



Leadership in Waldorf Schools Emiel Molt and Rudolf Steiner Standpoints and Instruments

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INTRODUCTION

Waldorf education has developed worldwide over the past hundred years. It began in Stuttgart, where Emiel Molt asked Rudolf Steiner how education for the children of his employees could look like based on Steiner's view of humanity. Molt was an entrepreneur and Steiner an educator, and together they laid the foundation for Waldorf education.

Waldorf education retains its foundation to this day. We can summarize this foundation as follows:

- Education supports the child's biographical development.
- During the learning process, cultural, social, practical, and scientific skills are developed.
- The individual child finds his or her way in the context of a classroom community.
- Education prepares the child for a fulfilling and meaningful life.
- The school community reflects the social context in which the school is located.

My two daughters attended Waldorf school from the first grade until their final exams. They attended both the elementary and high school levels. Teachers, parents, and children went through a years-long development process together. In a visual and vivid way, my children and we as parents became part of the human knowledge and wisdom that has been developed within humanity that invited us to take responsibility for shaping our own lives and the lives of others. Looking back, I can say that this education has made a fundamental contribution to both my daughters finding their calling in life, so that they could contribute to a better society in a humane and enterprising way.

However, it's not all sunshine and roses in Waldorf school education. Schools struggle with stressed teachers, disappointed parents, new child problems, ideological conflicts between teachers, an overload and illness. While wonderful things often happen in the classroom, there we can find stumbling blocks within the school organization.

A question that has preoccupied this education system from the beginning is the realization of the ideal of self-direction and personal leadership. This is a great ideal for the education process but on the other hand there is a certain allergy to personal responsible directors and ultimately responsible people. In the organizing no one should have any definite say. We must always find a solution together. An ideological basis for this striving is the three-fold social structure introduced by Rudolf Steiner (not introduced at the beginning of the Waldorf School as an organizational form, but later this was done by others). Cultural life, legal life, and economic life must also have their place in the school. Pedagogy as spiritual life, finances as economic life, and community rights and obligations as legal life must be brought and maintained in a healthy relationship with each other, which later became a dominant guiding vision for the school organization. All this reflects a high ambition that can be contradicted in practice by a lack of judgment skills and decision-making authority. Confronting and intervening are not done, and thus, difficult and sometimes unacceptable practices can persist.

A hundred years of existence demonstrates that Waldorf education has had and continues to have a right to exist. This type of education can be found all over the world. It strikes a chord with parents and children, encouraging them to do the right thing and better understand and shape their lives in practice.

The challenge now is not only to recognize and draw upon the resources that have been created, but also to take new impulses and next steps for Waldorf education that keep this education connected to the spirit of the times and the communities in which it exists and of which it is a part.

In this book, we aim to offer perspectives and tools for the further development of Waldorf education. With an awareness of this impulse and utilizing new insights in pedagogy and leadership, Waldorf education can make a lasting contribution to our social well-being. It responds to a deeply Christian impulse to become the free, responsible, respectful, and loving individual in the communities we are part of.

Waldorf School EDUCATION

Emiel Molt, director of the Waldorf Astoria cigarette factory, wanted a school for the children of his workers, so that these children would have a better future. He attended a lecture by Rudolf Steiner, which he understood little of, but one thing stuck with him: the meaning of concentration in thought. He asked Steiner to design the pedagogy for and to collaborate with him to establish the first Waldorf school.

Molt would focus on the organization and Steiner on the pedagogy.

In the first school in Stuttgart, the portraits of Molt and Steiner hung side by side. Now, Waldorf schools are found all over the world. The portraits of Steiner still hang there, but Molt has been forgotten. Could it be that the Waldorf school was originally built on two pillars: a view of humanity that supports pedagogy and an entrepreneurial impulse that gives the school its existence.

In Steiner, we find pedagogical leadership, and in Molt, we find entrepreneurial organizational leadership. The two are inseparable. To this day, pedagogy and the underlying vision of child development hold a dominant position within Waldorf education. The same principles are applied worldwide. Organizational leadership, on the other hand, has never found a permanent basis in the way the school is organized. Teachers and parents are expected to organize and lead the school, and this is done using various models that have been introduced over time, often based on the idea of a threefold structure: spiritual life, legal life, and economic life. What has perhaps been neglected is the entrepreneurial impulse, entrepreneurship, and leadership.

Implementing the school organization through entrepreneurial leadership is a no-go.

This entrepreneurial leadership is even frowned upon, especially when it is in the hands of competent leaders for an extended period. The guiding principle became that everyone must be involved in and contribute to all organizational dynamics that occur in and around the school.

We do everything in groups, and the teaching staff is the central body where everything can be discussed. But then it is difficult for the entrepreneurial impulses of teachers, families and support staff to find a place in this. Just as the educational methodology is endorsed in the school, organizational leadership and entrepreneurial impulses are suppressed and critically evaluated. We do not want hierarchy, and we do not want functional separation of tasks and duties within departments. In the classroom, the teacher is decisive and self-directed, and in the organization, the collective is decisive and in constant coordination.

Pedagogically, the Waldorf school consists of three components:

the preschool class, the elementary classes, and the senior classes. The preschool is a protected, warm environment in which the toddler can live and play. The elementary classes go through an intensive process of discovery and learning with the same class community for eight years, during which culture and social aspects are gradually understood and put into practice. In the senior classes, thinking, feeling, and willing are further developed through many subjects with professional subject teachers.

Ultimately, a socially accepted diploma can be obtained. Essentially, the child is guided in this process to achieve interactive self-leadership, which prepares the child to shape and give meaning to life itself in social interaction with others. The goal is to develop enterprising, innovative, socially and culturally aware people who can address the issues of our time and take them further. Many children who receive this education will have found their way and made a valuable contribution to society.

Being a teacher at a Waldorf school is a demanding profession. It requires a thorough knowledge of the methodology underlying this education. It requires substantive, process-oriented, and dialogic skills. It requires an attitude of freedom, respect, and love for the profession. This means that as a teacher, you are constantly in training, together with the entire community.

Essentially, this education is a schooling process for the soul of everyone involved: children, parents, teachers, support staff, and experts.

Rudolf Steiner and later Bernard Lievegoed called this path of soul formation the Saturn Path. This path cultivates the relationship between the "self" and the community. Based on acquired insights and in connection with practical questions in concrete situations, we support each other in choosing our life path. This path brings us into contact with forces, especially the Christ force and Michael force, which support us in doing good. We learn to see through the eyes of others and to support their fate, just as others support ours.

If we can view Waldorf education as a path of spiritual formation of the soul for all involved, and we can create an organization that supports this, then we can contribute to the continued development of humanity.

PHILOSOPHY AND GUIDING PRINCIPLES

Waldorf education is based on several principles that together form the methodology for this education. In my opinion, the most important principles are:

Longitudinal

Narrative

Communal

Dialogue

Biographical

Impulse-driven

Longitudinal

The process of Education is built over years in which the development of the human soul and the soul of the community is explored.

Human culture is investigated and studied in a wide range of learning formats.

Students document their own research process in which reproduction and personal design alternate.

This process takes place in three phases: playground – lower grades – upper grades. A natural environment is created in the playground where the toddler/preschooler takes their first steps in exploration and research in a protected and playful way. In the lower grades, a group of children goes through a process for eight years in which their own thinking, feeling, and willing are practiced as soul qualities in collaboration with other children in the class. The child learns to process the material in a disciplined manner, to internalize the experiences, and to develop their own individuality. In the higher grades, subjects are explored professionally and the tools are provided to become familiar with various aspects of organized life.

Throughout the process, the class sings, acts, completes internships, and practices eurythmy. In collaboration with the parents, the teacher guides the children in their personal development, both professionally, socially, and intellectually.

The teacher reflects daily on the well-being of their students, regularly involves the parents in the learning process during parent-teacher meetings, and creates a process in which the teacher and students explore themes together. At the end of the schooling process, socially accepted diplomas can be obtained. The ideal is that all students, despite their different abilities, go through the learning process together and that at the end, a choice can be made as to which recognized diploma can be obtained. Ultimately, the goal is for every student to be capable of self-direction, social interaction, and entrepreneurial living and working.

My daughter Michaela once investigated how her classmates have fared. She was surprised by the paths her classmates had taken and that this goal of self-direction, social interaction, and entrepreneurial living and working had been achieved for their class. Of course, that doesn't always work for everyone.

Narrative

Stories are told and shared throughout the learning process. Throughout human history, important moments in human development are captured in stories. These range from Bible stories to folktales to biographical stories. By learning about these stories, the student can experience how human consciousness, the human soul, has developed over time. During the eight school years, a story is also created, a classroom story of which the child is a part.

Two sources are crucial for the development of the child's soul: experience and stories. In Waldorf education, these two are constantly interacting. What is learned is made experienceable in situations, and meaning is added in the form of stories. The ability to speak and listen, to express and show yourself, and to observe and appreciate others, is thus fostered, and this supports a creative approach to the subject matter. The student documents the work done extensively.

To this day, my two daughters have carefully preserved all the writings and projects they completed at the Waldorf School.

Every now and then, they look back, leaf through the writings, and are surprised by the colorful images and texts they find there.

Universal

Teachers, students, and parents walk a path together. The collective plays an important role in this. All kinds of social processes take place, and we gradually learn how to deal with them.

Cooperation and struggle, commonality and contradiction are experienced and reflected. Here, the children can discover themselves and learn to mobilize their own self. The school as a whole forms a broad community that radiates a certain atmosphere and culture. Freedom, safety, and solidarity are qualities that always need to be realized. In a sense, this methodology requires an attitude of leadership and interactive self-management. We can connect with each other, as children, as teachers, as parents, and interact with each other.

Giving and receiving feedback is essential, but sometimes difficult to handle when the school has become a too closed community where permanent relationships have developed and are difficult to change in time. The tension between the "I" and the community plays a central role in the school process worldwide. This applies to teachers, students, and parents.

In Dialogue

Good Waldorf education is practiced in dialogue. Dialogue means that we both make progress in our collaboration. Dialogue between teacher and student, between teachers themselves, teacher and parents, parents and children, works better when both interact with each other in a horizontal way, meaning that both get value for their input and both make progress in collaboration with each other. The power of development is appearing through a dialogue in the first person. We approach each other from our I-power and appear to each other as recognizable personalities. The I, our own spirit, can be mobilized in the soul, and we can arrive at a shared vision, judgment, and decision-making process. This places high demands. On the one hand, it requires courage to appear and, on the other hand, a somewhat reserved, open attitude towards the other. In these times, dialogue is essential because, as individual souls, we no longer naturally understand and support each other. This requires a conscious effort on our part and a training of the soul. Dealing with differences plays a major role in this and requires a search in dialogue for what connects and unites us.

Biography

Every person and every school have their own biography. In this biography, various dimensions of life converge. First and foremost, heredity and the influence of our ancestors on our being. We inherit certain qualities, characteristics, and limitations, and we must transform these into usable capital in this life. Besides heredity, we are also shaped beings/souls. Our environment leaves its mark on us. We are shaped by the beliefs and convictions of our parents and teachers, and by the cultures in which we live, such as customs, languages, and habits. We are also karmic beings. We have an impulse that we may share with others, and in it we recognize our life companions with whom we will spend a lifetime. These could be colleagues, customers, family members, or neighbors. Finally, we are an unique individual

of which there is only one on earth. Each biography has a unique composition, which gradually develops. Our fate is not completely fixed, but there is space and time in which we can find our next steps in freedom and follow them up. Finding and recognizing your own life impulse that you bring into this life gives you a compass for life to make the right decisions and choices.

Impulse-driven

Waldorf education is driven by a powerful impulse that arises from a developing spirit, the Christian striving for freedom, and the Michael capacity for clear thinking, along with the sensitive desire to do good. This human impulse connects with both the old mystery movements and the new mysteries. Bernard Lievegoed describes four mystery movements as east-west-north-south mysteries. As humans, we have a recognizable connection with one of these movements. Today, however, these mystery movements no longer function as such, but we live in the new mysteries. This means that we come together from different impulses and currents and must find a new path together to realize our life's purpose.

Waldorf education aims to prepare us for this, both in words and deeds.

This is a goal that will become increasingly important in the coming decades, and we can begin to pursue it now. This can bring many difficulties and challenges, and sometimes even be a burden, but it can be worth it if we see and discover that it advances us in life and with each other.

In addition to these principles as the basis for the methodology and working methods, there is also a clear vision of how a Waldorf school should be managed and led. The starting point is self-direction and personal leadership in groups. Teachers and parents, and sometimes external parties, manage the school together. Within the school, numerous groups work on various aspects of the school. The teaching staff plays a central role in this. We also find a 'Vorstand' (a school leadership team), a staff council, financial management, and temporary committees for special tasks.

In a complex interplay between groups and organs, judgments and decisions must be weighed. In addition, several professionals work as staff who provide support to the board, manage facilities, and handle other practical processes. All of this can function if the core process, i.e., teaching and learning, runs smoothly. It becomes difficult when teachers and classes are not functioning well. Direct confrontation and intervention are avoided, and it can take a long time before a responsible organ is willing to address the situation and change it. This is related to the dominant view of leadership.

Hierarchy is undesirable; professional leadership competency does not play a dominant role in assigning responsibilities to individuals. We choose people who are available, especially in the teaching team. Management issues and conflicts usually lead to a rethinking of the organizational model used in the school. More bodies are added; even more groups are assigned to work.

This leads to overload, stress, and long-term illness. However, if competent people take charge, schools can quickly get back on track, with motivated teachers, a growth in student numbers, healthy financial relationships, well-functioning processes, and skillful dialogue.

THE ORIGINAL IMPULSE

Waldorf education is the result of Rudolf Steiner's long-term research into the human soul. First, he developed his philosophy of freedom. In it, he made it clear that we can acquire freedom in our thinking because we can influence thinking with our thinking. From a moral imagination, we can develop moral action. This means that we can acquire freedom in our actions. We are not only predestined by heredity and evolution, but we can take our destiny into our own hands and bring our souls to consciousness. While in earlier times we were souls anchored in divine harmony, later connected to the revelations of the spiritual world, and later still familiarized with the effects of divine interventions, now and today, we live in a world from which the Gods have withdrawn. We are now responsible for the guidance and development of our own souls.

In addition to the individual path to soul consciousness, according to Steiner, a new path for soul education has opened up. He called this the Saturn Path, and on this path, we can learn about the mysteries of the sun. There we can meet Christ and Michael, our guides on this path of soul education.

This path does not, like the moon path, proceed via the inner path, but via the outer path, that is, the path through the community. We learn to see the other's problem through their eyes and to connect with it. "If it goes well with you, it goes well with me." This requires a 'scientific education' from us. From a good perception, we can see the other's second face in the first face: we see the other's "I" appear in the soul. On this Saturn path, we are invited to engage with the primal images, the primal stories, the primal musical sounds, and the primal movements that relate to what we encounter in concrete situations in practical life. In this way, we can arrive at correct intuitions that touch the soul of 'I and the other' and develop it to a higher consciousness. The Moon Path as an individual meditation path leads us to the lunar mysteries, where we can learn to recognize spiritual forces and beings in mirror images. Steiner described this in detail and precision in his book 'Wie erlangt man...'.
On the Saturn path, we come into direct contact with Christ and Michael. 'Christ in us'. Christ in the heart and Michael in the head. This becomes possible when we are together, work together, and live together, and we do this from the 'I' encounter. "Where two are gathered, there am I among them."

This forms the basis for the methodology of Waldorf education and for other social domains such as healthcare, agriculture, human resources and organizational development, banking and insurance, retail, and other service providers. Essentially, we all walk this Saturn path together in Waldorf education and aim to attain a higher consciousness, a consciousness with which we can recognize and mobilize the good forces at work in the community.

THE CURRENT SITUATION

We are celebrating the centenary of this pedagogical impulse.

Several generations have dedicated their life's mission to establishing and shaping Waldorf schools around the world. This spiritual impulse touches humanity deeply. Parents want to guide their children on this path, often based on an intuitive understanding that this will help the child to direct its life and shape their own biographies in the chaotic times to come.

The Waldorf school is expected to connect what is perceived as community consciousness in the immediate environment with a global community and a global consciousness. This has created a global community that offers children and parents a similar education, in a potentially completely different culture context. The importance of this education is growing daily, as traditional institutions such as the church, politics, and the business world are no longer able to bear the burden of people and show them the way. People all over the world are primarily engaged in shaping and giving meaning to their own lives together with others. They use the social infrastructure for this, but they themselves bear responsibility for the process.

This requires leadership from all of us. We call this horizontal leadership or dialogic leadership, which focuses on interactive self-management.

We have all become global citizens and experience what is happening worldwide and how this affects people's souls. This can now be expressed in Waldorf education as we collectively search for a way to deal with the complex lives of future generations. This requires practical, social, and conceptual leadership skills and an entrepreneurial attitude. This is what can be developed in the many subjects, themes, and activities that the Waldorf School offers.

ISSUES AND TENSIONS

A key issue in Waldorf education is how the school is organized, whether there are people who can take responsibility, and the ongoing debate between those who consider Steiner's authority decisive (Steiner said) and those who want to lead and further develop the school in a pragmatic way.

First and foremost, the organizational structure.

A fixed element is the strength and power of the teaching staff. It is there that ultimately, they determine whether each decision is justified or not.

The teaching staff is always asked to vote to confirm or reject certain decisions. In addition to the teaching staff, there are the school management, the board, the staff council, and sometimes the school parliament as permanent bodies, as well as specific groups with specific tasks. There is considerable overlap between these bodies, and it is not always clear where responsibilities lie and where decisions are made. Staff and parents are appointed to these bodies, which, in a sense, represent the views of groups of staff. Without any experience or training, people can participate in groups within organizational management, which can lead to a loss of energy, difficult discussions, and potential conflict.

There is a constant tension within the management of independent schools between those who prioritize ideology and those who seek practical solutions. Traditionally, there is constant debate about how things should be and why they don't work that way. Gaining support for decisions is not easy, and it is precisely during the formation of images and judgments that disagreements, delays, and lectures can arise.

There is a striking tension between the absolute autonomy of the teacher in the classroom and the collective activity within the school organization. The teacher is almost untouchable in their actions and can hardly be held responsible for failures and incompetence.

On the other hand, in the school organization, everyone can know better, comment, block things, or ridicule.

Individual leadership in the classroom and collective leadership in the organization. It boils down to paradoxical perceptions of leadership, and that what is stated in words is not always translated into action.

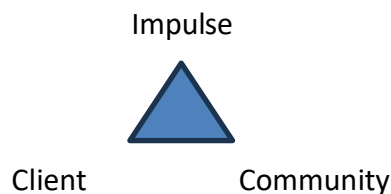
The strength of the Waldorf school lies in the methodology of the core process, that is, the process with the 'client,' child, and parents, and its weakness lies in the complex, confusing leadership and the unclear judgment and decision-making within the school organization. To date, it is unclear whether it is generally accepted what constitutes a good organizational method in the Waldorf school. Opposing conventional practices in schools and emphasizing ideological positions regarding school organization do not help achieve acceptable practices.

Each school chooses its own path and seeks its own solutions. We need to reinvent the "Molt" part.

THE GOLDEN TRIANGLE

A valuable image of the organization as a living organism is the image of the golden triangle. What forces determine the fate of an organization as a living organism?

The golden triangle provides a useful answer: they are the client, the impulse, and the community.



The client is the child and the parents.

The impulse is Waldorf education.

The community consists of all the people involved in the school in various roles.

How are these three connected?

The client chooses the school because of its methodology. The impulse is realized through the interactive self-management within the community. Community building forms the foundation for the client and the impulse. To ensure that these three are and remain connected, leadership from all involved is necessary.

The process between teachers and students is the core process and requires leadership from both.

The process between teachers and parents requires leadership from both.

Mutual collaboration between teachers requires leadership from all.

Leadership means shaping the process in dialogue with each other, which creates flow and meaning.

Connecting with the client, experiencing the impulse, and being a vibrant community that plays together requires continuous care, intensive dialogue, and innovative impulses. These impulses originate among the specific people who participate in the school and require a development framework to be realized in the processes designed for this purpose.

ME AND THE COMMUNITY

Bernard Lievegoed described the development of organizations as a process in three

phases. It begins with a pioneering phase in which the pioneer, as entrepreneur, brings the organization as a pioneer to life with an initial group of people.

If the organization meets a customer need, it can grow. This leads to tension in the long run. The improvisational approach is then no longer sufficient. Structure is required.

This is followed by a second phase in which structuring and differentiation take place.

Standards, procedures, structures, and systems are introduced.

There is a need for management that organizes and coordinates. In the long run, however, people become functionaries, and the organization becomes entangled in its own complexity. Then a third phase is necessary. The organization focuses outward and integrates into society, and people become central and can, through their active

leadership, integrate themselves into the organization's development. Waldorf schools also go through these three phases. There is ample room for pioneering work during development. When the school has matured, the need arises for an effective

organization with clear guidelines. This initially meets with resistance from the

pioneers, but the necessity gradually becomes clear. The focus is on internal school problems and contact with the outside world becomes problematic. This can lead to

many conflicts and crises. The next step is to integrate the school more strongly into its environment and strengthen the leadership of all those involved. As Lievegoed

indicated, each person forms the center and has a view of the whole, and the school is

at the center of the social context in which it exists and lives. The essential step is to

focus on the relationship between the individual and the community. Every child,

teacher, parent, employee, and inspector seeks and finds a relationship with the whole

and feels seen and involved in the core process, the school organization, and the

community. A fitting core vision for this is that individuals bear responsibility and

groups do the work.

THE WORK AND DEVELOPMENT OF THE SCHOOL

Working at a Waldorf school requires more than 100% dedication. First and foremost,

there are the obligations of the teaching job, which consist of the preparation,

implementation, and further application of education, administration, and

maintenance. In addition, a contribution is expected to the various consultations and

meetings that are organized. Discussions with children, parents, and other teachers take

time and energy. A Waldorf school teacher masters more than one subject and teaches

various themes and disciplines. Due to the multitude of activities and the expected

perfect care, overwork, stress, and burnout are lurking. Teachers generally have their

own families, children, and parents to care for.

In addition to the operational work, everyone involved is expected to contribute to the development of the school. This means developing professional knowledge, pedagogy, personal entrepreneurship, and leadership. Thinking along, judging, and making decisions are required on many themes and issues. To ensure the work's meaning, a great deal of work and reflection time is needed time for stimulating dialogue, contemplation, and renewed inspiration. This requires everyone involved to take the time. Taking care of yourself, maintaining your energy level, and creating and feeling inspiration is an ongoing personal responsibility that must outweigh the sometimes-exhausting work.

Dealing with new generations requires continuous innovation, not rigidity in traditional practices. The new generation brings new challenges, has new needs, and approaches life and society in a new and different way. This requires pedagogical leadership, and in that sense, "concentrating on learning" is a must in this teaching profession. The idea of a "sabbatical year" after an eight-year trajectory with a class is not a luxury, but a necessity to recharge.

CURRENT LEADERSHIP MODELS

The Waldorf school strives for a self-managing organization. This requires a different structure than we traditionally encounter in organizations, where hierarchy and functionality are paramount. In the form of departments and teams, employees are grouped according to assignments and tasks. Everyone fulfills a defined role and has a salary scale. Instead of a vertical structure, the Waldorf school strives for a horizontal structure. To this end, bodies are established to carry out specific tasks. The most important body is the teaching staff. All important matters are discussed, and the goal is to act as a leadership team so that decisions can be made collectively.

I would like to introduce three models used in Waldorf schools here. More models are also in practice. I believe any model can work if the responsible leaders are able to lead horizontally and there is sufficient communication between those involved.

Model 1

There is a teachers' council that meets weekly and discusses all important issues. There is a formal school board in the form of a 'Vorstand' or 'Board'. They make the most important decisions. Teachers and parents meet here as administrators. There is a school management team of several teachers and possibly a business manager who manages the day-to-day operations. Here, pedagogical and business issues are brought together.

There is a staff council where employee-related issues, as well as work and compensation issues, are discussed. There are project groups for special issues, such as new building construction, school parties and festivals, and teaching schedules. There is an administration and a secretariat. There is a caretaker who takes care of the facilities.

There are variations to this model. In this way, the board and school management can become a single body. An advisory supervisory board is also established. The staff circle can also be integrated into school management. A pedagogical and business leader can be appointed to function as school management. Schools are sometimes part of a larger entity that oversees a group of schools under the umbrella of a school foundation.

Model 2

There is a teachers' council that meets weekly and discusses all important issues.

There are mandate holders who manage a specific area. There is a mandate holder or couple who oversees and ensures the smooth running of the core process. There is a mandate holder for human resources. There is a mandate holder for finance. There may be a mandate holder for school development. The mandate holders together form the school's leadership board. They are elected and appointed for a fixed term by the teachers' council.

There are project groups for special issues, such as new building construction, school events, and teaching schedules.

There is an administration and a secretariat. A caretaker is responsible for the facilities.

Model 3

There is a teacher council that meets weekly and discusses all important issues.

There are responsible process owners who manage a specific process at the school.

First, there is a process owner for the core process, the smooth running of education, competent teachers, and external relations in the educational world. This person is ultimately responsible for the proper functioning and development of the school.

In addition, there is a process owner for finances, a process owner for Staff personal, and a process owner for facilities.

Process owners oversee the process at the school and ensure that decisions are made.

Together they form the school management. They are also jointly responsible for implementing important and necessary developments, innovations, and changes.

There is a formal supervisory board consisting of teachers, parents, and external parties.

There are project groups or project leaders for special issues such as new building construction, school parties and festivals, and teaching schedules.

There is an administration and a secretariat.

There is a caretaker who takes care of the facilities.

Whichever model is chosen, there are several requirements that must be met for it to function.

What are these?

Firstly, it is essential that people are competent and trained to take on their tasks, roles, and responsibilities.

Secondly, it is essential that there are no overlaps that could make it unclear who is responsible and accountable.

Thirdly, good and clear communication and information provision are important.

Fourthly, we work in teams, and the teamwork has an entrepreneurial and collegial quality. It is individual people who bear their own responsibility and are willing to be accountable for it.

Fifthly, the teaching team has the maturity to work based on trust and to support those responsible through effective exchanges and creative contributions.

ORGANIZING AND LEADING PROCESSES.

Given the core characteristics of Waldorf education, such as longitudinal, narrative, and dialogic, it is important that the school's management is not functionally hierarchical, but process- and dialogue-oriented.

Functionality and hierarchy mean working within fixed power structures in a vertical manner. Content and problems are paramount, and we work in a management-oriented way. Thinking and executing are separated. It works from the top down and from the bottom up.

Process-oriented and dialogic means that the process takes shape and continues in a rhythmic, step-by-step manner, under the guidance of process owners and in dialogue with all stakeholders. The core idea here is that the way the process unfolds determines and directs the behavior of those involved. It is therefore an art to design a good process in which the issues can be addressed effectively and dialogically. This requires servant leadership from the responsible process owner. This ensures that others reach their full potential and that the process leads to the desired results. For process control, it is important that there is regular and rhythmic consultation between the responsible individuals. This applies particularly to change processes. Because change processes must find their own way and cannot develop within existing structures and management principles and working methods. They are all part of the change process and process owners are needed to lead the process from start to finish. Change processes are often carried out in a way where some people define the change for others. In practice, this leads to resistance because people do not understand and accept the need for change. A change process clearly requires a clear connection between a decision maker and a process owner who drives the process. The decision maker(s) select the process owner based on their observation that this person is "free" and can lead a process, is familiar with the organization, and can navigate in the organization.

The process owner is not the expert who has all the answers. It is the person they see as capable of leading the change. "This person is seen." The concept of process owners is as follows:

Process owners are the people who lead the change from start to finish. They are selected by the decision maker(s).

They involve all the people affected by the change request in the process.

They assign individual tasks and challenges to others.

They bring key people together.

They help overcome bottlenecks when they arise.

They present their findings to decision-makers.

Over the years, the role of the process owner has become increasingly important. In practice, the necessary changes are realized in collaboration with the decision-maker, the experts, and all those involved in the change, including the target group. The process owner's inner motivation and competence in leading the process have proven essential for making progress and implementing the change. The change process does not proceed from top to bottom, but works horizontally throughout the entire school organization.

LEADERSHIP COMPETENCIES

In addition to traditional vertical leadership, where "the higher levels control the lower levels," horizontal leadership is being introduced. Everyone is a leader, and these leaders coordinate with each other. We address each other as leaders and ensure that the consequences of our own actions and our own responsibilities are clear and followed up, both in reflective conversations and in operational consultations. Ultimately, we can view the organization not only as a vertical structure with functional leadership, but also as a land-map on which places and roads are indicated, and everyone can move as a personal leader in the spaces and times that suit their responsibilities.

To achieve good coordination between vertical and horizontal leadership, it is important that everyone can develop as a leader and has the right tools to work and manage their own processes. This means implementing changes, developing your own skills, managing figures and financial flows, knowing and being able to navigate the map, collaborating with others, consulting, and using systems.

Instead of building even more complex systems and renovating existing ones that require top-down management, I believe it is better to equip people with management tools that allow them, together with others, to direct and monitor the work process and collaboration as a leader. Regular diagonal dialogue then creates the connection.

CORE QUALITIES OF LEADERSHIP

We can characterize horizontal leadership as the active mastery of four core qualities of leadership. These are:

Establishing and managing well-functioning processes

Coaching each other in the continuous reflective learning process

Inspiring with a vision of momentum and the future

Intervening when necessary and confronting with targeted feedback

These core qualities can be practiced and further developed both in the school's core process, namely education, and in other supporting processes.

Processes run smoothly when there is a clear rhythmic pattern of activities, there is good collaboration, and decisions are made on time.

Coaching each other in the learning process means learning from and with each other in practice by regularly reflecting and integrating new insights into actions.

3. Inspiring with a vision means that the organization's impetus is continuously highlighted and that a vision is created about how this impetus can be shaped now and in the future.

4. Poorly functioning practices must be addressed, and

measures must be taken where necessary. This also relates to the hygienic existence of the organization.

If we strive for everyone to make their own contribution in the light of the whole, then a competent leadership attitude and the required skills are desirable in everyone.

THE SOUL OF THE SCHOOL

A guiding image of humanity in Waldorf education is the threefold and fourfold human being.

The threefold human being is a person composed of body, soul, and spirit. The soul is described as consisting of three parts: thinking, feeling, and willing.

While the body and spirit are given to us as a natural cosmic being, as an essence of being, the soul is imperfect and still developing. Even in the womb, humans grow, but are born imperfect, unlike all other beings on earth. The soul can be developed and formed throughout life.

The fourfold human being is described as a physical, etheric, astral, and "I" person. These are the substances used in life. Just like matter, water, air, and fire, they are therefore attuned to each other.

Ultimately, leadership lies in the hands of the individual. The individual forges their way on earth in collaboration with others.

Biographical concepts are also used. This is primarily the concept of the 7-year periods. During the first 7 years, a person builds their organs, learns to stand and walk, and the soul unfolds in

thinking, feeling, and willing. During the second 7 years, the child develops an imaginative inner world, and the soul is educated in a creative, artistic way. During the third 7 years, the child discovers their own personality and learns to consciously reflect on their own life and the issues that arise within it.

During the first 21 years, the human being is a learning and discovering soul, with its

innate possibilities and limitations.

The Waldorf school is also an inspired soul. This is reflected in the fact that we must shape the processes with which we live and interact every day. There is also the need to continually create meaning and raise awareness of this. If we fail to do this, the school will quickly collapse. Besides our natural, cosmic life, there is our organized, shared life that requires our care and attention. The soul of the school organization is expressed in the issues we encounter there.

Issues are expressions of imbalance. This is especially true for the golden triangle in which development issues manifest themselves. In addition, there are our mutual relationships, which we must continually rekindle if we want them to remain viable. The soul of the school is a developing entity, since its purpose is to help the young human soul find its way here on earth.

Plato described the origin of the human soul. A whole was split, and the two parts were placed on top of each other in a cross-like formation. Movement arose—eternal and temporary movement. Space and time arose in which the human soul was supposed to ascend. The soul became confused, and the gods decided to design the planets as orientation points for the soul. We can find these orientation points in the school's guiding repertoire for the development of the soul. It looks like this:

Earth: the problem, question or issue.

Sun: guiding and supporting people and their mutual interaction and cooperation

Mars: the goal to be pursued

Venus: the roles to be fulfilled and cared for

Jupiter: the guiding visions that drive how we collaborate.

Mercury: the process, the rhythm, the steps, and the timeframe

Saturn: the guiding idea, the ideal that inspires

Moon: the resources we use

Focused on the earthly issue, the seven planets are brought into a specific relationship to each other, so that the process can unfold correctly in space and time. This design process and its implementation form the initiative process that process owners can consciously undertake and complete together with the community.

IMPULSE-DRIVEN AND REALIZED IN DIALOGUE

Leading a Waldorf school requires a balance between impulse-driven work and collaborative dialogue. This type of education works best when an inner fire burns among teachers and students, and together they are able, in dialogue with each other, to further develop the skills that prepare the young person for life's challenges. The time spirit plays an important role in this, as does the place where the education takes place. The spirit of the times challenges us to address the problems we face in a way that connects with the potential of the new generation. This is also connected to the cultures in the immediate environment of the school and influences how people experience and shape life. A Waldorf school in Cape Town has a different context than a Waldorf school in Stuttgart. This must be reflected in the education process. In Cape Town, it might not be about Mozart, but about Miles Davis. In some countries, Waldorf education is subsidized based on social recognition; in others, the school must be fully funded by contributions from parents. This creates a different balance between income and expenditure. The school board must constantly balance financial flows by ensuring a healthy relationship between activities and programs and the available resources. A key dimension in this is what is expected of teachers. Is there a healthy balance between income and expenditure, between what the teacher earns and what the teacher invests in time and energy? This is an issue that must be resolved openly between the parties involved.

The starting point here is that the relationship between income and spending must be acceptable to those involved. It may not be ideal, but it can be accepted by the individual. What was a good balance for the pioneers may not be a good balance for the third generation.

SELF-MANAGING TEAMS AND HORIZONTAL LEADERSHIP

If a Waldorf school wants to work with self-managing teams and horizontal leadership, it is essential that the right management tools can be used and that the quality of the teamwork meets the standards.

First, the level of teamwork.

We can distinguish five levels of teamwork. These are different levels of development for a team. At each subsequent level, the team develops a new quality.

Level 1: "We are not a team." There is no common ground, and we are just a group of individuals doing their own thing.

Level 2: We are a team and we treat each other very kindly. Everyone has their own work and contributions. There is no common task or challenge that unites us.

Level 3: We are a team that works well together. We support each other in our work. The team has an identity, purpose, and focus; others know what this team stands for.

Level 4: We are a team that works innovatively. We bring our clients new things that we have developed together. We take the time for reflection and feedback. We continuously improve our performance.

Level 5: We are an entrepreneurial team, a top team. We create our work together and share our successes. We experience satisfaction in being part of this team. Others value what we contribute and bring to the table.

The development of a team is step by step. To reach a new level, we must develop a certain new quality together.

From level 1 to level 2, we get to know each other better, who we are and what

we do, and we explore the common biographical ground for the team.

From level 2 to level 3: We have a clear common goal that we want to achieve and we have defined our identity and contribution to the whole. We work on this together.

From level 3 to level 4, we systematically improve our work, the work process, and collaboration. We are aligned with other teams and with our responsible colleagues.

From level 4 to level 5, we actively collaborate with our clients in an entrepreneurial way and expand our contribution. We have long-term relationships with our clients. We can make a unique contribution that is valued.

At each higher level, the qualities of the other levels remain part of the team's performance.

For a team to be self-managing, it must function at least at level 3 and have the will to grow to level 5. To achieve this, the team can use a management tool that looks like this.

Teaminstrument voor zelfsturing			
LEIDEND BEELD	PROJECTEN VOOR VERBETERING	EIGENAAR	TIJD
DOEL			
KERN Taken			
INDICATOR			
ACTIVITEITEN			

The team can formulate its own mission.

It sets its own goals.
It describes its core tasks.
It chooses an indicator to measure results.
It records its most important activities.

Within this self-created context, it can identify areas for improvement and set up projects for these.

Responsibility is determined and the timeframe within which the improvement can be achieved.

Self-managing teams require leadership that we call horizontal leadership.

This applies to team leaders and other responsible individuals who hold a managerial position. This is servant leadership, in which the development of the community and the teams is paramount. Ultimately, preconditions must always be provided within which teams

can function. These may relate to personnel, finances, and facilities.

SCHOOL LEADERSHIP AS THE GUIDING HEART OF THE WHOLE

In light of what has been outlined so far, school leadership can be seen as the guiding heart of the whole. School leadership is responsible for finding a good balance in the golden triangle: client, impulse, and community. School leadership can do this by encouraging and helping others develop their leadership.

We stated that school leadership must weave two threads: the thread of pedagogy and the thread of organization. School leadership strives for a high level, both in education and in the organization, and the associated challenges and processes.

School leadership works as a team, preferably at level 5. They are appointed for a five-year term, so that they can also experience the effects of their own decisions. This ensures continuity and oversight.

All this is possible when the school board members are competent and possess the skills of a horizontal leader.

Summary

Waldorf education has two aspects. In the classroom, the teacher is the leader of the process the children go through. The teacher's skills translate into good or bad education.

Children and parents, together with the teacher, give meaning to this education. The other side is that Waldorf schools struggle with effective governance. "We do everything with everyone" is the dream that doesn't come true. Demonstrating leadership is an issue, taking personal responsibility is required, but is it also appreciated?

My two daughters attended a Waldorf school. It was a rich experience with ups and downs. But surely, now after years, they appear well-equipped for today's society and, I believe, for tomorrow's as well. A key factor in their development was the importance of a good classroom teacher for the first eight years. For the upper grades, the students' own good interaction

in the classroom was crucial for a smooth process, in which specialist teachers did their best to complete a learning process with this class.

Through my consulting with Waldorf schools in the Netherlands and Waldorf schools in Germany, I gained a better understanding of how Waldorf schools work, and also how they don't work well. The inspiring teaching and the exhausting management of the school can be in stark contrast. Pioneers were willing to bear this fate. Young teachers are usually not enthusiastic about this and desire a simpler and more effective management of the school.

I will attempt to capture the fruits of this work in 7 principles of Waldorf education. They are based on experiences and observations, but also on the ideals that underpin Waldorf education.

7 Principles of Waldorf Education

Education is a process in life for students, parents, and teachers.

For the first 7 or 8 years, the class teacher guides the group through the process. From 8th grade through 12/13th grade, the students help each other as a group to develop, supported by the teachers.

At school, we traditionally have a 'business leader' and a 'pedagogical leader': Molt and Steiner. The business leader is a professional in managing the organizational circumstances and comes from outside. The pedagogical leader leads the group of teachers through a process of systematic educational improvement. This comes from within. There is a need for a leadership group consisting of the business leader and the pedagogical leader, plus possibly a parent and another competent teacher who can act as a horizontal leader. Based on their competence, they are mandated to make decisions based on sound judgment.

Teachers learn to be leaders in the classroom and act as leaders in school processes. The teaching staff is a developing and learning community. They balance the needs of families with their ideals, principles, and values.

Teachers can take ownership of specific processes within the school community, such as organizing school events, the influx of new parents and children, and improving facilities.

A simple school organization might look like this. The leadership team has the mandate to make decisions based on sound judgment.

The advisory board consists of parents, teachers, and external experts. They support the leadership team. There is a corporate strategy for finances, personnel, and facilities. The teaching staff focuses on the core process: educating children who are going through their biographical development process. The legal structure supports the neutralization of ownership. At least once a year, the leadership shares its experience and vision with the community and looks ahead to the coming year.

The origins of the first Waldorf school in Stuttgart, Germany, are a joint creation of Mr. Molt and Mr. Steiner. Molt leads the business organization, Steiner the pedagogical process together with the teachers. They lead the two streams of a Waldorf school. One

stream is Waldorf pedagogy, the other is a supporting organization. The entire process is inspired by mobilizing the Christ power in the children to prepare them for leadership in society. The “I” appears in the soul. The school reflects the surrounding society. The human soul is a paradox. The more we do together, the more individualism emerges. When there is collective pressure within the teacher community, we promote teachers' selfishness. Personal responsibility is promoted. The leadership that is exercised is horizontal leadership. This is characterized by establishing sound processes, work processes, and development processes, in which people work together in a dialogical way, connected to the biographical impulse of the school and themselves.

What does this mean?

My observation is that when a school is well-run, the teacher college supports teachers in teaching competently, the finances are in order, and the facilities are attractive, this attracts parents and children, and the school is well-staffed. The challenge is to avoid dogma and to work from the impulses that the people involved—children, parents, and teachers—want to realize in their lives. Interaction with government officials, inspectors, and experts is open and trusting. The school also aims to respond to what is considered important in the immediate community.

New generations bring new issues and require new approaches that are nevertheless based on Waldorf school principles and values.

Waldorf school education can be found all over the world. This demonstrates that it can respond to the conscious universal humanization and community formation that relates to the cultures in which it is located. A Waldorf school in Cape Town is not the same as a Waldorf school in Rotterdam.

But appealing to a child's "I" in everything they do, allowing this "I" to appear in the child's soul, is a universal task of Waldorf education.

FINALLY

We believe it is very important that Waldorf schools can exist and emerge everywhere in the world, because they have a great appeal to parents and children. They seek ways for new generations to find their tasks and responsibilities, develop entrepreneurial leadership and do this in collaboration with others.

Dealing with differences and complexities requires training in one's own thinking, feeling, and willingness to be free-spirited, respecting what is and exists, loving others and the tasks that life imposes. Personal leadership can be based on an eye for effective processes, in dialogue with each other and connected to the biography of the person and the school. Everyone can strive to develop the ability to do this. Continuous development of the competencies of children, teachers, administrators, and parents, in collaboration with each other, forms a good foundation for implementing Waldorf education and its methodology in an innovative way.

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