

# NETWORK NEWSLETTER

Number 12, October, 2022.

Published by Archeus Social Ltd.

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[www.educationforsocialrenewalfoundation.com](http://www.educationforsocialrenewalfoundation.com)

*Education for  
Social  
Renewal  
Foundation*



## CONTENTS

**Page 2 – The Senses, Basic Attitudes and the Temperaments.**

**Page 15 – Communication skills and healing conversations**

## Please send us...

◆ short pieces expressing your insights into education and social renewal in the light of the threefold social order.

**“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*

## EDITORIAL

### THREEFOLDING AND HUMAN RELATIONSHIPS

In the last few issues we have been concerned with social threefolding as a practice rather than just a theory. In this issue Graeme Harvey presents two articles on the art of observation and the development of communication skills as keys to working with the threefold social order. This is the last issue of this newsletter for the present; it may resume at a later point.

### The Social Ethic

The healthy social life is found when, in the mirror of each human soul the whole community finds its reflection. And when, in the community the virtue of each one is living.

Rudolf Steiner

## THE SENSES, BASIC ATTITUDES [ORIENTATIONS] AND TEMPERAMENTS

In this issue I draw attention to three fundamental capacities that we, as human beings, have and to their development.

Namely the 12 Senses, the 7 Basic Attitudes and the 4 Temperaments

These are basic factors underlying our communication skills.

### The 12 Senses

We each come with twelve senses which facilitate our life from birth to death. As we move from physical/bodily sensing to old age we develop our soul/spiritual faculties.

In the body the brain imprints perceptions

In the soul we feel these perceptions – they become sensations.

The I [spirit] selects the sensations. Sorts them, clarifies them and makes them conscious.

**The Four Lower Senses –**  
inform us of our inner  
circumstances.

	They perceive
	the processes
<b>Balance</b>	taking place
<b>Movement</b>	in the body.
<b>Life</b>	For example, if
<b>Touch</b>	I touch a rough

wall, the wall does nothing but I feel a roughness, as it were, under my skin.

### **The Four Middle Senses –**

are both inner and outer senses. These senses

**Smell** point to the earth. Brings us

**Taste** into a relationship with the

**Sight** world around us.

**Warmth** These senses are to do with feeling.

### **The four upper senses -**

Outer senses These senses are of cognition

**Hearing** The senses of hearing, word & thought are

**Word** unique to the

### **Thought**

### **Ego**

human being & make social

behaviour

within a human

community

possible.

These senses

are to do

with thinking.

Now look a little deeper into each of your senses.

The sense of **TOUCH** perceives the inner process that takes place in response to the outside world. For example if I touch a rough wall, the wall does nothing, but I feel a roughness, as it were, under my skin.

Judgment and conclusion play a large part in my experience of touching. The sense of movement and of balance work closely with touch. The sense of touch enables us to tell what is our own and what belongs to

the other – leads to respect-  
and on to reverence.

The sense of **LIFE** perceives the state of our own body – especially disorders. We experience the condition of our organs. Gives rise to comments like I ate too much, slept badly, hungry, have a headache, upset stomach, etc. To experience our own pain through the sense of life forms the basis for understanding the pain experienced by others – leads to movement compassion.

The sense of **MOVEMENT** perceives the movement of our body – the visible expression of our will. To perceive movements outside we first fetch them out of our own body. Example: observe a coloured circle.

The sense of **BALANCE** perceives the state of our equilibrium. The relationship between the Earth's centre of gravity and one's own body.

Left -- Right

Above – Below

Back – Front

Only in complete equilibrium can we experience our own centre without losing sight of the surroundings. By exercising balance we can establish harmony between ourselves and the world.

An egotist loses sight of the surrounding world.

An enraptured person loses their own centre.

### **Summary of Lower Senses**

Touch separates us from the world. Life and movement inform us of our own body.

Balance leads us into the world.

Sense of **SMELL** – gaseous, airy element. Always arises when substances are disintegrating. Can be pleasant or unpleasant – tempts us to make a moral judgement of 'good' or 'bad' and in so doing blocks development. Absence of prejudice opens the door for

discovering a real interest in the 'how' and 'what' of things. How important for communication.

Sense of **TASTE** - fluidic– watery element. Gives information of chemical composition when saliva dissolves a substance in the mouth. Hence sweet, sour, salty, bitter tastes are recognised. Taste expresses what fits together as in clothing, in grouping people at a party or social function.

Sense of **SIGHT** – light. The perception of colourful surfaces. Everything else is a combination with other senses. It asks us to view situations from as many different points as possible. Remember the 'tree'. It looks so different from where you view it. In communicating look at all sides, all aspects of the subject.

Sense of **WARMTH**- Fire. Tells about differences in temperature between our body and the surrounding world.

Always relative. Warm interest lies between glowing enthusiasm and cold disdain.

Sense of **HEARING** is a sense of tone – leads from the middle to the upper senses. Balance brings in the outer world that we might recognise it.

We need to silence our preconceptions and prejudices in order to develop our perceptions. What tone are we emitting when in conversation? See the connection to balance.

Sense of **WORD/LANGUAGE** of which we are not generally aware. The sense of hearing perceives only the acoustic element but not the being of the language itself. Language communicates a meaning beyond what is initially presented. The sense of language requires us to accept the outer world as if it were a book from which we read.

How do we experience our and the others language? See the connection to 'movement'.

Sense of **THOUGHT** enables the perception of the thoughts of other Human Beings.

Judgement requires the use of the four upper senses.

Beware of making hasty judgements. See the connection to 'life'.

The sense of **EGO**. The perception of the Ego of another Human Being. We must have our own 'Ego experience', 'Ego consciousness' to be able to perceive the Ego of another person. See the connection to 'touch'.

### **Games to Sharpen Our Senses**

Shut eyes and ears for about one minute – unblock ears, leave eyes closed for another minute – open eyes. Comment on the experience.

Standing – find your relation to

Forward - backward

Left - right

Up - down

Try with eyes closed and then with eyes open.

Concentration exercise.

Clapping & or walking

1 2 3 4 ; 1 2 3 4 ; 1 2 3 4 ; 1 2 3 4

### **Basic Attitudes** [orientations]

While it is helpful to know our own strengths and weaknesses it is also helpful to know the strength and weaknesses of our work colleagues, our suppliers, our customers, even our friends and foes. This is another field in which we can develop and enhance our communications.

The basic attitude is an expression of the inherent nature of the mind itself.

The mind receives its guiding motive from the spiritual aspect, its desires and drives from the biological aspect, its own structure is recognisable in the basic attitude. The basic attitudes have the greatest influence during the middle phase of life – 21 to 42.

The basic attitudes are described below. We should realise that we each have all of them to a greater or lesser degree. Our task is to recognise our strengths and weaknesses that we may bring our basic attitudes into a more balanced state. We can also determine the strength and weaknesses within our work group and better care for the weaker areas of our work together.

**Searchers:** Devotes their whole will to find the underlying basic question in their observation. A bid for final truth. A tendency to delve deeper and deeper into a field which becomes narrower the deeper one goes.

Has a quality of endurance.

Examples: Research scientist-discovery of chromosomes, nuclear fission.

Housewife-baking the perfect cake.

Farmer-stud breeding.

**Thinkers:** they are philosophers – generalise –

gloss over detail. Always looking for a system that fits. A tendency to 'near enough is good enough' Has a quality of alloying – fitting together.

Examples: Economists – looking for an economic system.

Engineers. Systems Analysts – especially in the computer industry. Racegoers – looking for a winning system.

**Actualiser:** Sees what has to be done and does it. Good at organising activities. Has a quality of will.

Examples: Entrepreneurs, Pioneers, Leaders – Managers, Matrons, Headmaster

**Register:** Preserve values in a selfless way. Assemble what is there and keep it for the future. Has a quality of reflection.

Examples: Historians, Librarians, Accountants, Book-keepers, Planners. Can see it in oneself to the extent that one cannot throw something away because one day it might be needed.

**Innovators:** Change agent. Renewer. Has to do with healing when healing seen as bringing into movement that which has become fixed. Has a quality of mercury – movement.

Examples: Salesmen, Doctors, Merchants.

**Cultivators:** A Caretaker. The true educator – is an instrument for the unfolding of others. Has a quality of warmth.

Examples: Catering, Nursing, Educators, Listeners.

**Creativity:** The art which is brought to all the other basic attitudes. The art of life. The way in which we do things. Has a quality of gold.

It is not that we choose work that suits our basic attitude but rather that we bring our basic attitude to what ever work we choose to do.

Examples of how each of these attitudes may approach a task.

**SEARCHER:** Will want to know more and more detailed information. Will tend to come with a further series of tasks

that he sees needs doing before the original task can be done.

**THINKER:** Will receive the task and will immediately build it into their system. The degree of importance they place on the task will relate to how well it fits into their ‘system’.

Sometimes important details are omitted or ‘forgotten’ because they do not fit.

**ACTUALISER:** Will launch into the task and only wonder why, if it goes wrong. Do now – clear up the mess later.

**REGISTER:** Will want to record it all. Needs a job description. A frame of reference. Will record the results of the task and be far more concerned with the state of the records than the effectiveness of the task.

**INNOVATORS:** Will not see it as the real task. And so will probably do three or four other things as well or instead of.

**CULTIVATORS:** Will see that others get the task, not in a buck passing sense but for the other’s development.

**CREATIVITY:** The imaginative flame that is brought to the task. The way in which it is approached. Do we see the artistic in the task? It is not to be seen so much in the results we achieve as in the trying – the attitude towards.

Moon Mondays child is fair of face.

Mars Tuesdays child is full of grace.

Mercury Wednesdays child is full of woe.

Jupiter Thursdays child has far to go.

Venus Fridays child is loving and giving.

Saturn Saturdays child works hard for his living.

Sun And the child that is born on the sabbath day is bony and blithe and good and gay.

### **The Temperamemnts**

It is important to understand your temperament and the temperament of others and to appreciate how they develop

and how they are experienced by others.

**The Choleric:** Short neck, broad shoulders, walks on heels, loud voice, strong sense of the dramatic. Ego controls the soul.

They live in their thoughts-a hotline to the will. They have an inner fire which is continually controlling their compact bodies

First step in development is to gain respect for others. Must learn to control themselves and develop strong inner forces. When developed they become the gentle ruler, using organising ability for the benefit of others.

### **How to handle the Choleric:**

Refrain from nervousness in the face of unfair demands.

Face them fearlessly.

Give them appreciation and admiration. Make your ideas sound like they are theirs.

Remember they can not stand criticism nor can they apologise.

**The Choleric finds the:**

**Choleric** a challenge. It is a fiery meeting. They hammer one another – hearing little – scoring points.

**Sanguine** too fanciful – feet not on the ground. Quickly tires of the sanguine- but gullible for their charm. Experience frustration with the fickleness – can never tie them down.

**Phlegmatic** lazy, little challenge as they tend to be ‘yes’ men.

Impatient with their slowness to grasp new ways or ideas.

**Melancholic** aggravates him by his indecision. It is especially hard for the choleric to gain a respect for the melancholic. Brings out the worst in him.

**The Sanguine:**

Emotional and flighty. Craves for enjoyment in the novel and amusing. Charming, uses

people. Airy steps – feet hardly touch the ground. Lives in the nervous system, nerves are instruments for becoming aware. Has the potential to become loveable and generous, with an intuitive ability for grappling with new situations.

**How to handle the Sanguine:**

Do not try and change them or you will make liars of them. Guide them - left alone they can drift to the land of illusions.

Give them suitable work.

**The Sanguine finds the:**

**Choleric** hard to take seriously. Pressure makes the sanguine a liar. A nuisance. Amusing.

**Sanguine** delightful, they bubble along together in their world of fancy. They can be highly creative and innovative but rarely long enough to achieve anything substantial.

**Phlegmatic** frustrating with his slowness. Will run circles around the phlegmatic – plays

With them a bit.

**Melancholic** almost a challenge, has sympathy for them. Can go together well.

### **The Phlegmatic**

Spurns all that is new and that comes from without.

Ponderous, could appear lazy.

Has the potential to become loyal, faithful, upright and honourable. Patience and perfection then characterise their work. Their first step in development requires others to bring change slowly and cautiously, that they can approach the new.

#### **How to handle the Phlegmatic:**

Give them a chance to copy.

Always supervise – praise the good points and without comment, make the necessary corrections.

#### **The Phlegmatic finds the:**

**Choleric** tolerable to a point. When that point is reached the Phlegmatic can explode violently. Finds the Choleric's

humiliating comments difficult and stores up his revenge – they can be very patient. They can happily watch a disaster occur and say 'I told you so' or, if their loyalty is obtained, there is a deep bond created with the Choleric which can become a barrier for others. Eg: Choleric boss Phlegmatic secretary.

**Sanguine** insincere. The phlegmatic is good at sifting out the essence of the turbulence. Sees the charm for what it is.

**Phlegmatic** enjoyable. Long pauses common – deep and ponderous.

**Melancholic.** Would rather listen to them for hours than take the initiative to get free. Has little sympathy for the Melancholic.

#### **The Melancholic**

Feels sad and gloomy, demands pity, asks for sympathy and understanding but gives

nothing. Has the potential to become of value to others which is their greatest satisfaction.

### **How to handle the Melancholic:**

Treat them kindly and let them talk themselves out. The moment they feel someone is endeavouring to understand them they will open their heart pouring out sympathy and confidence. When a Melancholic feels sympathy for another person they cease to be an egoist.

Take the lead by asking questions – only give him time to answer. If they complain of bad digestion listen patiently then move them on to their bad feet or their rheumatism. If they grumble about business see that they have an opportunity to say something about their responsibility as a Parent. In a reasonably short time they will talk themselves dry. Now they feel content and satisfied. To be thorough put

further questions – they are then in a position of having nothing more to say.

Make claims on their friendship – demands of personal sacrifice.

### **The Melancholic finds the:**

**Choleric** totally unfair and can be deeply hurt by the Choleric's demands. Will tend to resist pressure physically. Eg: Going slow. Finds endless reasons why it can not be done. Blocks.

**Sanguine** flippant. This can depress the Melancholic or lift them out of their melancholy. They can feel that they are not understood by the Sanguine.

**Phlegmatic** comfortable for them. They appreciate the lack of pressure. Can be annoyed by their lack of concern.

**Melancholic** can be happy in their sadness or can lead each other into deeper and deeper depression.

## **Four Temperaments and a Stone**

Lightly springs over the stone  
the Sanguine sprightly and  
graceful. Whether he stumble a  
little matters to him not a rap.

At last the Phlegmatic arrives,  
thoughtfully, slowly  
approaching. Well, as the  
stone will not move, guess I will  
have to walk round.

Comes the Choleric. Fiercely his  
furious shoe shoves it aside.  
See, his sparkling eyes signal  
outstanding success.

Sitting down on the stone the  
poor Melancholic ponders,  
deep disgust on his face, upon  
his eternal bad luck.

**Conclusion:** As preparation for  
the threefold social order it is  
most important to practice the  
art of observation. So it is very  
helpful to practice your  
observation by getting to know

your senses. Then look for  
your and other's basic  
attitudes and practice working  
together more consciously.  
And then be aware of your  
and other's temperaments  
which lie deeply within us and  
practice meeting the other  
more realistically.

by Graeme Harvey

### References:

Knud Asbjorn Lund, *Understanding Our  
Fellow Men: The Judgement of Character  
through Trained Observation*

Bernard Lievegoed, *Man on the Threshold*

“Until one is committed there is  
hesitancy,  
The chance to draw back,  
always ineffectiveness.

Concerning all acts of initiative (and  
creation)  
there is one elementary truth,  
the ignorance of which  
kills countless ideas  
and splendid plans.

That the moment one definitely  
commits oneself  
then providence moves too.

All sorts of things occur to help one  
that would never otherwise have  
occurred.

A whole stream of events issues  
from the decision,  
Raising in one’s favour all manner of  
unforeseen incidents and meetings  
and material assistance, which no-  
one could have dreamt would have  
come their way.

Whatever you can do, or dream you  
can,  
Begin it now.  
Boldness has genius, power and  
magic in it.

Begin it now.”

Johann Wolfgang von Goethe (1832)

**“What lies behind us,  
And what lies before us,  
Are tiny matters,  
Compared to what lies  
within us.”**

**From Ralph Waldo Emerson**

### **WONDER**

Inner work.

Has outer effects.

Judge not.

Only listen.

Don’t question aimlessly.

Only behold.

Love them all.

### **COMPASSION**

Quiet experience has inner results.

Don’t avoid.

Only seek.

Be not defensive.

Only endure.

Until it is attained.

### **HARMONY WITH THE WORLD**

Quiet within.

Love without.

Speak not.

Only hear.

Don’t ask.

Only wait.

Until it is given to you.”

From Rudolf Steiner

In preparing for the Threefold Social Order we need to deepen our communication skills as I have mentioned in previous articles hence the inclusion here of the issue of questions and the effect they can have. And the issue of 'healing conversations'.

Collegial meetings and every day working associations can lead to difficulties arising between individuals &/or small groups. These rarely get a chance to be aired before it bursts into conflict. Hence the need for our having a 'healing conversation' before things have gone too far. However, to offer such a conversation requires developing the appropriate skills which is why I have included a process and some important aspects that need to be kept in mind. Again, practice is what is needed.

## **Types of Questions And Their Effects**

### **Information Type Questions.**

These questions are used to build images, paint pictures, to bring a perspective of, or to, the situation.

It is important that the questions:

are asked; [for assumptions are at least half our own interpretations]

are relevant;

call forth answers that shed light on the situation.

The danger is that too few information questions are asked before opinion forming questions. Opinion forming questions narrow down the subject and have a tendency to make mountains out of molehills.

## **Opinion Forming Questions**

These questions ask how does the person think, or feel about the situation and themselves.

Which factors are most important for them and which less and why. This type of question is used to bring the picture into movement, that we may see the picture from all sides. These questions can help to make clear the criteria we should use when making judgements.

The danger is that we failed to gather all the information and are taken back to the beginning by the appearance of new information.

## **Solution Directed Questions**

These questions suggest possible solutions as the person who puts the question sees it.

They tend to bring a finality to the situation – close it off.

They are only suitable at the concluding stage.

The danger is that brought too early they have the effect of

saying ‘here is your answer – what is your problem?’ The effect is that even if the suggested solution is a sound one, it will not be readily accepted. This is a very real danger and it occurs far too frequently. One needs to be prepared to sacrifice their solution. It might very well be the right solution for you but it does not follow that it is the right solution for the other.

If people identify with their own problem and are assisted in solving it themselves it is more likely to stay solved. They ‘own’ the outcome.

This will all become more clear to you if you practice asking questions. The following exercise facilitates this practice

## **An Exercise In Communicating Through Questions.**

This is an exercise in communication for a problem clarification, problem solving or decision making situation.

Work in groups of 3 or 4 people

One of the group, A, presents a problem which should meet these criteria.

It must not require too much factual information.

It must allow discussion in an open way.

B&/or C use another 10 mins to ask A opinion forming questions.

Eg. Why is this situation a problem for A?

How does A relate to the problem?

What are A's opinions in relation to this situation.

Throughout B&/or C hold back solution directed questions. If at any time A,B&/orC perceive that the problem is changing they restate the problem. If A agrees with the restatement

then B&/or C go back to asking information type questions followed by opinion forming questions

D is the observer and your instructions are:

Regarding procedure

A must accept that help may not be forthcoming.

B&/or C ask A information type questions to enable A to build a picture of the situation. Use approximately 10 mins.

- disallow solution directed questions
- call 'stop' after 10 mins. Ask has the problem changed?

Regarding content

- is the problem being explored in depth?
- Is the problem changing from the original formulation?
- What kind of questions are being asked? {informative, opinion forming, solution directed}

I now offer you **A Process For A Healing Conversation.**

Preparing the conditions for a healing conversation: -

It is a short-term process. 1, 2, or maximum 3 sessions.

Setting:

Sit in equal positions.

It must be a quiet place.

Meeting must be undisturbed.

It lasts for a previously agreed time.

The Helper asks:

Do I think I can be of assistance?

Does the client really want help from me?

Attitude of the Helper:

It is important to have distance/reflection in order to gain perspective, insight, objectivity.

It is important to create a closeness in warmth, openness, sympathy, humanity. And a compassion without being over personally involved.

It is important to have the initiative to help the other, not the desire.

The Client:

Should have a fair degree of independence as a person which must be safeguarded by the helper.

Should have a reasonable ability to independent judgement to which the helper appeals.

Can be basically responsible for the handling of their problem/situation and work consciously with it.

Preliminary conditions:

Can the Client work consciously with the problem – is this conversation the answer for their situation. Has the Client chosen to come; does the Client want help; who referred the Client to you? Do I think I can help this Client?

### **Session 1 IMAGINATION**

Has explorative/clarifying character.

Your attitude helps.

What is the real problem!

Mainly the Client talks and describes and the Helper only asks questions. The problem is explored in its biographical context. The problem always has

a history, hidden roots, connections usually unconscious, that confuse the Client. At the end a picture is made of what it all looks like. It could end here unless the Client wants to understand its meaning, wants not only to see, but to understand; and Helper agrees to it.

Interim period:

Client and Helper live and sleep with the picture and see if its meaning is revealed to them.

The majority of 'healing conversations' situations are to help clarify. Listening in such a way that the true picture is created in you.

(BEWARE – you also get in all the sessions, aggression elements in you which you must transform.)

## **Session 2 INSPIRATION**

Has character of value.

Diagnostic interpretation!

The night helps with diagnoses – look at the problem – what sort of problem is it, what is its meaning?

In the 'healing conversation' you generalise, you spiritualise the problem.

Many 'helpers' stay in the soul realm because they need it for themselves.

The 'helper' tries to find the archetypes behind the picture: is it basically a male-female question? Is it a double/ideal issue? Is it typical life transition crisis? Is it fear, hatred, doubt, composition, etc?

The Client tries to find their true feelings, values, intentions, motive to the archetype – why is it a problem?

Joint diagnoses.

It could end here with a jointly agreed explanation and interpretation including its moral implications for the Client's lifestyle. A third session will be required if the Client really wants to tackle, transform, work with the problem, and needs a method, more information, a practice application exercise.

### **Session 3 GUIDING MOTIVE**

Has work/initiative/deed character.

The Client shows the remedy. You look with the Client, not at the Client.

The 'helper' mentions alternative approaches taken in similar situations; practical measure; exercises; things that could be done.

Client indicates preferences, choices and determination to try. Practical advice may and should be given here. Something must be done, some plan made. It should end here except for a check sometime later, an evaluation, progress discussion.

During the whole process a constant appeal should be made:

- to the intelligence of the Client.
- to the independence of the Client.
- to the responsibility of the Client.

### Attitude And Motivation Of The Helper.

#### Thinking:

Don't do it for them.

Let their thoughts come into you.

Resist your thoughts.

Keep questioning – no statements!

How is it for them.

Allow a picture to arise.

Share the picture.

My ideas, thoughts are of no value – what is of value to them?

#### Feelings:

Control yours.

Probably only one side of the picture coming: if too black, ask for white side. If too white, ask for black side.

Check are they my feelings or their feelings?

Ask yourself do I experience my feelings in their situation or their feelings in their situation?

## Will:

Keep it still.

Bring into the observation, do not enter, stand on the threshold.

Must want to help but not need to help.

Long time span.

Capacity to let go when not of help.

I do it not because I must but because I may.

I do it for them, not for me!

I must be asked.

I must create a free situation for us both.

Often the Client feels alienation, isolation, powerlessness, life may have become meaningless. Need to develop interest, recognition and responsibility.

by Graeme Harvey

## **On Being Yourself**

You must learn that you cannot be loved by all people.

You can be the finest apple in the world, - ripe, juicy, sweet, succulent and offer yourself to all.

But you must remember that there will always be people who don't like apples.

You must understand that if you are the world's finest apple and someone you love doesn't like apples, you have the choice of becoming a banana.

But you must be warned that if you choose to become a banana, you will be a second-rate banana.

But you can always be the finest apple!

You must realise that if you become a second-rate banana, there will always be people who won't like bananas.

Furthermore, you can spend your life trying to become the best banana – which is impossible if you are an apple.

Or, you can again to be the finest apple.

## On Being Yourself

(from "15 steps to Overcome Anxiety and Depression" by Iris Barrow  
Published by Heinemann.)