

NETWORK NEWSLETTER

Number 1, November, 2016.

Published by Archeus Social Ltd.

Editor: Nigel Hoffmann

www.educationforsocialrenewalfoundation.com

efsr.foundation@outlook.com.au

*Education for
Social
Renewal
Foundation*



CONTENTS

Page 1 – Editorial

Page 1 – Leadership and
the Threefold Social
Impulse

Page 2 – Rudolf Steiner on
Education and the
Threefold Social Order

Page 3 – The Three
Cultures in the School's
Life

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.

◆ questions which you would
like others to answer or
comment on.

◆ 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 FIRST ISSUE!

This first issue contains short texts which are intended to help deepen the themes around the threefold social order and education. Hopefully, in the future, the newsletter will have a second section involving discussion pieces dealing with specific issues; the main focus here will be the challenges of working with the threefold impulse in schools and colleges in Australia. The newsletter will also serve as a means of communicating information about events such as seminars on the topic of the threefold social order.

Editor

LEADERSHIP AND THE THREEFOLD SOCIAL IMPULSE

by **David Liknaitzky**

I believe that our usual way of framing the concept of leadership, despite the fact that in practice it still persists widely, very much belongs to the past. This old concept is all about power and authority and about leaders who exert their influence over 'followers'. The backdrop to a new paradigm of leadership is the whole evolution of consciousness. As mankind has evolved, so people have emerged from the group soul, from tribal consciousness, and have become, and continue to become, more independent, individual and free. Leadership is becoming less and less something that is vested in a particular person, but is becoming a quality or capacity that every person carries a responsibility for manifesting.

If I am a free and conscious ego being, I am responsible for acting appropriately and ethically in the world, and in that sense I cannot merely give over to

the will and vision of someone else, but have to assert myself, and show courage and initiative in how I engage with the world. In that sense, we all have leadership responsibility in our own spheres of influence. In a group situation, for example, in which there may well be someone who is designated the role of 'leader', actual leadership is displayed by anyone in the group who offers new insights, or models particular ways of behaving, or makes suggestions or comments that open up new vistas for the group. If I'm in a meeting and I notice that someone's opinion is being ignored, and bring that to the awareness of the group, that is a leadership intervention. Even if I am completely silent, the quality of my listening and the serenity of my presence can provide leadership. Everyone has to take responsibility in this regard, not only the 'leader'.

People are so diverse, and truth is so multi-faceted, that it would be folly, and out of step with the times to imagine that a particular person, with his or her particular mix of light and darkness, can simply lead others, who then become followers. That would be, in my view, a highly uncreative and ineffective way of working into the future. This is not to say that we can't have designated leaders at all. But the whole thrust of leadership has to be towards recognising the true role of the leader in our time, which is not about exerting power, but about empowering others; not about getting people to do your will, but uncovering and encouraging people to realise and manifest their own wills, and to contribute their strengths and virtues to the community.

David Liknaitzky is a consultant from Melbourne. www.spiritatwork.com.au

RUDOLF STEINER ON EDUCATION AND THE THREEFOLD SOCIAL ORDER

“We must base what should bloom within future humanity upon three aspects of education. (In the first seven years) if we do not recognise that the physical aspect of the human being is imitative and needs to imitate proper things, we will only implant animalistic urges into the human physical body.

If we do not recognise that from the age of seven until fourteen, the etheric aspect of the human being needs particular care and must be developed upon authority, then we will only develop a cultural sleepiness in human beings, and the strength necessary for justice (the *rights organism*) will not exist.

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 be able to develop their astral body into an independent aspect of human nature.

These things are completely interwoven, and thus I must say:

Proper imitation develops freedom (the cultural-spiritual life);

Authority develops the rights life (justice);

Fraternity or love, develops the economic life”*.

R. Steiner, *Education as a Force of Social Change*, Lecture 1 (partly using the older translation, *Education as a Social Problem*).

* Steiner goes on to say that, in a sense, the reverse is also true: that when love is not developed in the right way, then freedom is lacking.

THE THREE CULTURES IN THE SCHOOL'S LIFE

by Christopher Schaefer

There are three distinct cultures in the school's life, each strongly associated with one of three dialogues.

The first is the *teacher* or the *pedagogical culture* of the school. This culture is more strongly focussed on the ideals of truth, beauty and goodness, on the teacher as the guardian and facilitator of the child's healthy incarnation and development. The teacher culture and its formal institutional expression in the College of Teachers or the weekly faculty meeting is primarily concerned with fostering the dialogue with *spirit*, with the spirit of the child, the spirit of the class and the spirit of the school. It is fostered through the process of inner spiritual development the teacher engages in, through the teacher meditation and through the inspiration and creativity of the teaching process.

The dialogue with the *earth* is strongly connected to the central responsibilities of *the Board and the parent community*. Their task is the help incarnate the school, to provide the human and financial resources to help the school develop its physical home and its financial base . . .

The dialogue between *people*, of course, involves the whole school community. It is the *meeting culture* so central and at times so frustrating in the life of Waldorf schools. Here interest in the other, the art of conversation, true meetings, recognising that we are destiny partners on the road of mutual development are important values to practice, and developing social sensitivity, effective communication and group skills capacities to acquire. The meeting culture and fostering clarity in the institutional process are strongly carried by the school's administration which exists to serve and balance the educational work of teachers and the Board's and parents' role in providing the financial and physical basis of the education.

These reflections on threefold perspectives in the life of a Waldorf school are summarised in the following chart:

The Dialogue with Spirit –
Freedom and Common Vision – 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

Excerpt from Christopher Schaefer: *Partnerships of Hope: Building Waldorf School Communities*, AWSNA, NY, 2012, pp.63-4.

*“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,
*Motto for a
Social Ethic*