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## *Dear Colleagues, dear friends,*

we would like to wish all our readers a Merry Christmas filled with blessings, and a Happy New Year.

The new year will be one of celebration for the kindergarten and school movement, thanks to two major conferences around Eastertime, and we look forward to these as much as we look forward to any festival. The international kindergarten conference will take place before Easter, and the international teachers' conference after Easter. We think that this will bring an unprecedented number of educators to the Goetheanum in such a short period of time.

There are several preparatory articles in this edition, both with regards to content and to practical aspects. Please take up the various offers to observe lessons in German and Swiss Waldorf and Rudolf Steiner Schools. We welcome the initiative by the German and Swiss School movement to invite colleagues to observe lessons in schools in both countries after the world teachers' conference has ended. We are also very grateful that the upper school seminary in Kassel has set its dates bearing in mind that colleagues may want to travel to Dornach from there.

Have a look at the Swiss flight offers on our homepage [www.paedagogik-goetheanum.ch](http://www.paedagogik-goetheanum.ch) if you are planning to travel by plane.

Continental Europeans will be better off to organise coach travel to Switzerland. We are happy to give some advice on this:

[paed.sektion@goetheanum.ch](mailto:paed.sektion@goetheanum.ch), Tel 0041 7064 373 or -315.

**But, most importantly, do please register soon!** Each registration requires adequate personal attention.

Once again you will find contributions to the conference topics in this edition. If you look back over the articles of the last two years you will be wonderfully well prepared!

As requested by many, we have included a detailed obituary of our friend and colleague Heinz Zimmermann. It was written by his successor Christof Wiechert in cooperation with his wife Ursula Zimmermann. As he was a focus for many people drawn to the Steiner's pedagogy and anthroposophy, we are happy for this to be shared with colleagues worldwide who felt connected to Heinz Zimmermann.

A short report about the work by the international conference / Hague Circle will give you some insight into what has been going on there.

Three articles on the significance of written language and the spoken word conclude the contributions of our Christmas edition: book recommendations, language and 'Der Sonne Licht'.

We hope that in all this you will find some inspiration for yourself and your work.

Best wishes,

*The Pedagogical Section  
Dorothee Prange*

## *Heinz Zimmermann – An Outline of His Life*

It is fitting that, as our friend Heinz Zimmermann has left the earthly plane, we say farewell by forming a picture of his life.

He died on September 6, 2011, Monday, in far-off Rostock in his seventy-fourth year. He had had a rest in the afternoon, taken a walk on the beach, and eaten dinner with colleagues from the Rostock Waldorf School. While they were asking his advice about what they should do, a heart attack snatched him away. The weekend before, he had been in Denmark for work related to the School of Spiritual Science.

Heinz Zimmermann was born on November 23, 1937, in a village near Basel, the third of five children. A few years after his birth, the family moved to Basel because the father took over the painting business of Heinz's grandfather.

The forces of destiny wished that the young Heinz come into life with a light and bright physical constitution. It was a bodily constitution that had to have long struggles before it was firmly on the earth. His favorite activities were praying and singing with his mother, who for years, with a deep goodness of heart, provided him a protective shield of warmth. He was described as a thoroughly loving and religious child. In a puddle of oil next to an automobile he saw a rainbow "fallen from Heaven." When someone tried to explain to the little boy that the "snow" of fallen blossoms under the trees was not real snow, he replied indignantly that dear God could make it snow anywhere. The boy had a sanguine and optimistic temperament.

Heinz had light blond hair, and he gave the impression that he did not really perceive his surroundings as the solid earth. Thus it could happen that at the age of six he fell from the third story of the house. A baby carriage standing where he fell saved his life. He was not hurt, but those who rushed to help did not notice that the boy had broken his nose. By the time this was discovered, it was too late, and since then the tip of his nose had a characteristic little crook. Later on this suited him well, since he was often a bit of a wag.

At the age of seven, the child had an inflammation of the cerebral membrane. For six weeks he was in the hospital with terrible head pain. Dr. Marti spoke comforting words, and the moments of consolation were the stories which his father told him in the evenings. His father was a gifted storyteller and told the fairy tale of "Honest John", one of the boy's favourite fairy tales again and again. The convalescence took a long time, and this delayed the boy entering the Rudolf Steiner School Jakobsberg in Basel. As soon as he could read and write, he began to write poems and verses. His sanguine temperament at times prevented the teachers from recognizing the gifts behind this disposition. He seemed to be just careless and fidgety. Part of his destiny as a child was also that he was much teased in school. The leader of this harassment was his later lifelong friend, Beat Brodbeck. Beat Brodbeck departed from this world a few weeks before Heinz Zimmermann and Heinz delivered the graveside eulogy.

The boy's bright disposition scarcely allowed him to see the substance of his own personality. The result was a strongly limited self-confidence. He craved recognition and praise. When that was denied him, the oversensitive child broke out in tears, even at an age when that was not expected.

At the age of nine, when a child's relationship with the world changes, Heinz had not yet reached that point. Thus when he got ensnared in silly things, he afterwards felt undue shame and strongly reprimanded himself.

The lessons with his piano teacher Dela Pierre were a happy experience. Dela Pierre recognized the substantial musical talent of the child and also the deep need for recognition and praise. It was probably in this time that Heinz unexpectedly developed a strong but naive and childlike relationship to money and to economics. His ability to work with money remained with him his entire life. One expression of this was in the "Evidence Foundation" where he was able to work effectively with his former colleague on the Executive Committee, Rolf Kerler.

Heinz's relationship with the external world long remained diffuse and often caused him to find himself in an extreme situation. Once as a schoolboy, he just stood on the streetcar tracks so that the approaching streetcar had to make an emergency stop. Heinz then remarked drily to his brother that he didn't realize that there was a station stop there.

With his twelfth year, his physical body began to be more formed.

Nevertheless, in his adolescence he had a deep aversion to, even a hate of, how he looked, and for just that reason neglected his appearance.

For the maturing Heinz and his friends, the summer music camps organized by Willy Overhage in Avrona in the mountains of Lower Engadin were very meaningful. There he deepened his friendship with Beat Brodbeck. As he recorded in his diary, "something too holy to speak about: one Spirit lived in two souls."

Avrona was also a place for new friendships, for example with Felix Baur, who would later become his physician, and Felix's sister, Ursula. She was still a child, but Heinz knew that someday she would be his wife. His health improved so much that the themes of the summer became "Sport, Music, and Intelligence."

In preparation for the university entrance exams, Heinz transferred to a Gymnasium, or academic high school, as was usual for students in the Jakobsberg school. At the age of twenty, he passed the exams and matriculated at Basel University in the fields of German language and literature, history, and ancient philology.

During this time at the Gymnasium (1953–1957), he organized puppet shows with his friend Beat Brodbeck. They did everything themselves, making the puppets and the stage set, organizing the performance, and presenting Hans Christian Andersen's "The Big and Little Klaus" for the children. Another project to which he dedicated himself was the production of Albert Steffen's drama, "Journey into Another Land."

In 1962 Heinz applied for membership in the Anthroposophical Society through Dr. Hans Büchenbacher and his anthroposophical-philosophical

working group. Heinz was a member of the Society until his death, a total of seven times seven years.

After his matriculation, he studied at Basel University for five years. He completed his studies with a doctoral thesis on the topic "Towards a Typology of Spontaneous Conversation" (1964). His thesis advisor, Professor Rupp, nominated Heinz to be his assistant and had great hopes for him as a successor. Shortly before the promotion, Heinz became seriously ill with a liver infection, which caused him to lose weight to a startling degree.

On behalf of the Goethe Institute, he went to Finland and taught German for a year. In Finland it could still happen that he would go for a walk in the snow, lose his way, and almost not be able to find his way back. In the same way, some years later in England, he was so fascinated by the Tintagel caves that he swam out into the ocean unaware of the dangerous currents.

Back in Switzerland in 1966, he married Ursula Baur. Up until that time he was not particularly interested in the Goetheanum. Until then, Anthroposophy had been his instrument, enabling him to comprehend the world and Anthroposophy through thinking.

Then the following event took place. The university urged him to return. At the same time, a message came from the Rudolf Steiner School Jakobsberg in Basel offering him a position as a teacher of German and history in the high school. He considered both possibilities for a long time and then decided against the school. He went to the school to inform the college of teachers of this and *heard himself saying the opposite!*

Thus at the age of thirty he returned to his former school as a teacher of German and history. Later he also taught religion. Ursula was already a class teacher there. For six years they were colleagues at "their school." When her class finished the eighth grade, Ursula began her eurythmy study with Elena Zuccoli in Dornach. She had a deep love for the Goetheanum, while Heinz was more reserved about it.

Two little incidents: A new teacher in the large faculty scarcely dared to show herself in the teachers' room. Heinz went up to her, introduced himself, and explained how things "worked" in the school. Recitation at the monthly assemblies were difficult for high school students of a certain age. Instead of directing, Heinz would stand among the students and would recite together with them.

His dynamic teaching soon got the attention of the teacher training at the Goetheanum. He was invited to join. There, he was also active in speech, in the realization of the possibilities of conversation, and always, in an artistic way, in theater, eurythmy, recitation, and "The Study of Man." Heinz's activities extended into ever more encompassing spheres.

Human life has two parts. In the first part, the demands of karma are operative. What does karma require of me? What must be achieved so that in the second part of life the fulfillment of karma can become possible? From this

point of view, the years around the middle of life are the years of destiny, the decisive years. They are the years roughly between the ages of thirty and thirty-five.

In the first half of his life, Heinz undertook a rigorous self-education which he meticulously recorded in his journals. Detailed retrospections, some over long periods of time past, the recognition of weaknesses, the battle with pride and arrogance, meditation as experience, and above all the comprehension of Anthroposophy and the world through thinking – all these led to his being able to stand naked and truthful before his Creator at around the age of thirty. He knew himself. This path brought him through all pains to his first basic experience of freedom.

In deepest awareness, he offered this hard-won freedom to the Christ. He wished to serve Him.

One could sense this realized and experienced freedom in Heinz. Inwardly he was totally autonomous. Therefore, when you spoke to him you also felt yourself free. Also because of that there was something anarchic about him. He always looked at something in itself and not in terms of the surrounding political circumstances. In that, he was a radical. Thus he could describe a situation quite sharply without causing injury.

The next crucial experience was when, at the age of thirty-three, at Pentecost, Heinz experienced for the first time a Class lesson of the School of Spiritual Science. It was a critical year in his biography, and after this deeply moving experience he wrote in his diary and implored the spiritual beings: “Give me the health and the strength so that I can bring the Spirit into the community.”

Heinz clarified his karma and at age thirty-five wrote in his diary: “The goal of my life is to bring thinking as a replica of the creative word into tone.”

The research into speech, his study of conversation, his working groups for organizing conferences, his work for the School of Spiritual Science all stood under this star.

It is interesting that after this deep recognition of the themes and goals of his life, the style of his diary changed. Now it recorded more what came to him from the outside, what was done, what happened. The battle with himself had been fought, and he was ready for the fulfillment of his destiny.

His ability to awaken and to give wings to his students was unique. His thinking, his originality, his artistic sensibility, and his personal example inspired his students. And not only them. He was invited more and more to teach within Switzerland and in other countries, and he was invited to take part in the teacher training course “on the other side of the valley,” i.e., in Dornach.

In 1982 he became the head of the teacher training course at the Goetheanum. Heinz was always full of irrepressible life. With the students he did theater and made public presentations. Certain exercises were his favorites. Time and again, he would have his students or people in public courses create a living tableau of Leonardo’s *The Last Supper*. Then he asked the students what they had

experienced when they imitated the gestures of the individuals in the painting. Once, at that very point, Jörgen Smit suddenly appeared at the door. It is said that Smit knew in a moment – we need him in the Executive Committee.

In 1988, Heinz was called to the Executive Committee of the General Anthroposophical Society and in the following year took over the Pedagogical Section from Jörgen Smit. In 1992, he also took on the leadership of the Youth Section. Heinz began to travel all over the world dealing with pedagogical issues and with themes related to Anthroposophy. Africa and South America were particularly close to his heart.

At that time, François Maritz, general secretary of the Society in South Africa, strongly urged Heinz to bring along Ursula for a eurythmy conference in Cape Town. From 1995 to 2007, Ursula went to Cape Town every year (sometimes with Heinz for very large conferences) and worked with Silke Sponheuer to strengthen the eurythmy group in the Center for Creative Education. Highlights were the member and teacher conferences in which François Maritz, eurythmy, and Heinz worked together. It is an especially affecting fact that François Maritz crossed the threshold into the spiritual world just three days before Heinz Zimmerman.

Heinz was productive in many fields because he had a living thinking that was always creating out of reality, never out of stereotypes. Until the end, he worked on a spiritual-scientific understanding of Rudolf Steiner's art of teaching – especially enjoying doing so in conversation groups. He searched for the secret of the education of the community or group, knowing that it can arise only in the individual, not in any structure. He gave lectures and concerned himself with questions about the organization of the Goetheanum and the Society. And no colleague who came to his door and asked for advice did so in vain.

Heinz had walked the path of self-education and with the power of this new state of being could help others on the path. But he continued to ask himself whether what he did was congruent with what he expected and demanded of himself. The following event is characteristic of him:

Manfred Schmidt-Brabant called together the most active people in the Goetheanum for the large Michael conference in 1979. Of course Heinz received an invitation, but he sent it back, saying that he was not convinced that he was yet worthy.

His sense of freedom had a hard time with customary forms in the Society and in the School of Spiritual Science. He wanted so much that the content give itself the form rather than that the form control the content. He saw the exact same problem in the school movement. He worked hard to help, but in his quiet moments was pained because of the laws of lethargy.

The Goetheanum is a place where many streams come together. Many harmonize but others create powerful waves. Worlds crash against each other. The spirit of the times prescribes for us a cyclopean struggle for the correct form of the Goetheanum and the School. Heinz was always on the side of those who,



out of their individual will, dedicated themselves to the task of building the house of Anthroposophy.

Heinz's many tasks could be managed because two co-workers, helped with the work, as much as they could. These were his secretary of many years, Wiltrud Schmidt, and his helper in the Pedagogical Section, Jon McAlice.

Heinz sought a successor in the Youth Section and in Elizabeth Wirsching he found the person who could lead the section further. He handed over the Pedagogical Section in 2001, but through courses, conferences, and lectures continued to be connected to the section.

Working with him was a huge given, since we all stood together before the issues. It was typical of Heinz that when he did something somewhere for the section and received an honorarium, he would come back to the Goetheanum, look in on the section and donate the honorarium. He knew the section needed the money.

Also typical for him – he would walk in with a joke, informal and unconventional, but then suddenly, in less than a second, he was engaged with the matter at hand. He was always conscious of the real life of the Goetheanum. He knew what was happening and he knew what had not happening.

A special concern for Heinz was the further development of the School of Spiritual Science and the Foundation Stone verse as a source for a true engagement with the times. In this, he didn't disseminate stunning wisdom and new insights. What was effective was *how* he spoke and *what* he said. It was inspiring, because you felt that it was something he had experienced – it was experienced reality. It was congruent with his inner reality. And that awakened and inspired his listeners. He didn't make his lectures and comments too weighty, and so his listeners were motivated rather than overwhelmed.

The working groups with him were very special in that he was literally a first among equals. He could listen for a long time, be actively quiet, and go along with what wanted to happen. And if a problem had been struggled with for a long time, he then solved it very simply out of his living thinking.

The storms around the "House of the Word" demanded that those holding responsibility always stood erect regardless of the direction from which the winds blew. Heinz lived existentially with the necessity of leading – speaking to and admonishing the general meetings. Standing as a defender for the spiritual in the Society and in the School of Spiritual Science, he also had to see how the effects of these challenges were contained within imposed boundaries.

In the year 2006, Heinz suffered a "quiet heart attack." After the convalescence, he had to reduce the scope of his activities. At the age of seventy-two, he left the Board. Together with Robin Schmidt, Agnes Zehnter, Ursula Zimmermann, and later with Oliver Conrardt as well, he built up the Goetheanum's study and continuing education programs.

A wonderful collaboration with Ursula manifested in the work of her Kairos Ensemble on the twelve moods, the zodiac, and the verses of the weeks.

Members of the Society in Thüringen (Weimar/Jena), requested work on the First Class. It turned out then that the whole cycle of the nineteen lessons could be held twice. Heinz both read and gave free renderings of the Class lessons. Ursula worked with eurythmic exercises for the participants, thereby creating an appropriate eurythmic, artistic mood.

Heinz traveled within Europe, giving courses and lectures on questions related to the School of Spiritual Science and again and again helped fellow teachers to discover what the art of teaching means.

Even after the reduction of his activities to a level commensurate with his health, he was a much sought-after speaker. He spoke with an authority possessed by few others. In a conference for parents in the Waldorf schools, he called upon them not to allow the essential substance of Waldorf Education to be lost.

It is something of a hieroglyph that the last days of his life were dedicated to the School of Spiritual Science and to a school.

Whoever visited Heinz in his room in the Goetheanum will remember the oval table covered with crystals. Heinz had three great loves in nature and three great loves in art. In nature he loved that which as a being conceals itself in crystals, the Swiss mountains, and living water. In art he loved music, speech, and the forms of the first Goetheanum.

In response to a request from Ursula Zimmermann, I add the following: Among Heinz's happiest experiences was the way in which through me, as his successor, the work of the Pedagogical Section was continued, always in the warmest spirit of cooperation. The section office remained for him an oasis of rest in the Goetheanum.

The news of his death went quickly around the world and called forth a wave of sympathy, shock, but above all, of affection and connection.

While Ursula was in Rostock with Matthias Bölts und Vera Seltmann dealing with the conveyance of the remains to Dornach, young friends were at work in Dornach arranging and decorating the Goetheanum so that the deceased could lie in state in the eurythmy room. Countless people came to say farewell.

One of the friends spontaneously took the print of *The Last Supper* from the Youth Section and hung it up in the eurythmy room by the head of the deceased.

*Christof Wiechert*  
*Translated by Ronald Koetzsch*

## *Dear friends and colleagues,*

As you all know, the founding of the first Waldorf School started with an act of celebration.

*“It is our duty to see the importance of our work. [...] We can do this only when we do not view the founding of this school as an everyday occurrence, but instead regard it as a ceremony held within Cosmic Order.”*

(Rudolf Steiner: The foundations of human experience)

Almost one hundred years later the issue of celebration stands before us with unchanged intensity. However, our festivals, our celebrations have changed. Only rarely do we celebrate the union with the Divine, the union with the Cosmic Order. Today, we seem to mostly celebrate ourselves. As Hegel put it, *“a celebration is a living piece of art which serves the dignity of mankind.”* Festivals have become individualised.

The 8<sup>th</sup> World Teachers’ Conference is taking place in the coming year, 2012. Every four years, since the 1980s, this conference has called teachers from all over the world to work together in Dornach. The seeds of a new awareness in the school movement grew out of this cooperation. These seeds have been nurtured again and again through encounters between individuals. The forthcoming conference will be raising the question of encounters in a twofold sense.

The focal point will be the question of the encounter between the Self and the body, leading to the issue of the consequences for the craft of teaching. The issue of the craft of teaching is also a social question. The more teaching becomes the art of human encounters, the more we feel the need for a deeper understanding of the connection between the Self and the body. Today’s celebration lies in the fresh and unrestrained encounters between individuals which grow out of a deep understanding of individuals.

We warmly invite you to this act of celebration.

Please enrol as soon as possible, preferably before Christmas. We can offer you accommodation in various categories as well as financial support for the conference fee.

All the necessary information can be found on [www.paedagogik-goetheanum.ch](http://www.paedagogik-goetheanum.ch)

There are possibilities of visiting schools in Germany after the conference; please contact us as soon as possible if you are interested.

We are looking forward to welcoming you to this celebration!

*Florian Osswald*

# *The Activity of the I in Sense Experience and Conscious Thinking*

## *Introduction*

As part of the discourse on the sense of thought, perception and thinking we have seen enlightening contributions from Detlef Hardorp, Wolfgang Auer and now also from Roland Halfen. We thank them for their thought-provoking and inspiring reflections! The following thoughts focus on some of the questions that arise for the teacher and serve as preparation for the **2012 World Kindergarten and World Teachers' Conferences**: Based on simple observations in kindergarten and school, we will investigate how the human I develops from its initial involvement in the physical sense experience of young children to the independent thinking of upper school students.

## *The child as sense organ*

The four-year old kindergarten boy is looking over to the school. His mouth is slightly open, he is deeply absorbed in perception. The piece of bark he played with moments ago lies unused, has lost its purpose. – Four class three boys are busy digging not very far away, tossing the dark earth into a wheelbarrow. They are unaware of the younger boy who is eagerly watching their every movement. – On the next day, the same boy is in the sandpit, busily digging with a little blue spade. Next to him is a small wooden box: his “wheelbarrow”. He “works” with the same intensity and determination as the older pupils did the day before. – Rudolf Steiner described the magic of this devotion and imitative force with the following words: *“If we look at it impartially we realize that children between birth and the change of teeth ... are essentially all sense organ, sense organization. What will later withdraw to the senses, to the body’s surface, fills the young child’s entire organism.”*<sup>1</sup>

In those early years the human I clearly has the will and the need to penetrate and take hold of the young, still malleable body with every experience and every step, using the body as a big “sense organ.” What the child absorbs in utter devotion on one day, takes hold, through inner activity, of the physical body and emerges as action on the next. Similarly, children acquire the faculties of walking, speaking and thinking through this subtle interaction of I, body and environment: learning to walk through mastering balance and movement becomes existential self-experience. Achieving physical uprightness is in later years transformed into the ability to meet new situations in life with inner “uprightness”. It is crucial for this metamorphosis from the child’s experience of the body as sense organ to the inner moral strength of later life that children

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1 Rudolf Steiner: The Child’s Changing Consciousness, CW 306, lecture 2, 16 April 1923

learn to take their first steps without outer support, purely out of their inherent joy in imitating and their own I forces: *“This educational method knows that there is an individuality within each of us and that teachers and educators need to pave the way for this individuality which does, however, always educate itself. It educates itself by perceiving the world around it, by absorbing, in sympathy, the life and the situation in which it finds itself. Teachers and educators can only work on this individuality indirectly, by promoting, through education, a development of body and soul that will ensure that the individual person in later life will be least hindered and held back by his or her body, temperament or emotions.”*<sup>2</sup>

It is the respect for the child’s free individuality that helps educators at this early age to move increasingly from “moral admonitions and orders” to an attitude of self-education. Children absorb everything they perceive around them as impressions and imitate it: the way we move and speak, our soul gestures, emotions and way of thinking.

### *From movement to inner space – From the circle to the point*

Once children have learned to walk and speak they begin to learn to think also by devoting themselves to their surroundings. *“The faculty of thinking which is, or ought to be, the last to be acquired, always appears as a mirroring of nature and natural processes, ... it only wants to provide images of nature and its processes.”*<sup>3</sup>

In the way young children think, the ability to be one with the forces of nature is often penetrated by the still prevailing certainty of the world’s meaningful wholeness. This comes to expression in the fact that children think in vivid images. The five-year old child can therefore, when looking at a landscape, out of its inner imagination and accompanied by lively gestures and face expressions, formulate the following questions: *“For a giant this river is tiny, isn’t it? How big would this house be for a giant? (Answer: He can just step over it.) – What would be really big for a giant?”*

Three years later the child becomes detached from the imaginative thinking that is informed entirely by this peripheral consciousness. As a result it is possible for the Class 2 girl to be so moved by the Martinmas festival that she calls out with indignation: *“It was so cold – and the beggar only got such a thin slip of cloth!”*

As a contrast to this child-like thinking we have the impression of an 18-year old student, who, at a school association meeting steps onto the stage to present the

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2 Rudolf Steiner, Waldorf Education and Anthroposophy I, Stratford-on-Avon, CW 304, 19 April 1922

3 See footnote 1

theatre project of Class 12. Outwardly calm he stands next to the lectern. He looks determined. All movement is held within, directed into the one thought he expresses: *“We will show how Camus deals with the problem of violence in his play ‘The Just Assassins’ by each presenting our parts with one characteristic statement.”*

Looking at the overall development from the five-year old to the Class 12 pupil we see the long journey through the school years from the childlike peripheral experience to the Class 12 pupil’s ability to think in a way that is detached from outer observation and to bring his thoughts to a concise point. As important as inner freedom is for the young child’s powers of imitation, as crucial is the inner awareness and I activity for the will-directed thinking of the 18-year-old. Compared to the holistic peripheral experience of the five-year old, the experience of the Class 12 student has been inversed, so to speak, and he has to establish the wholeness of content, language and presentation in every moment out of his own self. The metamorphosis from peripheral experience to centred inner awareness is also reflected in our language:

child’s external movements:		inner space of awareness:
<i>becoming upright</i>	⇔	<i>“uprightness” (see above)</i>
<i>grasping</i>	⇔	<i>“grasping” (in cognition)</i>
<i>searching, digging in the sand</i>	⇔	<i>getting to the bottom of a question</i>
<i>climbing in the crown of a tree</i>	⇔	<i>“seeing through” (comprehending)</i>

### *Physical and cognitive senses*

Looking at this conceptual metamorphosis, we have to ask ourselves as teachers to what extent early childhood experiences form the necessary foundation for the later internalization and development of an inner, independent consciousness. In other words: How does the I’s individual power of initiative and transformation acquire the ability to prepare the physical foundation for future conscious mental processes? How does “education towards freedom” work? Rudolf Steiner provided important insights with his description of the twelve senses. He differentiated four will or physical senses, relating each of them to one of the higher or cognitive senses:

He described the sense of self as the capacity of perceiving the other person’s I or self as from the outside. This he contrasted with the sense of touch which, through the body, perceives the space around us but also our inner I-activity: *“The sense of touch makes it possible for our I – seen as a spiritual entity, the fourth member of our organization – to extend throughout our body. And the organs of the sense of touch originally allow us to experience our inner sense of self, our inner self-awareness.”*<sup>4</sup>

4 The Riddle of Humanity, CW 170, Lecture 14, 2 September 1916

Steiner saw in our living inner organism the organ of the *sense of thought*, with which we perceive the thoughts of others: “*And what lives in us, our living physical organism, is our sense organ for the thoughts that others turn towards us.*”<sup>5</sup> This sense of thought which perceives what is outside us, he contrasted with the inner sense of life which, through its connection with the astral body, is able to perceive our own state and condition as physical well-being or discomfort.

As a next step Steiner related the sense of language, which is directed outward to what others are saying, to the sense of movement with which we perceive our own inner movement: “*I understand what others are saying because, when they speak, I refrain from moving, I suppress movement, that is, I pause, I hold back.*”<sup>6</sup>

The following diagram illustrates the relationship between the senses:

<i>Senses of</i>	<i>self</i>	<i>thought</i>	<i>language</i>	<i>hearing</i>
<i>Senses of</i>	<i>warmth</i>	<i>vision</i>	<i>taste</i>	<i>smell</i>
<i>Senses of</i>	<i>touch</i>	<i>life</i>	<i>movement</i>	<i>balance</i>

The close connection between the four vertical sense pairs suggests an answer to our initial question: the healthy development of the inner will or physical senses is clearly the foundation for the development of the higher or cognitive senses which, in later life, are directed to the outside. If children are able to develop a strong physical organism because they experience strong rhythms and habits in their daily lives, their sense of life can mature and set free healthy soul faculties: these children will feel at home in their own body and, as a consequence, they will develop self-confidence and openness, social skills and understanding for other people’s thinking.

At the last meeting of learning support teachers, which was about maths, the connection between the sense of life and the sense of thought became apparent. At the same time it was shocking to see how many children need intensive help and support to experience their lower senses again as a foundation for understanding basic arithmetic operations. In the course of the conference it became clear that this foundation is not a “material” one: the *sense of touch* might primarily “touch” on the external sensory world, on objects, the ground, people ..., but as it ripens, the soul forces of confidence and security unfold which, in turn, can carry the inner activity involved in arithmetic processes. This

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5 See footnote 4

6 See footnote 4

shows how important it is that, before every new learning step, before every challenge, but also generally in life, an ever new balance can be established between the outwardly directed cognitive senses and their underlying will or physical senses:

*“We see how necessary it is to pay attention to this important state of balance. ... You need to know that here [with the sense of self, author’s note] our I is active from the outside, as it were, with the sense of touch it is active from the inside. ... Similarly, the astral body is involved in thinking, while it works on the living organism from the inside. ... The ether body is active here [in the sense of language, author’s note] ..., but it is also involved, from the inside, in the sense of movement. In the middle [senses of warmth, vision, taste and smell, author’s note] ... we have a kind of fulcrum, like scales have in the middle where they come to rest. The closer we move to the middle the steadier the balance beam will be.”<sup>7</sup>*

### ***Boundaries and artistic methods***

If we look more closely at this state of balance in the human middle, we must ask what characterizes this “fulcrum”, this “central point of balance”. What is it that allows us to perceive in the lesson which movements lead towards awareness and cognition and which lead to will activity?

If we try to be aware of this state of balance at every moment of our lesson we soon come to a boundary: our usual logical thinking is not sufficient. We need a more flexible, living thinking. A thinking which is sensitively aware of the situation while it suggests to us what we ought to do next. We need to develop an artistic thinking that is able to coordinate the complexity of the situation, the way we meet the children and an inner developmental orientation. In other words: can we intuitively experience archetypal images of the human being that enable us to find such orientation?

A note by Rudolf Steiner<sup>8</sup> on the lectures of *The Foundations of Human Experience* (formerly *Study of Man*) can be of help. It describes how the relationship between I and body changes and becomes more inward on the way from the will through the feeling to the thinking:

*In my will*

*I am*

*part of the world*

*In my feeling*

*I am as “I”*

*part of the world*

*In my thinking*

*I am within me*

The three statements correspond to our earlier question about the “state of balance” and lead us straight to the theme of the World Teachers’ Conference:

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<sup>7</sup> See footnote 4

<sup>8</sup> Beiträge zur Rudolf Steiner Gesamtausgabe, No 31



How do we support the “integration of the I” in the way we teach the different subjects? – If our emphasis in working with the children is on thinking and the forming of mental images, the I enters more deeply into the body. If we focus on will activities, on the artistic approach, the I tends to become detached from the body. Depending on the children’s age, the content and the chosen method, a healthy breathing can evolve in the lesson: rhythms, movement, singing and music (which tend to loosen the I) alternate with more cognitive activities such as remembering, asking, relating and summarizing (which tend to consolidate the I) and with book work. The latter can have a loosening effect if it includes mainly drawing and painting or a consolidating effect if it involves mainly arithmetic, geometry or other conceptual activities.

The elements described come together in many ways in a single school day, even in a single moment of any given lesson. It all depends on whether we, as teachers, are able to recognize in a given situation what would be the best and most helpful step to take next: free thinking can then immediately be penetrated by free will, a state described by Rudolf Steiner as the desirable artistic element in education:

*“The will is awakened by spiritual impulses! ... This is why, in my Philosophy of Freedom ... you find a description of what happens in our soul life if we enter the free flow of thoughts .... As soon as we experience pure thinking as will, we become artists. Teachers need to be artists today!”<sup>9</sup>*

*Claus-Peter Röh  
translated by Margot M. Saar*

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<sup>9</sup> Rudolf Steiner, *Becoming the Archangel Michael’s Companions. Rudolf Steiner’s Challenge to the Younger Generation*. CW 217. Lecture 10, Stuttgart 12 October 1922

## *From the International Forum (Hague Circle)*

The International Forum met in Dornach from November 11 till November 13. The preparations for the World Early Childhood Conference and the World Teachers' Conference are in progress, therefore these conferences were no topic in this meeting.

What kept us busy was the question of maintaining and handing out the Waldorf and Rudolf Steiner Trademarks in the future. Through the name of a school we identify a school from the outside, from the inside the name gives (or should give) the school its identity.

How do we want to maintain this protection from the outside and the inside in future?

This is an important theme. In the countries where lots of schools are coming into existence, this is a question. But in future, we expect that it will also play an important role in other countries.

We will keep you informed.

Another topic in this meeting was the legal basis, the legal form of the International Forum. For a couple of years we have been living with the idea that the free encounter of the participants who are invited on personal request, but at the same time represent their educational professional background, that this open space needs a legal body.

This body has now been found in the simple construction of an association according to Swiss Law, registered in Dornach.

What is intended by this?

The absence of officials is essential for a free Spiritual Life. If the cultural life wants to free itself, the representatives, officials or functionaries are only those who take part in the responsibility of the profession itself. In other contexts officials can be necessary, for a free spiritual life they are a problem because democracy and bureaucracy are their arms and legs.

For that reason, we founded something quite simple. Mainly two reasons led us to finally take this step. The first one is the always repeated question about the legitimacy of the Hague Circle (because of not consisting of officials) and secondly, it could be that in future we will need someone who is in charge of the actions of the International Forum, someone who organizes meetings, does fund raising and simply stays in contact with the worldwide school movement. Such an individual needs a legal employer.

Apart from that, nothing will change in the work of the Circle.

Our colleagues Robert Thomas (Switzerland), Henning Kullak-Ublick (Germany) and Lourdes Tormes (Spain) have been elected to the first Board.

*Christof Wiechert*

## *Here is an update on the report of a research team*

Six colleagues from Germany and Switzerland have been working on a long-term study on the underlying flow of lessons and teaching, the development of students in the course of time and on the respective activities on the part of the teacher. They carefully proceed according to Goethe in his essay “The experiment as mediator between subject and object.”

The next Journal of the Pedagogical Section will contain a report on this work. The research team would like to meet other teachers at the coming international teachers’ meeting in order to involve more colleagues in this research project.

Those who are interested please contact Georg Weimer via e-mail or phone.

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*Georg Weimer*

## *The Light of the Sun*

### **On the 18<sup>th</sup> Edition of the first Waldorf School Reader**

In the ‘Complete Works’ (GA 14, Gesamtausgabe) Rudolf Steiner’s four Mystery Dramas comprise 535 pages; in other words, a colossal work. How many colleagues will be aware that this colossal work begins with a truly tender lullaby for the two children of Sophie, who sing it in the prelude to the Portal of Initiation (‘a Rosicrucian Mystery’)? Two children’s voices open the mighty stage of the Mystery Dramas; auspiciously, this is done by children, the ultimate expression of the future:

The sun’s light floods  
The far reaches of space;  
The singing of the birds makes  
The airy realms resound;  
The plants bestow their blessing  
As they rise from mother earth  
And in reverent gratitude  
Human souls  
Rise up to the spirits of the world.

Thus begins the Mystery Drama. Leaving aside the articles this is a song that consists only of nouns and verbs. Boldly, monolithically and yet tenderly too, quite objectively like the starry firmament the text progresses from the light of the sun to the birds, to the airy realms, to the plants, whose blessed shoots are springing from the mother earth, ending with the human soul. The soul turns this around and its reverent gratitude lets it rise up to the light, the spirits of the world, where it originates.

Therefore, it is a lullaby which, with great brevity, portrays the journey the soul takes when it falls asleep.

Thus begins the Light of the Sun, the first Waldorf school reader, which was written and edited by Caroline von Heydebrand in 1928. The second verse is the Song of the Sun by Christian Morgenstern (splendidly set to music by Paul Baumann in an archaic sequence of notes) and the third text is then devoted to waking up:

The Light of the Sun  
Brightens all Space  
When Dark Night is past  
The life of the Soul  
Now is awakened  
From Restful Sleep  
O thou, my soul,  
Give thanks the light,  
In it shines forth  
The power of God;  
O thou my soul,  
Be strong for Deeds.

Here too is something special: 'O thou, my soul', a phrase which is so immeasurably pregnant with meaning. After all, it means in childlike fashion each person can determine themselves! They can school themselves to be grateful, to be industrious. Feelings can be fostered, vigour and efficiency too. This is really waking up.

These will serve as a sample of the many nuggets of gold that are present in this collection. Hansjoerg Hofrichter has succeeded in mixing the 18<sup>th</sup> edition of this mother of all readers in such a way that the original poems and verses resound harmoniously alongside newer, sometimes humorous verses; such as this charming poem by Robert Gernhardt, *High Alert*:

This is a police announcement, Red alert!  
Bertie Beaver's on the loose! Call him just plain Bert!  
From the zoo he's just escaped,  
Into town he's sneaked and scoured,  
Since when he's nabbed and then devoured

So much that it would blow your mind.  
A hundred and twenty apple tarts of every kind  
Have disappeared and we can't find  
A huge honey pot and more besides,  
Pineapples three score and ten ..... etc.

You can just savour how delightful it is to recite with the children. Matthias Claudius' poems, Herrmann Loens' fables (*der Ulmer Spatz* – the Sparrow from Ulm –, *der Igel* – the Hedgehog), *Bruder Baer* – Brother Bear – a longer story by Tobias Richter, verses by Friedrich Rueckert, Angelus Silesius, Goethe, Herbert Hahn, Herder, Lessing, Michael Ende (*die Kaulquappe* – the Tadpole) and, of course, *das raetselhafte bucklige Maennlein* – the mysterious hunchback little Man, by Ernst Moritz Arndt, Conrad Ferdinand Meyer; to cut it short, a splendid volume, which should be available in every lower school classroom, indeed, as a standard work, it needs to be part of the book collection of every family that treasures speech as an art.

The ending of the book is auspicious. Three pages with English poems have been added. Of course, this is precious little. Maybe they will manage to turn it into 20 pages, then we would have a reader for German lessons in the English-speaking world and one for the English lessons in the German-speaking world. However that is 'future music'.

Nonetheless, I warmly recommend it!!

*Christof Wiechert*  
*Translated by John Weedon*

## *The Teacher's Language – the Teacher's Speaking*

The language of the teacher is the most important medium in the educational process. Everything else is subordinate!

Because the teachers in Waldorf schools use their speech especially for teaching, it is crucial how their speech can become an expression for soul and spirit. Through speaking, describing and characterising, pictures arise in the souls of the pupils. Developing these pictures further into judgements and concepts is critical for the soul-spiritual health of the children and adolescents. Therefore, the consciousness which the teacher applies to his language is significant. For in this consciousness the appeal to the pupils to listen, the unconscious appeal to listen resides. Against this background we need a new understanding of the exemplary character of the teacher's speech for the children. Day in, day out, it is a great challenge to employ your speech in such a way that it touches the pupils deeply. The opportunities are immense: it makes a difference whether you say the morning verse with the lower school or upper school, whether a fairy tale is being described or a physical phenomenon, whether you would like to fill the pupils with enthusiasm in mathematics or in a foreign language class.

Besides the artistic way of speaking there are also quite fundamental, physical prerequisites: it is important for the process of teaching that the speech is not too breathless, too rapid, too loud, too quiet or too high.

Every teacher can school him- or herself so that they begin to replace the automatic, programmed way of speaking, where the pupils do not listen, with a way of speaking, where they know how they are speaking and what they are saying. Thus we may tackle the distortion of true teaching in 'I talk, therefore I am'. Much depends on the pupils being captivated by the voice, captivated by the speech.

For this reason the Pedagogical Section ([www.paedagogik-goetheanum.ch](http://www.paedagogik-goetheanum.ch)) and the Speech Formation Course "am Wort" ([www.amwort.ch](http://www.amwort.ch)) in Dornach, have taken on installing an ongoing course for teachers and educators so that speech in educational institutions regains its sparkle, which it needs to support young people in their healthy growth and development.

Well, not all our colleagues who read this article have the possibility of attending such a course in Dornach. We, therefore, put our hopes in the powers of imitation in your areas!

The following is the series of further education courses in four modules under the title:

## Speech as a Source of Strength in Education

- Module 1     **Children's Rhymes, Fairy Tales and Letters**  
Language development after the change of teeth  
(Classes 1 and 2)  
18<sup>th</sup> – 19<sup>th</sup> May 2012
- Module 2     **Alliteration and Hexameter**  
Speech development in the middle of childhood  
(Classes 4 and 5)  
7<sup>th</sup> – 8<sup>th</sup> September 2012
- Module 3     **From Verses and Poems to Ballads**  
Speech development between the 2<sup>nd</sup> Rubicon and puberty  
(Classes 6 to 8)  
9<sup>th</sup> – 10<sup>th</sup> November 2012
- Module 4     **The Lyric, the Epic and the Dramatic**  
Speech development in adolescence  
(Upper school)  
February 2013 (an exact date will be announced)

Organizer:    Am Wort in collaboration with the Pedagogical Section  
Enrolment:    Am Wort, Ruchtiweg 5,  
                  CH 4143 Dornach  
                  info@amwort.ch

Am Wort will confirm enrolment.

*Reinhard Kowarik*  
*Translated by John Weedon*

## *Upcoming Conferences*

Forthcoming Pedagogical Section Conferences and Events at the Goetheanum, 2012

2012

January 20 – 21, 2012	Conference for Swiss Teachers (in German and French)
February 17 – 19, 2012	Meditative Practice (in German)
April 1 – 5, 2012	World Early Childhood Conference
April 9 – 14, 2012	World Teachers' Conference
June 1 – 3, 2012	Conference for Religion Teachers (in German)
June 3 – 7, 2012	Training Seminar for Religion Teachers (in German)