

# NETWORK NEWSLETTER

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*Education for  
Social  
Renewal  
Foundation*



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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*

### EDITORIAL THREEFOLDING AND HUMAN RELATIONSHIPS

We are concerned to present social threefolding as a practice, not just a theory. To this end we are pleased to be able to publish a series of articles by Graeme Harvey on the threefold social order. He would very much like to receive questions so that he can expand on the particular concepts he presents. This could relate to the particular situation of your school. Please write to him at the email address above.

### COMMUNICATION IN A LEARNING COMMUNITY MEETING THE OTHER WHILE MAINTAINING YOURSELF

**H**aving written two articles introducing the Threefold Social Order I now commence a series of articles on the skills required to implement such a programme. These skills need to be developed. What better place than a school for fostering these skills in both teachers and pupils. Hence the title for this contribution.

Three modes of being.

### Sympathy

Alice "Oh, you poor thing. Would you like me to take the children to school?"

Betty "No thanks, I'm OK."

Alice "Are you sure. I'm going anyway".

Betty."No thanks, I'm OK!"

### Antipathy

Betty " Look, I am OK. Are you hard of hearing! I am taking my children to school!"

### Empathy

Alice "You seem to be under a bit of a load"

Betty "Yes, it is a bit heavy. If you could take the children for an hour while I go to the Doctor, that would be great."

If sympathy goes too far it leads to antipathy in the other.

### There is a Social Impulse:

Sympathy which leads to sleepiness

### An Antisocial Impulse:

Antipathy which leads to an awakening

And **Empathy** which needs to lie between these two.

This is connected with a fundamental process in communications. If contributions are not received or are rejected, a feeling of hatred is developed in the giver and a feeling of guilt in the receiver. If contributions are received it is an experience of love for the giver and gratitude for the receiver.

These seeds of hate and guilt grow if the processes are not recognised and handled appropriately.

In the first case where contributions are not received, we need to accept the 'hatred' of the other without defending it or yourself. This helps the other to accept the situation. We need to

help the other to accept life situations - to accept not to explain.

In the second case where contributions are received, the opportunity is there to develop empathy. Communications will be more successful the more we find the balance between the social and antisocial impulses, the more that we can develop empathy. Both the desire to meet and the need to maintain ourselves must be recognised and dealt with in the process of communication.

## Levels of Speaking and Listening

### Speaking

Making sounds. [How many times do you say 'um'?).

### Listening Registering sounds

### Speaking words.

Sally: "What ya readin' Percy?"

Percy: "It's a book on the principles of esoteric philosophy. It's a guide for initiates. It's a transcendental treatise. It's all about REINCARNATION."

Sally: "Why couldn't you have said straight out, it was about FLOWERS"

### Recognising words

### Expressing thoughts

[.. Both party's beware-thoughts can change tracks].

### Perceiving thoughts

### Offering feelings.

[I am really feeling great today.

### Receiving feelings

[How wonderful]

### Making visible intentions.

[ Are you going to the shops today?]

### Understanding the intent of others

[Yes, What can I get you?]

### Revealing one's self

[How do you put up with my ability to fail my expectations so consistently]

### **Loving the other**

[By loving your capacity to keep trying]

An increasing level of sacrifice is being made to get to deeper levels.

### **Potential Barriers to Communication**

#### **Projection:**

To place upon others things we have not been able to transform ourselves. It is evidenced by our finding in others what we see of ourself; by our placing unfulfilled ideas, our expectation upon others; by our holding over others standards that we cannot meet ourselves.

#### **Rationalisation:**

Explaining things away. This comes from a self image that is somewhat illusionary. It sees everything in relation to an ideal or mission, and through the thinking justifies every action or inaction in relation to that ideal of mission.

#### **Temperament:**

Your temperament can be a barrier if you resist it. Do not go against your temperament but rather go with it into the outside world.

### **Early Childhood Arrangements**

When these carry over into adult life they become self destructive. Do not fight them, rather try to understand them. Some examples are:

**Star performers** – people who perform for rewards, usually of acclamation.

**Clowns** – Are hiding behind humour. Self protection as you never need to reveal yourself.

**Self pity** – Every deed was a chore, it is always me.

**Negotiator** – If I do that for you, what will you do for me? What's it worth?

A check on how strong these barriers are in relation to our communications is to ask

yourself: "So I assess out of observation, or do I put judgement on the situation?"

**Barriers to communicating** relate to the images we hold of ourselves and our relationship to others.

For example, an ideal self image can have the quality of: What I long to become  
Judging what I have become.

### **Roadblocks to Communication**

Judgement - Relace with observation

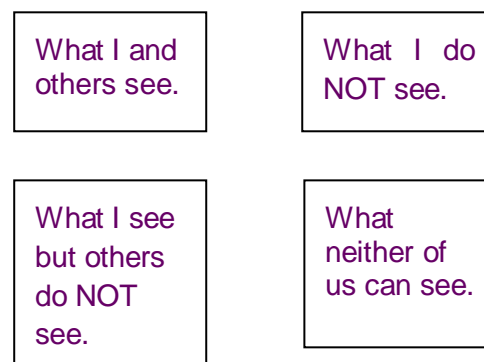
Self interest - Recognise your mutuality

Blindness for the other - take off the blinkers

Defensively - To be invulnerable you will need to become totally vulnerable.

### **Johari Windows**

Life experiences are another influence on our communications. It is as if we each carry a rucksack on our back containing the effects of our language, culture, education, age, social class, type of work, and so on. These colour our conversations and as listeners we need to refrain from judging too quickly, but rather search for where a particular influence belongs. Johari identified four windows to the persona.



The name Johari refers to the originators of this concept, Joe Luft and Harry Ingham. We need to recognise that all these experiences and influences go to make up our persona which is the masks we build up around our self (our ego) as a protection, Our persona is all that we have become, all that we are now. The question is can we keep the persona open and flexible or do we need to fix it?

When we communicate what is really happening? We have a desire to meet the other but the necessity to maintain ourself.

How much am I the author of my own difficulty?

How do I come across as:

Humble - apologetic

Patronising sacred

take me or leave me - accepting

insecure - domineering

awesome - am I 'open' or 'closed'

What image do I want you to have of me? Then live it!

For those readers interested a self-evaluation process follows plus an exercise in Speaking and Listening for which you will need to find a couple of colleagues with whom to work.

### **Self Survey Questionnaire: How well do I Listen?**

**Aim:** To enhance awareness of our own strengths and weaknesses in key listening skills, and help to identify areas which can consciously be developed further.

**Method:** Please read this questionnaire right through first, then after a little reflection, write brief notes in response to each question.

### **Part 1 - Listening to Thoughts and Information**

1. How quick and accurate am I in absorbing and digesting information and instructions? Can I follow an argument or 'train of thought' well, even when it becomes lengthy and/or complicated?
2. How good am I at extracting the essential points from a 'sea of words' and making concise summaries of dialogues and group discussions?

3. Whilst listening, how appropriately and creatively do I use 'spare mental time'? Is my attention inclined to wander in some situations?

4. How flexible or rigid is my own 'frame of reference'? Do I check assumptions which may or may not be held in common? Am I able to become genuinely interested in the point of view of someone with quite different preconceptions?

5. What further aspects seem relevant to me?

### **Section II. - Listening to Feeling**

1. How sensitive am I to the moods and emotions of others? Am I able to put myself in their shoes' and imagine the other's experience?

2. Do my own emotional and subjective reactions sometimes obscure my perception of situations? Do certain people or words trigger off 'automatic' feelings in me?

3. How effective am I at obtaining the trust and confidence of others and offering my trust and confidence in return?

4. Can I dispassionately 'reflect back' another's feelings to her/him and openly share my own feelings so that discussion can become more fruitful and genuine?

5. What further aspects?

### **Section III - Listening for Intentions**

1. How effective am I in seeking out and connecting with the energy and commitment of others?

2. Are there situations in which I instinctively or habitually adopt an adversarial approach, perhaps

unnecessarily? Do I try to get 'my way' or the 'best way' in a situation?

3. Do I sometimes rationalise intentions which I do not want to acknowledge openly? Can I detect such rationalisation in others?

4. Further aspects?

#### Section IV – General Assessment and Specific Next Steps

1. How would I rate my overall level of speaking and listening skills in each of the first three sections above? High - fair - adequate - patchy - poor?

2. What gaps or weaknesses in my skills do I wish to work on?

3. How will I go about it?

#### NOW

Find two Colleagues and together undertake this Speaking and Listening Exercise.

**Aim:** To observe the process of a conversation between two people, both externally and internally.

#### Method:

A. Chooses a subject and initiates a conversation with B by speaking a few sentences.

B. Must repeat back to A [in B's own words NOT parrot fashion] what A has just said.

Then either:

A acknowledges B's repeat back as acceptable in which case

B continues the conversation by speaking a few sentences to A

A repeats back what B has said.

B acknowledges A's repeat back as acceptable

A continues the conversation. And so on.

A speaks. B repeats back

A acknowledges B continues the conversation

A repeats back B acknowledges

A continues

**Or.** A NOT satisfied with B's repeat back

B makes another attempt

If:

A finds second attempt acceptable

B continues as above

If:

A finds second attempt NOT acceptable

Then.

A must repeat what she/he said

C. The observer whose task is to

- see that the rules are followed by A and B

- note what happens for a later sharing

A, B & C each observe themselves doing the exercise

Now change roles and repeat the exercise until each person has been an A

a B and a C.

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.

### RESPONSE TO A QUESTION

**Question:** The vaccination mandate has caused many staff to be unable to work in schools. This has been a great loss. In Steiner's Opening Address, he reminds the teachers to try to reconcile the various regulations and compromises placed in front of them. If they cannot harmonise these obstacles they are unable to work in the 'state funded' schools. HOW will Waldorf schools survive these challenges?

**Graeme Harvey:** The moral issues of today are so difficult as the issues become so conflicting. Example: all children and teachers attending school must be vaccinated but loyalty to our body prevents us (teacher and children) from attending school.

This is a time when we really have to differentiate between selfish and selfless attitudes. O Man, know thyself. Am I making choices out of the selfish or selfless perspective? What will serve the greater good?

To vaccinate or not. Do I vaccinate to enable the school to keep operating and to serve all those many students who will have been vaccinated? Do I refrain from vaccination to protect people from the possible harm vaccination may cause?

These choices are made even harder by the lack of reliable information that an informed choice is nearly unachievable.

Be mindful of Rudolf Steiner's words:

*"We must eradicate from the soul all fear and terror of what comes towards us out of the future. We must acquire serenity in all feelings and sensations about the future. We must look forward with absolute equanimity to all*

*that may come and we must think only that whatever comes is given to us by a world direction full of wisdom. It is part of what we must learn in this age. Namely, to live out of pure trust without any security in our existence. Trust in the ever present help of the spiritual world. Truly, nothing else will do if our courage is not to fail us. Let us discipline our will and let us seek the awakening from within ourselves every morning and every evening."*

My solution to these huge dilemmas of today is to decide and then check the motive behind the decision and listen for my Angel's response. My listening requires playing close attention to my observations of what is happening around me. Does the spiritual world affirm or deny my decisions?

So in short, I do not know the answer to the question. But the direction it points to is one of individual spiritual research the results of which can be shared with others around you.

## REFLECTIONS ON DUALITY, UNITY AND THREEFOLDNESS

The division of our communities and society at large into polarising camps has become a theme that is experienced by more and more people in ever-increasing intensity. The general public narrative

has been to cast society as split into two groups, largely along political lines, with viewpoints on a wide array of primarily non-political issues being quickly tied into this. COVID has further highlighted and intensified this process of division and duality. We have become intensely aware of our interconnectedness, our commonalities and especially our differences.

Out of this experience of duality and polarization, many people have called for unity. However, for many of us, what we often mean by unity is that our counterparts, the people “in the other camp” recognise the “error” in their thinking, have insight into why my thinking is “correct” and join me in the “right view” of things. We often understand unity to be homogeneity, which comes about by taking away one of the two, by taking away the side that we do not feel part of. The issue with this approach is that it evidently does not work. Almost any standpoint can be proven by a purely intellectual logic and one’s chosen statistics. Trying to convince the other of their “errors” so that they join me on the “right” side usually leads to more division.

As we look at this social dilemma, we can pause and turn to the human organism. The human organism contains systems of polar opposite function, namely the nerve-sense system, especially concentrated in the head, and the metabolic-limb system, especially concentrated in the digestive tract and limbs. As archetypal spatial forms we find the sphere in the nerve-sense system (e. g. skull, brain, eye) and the line in the metabolic-limb system (bones of the limbs, intestine etc.). Their respective function is

to consciously take in and reflect the world as it is through the senses and thinking versus to deeply change the world through digestion and our wilful actions, which are largely unconscious. Nerve cells live our whole life, while the cells lining our intestine die after 3-5 days; an injury to our brain is largely permanent, while an injury to a muscle heals relatively quickly.

The human organism bridges this polarity of systems through the rhythmic system, especially concentrated in the chest and its main organs of heart and lung. In the ribs we find bones that are curved lines. We take in the world and at the same time change it through our breathing, which is a partially conscious activity, reflected in our soul through feeling. Healing an injury takes longer than in the intestine but it does occur. Thus, the human organism establishes its unified yet diverse wholeness not by taking away one of the polar opposites – the consequence of which would be death – but by adding a unifying, integrating third element.

We can bring this principle to our social interactions. However, striving for threefold unity, which is given to us as a gift in our human organism, requires hard work in the social realm. It is much clearer and easier to be on one relatively fixed side of things than to be engaged in the process of constantly striving for balance. Essential for the unifying third to arise in the social realm is the striving for true human encounters. As we enter these, it is important that we remind ourselves over and over again that each one of us as an individual has

prejudices and is one-sided. We are called upon to meet each other with open listening, with respect for the other's opinions and decisions, with quiet attention, while deferring personal judgement. This does not mean to just change our viewpoints and agree with what the other is saying; it means striving to see the other's perspective and experience the other's higher self, the core of their being human, which may be hidden behind strong judgements and language. Through such striving, the unifying, bridging third element can start to emerge in the space between us; healthy interpersonal relationships as the basis for healthy communities can arise.

This process also calls for active thinking that is aware of its tendency to fall into duality, to constantly see binary choices, "a or b". Our culture has cultivated this habit of seeing the world as sequential binary choices for centuries and, if we look, we can constantly find it in and around us. As we notice this habitual tendency in our thinking, we can ask again and again: "What is the c, that makes "a or b" into abc, representing the wholeness of the alphabet? What is the unifying, integrating third element?" This active, willful thinking sees the limits of purely intellectual logic and integrates itself with our feeling, which feels the light and shade of our thoughts. Such active thinking enlightens our will to freely do the good out of love.

These kinds of human encounters and accompanying inner activities are not something most of us are used to or good at, we are only at the beginning of developing the capacities and

skills for them. Like learning anything new and engaging with processes that we are not yet skilled at, this is hard, uncomfortable and requires us to constantly strive to lift our consciousness beyond our everyday consciousness to our higher self. We will fail and need to ask for forgiveness from others and ourselves over and over again. We may often feel that we lack the resources and abilities to bring about the significant societal changes that we feel are needed, yet I believe each one of us can make a significant difference through this striving; this social issue is one each one of us can address. I am convinced this is the only way forward, the only way to bring about the bridging third, which integrates duality into diverse threefold unity and leads to healing, individually and in community with each other. This is not something we arrive at, it remains a constantly dynamic process.

Already in 1965, Karl Koenig, an anthroposophic physician and the founder of Camphill (a worldwide social initiative to create communities including people with and without intellectual disabilities) addressed this beautifully, writing about a broadly understood concept of "curative education", which we perhaps can understand as an ongoing healing education in our inner development and with each other:

*"Only support from person to person - the encounter of a self with another self - the awareness of another individuality without questioning the other's religion, convictions and political background – just the gaze from eye to eye between two personalities, creates this kind of curative education which can, in a healing*



way, counteract the threat to the core of humanity. However, this can only work on the strength of profound heart-knowledge.”

by Raphael Knauf. Raphael works as an Family Physician at Carah Medical Arts, a community-supported anthroposophic clinic in Phoenixville, PA. With his family, he lives at The Camphill School, where he also serves as school physician.



**2022 SEMINAR**  
**TRANSFORMING SCIENCE**  
**THROUGH THE PHENOMENOLOGICAL**  
**APPROACH OF GOETHE**

For all those interested in seeing the world in a new way

**NEW DATES**                      **23, 24 APRIL**

Hosted by  
Newcastle Waldorf  
School  
in conjunction  
with the  
Education for  
Social Renewal  
Foundation

Facilitated by  
David Bowden  
Brian Keats  
Sophia Montefiore  
& Joanne Duncan

**LOCATION AND REGISTRATION**

**Newcastle Waldorf School is located at 30 Reservoir Rd  
Glendale, N.S.W. 2285.**

Please register your intention to attend by contacting Sophia:  
[sophia@newcastlewaldorfschool.nsw.edu.au](mailto:sophia@newcastlewaldorfschool.nsw.edu.au)

There is no charge for the actual event, however, we would appreciate a donation of \$50 per person towards catering for morning tea, lunch, and afternoon tea on both days.

## ***Visions of the Zodiac: Drawn from Ancient Sumerian Wisdom***

**Artwork, and text - Sophia Montefiore**

This book was created to accompany Sophia Montefiore's Zodiac drawings which were commissioned for the 2022 Astro Calendar. The book explores the anthroposophical perspectives inherent in the Zodiac wisdom of ancient Mesopotamian cultures. Chronicles and myths, artefacts, astronomy, and archaeological discoveries are linked to the unfolding understanding of the Zodiac which continues to support humanity.

Available at Sydney Rudolf Steiner Book Centre and online at <http://www.sophia-art.site>



It is both wonderful and precious to imagine preindustrial times when humans kept company with the stars and planets each night, when the exquisite patterns of the constellations across the sky were familiar and accessible to all without the distractions of electric lights, pollution, air traffic, or satellites. Did people feel closer to this starry realm, which now, from our modern perspective, is separated from us by at least 40 trillion kilometres? (extract)



### ***Visions of the Zodiac, Drawn from Ancient Sumerian Wisdom, by Sophia Montefiore 2022*** - book review by David Bowden

This beautifully written and illustrated full colour book by Sophia Montefiore is the result of her research into ancient Sumer, the Mesopotamian cradle of civilisation, from which humanity has received the circle of star constellations that we now know as the Zodiac. I particularly liked Sophia's artistic paintings through which she has explored the archetypal imagery of these constellations. Connections are made with Zarathustra, the Gilgamesh epic, the cultural ages described by Rudolf Steiner, the form of the human body, and much more. An enjoyable read!