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Postfach, CH-4143 Dornach 1
Tel.: 0041 61 706 43 15
Tel.: 0041 61 706 43 73
Fax: 0041 61 706 44 74
E-Mail: paed.sektion@goetheanum.ch
Homepage: www.paedagogik-goetheanum.ch

Editors: Florian Osswald, Dorothee Prange, Claus-Peter Röh

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Foreword

Dear Colleagues,

Here, in the northern hemisphere, the days are growing longer and the sun's rays are gaining in strength. Nature is presenting her first green shoots and many small flowers reassure us that spring is on its way. In the southern hemisphere the new school year has begun, the summer holidays are over and the days are growing shorter.

We live with these polarities. What brings us together is our love of education of the young child, of the adolescent grappling with puberty, or of the young adult. The Pedagogical Section is mandated to take care of the development of Steiner Waldorf education. What does this actually mean for us, and what tasks does this mandate bring with it?

We have included a short annual report of the Section in this, our 60th edition of the Journal. We have listed the themes of the conferences we have organised in the past year and the major themes which had come towards us from our visits to schools and out of the work done at conferences, both at home and abroad.

In addition to this, we are offering some information on our budgeting activities in the past year. Finances are listed by project to highlight how the different areas of activity are connected.

It is the very many donations that have made all this possible. Thank you all very much indeed. They include smaller gifts from individuals, donations from different schools, national donations mainly from Scandinavia and Austria, larger contributions from all our

schools in Germany, which come to us via the 'Bund der Freien Waldorfschulen', plus sponsorships for special projects, e.g. the 10th World Teachers' Conference a year ago.

Thank you to ALL our donors!

In 2019 Waldorf education will be 100 years old. Rudolf Steiner, as we know, developed the idea for the first Waldorf School following a request made by Emil Molt, and in 1919 the first school in Stuttgart was founded. The impulse behind it was very much a social impulse: to enable all pupils from Class 1 to Class 12 to be taught together in all the subjects. There was to be no separation of genders, everyone would learn two foreign languages, lots of art and crafts, and all lessons would be based on rhythm, breathing, and artistic elements in every subject. The curriculum was developed accordingly. And today?

The foundation of this education, anthroposophy, out of which everything was formed and developed, must be grasped anew. Methodology alone is not enough. Florian Osswald made the night the focus of his observations in the last two editions of the Journal. Waldorf pedagogy includes the night in the way it works; it is not without reason that each day starts with the main lesson. But what must we do to ensure that we are imbued with our lessons during the night? How can the night affect a community of colleagues? This question is at the root of a new, third article.

On several occasions we have reported here on the work of the International Forum for Steiner/Waldorf Education (Hague Circle).

We feel it is important to keep you informed about the work that is being done. We discussed Waldorf 100. Are you familiar with the website? Have a look, there are some exciting things to discover: www.waldorf-100.org

Eurythmy was a big topic at the meeting in Dornach in November. The fact that we were focusing on eurythmy led to an article being written by Jürgen Frank and Gisela Beck about research on eurythmy therapy. We are very grateful as this meant that colleagues right across the world were learning about this work. We hope some inspiration may be gained by individuals. Over 800 people worldwide are training to be eurythmists, that is something we can feel joyful about. Eurythmy will live on, not only at the Goetheanum but also in many other places in the world! And not least in the classroom. In her article, Christiane Fellner, a eurythmy teacher in the Waldorf School in Hildesheim for 26 years, offers an insight into her lessons.

But how are things when we look at the training courses for future teachers in our

schools, in our kindergartens, and training courses for the teacher trainers? What type of students will approach us in the future, what will they require to be equipped to work well, and joyfully, as teachers? Florian Osswald has been looking at these questions and has written a short article on how the Pedagogical Section might address this topic.

Claus-Peter Röh's article about language and individuality has been translated into English for this edition.

Please visit our website for more information, especially for details of our conferences: www.paedagogik-goetheanum.ch

And do have a look at the Waldorf resources website which has been created on request by the International Forum. It provides many articles and ideas for teachers. www.waldorf-resources.org

We hope to have whetted your appetite a little and are sending our very best wishes from the Goetheanum!

The Pedagogical Section

Given the Night – Part III

Florian Osswald

Translated by Karin Smith

In our Journals No 58 and 59 we described a method for exploring the 'night', the sub-conscious part of ourselves. Part III of the series now focuses on the 'night' of school management.

Our point of departure is the first course for teachers which was held in Stuttgart in 1919. In this course, Steiner laid the foundations for new forms of pedagogy and community building. He suggested a new concept of leadership which harmoniously connects 'day' and 'night'.

The Dominance of 'Day Consciousness'

Every educational impulse must be based on the relationships between the people involved. It is therefore of paramount importance to focus our attention on this aspect. Generally, we pay more attention to the conscious part of a relationship. Let's consider for example the Reflecting Team Method, a method which is used for peer consulting in many schools. The method follows a clearly structured procedure and activates our day consciousness. It exploits the participants' potential through 'coaching without a coach'. It is based on the participants' ability to communicate and to give advice, everyone has to be actively involved. However, if we look closely, we discover that it is accompanied by 'night counselling'. Healthy community building incorporates all aspects of life, both the conscious and the subconscious. Let us now explore this thesis further.

Community Building

In the first course for teachers, Steiner spoke about how the new school, which was about

to open, should be governed. He described two different kinds of community building processes as the foundation for the school's governance. On the eve of the teachers' seminar he described the first process, the process of 'day consciousness', in three steps:

1. Every teacher and educator should enter the community with their full personality.
2. Everyone should be responsible for what they do.
3. A sense of community will be created through studying at the teachers' seminar. This will replace the supervision of the School Board.

This is a clear call to action and if we follow it, we create a school management based on community. Today, we usually call this form of management 'self-government' and it clearly requires some common ground.

Next morning, Steiner held the first lecture of *The Foundations of Human Experience* in which he described an imaginative vision or imagination as a picture for the second community building process. Nobody took the words down immediately in shorthand, but two participants – Caroline von Heydebrand (1886 – 1938) and Herbert Hahn (1890 – 1970) later wrote Steiner's words down from memory. The following text was written by Caroline von Heydebrand:

'We wish to form our thoughts in such a way that we may be conscious that:

Behind each of us stands his Angel, gently laying his hands on the head of each. This Angel gives you the strength which you need.

Above your heads there sweep the circling Archangels. They carry from one to the other what each has to give to the other. They unite your souls. Thereby you are given the courage of which you stand in need. (Out of this courage the Archangels form a chalice.) The light of wisdom is given to us by the exalted beings of the Archai, who are not limited to the circling movements, but who, coming forth from primal beginnings (Urbeginn), manifest themselves and disappear into primal distances (Urfernen). They reveal themselves only in form of a drop (of light) in this place. (Into the chalice of courage there falls a drop of light, enlightening our times (Zeitenlicht), bestowed by the ruling Spirit of our Age.)¹

The three steps in this imagination complement the three steps mentioned above:

1. Bringing our full personality into our work is complemented by our personal relationship to the angel.
2. Our personal responsibility is complemented by what we can give to our fellow human beings.
3. Community building is complemented by the light of wisdom – we may call it orientation.

Let us now look closely at the aspect of orientation in the above imaginative vision.

Night Counselling – The Imaginative Vision

In self-government we usually focus on conscious processes. However, a community also needs orientation, or a subconscious side, as described by Steiner above.

In the first picture of the imagination we see an angel who stands behind someone and lays their hands gently on the person's head. The angel stands behind us, on our 'night side', as it were. How do we form a relationship to our 'night side' and to our angel? Doing the review exercise as described in Journals No 58 and 59 is *one possibility, one instrument*, enabling us to do so. This practice connects us to our subconscious and allows spiritual beings to see and support us. We practice this exercise alone, just like a musician who practises her instrument alone. The practice connects us to an invisible being, we thus create a relationship with the spiritual world.

The second image of the vision introduces the collegial work. We have practised the instrument and are now meeting our colleagues, the orchestra as it were. Now we need to listen intensively to the others. Martin Buber expressed it in the words '*becoming I, I say You*', because playing in the orchestra influences the way we play, and so our ability to contribute to the whole, to the music, grows. Playing our instrument with others creates the conditions through which the music can appear.

This brings us to the third picture in the vision: The crucial element is the common sound created by all the instruments, the unity. Orientation is created by what the individual contributes to the whole. Community creates orientation.

1 *Towards the Deepening of Waldorf Education*. Rudolf Steiner's introductory remarks opening the Study of Man Conference, August 21, 1919, Recollections by Caroline von Heydebrand.

Understanding Life's Entity

These processes, inspired by Rudolf Steiner, create a new form of school management. The night plays an active role in them. When we practice this exercise, we create a relationship to the subconscious, to the night, and thus enable ourselves to become more aware of it in our work. We may call this process simply 'waking up for the night's counsel'.

Life does not only consist of the day, the night also belongs to it. Together they make a whole.

We believe it to be important for a community to create the whole, the unity, again and again. It is important to cultivate the thought that decisions are made while we are asleep and then brought to consciousness during the day.

We hope that we have sparked many questions in you. It was our aim to point to a hidden treasure. If you start to work with the night – as the practice suggests – you will learn to discover and appreciate new forms of counselling.

Are you enthusiastic about Rudolf Steiner's educational impulse?

Florian Osswald

Translated by Karin Smith

Dear teachers and educators,

Are you excited again and again by Steiner's educational impulse? Is it a heartfelt affair and a daily source of inspiration for you? Do you truly say 'Yes' to people as physical and spiritual beings?

The first course for teachers, which prepared them to implement Steiner's educational impulse, was held almost a hundred years ago in Stuttgart. The basic training was a two week course, followed by several additional courses in which practical questions were discussed.

The global growth of the Waldorf movement has led to more variety and complexity in teacher training. Today, we are faced with the following questions:

- Why are there not enough trained teachers in our institutions?
- What are the aims and objectives of teacher training?
- Do we need Waldorf specific teacher training and why?
- How are teachers today educated for their work at Waldorf schools?
- What do children and trainee teachers need today?
- How is the training financed?
- Who teaches the teacher trainers?

Today and in the future we need people who adapt Steiner's educational impulse to their own culture and implement it in a contemporary way. The project 'Teach the Teachers' by the Pedagogical Section and the Interna-

tional Forum for Steiner/Waldorf Education (Hague Circle) addresses this issue.

The project group is organising colloquia on each continent as platforms for teacher educators from early childhood to high school to meet and find their common ground:

April 9, 2017

- Teacher Educators' Meeting in Johannesburg, Africa

April 26/27, 2017

- Teacher Educators' Meeting in Chengdu, China

July 23 – 27, 2017

- Teacher Educators' Meeting in Buenos Aires, Argentina

These meetings are the starting point for further, ongoing work and the foundation for an international network of teacher educators.

A project group will collect the results of the colloquia, define aims and objectives for teacher education and describe their implementation.

Last but not least, successful teacher training also depends on the people who offer it. Are they in touch with contemporary issues? Do they offer high quality training and are they able to spark the trainees' enthusiasm for Steiner's educational impulse?

We will keep you informed about the project right here. Watch for updates.

Research in Educational Eurythmy – How Does It Work?

Report on a research project

Jürgen Frank, Gisela Beck

translated by Sebastian Rechenberger

A few years ago, a group of experienced eurythmists asked themselves the fundamental question, whether and how educational eurythmy could be the subject of research. Would it be possible to describe, verify and communicate the virtue of teaching eurythmy to laypersons, fellow teachers and, where appropriate, high school students?

Being rather inexperienced in the field of research, our colleagues initially focused on the question: how can research 'prove' that eurythmy lessons are beneficial (for students)?

The fact that Alanus University in Alfter, Germany houses both a Eurythmy/Educational Eurythmy and an Educational Research Department proved a solid basis for fruitful cooperation. As a first step however, a thorough revision and reworking of the research questions was required.

It was agreed that the purpose of our research was not to 'prove' something that was already widely recognized, i.e. that eurythmy lessons are beneficial for students. This insight paved the way for the search for the 'right' kind of questions.

The 100th anniversary of the birth of educational eurythmy seemed an apt opportunity to take a step back and shine a light on the stream of the past, but with the main focus on defining the 'here and now' of eurythmy. The intention was definitely not to pontificate about 'right' and 'wrong', but rather to

portray and to assimilate what is real, and what questions and concerns this reality embraces.

Thus, the process was launched with questions like: What specifically is uppermost in your mind as a eurythmy teacher? What do you do in your lessons, and why? What are you asking of your own teaching, and how do you examine these questions? How can you leave 'old' paths, and how can something 'new' evolve from your teaching? And what challenges may result from this, both for student and teacher?

The initiative group concerned with these questions evolved as it grew.

A 15-strong group, made up mainly of colleagues from Germany with a long standing in teaching eurythmy, was chaired by Stefan Hasler, leader of the Section for the Performing Arts at the Goetheanum, as well as Charlotte Heinritz (followed by Axel Föllner-Mancini) and Gisela Beck, both from Alanus University. Aiming to keep the exercise as closely connected to everyday schooling as possible, a threefold research platform evolved, presenting the following questions with regard to teaching eurythmy:

Part 1

As a teacher, how can I observe my own teaching? How can I track the effectiveness of my teaching? What works and what doesn't work? What does 'failure' signify for me? What action do I take as a result?

Based on these questions and the professional guidance of the educational experts, seven project reports from various class levels were developed.

For example:

A colleague focuses on the eurythmic colour gestures. Drawing on his long-standing teaching experience, he asks himself – and his students – questions such as:

- Can colour be made visible through movement?
- Can the colour gestures given to eurythmists by Rudolf Steiner be made understandable and accessible for upper level students?
- How can applied educational eurythmy benefit from engaging in colours?

Part 2

What happens – in tangible terms – when eurythmy is taught at various class levels? How do the lessons proceed, and what 'idea' materialises? What theme does the teacher pursue, and how do students and teacher communicate?

To this end, we visited the lessons of 14 experienced eurythmy teachers in Germany, Switzerland and the Netherlands. The interviews that followed facilitated a reflection, not just on the current state of the teaching of eurythmy, but also on fundamental issues to do with the respective class levels. We concluded that insights into actual lessons make the educational objectives accessible – including for parents and interested laypersons.

Part 3

What themes in the art of education do I pursue as a eurythmy teacher, and how do I translate these in my lessons?

As in Part 1, individual eurythmy teachers focus on their questions, in this case, a central theme for their lessons.

Given my professional skills and experience – how do I 'translate' this 'idea' rooted in education and the understanding of the human being in my lessons? How does an idea transform into teaching reality?

The selected subjects span from kindergarten age to upper school level.

An example from the middle school:

"Soul gestures – How can nuanced speech gestures be made accessible to ninth graders?"

From the upper school:

"The aspect of tone pitch as a key to eurythmic project work at the upper school level."

More than 30 eurythmy teachers were involved in the research over several years. They systematically learned to explore their own questions and acquired an inquisitive attitude toward their own teaching, experiencing this as an inspiring and energising process of enlivenment.

Equally important were the encounters that took place in the course of the project: the encounters with themselves, with their own – and hitherto often unnoticed – questions and fears (including the fears of failure or frustration), as well as the encounters with visiting fellow researchers that frequently opened up new vantage points. Taking an interest in fellow researchers, their questions and approaches helped us to focus our own questioning and find ways to see issues more clearly. It also helped us to take a step back and develop the courage to understand ourselves, eventually forming the basis for an intensive relationship with the issues.

The direct exchange, the reciprocal visits of eurythmy lessons, the regular meetings of the research group, and the public colloquia made for a multitude of experiences which could then constructively leave their mark on our teaching.

The findings, with subject-specific deliberations about the potential of educational eurythmy by Jost Schieren, Axel Föllner-Mancini, Matthias Jeuken, Ulrike Langescheid and Helga Daniel, have been published by the Pädagogische Forschungsstelle des Bundes der Freien Waldorfschulen in Germany (Educational Research Institute of the German

Waldorf School Association) under the title 'Beiträge zur Eurythmiepädagogik', Vols. 1-3, available at www.waldorfbuch.de. The findings are currently available in German only.

The research project was made possible through the support of seven foundations.

We hope that the publication of the research questions and approaches will be an inspiration for fellow eurythmy teachers around the world, and perhaps encourage teachers of other subjects to ask research questions of their own. There is no doubt that a lively debate on this subject would be worthwhile!

Encouraging creativity in our students – by holding back as teachers

Christiane Fellner

Translated by Sebastian Rechenberger

The new term had begun. It was the first eurythmy lesson for the 10th grade. I had known this class from their very first day at school, yet I was curious as to how they would respond to me. Even after many years of teaching, this first lesson after the summer holidays still holds excitement and causes butterflies in the stomach. The 10th graders entered their classroom: chatting, anticipating, curious but cautious, questioning, and with a slightly cheeky approach.

Being well prepared, I introduced the two main subjects for the new school year: the TIAOAIT with its clearly structured spiral-mirror form, and Frederic Chopin's prelude in D flat Major, Op. 28, No. 15, the melodious, romantic and yet contradictory, three-part Raindrop Prelude.

We began by familiarising ourselves with the TIAOAIT form. Focused and hard at work, the students very quickly grasped the principle, even if some of them struggled slightly with the implementation. A quiet, conscientious atmosphere ensued. Quite pleasant, really – and yet, something was missing. Well, you can't expect unbridled enthusiasm all the time. Still ...

A few days later, in our second lesson, I asked the pianist to play the Raindrop Prelude, while the class was listening. As soon as the first few bars of the theme had faded, a number of, on this occasion, male students became strangely restless, so I asked the pianist to stop before the start of the middle

section. Immediately, there were shouts of "This would work with the form we did last time!" Right away, there was an animated discussion as to how the forms and music might go together.

While, originally, I had had other ideas, I immediately saw that here it was: the spark I had been missing when we had practiced the TIAOAIT form. So I stopped the discussion and had the students repeat the TIAOAIT form. As soon as they were finished, the students took the initiative and matched the motifs of the prelude with the individual sections of the form.

I withdrew and watched in anticipation what would unfold in the students' space. I got the impression that I was not really needed – all 15 students were engrossed in working with form and music. When I gently pointed out to them that we had reached the end of our lesson, they were surprised and even a little disappointed.

This was the beginning of an exciting project, largely initiated by the students themselves. My task was to hold myself back, but also to observe and be ready to intervene should the process 'run dry' or should the choreography depart too wildly from the music. Whenever this happened, we would settle down, listen closely to the music and observe what had become of our original form, and where we could or wanted to continue. Then, it often barely took a hint to get the process going again.

As our pianist was not available for that lesson, two of the girls had practiced playing the prelude themselves instead, one playing the left hand and the other the right hand. All of this was proposed and executed so naturally and with such joyful directness, that it was an utter joy for me, as their teacher, to witness my students' bursting with motivation, strength and creative will. The piano 'duet' was characterised by sensitivity and cheerful togetherness.

My own conceptions of these two themes had been quite different: TIAOAIT and Rain-drop Prelude. The work and joy of the students, their independence and artistic sensi-

bility created something entirely different from what I had planned. Yet they learned from it just as much – if not more. It became 'their' prelude, 'their' form, filling the lessons with joy, activity and often humour and cheerfulness.

This was an interesting experience for me and also confirmation that I was right to trust in the dormant artistic sensibility of my students. Today, they are 12th graders, and some of them expressed the desire to tackle the prelude once more. Out of the skills they had acquired and nurtured earlier, a new and even more mature work of art evolved.

Individuality in our Time – Part I

Language as the Expression of Individuality

Claus-Peter Röh

translated by Christian von Arnim

Be it in lessons, the teachers' meeting, at parents' evenings or during break among pupils: where people communicate in school, language plays a central role in the encounter. Even at first glance we cannot but notice the many different expressive facets of language. When a pupil looks at their iPhone at the tram stop and sees the words: "14.36, S 11", or when the janitor calls across the playground: "2 x 3.86, 45 degrees, left!", language has arrived at the pole for the communication of technical information.

A completely different linguistic register appears when a person struggles to find words for something they have never expressed before: after a class 10 trip to Berlin, two pupils are standing in front of the school commu-

nity to talk about their visit to the former East German state security prison Hohen-schönhausen. "*I found it really moving*" – just a few words and already you can hear a pin drop in the hall because everyone notices that this young person is searching for and finding his voice – "*... that the man who was our guide was himself imprisoned there for three years. He described to us how he tried not to lose his inner strength as a human being whatever might be done to him.*"

Clearly language carries an almost limitless possibility to transform itself: from the death pole of the purely factual communication of information to the complex expression of the most delicate human feelings and thought associations:

Purely factual
information

Transformative capacity
of language

Human feeling and
thinking life

"Language is Converted Movement and Converted Balance"

The question as to the origin of such a potential of direct transformative capability leads us first to the pleasure in movement during childhood: as we experience language acquisition in two- to three-year-old children, the impression can arise that movement and sound formation form an indivisible unity: impulse-giving movements of the arms and hands accompany the formation of sounds, syllables and words.

On a recent visit to the "Vogelflug" house for children in Bern, another core element in language development revealed itself: after the children had settled into their round dance together, a rhythmically alternating sequence occurred between movement – pausing – speaking and renewed movement. The children immersed themselves in this mysterious alternation between movement and pausing, between speaking and listening with a joy which made it seem as if they were in the primal element of their being as they

constantly rediscovered their soul's equilibrium.

What was prompted in the round dance by the speech and movement of the nursery worker, subsequently develops wholly out of movement in free play: one of the boys is drawn to a rotten, old tree stump. Silently he "digs" out wood chips with a trowel. But as soon as two other boys join him the situation changes: they take turns "digging" at the tree. During the moments when they are waiting, language forms: movement, activity – pausing – speaking and listening. The younger one: *"We can still go deeper."* To which the older one replies: *"No, we can still go much deeper!"* The relationship between movement, balance and language clearly came to expression in this rhythmical interaction: to the same extent that the movement element of the astral body forms the basis for physical movement, it is released for language when it pauses. Such a balance between outer movement and inner language movement is described by Rudolf Steiner with the following words: *"Language is converted movement and converted balance of the human being. ... It is the I which turns the human being upright, it is the astral body which works into the feeling for language in the upright being ..."*¹

Two Streams of Individualisation

This stream of consonance between upright posture, movement, feeling and language formation is taken up again under a new signature with the transition to school: if we can succeed in awakening the joy of the pupils in movement and language in the lower school, a first goal has been achieved. The joyful connection between inner mobility and physical

activity is enhanced where the movements are not outwardly copied but are produced wholly out of inner involvement. The vividness of language is a great help in this context: whether gestures are taken over externally or the child allows their arms and hands to flow *"like a burbling brook"* is as different as night and day.

A further stage in the individual making themselves at home and finding their identity is reached when the child experiences that they are seen, listened to or addressed by name with praise or a question. Anyone, who during a classroom visit, has experienced the impact on the pupils when their name is heard in the room in a positive context, will happily want to continue to use this magic charm of individualisation.

Two streams of individualisation thus come together in the lesson in which the quality of our feeling for language plays a crucial role: on the one hand, the child needs the foundation of its own movement and activity in order to build its growing feeling for language. The development of language can take on an individual form to the extent that speech successfully arises from such happening, experience and feeling.

On the other hand, the language of the teachers can form spaces for such individualisation when, as explained above, it transforms content into registers of meaningfulness, vividness and depth. Since language quality in Waldorf education is a crucial communication element, it can be used in a special way to support the children's learning. The streams of language individualisation as they meet one another

¹ Rudolf Steiner, *Die menschliche Seele in ihrem Zusammenhang mit göttlich-geistigen Individualitäten*, GA 224, 28 April 1923, p. 115f.

in the child:

Language development

*Feeling,
experience*

*Movement,
experience of the body*

in the teacher:

Meaningfulness and vividness

*Feeling for language,
way of addressing*

*Creating the space for
inwardly feeling at home*

The I in Language

Colleagues today often describe the great sensitivity among young people to the impact of their language: pupils want to be perceived in their very own way of learning and speaking. At the same time they perceive their teachers very precisely in the way they speak and the way they are. The great sensitivity to the way we are addressed indicates a deep and close connection between the I and language. This is particularly revealed when the teacher or pupil find themselves in an unfamiliar situation. Those may be the moments in which previously acquired knowledge and experience no longer work, but in which those affected fundamentally stand with their I at the instant of uncertainty. Precisely in those moments, the rediscovery of language can appear to bear the hallmark of the I.

As an example let us look at a class 7 in which a young person attempts to express a feeling or formulate a thought which they have never thought before: in the history main lesson the scene described had been in the French Revolution, during which the starving mothers and children of Paris, in their search for food, enter the king's so-called Hall of Mirrors for the first time, in absolute amazement. At first, there is a stunned silence in the class until one girl breaks the stillness: *"I think they could not grasp it – you cannot eat mirrors."* With this completely reformulated sentence a discus-

sion starts in which language brings together three levels: a historical situation; the way the individual pupils are affected; and a look at famine in our own time.

The wisdom contained in such a moment when language is found, is described by Rudolf Steiner as being connected with those parts of the human being which are shaped by the I: *"A great and extraordinary amount of wisdom lies in words. The whole uniqueness of human beings comes to expression in the way they form a word. ... If we understand language in this inward way, then we gain an insight into how the I-organisation works."*²

Language and Poetry as a Breakthrough to the Essence, the Imaginative Element

Where language is formed distinctly in the moment it brings to expression on the one hand, the essence of the speaking person themselves and with them at the same time, the essence of the spoken content. Language felt in the soul and grasped by the I can thereby break through the outer layer of denotation and classification to an image of the essence and a first imaginative understanding.

In retelling a story in class 4, a pupil for example purposefully heads for the dramatic climax: despite his disguise, a boy is suddenly

2 Rudolf Steiner: *The Roots of Education*, GA 309, 15 April 1924.

recognised in the hustle and bustle of the busy marketplace. Out of empathy with what the boy might have felt at that moment, the pupil chooses the words: *“Espan wished that the ground would open up and swallow him.”* With such an immersion into the deeper meaning of words and turns of phrase, the pupils discover layers and forces in language which were previously hidden to them.

This kind of discovery of something new also includes the gradual awakening to po-

etry. Of course, a lot of poetry was already set in motion and experienced in the early classes. But pupils in class 6 can now have the almost conscious experience that poetry can bring quite different sides and more subtle qualities of a subject to appearance. If we succeed in capturing moods of nature with which the pupils are familiar in selected poems, a marvelling joy can arise in the class as to what poetry can achieve. As an example we can take the following poem by Josef Eberle:

<p>– Der Bussard –</p> <p><i>Tal und Fluss in schattenkühler Enge, übers Mühlwehr brausend rauscht der Schaum, braune Wiesen, dunkle Hügelhänge, aber hoch im seidenblauen Raum kreist ein Bussard ohne Flügelschlagen, wiegt sich lichtbeglänzt und steigt und fällt, wie ein Lied von seinem Klang getragen, über der noch stumpfen Welt.</i></p>	<p>– The Buzzard –</p> <p><i>River valley's shadow-cool confinement Mill weir roaring, rushing foams, Meadows brown and mountain slopes in darkness, But in silk-blue skies there roams Buzzard circling, wings immobile, Rising, falling in the light, Like a song borne by its music O'er a world still in the night.</i></p>
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Some pupils then go through proper poetic phases in the middle school in which they are willing to tackle almost any subject. Indeed, every presentation in the middle school may also fall victim to such keen poetising:

*“Scotland in the north, Highlands in the rain,
Fog lies over castle and lane. ...”*

Anyone who has passed through such phases will experience the subsequent periods of the great ballads and the poetry main lessons in the upper school with a different ear, a different awareness.

The Need for Language Today – Teaching out of the Individual Developmental Moment

In view of events today with their tendency to standardise, mechanise and externalise language, Rudolf Steiner's approach with regard to Waldorf education continues to be revolutionary: *“The way language is today, it is really only seen to a greater or lesser extent as a means of communication at the physical level; ... Those things which guide language towards vividness, rhythm, beat, melodiousness and drama, which thus take us back to the soul entity and from there in*

turn ascend through the musically imaginative element to the spiritual world – we have experienced them as being shed, thus making what I might describe as a further concession to materialism.”³

The crucial factor with regard to the artistic qualities in language development, as we have described them, is always the attentiveness to the individual developmental moment: the more we succeed in teaching not in parallel with or, indeed, counter to the inner strength and activity of the individual young person, but in harmony with them, the more we can dare to undertake new steps in learning. An integral indicator of the quality of such individual developmental moments is the encounter in language.

After three years of work with an initiative group of creative speech practitioners and educators, the impulse now arose to develop the next step with teachers in the school movement. Thus a first colloquium will be held in Dornach from May 12 to 14, 2017 on the subject *“Education and Language Today – Daring to Enter Uncharted Territory”*.

Through joint work, artistic exercises and the exchange of views, the goal is to reflect on those distinct moments in which language and individuality achieve a new consonance against the background of contemporary events.

3 R. Steiner, *Die Impulsierung des weltgeschichtlichen Geschehens*, GA 222, March 11, 1923.

Organization – Conferences – Travel of the Pedagogical Section

Dorothee Prange

The highlight of the first half of 2016 was the big World Teachers' Conference. Our new staff member Katharina Stemmann had worked her way into the job well in 2015 and prepared many things for the conference. This meant that the work could continue seamlessly with her replacement Simone Husser when Ms Stemmann went on maternity leave shortly before the conference. Her baby daughter then even came on one day to visit the conference.

Katharina Stemmann resumed her work in the autumn with the preparation and organization of our conferences in collaboration with Event Management, planning the various seminar attendances at the Goetheanum, design of the www.goetheanum-paedagogik.ch and www.waldorf-resources.org websites, and keeping the addresses in the field of education up to date. She works part-time (50%) from home with one day, mostly Fridays, spent in the office of the Pedagogical Section.

Dorothee Prange continues to cover the following areas full time: newsletter, finances, conference management, looking after the Teacher Support Project, diary management for the Section leadership, and the work connected with the International Religion Teachers' Group.

In addition, there are the activities relating to the work and tasks at the Goetheanum.

The fact that we can do our work here is only possible because of the many donations from all over the world. These range from small one-off donations und monthly contribu-

tions from private persons through bigger school contributions from individual schools and all schools in Austria and Germany to the project financing we receive by applying to various foundations. Other countries pass on income from conferences to us and some schools and countries make a donation depending on the state of their budget. Scandinavia should be mentioned here, as should America, New Zealand and sometimes also schools from distant countries.

We are particularly grateful for the beautiful premises at the Goetheanum and the infrastructure made available to us; we receive this gift through the contributions paid by members which also support the Goetheanum as a building.

Christof Wiechert continued to work for the Section on a freelance basis in 2016. His work takes him round the globe with many lectures on education and seminars on the subject of child observation. The fees he receives go to the Pedagogical Section.

The heads of the Section, Claus-Peter Röh and Florian Osswald, were also active in many different countries all over the globe. They were invited to conferences to work with colleges of teachers and to give lectures. The main subjects here were understanding pupils, the curriculum, collaboration in the college of teachers, the media, anxiety, upper school, as well as Waldorf education today and in the future.

The many lecture tours to kindergartens, schools, seminars and conferences during the year allowed for lively contact to be main-

tained with the school movement, supporting the work of the Pedagogical Section through a network of supportive relationships. The conversations and conference visits give much cause to look at practice in teaching and in schools in general. This can then give rise to subjects and topics for discussion at conferences.

Summary of conference activities in 2016:

The **further training days** for the Swiss Rudolf Steiner schools, with more than 500 colleagues, pre-school teachers and parents on the subject 'My child in our school – a common understanding of the child by parents and teachers', with translation into Italian and French, were held in January 2016, as was the meeting of the **International Religion Teachers' Group**. The annual conference on "**Meditative Practice in the Teaching and Pre-school Teaching Profession**" continued its activities in 2016 with the subject 'Sparkling Education. Word – Picture – Strength. Letting education sparkle out of the anthroposophical understanding of the human being through meditation'.

In March we held the 10th World Teachers' Conference at the Goetheanum. With almost 1000 participants, we worked in many languages on the subject 'Overcoming resistance – Courage for an independent spiritual life'.

It was followed by the annual **Religion Teachers' Conference** on the subject 'Christianity as something for all humanity' which was offered with translation into English.

In the second half of the year we organized the **Conference on the Study of Man** with work on the thirteenth lecture, the **Research Week** and the **Conference for Educational Support Teachers** on the subject 'Perceiving

– Experiencing – Remembering – Perceiving makes sense – in educational support!?. This conference was also offered with translation into English.

The **Language Colloquia** were continued in 2016 with a view to the bigger meeting on the subject, 'Daring to Enter Uncharted Territory', from 12–14 May 2017.

The meeting of the **International Forum** in Dornach in November mainly concerned itself with the topic of the class teacher's work, questions relating to upper school, and with eurythmy.

All the income which the Section heads 'generated' outside the Goetheanum through the above-mentioned visits to schools and the involvement in conferences, etc. is transferred in full to the Section as always.

The further training days of the Swiss teachers are merely transitory items and are not shown.

A big thank you goes to all the people and institutions who, with their monies, supported us financially with bigger and smaller sums. This is an immense help for us in doing our work and, beyond that, to use the money where it is needed. We very much appreciate these gifts and hope always to act in accordance with the intentions of the donors when we use them for our work.

Thus we also had the great good fortune in this year to post a profit in the context of the World Teachers' Conference. This enabled us to cover salary costs for the preparatory work as well as infrastructure costs for the building.

We look back on the 2016 working year with great gratitude.

School Attendance 2016

Colleagues / School	Country	Accompanied School	Duration of the stay	Activity
Max van der Made	Philippines	Gamot Cogon School in Iloilo	January 5 – 22	Continuation of the work begun; further deepening of methodology, didactics and the anthroposophical background
Anders Hoier/DK	Slovenia, Croatia	Ljubljana, Zagreb	April/May and autumn	Chemistry teaching in the school, lecture for the Slovenian teachers, Chemistry course in the teacher seminar (This year the schools and seminars could pay the costs themselves)
Christoph Jaffke	Mexico, Guatemala	5 Schools in Mexico, Seminar in Mexico City, Colegio Waldorf in Guatemala City		Work on foreign languages in Waldorf Schools
Max van der Made	Philippines	Gamot Cogon School in Iloilo	July 17 – August 28	Continuation of the work begun; further deepening of methodology, didactics and the anthroposophical background
Roland Steinemann	India	Pune	May 29 – June 18	To get to know the little school with their colleagues, support in methodology and didactics of teaching, work on curriculum and self administration
Roland Steinemann	India	Pune	November/December	This long-planned stay had to be canceled due to illness.

Overview Costs 2016 in Swiss Francs

	Spending	–	Income
	(Figures rounded off)		
Pedagogical Section			
Salaries	323'000	–	
Administration	6'600	–	
Grants for institutions	1'300	–	
Project-related donations		–	-45'000
Travelling Section Leaders and (Freelance) Co-workers			
Travel Costs	37'000	–	
Reimbursement of travel costs			-22'000
Fees/Donations		–	-63'000
Journal			
Printing Costs	6'300	–	
Translation	1'200	–	
Postage	6'400	–	
Project-related donations		–	-2'000
Conferences			
Income		–	-22'000
Travel expenses/Conference costs	15'500	–	
Cost of printing and postage	5'000	–	
World Teachers' Conference	231'000	–	-271'000
Visits from Training Centers			
Donations for the Section		–	-2'700
Collegial Help			
Travel expenses	7'000	–	
Project-related donations		–	-20'000
International Forum (Hague Circle)			
Travel expenses	3'400	–	
Meeting IF November Dornach	6'500	–	
Project-related donations		–	-10'000

	Spending	–	Income
	(Figures rounded off)		
Projects			
Website	53'500	–	
Project-related donations		–	-67'000
Research Week Study of Man	1'900	–	
Colloquium of Speech	200	–	
European Council	1200	–	
Project-related donations		–	-20'000
Donations			
General donations		–	-1'300
Institutional Donations from Schools, Associations ...		–	-32'500
Donation German Association of Steiner Schools		–	-118'000
Total	707'000	–	-696'500
Religion Teachers' Conference			
(separate budget)	6'900	–	-9'400

Agenda

2017

May 12 – 14

Speech and Education Today,
Steps into New Territory
Colloquium in German

June 9 – 11

Conference for Religion Teachers
(only in German)

June 11 – 15

Training for Religion Teachers
(only in German)

September 22 – 24

Pedagogical Conference