

NETWORK NEWSLETTER

Number 10, January, 2022.

Published by Archeus Social Ltd.
Editor: Nigel Hoffmann
www.educationforsocialrenewalfoundation.com
efsr.foundation@outlook.com.au

*Education for
Social
Renewal
Foundation*



CONTENTS

**Page 1 – The College Meetings
at Uhlandshöhe Waldorf
School, Stuttgart**

**Page 4 – Governance at
Polaris School, Canada**

**Page 5 – Governance at
Ringwood Waldorf School,
England**

**Page 7 – Threefold Social
Order: Borderline
Crossings**

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*

EDITORIAL

This edition of the newsletter contains an important article about the governance of the first Waldorf school, in Stuttgart. There is also another article by Graeme Harvey (see Newsletter 9 for the first article). In this time of the Coronavirus crisis we need strong pointers to alternative pathways into our social future.

THE COLLEGE MEETINGS AT UHLANDSHÖHE WALDORF SCHOOL, STUTT GART, GERMANY

PREAMBLE

With discussion currently going on in Australia and internationally about the organisation of Steiner schools and, in particular, the role and the form of the College of Teachers, it is helpful to report on what happens at Uhlandshöhe Waldorf school in Stuttgart, Germany. This was the first Waldorf school in the world, the one which Steiner himself founded. That doesn't mean that it represents *the* way of organising a Steiner school. However, it can be very helpful and enlightening to learn what has been worked out over many years in such a school.

Uhlandshöhe is a big school – there are 100 teachers – and the way it is organised reflects this. The main thing to note is that the teachers run the school – exactly as Steiner wanted. Steiner led the school like a principal. In his last letter to the teachers - on his death bed - he wrote along the lines of "I will give the school into your [the teachers] hands now." That was understood to mean that the teachers are all responsible from that point onwards. How this can actually happen is the interesting part, but the fact that the school has been going along successfully for over a century shows that it is possible.

THREE CONFERENCES

At Uhlandshöhe a republican as opposed to a directorial approach is followed. There are three "conferences" in which the teachers participate. The first is the Pedagogical Conference, the second is the General Conference and the third is the School Management Conference. All 100 colleagues take part in the first two conferences.

The Pedagogical Conference is usually conducted with all the teachers from all grades. It is considered that working together in such a large group brings forth its own energy and creates a great dynamic for the school as a whole. Though it may seem to be more efficient to work in smaller groups it makes a difference when the whole school participates in a topic. For example, a class may be introduced, its strengths and challenges explored; there might be an introduction to current topics like bullying

and social media; or a lecture by Steiner might be discussed.

The General Conference involves the organisation of different events, festivals, special dates in the year and so on. An important cornerstone of the General Conference is looking back on recent events in the school and giving feedback. Remembering the dates of the death of former colleagues and providing short accounts their lives may be part of the conference - also celebrating the recent birthdays of current teachers. This Conference is not concerned with school management.

In the School Management Conference there are about 70 colleagues. This conference looks at how new teachers are prepared, supervised and mentored; at conflict resolution; also at staffing and other management issues. The most important thing is that this conference is the highest decision-making body of the school. All decisions in the School Management Conference are made with all attending members agreeing on a course of action. Coming to an agreement might take a little longer than - for example - a democratic majority vote, but is much more sustainable and energetic because everybody is working towards a mutual goal and not secretly disagreeing or even working against it. Often there will be a discussion, then a break taken before resuming and resolving the issue. It is often not believed but this way of working is very possible. What is necessary is good preparation and understanding, in depth, what the issues

are and what should be talked about.

At the end of a school year the members of the School Management Conference choose which new colleagues will be asked to join this conference in the following year. Usually colleagues are asked to join in their second year at the school. If a new teacher doesn't have an anthroposophic background, then they need to study this during their first year and be mentored – that is part of their preparation for the conference and for their general participation in the life of the school.

Starting at 4.30 on Thursdays, the Pedagogical Conference goes for an hour and a quarter, then breaks. Then the General Conference goes for an hour and a quarter as well. There is a break of 45 minutes for dinner and then the School Management Conference meets, often until 10pm. How do teachers cope with classroom work plus College work? It has a lot to do with how workload is managed. Each teacher normally works 21-22 class hours (45-minute lessons). Teachers start the day at 8 am and there may be classes in the afternoon but usually not so many as in English-speaking countries.

ORGANISATIONAL GROUPS

Three smaller organisational circles meet on Mondays: Pedagogical (5 people); Organisational, (5 people); and Internal Management (6 people). The people in these organisational groups are voted there by the entire College of Teachers.

These three Monday circle groups spend the first hour together (a threefold nature) and look at events and problems in the school, how to divide up the work, what conference the different issues should go into. After the one hour together the three organisational groups meet on their own. These groups then do all the preparatory work for the Thursday conferences, getting together all the topics and necessary documents in order to bring them to the conferences.

Employing and firing people is first discussed within the small Internal Management circle but always decided by the School Management Conference. During job interviews (which are carried out in the School Management Conference) the biggest question everyone present has to ask themselves is: "Can I imagine working with this person in a way which will help to develop the school?" This is not a matter of sympathy or antipathy but of deciding whether the person has the skills and qualities necessary to work in the school.

SCHOOL BOARD ("VORSTAND")

The Board consists of about 5-8 parents, the same number of teachers and the person currently leading the School Management Conference. The school financial manager is also part of the Board. They meet every fortnight. The Board act as managers towards the outside world during the timeframe in which they are in that position. They have an overview of the school; problems are brought to them to prepare for discussion in the School Manage-

ment Conference if suitable. There are only a few chosen issues - such as social conflicts - which this group deals with without involving the conference.

ORGANISATIONAL AND SPIRITUAL VALUES

These are the central motivating questions of the College of Teachers: “What is the picture towards which we are developing in order to enable the Consciousness Soul to develop? Are we aiming towards what Steiner said in Philosophy of Freedom: “living with love for doing”?”

The College work is based on the idea of "Selbstentwicklung" or self-management/development: A school can only be free and independent if all those who make up the school community take responsibility for managing and taking care of the school even if the teaching body is made up of a hundred people. At Uhlandshöhe it is believed that a teacher can only teach students towards freedom if they themselves are free, or are striving toward freedom. This is the reason why Steiner placed so much emphasis on College work. Not only teachers but parents should be involved in this striving.

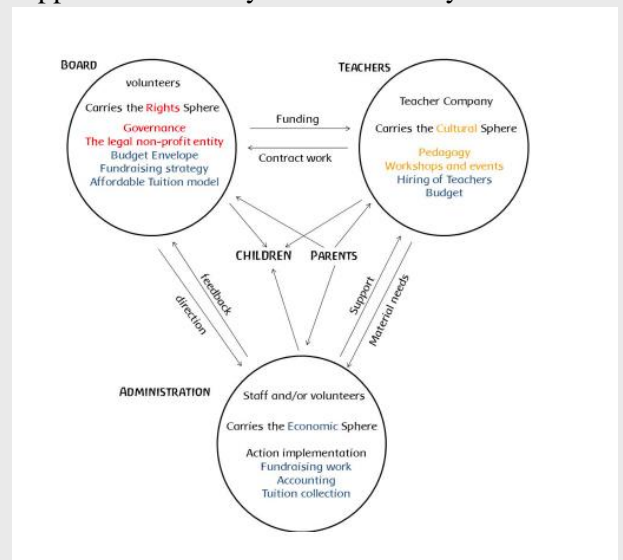
“The good spirit powers want to help and want to send good positive energies to the school and so you need to create the spaces for these spirit beings e.g., through different work such as child study, study groups etc.”

by Benjamin Walther & Nigel Hoffmann
Benjamin is a teacher at Uhlandshöhe Waldorf School. For more information you can write to: benjamin.walther@hotmail.com

THREEFOLD SOCIAL ORDER GOVERNANCE POLARIS SCHOOL, OTTAWA, CANADA

Here is a picture sketch of what we've been developing, followed by a description. We are working with the model of the threefold social order, as first elaborated a century ago by Rudolf Steiner.

This model of societal ordering separates the RIGHTS (legal), CULTURAL (education, innovation, development, arts, spiritual life), and the ECONOMIC spheres. This allows the CULTURAL realm to act in freedom, the RIGHTS domain to give equality to each, and the ECONOMIC sphere to support all of society in true fraternity.



GENERAL GOVERNANCE MODEL

As a progressive model of social enterprise, we practice social generosity and healthy conflict resolution, and we recognise the importance of constantly nurturing a vibrant, living, and engaged community.

At the core of our life stand the children whom we serve, and their parents who support the school community according to their abilities, talents, and expertise.

- We see the life of the school reflected in the threefold social order of the Rights Sphere, the Cultural Sphere, and the Economic Sphere.
- Each sphere has autonomy over aspects of the school life while supporting and respecting the other spheres.

- We recognize that within each of the three spheres elements of the other two spheres also exist.
- Every sphere operates under the guidance of the school's vision, mission, and values.
- One person may be active in more than one sphere, always being mindful of which sphere they are acting in at the moment.

From the website:

<https://www.polarisschool.ca/governance.html>

RINGWOOD WALDORF SCHOOL, RINGWOOD, HAMPSHIRE, ENGLAND.

Management & Governance

Ringwood Waldorf School reflects in its organisational structure the Threefold Social Order out of which the founding impulse for the Waldorf School movement arose. The form of organisational structure can, in simple terms, be viewed as a flat republican management model. Education is seen as a cultural deed within the Threefold Social Order and the organisational structure is arranged to serve this and, for this reason, is seen as an integral part of the education itself.

Collegial Working and Individual Responsibility

Teachers meet weekly as a faculty for educational work including Professional Development, Child Studies, Curriculum Review, Planning and Policy Consideration, as well as discussing and coordinating whole

school activities such as festivals and assemblies. The Kindergarten, Lower/Middle School and Upper School groups all meet separately in addition to, or as part of, the weekly Teachers Meeting.

As in many Waldorf Schools, and in accordance with the indications of Rudolf Steiner, there is no Head teacher. Those teachers who wish, and are able to take responsibility for the educational, spiritual and social principles of the whole school and its destiny are jointly responsible for the school and together form the School Management Team. Teachers join the SMT by application or by invitation after being with the school for at least one year. The School Administrator and Bursar are also full members of the SMT. Part-time teachers can also be involved.

The School Management Team (SMT) is responsible for the management and administration of the school on a day to day basis. SMT meets weekly or more often if needed. All important decisions involving the school are agreed by the SMT.

One member is nominated by the SMT as the Chair for the current year and this is a position of service rather than of status and this role is one of a number of tasks allocated to SMT members. More than one person may be nominated in any one year. The position normally rotates after Christmas each year.

The SMT mandates a number of individuals and groups to carry out the various day to day tasks. Key areas (portfolios) include:

- Staffing and time-tabling
- Professional Development
- Curriculum Development
- Administration including finance, Health and Safety and property matters
- Enrolment and admissions
- Public and Community Relations
- Learning Support
- Student welfare
- Safeguarding
- Upper School Development
- Policies Review
- Mandate Review
- Representation at the Steiner Waldorf Schools Fellowship

The Governing Body of Trustees is responsible for governing the legal aspects of Ringwood Waldorf School in accordance with the laws governing educational institutions in the United Kingdom and the requirements of the Charities Commission.

These are constrained by the ethos of being a Waldorf School which the governing body is bound to uphold as a matter of principle.

The Trustees meet monthly. The Trustees vet all school policy, processes, guidelines and procedures for legal compliance and hears regular reports from various bodies in the school. The Trustees approves the Annual Plan for the school and ratify all staff appointments.

The Trustees have a supportive role in approving the strategic direction of the school. The Trustees are bound by the ethos and social indications given by Rudolf Steiner appropriate to a Waldorf School and the arbiter of this is

vested with the School Management Team. The Trustees are therefore bound to consult with the School Management Team before making any significant decisions.

It is the Board's duty to ensure that the school:

- complies with the school's governing document and the law
- carries out its purposes for the public benefit
- manages its resources appropriately

In order to do this, the Board of Trustees are required to:

- ensure that adequate policies and objectives are in place
- support and review the performance of the School Management Team
- approve annual budgets and ensure availability of adequate financial resources
- approve the strategic direction of the school
- act in the best interests of the school
- ensure that the school meets the Independent School Standards

From the website:

<https://ringwoodwaldorfschool.org.uk/about-ringwood-waldorf-school/management-and-governance/>

THREEFOLD SOCIAL ORDER – BORDERLINE CROSSINGS:

Exploring how each sphere of the Threefold Social Order would, or could, influence the other two spheres, positively or negatively, is a helpful way to get clear what belongs legitimately to each sphere. The three spheres and their guiding principles being:

Cultural Life – Freedom with Responsibility

Political Life – Equality

Economic Life – Fraternity

Aspects of the Political Life:

The Political Life has the prime task of establishing the rules, or laws, that would govern the whole Social system in relation to all areas where our equality is of prime importance. To do this the Political Life is a threefold organism in itself. It has its prime task of legislating the Law but also ensuring that the Laws are upheld and that a judicial system is in place to deal with offenders of the Law.

In the sphere of jurisdiction, we need to consider two fundamental aspects of equality. Firstly we, each individual, needs to be able to choose their own Judge and be confident that any offence that they might incur is met with a punishment based on their educational needs.

Judges would be educated in the Cultural sphere but be appointed by the Administration of the Political sphere. They would appoint Judges

in sufficient numbers and for a specific term to meet the community's needs. Each member of a community would need to be able to choose a Judge on whom they could rely on to give them a fair hearing. This choice would be made before any offence was committed. The Judge's task is to get to know the individuals who have chosen them and to hear any cases that may arise. Then if at some time an individual is accused of breaking the Law and is found to be guilty the Judge would have to decide, in conjunction with the Cultural sphere, on what educational programme would be most suitable for the offender to enable them to overcome their tendency to offend. The programme would then be delivered by the Cultural sphere.

Aspects of Cultural Life:

It includes Art, Religion, Science [both natural and spiritual], Education. It is built on initiative and freedom. Individuals need to be initiators and freedom is for individuals or groups of people to work together on projects. It is important for groups to be free to include others and the others need to be free to participate in the project but no member is free to take the group on a different journey against its will. For example, a School with a College of Teachers can invite people to join them but those who accept are agreeing to follow the College initiatives and methodologies and are free to leave the College if at some time they desire to do so.

Aspects of Economic Life:

Economic life is built on a needs base. Not wants or likes.

It requires Associations to be formed of Producers, Distributers and Consumers where agreements are reached that lead to contracts. The contract will require Producers to produce, Distributers to deliver and Consumers to consume.

Example: Imagine a group of consumers requiring shoes. The Producer outlines the costs of producing various styles and sizes, the Distributer outlines the cost of delivery and then the Consumer adjusts their needs to accommodate their resources and a negotiation takes place until there is an agreement and a contract signed.

Key principles of Economic Life are efficiency [no waste] and effectiveness [goal orientated on needs]. Some Farmers Markets are attempting this with Customers indicating their needs for the upcoming season and the Farmers endeavouring to produce the needs agreed upon.

The concept of 'free trade' is replaced with needs based contracts so promoting minimum waste and enhancing effectiveness.

Borderline Crossings:

Cultural Life into Political Life – Positive Crossings

In Political Life, Jurisdiction is the Cultural aspect. In the sphere of Jurisdiction, we need principles such as choosing your own Judge and punishment out of education.

Cultural Life into Political Life – Negative crossings

For the Individual:

The principle of freedom comes into the Political Life which leads to anarchy. Why?

Because if I am allowed to do what I want my selfishness may lead to my hurting others – my pleasure could become your pain.

When the struggle I need to have for my development moves from the Cultural Life to the Political Life it becomes conflict. While conflict can be productive it more often leads to both party's losing.

In General:

One gets either the tyranny of the expert – You are not competent to judge. I am the expert.

Or the tyranny of ideology (revelation) that is conceptualising out of ideas and creating social situations which are imposed on Society. E.g. The lock-downs, border closings, etc. during this covid pandemic.

Cultural into Economic Life – Positive Crossings

The Cultural Life allocates the capital for Economic Life.

And it educates the people for the trades and professions.

Cultural Life into Economic Life - Negative Crossing

As Economic Life is driven by the principle of Fraternity it requires a needs-based focus. Free enterprise leads to an explosion of creativity and we get a huge number of brands be it soap, cereal or refrigerators which in turn leads to wasted resources producing products that may not be wanted.

When the struggle I was to have for my development moves from the Cultural Life to the Economic Life it leads to competition. It also reverses the hierarchy from bottom up [Consumer to Producer] to top down [Producer to Consumer] which brings paternalism to the relationship between Producer, Distributer and Consumer and the Producer tells the Consumer what they need.

Risk, which belongs to the Cultural Life, has to do with Capital and Land. These are determined by the Cultural Life for the Economic Life. All other risks should be eliminated through discussions between Producer, Distributer and Consumer.

Economic Life into Political Life – Positive Crossings

Observation of the execution of the Law. In Economic Life observation is paramount in the endeavour to see the various needs of all

parties. In the Political Life, it is the quality of observation that needs to be enhanced in seeing that the Law is being upheld.

Economic Life into Political Life - Negative Crossings

Economic Life connects the Earth with the Consumer via a stream of commodities. What is allowed to be a commodity? Goods for personal consumption. You can buy, possess and consume. It excludes Capital, Labour and Nature (Land). When the Economic Life enters the Political Life, it tries to make Laws into Products.

Effectiveness when brought into the Political sphere sees rights comply with the wishes or judgements of the Economic Life. E.g.: Wages are still based on one's usefulness. In the Threefold Social Order, wages and work would be separated. Wages would be administered by the Political sphere and work by the Economic sphere.

Efficiency – implies no waste E.g. Perfect Law Makers. In Economic Life, Production plus Consumption equals zero. This is not so in Political Life where discussion is so important as in setting subsidies. This negative crossing of Economic Life into Political Life brings bureaucracy, a creeping process that is a challenge to our consciousness.

Economic Life into Cultural Life – Positive Crossings

All Cultural life has a material base, an Economic base. But we must be aware that there can be waste. E.g. The Patient [Consumer] who uses the Doctor's time unnecessarily; of technical aids in Healthcare, Education etc.

Economic Life into Cultural Life - Negative Crossings

When Economic Life commercialises Cultural Life as in Healthcare, Education E.g. learning systems, trade in patents, professionals selling their expertise contracts come into Cultural Life as with objects of research, such as green energy, vaccines etc.

In Economic Life what is in the price? E.g. Research and Advertising for what we may not want. Results of research should be available to all as research belongs to the Cultural Life and the results should be freely accessible.

Production in Cultural Life E.g. people who have questions about life and death but an economic perspective would treat them as if they would have hunger and thirst. However, a pedagogical efficiency would suggest that truth not be produced when there is no need for it.

Political Life into Cultural and Economic Life

The task of the Political Life is to keep the Cultural and Economic Life from tyrannising the Social space. It operates under the principle of Equality – equal rights and equal duties. For example, in a School there is a rights life within the Cultural Life whose task is to care for all

disciplining matters regarding the Students and Staff.

In a business, there are rules such as the way of doing business, a rights life within the Economic Life.

These things need to be decided by those within each of the three spheres.

In the East when Government miss-used its powers it endeavoured to idealise the whole of Society. Note the work of Lenin and Marx. In the West Government places a heavy emphasis on economic performance.

In our Democracy there are dangers that within organisations it is assumed that we are all equal:-

- There is no distinction between levels of knowledge.
- All have the same capacities.
- Things, such as commodities, must be available to all equally rather than what is the particular need and how is it best fulfilled.
- All people have the same needs so where lies our individuality?

This spells death to all initiatives and discrimination becomes feared.

Trying to distinguish or disconnect the three spheres, Cultural, Political and Economic is a challenge for strengthening our consciousness.

The Threefold Social Order is a therapeutic impulse. It awakens our Ego in the soul forces of

Thinking, Feeling and Willing leading to the development of the Consciousness Soul. It takes place in Society so it can be exercised there. Now that we are in the Consciousness Soul Age [the 5th Post Atlantean epoch] the more opportunities we take to develop our own Consciousness Soul the better prepared for the future we will be.

‘Only through a change of thinking, a transforming of human thoughts and feelings in their inner most depths, can we ever look to reach a better state of things, and through nothing else.’ Rudolf Steiner

The Social Ethic

“The healthy Social Life is found when in the mirror of each human soul the community finds its reflection and when in the community the virtue of each one is living.”

Rudolf Steiner

Dear Reader,

In my effort to make a discussion of the Threefold Social Order relevant it would be most helpful to hear from you as to your particular views and questions. There is just so much that we need to do to prepare ourselves for such an important mission.

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.