

NETWORK NEWSLETTER

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*Education for
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Please send us...

- ◆ short pieces expressing your insights into education and social renewal in the light of the threefold social order.
- ◆ descriptions of your initiative's experience.
- ◆ information about events in relation to the threefold social order, including study groups, seminars and conferences.

“Upon the threefold educational basis must be erected what is to flourish for humanity’s future”.
Rudolf Steiner, *Education as a Force for Social Change*

WELCOME TO THE SIXTH ISSUE

The previous two newsletters were on the themes of liberty and equality. To complete this series, this issue is on fraternity (brotherhood) or love. How is love educated, especially in relation to young people from the age of 14 to 21, as Steiner indicated it must be? This is a very challenging question because we normally think that this is when we need to get serious with the children's intellectual/factual education. Hopefully this newsletter brings some answers to this question or inspires a fruitful search.

Editor

EDUCATION FOR FRATERNITY OR LOVE

After puberty, from the age of fourteen to twenty-one, more than sexually oriented love develops in people. That form of love is only a special form of a general love of humanity. The strength that arises from a general love of humanity needs particular care at the time when children leave elementary school and go on either to higher education or into an apprenticeship. The feeling of fraternity, that is, a general love of humanity, can never warm the relationships in economic life as history requires if we do not develop a love of humanity during these years.

The kind of fraternity we must strive for in future economic life can exist in human souls only if we form education after the age of fifteen so that we work completely consciously

toward a general love of humanity, and only when all questions regarding world views and all education following the unified school are based upon a love of humanity or, more generally speaking, a love of the external world. . . .

. . . If we do not recognise that, beginning at the age of fourteen or fifteen, we need to bring the power of love connected with the astral body into all teaching in a reasonable way, then children will never develop their astral bodies because they will be unable to form them into a free aspect of human nature.

These things are completely interwoven, and thus I must say: imitation in the proper manner develops freedom; authority, justice; and fraternity or love, economic life. However, the reverse is also true. If we do not develop love in the proper manner, freedom is missing, and if we do not develop imitation properly, then animalistic urges prevail.

Rudolf Steiner, *Education as a Force for Social Change*, Lecture 1 (Dornach, August 9, 1919).

THE DIALOGUE WITH THE EARTH – FRATERNITY

The three dialogues or cultures in a Waldorf school are related to the three essential qualities of social life described by Rudolf Steiner in *Toward Social Renewal*, the book in which he first described the characteristics of the Threefold Social Order .

These dialogues are summarised in the following chart:

- ⌘ **The Dialogue with Spirit** —
Freedom and Common Vision
— Teacher Culture

KNOWLEDGE WHICH ADDRESSES THE HEART

It sounds almost paradoxical to say that the hearts of university students should be addressed in everything that is brought to them. It sounds like a paradox, but it actually could be so!

For young people who have a subjective capacity and inclination may respond to a subject out of the depths of their own heart, even though they may encounter something in the driest book or driest lecture and cannot understand the intent of the author or lecturer . . . That is what one finds so terrible, so shattering in the pursuit of knowledge today: no effort whatsoever is made to understand that the current situation can work upon the entire human being in such a way that young people are prevented from reaching up to what is worthiest in humanity. Only young people acting out of their own deep longing are able to free themselves from the hindrances that have been laid in their way.

Rudolf Steiner, “The Task of Knowing for Today’s Youth” in *Awake! For the Sake of the Future*, SteinerBooks, Great Barrington, 2015, pp.18-9.

— Teacher Culture
Aristocratic

⌘ **The Dialogue between People—**

Equality (Rights and
Responsibilities)—Meeting Culture
Democratic

⌘ **The Dialogue with the Earth —**

Fraternity (Competence and
Service)—Service Culture
Republican

The dialogue with the Earth is concerned with the school's work life, its finances and relationships with the buildings and campus of the school. In this realm of economic life Steiner refers to brotherhood and sisterhood or fraternity as the essential qualities for societies to foster. In schools this dialogue comes to expression in a concern with competence and service in the administration and the selection of individuals for tasks and responsibilities, in the clarity and transparency of the school's finances and the effort to make the education affordable to as many families as possible, and in the concern for the beauty and cleanliness of buildings and grounds.

The dialogue with the Earth is strongly connected to the central responsibilities of the Board and the parent community. Their task is to help incarnate the school, to provide the human and financial resources to help the school develop its physical home and its financial base. Here the central values are service and competence so that the abundant resources of the parent community can flow into the school and provide a healthy basis for the educational process. Professionalism, performance orientation, efficient use of resources, action learning, capacity development and competent service are the watchwords of this service culture which is strongly carried by the Board and the parent community.

Excerpts from Christopher Schaefer,
*Partnerships of Hope: Building Waldorf School
Communities*, AWSNA, 2012. Chapter 3.

FRATERNITY – DEEPENING THE SOCIAL FEELING

The Greta Thunbergs are amongst us. The soul of the world is listening to our young people. As seen recently, across the world, students and their supporters are mobilising in their call or climate action. Could it be that while there is a feeling of increasing fragmentation and dissolution in our global world, there is also emerging the potential of profound transformation based on working cooperatively to serve the wellbeing of the planet?

Fraternity is at the heart of this student led climate - action movement and interwoven with it, the protection of rights and freedoms. In this time of global crisis and transformation, can Steiner Schools be some of the communities that anchor the global change locally?

“Stranger, have you the grace to hold ancient things softly in your hands.” (K. Lucas).

In 2017, in an historic moment, indigenous peoples from across Australia called for cooperation based on a deeper social feeling, in the Uluru Statement from the Heart. From the heart of first nation's people, it was an invitation to all Australians to re-imagine the story of Australia, and to walk together into a future based on a fair and truthful relationship with its first people.

At Kindlehill School in the Blue Mountains, we accepted this invitation as a whole school community. This year we particularly took up the focus of Makarrata, the truth telling about history that is required for a true coming together. We have consciously implemented the practice called for repeatedly by Rudolf Steiner of “being interested in one another”. We established Yuingal (Dharug for truth telling), a mobile library resource available to parents and children. We hosted conversations and presentations where Aboriginal people within our local community shared their stories, perspectives and hopes. Our Winter’s Night festival was a beautiful celebration that brought together the heart of winter, the heart of Kindlehill with the heart of the Uluru Statement. The central motif for the evening was sitting around a campfire, looking up to the stars in unity with the many others who are doing this at the same time. Needless to stay, the singing, the story, the lanterns were the magical artistic elements that created this meaningful celebration of light, warmth, beauty and generosity. Australia in its history, alongside the legacy of colonisation, has also been a country where freedoms and rights have been central to its story. Could supporting the Uluru Statement from the Heart in our local communities be an expression of fraternity that will transform our nation? Rudolf Steiner spoke of the importance of not only talking about (in his example) the proletariat but working with. In Australia then, relationship with indigenous people has to be central to implementing fraternity in the 21st century

Another aspect of fraternity we are growing at Kindlehill, is the permeability of our school in relationship with the wider community. Key pathways have included the cultivation of relationships with Aboriginal people, with sustainability groups and with initiatives that support the flourishing of the arts.

Recently we implemented a new constitution. We created a membership circle around the School and to which the Board of Directors is accountable. The intention is for it to be like a circle of elders who have their wise heads and warm hearts around our school and its purposes. In actuality, it is a diverse group representative of and connecting us with our wider community. Our school thus becomes somewhat permeable and accountable to our local community as part of its responsiveness to the spiritual impulse of our times.

“We are not the problem, we are the solution.” This was the call of indigenous youth at the recent Garma Festival, in an Imagination Declaration. Once again, here are young people leading the call for freedom in the cultural sphere and the protection of rights, both in the spirit of fraternity – a call for working together and cooperation right into our curriculum and ways of teaching. Can our Steiner schools answer this call in the spirit of fraternity?

Lynn Daniel
Principal, Kindlehill School
(A K–10 Steiner school,
Wentworth Falls, NSW).

KNOWLEDGE, COMPASSION AND COMMUNITY

In the 18-year old the heart is awake. Whatever the head may assemble as evidence, judgement springs from the heart. Whether men agree or disagree does not depend on evidence alone, for that can be the same for both; nor does it depend on intelligence alone, for they may be of equal intelligence. With the same evidence and with equal intelligence, they may form quite opposite judgements. Were this not so, there never would be heretics, and without heretics there never would be progress.

According to Rudolf Steiner, original judgement can only begin from about 18 years of age. At 18 the mind is able to survey wide vistas – to comprehend a point from the circumference rather than be always looking outwards from a point. This is an aim of the education, to view the world as a whole and to perceive the parts within the whole – to view mankind as a whole and to perceive one's own part within that whole. Only then can there be true compassion for another.

Nothing relates to the awakened 18-year-old more than a play like *The Tempest*, a record of frailties, of treacheries, but also of redeeming sacrifice springing from the wise, comprehensive view of Prospero – a tale in the end of reconciliation and of new-born sense of community. The strong are the compassionate; the weak revive new hopes. Nor is man alone in Nature; he has his companion kingdoms that

surround him and sustain him, lending stature to his being. In ordinary life, the lesser bows to the greater. In spiritual life the reverse is true: there the greatest have ever humbled themselves before the least, as in the Washing of the Feet. Thus do stone and plant and beast enter into the community of man, and it is thus that these subjects are introduced and presented for study.

This does not contradict the sciences but gives them meaning – it makes knowledge, acquired by the head, into an affair of the heart. As the sun is the quickener of outer nature, so is there a fountain of light, a source of warmth within man, which quickens his inner life, urging him to grow beyond himself – to become his true self. If the preceding years have met with their answers truly, then in the 18-year-old there shines forth a new quality of appreciation, a new trust and confidence, a wonderful friendliness towards the world.

Excerpt from: Francis Edmunds, "Eighteen – The School Leaving Age" in *Renewing Education: Selected Writings on Steiner Education*, Hawthorn Press, Stroud, 1992, pp.107-8.

"In terms of policy, there is only one principle, the sovereignty of man over himself, and this sovereignty of me over me is called Liberty. . . The common law is nothing but the protection of all man based on the rights of each, and the equivalent sacrifice that all men make is called Equality. The protection of all men by every man is Fraternity,."

Victor Hugo, *Les Misérables*, Part V, Book I. (1862).

SYNTHESISING FRATERNITY AND FREEDOM

You know that when we talk of economy we are demanding that, in the economy of the future, fraternity should hold sway; it was driven out of the imperialist-political economic strivings of the West. Fraternity was left out, eliminated; hence what lived there assumed its strongly capitalist trend.

Fraternity was developed in the East. Whoever studies the East in accordance with its nature, so entirely of soul and spirit, knows that out of the people there really springs a sense of brotherliness. Whereas what was characteristic of the West was a boom of the economic life destitute of brotherliness and tending therefore to capitalism, in the East there was brotherliness without economy, these two being held apart by us in Central Europe. We have the task — a thing the teacher must know — the task of synthesising the brotherliness of the East with the non-brotherly but economic way of thinking belonging to the West. We shall be socialists in a world-embracing sense if we bring this about.

Let us now bring the East into a right line of vision. You find there, from very ancient times, a highly spiritual life. That it should have died out can be maintained only by those who have no understanding for Rabindranath Tagore. Men there, in the East, live a spiritual political life; and what of the opposite pole? It is to be found in the West. For this spiritual-political life of the East lacks something — it lacks freedom. It is a subjection that leads to the renunciation of the

human self in Brahma or Nirvana. It is the reverse of all freedom.

On the other hand, the West has made a conquest of freedom. Standing between East and West it is we who have to unite these in a synthesis, which is possible only by keeping freedom and fraternity quite distinct in life, but at the same time preserving balance between them . . . This is what should be discussed today at teachers' meetings. It is what should be developed particularly by those who have the task of educating youth, those who should be looking towards what the future is to bring.

Rudolf Steiner, *Social Basis For Primary and Secondary Education*, Lecture 2, May 18th, 1919.