



# Tuition Adjustment Handbook

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# ATA Introduction and Overview

## The Accessible to All Tuition Approach

### The Threefold Social Organism and the First Waldorf School

Anthroposophy, as a worldwide spiritual movement, is connected to approximately ten thousand groups and institutions. Some of the most well known of these institutions are Waldorf schools. The task of anthroposophy is action based on insight. Such insight, based on the threefold social organism and the impulse for social change, inspired the first Waldorf school, founded in Stuttgart in 1919 by Emil Molt, director of the Waldorf–Astoria factory.

As we begin this century we must again ask ourselves how true social progress will be made. The original impulse that guided Emil Molt and Rudolf Steiner in establishing the first Waldorf school is stated by Rudolf Steiner in *Soul Economy and Waldorf Education*: “But in our case there was no question of founding yet another country boarding school, nor of implementing a particular brand of educational principles. Our aim was to attempt to heal social ills and to serve the needs of mankind in general.”

When in July 1917 Rudolf Steiner presented his proposal addressing the problems of society at that time to the German and Austrian government, internal turmoil made any consideration of his ideas impossible. Steiner realized that the needed social change could not result from political coercion or upheaval. A truly human society could only be the outcome of fully developed capacities of thinking, feeling, and willing.<sup>1</sup> Human social change would not be possible until a sufficient number of people had received an education that undertook to develop complete human beings.

In starting the first Waldorf school, based on the threefold social organism, Rudolf Steiner regarded these basic principles as necessary:

1. Independence from the state in developing the curriculum
2. Education of boys and girls together
3. Attendance of all children who so wished
4. Freedom of the teacher in the classroom
5. School self-administration
6. Development of capacities for the future
7. Understanding of the child’s development of spirit, soul, and body<sup>2</sup>

### The Art of Waldorf Education

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<sup>1</sup> Rudolf Steiner, *The Spirit of the Waldorf School* (Anthroposophical Press, 1996), Introduction, xiii.

<sup>2</sup> Rudolf Steiner, *Faculty Meetings with Rudolf Steiner* (Anthroposophical Press, 1998), Introduction, xxvi.

Waldorf education is based on spiritual knowledge and an understanding of human development. During the first seven years, when children learn by imitation not only of our actions but also of our thoughts and feelings, a healthy environment is essential. This gives children later in life the capacity to be free individuals. From the ages of seven through fourteen a respect for authority and an environment worthy of reverence will give children the capacity to truly comprehend equality in the rights realm. From fourteen to the age of twenty-one students learn out of a sense of love and respect. The teachers and community must therefore demonstrate a love for humanity, enabling students in adulthood, to comprehend brotherhood and sisterhood in the economic realm.

Steiner regarded the social and moral learning of the child as one of the core questions of education. He felt that education was not a question of what knowledge children needed to acquire to enter society, but of what capacities human beings could develop to bring new forces into society. “The task of education is no longer integrating the child into society in such a way that it receives its further formation from society. Today it is the contrary which is important: the child seeks an education which makes it possible to allow its own forces, the source of new development possibilities, to flow into our existing society.”<sup>3</sup>

Human values are at the core of Waldorf education. The purpose of Waldorf education is the development of capacities to serve the well-being of humanity. The Christ impulse is inherent in this. Steiner viewed education as grounded in the cultural life and based on human knowledge and understanding.

“Each child descends to earthly life out of the heavenly world with intentions and latent capacities that have been developed through experiences in the spiritual world and in previous earthly lives. Not only as individuals but also as participants in the rising generation do they carry tasks into life related to personal destiny and the goals of human evolution. Indeed each child and each generation are seen as bringing messages and impulses of social renewal from the spiritual world.”

Steiner characterized the basic task of education as overcoming egoism. “When you turn to your work, do not forget that all of modern culture, right into the spiritual areas, is based upon human self-interest. We live in a time when we must combat this appeal to human selfishness in all areas if people are not to go even farther down the declining cultural path they now tread.”<sup>4</sup>

### **The Role of the Community**

“The archetype of the human community on earth is that groups do not come about in order that an individual receives something for himself, but so that people form each other, and each person advances the development of others.”  
– Bernard Lievegood

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<sup>3</sup> Annual Report of the Pedagogical Section of the Anthroposophical Society, 1997.

<sup>4</sup> Rudolf Steiner, Foundations of Human Experience (Anthroposophical Press, 1996), Forward.

Tasks of Waldorf education include the recognition of the child's developmental stages and the teacher's self-development. For Rudolf Steiner, the honest struggle for self-transformation on the part of each individual teacher was necessary. The need for self-development and transformation extends to all members of the community actively involved in the education. Waldorf education is not limited to what happens in the classroom. The child's environment includes the larger school community. It is essential that all aspects of the school community operate out of the same spiritual and social understanding that underlies the education. The health of the school depends on each individual and group working with the school as a living whole.

Siegfried Finser gives an example of the spiritual and transformative work of adults in the school community in an article, "The Task of the Board of Trustees." The chief responsibility of the Board of Trustees is "the spiritual task of incarnating the being of the school into its full reality."<sup>5</sup> The role of the parents in supporting Waldorf education is also vital. Manfred Leist in "Parent Participation in the Life of a Waldorf School" outlines two motives for the existence of Waldorf schools: the renewal of education based on a spiritual knowledge of the whole human being and the school as a working model for a social community. "The spiritual task of the parents is first to acquire a real understanding of the ideas and reality of the threefold social organism in order to develop a constant, progressive transformation of existing social conditions."<sup>6</sup>

Cultural realm institutions have the social mission of developing capacities in the children, teachers, and the community. Renewing forces are brought to society through the cultural realm. In order to bring these renewing forces to society, the cultural realm must be independent and operate without the dominating influence of the other spheres.

The success of a school community depends on its ability to work together with mutual understanding. Rudolf Steiner points to the importance of seeing and understanding the school community as a living whole engaged in serving the school's spiritual and social mission:

"And if any man works for the community, he must perceive and feel the meaning and value of this community, and what it is as a living, organic whole. He can only do this when the community is something other and quite different from a more or less indefinite totality of individual men. It must be informed by an actual spirit in which each single person has his part ... The whole communal body must have a spiritual mission, and each individual of it must have the will to contribute towards the fulfilling of this mission. In every single member down to the least, this Spirit of Community must be alive and active."<sup>7</sup>

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<sup>5</sup> Siegfried Finser, "The Organization of the Waldorf School", *Renewal* (AWSNA, Fall/Winter 1995), pp 14-18.

<sup>6</sup> Manfred Leist, "Parent Participation in the Life of a Waldorf School", (AWSNA, Winter 1987), p. 13.

<sup>7</sup> Rudolf Steiner, *Anthroposophy and the Social Question* (Mercury Press, 1996), pp. 25-26.

## **The Beginning of the Tuition Adjustment Program – Waldorf School of the Peninsula**

The Board of Trustees of the Waldorf School of the Peninsula in 1993 understood that a tuition policy, in itself, could not solve an economic crisis. Healthy growth could only arise from a comprehensive understanding of the school and its biography. In adopting this new tuition policy, the faculty and Board of Trustees studied the school's biography and made a conscious decision to work together out of anthroposophy.

During the first five years the school worked with the tuition adjustment program, it experienced growth in many areas. Enrollment doubled, income tripled, and a permanent site was acquired. As a social practice, the tuition adjustment program played a major role in contributing to the success and health of the school. Over the years, one of values of the tuition adjustment program has been the social practice of caring about each other, showing appreciation, and creating daily opportunities to grow and thrive in the school community – the program works because it is based on our growing consciousness and relatedness as a community.

### **Tuition Adjustment Program Details**

“What each individual really needs can only be known by himself; what he should contribute he can determine through his insight into the situation as a whole.”<sup>8</sup>

With the tuition adjustment model, economics do not enter into the perception and acceptance of a child into the school. The teacher accepts a child into the class and fosters with the family an understanding and commitment to Waldorf education and the underlying ideals. The school is dedicated to providing this education to families drawn and committed to Waldorf education. Each child is appreciated and seen as an incarnating being with unique gifts and a destiny.

The following is a detailed description of a recommended admissions and tuition adjustment process.

#### **The Enrollment and Admissions Process**

Each inquiry and enrollment package includes information about the tuition guidelines and tuition adjustment program (history and philosophy of the program along with a description of the tuition adjustment process. A family that cannot meet the tuition guideline completes a tuition adjustment application and submits it with a copy of their pay stubs and tax return. The documentation needed includes:

- the completed application including the family's proposed tuition amount
- copy of the family's completed tax return including all tax schedules (tax extensions are not accepted)
- current pay stub from employer(s)

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<sup>8</sup> Rudolf Steiner, *Towards Social Renewal* (Rudolf Steiner Press, 2000).

The business manager or program coordinator reviews the tuition adjustment applications to ensure the application and documentation are complete. The application is not considered complete unless the application, pay stubs, and tax returns have all been submitted. A tuition conversation will be scheduled after the enrollment process has been completed, the tuition adjustment application and documentation is complete, and the tuition for the past school year has been paid or communication has taken place with the family and business manager to create a payment plan with evidence of timely payments for the remaining balance.

## Conversation Process

The family receives an outline of the conversation: the welcome and introductions, the confidentiality statement and agreement, the school's budget and strategic plan, and finally the family's budget and future plans. Then, through consensus, the school representatives and family determine the amount of contribution to tuition.

Each conversation, including the presentation of the school's budget, is unique. Some presentations, particularly for new families, include a detailed review of major budget categories. Within this budget presentation is a living picture of the school's past, present, and future. Conversations with returning families involve a budget overview with an emphasis on the school's present and future needs. Every budget presentation involves a picture of the school as a whole, including its mission, vision, and values. It also includes the strengths and weaknesses of the school within the context of its continuing development and commitment to Waldorf education.

Following this, the family presents its budget. This often includes circumstances, present needs, and future hopes of the family, as well as its values. After this sharing of school budget and family budget, the group determines the tuition amount through consensus. Both the school's needs and the family's needs are brought into balance in this process. The school representatives then complete a contract amendment and give the family a copy. The conversation ends with appreciation and acknowledgement of the family's commitment to Waldorf education and its contributions and support of the school and the community.

The presentation of the school's budget as part of the conversation includes a full picture of the school's mission, vision, and values in the context of the economic realities. Creating a balanced picture of the school that includes both its progress and critical needs is truly an art and is integral to the family's understanding and tuition contribution.

## Implementation of a Tuition Adjustment Program

The great problem of the future will be that of education. How will we have to deal with children so that they, as adults, can grow into the social, democratic, and spiritually free areas of living in the most comprehensive way? Spiritual science has pointed to this problem of education that present-day humanity will have to understand it if it wishes to advance. Social demands will remain chaotic if it is not seen that at their base lies the most urgent problem of the present time: the problem of education.<sup>9</sup>

Already thousands of children in the United States have experienced Waldorf education and are contributing to social transformation in the world. One of the main challenges for Waldorf schools in North America is finding a way to include children from all economic levels in society while maintaining Waldorf schools as independent and self-administered schools. Our task is to work in a manner that is consistent with the goal of becoming a source of social change. If the acceptance of a child into the school depends on the financial resources of the child's family, the school is not working toward its mission of promoting the betterment of society. The tuition adjustment program is a way of attempting to work out of the original impulse of Waldorf education by making this education accessible to all families who value it. Through the tuition adjustment program, the acceptance of a child into the school does not depend on the financial resources of the child's family.

Several Waldorf schools are currently working with a tuition model based on the ideal that a Waldorf education should be accessible to all families who truly value it, whatever their economic status. Making this education accessible to more families is a step in working with a threefold understanding of Waldorf education. The tuition adjustment process is not just an economic activity – its success lies in the understanding of all three aspects of the process. First, the path that leads the child and family to a Waldorf school and to acceptance into the class by the teacher is a spiritual activity. Second, the needs and well being of the school and the family are recognized through meeting each other as equals in a conversation to determine, in consensus, the family's contribution. And third, the recognition that we are dependent on each other reflects the economic realm. There is a conscious placing of what is needed for the well being of the whole school community ahead of self-interest.

If a family is unable to meet the school's tuition guidelines, the family completes a tuition adjustment application and meets with two members of the tuition committee. During this meeting the group closely reviews both the school's budget and the family's budget. Neither the family nor the school determines the tuition amount, and neither maintains a comfortable position in this process; each stretches to meet the needs of the other. The final step in this meeting is to arrive, by consensus, at a tuition amount.

The tuition adjustment program does not lessen the strong sense of fiscal responsibility. It also requires thorough budget preparation and ongoing review for

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<sup>9</sup> Rudolf Steiner, *Education as a Social Problem* (Anthroposophical Press, 1984), p. 12.

continuous progress and the achievement of goals based on the values and ideals of Waldorf education.

## **Review of ATA and Tuition Adjustment Programs**

There are now over 25 Waldorf schools across the United States and Canada that have adopted the ATA or Accessible to All approach. In 2010 the Institute for Social Renewal, surveyed these schools to gain current information related to the implementation of their programs, including the benefits and challenges of ATA or tuition adjustment programs.

The benefits listed by schools in the ATA survey were community connection, understanding, and involvement; inclusiveness and accessibility; greater transparency and communication; higher enrollment; increased fundraising potential; the program as a positive factor in teacher recruitment; and the ability to keep some schools from closing.

The general challenges listed by schools were changes in the economy, less tuition income, and lack of best practices in the areas of finance. The specific ATA challenges listed were slippage of inspiration due to changeover in leadership and lack of training; time involved for conversations and administrative process; finding and organizing conversationalists; and striving for a balance of the needs of school and family.

### **What is essential for healthy ATuition Adjustment Programs?**

The Board of Trustees of the Institute for Social Renewal works with schools across the country implementing Tuition Adjustment Programs. From this work, Board of Trustees members have noted what is essential for Tuition Adjustment Programs – the challenges and the elements of successful programs are reflected in the following statements:

Tuition Adjustment Programs will not be successful if the program is adopted for economic reasons alone.

The ATA model cannot operate separately from the school as a whole – the social practice and value of the program must be reflected in all other areas of the school.

The health of the program depends on the health of other areas of the school including responsible budgeting and financial practices and the school's values related to education as a cultural activity.

The commitment and dedication to the program, including the value of conversations and the ability to represent the critical needs of the school, are important both collectively and individually to the success of the program.

Beyond program guidelines and procedures, individual members of the tuition adjustment committee need continual inspiration and renewal through the ongoing study of Steiner's social principles.

Equity and fairness are often confused related to ATuition Adjustment Programs. Every conversation should be fair and demonstrate respect and integrity. However, conversations will not be the same across all families in the program.

An important question guiding our work: are we moving toward or away from separation and self-interest through our conversations?

Basing the tuition amount for all families to a percentage of income or an outside evaluation has the effect of moving away from a direct relationship with the family – the exact opposite of what we are trying to accomplish

## Less Healthy → More Healthy

Practices					Result
<b>Preparation for Conversation</b>	No preparation for conversation	Business office reviews forms	Conversationalists review budget facts and form an opinion	Conversationalists review budget and application carefully to gain a full picture	Conversationalists gain the fullest picture possible and reflect meditatively on family
<b>Conversation Welcome</b>	No conversation takes place	A limited conversation takes place or one parent or committee member is not in attendance	Conversation takes place in an available office or classroom space—all are present	A space is prepared for the conversation with care	A sense of space is created to meet the family with genuine interest and appreciation
<b>School's picture</b>	Picture of the school is not shared with family	A brief outline of the school's budget is presented	School's mission, vision, strategic plan, and budget are shared but factual in approach	School's mission, vision, strategic plan, and budget are shared including strengths and challenges	Conversationalists bring a full and balanced picture of the school in an imaginative way—participants are inspired
<b>Family's picture</b>	Committee predetermines family's contribution amount	Family is given brief opportunity to present their budget	Conversationalists look closely at family's budget and ask clarifying questions	Conversationalists listen to the story behind the numbers in the budget	Conversationalists reflect on the family's past, present, and future - and that of the school
<b>Consensus</b>	No conversation takes place	TA committee members form a whole picture—proposed contribution, budget, and any additional information—and suggest a similar/different tuition contribution	Agreement may not feel completely balanced - there was greater consideration of either the family's or the school's needs	Proposed contribution is negotiated based on family's budget numbers	Conversationalists and family openly explore possibilities for a maximum contribution reflecting both the school's and family's needs
<b>Tuition Committee</b>	No committee - one person or small group makes decisions	TA committee is composed of a few assigned staff	Tuition committee is small and feels burdened by the commitment of time for conversations	TA is large (twelve or more members) and has at least one training session per year	Tuition committee is trained and views its work as a social practice - program is held or championed by one or more staff, Board of Trustees, or faculty members

Training & Study	No training took place at the start of the program	Training took place at the start of the program but no follow-up training has taken place	Some discussion takes place within the committee but the school is not aligned with the philosophy underlying the program	School – interested in the philosophy underlying program, wants community to have greater understanding, but doesn't know how	Underlying philosophy and program is a source of renewal reflected in areas of the community – it is an integral to the school's identity
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## Perspectives

### Spiritual, Social and Historical Aspects

Beth Lee, for committee training

One of Steiner's visions for Waldorf schools was that no child would be denied this education based on finances. The Tuition Adjustment Program at WSP was born out of the work by Bob Lathe and Nancy Whittaker who shared their vision of Steiner's with members of our community more than 14 years ago.

At the time that our school adopted tuition adjustment, enrollment was low and the school was in financial crisis which had been the case for many years. The Tuition Adjustment Program was adopted to bring in more students and tuition and also to align the Board of Trustees and Administration with the mission, vision and values of Waldorf education. How could we let the vision of social renewal only be at work in the classrooms? It needed to live amidst the whole community.

Tuition adjustment is more than an economic activity. It is spiritual and social, too, for the path that leads the child and family to the school is a spiritual activity. In addition, the exchange that occurs between members of the Tuition Adjustment Committee and adults in the family is a social and spiritual activity.

When I joined WSP in 1994 as the half-time bookkeeper, I boldly announced to Mary Roscoe, WSP's business manager at the time that we needed to "change the way we calculate and show our tuition and adjustments to the tuition on our financial statements". I proposed that we calculate gross tuition by taking the full tuition times the number of students and then subtract any financial aid either as a contra income account or as an expense. Mary calmly looked at me and clearly and slowly articulated that in fact we were not going to do that. That by showing gross tuition and then showing tuition adjustment as a deduction to tuition, that it in fact **changes the intention and perception** of tuition adjustment. In fact all people paying tuition are making a positive contribution to the health and well-being of WSP, not just those who can afford to pay the full tuition.

We recognize that in the economic realm we are dependent on each other. Steiner's social verse says, "When in the eye of each human soul the whole community finds its reflection, and when in the community the virtue of each is living." Not the virtue of each is tolerated, but living. The recognition of the gifts that each person brings to our community makes the whole community stronger. This is why we ask that you take

time during the conversation to express your gratitude to the family for all that they bring to the school. It is a privilege to have new families join our community.

We live in a world of judgment and judgment lives in the ego. The most successful tuition adjustment conversations occur when a person separates from their ego, and operates from their higher self, without judgment. This doesn't mean that we need to give away the farm. We can hold on to the vision of Waldorf education and represent the needs of the school from a place of truth. We can also ask questions for clarification being conscious of the financial needs and health of the school while balancing the needs and health of the family. Ideally, every family would have a picture of the economic needs of the school and make a realistic contribution based on their own circumstances. Ideally the sum of these contributions would be enough for WSP to operate effectively. A contributory payment of tuition is so different from the way our economy operates. But if we can keep in mind we are growing the whole community, we are making progress.

I was recently at a conference of non-Waldorf private schools where other business managers saw the rising cost of tuition causing their school to have only two remaining classes of people, the wealthy and the poor - on tuition assistance. I mentioned that we retained our middle class families through our tuition adjustment program and was told by a business manager, very emphatically, "That is the future."

## **Conversations — An Investment of Time in our Community**

Mary Roscoe

Social development and new social practices and forms are often challenging. One challenge in implementing a tuition adjustment program is the commitment of time required for individual conversations. Along with the one-hour conversation time, committee members reserve reflective time both before and after the conversation. Time is needed before a conversation to create a space of warmth, openness, and inquiry and to put aside the everyday rush, concerns, and judgments. Time is needed afterwards to review the conversation and the balance of the school's and family's needs within the conversation process—a balance is quite challenging to achieve—committee members not infrequently feel that either the school or the family was held more strongly. The conversations challenge each person to articulate what is important and critical to the school as well as to actively listen for what is essential or important for the family.

The conversations require a commitment of time but have many benefits. The conversations often provide an orientation for new families. For established families the conversations may take the form of an annual report and check-in. The results of the individuals' understanding of the school's needs and the school's appreciation of the family are immeasurable – significant contributions are made out of this understanding and appreciation of the school.

As a result of tuition adjustment conversations, families often feel grateful, appreciated, well informed about the school, and eager to contribute to the school's needs in a variety of ways. Through conversations, the school learns more about the expertise, interests, and experience of members of the community and often hears valuable feedback about the school. The ultimate success of the tuition adjustment program involves having a similar conversation with every member of the community – exploring the full range of economic diversity. Every parent needs to be valued, respected, and invited to contribute to the well being of the school.

## **Accessibility in Education: A Key to Cultural, Political, and Economic Renewal**

Gary Lamb, excerpts from a talk at the ATA Conference in November 2008 at the Waldorf School of Orange County

Why is Waldorf education and cultural freedom so important? Without cultural freedom we will not have the kind of economy that will lead to prosperity and we will never achieve true democracy. The cultural realm is where ethics and morals develop—our values in relation to a healthy economy and political life—human appreciation, the valuing of the other person, and tolerance. This ethical core cannot be developed if education is directed by the existing interests of business in order to perpetuate the existing system. Creativity, ingenuity, inspired ideas—the full capacities of the human being—need to develop rather than pre-determined thoughts and actions and ideas.

“Where in the spiritual-cultural life do the renewing forces for economic life come?” Steiner describes each incarnating generation as bringing the renewing forces that the modern economic life needs. You can imagine that creative ideas, that which economic life needs, are brought down from the spiritual world. Those renewing forces are

brought down with each generation of children. Children come down with a mission and a task as individuals and also, just as importantly, as a generation collectively.

In view of our current economic crisis, how can education (and ATA) operate out of social ideals and be sustainable? In *Anthroposophy and the Social Question*, by Rudolf Steiner, the Fundamental Social Law states that the well being of a community will be greater the less man claims for himself. One of the key elements of this Fundamental Social Law has to do with overcoming self-interest, overcoming egoism, to engage in economic life out of a concern for others, out of concern for society, social conditions, social needs, rather than one's personal or self-interest.

This potential of profit unleashes creative potential. The system driven by self-interest is responsible for the great innovations today that have improved the lives of millions of people – self-interest is what has created the great capitalist society. We need to refine the system to harness this power to benefit everyone.

We're at a fork in the road for the future of humanity in the 21<sup>st</sup> century. We will more and more have to make the conscious decision in our own lives, personally – in our work within our institutions and in society as a whole. What basis are we going to operate – which direction are we going to go? Is it going to be fundamentally out of self-interest or will it be interest or concern for others?

One of the fundamental principles of the first Waldorf school in 1919 in Stuttgart, Germany was that no child, no family, was turned away for financial reasons. Rudolf Steiner said “We simply must keep to this ideal of not turning children away for financial reasons.”

In looking at tuition adjustment today as a way of connecting to this fundamental principle, we are aware of the need for an integrity and competency in the school organism as a whole. In general and on a deeper and more spiritual level, ultimately there needs to be a harmony between the spiritual underlying basis of our education and pedagogy how we work with finances and administration.

This is the essence of our work with ATA. It's not a technique to balance budgets or to enroll more students. It's actually a way of facing a fundamental issue that all of humanity has to address. On what is the basis that I as an individual or we as a group are going to proceed? To what degree am I overcoming self-interest in my activities, in my school? It is only the joint effort of individuals who are able to do that collectively as an institution.

Can we use this tuition approach as an avenue of expression—as a means of expressing appreciation, respect, and concern for others within our school? This is not an abstraction —it is very practical—this is the path to financial integrity and sustainability in the 21<sup>st</sup> century.

## The Art of Conscious Conversation

Bob Monsen, excerpts from a talk at an ATA conference

Looking at newspaper headlines, we are reminded daily of the economic downturn. In view of our current economic crisis, how can education (and ATA) operate out of social ideals and be sustainable? In *Anthroposophy and the Social Question*, by Rudolf Steiner, the Fundamental Social Law states that the well being of a community will be greater the less man claims for himself. How do we put this into practice? In *Anthroposophy and the Social Question*, Steiner also states that the community must have a spiritual mission and everyone must know the mission and will it.

“And if any man works for the community, he must perceive and feel the meaning and value of this community, and what it is as a living, organic whole. He can only do this when the community is something other and quite different from a more or less indefinite totality of individual men. It must be informed by an actual spirit in which each single person has his part ... the whole communal body must have a spiritual mission, and each individual in it must have the will to contribute towards the fulfilling of this mission. In every single member ... this Spirit of Community must be alive and active.”<sup>10</sup>

In the art of “conscious conversation,” the school’s mission is critical. To the ancient Greeks, the path of self knowledge was coupled with the admonition “Oh Man, Know Thyself”. It may be equally appropriate for Waldorf schools to say “Oh Institution, Know Thyself.” The mission, guiding principles, vision, and needs of the school are critical in our conversations. How do the income and expenses reflect the mission and values of the school? All of this is an essential to the conversation and ATA approach.

The healthy social life is found when in the mirror of each human soul, the whole community finds its reflection, and when in the community, the virtue of each one is living.

~Rudolf Steiner, Motto of the Social Ethic

The social verse is appropriate to the dialogue between the school and the individual(s). It is important to acknowledge every individual and what they contribute to the well being of the community. I think it is challenging not to use the word “tuition” but use “contribution” in relationship to this conversation and process. For me, the essence is what I call the four C’s – conscious, consensual, contracted, contribution. The word “tuition” gives a sense of purchasing education and reinforces self-interest and individual interest versus the interest in the whole community.

Sometimes families are not comfortable with entering the ATA process – how do we overcome that? ATA doesn’t have to do with someone being given something or the “haves” and “have-nots.” The value of the ATA process is the “mutuality of reciprocal support.”

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<sup>10</sup> Rudolf Steiner, *Anthroposophy and the Social Question* (Mercury Press, 1996), pp. 25–26.

The art of conscious conversation is essential to the ATA approach. The challenge is that the root of the critical concerns we see with the headlines related to the state of the economy and social issues is a result of our self-interest. We are seeing that self-interest does not ultimately work.

Waldorf teachers meditate on the children in their class each evening. We need to develop a similar practice with our conversations by meditating on the family and appreciate their capacities, talent, and destiny. Before the conversation we need to get in touch with our higher self just as Waldorf teachers do before entering the classroom each morning. Conversations are heart to heart conversations with our higher selves. The key is how to develop genuine interest in our fellow human being. This is the key preparation for a healthy conversation. We can fall into habit with the ATA process if we do not pay attention to the social and spiritual part of the conversation. We lose sight and feed self-interest and lose our way.

On a deeper level in our conversations, we are asking “What ails you?” and “How may I be of service?” What is the “developmental” question in relationship to the whole community? The conversation is based on this picture of the whole and it is an art. As a participant, you are creating the chalice or vessel to hold what is said and what happens within the conversation. Our task is to create an imaginative picture and inspire possibilities. If this is done, families will find a way to contribute more to support the mission and vision of the school.

The question is: how are we going to find together a way to support the school?

## **Parent Perspective**

Parent, Waldorf School of the Peninsula

“Our family’s financial situation has had its twists and turns over the years we have been part of this community. I first came to the school as a single parent, grateful that the then-brand-new Tuition Adjustment Program brought Waldorf education within reach for my daughter. Later, there was a periods of a number of years in which we did not need to participate in the Tuition Adjustment Program. Now, at this writing, my husband has been out of work in his field for over four years and we are struggling. So here we are again, gratefully participating in the program. I will not pretend that receiving a tuition adjustment is comfortable. It is not. I do, however, trust the truth of this program. I also value the deep integrity of those dedicated individuals among us who facilitate its success.

What is remarkable about the program, among many things, is the dignity that comes from the understanding that what each family brings to the economy of our school is not quantifiable in dollars alone. There are the obvious contributions of time, and the sharing of skills and talents, of course. But the mutual gesture of reaching and stretching, between the school as an entity, and individual families, in conversation, carries an energetic value that somehow contributes tangibly to the financial health and overall well being of our school. Now mind you, eleven years later, I am still no anthroposophical whiz-kid, so I don’t understand exactly how this works, but I know and feel intuitively that it is so.

– Parent, Waldorf School of the Peninsula

Through the tuition adjustment process we discovered the power of community and real gifts and how to accept those gifts. We have discovered the value in demonstrating to our children, as our daughter’s teachers demonstrated to us, that it is not what we have that is important but who we are and what we do with our gifts.

## **Tuition Adjustment Committee Member Perspective**

TAP committee member, Waldorf School of the Peninsula

The Tuition Adjustment Program seems to embody the principles our community is striving for through caring about each individual, and allowing each one to contribute to the well being of the whole in a way that is best suited for that person. The tuition adjustment program allows this to happen at all levels. It lets people know up front, what our vision and values are.

# Implementation Details

## Committee and Procedures

### The Tuition Adjustment Committee

A significant amount of the work in meeting the needs of the school is accomplished through conversations with members of the community. Tuition adjustment committee members dedicated to this work must therefore have a healthy relationship with the school and understand the social and spiritual ideals of Waldorf education. Members represent the interest of the school community as a whole, especially the teachers and children, while holding and appreciating the needs of each individual family. The members of the committee understand the school's long-range plan and vision and are able to articulate the school's needs; by doing this, they encourage each family to contribute the most it possibly can to support the school.

Members are drawn from administration and the Board of Trustees, parents, and members of the extended community with prior committee experience. New members of the committee are approved by the Leads or the Board of Trustees.

A training session takes place in April or May to review the history, philosophy and the social impulse underlying the Tuition Adjustment Program. It also includes the process and procedures and the school's presentation of its budget, strategic plan, strengths, and challenges. Case studies are used as part of the training. Usually the Tuition Adjustment committee coordinator or the business manager schedules an orientation session.

Annual training is essential for a healthy program.

Teams of two meet with each family and ideally, each team is balanced for instance, a person with financial or business acumen is paired with someone with good social skills or members with different temperaments are paired.

TA committee Leads need to understand the school's:

- Mission, vision, and values and be able to articulate the school's goals and critical needs
- Biography or history and be able to articulate the school's strengths and challenges
- Budget, including a detailed knowledge of the operating and capital income and expenses
- Strategic plan, both the short and long-term needs

TA committee Leads and seconds must also:

- Actively listen and have a genuine interest in and appreciation of the family
- Take time before the conversation to read and understand the family's financial documentation, their income tax returns, depreciation, payroll information, stock options, savings, and 401K plans
- Encourage each family to stretch to contribute the most they possibly can to support the school without putting the family in a precarious situation

## Scheduling and Assigning Conversations

The family's file is reviewed for completeness in the Business Office. The business manager or coordinator assigns the tuition adjustment families to a tuition adjustment Lead, a person with the most experience on the committee. Each Lead receives a list of families and their contact information, schedules conversations with the assigned family. When scheduling the conversation, the Lead reminds the family:

- Both parents are required to come to the meeting (if the family is intact)
- The conversation will be for one to two hours
- Child care arrangements should be made – it is an adult conversation

After the Lead sets up an appointment with the family, the Lead contacts a few "Second" team members to find someone to join in the conversation with the family, reaching out to more committee members if necessary.

The Lead will select a Second conversation member based on the following criteria:

- The Second has no children in the same grades as the family applying
- The Second has indicated that the scheduled time is one that is generally available for them.
- If the family is continuing their participation in tuition adjustment from the previous year and the Lead was not in last year's conversation, the Lead contacts the Second who was in that conversation to provide continuity for the family.
- The Lead can look for a good complement to their skills and strengths, for example, strong in the financial side but could use support in the social, and will contact second members who can bring the social and vice versa.
- If the conversation looks uncomplicated and fairly straightforward, the Lead can contact Seconds new to the process. If it looks like a complex conversation, the Lead can contact more experienced Seconds.

Each Lead is committed to holding ten conversations. With twelve Seconds, the average commitment is six conversations, although some may participate in more while others do less.

### Meeting Space and Details

- Reserve a room on campus for each conversation
- Be sure it is clean and inviting
- Bring a calculator and pens

## The Conversation Process

Contributed by the Santa Cruz Waldorf School

### Before a Tuition Adjustment Conversation

**Financial Review** Review the whole package – note the different parts of the package – application and supporting documents.

Changes in the tuition adjustment application from last year to this year – is there increased debt? Increased savings?

Changes in the tax return – is there a tax refund?

Unpaid tuition balance from last year?

Look at the monthly income as stated on the application. Look over the deductions on the pay stub – can you identify insurance, retirement and other deductions from the gross pay that may be voluntary deductions Compare net wages listed on application, pay stub, and tax forms – if there are differences or if it doesn't make sense, ask the family to clarify or explain the differences

Look at the tax return and the stated income, deductions, and tax owed or refund. Compared with the pay stubs are they earning more, less, or the same currently when compared with the tax return? The tax return may need some clarifying questions asked of the family in the TA conversation.

If there is interest and dividends on the tax form? Check to see if this income is reflected on the application

Does schedule D show that any investments were sold?

For schedule C, review gross income, deductions, and net income with the application – ensure that any deductions on the tax form are not also listed as expenses on the tuition adjustment application

Look at the monthly expenses line by line – jot question marks or questions on the application to ask about in the conversation. Try in your review to get a sense – is the family being concrete, specific and actual in their information?

**Accountability** The business manager includes notes of past due balances and deposits made in the family's tuition adjustment file

For tuition adjustment committee accountability the business manager keeps a master list of conversation follow-ups and check-ins  
,e

- Family Picture Do I understand the financial picture painted by the family's income statement, balance sheet, tax returns, payment history, deposit, and proposed tuition amount?  
Do I have questions to ask of the parent(s) to clarify that picture?  
  
Do I have preliminary ideas for ways the family can make and meet a larger contribution, if appropriate?  
Do I understand the financial composition of the class the student(s) will be in?  
  
Have I discussed this conversation with my partner to talk about how we will conduct the conversation together?
- School Picture Am I able to fully describe the school in a meaningful way for the family?  
  
Can I give powerful, succinct and accurate examples or pictures?  
  
What questions will I ask the parent(s) that may help them articulate this for themselves?  
  
Am I prepared to answer questions about the school?  
  
Am I ready to admit that I don't have all the answers?  
  
Am I open to the parent's curiosity or desire for input?
- Personal questions Am I ready to hold the family and the school in my heart?  
  
How will I be able to truly listen to the parent(s)?  
  
How will I find the joy in this conversation?

### **The Tuition Adjustment Conversation**

- Before Conversation Provide a comfortable, pleasant space to meet.  
  
Get quiet and centered. Think about the family and what they bring to WSP, first and foremost their children, the willingness to participate in the T.A. program.
- Four Aspects of Conversation
1. Sharing knowledge about the school
  1. Strengthening relationships between parents
  1. Gathering feedback from returning families
  1. Discussing financial and volunteer contributions
- Outline of Conversation Personal introductions and appreciation

	Outline of conversation and re–confirmation of the end time
	Agreement to confidentiality
	Picture of school and family feedback
	Family’s budget and picture
	Final decision on the tuition contribution through consensus
Introduction	Greet the parents and introduce yourselves – why Waldorf education and the school is important to conversationalists personally
	Ask the same of the parents – ask about their children
	Background of tuition adjustment program and values
School Discussion	Philosophical underpinnings and history
	Mission
	How Waldorf education relevant to the challenges of today
	Vision of the school
	Review budget using charts and graphs as overviews
	Discuss role and importance of annual giving and fundraising
	Remind parents: all contributions are deeply and equally valued.
	Solicit feedback from parents about the school
Family Finances & Picture	What is the story from which the income statement and balance sheet are snapshots?
	Ask any questions needed to clarify family finances or proposal
	Gain a mutual understanding of any outstanding accounts receivable
Process of Agreement – Consensus	Create and hold a space for parents to exercise their will to contribute.
	Offer ideas to help parents see how to make a larger contribution
	What differences are there in the suggested contribution?

	Do the Lead conversationalists have ideas or questions to bring greater clarity?
Agreement	<p>What financial contributions does the family propose for this year?</p> <p>If more discussion is needed, you can request another meeting and take some time to think about the issues at hand.</p> <p>How much will the payments be, and when will they occur?</p> <p>Is there a need for a follow up conversation?</p>
Agreement Details	<p>Summarize agreement orally</p> <p>Complete contract amendment and give a copy to parent(s).</p> <p>Remind parent(s) of tuition payment process</p> <p>Significant change in their financial situation during the year should prompt them to ask for an interim conversation.</p> <p>Confidentiality agreement repeated</p>
Feedback	<p>Summarize any feedback you received from the parents regarding the school, and tell them what you plan to do with it.</p> <p>Express gratitude for the contribution offered by the parent(s)</p>
After the Conversation	<p>Give copy of completed contract amendment to parent(s).</p> <p>Fill out and forward conversation notes</p> <p>Reassemble conversation packets and return them to the appropriate place</p> <p>Shred any copies of application documents.</p>

## **Forms and Published materials**

**Published on the Waldorf School of the Peninsula website**

### **Tuition Adjustment Program**

Since 1992 we have been successfully working with a tuition adjustment policy based on the ideal that Waldorf education should be accessible to all families who wish it for its own values, regardless of their economic status. Through our tuition adjustment program, we ensure that the acceptance of a child into our school does not depend on the financial resources of the child's family. Only after the child has been admitted to the school is the tuition adjustment application considered.

To participate in the tuition adjustment program, a family is expected to hold Waldorf education high on its list of financial priorities. An adjustment is not intended to support discretionary items such as after school activities, luxury items, a second home, investment portfolios, debt-free status or large amounts of home equity. Having any of these situations does not preclude an adjustment but would be taken into consideration in relation to the school's needs.

Our tuition adjustment program embodies the school's commitment to enter into relationship with members of our community and become aware of the needs and gifts of each member. We view these adjusted tuitions as a contribution to our income rather than a reduction. The program does not lessen our strong sense of fiscal responsibility. On the contrary, it requires extensive budget preparation and honest, thorough tuition adjustment conversations with the interests and values of the family and the school held in high regard.

## **Letter sent to parents interested in applying for tuition adjustment**

Dear Parents,

The Tuition Adjustment Program was a significant step taken by our community to align the school with the original impulse of Waldorf education. We recognize that each family is unique and contributes to the health of the school in many different ways. We appreciate the financial contributions of each member of our community. Important information that you need to participate in our Tuition Adjustment Program for the 2011-12 school year is included below.

In completing your 2011-12 Enrollment Contract you indicated that you would like to participate in the Tuition Adjustment Program. Attached please find the TA application and a Helpful Hints document. Please take the time to read through the Helpful Hints before filling out your application. It will help you fill out the application properly and avoid common misunderstandings.

**The deadline to apply to participate in the Tuition Adjustment Program is Monday, May 2nd, 2011. Your application will not be processed without the following:**

1. Completed Tuition Adjustment Form – lines 37-39 must be completed and your initials are needed at the end of the second paragraph on page 1
2. Copies of your most recent paystubs
3. Copies of your complete 2010 Federal Tax Return with all forms and schedules included – do not submit original documents, copies only please. We do not accept an extension to file.

**Enclose your completed application and all accompanying documents in a sealed envelope entitled “Business Office” and mail or drop them off at the lower school campus by or on Monday, May 2nd.** If you intend to participate in the Tuition Adjustment Program but do not meet the deadline to submit **all** the paperwork, you will be unable to participate and will be billed full tuition starting with the July 1<sup>st</sup> payment.

Please contact me if I can assist you in any way. Thank you.

Sincerely,

~Beth

Beth Lee  
Business Manager  
650-559-4024

**Contract Amendment 2010/2011**

This amendment to the tuition contract between Waldorf School of the Peninsula and

(hereafter referred to as Parent(s) or Guardian(s)) shall supersede only those terms of the original contract for the 2010/2011 school year which are specified below.

Parent(s) or Guardian(s) agree to pay Waldorf School of the Peninsula:

\$ \_\_\_\_\_ per month for tuition insurance. (\$260. per year per family)

\$ \_\_\_\_\_ per month for activity fee. (see back of this page for activity fee schedule)

\$ \_\_\_\_\_ per month for tuition.

**\$ \_\_\_\_\_ total monthly payment for tuition & fees Aug 1, 2010 through July 1, 2011.**

The total amount due to Waldorf School of the Peninsula for the 2010-2011 contract for tuition and fees is \$ \_\_\_\_\_. (do not include the \$800 deposit in this calculation)

Additionally, the following conditions apply:

\_\_\_\_\_  
\_\_\_\_\_

Follow-up needed: Yes No Date of next review: \_\_\_\_\_

Tuition Adjustment Member Date

Tuition Adjustment Member Date

Parent or Guardian Date

Parent or Guardian Date

### Activity Fee Schedule

Grade	Yearly	Monthly
Nursery	50	4.17
Kindergarten	50	4.17
1	150	12.50
2	150	12.50
3	450	37.50
4	450	37.50
5	450	37.50
6	700	58.33
7	700	58.33
8	1,000	83.33
9	1,750	146.00
10	1,750	146.00

\*Add applicable activity fees for each child enrolled in school.

**Family Information Sheet**

Family Name: \_\_\_\_\_

This family paid a tuition deposit for next year of \$\_\_\_\_\_

This family's aftercare expenses for the current school year were \$\_\_\_\_\_

There is a past due balance of \$\_\_\_\_\_ as of \_\_\_\_\_

Business Office notes regarding this issue:

## Confidentiality Statement and Agreement

The Tuition Adjustment Committee is committed to keeping confidential both your participation in the Tuition Adjustment program and the information you provide on your application and in your annual Tuition Adjustment conversation. The only members of our WSP community who are aware of your participation in the program are the two committee members who meet with you, employees in the business office and our enrollment director.

We require that you keep confidential the terms of your Tuition Adjustment contract, including the amount of tuition agreed upon. We recommend that you use discretion in speaking with others about your participation in the Tuition Adjustment program. If you choose to share the fact that you participate in the Tuition Adjustment program, please be aware that others who are not familiar with your family's financial picture may make inaccurate assumptions and judgments about the Tuition Adjustment program and your participation.

I agree to keep the results of the conversation confidential and acknowledge that judgment should be used when sharing my family's information and will do so with discretion and discernment.

Parent Signature: \_\_\_\_\_

Parent Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**Tuition Adjustment Statistics Sheet**

**(To be filled out by TA committee members after conclusion of the meeting)**

Number of Nursery Children: \_\_\_\_\_

Number of K-8 Children: \_\_\_\_\_

Number of HS Children: \_\_\_\_\_

Total agreed upon **annual** tuition: \_\_\_\_\_ (do not include activity fees or tuition protection fee)

Did the family indicate there is a possibility the agreed upon tuition contribution will change during this year?

\_\_\_\_ No

\_\_\_\_ Yes, may go up

\_\_\_\_ Yes, may go down

Does the family have a plan/opportunities for substantially increasing their tuition contributions in future years?

\_\_\_\_ Yes

\_\_\_\_ No

Is it likely that the family's tuition contributions will decrease in future years as their children move up into grades with higher activity fees?

\_\_\_\_ Yes

\_\_\_\_ No

## Tuition Adjustment Application 2011–2012

Please complete all questions on both sides of this form, date and sign the application and return it to the office with a copy of your signed 2010 Federal Income Tax return with all forms, schedules, W-2s, K-1s and a recent paycheck stub by May 2, 2011.

To participate in the tuition adjustment program, you are expected to hold Waldorf education high on your list of financial priorities. An adjustment is not intended to support discretionary items such as; after school activities, luxury items, second home, investment portfolios, debt-free status or large amounts of home equity. Having any of these situations does not preclude an adjustment but will be taken into consideration. The school also expects your contribution to be on a 12-month basis, Aug 1, 2011 – Jul 1, 2012. **Please initial, indicating that you have read and understand the above** \_\_\_\_\_

Parent(s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Daytime phone \_\_\_\_\_ Evening phone \_\_\_\_\_

Email address \_\_\_\_\_

Children enrolled (or to be enrolled)

Name \_\_\_\_\_ Grade \_\_\_\_\_

Name \_\_\_\_\_ Grade \_\_\_\_\_

Name \_\_\_\_\_ Grade \_\_\_\_\_

Name \_\_\_\_\_ Grade \_\_\_\_\_

Please describe your marital status or household situation, family composition, and number of dependents.

\_\_\_\_\_

Please describe your employment situation and sources of financial support.

\_\_\_\_\_

If you are currently participating in the tuition adjustment program, have there been any changes in your employment, income, number of dependents, or living expenses? Yes No — If yes, please explain. (Use additional paper if necessary.)

\_\_\_\_\_

Do you have access to a line of credit, revolving credit or second mortgage? Yes No

The information attached which is true and complete to the best of my /our knowledge, is in support of my /our application to the Waldorf School of the Peninsula for tuition adjustment. I/we understand that the school will treat the information we have supplied confidentially, and **I/we agree to hold confidential the exact details of any tuition adjustment agreed upon.** In evaluating any subsequent application, the tuition committee will take into account the manner in which the agreement was upheld.

Signature (1) \_\_\_\_\_ Date \_\_\_\_\_

Signature (2) \_\_\_\_\_ Date \_\_\_\_\_



Please list assets and liabilities		Please list your total monthly net income	
1a	Savings, securities etc		
2a	Retirement Saving (401K, IRA, etc..)	+	1b Net wages
3a	HSA (Health Saving Account) Balance	+	2b 401 K Withholdings
4a	Child's assets, college savings	+	3b ESPP Withholdings
5a	Trust funds	+	4b FSA/HSA Withholdings
6a	Life insurance (whole life only) - Cash Value	+	5b Other income
7a	Other Assets (cars, art, collectibles)	+	6b Regular gifts or other financial support
8a	Vested Unexercised Employee Stock Options or Stock Grants	+	7b Child support
9a	Current Home Value	+	8b Spousal support
10a	Principal Mortgage Balance	-	9b Rental income
11a	Debt on Line of credit, revolving account, second Mortgage	-	10b Food stamps
12a	Vehicle loan balance	-	11b Interest (savings, dividends, etc.)
13a	Credit card debt	-	12b Other (tax refund, family financial support)
14a	Other debt	-	13b Unemployment
15a	Total (Line 1a through 14a)		14b Total (Line 1b through 13b)

**Please list your expenses below. Convert annual or periodic expenses to monthly.**

16	Mortgage/Rent	
17	Property taxes	
18	<b>Insurance (home, health, life - whole and term)</b>	
19	Loan/credit card payments	
20	Spousal/Child Support	
21	Tuition paid to other schools	
22	Extracurricular activities for children (music, dance lessons, sports, etc.)	
23	Tutoring	
24	Child care	
25	Food & household supplies	
26	Utilities/telephone	
27	Home maintenance/improvements	
28	Auto expenses (car pmt, DMV, insurance, gas, maintenance)	
29	Clothing	
30	Health/medical (out of pocket expenses and deductibles)	
31	Saving and Investment	401K (from line 2b)
		Additional 401K contributions
		FSA/HSA Withholding (from line 4b)
		Savings
		Investments
32	Travel expenses/vacations	
33	Fees/dues/contributions (include WSP activity fee, tuition insurance)	
34	Books/papers	
35	Other (please list, example: health club memberships)	
36		<b>Total</b>

**This section must be completed.**  
Yearly

**12 Monthly**

37	a) Amount of school's tuition guideline for your child(ren)		
38	b) Amount of tuition you propose to pay		
39	c) Amount of assistance you are seeking (a minus b)		

## Helpful Hints for Tuition Adjustment

Here are some pointers to help you complete the Tuition Adjustment application and make the Tuition Adjustment conversation more productive and efficient.

### Your budget is a snapshot in time

The income and expense numbers you fill in on the form represent a snapshot of your budget right now. Many families are in a financial transition so if your actual income or expenses change significantly during the next school year, contact the school to schedule an update conversation to adjust your monthly tuition payment.

### Count each budget item only once

Sometimes an expense or income item could belong in more than one place so choose to report it on only one line.

### Fill in the "Amount of tuition you propose to pay" box at the end of the form

In the spirit of our Tuition Adjustment process, the school will not decide for you how much you should pay. In addition, we are unable to schedule your conversation without line 38 filled in.

### Include all required documents

In order to participate in Tuition Adjustment, you need to give us a copy of your submitted Federal tax return with all supporting schedules. We do not need your tax worksheets or a copy of your California taxes. Include a copy of your most recent pay stub with your completed application.

### Accounting for credit cards

Report the amount of debt you carry, the amount on your credit card that you do not pay off at the end of each month, in the field 13a credit card debt. Expenses you charge to your credit card and pay-off at the end of the month are reported in the appropriate monthly expense section. If you are working to reduce your credit card debt by making an additional payment every month, include that in the field 19 loan/credit card payment.

**Example 1:** Mark has accumulated \$3,000 of credit card debt that he does not expect to be able to repay next year. He will only make the minimum payment required by the credit card company (\$100). He has decided not to use his credit card anymore. He will report:

Credit card debt: \$3,000

Loan/Credit card payments: \$100

**Example 2:** Joan pays her groceries using a credit card. She expects to spend an average \$200/month on groceries. Over the years, she has accumulated \$1,600 in credit card debt. Her credit card balance averages \$1,800/month. She plans on

making credit card payments of \$350 to pay off this debt to reduce interest payments. She reports the following on the Tuition Adjustment form:

Credit card debt: \$1,600 (that is the credit card debt at the beginning of the year)

Loan/credit card payments: \$150 (interest and pay down debt)

Food and household supply: \$200 (amount charged and paid off each month)

**Example 3:** Kate carries an average monthly balance of \$2,600 on her credit cards which she pays off at the end of each month. She will report:

Credit card debt: \$0

Loan/credit card payments: \$0

Kate divides the \$2,600 a month among the appropriate monthly expense categories.

### Reporting variable income

Enter the amount of variable income that you expect to make based on past experience such as bonuses in field 5b Other income. The variable should be provided as an average monthly amount (e.g., divide an annual bonus by 12; a quarterly payment by 3). If your estimate does not materialize as expected (either you end up with a higher or lower income), notify the Business Office to revise the contracted tuition amount.

### Reporting Monthly Net Income

Enter net wages, the actual amount of money you and your spouse receive from your employers, in field 1b Net wages. Add any optional contributions you make such as a 401K, ESPP or FSA to lines 2b, 3b and 4b so that the total monthly income on line 14b represents your total monthly net income. These optional paycheck deductions should be reported as monthly expenses in field 31 Savings and Investments.

**Example:** For the upcoming year, Kurt expects to receive the following Paycheck every two weeks:

Earnings	Current
Total Gross	\$2,000
Taxes (total)	\$250
Pre-Tax Deductions	
401K deduction	\$230
HSA <u>Employee</u> Contribution	\$100
After-Tax Deductions	
Employee Stock Purchase Plan (ESPP)	\$200
W2 Gross	\$1,550
Net Pay (transferred to checking account)	\$1,220

On line	Kurt will report	Explanation

1b	Net Pay x26/12 (\$2,643)	Net Pay is the Money received by Kurt every two weeks. There are 26 two week periods during the year and 12 months, so the equivalent monthly salary is \$1,220 *26/12
2b	401K withholding x 26/12 = \$498	
3b	ESPP withholding x26/12 = \$433	
4b	HSA Contribution x26/12=\$216	

Note:

- (1) The same calculations can be done by using annual numbers and divide them by 12 (12 months in a year)
- (2) Only take into account the FSA/HSA amount that represent an employee contribution (i.e you have control over its amount). Do not include contribution mandated by your employer in order to participate in a plan such as a healthcare plan.

The amount on line 2b, 3b and 4b are then reported as an expense on line 30 (they are expenses directly deducted from the paycheck)

### Reporting Employee Stock Purchase Plans (ESPP)

Unless you state otherwise, it is assumed that ESPP shares are resold during the year when they are acquired. Report any optional ESPP contribution you make on line 3b. These optional paycheck deductions should be reported as monthly expenses in Savings and investments (line 31).

### Reporting self employment

Enter your average monthly income from your business. If your business is based out of your home and you split certain expenses between home and business such as a telephone line, only count the expense item once, either as a business expense or as a personal expense. Report your net profit after subtracting your monthly business expenses from your monthly income and don't include business expenses on the application.

### Reporting specialized therapies (e.g. vision therapy, audio training)

Include these fees as an expense item in line 23 Tutoring .

### Reporting required string lessons

Include this in line 23 Tutoring. Strings classes taken before 4<sup>th</sup> grade or after 5<sup>th</sup> grade are reported in line 22 Extracurricular activities for children.

### Reporting aftercare and/or summer camps

If you are working and your work schedule requires that your child attends aftercare and/or summer camps, report the expense in 24 Childcare. Otherwise, report it in 22 Extracurricular activities for children.

### Reporting Stock options and Stock grants

Report the total value of vested, unrealized stock options or stock grants, net of purchase costs on line 8a. Do not report underwater (negative value) grants.

**Example:**

Grant #	Expected Status at end of school year	Number of shares	Stock Fair Market Value (FMV) per share	Purchase Cost (per share)	Unrealized Gain (loss)
1	Vested	1,000	\$12	\$5	$(12-5) \times 1000 = \$7,000$
2	Not Vested	500	\$12	\$3	$(12-3) \times 500 = \$4,500$
3	Vested	100	\$12	\$13	$(12-13) \times 100 = (\$100)$

Report \$7000 on line 8a from Grant #1. Grant #2 will not vest during the school year and grant #3 has no value. It would cost more to exercise it than to purchase the stock out right.

### **Tuition Adjustment Committee Mandate**

Mandated By: Board of Trustees

**Mission:**

The tuition adjustment program strives to work out of the original impulse of Waldorf education by making this education accessible to all families who value it. This program addresses one of the main challenges for Waldorf schools in North America by finding a way to include children from all economic levels in society while at the same time maintaining the school as independent and self-administered school.

**Authority and Responsibility:**

The members of the committee are responsible for training members of the committee, scheduling and conducting tuition adjustment conversations. Within tuition adjustment conversations, committee members are responsible for presenting the school's budget and arriving, by consensus, at a tuition amount.

**Individual(s) Receiving Mandate and Composition/Selection Process:**

A significant amount of our work in meeting our needs is accomplished through conversations with members of the community. It is essential that the committee members:

- Understand the social and spiritual ideals from which the school works and have a healthy relationship with the school.
- Represent the interest of whole school community, especially the teachers and children, while holding and appreciating needs of each individual family.
- Understand in clarity and detail the budget process and assumptions underlying the budget.
- Understand individual financial statements, income tax returns, depreciation, payroll information, stock options, savings, 401K plans, etc.
- Understand the school's long range plan and vision and are able to articulate the school's needs -- and by doing this, encourage each family to contribute the most they possibly can to support the school.
- Work with a clear idea of the extensive work of the faculty and the economic realities of living in this area.
- Have a capacity for genuine caring and an ability to balance needs of the individual and needs of the whole school.

Chair, or Reporting Individual, of Mandate Group:

Chair or co-chairs selected each year. The committee reports to the Board of Trustees on an annual basis.

# Study Material

## ATA Bibliography

Books and Lectures by Rudolf Steiner

Anthroposophy and the Social Question,

Brotherhood and the Struggle for Existence

The Challenge of Our Times

Education as a Social Problem

The Foundations of Human Experience

A Lecture for Prospective Parents of the Waldorf School

Social and Antisocial Forces in the Human Being,

Toward Social Renewal

The Work of the Angels in Man's Astral Body

Books and Lectures by Other Authors

Developing Communities, Bernard Lievegoed

Fidelity and Flexibility in Waldorf Education, Ida Oberman

Forming School Communities, Matthias Karutz

Freeing the Human Spirit, Michael Spence

Human Encounters and Karma, Athys Floride

Learning to Experience the Etheric World – Empathy, the After-Image and a New Social Ethic,  
Baruch Luke Urieli and Hans Muller-Wiedemann

The Meditative Life of the Teacher, Johannes Tautz

Mysteries of Social Encounters – Brull, Dieter

The Occult Significance of Forgiveness, Sergei Prokofieff

Republican Academies, Francis Gladstone

Republican – not Democratic, Ernst Lehrs

The Social Mission of Waldorf Education, Gary Lamb

Transforming People and Organizations, Margarete van den Brink

“The Art of Goethean Conversation”, Marjorie Spock

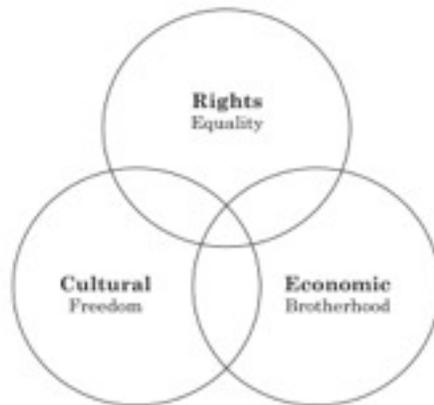
“Quality Development in Waldorf Education”, Rundbrief, Autumn 1999.

“Parent Participation in the Life of a Waldorf School”, Manfred Leist

“Phases of Waldorf School Development”, Christopher Schaefer

“Reality and Process – Waldorf Schools, Budgets, and Community”, Robert F. Lathe and Nancy Whittaker

## Threefold Social Organism



In 1917 a member of the Bavarian State Council in Germany, in despair of World War I, asked Rudolf Steiner his opinion about how to create order and a lasting peace. Steiner wrote "To the German People and the Civilized World" that was widely supported. He lectured widely to a variety of audiences and in 1919 he wrote *Toward Social Renewal* that was a best seller in Germany.

In "To the German People and the Civilized World" Steiner attributed the fall of the German Empire and the catastrophe of World War I to a lack of mission. Germany at first brought its inner life in harmony with tradition and short term needs and then directed its power and efforts on material strength. But Germany lacked a mission, a larger goal connected to the needs of its people – this lack of a mission was the downfall of Germany. Germany's efforts were based on old forms and thinking rather than the "evolutionary needs of modern times". Thoughts were divorced from the realities of the times. The social communities that in the past were based on instinct were growing toward communities based on full consciousness.

"Social communities hitherto have, for the most part, been formed by human instincts. To penetrate their forces with full consciousness is a mission of the times."<sup>11</sup>

If Germany understood this, it would have created an inner structure and foreign policy that might have prevented the catastrophe it experienced. The social structure confused the three systems (cultural, political, and economic) and the result was chaos and did not meet the economic demands. Education was dependent on the state, molding the human being into a useful servant of the state rather than encouraging the new spirit of evolving humanity to develop in education. Steiner saw education as grounded in the cultural life and based on human knowledge and understanding and the development of human capacities.

### Three Spheres of the Social Organism

Steiner suggested that in a healthy society there are three spheres each autonomous and cooperating with the others. The government and economy is rejuvenated by the cultural and spiritual life. This is the direction to look toward for a healthy society rather than looking to the state for solutions.

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<sup>11</sup> Rudolf Steiner, *Toward Social Renewal*, page 144

The economy must structure itself according to its own nature, independent of the government or state. Associations of consumers, distributors, and producers are established according to economic criteria. Rather than laws, the immediate insights and interests regulate the production, circulation, and consumption of goods.

Without a free cultural life, the “individuals who labor in industry are caught in a routine. They labor without having an insight into the wholeness of human life. In the associations each individual would learn what he should know through contact with another.”<sup>12</sup> The economic values and the role of the individual develop from the association.

The political sphere should recognize and uphold human rights. The principle of equality should prevail in the decision-making process. Democratically determined rights of individuals extend to the cultural and economic spheres.

Steiner viewed education as grounded in the cultural life and based on human knowledge and understanding and the development of human capacities.

“The question should not be: What does a human being need to know and be able to do for the social order that now exists, but rather: What capacities are latent in this human being, and what lies within that can be developed? Then it will be possible to bring ever new forces into the social order from the rising generations.”<sup>13</sup>

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<sup>12</sup> Ibid, page 20

<sup>13</sup> Rudolf Steiner, The Threefold Social Order and Educational Freedom. The Threefold Review, Issue No.1, Summer 1989

## **The Social Laws – Rudolf Steiner**

### **The Basic Sociological Law**

At the beginning of cultural conditions mankind strives toward the creation of social associations. The interests of the individual are sacrificed to the interests of these associations. Further development leads to the liberation of the individual from the interests of the associations and to the free unfolding of the needs and powers of each person.

Here we are looking at a law of evolution, something unfolding through time. The term association refers to cooperation between human beings and the term sociological refers to relationships between groups. The effects of this law can be seen on the micro, meso, and macro level.

One of the central aspects of historical evolution is the emergence of individual consciousness. Another perspective views the basic sociological law as applying to institutions that require the energy and sacrifice of individuals' interests to become established and then later are more able to respond to the needs of individual members. This law is connected with time and the evolution of consciousness and its impact on the relation between the individual and the community.

### **The Principal Social Law**

The welfare of a community joined in common tasks will increase in the measure that the individual decreases his claim to the proceeds. This means the more of these proceeds he gives up to his coworkers and the more his own needs are satisfied not by his own efforts but as a result of his coworkers' efforts.

This is the law of relation – of greater and less and refers to the degree that people work toward fulfilling their own needs. In the social life the law refers the results of how people organize their activities. Similarly, the well being of a group who works together depends on everyone's sharing spirit.

The principal social law was an effort to make the principle of brotherhood and sisterhood practical and to separate wages and work. This is a vital principle about the motives and within an institution a form of cooperation that combats antisocial egoism.

“He who works for himself, must eventually become egotistical. Only when one works totally for others, can one become unegotistical.”

### **The Archetypal Social Phenomenon**

“When human beings face each other, one person is always trying to put the other to sleep and the other one is always trying to stay awake.” To talk in Goethe's sense this is indeed the archetypal phenomenon of social science.

“This always happens in the meeting between two people – a tendency to fall asleep – a tendency to keep awake. ‘The tendency to fall asleep represents a social force in the human being, analogous to our sleeping state when our soul and spirit freely intermingle with the soul and spirit being of others, unencumbered by the physical body. The waking-up force is anti-social in nature as we become aware of our identity, our thoughts, feelings, and intentions as earthly beings’.”<sup>14</sup>

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<sup>14</sup>Brull, Dieter, *Mysteries of Social Encounters*, page 20

“Rudolf Steiner suggested that the growing self-consciousness of the modern individuality necessarily is anti-social. As a force of evolution this self-aware, antisocial tendency will continue throughout the consciousness soul age. All instincts will be lost and, and more and more the human being will be like ‘a hermit wandering through the world.’ This natural tendency brings with it the possibility of self-knowledge and self-development, but it has the social consequence of separating individuals and groups so that we are as strangers to each other. The resulting misunderstandings, conflicts, and forces of social fragmentation are visible in every sphere of life, blinding us to our connections of destiny.”

“Understanding the antisocial nature of modern consciousness, so visible in our every conversation, is the beginning of a healing process for ourselves and society. The balancing forces pointed to by Rudolf Steiner are a new form of social understanding and society, and a process of individual inner development through spiritual science. Collegial institutions and the threefold social order are social arrangements through which we need to meet, struggle with each other, and develop understanding.”

“The antisocial forces must work inwardly so that human beings may reach the height of their development. Outwardly, in social life structures must work so that people do not totally lose their connection to life.”<sup>15</sup>

–Rudolf Steiner, *Social and Antisocial Forces in the Human Being*

“When we can transpose our lives into another person’s life with our soul we meld into the other person. One might say that we leave our own bodies and enter into the body of the other.”

“All who live around us are still totally one with us in their inner being’s essence. On the level of this world-spirituality and world-astrality, we are totally one with our fellow human beings in death as well as in sleep.”<sup>16</sup>

The listening human being can be filled with the speaking one because he goes to sleep for an instant. What lives in the speaker can in this way be transferred to the listener.

Both experiences (past and future) occur if one person really puts another to sleep in conversation. Again, we encounter reincarnation in the social process. If the speaker fills the one going to sleep, not only will his future and past surface for him but those of the speaker as well. When the words of the speaker span his past and future, real understanding is possible.<sup>17</sup>

The path of healing is “a path of thinking through developing an intense interest in the words and deeds of others and a path of willing by achieving inner transformation through a vigorous process of inner development.”<sup>18</sup>

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<sup>15</sup> Ibid, page 20–21

<sup>16</sup> Ibid, page 161

<sup>17</sup> Ibid, page 164

<sup>18</sup> Ibid, page 22



## Mysteries of Social Encounters

by Dieter Brüll, Introduction by Chris Schaefer

“If we accept that social life in its myriad aspects is a human creation, more or less reflecting our consciousness and self-understanding, then the healing social consequences of ever greater numbers of human beings carrying a true picture of humanity are profound.”<sup>19</sup>

“Rudolf Steiner suggested that the growing self-consciousness of the modern individuality necessarily is anti-social. As a force of evolution this self-aware, antisocial tendency will continue throughout the consciousness soul age. All instincts will be lost and, and more and more the human being will be like ‘a hermit wandering through the world.’ This natural tendency brings with it the possibility of self-knowledge and self-development, but it has the social consequence of separating individuals and groups so that we are as strangers to each other. The resulting misunderstandings, conflicts, and forces of social fragmentation are visible in every sphere of life, blinding us to our connections of destiny.”

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–Rudolf Steiner, *Social and Antisocial Forces in the Human Being*

The path of healing is “a path of thinking through developing an intense interest in the words and deeds of others and a path of willing by achieving inner transformation through a vigorous process of inner development.”<sup>21</sup>

The combination of the cognitional and the volitional (the willing to become social) comprises a true social science. “The archetypal social phenomenon becomes a benchmark and an organ for practical and theoretical activity in the social area”.<sup>22</sup>

**The threefold social order** arose out of the suffering of WWI and was meant to be a structuring principle that could bring healing to social life. Steiner viewed human beings as threefold with faculties of thinking, feeling, and willing and connected these faculties to the physiological functions of the nerve-sense system, the heart and lungs, and the metabolic limb system. Just as the three functions are semi-independent but serve the totality of the human organism, the cultural, political, and economic realms are independent but serve the whole of society.

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<sup>19</sup> Brüll, Dieter, *Mysteries of Social Encounters*, page 18

<sup>20</sup> Ibid, page 20–21

<sup>21</sup> Ibid, page 22

<sup>22</sup> Ibid, page 84

The thread running through the threefold social order, the archetypal image of the human being, and the study of social and antisocial forces is: social life both reflects and shapes individual human consciousness; the task of social renewal requires a path of individual spiritual development.

## School Leadership

Johannes Tautz, *The Meditative Life of the Teacher*

“The central aim of those responsible for Leadership in Waldorf schools is to serve the Spirit of the School and thus to realize the intentions of those spiritual powers that inspire Waldorf education. The guiding spirit of each school needs organs through which it can perceive the life of the school and through which it can work in an inspirational way to support the endeavors of teachers and co-workers and to support individual children in their development. That is the spiritual task of the school’s management (who may consist of teachers, or teachers and administrators) and it is the inspiration for Leadership.”<sup>23</sup>

Rudolf Steiner suggested, “The school must be run in such a way that one does not set up an abstract ideal, but allows the school to develop out of the teachers and out of the pupils.” Steiner viewed the school as a living organism with each feature an integral part of the whole. The whole school is meant to be one living and spirit-permeated organism.<sup>24</sup>

The two central tasks of Waldorf schools are to 1) guide, assist and nurture the development of the children and 2) guide the development of the school. Rudolf Steiner expressed this as a working into the future by carrying the school in a new way, establishing a new social form.

One who has experienced and observed the process of a school’s founding knows just how much expertise, negotiating skill and determination are needed to achieve the goal. Every founding on the physical plane is necessarily bound to these powers. This, however, calls for a corresponding balance: namely, to bring into the external founding a thought-and-spirit-filled counter force, which brings into the form which has become outward and external, the inward stream of growth and becoming. To the outer foundations an ideal-spiritual foundation stone must, in a certain sense, be added. A new architectural idea, a new building concept, should be realized through the Waldorf school: the fusing of the exoteric and the esoteric. In the earthly-visible, the supersensibly-invisible should be carried, so that both spheres begin to interpenetrate each other and out of this polarity an intensification arises.

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<sup>23</sup> “Quality Development in Waldorf Education”, Rundbrief, Autumn 1999.

<sup>24</sup> *Republican Academies: Rudolf Steiner on Self-Management, Experiential Study and Self-Education on the Life of the College of Teachers*, Francis Gladstone 1997.

## Transforming People and Organizations

Margarete van den Brink

The mission of an ideal-based organization is primarily aimed at changing the world or society.

### Phases of Spiritual Development

1. Undivided unity
2. The old group
3. The 'I' person
4. The transformation
5. The spiritual Self
6. The new community
7. Differentiated unity

The following are excerpts are from Transforming People and Organizations, starting with Phase 5, the Spiritual Self

Organization based on moral values and principles share five essential aspects:

1. They have strong aims, expressed in a mission and a vision based on moral values and principles.
2. Mission and vision create enthusiasm and involvement among the members of the community and coordinate the work of very different individuals, while each has their own contribution.
3. Individuals are encouraged to achieve, to do their best to develop and grow personally, to display initiative and to feel as responsible.
4. The structure of the organization, each individual role – responsibility, policy, information, and so on – is designed to give maximum support to the realization of mission and vision.
5. Besides reason and rational analysis, importance is laid on feeling, inspiration and spiritual insight.

Consistency in the attuning of different values and principles in the organization is no easy task – it is, in fact, very difficult. It demands of leaders and community members' continual alertness and awareness, imagination and adjustment.

Values and principles are used as inner points of orientation for thinking, feeling, and acting, both now and in the future. Everyone attunes to the core, thus retaining their connections to the essential – spiritual – principles of the organization.

People today have a strong incentive to develop personally and spiritually. It is the desire for personal development in order to contribute, in collaboration with others, to the development of a greater whole.

The basic principles and aims of the phase 5 organization are aligned to what the employees inwardly want.

### Aspects of Leadership

- Put the mission, vision, values of the culture of the organization into words in consultation with members of the community.

- To set an example by implementing these values and principles in the leaders thinking, feeling, and acting.
- To see that there is alignment and consistency between the values, principles, strategies, systems, culture and core capacity of the organization and mandate groups.
- To give support to the faculty and staff to develop professionally and personally to the core of their being.
- Using the core qualities as a basis, the leader must combine everything into a collaborating whole so that the stated aims can be realized.

Leadership in phase 5 becomes servant leadership. Leadership involves, at all levels, the development of the spirit. Members of the community are treated in such a way that they are inwardly awakened. That is done by acknowledging their development as a human being, constantly appealing to their inner Self and thus helping them to become spiritually active.

## 6. The organization of a new community

Whereas phase 5 was about realizing values and principles and the full inner independence of employees, the emphasis in phase 6 will be on our involvement with other people and their development – love. To community members in this phase, the development of others is equally important, if not more so, than his or her own. In phase 6, impulses are totally directed toward the other. They emanate from our spiritual Self. People freely discuss questions and problems with the aim of helping each other.

Love is not about positive feelings towards all other people, but a spiritual strength which inwardly, constantly, and consciously has to be won from the shady, negative sides, the ‘undelivered’ part of yourself.

## 7. The organization as a contributor to world development

The organization aims in particular at the contribution it wants to make to the development of the greater whole. The effort of the organization is aimed at care for and further development of, the greater whole of which we are part: society, mankind, nature, the earth, the world, the cosmos.

## **Human Encounters and Karma**

by Athys Floride

The fact is, as Steiner says, that an image “radiates out from deep within each human being, an image that expresses the person’s unique state of balance. When two people come face to face, each one should perceive the image welling up out of the other. But in order for this to happen, we must “develop the heightened interest I have often described to you as the basis of human society, the powerful interest each human being should feel when in the company of another human being.”

Instead of taking an interest merely in my own way of thinking, and in what I consider right, I must develop a selfless interest in every opinion I encounter, however strongly I may hold it to be mistaken. The more people pride themselves on their own dogmatic opinions and are interested only in them, the further removed they are from Christ at this moment in world evolution. People must develop a brotherly, social interest in the opinions of others, even if they think they’re mistaken. They must allow the opinions of others to shed light on their own thinking and take the same interest in the possibly mistaken thoughts of others as they do in thoughts of their own which they hold to be true.

Everything that the other person expresses in words emanates from that person and may be thought of as a substance radiating toward us. When this is so, we become a vessel for the other: we create a free space for the other’s being.

## Reality and Process Waldorf Schools, Budgets, and Community

Robert F. Lathe and Nancy Whittaker

"What each individual really needs can only be known by himself; what he should contribute he can determine through his insight into the situation as a whole. "

Rudolf Steiner<sup>25</sup>

### The Goal

Without exception, parents who choose to continue to send their children to a Waldorf School do so for two reasons: they want the richest, most wholesome educational experience possible for their own children, and they sense in the results of this education the potential for a better world.

The goal of the School itself, as with any Anthroposophical initiative, is to become a source of social change in the very act of its own becoming. This means that as a community of adults, we are asked at every turn to become increasingly aware (conscious) of the realities around us, to increasingly understand and enter into relationship with other members of our community, and to become actively aware of the needs and gifts of each member of the community.

Our task is to work in a manner which is consistent with the goal of the School itself, namely to become a source of social change. To fulfill this task, we must work out of an understanding of the common characteristics of Anthroposophical initiatives:

- The initiative is communally based; no one person can fully comprehend the initiative.
- The initiative directs its attention and activities toward meeting the needs of all the members of its community.
- All members of the community are active in working toward the goals of the initiative.
- The initiative is a reflection of a Spiritual Being; community activities which are in harmony with the goals of that Being enable that Being to strengthen the initiative.

From the above, one may deduce that a Waldorf school can be termed a financial success only when the financial needs of all of the members of the school community are being met. In this instance, the school community consists of the parents of the children attending the school, the teachers providing the education to those children, and the staff supporting those efforts. Here, financial solvency alone does not define success, particularly if that financial solvency is reached by discriminating against children from families financially less well situated. In other words, if acceptance of a child into the school is in any way dependent upon the financial resources of that child's family, the school is not working toward its mission of promoting the betterment of human society. The criteria for the acceptance of a child into the school may only be found in the qualities of the child and parents themselves, not in the financial qualifications of the family. Similarly, the financial success of the school cannot be attained without meeting the financial needs of the teachers and staff. Thus, a Waldorf school must practice "financial non-discrimination" in respect to all members of the school community.

The task of the community becomes one of finding an organizational form which meets the financial needs of all community members. The process by which this is done is commonly called "the budget process." Our task is to balance the needs, constraints, and capacities of

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<sup>25</sup> R. Steiner, *Towards Social Renewal*, p. 16.

the entire community. It is not our primary task to balance the budget fiscally. However, if we achieve conscious community balance, then the budget will also balance.

"What is to be Real in the future is borne today in us ... Man must in deed become a creator, must form of himself that which will be his future world." Rudolf Steiner

## Freeing the Human Spirit

Michael Spence

### The Threefold Social Order, Money, and the Waldorf School

A community that does not take into account the feelings of its members, irrespective of the nature of those feelings, will find anti-social forces entering into the community, which will work destructively. This is particularly true where it concerns money. Money always has the tendency to awaken feelings that are anti-social and destructive.<sup>26</sup>

Fundamentally, we can say that the basis on which salaries are paid, the method by which the amounts are arrived at, is a matter that must arise out of the general feeling, the common opinion of the whole community, where everyone's opinion is of equal value. But the actual amounts that each receives, the individual needs of each person, and also the calculation of how much to charge parents and how much of this goes to salaries and to other needs in the school, such as maintenance of buildings and insurance, are the responsibility of the economic sphere.<sup>27</sup>

The pay that the teacher or other cultural workers receive is of the nature of a gift. It enables her to obtain that which she needs of the products of economic life. It frees her from having herself to join in the economic production process.

If we pay a person in order to free her to work, we can only do this on the basis of calculating what she needs, that is, on what she needs in order to be free to teach, not on the basis of the work itself.<sup>28</sup>

When we talk of paying people on a basis of need, this does not mean that we meet a person's every need. It means that the calculation of what a person is to receive is based on what she needs rather than on what work she does. In this everyone is treated equally. If there is not enough to meet everyone's perceived needs, then everyone will have to reduce their needs proportionately, or receive an equal proportion of their total needs.<sup>29</sup>

As the teacher must know, a great deal of that which the child learns, but which only blossoms later in adulthood, comes not from what is directly taught but from what lives in the souls of the adults that surround her in childhood.

The way salaries are handled in a school must not be a matter only of administrative convenience, or to develop a social harmony amongst the teachers. It must come about that the human being is made free and independent in every respect, that pay can only be on a basis of need and not on the amount or quality of work or time. The children, in the depths of their souls, will know if the teachers also live and act out of those truths that are the basis of the education.<sup>30</sup>

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<sup>26</sup> Freeing the Human Spirit, Michael Spence, p.176

<sup>27</sup> Ibid, p.180

<sup>28</sup> Ibid, p.189

<sup>29</sup> Ibid, p.190

<sup>30</sup> Ibid, p.196

The experience of freedom and equality and of being seen and valued as a unique individual by her colleagues will become a sustaining and creative force within each member. She will no longer need to look to her salary as that which gives her purpose, identity, and security for the future.

Firstly, the salary of a teacher or other cultural worker is not a purchase. Secondly, it is of the nature of a gift or contribution, one that frees a person to do certain work that is not itself “economic” work. Thirdly, such a contribution can only be related to the needs of that person.<sup>31</sup>

It is good to recognize from the beginning that the change will take several years to complete and for this to be taken into account in the planning. The intention to change and the activity of moving towards the goal will itself create life forces within the school. The importance of this should not be underestimated. The fact that there is an actual search for the truth and an active will to bring spiritual reality into the whole of the school beyond the classroom will itself shine forth from the school. The imaginative picture of what is intended to achieve must be kept alive there as a goal.<sup>32</sup>

Michael Spence in *A Context for a Renewed Economics* said, “So much rests on our schools — that these ideas live in the schools. They will not live in the schools if it merely rests in the classroom, and if the rest is a lie ... If only in the classroom is the real spiritual work done, and the rest just the old forms of thought, the old ways, the ways of the world which is so often are going wrong, it will not work.”

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<sup>31</sup> Ibid, p.202

<sup>32</sup> Ibid, p.203

## **Parent Participation in the Life of a Waldorf School**

by Manfred Leist

This educational movement will prove itself and develop fruitfully only if all who are involved in the Waldorf schools are able to work together more fully, and with greater mutual understanding, than has been achieved with all sincere effort so far; only if parents, teachers and (older) students alike are able to combat the inertia of circumstance and the inertia of soul that threatens us at every moment, and feel themselves true champions of a free life of the spirit.

There are many ways of looking at the idea of a school, and two of them are central and, at first blush, contradictory. One of these two ways is to see the school as a joint undertaking initiated and carried by a larger group of people ... an all embracing idea of a school which we could call a "school community". The situation is different if we look at the school in the second way, namely, in its more specific function, as the scene where teaching itself takes place. The vocation of teaching has its own inherent laws and forms, which must be preserved and respected if good is to come of it. The fewer the regulations and standards imposed from the outside, the greater the possibility of an effective educational output. This requires then, an unintruded space for freedom of action, that is, in practical terms, of self-determination and self-administration. And just as, conversely, it is not for the teacher to impose procedures in matters of home education upon the parents, apart from suggestions and advice.

The spiritual life forces of a Waldorf school are twofold; or, we could say, there are two motives for its existence. On one hand, it is the starting-point for a renewal of education based on a spiritual knowledge of the whole man. On the other hand, and at the same time, it is a working model for a social community, it is an institution of the free life of the spirit. In the realm of the life of the spirit their (parents) special task is not the pedagogy of the school. It is rather, first to acquire a real understanding of the ideas and reality of the threefold social order. Then it will be apparent that one thing is very necessary of Waldorf schools are to develop fully and fruitfully: namely a constant, progressive transformation of existing social conditions. What is necessary is to widen the space for freedom of action within the sphere of the life of the spirit, and to pour out from it impulses that can give direction to politics and economics.