

NETWORK NEWSLETTER

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*Education for
Social
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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*

THE COLLEGE AND PENTECOST

“Confusion and chaos in public life is directly connected with the dependency of the life of the mind – of spirit and culture – on political and economical factors. And that the liberation of this cultural and spiritual life from such dependency is an important aspect of the burning social problems which meet us.”

Rudolf Steiner

After three decades of being married and, although I haven't discovered yet whether my husband is from Mars or from Pluto, I have come to understand that the real task of marriage is to commit to the process of sharing life with another human that looks at almost everything in the world with a different twist. This is the training we accept through marriage. Obviously, there is another language, apart from the one we speak in, that we need to learn from each other. Two people shouting at each other, as has been wisely said, are physically close but far away in their hearts. It is this language that bring hearts closer that we are developing in marriage life.

Being aware that any relationship between humans is possible thanks to the behind-the-scenes work of the highly evolved beings called Archangels, it becomes clear that it must be a karmic order they follow to choose the encounters of humans with different soul/heart languages. The Archangels are sensing the effect of their deeds on us, gods help them!!! Sadly, I need to leave these marital concerns at this point.

I would like now to take the previous paragraph and for marriage substitute College of Teachers. What a wonderful training in twisting and/or untwisting to be able to fit in everybody's points of view, in everybody's heart language!!! Here there is even a bonus: one is not really allowed to scream, swear, throw objects from a distance, make faces, escape, slam the door etc. While holding a meeting one is only allowed to digest one's extra bile, keeping serene outwardly while flowing with, without drowning, the inner storm. A festival of happiness in the Archangelic world occurs when everybody is able to perform this feat with a sincere heart. Once outside the meeting of the College, the temptation often creeps in to untwist and seek out others with same twist and thus, water down the Archangel's festival. When we are able to keep twisting easily and realise that all others are also doing their best at twisting happily, then and only then, the being called the Holy Spirit, the inspirer of Light and Knowledge, closely related to the queen of the College of Teachers, the being we called Anthroposophia, is able to bring all the twists into harmony. Then and only then can we see clearly the way to resolve any

differences. Then and only then, can we teach the children how to behave as humans. Then and only then do the children know the meaning of discipline.

Following the saying "as above, so below", even in a school with a hundred teachers, there are only twelve different ways of looking at any question; that means, eleven twists to be performed by each teacher. Each twist shows a real aspect/heart of the question, and all the twists reveal its totality. As teachers learn about each other's hearts the Archangels feast and the Holy Spirit shines light on the process.

The College of Teachers is a Pentecostal experience.

Most of us can't do this training alone – we need each other, the more different the better.

This is the secret of the College of Teachers and the commitment of the teachers. Principals haven't got the right to evaluate any decision taken by the College of Teachers under these conditions. The only principal of the school is the Holy Spirit, called forth by the inner activity of each one of the teachers in the College of Teachers meeting.

"When human beings meet together, seeking the spirit with unity of purpose, then they will also find their way to each other."

Rudolf Steiner

by Luisa Hoffmann. Luisa is a eurythmist and a director of the Education for Social Renewal Foundation.

The College of Teachers

Emerson Waldorf School, North Carolina, USA

A school governed as a threefold social organism

The focus of the College is pedagogical policy. Working with a model of shared discernment and consensus, the College of Teachers makes pedagogical decisions out of its shared study of the growing child. The College's first and foremost responsibility is the spiritual wellbeing of the school, expressed through an oversight of curriculum development, pedagogical policy, program administration, faculty hiring and dismissal, professional development, and student admissions. The College will consult with the Board for input on decisions that impact the budget, such as adding, eliminating, or changing programs, and hiring and dismissal of faculty.

The College of Teachers has an obligation to make decisions in a way that is transparent to the Board of Directors; the Board does not make any pedagogical decisions except to approve any requests for increases in the pedagogical budget due to program expansion or other needs.

College meetings are the spiritual centre for the school, and they allow teachers to study the important questions that arise in the interest of the evolving needs of the children and families in our school, such as pedagogy, programs, teaching, child development, educational leadership, and best practices.

The College of Teachers follows the consensus model of decision making. It makes decisions collaboratively, seeking to find unity among members. This model requires initiative of the members, as well as the courage to trust the wisdom of the group. The College is the leadership body in these areas but is not the implementation group. Implementation is done by a committee, a section, or an individual, each with a clear mandate from the College. The College of Teachers makes broad pedagogical decisions:

- Ensuring the school operates in a moral way
- Granting approval for changes in pedagogy or major programming changes
- Managing professional development, including teacher evaluations and professional problem intervention
- Employment of teachers
- Analysis of school effectiveness
- Oversight of the budget in the pedagogical area

Excerpt from the website of Emerson Waldorf School. To read the whole account of the work of the College of Teachers and their threefold school governance:

<https://www.emersonwaldorf.org/governance>

INNER ASPECTS OF THE THREEFOLD SOCIAL ORDER

Since the withdrawal of the Threefold Social Order by Rudolf Steiner in 1919 we must look to what qualities we have to develop before attempting to reintroduce it. But first consider the situation in which Rudolf Steiner introduces this Threefold Social Order.

For the Threefold Social Order the social space consists of three spheres each with its own quality, function and leading principle.

Cultural Life: which includes Science, Education, Religion, Healthcare, productive initiatives, self-development. With Freedom as its guiding principle.

Economic Life: which is 'needs' oriented. Is concerned with Production, Distribution and the Consumption of goods and services. With fraternity as its guiding principle.

Political Life: which creates the rules, laws, orders for life. With Equality as its guiding principle.

The year when Steiner introduced this division was 1917 the same year in which the United States of America entered World War I and USSR experienced their revolution.

Interesting it is that the United States of America has the mission of economic life and has liberty as its ideal.

The USSR - an ideological-come-cultural mission and has fraternity as its ideal. Europe - the social life with equality as its ideal.

All three have led to chaos – totalitarian states.

Developing a new thinking activity to work with the Threefold Social Order

In the 16th century Francis Bacon brought man to matter through his emphasis on observation and experimentation. This led to the birth of technology, bringing industry into being, and this was brought to the social sphere as mechanisms.

But, in order to understand our social life as a living, changing, organism we need living thoughts, life conditions - not a looking at phenomena and quantifying. Using then, a living thinking we come to understand that the human body is the archetype for the consideration of our social problems. It has three prime systems.

The Head has minimum of life and a maximum of consciousness. Internalises the outer world.

The Limb/Metabolic System which acts out of will. It has minimum consciousness with maximum life. Externalises the inner world.

The Rhythmic System which is the harmoniser. Breath outward, circulation of the blood inward.

Meanwhile, in the Social organism we have:

Cultural life is the pole of initiative, personal impulses – needs freedom.

Economic life is the pole of exact observation where we look at the world in an unemotional way, observing the needs of others – needs fraternity

Political life provides the balance. Makes rules to balance the Cultural and Economic systems – Equality is the key to formulating rules, laws to which all individuals are committed.

Inner Polarities of our social life:

Cultural

Movement Pole

Impulsing with Initiatives Capacities

Social/Political

The social space

Economic

Form Pole

Structuring by objectives based on the observed needs of the people.

Inner Polarity of Cultural Life:

This springs from our alienation from the Spiritual World. Our desire is to integrate the part into the totality.

Examples:

Religion - reconnect to the Spiritual world

Science – Finding the thought that belongs to observed phenomena

Craftsman – Lifts matter to spirit

Education – integrate children into society

Cultural Life is building bridges from the isolated to the integrated without losing your identity.

Characteristics: Each person has their own starting point and path and struggles not to lose their identity. Freedom is for the other person in order that they may go their way.

Leading Questions of the cultural life:

1. Where is the pole of initiative, of personal engagement, of individual responsibility?
2. Where is the objective principle? Health, Education etc. Is there one? – if so, what is it? For example: Health: Are we focusing on healing illness or maintaining health? Education: Do we educate for work life of for destiny fulfilment?
3. Can we see the path from one to the other?

Relationships between people in Cultural Life:

1. Hierarchy is by recognition from below upwards or within outwards. Built on respect for the other.
2. 'Teacher' and 'Pupil' are both developing.
3. Fighting (struggling) with yourself, with your double, with spiritual problems.

Inner Polarities of the Economic Life:

Economic Life is to do with isolating material substances out of the total earth and bringing them to the individual.

The human being is a needy being bound to a physical body here on the earth with physical needs (eg food, clothing, shelter) cultural needs (eg violin, chair to meditate in) social needs (eg others with whom we can relate; rules to keep us separate and/or to bring us together).

Division of Labour made people interdependent. Just think of what you had for breakfast – where did the food come from, the utensils, the cutlery, the furniture table and chair etc and who was involved in producing all this? Where did they come from? You actually have humankind in your breakfast.

The inner polarity of Economic Life became visible when the economy became that of the affluent society. When raw materials became short in supply; when ecological balances were disturbed; when tension arose between the ‘haves’ and the ‘have nots’.

There is a need to develop a basic attitude of efficiency and effectiveness.

Efficiency relates to material. No waste – a morality to the earth.

Effectiveness – of the things we are doing. Goal oriented on needs – morality to our fellow human beings.

Conditions for morality within the economic life include honesty, trust, clarity and transparency. This requires discussion between Producers, Traders and Consumers.

Clarity in defining needs and in explaining ways of meeting these needs. Seeing the

consequence of my needs leads to negotiation which leads on to a contract. An agreement that leaves the parties unfree.

The Producer must produce, the Distributor deliver and the Consumer consume.

Inner Polarity of Social/Political Life:

To mediate and divide Economic and Cultural life.

The Economic life provides a base for Cultural life

The Cultural life produces capacities, the input for the Economic life.

Cultural Life

We are **asocial** in imposing truth on others.

Social/political Life

Involves balancing rights and duties

Economic Life

We are **antisocial** in consuming

Qualities to develop before attempting the reintroduction of the Threefold Social Order

In summary, we each must strive to overcome our need for power and status, our greed, selfishness and egotism and in the process develop the twelve virtues, namely:

Courage, discretion, magnanimity, devotion, equilibrium, perseverance, unselfishness (self-

lessness), compassion, courtesy, contentment, patience and control of speech and thinking (clarity).

Together we can do it.

By Graeme Harvey. Graeme has dedicated much of his life to working with the threefold social order. Last year he was the guest facilitator at a seminar "Putting the World Back on its Feet" organised by The Education for Social Renewal Foundation in conjunction with Newcastle Waldorf School.

Graeme welcomes any questions which can be directed to him by contacting the Education for Social Renewal Foundation.

THE FREE COLLEGE OF TEACHERS

The form of school education presently called Waldorf or Rudolf Steiner education came directly from the impulse of the threefold social order and was one of the very first objectifications and expressions of it. In reality, schools with this name mean nothing outside this threefold social impulse although this is not always evident the schools' presentation of themselves.

Nevertheless, if one seeks to penetrate to the meaning of any aspect of this form of schooling – the curriculum, the teaching methodologies, the form of governance and the whole artistic ethos of the schools – one finds that all of these only make sense in terms of Steiner's specific conception of social organisation and social renewal.

A school belongs primarily to the cultural-spiritual sphere of the threefold social organism, motivated by the ideal of freedom. To value the idea of freedom in the everyday life of a school is to see that teaching is a creative art – or, at least, can and should be so. If it is truly valued as such, then everything possible will be done to support and enable it. For the creative art of the teacher will either be practiced at great personal cost by an individual teacher in the face of difficult or even antagonistic conditions, or it will be supported by many other levels of free organisation within a school. The main support can come from the teaching faculty as a whole which, in Rudolf Steiner schools, is intended to make all decisions regarding the pedagogical work of the school and to assure the "space" for the work of the teacher-as-artist. It is what, in the history of these schools, is called the College.

The College will continue to exist when the creative art of teaching continues to be valued but will die and be subsumed by hierarchical business-type structures when it is not. When, in schools, the practice of teaching and everything to do with the spiritual-cultural life of the school comes to be controlled by those who are not themselves doing the teaching (the principal who is CEO in the a corporate structure, plus the group of executives), what then occurs in schools is the reflection of what happens in society more broadly when the free cultural-spiritual life of society is not self-determining and is subservient to the state.

The formation and preservation of schools and free Colleges which offer unshakeable support to the art of teaching is a central task of all those involved, who, in one way or another, are on the road to becoming social artists. No formulas are available for assured success; when the group of people which constitutes a College bring their points of view and inspirations into the open then everyone knows there is potential for conflict and for the dominance of certain personalities. And of course, it is much more “efficient” if one individual is the final decision-making authority. But the result is that teachers do not grow inwardly and indeed, are forced to remain in a child-like condition where someone is always making the decisions for them.

Steps have most certainly been made in these directions since the inception of the worldwide Waldorf teaching movement but sometimes the schools have lost their nerve and faltered when difficulties arose, become diluted – and the impulse towards freedom and the art of teaching has died away. However, these efforts are never wasted and can help to engender new initiatives through renewed understanding. The basic function of the College as a decision-making organ makes great demands on the social artistry of the participants and many educational activities need to be used to cultivate it. Above all, what is vital is that such organs of school life are not taken for granted and are tended with great care by all those concerned. A College meeting is a meeting in a large cultural and spiritual sense; it is the heart of the school and a vital element of the hidden curriculum of a school whereby the students, through the free,

creative work of the teachers, are themselves learning what freedom means.

by Nigel Hoffmann. Nigel has been a Steiner school high school teacher for 18 years. He is a director of the Education for Social Renewal Foundation.

