

THE COLLEGE

as

'ONGOING TRAINING ACADEMY'

AND 'CENTRAL ORGAN'

THE RADICAL RESOURCE OF ANTHROPOSOPHICAL IDEAS



Rudolf Steiner's Indications,
On The Nature And Workings Of The College

“If we... only take people as they are, we make them worse;
if we treat them as if they *were* what they *could* be,
we bring them on the way in which they *want* to be brought.”¹

J. W. Goethe

“Every idea that doesn’t become an ideal
extinguishes a power of soul in us;
every idea which becomes an ideal
creates in us forces of life.”²

“If you have an ideal before you,
at least under some circumstances,
you can work in that direction.”³

Rudolf Steiner

¹ Ch. IV, Bk VIII, *Wilhelm Mester’s Lehrjahre*, J.W. Goethe.

² *Knowledge of the Higher Worlds and its Attainment*, by Rudolf Steiner (CW 10).

³ 23.I.1923, Stuttgart, *Faculty Meetings* (GA 300c).

Forgiving One Another Our Failings And Supporting Each Other's Striving

In every age, the nascent forces evolving in humanity demand fresh social forms to support their healthy development and growth.

The comfort and assurance of familiar, anachronistic organisational forms can beckon on the one hand while a chimeric, illusory, unrealisable utopianism can summon us on the other. We need to recognise the fear and delusion that can pervade the former and the illusory, undue optimism that can characterise the aspirations of the latter. But human wisdom is attained by some caution from the former being combined with some of the confidence and courage of the latter to arrive at appropriate *and* adequate structures that express *and* nurture the needs of our communities.

I have had the privilege of serving on a number of different Colleges in various schools, with immensely capable, gifted and committed educators.

There is not a single colleague I have served with on these Colleges for whom I do not continue to feel, and to feel ever more deeply, the profoundest debt of gratitude. Those I loved, I continue to love more deeply and those whom I *felt* at odds with, I have grown with time to understand and to become deeply grateful to, for the understanding of myself that they have afforded me in the process of my coming to understand and appreciate them. I have also been chastened and censured by the dawning realisation of the harm done to others on the occasions of my prejudicial lack of openness, judgements, impatience, intolerance, or by my projection of my own

shortcomings and failings onto them, by my lack of understanding of their struggles or of what they needed of me.

All these years of co-working with colleagues has served to confirm for me beyond any doubt, Steiner's suggestion that, "You can be certain that we are not led to meet one another in this life if there are no preconditions for such a meeting... The fact that you are present to teach these children... indicates that this group of teachers and this group of children belong together."

My sincerest, heart-felt wish is, that this collation of Steiner's counsels will be received as a tribute and acknowledgement by every one of those with whom I have had the privilege to serve on a College and as a gift to all those serving on Colleges with whom I haven't worked and for whom I hope these reflections may serve to promote all that Steiner sought to inspire in the life of our Colleges to then flow on into our classrooms, our schools and our broader communities.

Steiner conceived of the College of Teachers as the self-directing, heart of the school. To effect this, he counselled the teachers to engage in a communal inner striving to attain to the spiritual intuitions needed to understand and guide the school in matters arising from week to week. This collegial spiritual striving presupposes high levels of trust and confidence in one another, born out of a culture of deep inclusion, acknowledgement, interest, engagement, care and nurture of one another's growth, development and well-being.

To engender this soul confidence and trust in the College, Rudolf Steiner offered a good deal of wise counsel which is indisputably as relevant today as it was when he first offered it a hundred years ago to the first striving teachers. It has been my experience that a healthy College culture is predicated on the spirit and the letter of these soul counsels being taken to heart and being practised.

The first section of this booklet, *Practising Virtues To Create A College Culture* is a synopsis from the fuller quotes contained in

the main body of this text where you can find them fully referenced for further study.

In my experience, the wisdom and truth of these counsels has been borne out by witnessing the harm and suffering of untold colleagues when they are omitted or abrogated.

If our collegial, spiritual striving for fresh understanding and direction is to be engaged in successfully, then these soul conditions which this inner striving is predicated upon, need to be taken seriously and cultivated. Our College culture is never granted to us but cultivated *by us*. Do not be disheartened by our inadequacies but let them fire our resolve to contribute everything we can to improving our conduct and our meetings.

With this vitalising, health-giving interest in, and acknowledgement of one another and one another's work we are able to attempt this *communal inner striving and inner experience*⁴ of which Steiner speaks. The blueprint for this is articulated in the 'College Imagination'. This is a description of the living experience of collaboratively searching out fresh intuitions together. Imagine:

- Standing 'behind' all those present are their Higher Selves, a guiding being of greater stature and consequence than the humble being that appears before us and
- we are aided by the presence of spiritual forces or beings who facilitate our hearing one another's Higher Selves by 'weaving' their inspirations between us, allowing what the others are thinking, feeling and trying to say, to be sensed and understood by us and
- the presence of even higher beings still, who have the capacity to provide an illuminating intuition once all our best thinking has been exhausted and we remain open to something else which we sense we are still missing.

⁴ 11.IX.1921 Stuttgart. *Faculty Meetings* [GA 300b].

When the first two stages of this communal spiritual activity and striving have been genuinely and sincerely engaged in, we invariably arrive at mutual understanding, a mutual understanding however where there is a sense that some essential insight is still missing. This it seems is what creates a form of soul 'vessel' or 'vacuum' into which something new, a 'drop of light' might descend.

A group of committed educators working in this way form a very real 'central organ' in the life of the school and will experience the intrusion into their circle, of a school board's chief executive officer or principal like a pacemaker, to regulate the heart remotely. This analogy leads to the consideration that, we are inserting pacemakers in the hearts of immature children, to regulate and direct them because they are not yet beating as regularly and in the same relation to the breath, as an adult's heart? Should we be addressing perceived shortcomings in the life and function of a College by introducing a foreign element to guide and direct them or reviewing its form and function so as to engender healthier function, growth and development?

Why do we prejudicially anticipate better outcomes from expecting one employee to take full responsibility? Rudolf Steiner, by not having a headmaster in the original schools, did not intend there to be no accountable, responsible person, but that all teachers would be accountable and responsible in the way a principal traditionally had been. "We cannot shelter behind the protective cushioning afforded by headmaster's rules and regulations, but we must bring our own contributions towards solving our problems in full personal responsibility. Each member must be fully responsible for his or her deeds."

Under these arrangements, every teacher and staff member is called upon to assume the levels of accountability and responsibility normally only expected of a headmaster.

Many who have not experienced this manner of working together in a College of Teachers may hesitate and draw too precipitous a

conclusion that it might be beyond the capacities of our staff to work in such a way. My response to them would be, we are summoned to this, to bring it into being through the exercise of it.

Sometimes we feel threatened by the demands of our times as our tentative initial strivings in the direction of the new will undoubtedly reveal initial inadequacies. But in this we should find comfort in Goethe's counsel that, "in striving you will err." Can we afford not to be striving? Then we cannot afford to disallow errors and mistakes!

If we are going to find *our* way to paths that can lead us to those well springs of the spirit where spiritual intuitions can emerge – genuine intuitions that can guide us – then we must be prepared to feel, and to *be* awkward at times, to feel inadequate, even incompetent, if we are eventually going to learn how to master this art. "For you see, whenever you undertake a spiritual activity, you always must be able to bear being clumsy and awkward. People who cannot endure being clumsy and doing things stupidly and imperfectly at first, never really will be able to do them perfectly in the end out of themselves... for this you must have the courage to be very far from perfect to begin with."⁵

As Steiner would have said, "Difficult things need to be done when there is reason for doing them." And the reason for taking initiative in this regard, in our time is that these faculties cannot come into being except through the exercise of them...

And if not this, then what? If not now, when? If not us, then who?

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⁵ 15.VIII.1924, Torquay. *The Kingdom of Childhood* (GA 311).

Creating A College Culture By Practising 'Virtues'⁶

1. Set Aside All Personal Considerations

- "In the meetings, we should each present our best side."
- "It is not possible for everyone to find everyone else sympathetic, but that is a personal question and does not belong in the faculty."
- "Is it so impossible that people say they have one thing or another against you, but that they nevertheless still like you and are still ready to work together?"

2. Good Will

- "Most important is the willingness of teachers to live together in goodwill, avoiding any form of competition."
- "There should be no Waldorf teachers who do not look on the others with good intentions."

3. Negative Criticism of Meetings

- "As in all such things, those who are most dissatisfied with our gatherings could do the most toward making them better by personally trying to make them better... It is not very fruitful to criticize such things; instead try to improve things in yourself."
- "Each of you should try to make the meetings as lively as possible for everyone, so there is no need to complain."

⁶ "People, formerly of good moral nature may, when they enter higher worlds, reveal all kinds of lower inclinations, increased selfishness, untruthfulness, vindictiveness, wrath etc... The lower nature of the human being must be fortified and made inaccessible to dangerous elemental influences. This can be brought about by the conscious cultivation of certain virtues. These virtues are set forth in the writings on spiritual development."

4. Genuine Interest In One Another and Shared Carriage

- “Everyone needs to really give something of themselves... namely, that everyone takes interest in each other’s work.”
- “The entire faculty is enlivened when you take an interest in some original work by a colleague.”
- “There must be joyful appreciation of individual achievements... If I work and nothing happens, it is crippling. People become stultified if nobody takes a scrap of notice of what they achieve.”
- “The first grade teacher is therefore expected to follow with real interest not only what the physics teacher is teaching to the seventh grade, but also the physics teacher’s experiences of the various students in that class.”
- “When human beings extend their interests they are always in some way combatting their egoism. For with each new interest we acquire we go a little beyond ourselves.”

5. ‘Soul Responsibility’

- “Cultivate a feeling of soul responsibility⁷ for the children and for one another.”
- “Each member must be fully responsible for his or her deeds.”
- “Each one of you as an individual has to be fully responsible.”
- “We must learn to become accustomed to saying things with some responsibility.”

6. Inclusivity

- “New teachers should become a source of new enthusiasm. If you want it brighter in a room, you do not turn out the lamps. Instead, you turn on more.”

⁷ *Gefühl für seelische Verantwortlichkeit*

7. Balanced Judgements

- “Negative criticism is only justified, if accompanied by positive criticism.”
- “Is there indifference with regard to positive achievements?”

8. Forgiveness

- “If you look back over your life to the people you met, who educated you, befriended you, helped you, perhaps even injured you, it will become evident how little of what we have become we owe to ourselves... Often we gain more from the harm people did us than from their support... we often owe more to those who injured us than to those who were helpful to us.”

9. Becoming One’s Own Master

- “It should be characteristic of our teachers that they draw again and again from the living spiritual source... They must be fully their own masters, because they know a higher master than any outer circumstance – the spiritual life itself.”

10. Working Together Inwardly and Outwardly

- “That would certainly be the beginning of very bad things if something like a first- and second-class of faculty and faculty cliques played a role in our discussions. These are things we must strictly keep out.”
- “It will be impossible for us... if everyone will not work together, both inwardly and outwardly... If all of you go your own way and do what you want, we will never be able to fulfill our task. So, this is not a solution.”
- “If you not only act together, but think together and feel together, and thus receive the good spiritual forces – in this

thinking together, feeling together – into the harmony of the entire soul life, then our work will succeed.”

- “The faculty of teachers is the soul of the school, but this can only be, when the various teachers can work together.”
- “This school depends upon the inner harmony of the faculty.”

11. Discerning Speech

- “The question is whether someone has something to say that is germane to the proposal.”
- “We need to honestly speak our minds. It is important that everyone has their own well-founded opinion.”
- “I am asking you not to shut our eyes to disharmony, but instead, honestly say what we have to say.”

12. Courage

- “Difficult things need to be done when there is reason for doing them.”

13. Patience

- “We easily become impatient when we are kept waiting, but if we so steep ourselves in our moments of calm with the feeling of the uselessness of impatience... the impatience that was about to make itself felt vanishes, and an interval which would otherwise have been wasted in expressions of impatience will be filled by useful observations, which can be made while waiting.”

14. Be Aware Of Our Projections

- “One person tells someone else how indignant they are with countless human beings. They describe minutely how this or that in *a*, in *b*, in *c*, and so on, angers them. They haven’t an inkling that they are simply talking about their own characteristics.”

15. Equanimity

- “Calm and serenity [from meditative practice]... reaches the point where the student themselves determines the manner in which the impressions of the outer world shall affect them. Thus they may hear a word spoken with the object of wounding or vexing them but now they are able – before the word has found its way to their inner self – to take from it the sting which gives it the power to wound or vex.”

16. Listening

- “Only to those who, by selfless listening, train themselves to be really receptive from within, in stillness, unmoved by personal opinion or feeling, only to such can the higher beings speak of whom spiritual science tells. As long as one intrudes any personal opinion or feeling against the speaker to whom one must listen, the beings of the spiritual world remain silent.”

17. Tolerance

- “Tolerance must characterise the relationships of human beings pursuing anthroposophical spiritual science together... it is a fundamental characteristic of modern civilisation that nobody listens, that nobody respects anyone’s opinion but their own.”

18. Overcoming Ourselves

- “A teacher can accomplish a great deal through self-development...”
- “Overcoming human weaknesses through anthroposophy... is not something general, but something unique for each person. You could become something very different through anthroposophy... We need to overcome ourselves through our higher ‘I’... [we] need to round off the rough edges of one another.”

- “We do not need to overcome our individuality, only our idiosyncrasies. We may not let ourselves go.”
- “The only way to get rid of faults and failings is by recognising them for what they are... Directly you try to excuse to yourself any one of your weaknesses, you have laid a stone in your path.”

19. Gentleness

- “If anything be said to which we must reply, we must be careful to consider the speaker's opinion, feeling, and even their prejudice, rather than what we ourselves have to say at the moment on the subject under discussion. One must learn to judge what importance it may have for the other person if we oppose the latter's opinion with our own... Thoughts of this nature cause our character and behaviour to be permeated with a quality of gentleness.”

20. Friendly, Smiling and Warm

- “During every break you have an opportunity for smiling at one another, for speaking in a friendly way to each other, for exchanging warmth... In the meetings, we should each present our best side. The problem is that you simply pass by one another and do not smile enough at each other.”

“The school is the concern of the teachers in their meetings, and all else that is needed will follow of itself. The essential thing is that in the teachers’ meetings there is study — steady, continual study.”⁸

⁸ Man studiert die Schule in den Lehrerkonferenzen. Dadurch ergibt sich das andere, was man braucht, schon von selber. Das Wesentliche ist, daß die Lehrerkonferenzen ein fortlaufendes(continuous), ein fortdauerndes(persistent) Studium sind.” 19.VIII.1924, Torquay *The Kingdom Of Childhood* (GA 311).

Steiner's Indications on the College

The Radical⁹ Resource¹⁰ Of Anthroposophical Ideas

"I have said that a school should be an organization in which each individual feature is an integral part of the whole. The threads of all the various activities necessary to the whole life of the Waldorf school are drawn together in the frequent teachers' meetings. Over the year, I myself am present at the majority of these meetings. They are not held merely to prepare school reports, discuss administrative details, or talk about the punishments to be used when rules are broken. These meetings are really a living 'higher education', since the College of Teachers is a kind of permanent training academy. This is because the teachers' every practical experience in school becomes part of their own education. Teachers will always find something new for themselves and for the College of Teachers if they educate themselves through their teaching, gaining a profound psychological insight into the practical side of education on the one hand, and on the other, insights into the children's qualities, characters, and temperaments. All the experiences and knowledge acquired from the teaching are pooled at these meetings. Thus, in spirit and soul, the College of Teachers becomes a whole, in which each member knows what the others are doing, what experience has taught them, and what progress they have made as the result of their work in the classroom with the children. In effect, the College of Teachers becomes a central organ from which the whole life of practical teaching flows, helping teachers to maintain their freshness and vitality. Perhaps the best effect of all is that the meetings enable teachers to maintain their inner vitality, instead of growing old in soul and spirit. It must be the teacher's constant aim to maintain a youthful freshness of soul and spirit, but this cannot be done unless real life flows through a central organ, just as human blood flows into and out of the heart. This is concentrated as a system of soul and spirit forces in the life that teachers work for in their meetings at the Waldorf school."¹¹

⁹ 'Radical' from *radix*, the Latin word for 'root'.

¹⁰ 'Resource' in the sense of re-source, to return to the source.

¹¹ 17.VIII.1923, Ilkley, *A Modern Art Of Education* (GA 307).

1. Good Will And Avoidance Of Any Form Of Competition

“The heart of the Waldorf school, in terms of organization, is the teachers’ staff meeting. These meetings are held regularly, and when I can be in Stuttgart they are held under my guidance, but in other circumstances they are held at frequent intervals. Here, before the assembled staff, all the teachers in the school discuss their classroom experiences in detail. These regular staff meetings have the effect of making the school into an organism, just as the human body is an organism by virtue of its heart. In these staff meetings, it is not the principles that are most important, but the willingness of teachers to live together in goodwill and the avoidance of any form of competition.”¹²

2. Harmonious Cooperation Amongst Teachers

“There is much we can achieve through the Waldorf School if the faculty would stand as an example of harmonious cooperation.”¹³

“The Waldorf School can prosper only if the faculty is in harmony. It is not possible for everyone to find everyone else sympathetic, but that is a personal question and does not belong in the faculty. To the extent that the faculty represents the entire Waldorf School, the prosperity of this school depends upon the inner harmony of the faculty.”¹⁴ “Here [in the Faculty] we must have only harmony.”¹⁵

3. Genuine Interest In One Another

“Everyone needs to really give something of themselves... namely, that everyone takes interest in each other’s work.”¹⁶

4. Sharing Original Work And Research

“I would like to mention that there is an esoteric significance in enlivening instruction when a lively interest exists for the work done by members of the faculty. This is extremely important. The entire

¹² 23.VIII.1922, Oxford, *The Spiritual Ground Of Education* (GA 305).

¹³ 17.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

¹⁴ 23.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

¹⁵ 23.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

¹⁶ 17.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

faculty is enlivened when you take an interest in some original work by a colleague. That is also a basic thought of many of the various school programmes, but it has been corrupted. Each year discussion of the programme should be published, but the whole faculty should be concerned with it. The fact is that the spiritual forces within the faculty carry the faculty through a communal inner experience. We should not try to do things individually, the whole should participate. Of course, here, through lively presentation, there is a significant general interest. However, there is an assumption that many others are also hiding their work. I would like to remind you to make that work fruitful for others as well."¹⁷

5. Recognition And Appreciation Of One Another

"What one person does must flow over into the others, into the forces of the group. There must be joyful appreciation of individual achievements... If I work and nothing happens, it is crippling. Negative criticism is only justified, if accompanied by positive criticism. There is indifference with regard to positive achievements. People become stultified if nobody takes a scrap of notice of what they achieve."¹⁸

6. Advice and Counsel Freely Sought And Given

"And so, in the educational system cultivated in the Waldorf school, the centre of gravity lies within the staff of teachers and their regular meetings, because the whole school is intended as one living and spirit-permeated organism. The first grade teacher is therefore expected to follow with real interest not only what the physics teacher is teaching to the seventh grade, but also the physics teacher's experiences of the various students in that class. This all flows together in the staff meetings, where practical advice and counseling, based on actual teaching experience, are freely given and received. Through the teaching staff a real attempt is made to create a kind of soul for the entire school organism. And so the first grade teacher will know that the sixth grade teacher has a child

¹⁷ 11.IX.1921, Stuttgart, *Faculty Meetings* (GA 300b).

¹⁸ 15.X.1922, Stuttgart, *Faculty Meetings* (GA 300b).

who has special needs in one way or another, or another who may be especially gifted. Such common interest and shared knowledge have a fructifying influence. The entire teaching body, being thus united, will experience the whole school as a unity. Then a common enthusiasm will pervade the school, but also a willingness to share in all its sorrows and worries. Then the entire teaching staff will carry whatever has to be carried, especially with regard to moral and religious issues, but also in matters of a more cognitive nature. In this way, the different colleagues also learn how one particular subject, taught by one of the teachers, affects a completely different subject taught by another teacher."¹⁹

7. 'Republicanism'

"The meetings are free republican discussions. Each person is sovereign in them. Every teacher should keep a small journal."²⁰ "You need to hold your meeting in a republican form."²¹ "We also need to emphasize the independence of the faculty, the republican-democratic form of the faculty, to show that an independent spiritual life is thinkable."²² "We shall not run our school on the lines of a government department but shall administer our affairs in a 'republican' manner. In a genuine teaching-community we cannot shelter behind the protective cushioning afforded by headmaster's rules and regulations, but we must bring our own contributions towards solving our problems in full personal responsibility. Each member must be fully responsible for his or her deeds. Instead of receiving orders from above, we shall work together in a common purpose."²³ "The school, therefore, will have its own management run on a republican basis and will not be managed from above. We must not lean back and rest securely on the orders of a headmaster; we must be a republic of teachers and kindle in ourselves the strength that will enable us to do what we have to do with full

¹⁹ 21.IV.1923, Dornach, *The Child's Changing Consciousness* (GA 306).

²⁰ 8.IX.1919, Stuttgart, *Faculty Meetings* (GA 300a).

²¹ 25.IX.1919, Stuttgart, *Faculty Meetings* (GA 300a).

²² 16.I.1921, Stuttgart, *Faculty Meetings* (GA 300b).

²³ 20.VIII.1919, Stuttgart, *Discussions With Teachers* (GA 295).

responsibility. Each one of you as an individual has to be fully responsible."²⁴

"Teachers and educators cannot be expected to be accountable to any other norm than the one living in their own inner being. Educators must be responsible to the spirit experienced in themselves. This is only possible in a threefold articulation of the social organism, in a free spiritual life. As long as spiritual life depends on one side on the life of the state and on the other hand on economic life, the teachers will be dependent either on the state or on the economy... If freedom is to reign, each teacher must participate directly in the administration of the school; the most important branch of spiritual life will then be self-administering. We cannot think of a spiritual life in which such free schools are generalized in any other way. From the teacher in the lowest grade to the professor at the highest level, everything is dealt with in committees that are not subject to one or another governmental or economic authority, that do not take orders from either side. Administration must be such that every teacher or educator's class schedule will leave time to participate in administrative duties.

Administrators will not be people who have retired or who are no longer involved in actual teaching and educational tasks; instead those now involved in teaching and educating will also be administrators. It goes without saying that the ability to do the job will determine authority. The mere attempt at such self-management will reveal that because we need those who really can do the job; their authority will be accepted unquestionably. When the spiritual life rules itself, there will be no need for authority to impose itself from above. Provided we allow such a free spiritual life to be established, we shall see that when people need experts, they will find them."²⁵

8. Direct, Unmediated Spiritual Responsibility

²⁴ Stuttgart, *Faculty Meetings* (GA 300a).

²⁵ 24.II.1921, Utrecht, *Education, Teaching, and Practical Life* (GA 297a)

“It should be characteristic of our teachers that they draw again and again from the living spiritual source. In doing so, they must feel responsible to the spiritual life and know that the spiritual life is free and independent. The school must be self-administrating; teachers cannot be civil servants. They must be fully their own masters, because they know a higher master than any outer circumstance, the spiritual life itself, to whom they stand in a direct connection that is not mediated by school officials, principals, inspectors, school boards, and so forth. The activity of teaching, if it is really independent, requires this direct connection to the sources of spiritual life. Only teachers who possess this direct connection are then able to convey the spiritual source to the children in their classes.”²⁶

9. Teachers Need To Be Free To Educate Children To Freedom

“The growing human being should mature with the aid of educators and teachers independent of the state and the economic system. Educators and teachers can allow individual faculties to develop freely because their own have been given free rein... we must find the strength to introduce an independent, self-sustaining educational system... it must be made possible for the free spirit in every human soul to make itself the guide of life... one of the most urgent demands of the times shall be the founding of a human community that will strive with utmost energy to realize the freedom and self-determination of the educational system.”²⁷

10. Management Matters In College Meetings?

“It seems to me that it is important we aim for a new focus for our College meetings... The apathy with which we have been coming to College meetings up till now must disappear. I think that right from the beginning of a College meeting we should have a mood which

²⁶ 13.I.1921, Stuttgart, *Rudolf Steiner In The Waldorf School* (GA 298).

²⁷ *The Threefold Social Order and Educational Freedom, The Renewal of the Social Organism* by Rudolf Steiner (GA 24).

lends importance to it. We shall try not to bring management matters to the conference."²⁸

11. Administrator/Teachers

"Each teacher should arrange his or her time so that they can also be an administrator in their field. They should be just as much at home attending to administrative matters as they are in the classroom... no individual who was perhaps once an educator, is to have any say."²⁹

12. Administrative Responsibilities

"...schools must be granted independence from the state and the teachers in each school must be given the freedom to deal with that school's own administration."³⁰

"A teacher asks about the school administration. Many things within the administration need to be done by everyone.

Dr. Steiner: This is an awkward problem, but I have given it a great deal of thought. This is so difficult and we can accomplish our intentions only when we carry it out with the general support of the entire faculty, or at least the vast majority of the faculty. On the other hand, the way it is accepted necessarily affects the way it is organized... Concerning everything in the administration that represents the school to the outside, I would recommend that a small group of three or four people from the faculty take up that work in the future. This group can only work in an alternating fashion, so that they work one after another as individuals, and they should meet with one another only in those cases where a common decision is valuable. In order not to violate our republican constitution, it should be a group. I would ask you to speak your thoughts about this freely and openly, even though you might think what you have to say may contradict this in the broadest sense. I would still ask you to say what you think.

A teacher: There are some things we all know only Y. can do, and

²⁸ 6.II.1923, Stuttgart, *Faculty Meetings* (GA 300b).

²⁹ *Towards Social Renewal* (GA 24).

³⁰ 27.II.1921, The Hague, *Waldorf Education And Anthroposophy* (GA 304).

other things for which other people are better suited.

Dr. Steiner: I thought that such a small group would always represent the faculty since members would alternate, particularly for limited tasks. This group could do what you just said from case to case, namely, designate one person as capable of one task or another. Nevertheless, there will still be differences of opinion... We could think still further. We would form such a group and the entire faculty would declare itself in agreement when the group decides some member of the faculty should be designated for a particular task. That is what should happen. Preparation for faculty meetings and setting the agenda could also be part of the duties of the head of the administration, but that would make the job rather difficult. It is possible that preparation for the faculty meeting could be one of the tasks of the committee member who has the task of administering the school at the time. It is important to do this in complete harmony with the whole faculty."³¹

13. Bureaucracy Or Chaos?

"If you imagine you can fight bureaucracy by installing chaos in its place, you have an incorrect picture."³²

14. Studying and Working Together

"Everything depends on the free individuality of each teacher. Insofar as I am considered the school's director, nothing is given in the form of rules and regulations. In fact, there is no school director in the usual sense; each teacher is sovereign. Instead of a school director or head-master, we have teachers' conferences, where the teachers study and work in common toward progress. Consequently, there is a concrete spirit that lives and works freely in the College of Teachers. It is not tyrannical, nor does it issue statements, rules, or programs; rather, it exerts its will to continually advance and improve the teachers' ability to meet the needs of teaching... And it is this working out of experience which is

³¹ 23.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

³² 31.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

the concern of the College of Teachers.”³³

15. Delegation To Committee

“It is more complicated to consider this question in the faculty as a whole than it would be to have a group that has the trust of the faculty to consider it.”³⁴ “A preparatory committee could make better proposals than those who simply speak off the top of their heads. We must learn to become accustomed to saying things with some responsibility.”³⁵

16. Speak Discerningly

“The question is whether someone has something to say that is germane to the proposal... We must learn to become accustomed to saying things with some responsibility.”³⁶

17. Speak Openly And Honestly

“I would request that you suppress nothing. If you do not agree with something, please admit that, but this system of hiding things cannot continue.”³⁷ “We need to honestly speak our minds. It is important that everyone has their own well-founded opinion... It is significant whether the faculty is united in accepting a proposal or not... I would like to emphasize that we may not take such matters lightly... In the realm of anthroposophy, honesty, not intransigence, should rule. That is what I am asking you to do... that we do **not to fall into an atmosphere where we shut our eyes to the disharmony, but, instead, honestly say what we have to say.** Is it so impossible that people say they have one thing or another against you, but that they nevertheless still like you and are still ready to work together? Difficult things need to be done when there is reason for doing them.”³⁸

³³ 22.VII.1924, Arnheim, *Human Values In Education* (GA 310).

³⁴ 23.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

³⁵ 31.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

³⁶ 31.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

³⁷ 31.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

³⁸ 31.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

18. The Heart And Soul Of The Teaching

“It is infinitely important for the teacher to be in touch with reality as they stand in their class. To support this we have our teachers’ meetings in the Waldorf School, which are the heart and soul of the teaching. In these meetings, all the teachers speak of what they as individuals have learned from their classes and from all the children in them, so that each one learns from the other. No school is really alive where this is not the most important thing, this regular meeting of the teachers... Everything that concerns either the whole class or individual children is spoken of in our meetings, so that every teacher really has the opportunity to gain an insight into characteristic individualities among the pupils.”³⁹

19. Ongoing Study Of The Human Being

“The real purpose of the teachers’ meetings is to study human development, so that a real knowledge of human beings is continually flowing through the school. The whole school is the concern of the teachers in their meetings, and all else that is needed will follow of itself. The essential thing is that in the teachers’ meetings there is study – steady, continual study.”⁴⁰

20. Searching Out The Hidden Aspects Of The Growing Human Being

“In our regular teachers’ meetings, we discuss each student and try to learn as much as we can through each child’s individuality. Naturally, if our numbers continue to grow, we may have to make other arrangements. But it is certainly possible to learn a great deal in these meetings, especially if we endeavor to study the more hidden aspects of the growing human being.”⁴¹

21. College Discussions: True Lesson Preparation

“In our teachers’ meetings, which are the heart of the whole school life, the single individualities of the children are carefully discussed,

³⁹ 19.VIII.1924, Torquay *The Kingdom Of Childhood* (GA 311).

⁴⁰ 19.VIII.1924, Torquay *The Kingdom Of Childhood* (GA 311).

⁴¹ 1.I.1922, Dornach, *Soul Economy Body Soul and Spirit of Waldorf Education* (GA 303).

and what the teachers themselves learn from their meetings, week by week, is derived first and foremost from this consideration of the children's individualities. In this way the teachers may perfect themselves. The child presents a whole series of riddles, and out of solving these riddles there will grow the feelings that you must carry into the class. When a teacher is not inwardly permeated by what lives in the children, as is sometimes the case, then the children immediately get up to mischief."⁴²

22. Child Development And The Individual Child

"The soul of all teaching and education in a Waldorf school is the teachers' conference. The College of Teachers holds these conferences regularly, and I attend them whenever I can be in Stuttgart. They deal not only with external matters of school organization — creating schedules, forming classes, and so on; they also deal in a deep, far-reaching way with everything that affects the life and soul of the school. Matters are arranged to advance the school's goals — that is, education based on the knowledge of human development. This, of course, means that such knowledge must be applied to each individual child; time must be devoted to observing the psyche of each child. This is essential and must be considered in concrete detail when establishing the educational plan as a whole. In teachers' conferences, individual children are discussed in such a way that the teachers try to comprehend human nature as it relates to each child. You can certainly imagine that we have to deal with children of all levels and kinds, having various childlike talents and soul qualities. We are faced with just about every kind of child, from those we must consider poorly endowed, both psychologically and physically, to those (and let us hope life confirms this) who are gifted to the point of genius. If we wish to observe children, in their true being, we must acquire a psychological faculty of perception. This sort of perception includes not just a superficial kind of ability to observe individual children, but, above all, the ability to appraise their capacities correctly."⁴³

⁴² 15.VIII.1924, Ilkley, *The Kingdom Of Childhood* (GA 311).

⁴³ 22.VII.1924, Arnheim, *Human Values In Education* (GA 310).

23. The Map Is Not The Territory

"An educator should not be concerned with how the human being ought to develop, but with the reality of how the student actually does develop."⁴⁴

24. What Can The College Do For Me Or What Can I Do For The College?

"As in all such things, those who are most dissatisfied with our gatherings could do the most toward making them better by personally trying to make them better. If the meetings appear ugly, couldn't you try to make them as nice as possible? If you notice they are difficult for you, and that you need to rid yourself of something after the meeting, then the situation will be better if you behave so that others will feel good when they leave. At the next meeting, you will also feel better. We should not ask anything from the meetings, but rather believe we should give. It is not very fruitful to criticize such things; instead try to improve things in yourself."⁴⁵

25. Valuing the 'Esoteric' Insights From College Meetings

"The College of Teachers must become aware that teachers especially must have a deep feeling for the nature of the esoteric. And in calling your attention to this, I will remind you that we base our work on anthroposophical spiritual science; in our school this spiritual science will shape the form of education necessary for our time... You can unfold a certain kind of effectiveness in your actions only if the impulse for this effectiveness is guarded in the soul as a most sacred, secret possession. Teachers in particular must guard many things as sacred, secret possessions, and must look upon these as something that only play a part in those meetings and discussions carried on within the College of Teachers itself."⁴⁶

⁴⁴ 24.I.1907, Berlin (GA 55).

⁴⁵ 6.II.1923, Stuttgart, *Faculty Meetings* (GA 300b).

⁴⁶ 15.IX.1923, Stuttgart, *Balance in Teaching* (GA 302a).

26. Weaving Specialist Teachers' and Class Teachers' Work Into One

"In their weekly meetings the teachers should discuss these lessons so as to instill a certain unity in them... The class teacher will hold with the children certain conversations. Perhaps a specialist element will have to be treated separately and introduced to the children in another lesson. It will then be beneficial for the specialist teacher to conduct a similar conversation, though oriented more toward their specialist subject, and to go over the same ground more than once. In this way, the children will discover that the same lessons are repeated by one teacher after the other, so that they will find that they are learning the same from both teachers."⁴⁷

27. Developing A Living And Individualising Psychology

"A united College of teachers, functioning like the soul and spirit of the entire school organism, is absolutely fundamental to running a Waldorf school. According to one of its pedagogical impulses, it is not so much a statistical collection of the teachers' observations expressed during the meetings that is important, but that a living and individualising psychology should be jointly developed from out of the actual experience of teaching lessons... In the staff meetings of our teachers, many problems are being worked through from a psychological and pneumatological aspect as part of a common study of soul and spirit. Efforts are made continually to effect a new understanding of the psychological and pathological problems facing the school."⁴⁸

28. Keeping Meetings 'Lively'

"It would certainly be quite nice if the teachers met now and then for a picnic. Each of you should try to make the meetings as lively as possible for everyone, so there is no need to complain."⁴⁹

⁴⁷ 25.VIII.1919, Stuttgart, *Practical Advice To Teachers* (GA 294).

⁴⁸ 22.IV.1923, Dornach, *The Child's Changing Consciousness* (GA 306).

⁴⁹ 6.II.1923, Stuttgart, *Faculty Meetings* (GA 300b).

29. The Happiness Of Sitting At One Table

"I cannot understand why there isn't an atmosphere of great happiness when all the Waldorf teachers sit around one table. The proper attitude would be to think to ourselves, we haven't had a meeting for a week, but now I am so happy to be able to sit with everyone again... There should be no Waldorf teachers who do not look on the others with good intent."⁵⁰

30. Friendly, Smiling and Warm

"During every break you have an opportunity for smiling at one another, for speaking in a friendly way to each other, for exchanging warmth... In the meetings, we should each present our best side. The problem is that you simply pass by one another and do not smile enough at each other."⁵¹

31. Courage

"We cannot have the attitude that we do not want to discuss the question... in our meetings simply because it is unpleasant. That is exactly why we do need to discuss it."⁵²

32. Inclusivity Or Cliques?

"That would certainly be the beginning of very bad things if something like a first- and second-class of faculty and faculty cliques played a role in our discussions. These are things we must strictly keep out."⁵³

33. Consensus Or Vote?

"We now come to a vote about that motion. Now that the motion is before us, I would like to ask you formally whether you desire to vote on the motion by acclamation or by secret ballot... it is not bad if we occasionally use parliamentary procedures so that we gain some precision in our work. That is something we must have here."⁵⁴

⁵⁰ 6.II.1923, Stuttgart, *Faculty Meetings* (GA 300b).

⁵¹ 6.II.1923, Stuttgart, *Faculty Meetings* (GA 300b).

⁵² 6.II.1923, Stuttgart, *Faculty Meetings* (GA 300b).

⁵³ 23.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

⁵⁴ 31.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

34. Should New Teachers Be On College?

"I do not quite agree that should suffer as the faculty grows. That would be a sad thing. New teachers should become a source of new enthusiasm. If you want it brighter in a room, you do not turn out the lamps. Instead, you turn on more."⁵⁵

33. Membership Of The College

"It is certainly not so that we will include every specialist teacher in the College. The intent is that the inner faculty includes the Class Teachers and the older specialist teachers, and that we also have an extended faculty... Only the main teachers, those who are practicing, not on leave, should be on the faculty."⁵⁶

35. Freedom And Compliance

"In principle, the teachers have complete freedom in how they teach, but not in things connected with the administration of the school."⁵⁷

36. Everything Else Depends Upon the Health of the College Meetings

"Teachers' meetings become like the blood that must flow through the school as a living organism. Everything else will fall into place, as long as that is allowed to happen."⁵⁸

37. Working Together Inwardly And Outwardly

"It is really very important in our faculty that not only the external forms of interaction, but also the basis of those interactions, be healthy. It will be impossible for us, if all the underlying principles of the faculty are not healthy, that is, if everyone will not work together, both inwardly and outwardly. We need to pay much more attention to that in our school... If all of you go your own way and do what you want, we will never be able

⁵⁵ 16.X.1923 Stuttgart, *Faculty Meetings* (GA 300c).

⁵⁶ 30.VII.1920, Stuttgart, *Faculty Meetings* (GA 300a).

⁵⁷ 3.IX.1923 Stuttgart, *Faculty Meetings* (GA 300c).

⁵⁸ 22.IV.1923, Dornach, *The Child's Changing Consciousness* (GA 306).

to fulfill our task. So, this is not a solution."⁵⁹

38. Mutually Illuminated Learning

"Our teachers' meetings in the Waldorf School, are the heart and soul of the teaching. In these meetings, all the teachers speak of what they as individuals have learned from their classes and from all the children in them, so that each one learns from the other. No school is really alive where this is not the most important thing, this regular meeting of the teachers... everything that concerns either the whole class or individual children is spoken of in our meetings, so that every teacher really has the opportunity to gain an insight into characteristic individualities among the pupils."⁶⁰

39. Regular Teachers' Meetings

"In the Waldorf school, we hold regular teacher meetings that differ substantially from those in other schools. During those meetings, each child is considered in turn and is discussed from a psychological point of view. All of us have learned a very great deal during these years of practicing Waldorf pedagogy. This way of educating the young has truly grown into one organic whole."⁶¹

40. Learning From The Individuality Of Each Child

"Whenever I can be there, we have staff meetings. At those meetings, almost every pupil is discussed individually, not just from the point of view of making judgments but very much from the point of view of how and what we can learn from the individuality of each child. Wonderful results have emerged from such discussions."⁶²

41. Faculty Meetings As The Soul Of The School

"Waldorf pedagogy has been created from the work of the teachers' faculty meetings and various staff meetings. Ultimately, the faculty of teachers is the soul of the school, but this can be only when the

⁵⁹ 16.X.1923, Stuttgart, *Faculty Meetings* (GA 300c).

⁶⁰ 19.VIII.1924, Ilkley, *The Kingdom Of Childhood* (GA 311).

⁶¹ 11.XI.1921, Aarau, *Waldorf Education And Anthroposophy* (GA 304).

⁶² 24.XI.1921, Christiania, *Waldorf Education And Anthroposophy 1* (GA 304).

various teachers can work together.”⁶³

42. Anthroposophy And Steiner Education

“The Waldorf School, is one where the teachers themselves, not so much in what they teach as in how they do so and in the whole way in which they exercise the art of education – are permeated in their faculties with that which anthroposophy can give them... As Waldorf teachers we have to be – in our inner being; in our heart – true anthroposophists in the deeper sense of the word.”⁶⁴ “It has been absolutely essential for Waldorf schools to remove any hint of being ‘anthroposophic schools’. They absolutely cannot be anything of the sort. There must be daily efforts to avoid falling into anthroposophic biases, shall we say, because of excessive enthusiasm and honest conviction on the part of teachers. Such conviction is present in the Waldorf teachers, of course, because they are anthroposophists. But the fundamental question of Waldorf education is the human being as such, not human beings as followers of any particular philosophy.”⁶⁵ “As far as our school is concerned, the actual spiritual life can be present only because its staff consists of anthroposophists. We do not teach anthroposophy, but through the way the teachers are acting, through their inner life.”⁶⁶

“You seem to forget you are anthroposophists the instant you become Waldorf teachers.”⁶⁷

43. Hurdles or Obstacles?

“When human beings extend their interests they are always in some way combatting their egoism. For with each new interest we acquire we go a little beyond ourselves... ‘Why are the books written in a way so difficult to understand.’ If it were made easy to enter Spiritual Science then each one could enter without overcoming his egoism. But in the work accomplished spiritually by the efforts we have to make, we get rid of a little of our egoism; we enter what

⁶³ 19.XI.1923, The Hague, *Waldorf Education And Anthroposophy 2* (GA 304a).

⁶⁴ 24.VII.1920, Stuttgart, *Faculty Meetings* (GA 300a).

⁶⁵ 15.VIII.1923, Ilkley *A Modern Art Of Education* (GA 307).

⁶⁶ 15.VI.1921, Stuttgart, *Education For Adolescents* (GA 302).

⁶⁷ 30.III.1923, Stuttgart *Faculty Meetings* (GA 300c).

we wish to acquire through Spiritual Science in a more hallowed frame of mind if we have had to take trouble over it, than if it had been presented to us in quite an easy and popular form."⁶⁸

44. Preconceptions, Prejudices And Logic

"As teachers you will have to have a mastery of logic, our exercise of logic, that is, of thinking-cognition."⁶⁹

45. Self Reliance

"Now if you observe the second point in *Knowledge of the Higher Worlds and Its Attainment*, you will find it amounts to this, that the self must be made stronger than is necessary for the purposes of daily life. It is only when we have fortified our ordinary self by our exercises, and have an excess of self-reliance in us that we no longer want to shrink back from the higher worlds."⁷⁰

46. Patient Ripening

"This 'feeling for the ripeness' of forms of knowledge is an essential thing in investigating the spiritual world. In order to have this feeling one must have experienced a perception as it rises at first in the mind. At first one feels it as something non-luminous, as lacking sharpness of contour. One must let it sink again into the depths of the soul to 'ripen'. Consciousness has not yet gone far enough to grasp the spiritual content of the perception. The soul in its spiritual depths must remain together with this content, undisturbed by consciousness. In external natural science one does not assert knowledge until one has completed all necessary experiments and observations, and until the requisite calculations are free from bias. In spiritual science is needed no less methodical conscientiousness and disciplined knowledge. Only one goes by somewhat different roads. One must be able to 'wait' in patience, endurance, and conscientiousness until the consciousness has tested its relationship to the truth that is coming to be known. It must have grown to be

⁶⁸ 7.XII.1915, Berlin, *The Forming of Destiny and Life after Death* (GA 157a).

⁶⁹ 30.VIII.1919, Stuttgart, *The Foundations Of Human Experience* (GA 293).

⁷⁰ 30.V.1913, Helsingfors, *The Occult Significance Of The Bhagavad Gita* (GA 146).

strong enough in its capacity for ideas in a certain sphere for this capacity for concepts to take over the perception with which it has to deal. One must approach a spiritual perception by patient waiting and when one has experienced the 'ripeness of consciousness', one must lay hold by means of ideas on the perception in order to place it within the sphere of human knowledge."⁷¹

47. Openness

"A Waldorf teacher has to be prepared to find a thing completely different tomorrow from what it was yesterday. This is the real secret of his training... For only when one views human nature afresh like this, without prejudice from the past, is it possible to apprehend growth and development in human beings... Openness, a readiness to receive new wisdom daily, a disposition which can subdue past knowledge to a latent feeling which leaves the mind clear for what is new, — this it is that keeps a human being healthy, fresh and active. And it is this open heart for the changes in life, for its unexpected and continuous freshness, which must form the essential mood and nature of a Waldorf teacher."⁷²

48. Silencing Judgment and Criticism

"What has been said here already indicates one of the first qualities that everyone wishing to acquire a vision of higher facts has to develop. It is the unreserved, unprejudiced laying open of oneself to what is revealed by human life or by the world external to man. If a man approaches a fact in the world around him with a judgment arising from his life up to the present, he shuts himself off by this judgment from the quiet, complete effect that the fact can have on him. The learner must be able each moment to make of himself a perfectly empty vessel into which the new world flows. Knowledge is received only in those moments in which every judgment, every criticism coming from ourselves, is silent."⁷³

⁷¹ Ch. XXXVII, *The Story of My Life*, by Rudolf Steiner (GA 28).

⁷² 25.VIII.1922, Oxford, *The Spiritual Ground Of Education* (GA 305).

⁷³ Ch. IV, *Theosophy* by Rudolf Steiner (GA 9).

49. Projection of Our Own Shadow On Others

“It is simply narrow-minded to always seek the error in someone else.”⁷⁴ “A man tells someone how indignant he is with countless human beings. He describes minutely how this or that in *a*, in *b*, in *c*, and so on, angers him. He has not an inkling that he is simply talking about his own characteristics. This peculiarity in human beings was never so widespread as it is today. And those who believe they are free of it, are the greatest culprits.”⁷⁵

50. I Can't Control the Circumstances But I Can Control My Reactions

“Calm and serenity [from meditative practice] react on the whole being. They assist the growth of the inner human being, and, with the inner human being, those faculties also grow which lead to higher knowledge. For it is by progress in this direction that the student gradually reaches the point where they themselves determine the manner in which the impressions of the outer world shall affect them. Thus they may hear a word spoken with the object of wounding or vexing them. Formerly it would indeed have wounded or vexed them, but now that they tread the path to higher knowledge, they are able – before the word has found its way to their inner self – to take from it the sting which gives it the power to wound or vex.”⁷⁶

51. Impatience

“We easily become impatient when we are kept waiting, but – if we tread the path to higher knowledge – we so steep ourselves in our moments of calm with the feeling of the uselessness of impatience that henceforth, on every occasion of impatience, this feeling is immediately present within us. The impatience that was about to make itself felt vanishes, and an interval which would otherwise have been wasted in expressions of impatience will be filled by

⁷⁴ 17.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

⁷⁵ 2.XI.1919, Dornach, *The Spiritual Background Of The Social Question* (GA 191).

⁷⁶ Ch. 1, *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

useful observations, which can be made while waiting.”⁷⁷

52. “Learn to give facts an unprejudiced hearing.”⁷⁸

“Everyone knows how a human being at first counts as true what they prefer in their feelings and desires. Only that truth is permanent, however, that has freed itself from all such sympathy and antipathy of feeling. The truth is true even if all personal feelings revolt against it.”⁷⁹

53. Listening

“Of very great importance for the development of the student is the way in which one listens to others when they speak. One must accustom oneself to do this in such a way that, while listening, one’s inner self is absolutely silent. If someone expresses an opinion and another listens, assent or dissent will, generally speaking, stir in the inner self of the listener. Many people in such cases feel themselves impelled to an expression of their assent, or more especially, of their dissent. The student must strive to silence all such assent or dissent... They will have to begin by doing so in special cases, deliberately selected by themselves. Then quite slowly and by degrees, this way of listening will creep into one’s habits, as of itself... When one practices listening without criticism, even when a completely contradictory opinion is advanced, when the most hopeless mistake is committed before them, one then learns, little by little, to hear through the words into the soul of the other... Only to those who, by selfless listening, train themselves to be really receptive from within, in stillness, unmoved by personal opinion or feeling only to such can the higher beings speak of whom spiritual science tells. As long as one hurls any personal opinion or feeling against the speaker to whom one must listen, the beings of the spiritual world remain silent.”⁸⁰

⁷⁷ *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

⁷⁸ Ch. 2, *Esoteric Science, An Outline*, by Rudolf Steiner (GA 13).

⁷⁹ Ch. 1, *Theosophy*, by Rudolf Steiner (GA 9).

⁸⁰ Ch. 2, *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

54. Careful What You Wish For

"Education of the life of *wishes* is especially necessary in the process of development. This does not mean that we should have no wishes: we must wish for anything that we are to attain, and a wish will always tend to be fulfilled if backed by a particular force. This force is derived from right knowledge. 'Do not wish at all before you have recognised what is right in any particular domain'."⁸¹

55. Anger

"If I get angry or annoyed, I build a wall around myself in the soul-world."⁸² "To begin with, anger expresses a judgment of some event in the outer world; then, having learnt unconsciously through anger to react to something wrong, we advance gradually to enlightened judgments in our higher souls. So in certain respects anger is an 'educator'. It arises in us as an inner experience before we have matured far enough to form an enlightened judgment of right and wrong... On the other hand, anger can degenerate into rage and serve to gratify the worst kind of egoism... But we must not fail to realise that the very thing which can lapse into evil may, when it manifests in its true significance, have the mission of furthering the progress of man... So is anger to be understood as the harbinger of that which can raise the human being to calm self-possession."⁸³

56. Seeing Our Own Faults And Failings

"The only way to get rid of faults and failings is by recognising them for what they are... Directly you try to excuse to yourself any one of your weaknesses, you have laid a stone in your path."⁸⁴

57. Our Idiosyncrasies and Our Individuality

"We do not need to overcome our individuality, only our idiosyncrasies. We may not let ourselves go."⁸⁵

58. Combatting Prejudice

⁸¹ *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

⁸² *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

⁸³ 5.XII.1909, Munich, *Metamorphoses of the Soul* (GA 58).

⁸⁴ *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

⁸⁵ 25.V.1923, Stuttgart, *Faculty Meetings* (GA 300b).

“Other qualities which, like anger and vexation, have to be combated, are timidity, superstition, prejudice, vanity and ambition, curiosity, eagerness to impart unnecessary information, and the tendency to make distinctions among human beings according to the outward characteristics of rank, sex, race, and so forth... Every spiritual scientist knows that much more depends upon such matters than upon the increase of intelligence and employment of artificial exercises. Especially can misunderstanding arise if we believe that we must become foolhardy in order to be fearless; that we must close our eyes to the differences between people, because we must combat the prejudices of rank, race, and so forth. Rather is it true that a correct estimate of all things is to be attained only when we are no longer entangled in prejudice.”⁸⁶

59. Tolerance

“Tolerance must characterise the relationships of human beings pursuing anthroposophical spiritual science together. It is essential to educate oneself to it in this particular period. It is the most extraordinary thing that nobody nowadays really listens to anybody else... it is a fundamental characteristic of modern civilisation that nobody listens, that nobody respects anyone’s opinion but his own.”⁸⁷

60. Difference of Opinion And Gentleness of Speech

“Every word spoken without having been thoroughly clarified in thought is a stone thrown in the way of esoteric training. And here something must be considered which can only be explained by giving an example. If anything be said to which we must reply, we must be careful to consider the speaker's opinion, feeling, and even his prejudice, rather than what we ourselves have to say at the moment on the subject under discussion. In this example a refined quality of tact is indicated, to the cultivation of which the student must devote his care. The student must learn to judge what importance it may have for the other person if he opposes the latter's opinion with his own. This does not mean that he must

⁸⁶ *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

⁸⁷ 4.III.1923, *Dornach Awakening To Community* (GA 257).

withhold his opinion. There can be no question of that. But he must listen to the speaker as carefully and as attentively as he possibly can and let his reply derive its form from what he has just heard. In such cases one particular thought recurs ever and again to the student, and he is treading the right path if this thought lives with him to the extent of becoming a trait of his character. This thought is as follows: The importance lies not in the difference of our opinions but in his discovering through his own effort what is right if I contribute something toward it. Thoughts of this and of a similar nature cause the character and the behaviour of the student to be permeated with a quality of gentleness... gentleness clears the obstacles away and unseals the inner organs."⁸⁸

61. Shortcomings And Merits

"If I meet a human being and blame them for their shortcomings, I rob myself of power to attain higher knowledge; but if I try to enter lovingly into their merits, I gather such power. The student must continually be intent upon following this advice. The human beings have it in their power to perfect themselves and, in time, completely to transform themselves. But this transformation must take place in their thought-life."⁸⁹

62. Tranquil, Impartial Self Reflection

"Our aim in these moments of seclusion must be so to contemplate and judge our own actions and experiences as though they applied not to ourselves but to some other person. The student must stand before himself with the inner tranquillity of a judge. When this is attained, our own experiences present themselves in a new light. As long as we are interwoven with them and stand, as it were, within them, we cling to the non-essential just as much as to the essential. If we attain the calm inner survey, the essential is severed from the non-essential."⁹⁰

⁸⁸ *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

⁸⁹ *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

⁹⁰ *Knowledge of the Higher Worlds And Its Attainment*, by Rudolf Steiner (GA 10).

63. Self-Discipline

“If we have no self-discipline, we cannot move forward.”⁹¹

64. To Know and Not To Do Is Not To Know At All

“To the extent we are using the Waldorf School pedagogy, we are achieving results. The question we need to ask ourselves is whether we are unconsciously not using the Waldorf method where we have not achieved results.”⁹² “We first need to develop what can be fruitful in our methodology... otherwise we would slowly come to teach such that what we fail to achieve by our better method is much worse than what we could partially achieve by a lesser method.”⁹³

65. Co-workers With The Spiritual Worlds

“Among the faculty, we must certainly carry within us the knowledge that we are not here for our own sakes... We should always remember that when we do something, we are actually carrying out the intentions of the gods... We dare not for one moment lose the feeling of the seriousness and dignity of our work. You should feel that dignity, that seriousness, that responsibility... We will meet one another through such thoughts.”⁹⁴

66. Overcoming human weaknesses

“Overcoming human weaknesses through anthroposophy... is not something general, but something unique for each person. You could become something very different through anthroposophy... We need to overcome ourselves through our higher ‘I’ so that the children cannot come to us and justifiably complain about our behaviour. The faculty needs to round off the rough edges of one another.”⁹⁵

67. Consideration Of Students’ Home Lives

⁹¹ 17.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

⁹² 9.XII.1922, Stuttgart, *Faculty Meetings* (GA 300b).

⁹³ 21.VI.1922, Stuttgart, *Faculty Meetings* (GA 300b).

⁹⁴ 26.IX.1919, Stuttgart, *Faculty Meetings* (GA 300a).

⁹⁵ 25.V.1923, Stuttgart, (GA 300c).

“If you could be a fly on the wall and listen in on our teachers’ meetings sometimes, you would hear how all the details of home are actually being taken into account and how intimately they are discussed with regard to how they shed light on the children. And if you were that fly on the wall, you would also find out that these teachers’ meetings are an ongoing learning process, that our educational practices are constantly evolving toward higher and more subtle effectiveness. It cannot be different if the school is meant to be a living organism, rather than a dead one.”⁹⁶

68. Parents’ Meetings

“The very center and essence of the school are the teachers’ meetings; likewise, at the periphery, the parents’ evenings at the Waldorf school are extremely important. At least once a month – or regularly, anyway – we try to arrange evenings when the children’s parents can gather and meet with the teachers, so that a link can be established with the children’s home life. We think that the parents’ understanding of their children’s education is very important. Because we do not make up programs or schedules for our teaching but take it from life itself, we cannot adopt an attitude that claims to do the right thing, based on a schedule devised by some intelligent authority. We must come to sense what is right through our living interaction with the parents who sent their children to us. The echoes of these parents’ evenings touch the teachers and give them what they need to maintain their own inner vitality.”⁹⁷

69. Rudolf Steiner’s ‘Esoteric’ Relationship to the College (Wednesday, September 22, 1920, 8:00 p.m. – 12:15 a.m.)

“I would like to say a few words before we go into the individual points of discussion. Now that we are at the beginning of a new school year we need to clarify some things. There has been some discussion of things, including my own position, in relationship to the faculty. Today, I do not want to discuss the external relationship,

⁹⁶ 1.VI.1924, Stuttgart, *Rudolf Steiner in the Waldorf School* (GA 298).

⁹⁷ 17.VIII.1923, Ilkley, *A Modern Art of Education* (GA 307).

only the inner. That seems appropriate this evening because you brought up my inner relationship, at least between the lines. In those things connected with our spiritual movement, I feel I am an esoteric among friends and cannot feel I am anything else. Running the Waldorf School is one of these spiritual things, at least to the extent it is a spiritual matter and to the extent the faculty takes up pedagogical questions and belongs to our anthroposophical movement. I need to say some things today about the position of an esoteric and how an esoteric perceives himself or herself, which you will need to apply to the particular case of the Waldorf School. Someone who brings things from the spiritual world to his or her fellow human beings assumes, of course, that people do not necessarily accept them because of authority, but at least because they feel the things result from scientific research revealing a content that can perhaps be made known only by the person undertaking it. People can understand these things, of course, once they are said, but someone must first say them as a result of his or her own investigation. As you hear such truths, you are not exactly in a relationship to authority, but you somehow recognize that the things said can only arise from such a source. Much of what I have recently had to say to you may appear simple, but I did not discover it in a simple way. Much of what we can learn about such a special area as pedagogy can become available only by going through a great deal, by experiencing a great deal, which is possible only after many years' experience with this type of investigating. Understanding it is easy and can occur in a short period, but the investigation itself is not at all so simple and requires a path of initiation. However, when someone tells fellow human beings of such investigation, he or she never does so out of a desire to speak as an authority in the normal sense, that is, as the exoteric world understands authority. I would ask that you take what I have to say about this very seriously and precisely. You should not accept what I have to say simply upon authority in the normal sense of the word. You see, if you did that, it would have no effect. You would not receive it through the necessary intangible forces. The relationship must be entirely different. The relationship must be one

in which you accept everything said through a completely free will. Your acceptance may not in the least depend upon the will of the speaker. Everything must depend upon the will of the listeners. That is as exact a description of the relationship that must exist as is possible in human speech. I tell you things not to place them in the proper light, but because, in our times, we can base the effectiveness of esoteric work upon them. If in our times we wanted to achieve something through authority, whether it be the authority of suggestion or any of the other numerous ways of affecting the soul, then that would eventually reveal itself as a great mistake. We now exist in the stage of human development when people mature enough to do so put more and more impulses of freedom into the world. Specifically, when we work as teachers we may not under any circumstances accept those things that arise out of the spirit and will move the world forward through an authority forced upon the soul. We must accept everything through goodwill, through the insight of the listener when the listener feels that the person speaking has something to say. No other relationship may exist. If the intent is that the listeners undertake some work based upon those statements, work that people can undertake communally, any other relationship would have a negative effect. If the spiritual researcher is to participate, then the capacity to speak free of authority and to listen through free will must be the basis of the entire relationship. Nothing else may be the basis of the external relationships. Therefore, my relationship to the faculty must be one, right to the dotting of the 'i's and crossing of the 't's, that neither I nor anyone else wants something against the will of any member of the faculty. The entire faculty as a whole must accept and desire it in their hearts. Whether something would pass in an election or not is unimportant. It requires that kind of inner relationship. The moment that is no longer so, the proper relationship would no longer exist. We need to somewhat keep an eye on that relationship. Groups form in this area, not the way associations form, but more like a gathering around one person who has something to say in the sense that I mentioned. That is, those who want to hear something freely gather around someone.

Regardless of what the external world may or may not expect of such a group, what I have said is all that is inwardly acceptable. You will certainly feel that I want to describe my inner relationship to the faculty in that way, and I would ask that you understand it in that way. All healing forces of the future will be based in this. Specific things also lie in that direction. You need to feel that I have harmonized - and do always intend to harmonize - my decisions with each of you, that is, what you bring to me for a decision, because those who ask a question do so out of their own insight. If you think this through, you can clearly discern the nature of our esoteric relationship and the positive results of that esoteric relationship. I wanted to make this our starting point today. You may have already found from your many experiences that things arising out of the spirit proceed properly only when such an understanding of spiritual relationships is their basis. Thus, in an exoteric organization you should separate the things that are simply necessary for the external world from what must lie between us. We can then move forward not only in the most rational manner, but also in the most spiritual work. We will move forward. I wanted to say this to you now as a kind of inauguration of our work for this year, an inauguration of our work through which I would particularly like spiritual forces to flow. You can be certain that I will continue to pray for a blessing upon your work as a whole and the work of individuals in this coming year from the spiritual powers that carry our entire movement. If you are aware that is the case, if you not only act together, but think together and feel together, and thus receive the good spiritual forces in this thinking together, feeling together into the harmony of the entire soul life, then our work in this year will succeed."⁹⁸

70. Steiner's Heart Advice To Teachers

"a) Teachers must never be careless or lazy; they must, at every moment, stand in full consciousness of what they do in the school and how they act toward the children...

⁹⁸ 22.IX.1920, Stuttgart, *Faculty Meetings* (GA 300a).

- b) We as teachers must take an interest in everything happening in the world and in whatever concerns humankind. All that is happening in the outside world and in human life must arouse our interest...
- c) The teacher must be one who never compromises in heart or mind with what is untrue. The teacher must be true in the depths of their being...
- d) The teacher must never get stale or grow sour. Cherish a mood of soul that is fresh and healthy!"⁹⁹

71. The Spirit of Christ¹⁰⁰

"The spirit of Christ prevails throughout our school... Here it is always the spirit of Christ that comes from the teacher and enters the hearts of the children – this spirit that is imbued with love, real human love."¹⁰¹

72. Love

"Love is for the world what the sun is for outer life. No soul could live if love departed from the world. Love is the moral sun of our world. To spread love over the earth, to the greatest degree possible, to promote love, that alone is wisdom."¹⁰²

⁹⁹ 6.IX.1919, Stuttgart, *The Foundations Of Human Experience* (GA 295).

¹⁰⁰ "The true and only name of Christ is 'I am'; anyone who doesn't know and understand this and calls him something else doesn't know anything about him at all. I am is his only name." Rudolf Steiner, 27.V.1909, Berlin (GA 266).

¹⁰¹ 24.VII.1920, Stuttgart, *Rudolf Steiner in the Waldorf School* (GA 298).

¹⁰² 17.XII.1912, Zurich, *Love And Its Meaning In The World* (GA 143).

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