. What Steiner writes in the *Kernpunkten* on the relationship between the parts of the *three-fold social order*, that is, for the state-societal level, does not apply here. There he

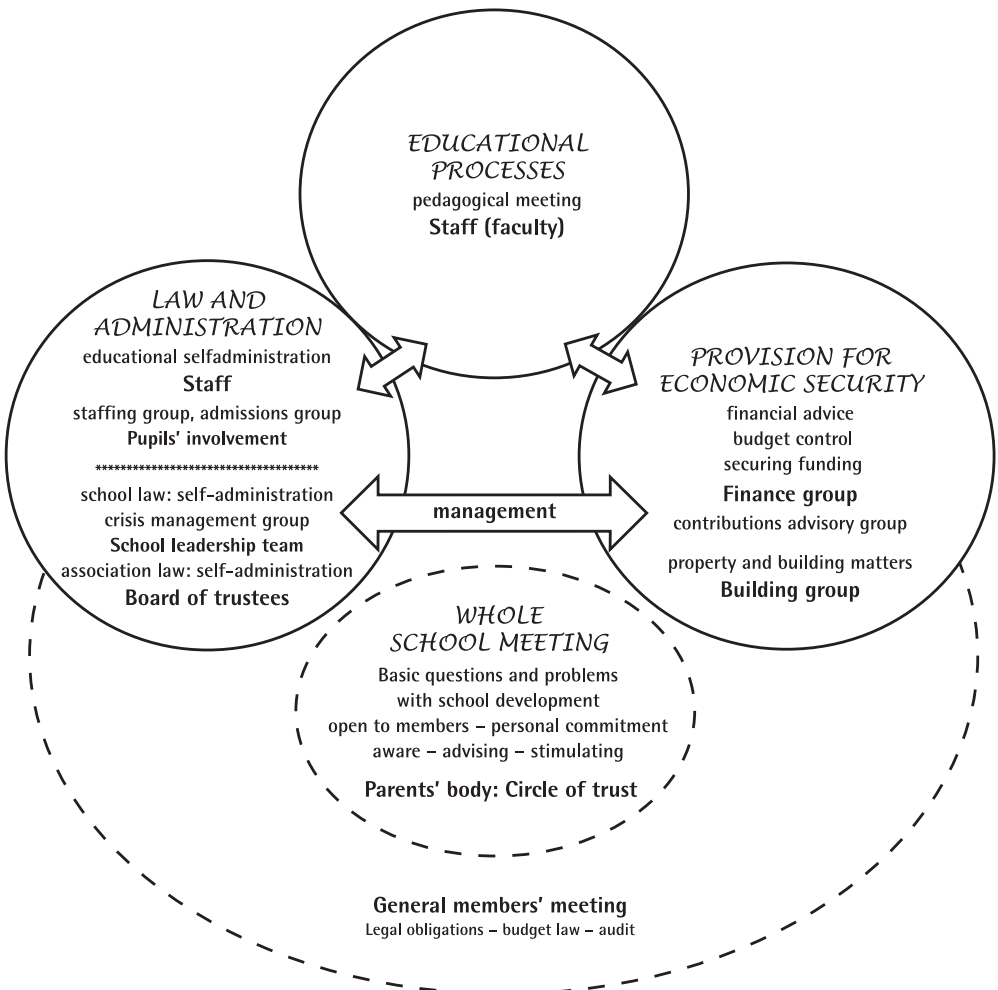
makes it clear that spiritual life, life in the rights sphere and economic life not only need to be *distinguished* from one another, but that each domain is meant to be *autonomous*, each according to its own area of responsibilities and just through this *autonomy* contribute to the welfare of the whole. However, this applies only to the level of the constitution or social contract in order to avoid mutual interference, especially of the state, in an independent education system. However, for the internal relations of an institution like a school something else applies. Here there is only *one* task (set by the general meeting of the association's members) which applies equally to the council, the pedagogical meeting and self-administration groups, and which they have to fulfil by working together. Having a look at the human constitution is fruitful here because in the human organism no one organ is autonomous either; rather all of them are in a constant exchange with one another, quite regardless of their specific functions. For a school this interplay may be a model. An internal exchange of information and transparent processes for agreements must, whenever they are required, become a matter of course and must develop into a culture of dialogue.

Proposal for Discussion

How a school's statutes should be organised in particular, needs to be developed with a clear view of our ideals and a lot of imagination for the concrete life circumstances of each school. However, principles that should be respected can be named:

- The functions of the three areas – educational processes, legal matters and administration and the securing of the finances – should be clearly distinguished.
- The educational processes and the educational self-administration must be free of interference.

- The educational self-administration and the council's functions should be clearly separated.
- The bodies of the school enter into dialogue, when the tasks of the other areas are affected and
- for all that, people should bear in mind that neither is the school an *enterprise*, nor can education be delivered through an *employment contract*; moreover, that the parents are active supporters and maintainers of the school and therefore pay *no school fees*.
- In order to enliven the school as a place of dialogue, forms should be sought that strengthen the exchange of the teachers with the parents. In-between the obligatory general meetings of the members, a *whole school meeting*, open to members, should contribute to questions and problems with the development of the school as a whole, remaining transparent and enabling a culture of dialogue to come about.



Education and Inclusive Social Development as Prerequisites for Resilience and Antifragility

Sonja Zausch and Jan Göschel

Members of the Leadership Team

Anthroposophic Council for Inclusive Social Development

Any societal transformation that leads to a more inclusive society and improves the quality of life of those most at risk of exclusion and the associated economic, social and health vulnerabilities, increases the resilience and development capacity of the whole community. The perspective of people with all kinds of support needs, therefore offers an important guiding star and a benchmark for all processes of social transformation.

The crisis situation in which we currently find ourselves puts global interrelationships in their individual, political and economic dimensions in a new light. At the same time, questions of solidarity are rising more and more to the surface: Who is resilient, economically, health-wise, socially, spiritually? And where are chronic stress, exclusion, structural injustices and powerlessness experienced so that individual and social health becomes fragile?

The recognition that human beings are dependent on mutual help and are therefore relational beings is the basis and the core of the understanding of the human being in anthroposophic curative education, social pedagogy, social therapy and inclusive social development.

It is this social agency of the human being that Karl König, the founder of the Camphill

Movement, addresses in his broad understanding of the curative education impulse: “[Curative education] has the potential to become a worldwide force that can meet the ‘threat to the individual’ that now prevails. The ‘curative educational approach’ should express itself in every field of social work [...], but also in overseas aid, in the international Peace Corps and similar attempts. Only the help from human being to human being – the meeting from I to I, the realization of the other person’s individuality without judging his confession, beliefs, world view and political standing – simply the direct encounter of two personalities who look into each other’s eyes – is able to create this kind of curative education that is able to meet the threat to the inner human being in a healing manner.”¹

When a society arises through free encounter and its cohesion is based on human relationships forming at eye level, heart to heart; when its forms can and want to adapt fluidly to changing circumstances and challenges, then that society, as a social organism, is not only resilient but also ‘antifragile’.² This means that it can grow and develop through resistance and disturbance – and it provides the conditions for the individuals who are responsible for it, who help shape it and at the same time are supported

1 König, K. (2008). *Das Seelenpflege-bedürftige Kind: Vom Wesen der Heilpädagogik*. Verlag Freies Geistesleben, Stuttgart.

2 Taleb, N.N. (2012). *Antifragile: Things that Gain from Disorder*. Random House, New York.

by it, to develop in a resilient and antifragile manner.

Every crisis holds the chance for transformation, for development. Every transformation process can therefore also be understood as an educational process towards new forms of community and individual life. Learning through the encounter with the unforeseen is 'emergent learning'.³ How do we empower each and every person to accomplish this, as a part of the whole and for the whole, individually and mutually?

In light of the current situation, we would like to invite you, as colleagues working in and for education, to join us in sharing and creating spaces of perception, dialogue and experience at the forthcoming International Conference for Curative Education and So-

cial Therapy at the Goetheanum. For we all have the common task of supporting free access to individual educational pathways at all stages of life in order to bring about a changing and more inclusive society.

Please register under the following link:
<https://www.goetheanum.org/en/education-always>

Registrations and cancellations are possible until the beginning of the conference.

We look forward to a lively multi-professional exchange with you!

Aspects of the text are based on a contribution by Jan Göschel to a forthcoming publication by the School of Spiritual Science on the Covid-19 pandemic.

3 Taylor, M.M. (2011). *Emergent Learning for Wisdom*. Palgrave Macmillan, New York.

Characteristics of Teacher Educators

Aina Aasland, Vanessa Pohl, Jon McAlice, Neil Boland, Trevor Mephram, Carlo Willmann, Marcel de Leuw, Claus-Peter Röh, Florian Osswald

We have reported twice in this journal on the working group established by the Pedagogical Section looking at teacher preparation and teacher education¹ with the intention to offer a set of essential principles or guidelines which Steiner Waldorf teacher education programmes can adapt in ways which best suit their situations and circumstances. This project now has a name – the International Teacher Education Project (ITEP). The working group continues to meet three times a year to work with feedback and suggestions to refine and extend the guidelines for teacher education we have reported on in past journals.

We would like to take the opportunity here to report on a second area of our work – looking at essential aspects of being a teacher educator, those who teach teachers. As before, the word teacher indicates all those responsible for the education of children and young people under the age of 18. In discussion with experienced teacher educators from different programmes in different countries, it became clear that there is no acknowledged set of requirements or consistent expectations for those who work as teacher educators, nor is there an accepted path of suitable preparation.

Questions arose about whether a general 'skillset' for teacher educators could be identified, guidelines which could then lead to a possible path of development and further study being established. It is unlikely that all teacher educators will excel in every area and

those mentioned below indicate processes which are taking place at all levels from initial to advanced. As with the teacher guidelines, they can be used to identify areas of strength and those which need support.

The aims of this project are that:

- Anthroposophically-based educational initiatives around the world have access to sufficient consistent and high-quality teacher education programmes to support their need for well-trained and well-supported teachers
- Guidelines are created for best practices in Waldorf teacher education that will help ensure quality, equivalency, validity and reliability across teacher education programmes internationally
- These guidelines are culturally inclusive, appropriate, actively encourage diversity and respect for others, align with an anthroposophical worldview, are research based, seek partnerships and alliances with others, are professional and have contemporary relevance.

The position of a teacher educator is one of considerable influence and responsibility. Being a teacher educator presumes that all the qualities expected of a teacher have been worked through. In some fields, deep knowledge and advanced practice will be expected. It is expected that these focus areas will continue to be developed through professional

¹ Journals no. 63 and no. 65 of the Pedagogical Section.

life. As well as areas relating to teacher development, guidelines for additional qualities or skills relevant to being a teacher educator are characterised below.

We offer these guidelines as work in progress. They have been refined to take into account feedback from colleagues in Asia, Europe and Australasia; they will no doubt be refined further. As with the teacher attributes, they are listed in no special order. They are guidelines and point towards an ideal rather than minimum expectations.

Teaching Adults

Dialogue and co-creation are essential to all learning processes. Teacher educators strive to improve their ability to support these in their teaching. Of particular importance are the skills of self-reflection and listening. Teacher educators acknowledge that their students are adults, that they come with their own experience and knowledge, and take this into account in their teaching. They encourage students to search for and develop their own questions and strive for teaching approaches through which conceptual understanding grows out of lived experience.

Teacher educators understand that the process of teacher education needs to be health enhancing, to encourage resilience as well as mental and physical wellbeing.

Anthroposophy

Teacher educators have a living, personal relationship to the work of Rudolf Steiner. This relationship embraces contemporary discourse and advances in related fields of knowledge. Teacher educators are able to mediate their strivings in the work to students in ways which generate deep meaning, and they appreciate that a student's path towards anthroposophical understanding, like

theirs, is individual and one of gradual transformation.

The future of Waldorf education rests to a great extent on the individual teacher's relationship to anthroposophy. Many student teachers learn to know anthroposophy through the way they see it lived by their teachers. Teacher educators are able to present anthroposophy as a spiritual knowledge practice that seeks to safeguard the dignity of the human being, establish its freedom and make tangible its essential connection to what is spiritual in the cosmos. They strive to give students a deep sense of the ethic of freedom inherent in anthroposophy with its goal of enabling an individual, self-responsible approach to life. They help students explore anthroposophy as a key to a deep understanding of the developing human being.

The Contemporary Child

Teacher educators need to be in an active, dialogical relationship with contemporary children and/or adolescents. They must have a living sense of how children and young people are developing in today's rapidly changing world and the challenges these changes bring in the life of families and relationships as well as to a school or kindergarten. A central aspect of Waldorf education is to be found in the pedagogical relationship between teacher and student. Student teachers should experience this relational pedagogical practice in their studies. This is possible when teacher educators are able to imbue their teaching with the immediacy of on-going encounters with children and young people.

Context Sensitivity

Teacher educators are sensitive to context and strive to strengthen diversity and diverse approaches. They understand the time they live in, acknowledge the qualities and history of the place where they are active and the

complex nature of their cultural and societal settings. They acknowledge their inherited values and strive to individualise them, to perceive and balance their own preferences, biases and contradictions to help ensure that no students are discriminated against or favoured above others. This is reflected in the goals and aims of each teaching programme. Teacher educators strive to work in the present, to have a clear understanding that the needs of the times change as do those of youth. Their pedagogical practice reflects this awareness of contemporaneity and is reflexive and adaptive to context.

Research

Being actively engaged in research strengthens any educator's qualification to encourage learning and growth in others. Therefore, teacher educators should contribute to the research environment and, where possible, engage students in their work. In addition to standard methodologies, the teacher educator can practise phenomenological and contemplative approaches that lead to an understanding of the spiritual qualities of phenomena. Research is often situational, and thus responsive to place and cultural context. It interacts with contemporary educational research and gains value when disseminated in effective and appropriate ways.

Collaborative Leadership and Professionalism

The teacher educator is able to work with confidence and consideration within the organisational culture and structure of their institution. Clear and reliable communication at all levels of the work is essential. As a mentor, the teacher educator exercises a duty of care in a

professional and ethical manner. When engaging with colleagues, their work is founded on the principles and practices of collaborative leadership and individual accountability. Good social practices are demonstrated and actively encouraged in students. The teacher educator is aware that they are in a leadership role; they organise, administer and manage the bureaucracy of teaching and assessment effectively and efficiently, being aware of financial aspects of the work as appropriate.

We hope that these guidelines are relevant to all those involved in preparing Waldorf teachers as well as those involved in ongoing teacher development. They may also be used to guide the development of teacher mentors and those who help induct new teachers into the profession.

We hope that publishing this initial set of guidelines for teacher educators will encourage conversation in this area, though it is work very much in progress. As we mentioned last time, throughout this process we are engaging with teacher educators and others worldwide to hear their opinions and questions so that additional viewpoints can be incorporated. We would like the process to be one of dialogue and welcome feedback regarding these guidelines for teacher educators as well.

During 2020, members of the working group will present the teacher and teacher educator guidelines at conferences worldwide. We hope that this will encourage discussion so they can be further refined, and also that some institutions can begin to work with them and test them in practice.

Agenda

2020

October 2020, 24 – 27

Conference for support teachers and school doctors (German, English)

2021

March 2021, 3 – 6

Conference about Cleaning in Schools (different languages)

2022

April 2022, 18 – 23

World Teachers' Conference (different languages)