



Preparing the Community of the Future Practicing Inclusive Social Development in Professional Education

Dear Participants,

We would like to share with you the program for our upcoming work together. As described in the original invitation letter, our conference this year will be a space to look at the future of our international training network and ask: What is the next step in developing our network further? And what does it mean to practice 'Inclusive Social Development' in the context of our professional trainings?

In preparation, we would like to invite you to live with the following excerpts from various lectures by Rudolf Steiner, in which he indicated aspects of a future human community and society that we can sense in its first seeds already today. Our suggestion is that 'Inclusive Social Development' has to do with the cultivation of those seeds.

We would also like to invite you to familiarize yourselves with the 3 Horizons Framework, which we will use to loosely guide our conversations about the emerging future of anthroposophic training in curative education, social therapy and inclusive social development, and of our collaboration around the world – and specifically in Latin America, where we will be meeting this year.

Within the program, there will be space for some of you to offer a **Methodical–Didactic Workshop**. This is a central part of the work we do as an international circle of colleagues: We share with each other teaching methods and approaches that we have developed – or are developing – for our trainings. Each workshop has two 90min sessions. The idea is to share, experiment and get feedback from colleagues on how you teach a particular theme or use a particular activity in your trainings. This should be interactive, including doing and reflection. We will have space for about 5 such workshops.

Also, as always, there will be a time for short reports (5 minutes each) from the training centers and organizations present, or from special projects that you wish to share.

Please **complete the following form by March 15, 2024**, to let us know whether you wish to offer a Methodical–Didactic Workshop and/or whether you have a brief report that you wish to share: <https://forms.gle/yh2qjFgoCcSyvMs28>

Please also bring something to share during the social evening – music, poetry, dancing, storytelling.....!!!

Looking forward to our work together,

For the Training Council
Jan Göschel, Libby Sanders

For the organizing team in Argentina
Doris Unger, Leticia Santagata, Marcela Almeyda, Dennis Löffler

Preparing the Community of the Future
Practicing Inclusive Social Development in Professional Education

	Tuesday, April 30	Wednesday, May 1	Thursday, May 2	Friday, May 3	Saturday, May 4
9:00 – 9:30		Movement & Speech	Movement & Speech	Movement & Speech	Movement & Speech
9:00 – 11:00		Introduction: Empathy Interactive Work Plenum	Introduction: Freedom Interactive Work Plenum	Introduction: Knowledge Interactive Work Plenum	3 Horizons Integrating the Process Harvesting Ideas, Impulses, and Initiatives
11:00 – 11:30		Break	Break	Break	Break
11:30 – 12:30		3 Horizons: Sharing from Prototype Projects	3 Horizons Working Groups: Incorporating Inclusive Practices	3 Horizons Fishbowl on Inclusive Practices in Professional Education	What next? Identifying Next Steps Commitments Review and Closing
12:30 – 14:30		Lunch	Lunch	Lunch	End
14:30 – 16:00		Methodical–Didactic Working Groups	Methodical–Didactic Working Groups	100 Years of the Curative Education Course and the new Section	
16:00 – 16:30		Break	Break	Break	
16:30 – 18:00		Introducing the Movement in AR/LATAM	Sharing from Work of Training Council	Reports from Training Centers	
18:30 – 19:45	Dinner	Dinner	Dinner	Dinner	
19:45 – 21:00	Welcome, Meeting and Connecting	Scene from Mystery Drama	Folk Dancing	Social evening	

Green: Facilitated by Training Council

Dark Green: Contributions by Participants (see letter)

Yellow: Facilitated by Preparation Group in AR



Living Time: Past and Future Co-exist in the Present.

In living beings, the past is not in the distant past, and the future is not in the distant future. The past shows up now, in the present, in conditions and forms that are already there. The future shows up now, in the present, as the possibility, the seeds of what could be, but isn't yet. The present is the chaotic, emergent space in which old forms transform and dissolve and new realities that are still unknown and unfamiliar come into being.

In various lectures, Rudolf Steiner spoke about a new principle or community-building that is emerging now but will only be fully part of our social life in the future. We can prepare and practice aspects of this new way of being together now, as seeds or prototypes of the future. However, they will remain more of an aspiration than a reality for a long time to come – something that we can strive towards, but which we are not yet able to fully accomplish.

We want to explore the idea that 'inclusive social development' might be part of this practice: of creating the seeds of an inclusive society and culture that we can try to prototype and so get to know better and better, while accepting that in some ways it will continue to elude us.

In his lectures, Rudolf Steiner characterized three essential principles of this community of the future, which can give a guide to our practice of 'inclusive social development' today – and which might inspire us to find new ways of experimenting with inclusive practices in professional education and training for our field of work:

Empathy – Reciprocal Understanding in Social Life – Interest in the Individual

[In] the future no human being is to find peace in the enjoyment of happiness if others beside him are unhappy. An impulse of Brotherhood in the absolute sense, unification of humanity in Brotherhood rightly understood — this is to be the governing principle of the social conditions in physical existence. (GA 182, 9 October 1918)

A conscious form of social understanding must take [the] place [of the old way of forming community], proceeding from a deep knowledge of the true being of the human individual. [...] There will be people with special gifts for teaching others about the different temperaments and characterological tendencies, how this person with a particular temperament should be taken in such a way, whereas that other person with the same temperament but with a different trend of character needs a different approach. These specially gifted people will say to those who are ready to learn: "Look carefully; there is this person and there is that other one, and, with each, you must deal differently." Practical psychology, practical knowledge of the soul, but also a practical knowledge of life, will be cultivated, and out of this true social understanding for human development will grow. [...] Practical knowledge of the human being, practical, effectual interest in humanity, this is what counts. Up to the present humankind has gone only a short way along this path and with small success. For how do we judge a person whom we meet nowadays? As being agreeable to us, or the reverse. Look about you and you will find that this is, in most cases, the sole criterion, or if more than one opinion is pronounced there is only one point of view; "This person appeals to me, another does not. I like this about so-and-so, but I do not like that." Foregone conclusions! We make for ourselves an idea of what someone should be, and when we find that they differ from it we criticize. No progress will be made towards a true practical understanding of the human being until we do away with these prejudices and fancies for this person or that and make up our minds to take people as they are. [...] (GA 168, 10 October 1916)

Individuals today must be delicately organized for their soul to feel pain when they see other human beings in the world in less happy circumstances than their own. It is true that more delicately organized natures feel pain at the suffering that is so widespread in the world, but this can only be said of the people who are particularly sensitive. In the [future], the most mature people will not only feel pain such as is caused today by the sight of poverty, suffering and misery in the world, but such individuals will experience the suffering of another human being as their own suffering. If they see a hungry person they will feel the hunger right down into the physical, so acutely indeed that the hunger of the other person will be unendurable to them. The moral characteristic indicated here is that, unlike conditions in the present, in the future the well-being of the individual will depend entirely upon the well-being of the whole. [...] [In the future], the individual will feel the suffering, the need, the poverty or the wealth of the whole. (GA 159, 15 June 1915)

Complete Freedom in the Religious Life – Meeting the Other as a Sacrament – Freedom of Thought

[In] future time every human being shall see in each and all of his fellow humans a hidden *divinity*. [...] Once this is fulfilled, there will be a very definite consequence. The basis of all free religious feeling that will unfold in humanity in the future will be the acknowledgment, not merely in theory but in actual practice, that every human being is made in the likeness of the Godhead. When that time comes there will be no need for any religious coercion; for then every meeting between one human being and another will of itself be like a religious rite, a sacrament [...]. [Human beings] will receive [...] an impulse that will kindle a far deeper interest in every individual human being than we are inclined to have today. (GA 182, 9 October 1918)

Hence [today] the need for more and more tolerance, particularly where thought in connection with religious experience is concerned. And whereas in the [past] those who worked to spread religious truths did so by imposing certain dogmas and fixed principles, in the [present] this must all completely change. It is a question of something entirely different. Because people are becoming more and more individual an attempt should be made for anyone to describe their inner experiences completely freed from dogma to another, in such a way that the other person might also be able to develop their own free life of religious thought as an individual. [...] We must try to make the essential nature of the different religions intelligible, [...]. In this way we bring to every soul what it requires for its particular deepening. But we do not ourselves intervene in the molding of the soul; we leave the soul, especially in the sphere of religion, its own liberty of thinking and scope to unfold this liberty. [...] [F]rom religion outwards liberty of thought must spread over every sphere of life. (GA 168, 10 October 1916)

[E]verything we call the fruits of belief today will depend to a far, far higher degree than is the case today, upon the single individuality. Spiritual science expresses this by saying that in every sphere of religion in the [future], complete freedom of thought and a longing for it will so lay hold of human beings that what a person likes to believe, what religious convictions they hold, will rest wholly within the power of each individuality. Collective beliefs that exist in so many forms today among the various communities will no longer influence those who constitute the mature portion of humanity in the [future]. Everyone will feel that complete freedom of thought in the domain of religion is a fundamental right of the human being. (GA 159, 15 June 1915)



Science of the Spirit – Pneumatology – Independent Judgment

And there is a third objective: To make it possible for human beings to *reach the Spirit through thinking*, to cross the abyss and through thinking to experience the reality of the Spirit. (GA 182, 9 October 1918)

The development of the consciousness soul demands freedom of thought; and this can flourish only in a particular aura, in a certain atmosphere. [...] [A]n intelligent circulation of as many positive descriptions as possible of how the human being actually develops, a positive natural history of individual development, is needed. Wherever possible we should describe how the human beings A, B and C have developed and enter lovingly into such human development as takes place before our eyes — this is what we need. Above all the study of life is necessary, the will to gain knowledge of life itself, rather than to make out programs. The theoretical program is the enemy of the [present] epoch of culture. [...] We must allow the expert to create, but we must be able to criticize the expert. And this faculty of judgment we shall not acquire by specializing, but only by cultivating in an all-round way our powers of understanding and our faculty of judgment. This, however, can never come about through expert knowledge in some particular branch of science, but only through the all-embracing knowledge of the Spirit. Spiritual science must be the center around which all the sciences revolve; for it not only throws light upon the connections in human evolution, but the way of thinking peculiar to it develops in us sound understanding, and this must be produced and given out from far deeper depths than during the [...] civilizations of the [past]. [...] There are mysterious forces in the human soul, and these forces, these mystery forces, will link the human soul with the spiritual world, and through our participation in spiritual science this link will enable us to use our judgment when we stand in the presence of authority. We shall not have expert knowledge but when in certain cases the experts act on the strength of what they know, we shall be able to form our own judgment about it. (GA 168, 10 October 1916)

[People in the future] will only be considered to have real knowledge when they recognize the spiritual, when they know that the spiritual pervades the world and that human souls must unite with the spiritual. [...] [I]n the sixth epoch all materialistic beliefs including science, too, will be regarded as antiquated superstition. Human beings, as a matter of course, will accept as science only such forms of knowledge as are based upon the spiritual, upon pneumatology. (GA 159, 15 June 1915)

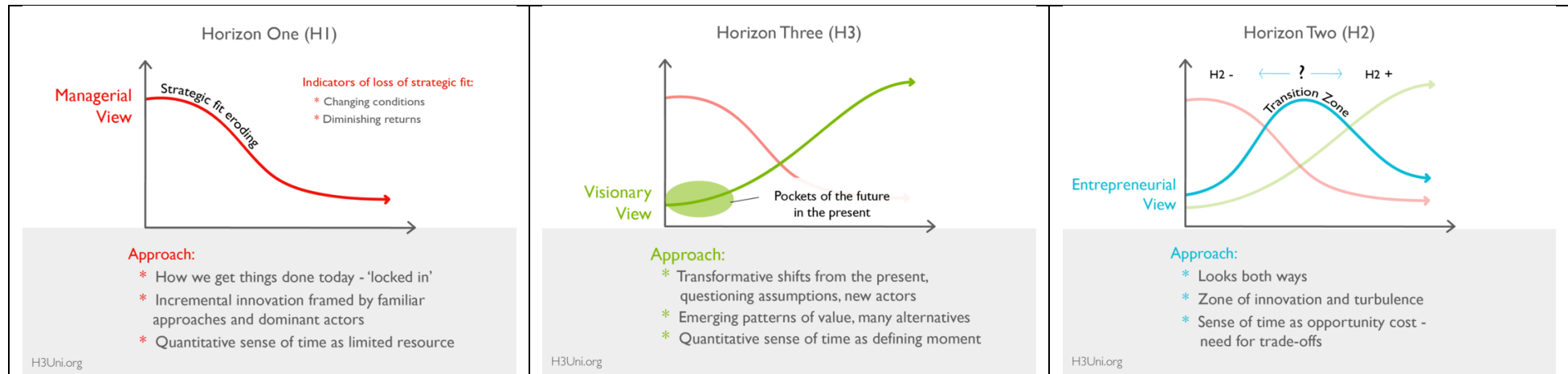
The Three Horizons Framework: Past and Future Co-exist in the Present.

The 'Three Horizons Model' (see <https://www.h3uni.org/tutorial/three-horizons/>) gives a helpful framework for thinking about how past and future coexist in the present. We will be using this model as a guide for looking at our international training and professional education landscape:

Horizon 1 "...is the dominant system at present. It represents 'business as usual'. We rely on these systems being stable and reliable but as the world changes, so aspects of business as usual begin to feel out of place or no longer fit for purpose. Eventually business as usual will be superseded by new ways of doing things."

Horizon 3 "...emerges as the long term successor to business-as-usual. It grows from fringe activity in the present that introduces completely new ways of doing things but which turn out to be much better fitted to the world that is emerging than the dominant H1 systems. We call these early manifestations "pockets of the future in the present."

Horizon 2 "...is a pattern of transition activities and innovations, people trying things out in response to the ways in which the landscape is changing. Some of these innovations will be taken up by H1 systems to prolong their life while some will pave the way for the emergence of the radically different H3 systems."



(Quotes and images from H3Uni, <https://www.h3uni.org>)