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Taiwan: An Island on the Edge

Benjamin Cherry, Yilan, Taiwan



Since the western media is still inciting fear of a war between Mainland China and Taiwan, it seems appropriate to highlight an aspect of this region that may at first sound strange for many readers. I would describe it as a spirit of optimism and inner freedom and I have experienced it in all the circles I have worked in here, since the beginning of the century. Moreover, I am encountering it now with a new clarity, since returning to Taiwan after six wonderful weeks in Europe and England. I am not speaking simply of outer freedoms but of an inner moods of confidence and positivity.

In a way I should not have been surprised, for it seems to me that the way in which the pandemic was handled in Taiwan during the past three years was more human and considerate than in very many other parts of the world. During the whole three years, though there were restrictions, there were no lockdowns, and alternative viewpoints and freedom of speech were accepted far more than in most western countries. Democracy, at this deeply challenging time, seems to live more naturally here in Taiwan than in many places I visited in Europe.

People here are surprised when I mention this, because they assume that people's lives are much freer in Europe, the US and countries like Australia, Canada and the UK. Yet what

happened during covid was much more terrible there than in most countries in this region. And the dangers there of ever more control are far from over.

Friends here in Taiwan are also surprised when I speak about the western media's warnings about the imminence of war. They have lived for three generations already in this state of not knowing and, as I experience it, have learned to live more strongly in the present, making connections on both sides of the Taiwan Strait, without being weighed down by fear. This attitude is reflected perhaps, too, in the astonishing amount of high-rise construction taking place in the capital, Taipei. Investment on this level is hardly a sign of doubt about the future.

Moreover, however strange it may sound to western ears, I experienced a similar feeling of inner free-hood during my years of working on the Chinese Mainland. Not political freedom, of course, but a mobility of mood and mind that is able to adapt and find new ways, no matter what the circumstances.

Whereas daily news and politics seem to feature strongly in conversation in European countries, the gesture in this region is more of getting on with one's life and exploring new ways of doing things. Though business is close to many people's hearts, they also value their culture, and in neither of these two essential aspects of society, I suggest, is there any real problem between people on either side of the water.

On the contrary, it is this cognitive creativity, this openness to looking at things from new points of view, that has made it possible for a holistic approach to education, medicine and agriculture, such as is practised in anthroposophical communities around the world, to take root in many of the cultures of this region. And in all these essential activities, there is a mutual interaction between what is new from the west and what is being rediscovered in the host cultures.

In many people with whom I have worked, there is respect and gratitude for what has developed historically in the west, despite the colonial invasions of past centuries. Not only did modern science and technology originate there, so also did democracy, the parliamentary system and respect for the law. Within the prevailing paradigm of materialism, seeds have also been germinating of anthroposophical insights into the nature of our shared humanity and of the environment within which we all live.

This in turn has ignited the wish in many people to get to know their own culture more deeply and even get a sense of anthroposophy as a kind of new expression of it. In each culture there is a different doorway, a different area of resonance - and in each a flow between the ancient, time-honoured wisdom and that which is being born right now, with deeply painful birth-pangs, throughout the world.

In some Waldorf schools, respect for the treasures in east and west has resulted in history teaching taking up too much time, for the wish has been to explore both aspects in detail. My advice always is to place them next to each other in the same lesson and let them 'speak' to each other. Then, in the hearts of the children and students, as well as the teachers, such opposite ways of thinking can find a deeper unity, without blurring over the distinctions that are also of essential value.

I have known of this health-bringing power of culture, too, through treasured conversations with Chinese people in different walks of life, including academia, politics and business. In those rich discussions, I spoke of spiritual science in a mood of sincere questioning and each time was assured that there was nothing in what I was saying that was against the *spirit* of Chinese culture or of genuine socialism.

I felt this in my heart anyway, because of my own immersion in that ancient culture long before I was able to step foot on its homeland in 1994. The cultures of this region have become part of who I am, even though my facility with their languages remains painfully limited.



What, then, is this place, called Taiwan, from a cultural-environmental point of view? First it is a cluster of islands among other islands in the vast Pacific Ocean, with its own mix of historical influences from the past, not least its indigenous inhabitants, dating back thousands of years. Secondly, it has deep cultural connections with ancient and contemporary China, as well as other nations in this region.

Thirdly, it shares a destiny of danger with the Pacific coasts and islands of Japan, the Philippines, Indonesia, New Zealand

and New Guinea, which are all part of the 'Ring of Fire' that borders the entire ocean, and which finds its reflection, one might say, in volcanic activity on the islands of Hawaii and Maui, closer to the ocean's heart. All those places face the risk of earthquakes and eruptions, because of the fault lines beneath the earth's surface. Here in Taiwan, earthquakes occur often and three years ago there were warnings of dormant volcanoes stirring in the depths. 1

Even in its topography, we can witness a divide between the eastern and western shores and plains of the main island, in the form of the mountain range that runs along its spine, reaching steeply up from sea level to 3000 metres and down to the ocean bed below. It is the result of the slow, inexorable grinding of tectonic plates beneath the ocean floor. Plates on the 'shell' of the great 'turtle' that many ancient cultures saw the earth to be, out of instinctive clairvoyance. 2

On the one side is the Eurasian landmass, the most extensive on the earth, and on the other, the largest and deepest ocean, each with their massive tectonic plates.

Differentiation between the lowlands on either side of the island reveals itself also in the weather. Here in Yilan, on the Pacific coast, rainfall is much greater than on the western side.

Taiwan's partial overlap with the tropics also influences climate, lifestyle, agriculture, food and other aspects of culture. As does, too, the legacy of the original inhabitants, who were pushed more and more into the mountainous areas by the immigrants from China, Europe and Japan during the past two millennia. But whose cultural and environmental wisdom is being appreciated, more and more, today.

In contemplating this diversity of vegetation, ethnicity and environmental impulses, one can begin to sense the *complexity and richness of the destiny of its people*. In a certain way, it brings together the polarity of 'landmass thinking' and 'oceanic thinking'. On the one hand, a thinking that tends to consolidate and defend itself against invasion from neighbouring countries; on the other, one that *stretches the imagination* as to what might lie beyond the horizon. One, that draws people's focus upwards to mountain peaks *against* the forces of gravity, often as part of a personal spiritual journey; the other, that feels the power of the deeps and calls on a more social quality of going *with* the currents of water and air, together.

Taiwan is thus a land of contrasts. This reveals itself, too, not only in the combination of a rural, forested environment and densely populated cities, but also in the activity of one of the most advanced technologies of our time, the Taiwan Semiconductor Manufacturing Company, which has a leading share in the world's global supply of semi-conductors for microchips and other aspects of the rapidly growing (and in many ways deeply concerning) science of nano-technology. 3

It is eyed, no doubt, with envy by both the US and Chinese governments. So we see again how what is essentially scientific-spiritual-cultural genius gets sucked into the vortex of global politics and business. It can feel as if we are in a kind of alchemist's crucible, in which very different elements unite

and jostle with each other in the creation (perhaps) of a new cultural 'substance'. 4

Moreover, in all cultures in this region there has been a strong emphasis on inner development and healing. Even a few years ago, before the 'iron curtain' of materialistic medicine was erected worldwide, there was an astonishing diversity of remedies for all kinds of ailments, as I discovered whenever I became tired or ill. At such times, people I had previously known as teachers, parents, students or friends suddenly became 'therapists', each with their own preferred mode of treatment.

The submergence of this rich heritage under the so-called 'One Voice of Science' coming from the west has been one of many acts of desecration over the past three years. Cultural life is poorer than it was before. It can seem as if a shroud of forgetfulness has descended over many people's natural intelligence.



Does this, I wonder, have any connection with what Steiner was hinting at when, a century ago, he predicted that the cultural role European nations had been carrying during his time – already greatly weakened through the insanity of the first world war, during which a whole generation of people lost their lives or, at least, their direction in life – would give way to a new kind of culture in the Pacific region?

What is it about the Pacific region that might give birth to a new stage in human culture? Is there, for example, a feeling of youthfulness, of freshness, even naivety, perhaps a devotional quality too, as compared with the somewhat tired cynicism and despondency that can seem to prevail in western countries? My own experience suggests that there is. I could also ask: Through what kind of inspiration was this vast realm of water and air named the 'Peace-making Ocean'? 5

I ask myself: Do I think differently in its presence? Do my feelings and impulses of will change, too? It is my experience that they do. I will give an example.

In this wet Pacific climate, with its ever-moving cycles of evaporation and rainfall, the no less mobile power of *imagination* becomes more accessible. It is a reflection, I suggest, of the unending cycle of metamorphosis over the ocean's expanse, between the cold wetness of water and the warmer moisture in the air.

How much this winged, picture-building imagination

is needed in our world of dry, matter-heavy concepts today! And in realising this, do we not come closer to the relationship between the ocean and the renewal of culture? I do not say this in the hope of our returning to a distant past, when people lived naturally in a kind of dreamy imagination, but as a way of moving *forward* towards a *new* capacity for imagination, created out of one's own effort. Nor am I wishing to romanticize an ocean that also wreaks terrible destruction through its typhoons.

Within this context, let us return to the vivid picture of the Ring of Fire and bring to mind the *diversity* of cultures along the west coasts of both American continents and, on the opposite shores, the archipelago of islands from New Guinea to Taiwan and Japan as well as the eastern coast of the continents of Australia and Asia, right up to the northern tip of eastern Siberia. What a *wealth* of different languages, vegetation, wildlife, landscapes and traditional ways of life. Especially in this time when everything is being forced into a single, dogmatic uniformity.

In ancient times the Earth was alive. It was a living being and every ancient culture has described this in richly artistic pictures. *Now we have the destiny of experiencing its dying.* In our own lives, too, childhood's abundant energy dies away, as we grow through adulthood into old age. But that dreaded and much maligned evening of life has its unique gifts to bring, through the opportunity it gives to reflect back and share the gems of learning from one's whole biography.

In our arrogance, we imagine we can reverse this ageing, dying process through technology, but in reality, we are expediting it, both in ourselves and the earth. Now, more than ever, we are witnessing the consequences of these *two* sources of death, the natural one through ageing and the imposed one – a spiritual death – through our thoughts, attitudes and actions.

As I see it, we have reached 'ground zero' of this age of materialistic assumptions. The time is overdue to lift ourselves towards a more mobile cognitive capacity, without losing the crystal clarity of thinking that has evolved through science. Here we touch again on one of the cornerstones of an education that wishes to prepare young people for an unknown future. For this mobile faculty of picturing and 'seeing', that is intrinsic to childhood, is so quickly destroyed by our infatuation with exam results, based on a single 'right answer' to each question that is asked.

Our longed-for healing of the Earth will only begin when we learn to heal ourselves. The one is inseparable from the other. And in contemplating this vivid picture of the Pacific Ocean as a source of a new, living culture and community, I feel we are drawing closer to what Steiner's extraordinary 'seeing' has indicated.

Our current civilisation is built on selfishness. The new civilisation, of which today there are only seeds, will be founded on the transformation of this through inner work, as well as the cultivation of new ways of relating pro-actively with our environment. That is to say, of bringing new life. This has little

to do with artificial carbon capture or mass genetic modification, which are both yet further sources of massive wealth for the few, who have the patents for its technology.

In our current world conception, the great ocean has become a kind of 'space between' the eastern and western hemispheres. A space, indeed, within which those appellations become reversed. When spanning the ocean's latitudes, the east becomes west and the west east. It spreads itself equally between the northern and southern hemispheres. This is very remarkable. The north has suffered the effects of industrialization far more than the south, where there are still more forces of life, as is exemplified in the prolific feeding grounds for ocean mammals in the region of Antarctica. Is this in some way balanced through the ocean that unites them together? 6 It is a space in which time becomes changed, as one crosses the so-called international date line. One can say, of course, that this placement of a line exactly 180 degrees latitude from Greenwich, London is just a conceptual convention, and so it is. But the fact remains, as a kind of mystery of the ocean, that in both space and time, there is a reversal. Dare we hope that it will also, before it is too late, be a venue for a cultural reversal, too, instead of a place for a war, using every instrument of destruction our modern minds have created, leading to the death of civilization? For if there is indeed a war between China and Taiwan, it is extremely likely that the US and its allies will become part of it. Maybe Russia, too.

Whatever that culture is that is hopefully preparing to bud into new life - as the fruits of world culture are brought into this region, to interweave with the traditions that have held sway for thousands of years - it will be very different from what prevails today. It will, above all, be a *'peace-making' culture*, born out of the overcoming of the selfishness and greed that rage with such destructive fury over the world today.

In Rudolf Steiner's words, a century ago: *"Either people will choose the spirituality [...] or the downfall of the west is inevitable. No hope, no fatalistic longing for something better that should come by itself can help. Humanity has now entered the epoch of the free use of their powers and it really needs to make use of these free forces. Mankind has to decide for itself whether it wants to have spirituality or not. If it does, human progress will be possible. If not, the downfall of the west is sealed."*

This solemn pronouncement can be seen as a sequel to words spoken a few months before: *"Then, under the most terrible catastrophes, a completely different development of humanity has to take place, different from what many dream today."*

And further from the same source on Christmas Eve, 1921: *'We already perceive that the realm, the European realm, which for a long time was the theatre of human civilization, cannot be this theatre in the future.'*

And, a few months before: *'It is the characteristic of the development of modern mankind that the home base of cultural interests that used to be near the North Sea and the Atlantic Ocean will be transferred to the Pacific Ocean. The culture of the areas around the North Sea, which has gradually expanded in the west, becomes*

a world culture. The focus of this world culture will be carried from the North Sea to the Pacific. Humanity faces this change. 7



Endnotes:

1. The Datun volcanoes near Taipei have been dormant for thousands of years.
2. The image of a mighty turtle, bearing the world, is found in Hindu, Chinese and indigenous American mythology. It lives vividly in the folklore of the island of Bali.
3. TSMC and its sister company UMC play a pivotal role in the politics of this region and in sustaining Taiwan's economy.
4. The goal of alchemy has been described as transformation of baser substances into 'gold'. Its deeper meaning is the transformation of the soul into a pure state.
5. The word 'pacific' is derived from the Latin noun 'pax' (peace) and the verb 'facere' (to make). The name was given by the Portuguese captain, Ferdinand Magellan, after his ship rounded the tip (or toe) of South America in 1520.
6. I am aware that all the oceans are united as a single expanse of water. One can rationalise their separation into different oceans as merely an intellectual fetish. But is it? Or is there a different mood, character, even 'personality' in each one?
7. I am indebted to Martin Barkhoff for these quotations. The references, in the order in which I have placed them are: 1) What is Necessary in these Urgent Times, 31 Jan 1922 (CW 196); 2) Cosmic Forces in Man, Lecture 1, 24 Nov 1921 (CW 209); 3) Cosmic Forces in Man, Lecture 8, 24 Dec 1921 (CW 209); 4) Cosmosophy I, Lecture 1, 23 Sep 1921 (CW 207). In CW207 Rudolf Steiner was partly quoting words spoken by General Smut, British Minister for South Africa, 'out of instinctive genius', but there are no quotation marks and he clearly concurred with what Smut had said.



Introduction to the Development of Biography Work in Taiwan

Meiqi Hsu, Mingdao, Taiwan



Biography work has been part of the preparation courses for becoming a Waldorf teacher, since they began more than two decades ago. During the past four years, this work has been greatly deepened through an intensive part-time three-year Biography Certification Course, which began in Mingdao University and had to continue online during the Covid pandemic. The course is led by Marah Evans, a British art therapist, and it is certified by the Goethe Museum ITF (International Training Lecturer Forum). It is taught by two groups of foreign teachers in turn: Dr Michael Evans from England and art therapist Marah Evans from Germany, on the one hand, and Life biography consultant Karl-Heinz Finke and psychologist Laura Summerfield from Australia.

Due to the overwhelming number of applicants (approximately 70 people, as compared with the designated upper limit of 40 for each session), a training with the same content was held in Yilan in eastern Taiwan and Changhua in western Taiwan. Later, when the pandemic began in 2020, Karl-Heinz and Laura were authorised to lead the online courses in Taiwan. The first cohort of trainees graduated in May 2022 and about 35 of them will be awarded a biography consultant certificate after completing a special report.

When the first round came to an end, we suddenly felt that even after so much study, there are still many texts that have not been read and absorbed in depth, and many exercises that need the support of peers. The advice we were given was to keep practicing, in order to continue this wonderful learning experience, and not let the work disperse just because the course is over. So, I decided to set up the Taiwan Association for the Promotion of Anthroposophical Biography Work to enable students to continue to read in-depth articles connected with each module on the association's platform and to practice together in mutual support. This includes further study of Rudolf Steiner's karma exercises and the many exercises in his book *How to Know Higher Worlds*.

In the last module of the three-year training (on process design and three learning methods), Karl-Heinz mentioned that

the most important thing for biography consultants is to refine this self-practice tool through daily practice, and to 'exercise its muscles', so as to receive guidance from the spiritual world and better serve one's patients. The main intention of establishing the association, therefore, is to provide students, who aspire to become biographical consultants, with a platform to deepen their understanding. This can be done through leading or participating in reading clubs or study groups and supporting each other's professional growth through peer supervision.

In order to maintain the fire of enthusiasm for this study work and root it in Taiwanese culture, another mission of the association is to cultivate local lecturers. Therefore, we have inaugurated a second-level counsellor/lecturer training course and an adult education deepening course. We look forward to a future in which there can be more and more biography courses, that are in tune with the needs of the intellectual community in Taiwan.



The intention is to allow more people to participate in biographical work and, through this, to reflect on their own life, understand its themes and patterns, and develop tools for self-change. I also hope that students can attend the course without asking for too much leave.

There are 12 modules over three years, and each module has a three-day weekend of group work. In support of this, the two teachers have produced a study guide with detailed information, along with pre-recorded videos of the lecture content with Chinese translation, which students can watch repeatedly.

The second round of the three-year certificate course will begin in October 2023, with about 80 students, including about 20 from China, Hong Kong, Indonesia and Malaysia who can speak Chinese. Things are progressing well.



Island Community Supported Agriculture (CSA) Farm Development: Current Status

Zhenqin Huang and Chen Hsuen Sun (Gloria Sun), Yilan, Taiwan



In 2004 Yougong Zhang, who grew up in a traditional farmhouse and a pure environment and later taught at Cixin School in Yilan (on the East coast of Taiwan), was inspired by a bio-dynamic (BD) farming book to devote his life to taking care of the land. He set up Island Farm in Yilan and, from 2007 onwards, Hans Mulder from New Zealand was invited to give lectures on BD farming and unlock its mysteries. This led to a comprehensive course that continued until 2012, enabling Yougong's farm to develop further, until in 2013 he and his family moved to the West coast and began a new farm there, still called by the same name. Later that year, Chen Hsuen Sun (Gloria Sun) moved to Yilan and began working in the Cixin School Foundation, with a particular focus on community activities, including farming. She initiated a study of Rudolf Steiner's Agriculture Course, with the aim of making it possible for others in the community to practice BD gardening and farming. This was supported by Cixin's founder, Chunsu and many others. As well as the ongoing study group, a community garden was founded, based on sharing work, expertise and produce. A number of different forums and workshops followed, creating diverse ways for people to experience Anthroposophy. With her help, the Foundation also published *The Farm of Tomorrow Revisited* into Chinese.

During her time in the Foundation, she also collaborated with Ben Cherry in several courses, including 'Anthroposophy in Daily Life' and the 'Philosophy of Freedom'. They also invited Brian Keats from Australia in connection with his Astro-Calendar and his long experience of BD work and the influence of the stars. Interest steadily grew in BD work, not only in Yilan but other parts of Taiwan and a sense of community, spanning the different areas, developed too. In 2016 she also invited Harald Hoven from the USA to come and share his knowledge, par-

ticularly of BD gardening and he shared his rich experience in several different regions of Taiwan.

In 2017, Gloria left the Foundation and founded 'Three-fold Living Studio' (TLS) with Hsiuping Chen and Minshiang Hung a few months later. In January 2018, they published their first book *Nutrition*, which included lectures by Steiner. A new phase of the BD movement began to develop, leading in 2018 to the founding of a Community-Supported Agriculture (CSA) movement in Yilan, on the basis of one farmer's family being supported by 50 other families, mainly from Cixin, but also from further afield. This CSA venture is now in its sixth year and it continues to provide vegetables, soya milk and soya sauce for its members.

Meanwhile TLS focused on translating more of Steiner's work and that of his colleagues and students in different aspects of Anthroposophy. They also collaborated with groups from all regions in Taiwan so as to stimulate a wide range of anthroposophical study, while also deepening BD practice. Then, in 2019, they invited four teachers from Germany to bring the extraordinarily beautiful Sunhive practice of bee-keeping to Taiwan.

Through the years, they have continued to work with Harald Hoven (BD), Linda Thomas (cleaning), Lisa Romero (self-development and world development), Gunther Hauk (BD and bees), Ben and Konomi (BD farmers from Hokkaido, Japan), Betty Staley (Waldorf education) from California and Ben Cherry (Anthroposophy as Healing).

Meanwhile, a second group of Waldorf parents and teachers was also developing, especially from Haishen School in Taichung. Since 2009, they and others have participated in the Taiwan Anthroposophy Symposium every few years and have experienced for themselves the challenges and possibilities of Taiwan's farmland and agriculture.



In the Taiwan Symposium of 2012 on 'Asking the Heart', Yougong shared how to work with CSA as a way of resolving the ongoing challenge to make such farms financially and practically sustainable, for farming in this way is a highly labour-intensive activity. Through three consecutive conferences, he continued to share from his growing experience of CSA farming, and gradually the seeds that he was sowing in the hearts and will of the students sprouted, inspired by spiritual as well as practical activity.

Following on from these seminars, a core working group was established in July 2020 and from August to December 2021,

there was a monthly reading club, including farm activities, with about 50 participants. Finally, on February 19, 2022 in Dalin, Chiayi (Western Taiwan), Yougong established the Island CSA Farm, which initially had 24 members.

More than two years have sped by since that birthing process and this year the community has actively participated in the activities of the farm. It has been a journey of great significance. It is by no means something that one person can accomplish. We deeply feel this venture as a positive spiritual force, led by the small group of pioneers. Each of us receive energy through this process.

Since the first meeting of the management committee in February 2022, dozens of gatherings have been held so far, and in each a chosen topic can be fully discussed and decided by everyone. Always there is the opportunity for deep thinking, followed by a process of coming to a conclusion together with eyes closed, so that we can really listen to each other and into our own selves.

This kind of decision-making is not easy, but because of its openness to discuss many different issues, there is no feeling of being stuck or unable to move forward. Each time, we go through painful trials and are gradually learning from them. We have come to see how communities can complement and support each other. This is deeply precious. And gradually, through this spiritual power, our farm takes on a different appearance, whether through new ways of working with animals, a new irrigation system or the planting of a larger vegetable garden.

We have also got to know two very good new farmers, and an intern who recently graduated from high school. Every time I hear that Waldorf students and teachers from various schools are coming to the farm to work and gain experience, I feel very happy, because it is like opening a door and allowing more and more people to enter. The CSA community farm also receives new energy, making it more and more solid and robust.



Our membership includes the following options:

Ordinary member: Farm construction fee: 30,000 TWD per year or 3,000 per month

Other possibilities include: Group members, Sponsor members and Friends of the Farm

Overview of Farm Development:

19/2/2022 ~ Inaugural meeting: 24 members

April 2022 ~ Addition of animal systems - chickens, ducks, geese, cattle, pigs & sheep

2022 Farm Festivals ~ Spring, Summer, Autumn, Winter Festival

June 2022 ~ Decision for the community jointly to complete the construction of pig houses and egg production rooms

September 2022 ~ Group members added 3 shares for Haisheng Waldorf Education Association

May-November 2022 ~ "Bee" reading club activities

February 2023 Membership ~ 39 shares (36 for general members + 3 for group members)



Chen Hsuen Sun (Gloria Sun) and Ben Cherry.

I also wish to acknowledge the participation of the Waldorf Student Farm Internship program. Between September 2022 and March 2023, we hosted students from no less than eight Waldorf schools from southern, western and northern Taiwan, from grades 4 to 9 - and also from the adult eurythmy school in Taichung.

Our next short-term goal is to increase membership. Because of the scale of the farm currently leases four hectares of land (two hectares for rice, one for vegetables and miscellaneous grains, one for farm facilities and animals) and there are three full-time farmers. To be financially viable, we need 50 members. Thus far, the finances are sound.

Our medium and long-term goal is to promote the sustainable protection of farmland. Because the leased land will eventually face the problem of being taken back. This issue has been silently planting seeds in our community. I am confident that when the conditions are right, sustainable agricultural land will germinate and thrive.

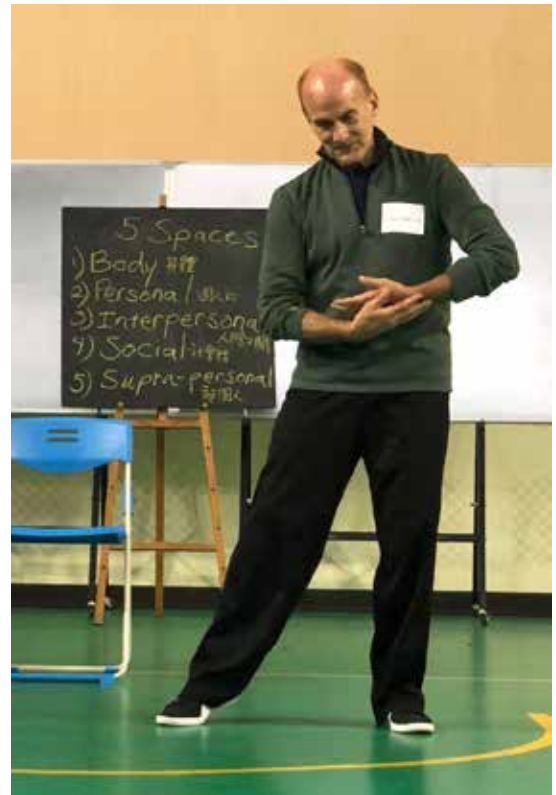
More information can be found on the *Taiwan Anthroposophy Association* website, that was founded in 2020: <https://biodynamic.tw/intro>



Spatial Dynamics Institute with Jaimen McMillan.

The Taiwan Anthroposophic Medicine and Health Care Platform (TAMHCP) hosted a Spatial Dynamics conference in Taichung. Over 90 doctors, therapists, and teachers gathered to explore themes that spanned from depression to discipline, developmental challenges, and leadership. Jaimen McMillan and Michael Lansky led the participants in this experiential and exploratory movement-based study. Dr. Jerry Ku Che-Ming M.D. organized the workshop with his talented TAMCP team, with the solid support of Spatial Dynamics' Trainers in training:

Li Chun Yu, Chun-Yuan Chen, and Yi-fen Chang.



Healing the Earth by Hand: Making Biodynamic Preparations at Sofia Farm

Chen Hsuan Sun (Gloria Sun) from Taiwan



I have been involved in this work in many places, making biodynamic preparations with friends. Once again, I have come to Sofia Farm in Tokachi, Hokkaido, Japan and am meeting up with my old friends, Ben and Konomi Campbell and all the animals and plants in this beautiful place.

This time, things were a bit different, for the owner Ben arrived at the farm the same day as I did. Why was that? Where was he coming back from?

Two years ago (October of 2021), he had a heart attack and had to stay quite a while in hospital, until one day he said to himself: 'Life is short. I need to do more than lie in bed'. When he got out of the hospital, he took the initiative to meet as many people as possible in the Waldorf Education movement in Japan. "I am going to talk to them, make compost with them on their campus and tell them they can get the BD preparations from here in Hokkaido with us", he said. "Together we can bring healing to the earth!" Off he went on his motorbike and while he was away, Konomi took care of the whole farm by herself.

The day I finally met him again was May 27 this year (2023), when a friend from Malaysia and I arrived at Obihiro station. He and Konomi picked us up and we started preparing this upcoming two-day workshop for making preparations.

Every time I meet a biodynamic farmer, I feel so much warmth, for we all share the same feeling towards the earth.



We all feel the urge to do something for it. And the best way we know of is through making compost and adding the phenomenal preparations given by Rudolf Steiner.



It was a beautiful early summer's day, as we gathered at the entrance to Sofia Farm. As we began working with the first preparation, Ben took out a book by Pierre Maisson, called *A Biodynamic Manual*. "To improve our skills in biodynamics," he said, "we need to study."

Then we headed to the little hill where they keep the cows. 'Little Scotland' they call it.



After a short introduction to the preparation making, all the participants joined in the work with Konomi and Ben. The theme of the workshop this time was 'Making and Using Biodynamic Preparation'. First, we had to dig up the preparations from last year and place them in the compost. We began to stir (dynamize) and spray the preparation onto the garden area. And on the last day, we spent a wonderful afternoon with the cows, calves and bull at the ranch, while Ben talked about his ideas of what human beings can do for the earth, at least for the animals.

"The best food is from your own land", he said. "Plant it and care for it with your own hands. Or, if you cannot do this, then join a CSA farm near where you live. Try to eat what is produced locally, within a hundred kilometers."

We are living in a very challenging era in many respects. We need food, but somehow, we have forgotten where food comes from. Working with a CSA farm gives us the opportunity to work with the soil again, to re-connect with the land on which we are living and this brings healing.

In the name of mass production, we have sacrificed many important things - soil fertility for instance. People tend to use mineral fertilizers instead of cow manure. They think they are saving the time it takes to make compost, but we have forgotten that the basic principle of regenerative agriculture is to maintain a *living* soil, which is also the basic principle, of which Steiner spoke in his *Agriculture Course*.

In the name of increasing production and facilitating farm management, cows are no longer able to access free-range pastures. Sometimes they are given chemical medicines to stop their horns growing and they completely lose their previous close relationship with the people who take care of them. All these relationships are so very important for our own health, too.



Here at Sofia Farm, I see how all the cows are friendly with Konomi and Ben. From their eyes you can tell they recognize each person, and every time we come to 'Little Scotland' to milk the cow, Mini, she is always standing by the

barn, waiting. The cows here are intelligent, free, easy going and friendly. I think to myself: "If we need to drink milk or eat ice cream or cheese, well, this could be our choice too."

Ben and Konomi have a great dream for Sofia Farm, and to achieve this beautiful work they need a lot of help. They have to continue working on the farm, making preparations for Japanese BD practitioners every spring, summer and fall. I invite you to pay attention to what they are doing, and come and visit them. Supporting their work is supporting our life on earth.

<https://sophiafarmcommunity.stores.jp/>



Miriam: A Gift to Indian Education

Anandhi Akilon, Hyderabad, India



Miriam Haennan has been nominated for the Khilafa Early Childhood Award, in the United Arab Emirates and the Jammalal Bajaj Award, in India, for a foreigner spreading Gandhian values in Education.

It was a time when the words ‘Waldorf’, ‘Steiner’ or ‘Anthroposophy’ were new to many of us. It was the city of Hyderabad, India, and the place was Sloka School.

India is a land of contradictions – ostentation versus poverty, religious openness versus religious intolerance, women disempowered over long years versus the modern feminist, violence of caste discrimination versus sane voices that speak fearlessly against it, archetypal living in the villages versus the farmer leaving his farm and coming into urban India in search of sustenance...rich vernacular languages versus the reality that English alone assures economic and social status, the oppressive heat of summers and the torrential rains of monsoon...every Indian’s joy even in the face of challenges and pain. India can easily be crowned: Miss Contradiction.

Thanks to the insightful decision of our mentor Tina Bruinsma, the first brush with Miriam Haennan happened in 1997. We were looking for a mentor for our Kindergarten. Someone who, like Tina herself, would be deeply inspired by Steiner, yet have the maturity not to push Steiner down our part skeptical, part believing throats. Someone who could feel the present consciousness of India even though its spirituality seems reminiscent of the olden times. Someone who would understand that the idea of Christ and Christianity in this country was nothing beyond a ‘minority religion’ and someone who held the question ‘how do we bring a non-denominational spiritual impulse to a culture that can easily make a religion out of Anthroposophy?’

My first brush with Miriam was when I had just completed a small morning play about frogs with children about three to four years of age in the garden. I let them play and step into the class to find a little frog frolicking and Miriam’s meaningful smile and her words: “And there you have a gift from the spiritual worlds.” (My skeptical heart tried not to take her words too seriously then). And thus began a journey of a long search which yet continues to this day—Waldorf Education in India.

The Indian contradictions seemed to melt into great love in Miriam’s soul life. She took to India like fish to water... and helped us in our search. Both Tina and Miriam set out making small songs and verses since it did not take much intelligence to see that we could not be singing European songs about snow and autumn here. In doing so they gave us courage to explore our creative impulses and before long wonderful song books came out – for Monsoon, Summer, Shankranti, Eid, Christmas....Ah! how creative life felt in those early years of Waldorf in India. Adding to our joy and expansiveness.

The joy and expansiveness did not mean we skimmed the surface with anything – certainly not the anthroposophic ideas behind our work. Study time was set aside and we grappled with Steiner, with resistance, with apprehensions and earnestness. Miriam and Tina held space for all our

mixed feelings as we began the journey of the study of Anthroposophy. The three soul forces and four bodies, the human being as a two-fold, three-fold and four fold entity, the question of Karma and re-incarnation, and more importantly the place of karma in education were all unravelled gradually with a deep sense of reverence. Work in the classroom shed light on what we were studying thus removing the veils of matter that hid beneath its iron scaffolds, the delicate soul-spiritual truths.

Miriam began to research deeper into the question of India and slowly the kindergarten training saw an unparalleled depth. She was looking at Indian festivals closely; Indian clothes, Indian arts and crafts, Indian colours, Indian fabric, Indian food, Indian grains and how they could synchronize with days of the week. Breathing in with its depth and profundity and breathing out with lots of laughter became hall marks of training under Miriam.

While many contradictions could be resolved within Miriam and Tina about India, the one contradiction that they never quite understood was the presence of archetypal professions involving hands skills on the one hand and the Indian tendency to look down upon work done by hands. The Indian legacy of social structures divided into those who worked with their heads and those who worked with their hands still prevails. Even today, working with hands is considered degrading, lowly and base in this country.

Whatever may have been the spiritual origins of caste as forms of communities in earlier epochs – its existence today strikes at the very root of equality in the rights sphere of the human being; it also allows for the continued debasement of work with hands. The education of the ‘will’ sphere at best can only remain tokenistic even in Waldorf schools since as individuals and collectives we have failed to get to the root of these uncomfortable questions; for this would mean taking responsibility in our personal lives and allowing that to shed its light into school life.

I remember the profound shock one of my children in grade one experienced in my class when he saw Miriam making her tea and carrying the pot of tea with her own hands to her room. In his head the privileged always had the less privileged to serve them. (If you were ‘white’ the privileges doubled).

I also remember how this shocked and moved both Miriam and Tina and how all this found its expression in their trainings and in their dialogues with us. In this context it deserves mentioning that in a school in a small town in Tamil Nadu the children and adults do all the cleaning themselves - including cleaning of the toilets. It is as natural for them to do this as to enter into the class room to learn other things. With no drama surrounding the simple though profound truth that it is with our hands that we can begin to take responsibility for ourselves and others.

Before the pandemic I visited a school in Mumbai where teachers started their circle with the hymns from Bheej

Mantra – ancient mantras given for each day of the week. A rush of memories filled me as I asked them how they came upon this. Sure enough – “We had a training under Miriam ...”

Miriam spent many months at the Gandhi Ashram – working at the spinning wheel, studying Gandhi and finding the roots of Anthroposophy in Gandhi’s life. Much of this is yet to be shared with all of us. If we have the honour of being trained yet again by Miriam – perhaps this would be my request to her : “Can you also study Ambedkar and his Annihilation of Caste “. Ambedkar embraced Buddhism an act of spiritual significance.

Although Gandhi and Ambedkar were polar opposite personalities in the political arena of their day there could be a spiritual unity considering their commitment towards Governance of Love, Equality and Compassion. I believe Waldorf education in India can unite these stellar personalities in its living, throbbing heart for true renewal in education and social life to come about.



Nurturer'Studio: A Mother and Son Social Experiment

Van James, Honolulu, Hawai'i, USA



Sarita Sanghai and Shashwat Agarwal, mother and son, initiated NurturerStudio as a response to the pandemic.

During the pandemic when in-person gatherings were restricted or entirely prohibited a mother and son teamed up to

create an on-line project which brought people together for the sake of helping others. Sarita Sanghai and Shashwat Agarwal initiated Nurturer'Studio in order to help parents, educators, councilors, therapists and other nurturing professionals connect with each other and develop their further understanding and skills.

Ms. Sanghai, a longtime Waldorf kindergarten and class teacher, co-founder of Kathmandu Waldorf Kindergarten in Nepal, did her Waldorf teacher training at Sunbridge College in Spring Valley, New York, and has completed many international trainings/practicums since then. Mr Agarwal, a Sloka Waldorf School alumni, youth-entrepreneur and podcaster, as a high school student had already founded a company to provide leftover restaurant food to the homeless (a concept unheard of in India). Stuck at home together in Hyderabad, India, the mother and son hit on the idea of bringing together those people who nurture others. Focusing mostly on education and health Nurturer'Studio began slowly by offering Zoom classes dealing with Waldorf educational practices and anthroposophical medical approaches. Presenters Michal Ben Shalom (Israel), Dr. Lakshmi Prasanna (India/Australia), Stephanie Cleary (USA), Thanh Cherry (Vietnam/Australia), Dror Schneider (USA), Vishwas Parchure (India), Nancy Blanning (USA) and Van James (USA), among others, have offered “Master Classes” in topics such as Working with the Twelve Senses, The Four Temperaments, The Joy and Meaning of Song and Circle in Early Childhood, The World of Waldorf Kindergarten, and The Transformative Power of Art. One of the areas in which Nurturer'Studio has excelled is with artistic and hands-on practical activities. Courses in needle felting, black and white drawing, form drawing, veil painting, singing and movement have been surprisingly successful in the virtual medium.

Unfortunately, due to the wide spread of time zones courses are mostly attended by Asian and Pacific region participants. However, there are often a few late night and early morning people who take part from America and Europe. Specialist courses attract between 30 and 60 participants but as many as 80 to 200 people from 12 to 15 different countries regularly take part in Nurturer'Studio classes. Besides the livestream courses replays of most courses are offered in the following week at a time more suitable for other parts of the world. Video recordings of all the courses are available for later playback. <https://nurturerstudio.com/our-library/>

Although the popularity of the courses has required expanding their website and taking on tech-support Sarita and Shashwat are happy to see Nurturer'Studio expanding and improving. They plan to continue their work of nurturing an ever-growing on-line community well into the future.



DRAGON BOAT FESTIVAL

Our art school in Yinchuan, China, just held the Dragon Boat Festival with 200 people attending. This was the first large-scale activity we organized after the epidemic and it was quite successful. Warm regards from Yinchuan—XF and LL.



BRINGING ANTHROPOSOPHY to the Antipodes

Dr John Paull tells the story of the world-travelling, self-proclaimed 'spiritually arrogant' Alfred Meebold, who helped bring Rudolf Steiner's teachings to Australia and New Zealand in the early 20th century.

"It is anthroposophical lore that, when asked by entry officials if he was coming to New Zealand to live, he replied, 'No, I am coming here to die.'" (Turbott 2013, p. 73)

Alfred Meebold (29 September 1863 - 6 January 1952) was a restless soul. He was born in Heidenheim, Germany. He was a keen traveller, a fervent Germanic chauvinist, an ardent botanist and a forthright anthroposophist. He died in Havelock North, New Zealand, aged 89 years.

Meebold is described as "the most important presenter and teacher of Anthroposophy in New Zealand" (Turbott 2013, p. 71). He was a "peripatetic seeker after spiritual truth" (p. 69), "didactic and austere" and "dedicated to the German culture and spirit" (p. 81).

It appears that Alfred Meebold was a man of independent means. His family owned a business enterprise, Württembergische Cattunmanufactur, in Germany. It seems that the family supported Meebold's wanderlust, since he spent much of his life devoted to his wanderings and, except for a brief stint in the family firm during the Great War, he appears to have enjoyed little or no gainful employment.

Alfred Meebold set off "to see the world" (Meebold 1938, p. 5). "Life is a game of cards. Destiny deals the cards, but man must play them himself," he wrote (p. 22). It appears that he maintained these attitudes for a lifetime, and the convenience of inherited wealth spared him the inconvenience of earning a living.

Alfred Meebold can take some responsibility for the introduction of anthroposophy and biodynamics to the Antipodes. In 1920, Meebold was in Dornach, Switzerland at the inauguration of the first Goetheanum. Also present was the Italian/Australian artist Ernesto Genoni. At the inauguration, Meebold sponsored Ernesto Genoni to join the Anthroposophy Society (Genoni c.1955; Paull 2014).

Meebold was a man of some contradictions. A British observer recorded: "Mr Meebold was most strong in his condemnation of emotionalism and on the need to be guided by reason... Mr Meebold is perhaps the most emotional man of my acquaintance" (A E Waite 1913, in Villeneuve 2004, p. 431).

Alfred Meebold was a founding member of Rudolf Steiner's short-lived and ill-fated business venture Der Kommende Tag AG (The Coming Day) (Riccioli 2013). Kommende Tag was registered in Stuttgart, Germany, on 13 March 1920, and liquidated in January 1925 (Riccioli 2013). Kommende Tag extinguished the savings and hopes of many anthroposophists. The concept of Kommende Tag was to create a grab bag of diverse profit-making business enterprises that could fund loss-making social enterprises.

Of his Kommende Tag idea, Steiner had argued: "It is necessary to found an institution similar to a bank that thanks to its financial measures can put itself at the service of economic and spiritual-cultural enterprises oriented towards its objectives and its way of operating according

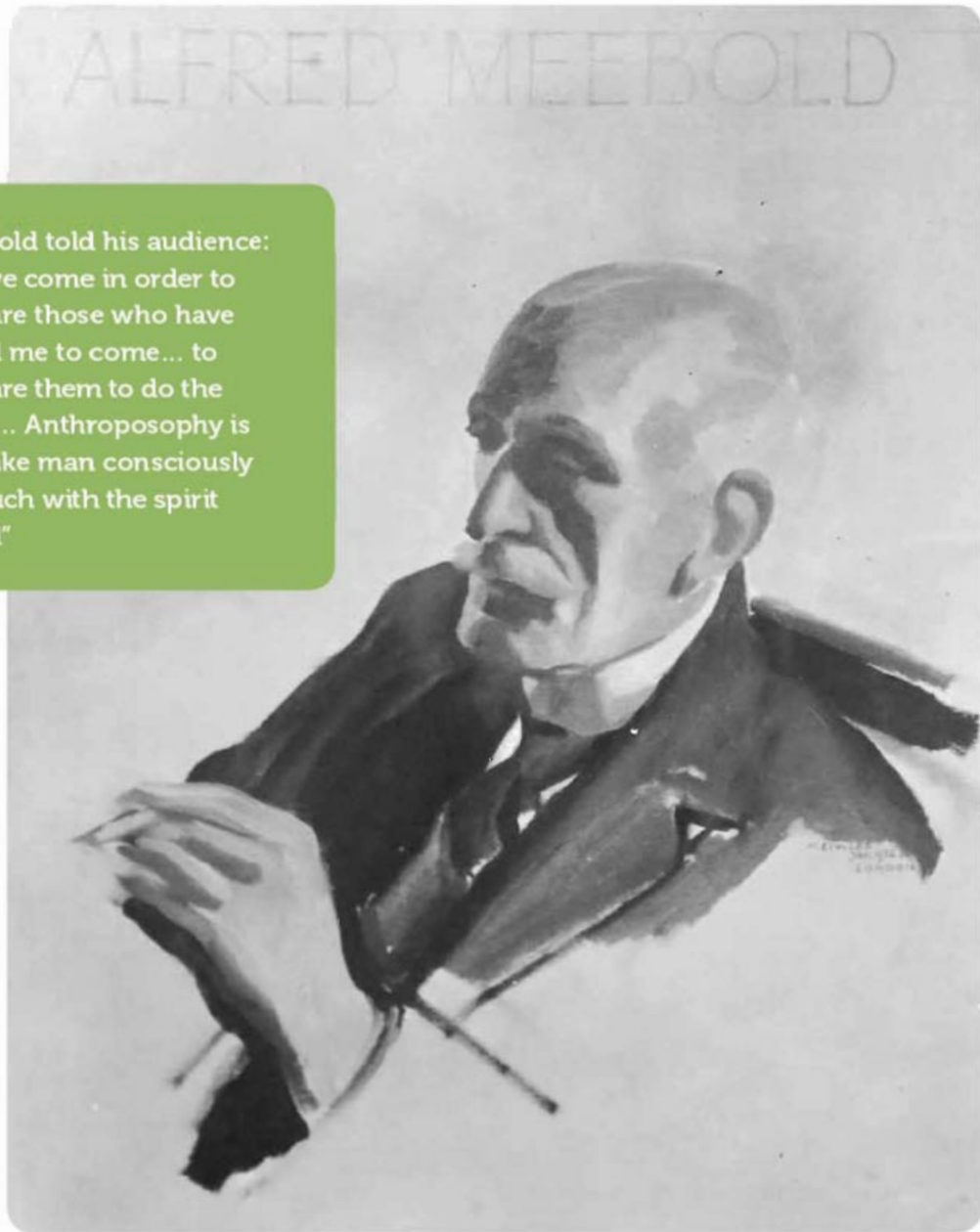


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Meebold told his audience:
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world"

Portrait
of Alfred
Meebold by
M Cowles.
January 1932.
London.



Michael Group, Melbourne. Photo by author.

to an anthroposophical vision of the world... It would be especially important to start, for example, immediately profitable businesses capable of supporting other businesses, which only later lead to economic results, above all thanks to the seeds of the spirit contained in them which must now be watered and which are destined to germinate only in later times" (Steiner 1920).

Perhaps Kommende Tag failed because it was a cranky idea, or because it was an idea before its time, or because the fundamental idea was sound but the management was not, or because the idea was sound but the economic

circumstances of the times were not. A parallel enterprise, Futurum AG, founded in Dornach, suffered the same fate (founded 1920, wound up 1924) (Goetheanum 2019).

Carrying the teachings

"Australia called and I had to come," Meebold wrote (Meebold 1928a, p. 13). Ernesto Genoni had returned to Western Australia in 1926, after stints in Dornach and Milan (Paull 2014). He encouraged Meebold to visit, and Meebold's first visit to Australia and New Zealand eventuated in 1928 and 1929.



The first Goetheanum, in Dornach, Switzerland, pictured on a postcard circa 1920.

Meebold delivered his first Antipodean anthroposophy lectures in Broome Hill, Western Australia. It was the rural heartland of the extended Genoni family (Paull 2014). Meebold told his audience: "I have come in order to prepare those who have asked me to come... to prepare them to do the work... Anthroposophy is to make man consciously in touch with the spirit world" (Meebold 1928b, p. 2).

He was described as "the well travelled German anthroposophist Alfred Meebold" (Villeneuve 2004, p. 430). It was said that "Mr Meebold is an emissary of Steiner and an ardent worker in England of the spread of Steiner's views" (A E Waite 1913, in Villeneuve 2004, p. 430). "The position in respect of himself is... The only living person who possesses the vital truth is Dr Rudolf Steiner whom he has not only the happiness of knowing but is in his confidence, and works with him and for him" (p. 431). Meebold told his Western Australia audience: "I have the right to speak for the Anthroposophical Society" (Meebold 1929, p. 5).

From Western Australia, Meebold travelled to Eastern Australia and then on to New Zealand. This was the first year that Meebold could visit New Zealand, as "not until 1928 were nationals of former enemy states permitted to enter New Zealand" (Taylor 1986, p. 851).

Meebold spoke German and also English and Italian. He was well travelled, a 'man of the world'. Meebold was both comfortable and confident in front of an audience. He had spent time with Rudolf Steiner in Germany and in Dornach, Switzerland. Meebold lectured on anthroposophy, for example, in Vienna (in German) (Meebold 1940), at San Remo (in Italian) (Meebold 1934), and at Broome Hill,

Western Australia (in English) (Meebold, 1928b).

This was the closest connection most of his audience were ever going to get to Rudolf Steiner, and so Meebold was a welcome guest amongst Antipodean anthropops and aspirants. He told them: "In our movement we have no dogma whatever. Nobody asks you to believe" (Meebold 1928b, p. 5).

Alfred Meebold made a return visit to Australasia in 1932/1933. He again visited Ernesto Genoni, who was now developing a biodynamic farm in Victoria (Paull 2019), and then once again he travelled on to New Zealand. There was a further Antipodean visit in 1936/1937 and a visit to the Demeter Farm of Ernesto Genoni and Ileen Macpherson (Paull 2017a, 2017b).

Alfred Meebold relates in his autobiography, *The Way of the Spirit*, that he previously had joined the Theosophy Society in his spiritual quest. "I was a Theosophist" (Meebold 1938, p. 137). He subsequently visited India and met Annie Besant. He was told that "She will not accept you. With such views as you have about India and the Indians, you will be better off away" (Meebold 1938, p. 149). Meebold left India disillusioned. He was subsequently attracted to the Christology of Rudolf Steiner rather than the Eastern-infused Theosophy of Besant. Meebold asserted of Indians: "They cannot reach to the highest. They will have to reincarnate in Europe" (Meebold 1928b, p. 8).

"Spiritual arrogance"

Alfred Meebold must have appeared to some as an insufferable Germanic chauvinist, as well as, more broadly, a Euro-chauvinist. His biography appeared during World War I, in 1916, apparently to perk up the spirit of Germans.

Meebold declared that *The Way of the Spirit* "was written for the Germans, in order to help them over and out of the bitterness roused by the flood of misinterpretations... concerning the Germanic Folk Soul" (Meebold 1938, p. 1).

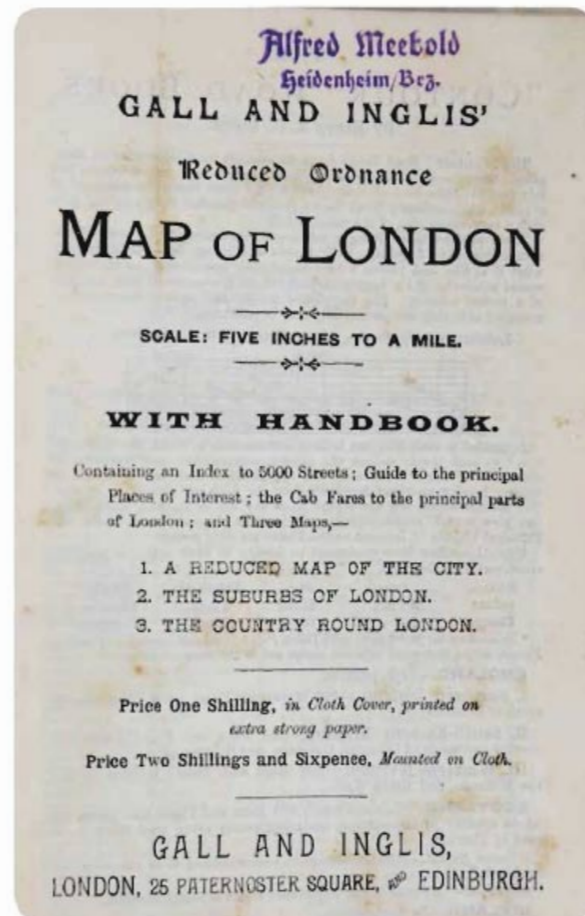
Meebold was a self-admitted jingoist. "I do not care a scrap if people say I am a German jingo... As I have said here I have said it in New Zealand" (Meebold 1929, p. 6). He declared: "the spiritual mission of the epoch comes from the German spirit... All who were ready to receive it, all incarnated in Germany. That has to be recognised" (Meebold 1929, pp. 6-7). He admitted: "There was somebody in Sydney, a man, who said that I had come out in order to make propaganda for German culture" (Meebold 1929, p. 7).

"Meebold was uncompromising in his belief that the German folk soul was a fundamental source of the anthroposophical impulse... It simply had been Germany's historical fate to have evolved such a soul state. He now saw the historical task as bringing the fruits of the German folk soul to the rest of the world" (Turbott 2013, p. 72).

Alfred Meebold admitted his "spiritual arrogance" (Meebold 1938, p. vi), and his "volcanic temperament" (p. 150). He wrote: "I saw in the words and works of Dr Rudolf Steiner, the modern bearer of Spiritual Science, quite definite contradictions, one after another" (p. vi). Of his biography, he wrote: "These concepts come from the Germanic Spirit and have been transmitted to us by Dr Rudolf Steiner whose pupil I had the privilege to be. This book is meant to be a testimony for it. I do not name him in the text, because at that epoch I thought it better to avoid everything which might have led to discuss Steiner's personality" (p. ii). Where he appears in the autobiography, Steiner is referred to as "the man" rather than by name.

Alfred Meebold was a prolific botanical collector, carefully preserving and noting the date and location of his specimens. In Australia there are 1539 specimens collected by Meebold recorded in the Australasian Virtual Herbarium (avh.chah.org.au), with specimens in eight different herbaria, and specimens from 14 countries. In New Zealand there are 152 Meebold specimens, collected from 10 countries (www.gbif.org). Alfred Meebold's name is honoured in the plant genus *Meeboldina* (in the family Restionaceae), which is endemic to Western Australia. Several plant species are named for Alfred Meebold, including *Geranium meeboldii* (Pakistan), *Lagenandra meeboldii* (India) and *Darwinia meeboldii* (the Cranbrook bell), which is a shrub endemic to the southwest of Western Australia.

Meebold also tried his hand at fiction. He is mentioned in the *Encyclopedia of German Literature*: "in a novella by Alfred Meebold, *Dr Erna Reddens Thorbeit und*



Alfred Meebold's map of London, with his personal name stamp, gifted to Ernesto Genoni.

Erken (1900; Dr Erna Reden's Folly and Realization), the eponymous heroine according to Jeanette Foster 'returns to Germany full of crusading zeal against those who persecute homosexuals' (Gillett 2000, p. 498). A classic technique in European literature has been to explore *verboten* issues in fictional narratives rather than directly. If Alfred Meebold was gay, then his liberty and life would have been at risk in Nazi Germany, where groups exterminated included homosexuals. Nazi Germany was also antagonistic to anthroposophy and its enterprises. All the works of Rudolf Steiner were banned by the Nazis in 1935.

Wartime

With the Nazis in power in Germany, and war looming in Europe, for those with the wherewithal to do so, 1938 was a good year to be leaving or avoiding Europe. Meebold headed toward New Zealand. Whether by luck or sound planning, he got as far as Hawaii, and there he stayed for the duration of the Second World War. The USA did not

enter the war until Pearl Harbour Day (7 December 1941).

If he had been in New Zealand during World War II, Meebold would have been an unwelcome enemy alien and subject to registration, classification and possibly internment. Enemy aliens were classed as A, B, C, D or E. Local Nazis included the Samoan Nazi Party and a group operating within the Auckland German Club (Mason 1954). Class A enemy aliens were interned; the rest were not. Class B were considered "untrustworthy", "theoretically booked for internment if invasion or attack threatened... it included those politically pro-Axis but regarded as harmless through age, infirmity or domestic circumstance; those claiming Allied views but who were thought to have deeply divided loyalties" (Taylor 1986, p. 870). Class C aliens were subject to special conditions. Class D were "probably trustworthy". Class E were "harmless" and "notified of exemption". Aliens "were not told of their classification" and consequently only Class A (interned) and E (exempted) were aware of their classification (Taylor 1986, pp. 868-9). In 1939, in a New Zealand population of 1,640,000, there were 8000 aliens. Half the aliens were Chinese and were Class E (exempt). The number of internees in New Zealand peaked in 1942 at 160, with 90 of these being German (42 were from New Zealand and 48 were from outside New Zealand) (Taylor 1986, p. 883).

The New Zealand Alien Control Emergency Regulations 1939 were passed just three days after the war began, and there were various time periods within which to register (Jeffery 1939). Within the first several months of the war, the German consular staff and others left New Zealand. By good luck or good timing, Meebold avoided these challenges.

The war over, Alfred Meebold arrived in New Zealand, from Hawaii, in 1946. It was his final visit. He was by now 83 years old. He came to a place now well known to many in New Zealand biodynamics: "Alfred Meebold stayed from 1946 until his death in 1952 in the converted stables at 'Taruna', maintaining his correspondence, documenting his botanical collections and working on translations of Steiner's works... The high temperature at which he maintained his room, his heavy smoking and coffee drinking, and his love of detective novels and cats became well known... Until the end he remained the *éminence grise* of the Anthroposophical Society in New Zealand, deeply influencing the thinking of... the core of the movement, and inspirational to younger members" (Turbott 2013, p. 74).

Meebold had declared: "My archives are the most complete, although I am only a private man. I got all that was printed at Dornach. Dornach & Stuttgart have the biggest archives. I have all these things" (Meebold

1928b, p. 1). Whether his archive has survived, or if it ever made its way to New Zealand, is unknown to the present author. Likewise, it is unknown to the present author if photographs, diaries and later memoirs of Alfred Meebold have survived the passage of time.

Acknowledgements

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The Small and the Sacred

CHARLES CROSS

[FIRST PRINTED FEBRUARY 16, 2023 IN DAS GOETHEANUM]

Agricultural Conference at the Goetheanum: Earlier this month, author, and environmental activist Vandana Shiva spoke about «Rediscovering the Sacred in Agriculture».



Vandana Shiva at the Global Citizen Festival in Hamburg, 2017. Photo: Frank Schwichtenberg, CC 4.0

Shiva can speak authoritatively about the «sacred» in part due to her experience of the «profane». She has seen the «Green Revolution» – and the associated use of fertilizers and genetically modified crops – destroy her country's ancient agricultural traditions and the foundations of its prosperity. What was touted as the wonderful future of agriculture has had a destructive effect, and this has motivated Shiva – without pause – to seek a solution and expose the injustice of the neo-colonial agribusiness. One way she has manifested her resistance is by establishing a seed bank to protect indigenous seeds from the grip of genetic engineering and intellectual property rights. As if taking a cue from David and Goliath, this is a smart understanding of the strength of the less powerful against mechanisms that seem overwhelming. But it is not just a matter of seeing worldly power in seeds. Like Rudolf Steiner, Shiva's mission and message draws our attention to the wondrous nature of the seed – that tiny storehouse of life «in potentia», a way station in an eternal cycle. Shiva, who has a PhD. in quantum physics, talks about how, at the

subatomic level – the level below the Newtonian, mechanistic worldview – a «law of inseparability» operates. Everything in the universe is interwoven with everything else. In the same way, seeds, plants, and food weave the underlying web of life upon which we depend – the sacred.



The Eurasian Rabbit

RAINER RAPPMANN

[FIRST PRINTED MARCH 2, 2023 IN DAS GOETHEANUM]

At his art events, the German performance artist and art theorist Joseph Beuys (1921-1986) advocated the need for a connection between Europe and Asia. The symbol of this encounter for him was the hare. A search for traces in his work.

When Joseph Beuys decided to perform with a hare, it was originally a stopgap solution. The reason being, as art collector Hans van der Grinten (1929-2002) reported, he had planned to perform with a deer at his events. The deer, however, proved to be too unwieldy, and intuitively, the hare was the right choice after all! At one of his first events «Wie man dem toten Hasen die Bilder erklärt» [How to Explain Pictures to a Dead Hare] in November 1965, at the Galerie Schmela in Düsseldorf, Beuys locked the door from the inside and left the visitors outside. With his head completely covered with gold leaf, gold dust, and honey, the animal in his arms, and apparently, in dialogue, he walked from object to object through the exhibition. Only after three hours was the audience allowed into the space – there was Beuys, sitting on a stool in the entrance area with his back to the audience, the hare in his arms.



The Origin of the Hare

In Roland Albrecht's 'Museum der Unerhörten Dinge' [Museum of Outrageous Things], one can read: «During his flight in 1944 with the JU 87, he [Beuys] was hit by a Russian anti-aircraft gun but was able to escape behind the front line. Nevertheless, he crashed due to a terrible snowstorm. In «a complete wasteland at the top of the edge of the bottleneck of Crimea», Tatars living there found the severely wounded and unconscious pilot. The Khairtdinov family cared for the mostly comatose man. They rubbed his wounded, injured body with animal fats, wrapped the battered body in felt blankets, and placed burning candles around where he lay. The candles were called hare candles and were shaped like hares. These candles are widely used in the settlement area of the Tatars – from ancient times, hares have been regarded by the Tatars as bringers of light, as light keepers, and since earliest times they have been making candles in the shape of hares. Even today, one can find these hare candles in every southern Russian grocery store. These hare candles, these light-giving hares, were the first and for a long time the only thing Joseph Beuys saw and perceived when he awoke from his deep unconsciousness.»¹ Whether this story corresponds to actual truth or is a narrative initiated by Beuys after the crash is of no interest here. In any case, the location of the story (Crimea/Ukraine) and the connection with Beuys's favorite animal, the hare, is fascinating.

The Eurasian Utopia

The Tatar narrative refers to Beuys's Eurasian vision, a foundation of his political thinking. While in 1968, students

were demanding a revolution based on Marxist ideology – an improvement of existence through economic change – the artist was developing his Eurasia performance series. In it, he not only addressed the violent confrontation of the blocs – in contrast to the leftists influenced by Anglo-Saxon 'hippies' – but directed his sight to the spiritual East. In May 1967, Beuys proclaimed the 'free democratic socialist state of Eurasia' – a vision that meant the opposite of today's imperialist concept of Eurasia. In June, the first performance of 'Eurasienstab' [Eurasian Staff] followed in Vienna: With organ music and liturgical movements, the performer tried to transfer energy in all four directions with a copper rod as well as fat and light – the rite of spiritual distributive justice in the sense of Rudolf Steiner's idea of the threefold structure of the social organism.

Beuys opened the planting-event of the '7000 Eichen' [7,000 Oaks] with the performance 'Friedenshase mit Zubehör' [Peace Hare with Accessories]. German artist and author Johannes Stüttgen describes the event: On June 30, 1982, the promised melting of the replica of Ivan the Terrible's crown took place, as announced by Joseph Beuys at the press conference for the opening of documenta 7 (documenta 7 was the seventh edition of documenta, a quinquennial contemporary art exhibition in Kassel, West Germany). The artist had received the crown from Düsseldorf restaurateur Helmut Mattner, who had it made according to the original by jeweller René Kern in the early 60s, in order to display it in a glass case in the 'Datscha' pub in Düsseldorf's old town, and sometimes pass it around filled with Crimean sparkling wine to guests who were particularly willing to pay. An ancient symbol of autocratic rule, run down by the kitsch of affluent capitalist society, had had its day – a demonstration object for Joseph Beuys as if made for the demonstration of his idea of 'sculpture' which envisaged the remelting of all used-up concepts and forms, not least of the ruling social system. It was to be transferred into the world in real terms with the sculpture '7,000 Eichen', which had just been started. [...] This action of transformation, which took place publicly – on the podium, but hidden for most – in the midst of the crowd of journalists, against organized protests of the jewellery trade and angry sections of the population, had a mysterious, dramatic quality reminiscent of a heretic tribunal or an alchemical demonstration. Beuys pulled the flashing Tsar's crown out of a plastic bag, showed it to the crowd with his hand outstretched, and spoke into the microphone: «Here we go! So now the crown of Ivan the Terrible will be melted down. I'll show it to you once last time.» Then, smiling, he withdrew into the inner circle, where the fire had already been kindled in the makeshift brick oven. He unscrewed the cross from the tip of the crown and, after carefully dismantling all the precious stones from the crown and placing them with the cross into a preserving jar, he broke apart the frame of the crown and threw each individual piece of gold sheet into a vessel immersed in the embers. The preserving jar was marked with the inscription: «It all depends on warmth characteristics



in thinking. This is the new quality of will.» It took time for the embers to be heated to 1,100 degrees. Beuys called out the names of the great alchemists at rhythmic intervals: Agrippa von Nettesheim, Athanasius Kircher, Theophrastus Bombastus, Aureolus von Hohenheim, and Paracelsus. When the gold began to boil, he jumped up and shouted across Friedrichplatz, himself having become a magician in a state of rapture: «Now the gold has sunk! The gold – the gold – it's looking! The gold – it's looking, it's looking!» The solid form of the metal had been transformed by the heat into chaotic energy. And now the crackling tincture could be poured into a new shape, which the artist had prepared, until then known only to himself: into the form of a hare.



The Symbol of the Hare

Beuys had demonstrated the basic principles of his 'Theorie der Plastik' [Theory of Sculpture], related to the three aspects of chaos – movement – form, which had already appeared in Paracelsus as sulfur – mercury – salt, this time in gold. The result was the hare. Throughout his events, he repeatedly used this animal as a sign of the love connection between heaven and earth, mobility and peace, and the connection between East and West (Eurasia). From the remaining gold he poured a small sun sphere and exclaimed «Now we have a hare and the sun!» – Beuys called it the peace hare. The artwork is now in the Staatsgalerie in Stuttgart, and the proceeds flowed, as planned from the beginning, entirely into the '7000 Eichen' [7,000 Oaks].²

We developed our signet from this event, within the framework of the FIU (Free International University). It was also initially the logo of the movement for three-tier popular legislation that began in Achberg in the early 1980s.



Ukraine and Central Europe

The fact that the crown was a replica of Ivan the Terrible's crown may be irritating, and one wonders today who Ivan the Terrible is. Did Beuys have some kind of intuition? In any case, according to the latest 'measurements', the southwestern part of Ukraine lies in Central Europe. «Dilove (in the triangle Romania/Hungary/Slovakia) is a village in southwestern Ukraine on the Romanian border. In 1977, a stele was erected there with an inscription stating that the geographical center of Europe is located here.»³

What more is needed today than a vision that connects Europe with Asia, and not just on an economic level but especially on an idealistic and cultural one? Do we need to pressure Putin into the Russian Empire? The hare runs left and right when one of his brothers (Ukraine?) gets into trouble. The 'Eurasian Hare' would be the one that races back and forth «from Vladivostok to Ostend», 11,750 kilometers, connecting the two ends instead of supplying weapons. Or should he do the same, since the hare also defends itself when it comes to its young? Do we have to invite Putin to Achberg? Or would it be better to think about how we can support Russian civil society?⁴ I quote Beuys from a lecture he gave on the Swiss shore of Lake Constance in 1985: «So, don't always be afraid of the Russians. [...] Is it always so important that we have people here at Lake Constance? Russians could also live here. And the people on Lake Constance could also live in Moscow. Would it even be a possibility, if they all walked in here, the Russians, to get into a conversation with them?»

For Beuys, the hare was «the sign of movement, especially in the Eurasian steppe, between East and West and West and East. «Therefore, we will make this peaceful little animal, which every child knows, a symbol of peace. However, we are obliged to solve the problem of East and West and West and East. And that's what we've set out to do.» (Beuys in the 'WDR' interview on March 16, 1982).

Always on the Move

EACH AGE HAS ITS OWN LAWS. FOR THIS REASON, I DON'T WANT TO JUDGE WHY BEUYS VOLUNTEERED FOR THE LUFTWAFFE IN THE SPRING OF 1941, ENLISTING FOR TWELVE YEARS. ON MARCH 4, 1944, HE WAS SHOT DOWN BY A RUSSIAN ANTI-AIRCRAFT GUN AND MADE AN EMERGENCY LANDING IN A SNOWSTORM ON THE CRIMEAN PENINSULA, KILLING HIS FELLOW PILOT. HE CONCLUDES THAT WE NEED A PERMANENT CONNECTION AND MOVEMENT BETWEEN THE WEST AND EAST, AND HE ASSIGNS THIS MOVEMENT TO THE EURASIAN HARE, WHEREBY CENTRAL EUROPE, WHICH INCLUDES PARTS OF UKRAINE, HAS A CENTRAL POSITION. THE EURASIAN HARE DEFENDS ITS RIGHT TO EXIST – EVEN WITH ITS OWN WEAPONS. AT THE SAMETIME, IT PREVENTS THE EXPANSION OF THE GREAT RUSSIAN EMPIRE TOWARD THE CENTER. HOWEVER, IT IS CONSTANTLY ON THE MOVE TO UNITE THE SEEMINGLY IRRECONCILABLE OPPOSITES, TRYING AT LEAST TO BRING THEM INTO A CONVERSATION. THE WEST DOESN'T HAVE THE RIGHT TO FORCE LARGE PARTS OF UKRAINE AND BELARUS UNDER ITS INFLUENCE, NOR DOES EASTERN EUROPE HAVE THE RIGHT TO EXTEND ITS STATE POWER INTO CENTRAL EUROPE.



A Europe of the Regions?

THE NATION STATE SEEMS TO HAVE HAD ITS DAY. THE DIRECT DEMOCRATIC PATH HAS ALWAYS BEEN ONE THAT CAME CLOSEST TO DEMOCRACY AND FREEDOM. WHY SHOULDN'T UKRAINIAN REGIONS DECIDE IN INTERNATIONALLY OBSERVED VOTES TO WHICH HEMISPHERE THEY WANT TO BELONG – ALWAYS UNDER THE MOTTO OF 'SUBSIDIARITY', THAT IS, A REGULATORY (OR FORMATIVE) COMPETENCE? LEGISLATION AND OTHER COMPETENCIES SHOULD TAKE PLACE AT THE LOWEST POSSIBLE LEVEL. AND THERE SHOULD

BE FREEDOM IN INTELLECTUAL LIFE. THE EUROPEAN COMMUNITY WOULD ONLY STEP IN WHEN MEMBER STATES CANNOT ADEQUATELY HANDLE CERTAIN TASKS OR IF OBJECTIVES AND TASKS COULD BE BETTER ACHIEVED AT THE EU LEVEL. WEAPONS HAVE NO PLACE THERE, NOT ON EITHER SIDE, WHEREAS THE UKRAINIAN REGIONS HAVE THE RIGHT OF SELF-DETERMINATION TO DECIDE WHICH HEMISPHERE THEY WANT TO BELONG TO!

HOWEVER, GIVEN THAT WEAPONS WERE BROUGHT IN BY THE RUSSIAN SIDE A YEAR AGO, UKRAINE ALSO HAS THE RIGHT TO DEFEND ITSELF WITH WEAPONS, SO THAT THE CONTESTED AREAS CAN BE TRANSFERRED TO SELF-GOVERNMENT. IN AN ARTISTIC IMAGE, ONE CAN REVEAL A VISION. REALPOLITIK, HOWEVER, HAS THE TASK OF FINDING CONCRETE SOLUTIONS.



THE SIGNET 'HARE AND SUN' IS AVAILABLE AS A STICKER, BADGE AND PATCH FROM FIU PUBLISHING.

TRANSLATION: MONIKA WERNER

Footnotes:

1. MUSEUM DER UNERHÖRTEN DINGE
2. STIFTUNG 7000 EICHEN
3. DILOWE
4. «AKTIVE NEUTRALITÄT – DIE ÜBERWINDUNG VON KAPITALISMUS UND KOMMUNISMUS» [ACTIVE NEUTRALITY – OVERCOMING CAPITALISM AND COMMUNISM], LECTURE RORSCHACH/SWITZERLAND, JANUARY 1985, RECORDED AND PUBLISHED BY/IN FIU-VERLAG AS A BOOKLET, CD, AND DVD.

[PHOTOS ADDED BY *PACIFICA JOURNAL* FROM WIKIMEDIA]

Waldorf Worldwide – Where is the Center?

SVEN SAAR, ENGLAND, UK

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GOETHEANUM]

Should curricula in other countries be based on a European ideal? Does that even exist? And what can European Waldorf schools learn from other cultures? Sven Saar, who is internationally active in teacher education, offers suggestions.



Sven Saar with pupils in Tuburan Institute, Davao, Philippines

Does it make sense for children in Indonesia to knit socks (which no one would wear in that country) with wool imported from Europe, just because that is «on the curriculum» for fifth graders?

Should the Oberufer Christmas plays be performed in Japanese Waldorf schools?

How do mentors respond when Thai colleagues ask, «Besides Norse Mythology, what stories can I tell in fourth grade?» This is about more than finding the right answer: the fact that the question is even asked reveals a status problem which is worth investigating.

In the first phase of the worldwide spread of Waldorf Education, experienced and wise colleagues carried their proven practice with a lot of persuasive power to countries where they met open ears, hearts and a hands-on pioneering spirit among parents and initiators. Waldorf schools grew rapidly in capital cities, with an enthusiastic clientele of native educated middle-class and emigrant Europeans who found here familiar values and an internationally tested, child-centered curriculum. Today, many of these schools successfully lead young people to university entry, perform impressive artistic work, and are financially and socially stable and established. And yet one often comes across questions like the ones cited above, which indicate that people working here can experience

themselves as part of an imported culture, having more or less accepted that what lives locally as wisdom and tradition is somehow inferior to the European Waldorf style.

This is aggravated by the problem that even after decades, most of these countries are unable to finance thorough teacher education due to a lack of state support. This is why – and this is happening more and more often in Europe as well – teachers find themselves in positions of responsibility in schools right after their first acquaintance with the Waldorf world, and are more interested in classroom strategies than in the foundations. In order to create a stable daily routine, one needs maps and signposts. A list of traditions, even one that appears foreign and old-fashioned as it, comes in very handy.

The Waldorf Decolonization Impulse deals with the question of what is authentically Waldorf: even in 19th century phase of political and cultural colonialism, not all Europeans were high-handed exploiters: some of them went to non-European countries with a sincere ethical sense of mission (at least from their point of view) and yet created and left behind much suffering, because they failed to listen to the locals. It is high time to come to terms with this damage and also to ask questions of ourselves: despite our high regard for all the admirable pioneering achievements – which aspects would and do we have to approach differently today?

I work as a mentor, conducting almost daily seminars and courses with people in Asia and Africa who want to give fresh, authentic impulses to their communities. Often their ideals are social ones: they have encountered Waldorf education in expensive middle-class schools and now want to make it accessible to children whose parents cannot afford prohibitive school fees. Some want to establish Waldorf schools in rural areas, in the local language and dialect, and have to explain their impulses without using English or French. Usually a few friends find each other, rent some rooms and off they go – this is reminiscent of the first English Waldorf school, which started in London in 1925 with seven children and five teachers. There is often no time or money for training – should that mean the impulse of a people-oriented reform education will have to wait? These pioneers are often very serious about Waldorf education, seeking to understand it from the inside, and not just adopt traditional values and practices. They are developing curricula and processes that



Fourth grade in Tuburan, Davao, Philippines

fit their culture and the 21st century, rather than taking the roundabout route still followed in many places in Europe: «What did Caroline von Heydebrand have to say about this? What did Steiner suggest? What did our mentor bring thirty years ago from Stuttgart?»

It is certainly helpful to be informed by established good practice – but that is not automatically suitable for orientation, especially if one is moving in a completely different context of time and space.

Instead, the new pioneers go directly to the sources: They ask not only what Steiner said, but what he meant, and how that might be translated into local contexts. For example, it makes sense all over the world for ten-year-old children to learn about house building and farming practices, because the acquisition of these skills gives them stability in a necessary developmental crisis. This does, however, not have to be clothed in Hebrew mythology or involve imagery connected to the Middle Ages, as is customary in Europe, and it certainly should not assume the four seasons of the northern hemisphere. At the equator, agriculture follows quite different rhythms, and local curricula must be designed accordingly.

Incidentally, considering decolonization also makes sense in a European context: Is it really still appropriate to talk about «Voyages of Discovery» in seventh grade? It does not detract from the undoubted courage of Columbus if his journeys are also viewed from the perspective of local people: America, Africa, Asia or Australia did not have to be «discovered». People already lived there, and they had it no worse than Europeans. Every misguided, adventurous, charismatic Columbus was followed by an unscrupulous Pizarro, bent only on submission and exploitation. The Indian subcontinent, for example, had the highest GDP on earth in the 16th century, before the Portuguese went on their «voyages of discovery» and put an

end to prosperity. From the European point of view, highly developed cultures increasingly became passive trading partners or, even worse, suppliers of slaves, and that long overdue narrative needs to find its way into our classrooms.

We are also on the way to finally overcoming well-intentioned yet fatal clichés: «African culture» does not exist, nor do «African» music, language or politics. There are over 1500 languages on the continent, 250 of them in Nigeria alone. Simplifications and superficialities (sentences like «African houses are built of mud and straw» can still be found in many a third-grade book) are the result of a Eurocentric culture clinging on to the belief that it has discovered Africa and wrongly regarding and presenting itself as superior.

The idea often conveyed in fifth grade that human civilization developed westward from India has always been too linear to be even remotely true, and yet it is still taught, often supported by decades-old Waldorf resource books (for instance the «Kovacz» books) that seek to preserve the Eurocentric myth that the Ancient Greeks were the crown of civilization and that we Central Europeans are their successors. If one tells fifth graders that the ancient Indians lived as mystical-spiritual children of nature, that the Persians discovered agriculture and the Mesopotamians architecture, one ignores for example the Indus Valley Civilization, not to mention Chinese achievements in urban development and agriculture. China does not appear at all in the traditional Waldorf history of the lower and middle school: apparently there is no room for it between India and Greece. Göbekli Tepe, in what is now southern Turkey, existed millennia before the brick buildings of the Babylonians, but it undermines the myth of the East – West narrative, and so does not appear in most Waldorf curricula until tenth grade. Such stereotypical narratives, reinforcing outdated power structures, are not only inappropriate for children in Japan, Peru, or Tanzania: they are also – perhaps even more so – inappropriate for children in Europe.

Should we therefore abolish the recognisable world-wide curriculum, throw the baby out with the bathwater? Some activists in the USA demand that Columbus not be mentioned at all, because he made the slave trade possible in the first place. The Waldorf world rightly prides itself on existing in a contemporary, flexible and sensitive cultural landscape. Here the question is not of prohibitions or permissions, nor of being right or condemning «wrong thinking». Instead, we converse with each other and learn how we can develop in such a way that no one has to feel excluded or patronized by our curricula. New, non-European Waldorf initiatives are making an outstanding contribution here, precisely because they have either never seen the old ways or bravely ignore them as irrelevant. A good resource to follow up is the initiative by Alanus University to bring together leading thinkers on the subject from around the world in regular online lectures. These can be followed live and for free, and accessed as recordings on the website [International Campus Waldorf](http://InternationalCampusWaldorf.org).



Fourth grade in Tuburan, Davao, Philippines



Painting in the third grade, Sisidlan Institute, Metro Manila, Philippines

My colleague at the Waldorf MTE, Alan Swindell, shows our British students in a simple and impressive way that they will be «curriculum creators»: when they are asked to demonstrate for the first time in an assignment their ability to plan a whole subject block according to rhythmic and salutogenetic principles, he sets the condition that this block must not yet exist! Students must invent it, assign it to a subject area and age group, and justify why it is important and meaningful to the children in their care. They experience through their own creative actions that being a Waldorf teacher is not about maintaining the status quo, but bringing something new and relevant into the world out of personal and professional initiative. Afterwards, when they get to know the established subjects and main lesson blocks in more detail, they bring a critical alertness to this encounter.

German, French or Polish second graders benefit from biographical stories about heroic individuals from all over the world, not only from the Catholic tradition of saints. In third grade, children in Arab and Asian countries also learn about the Hebrew Old Testament as a treasure of anthropological world literature in which the developmental path from hunter-gatherer to settled life is shown in an imaginative way. Fifth graders learn botany through observing plants that grow in their area, and the laws of leverage explored in seventh grade are the same all over the earth. There really is no need to tell sixth graders in Beijing about Crusader knights, because chivalry and courtly values were at least as well established in Chinese tradition as in the European Middle Ages. The challenge in our fast-moving, connective and diverse world is to develop a local consciousness without thinking parochially, and to feel globally without losing one's moral-ethical compass.

With the help of their education, children should be able to put down roots, feel a sense of belonging and develop self-confidence, so that they can imagine and inhabit a world without internal or external boundaries. The center of Waldorf Education is not in Europe, nor on another continent: it is in the periphery, living and developing daily in all 40,000 Waldorf teachers around the globe.

All photos Sven Saar



Taikura Rudolf Steiner School Opens New Whare After Years of Mahi

Mitchell Hageman, Hastings, New Zealand

[First printed April 2, 2023. *Hawkes Bay Today*]



Taikura Rudolf Steiner School principal Pippa Caccioppoli (left) and Māori teacher Troy Gardner at Te Manukura after its official blessing last Wednesday. Photo / Warren Buckland

After years of hard mahi and planning, Taikura Rudolf Steiner School in Hastings opened its new whare last Wednesday morning with a blessing and ceremony.

Principal Pippa Caccioppoli said the opening of Te Manukura marked an important day for the school.

“It’s a significant event for us. Te reo and te ao Māori have been a significant part of our school since the 70s.”

She said the predominant use of the whare would be as a teaching space, with te reo and te ao Māori being a compulsory part of the curriculum for all students from kindergarten up to Year 11.

“We’ve been incredibly fortunate to have a number of kaumātua who have been our te reo teachers over the years, who have ensured te reo has been a core part of our curriculum.”

The whare was also a space for those in the school community to come together for things like pōwhiri, whakatau (less-formal welcome ceremony) and their waiata mai group.

Before the space was built, Caccioppoli said the school held classes out of a prefab that used to sit on the site, and which was eventually deemed unfit for purpose.

“To finally have a purpose-built space is fantastic because we have sort of had to make do over the years.

“During the building process we had a vacant space on the ground floor of Taikura house, where we have been running our classes for the last few of years.”

She said while the project itself had been underway for about three years, working towards the outcome had “been a much bigger and longer picture”.

“We have a long history of having fantastic support from the Māori members of our community. We had a group of parents who created a strategy a number of years ago now about how to ensure not just the language, but the tikanga was very strong in our school.

“In a way, Te Manukura represents a lot of that work in seeing it come to fruition.”

Taikura Rudolf Steiner School had its beginnings as Queenswood, a private girls’ primary boarding and day school that opened about 1921.

In its present form, Rudolf Steiner campuses in Hastings accommodate primary and high school students in co-educational environments.



Student work, Taikura Rudolf Steiner School.

MUMBULLA SCHOOL



Narragunnawali Award nomination

Mumbulla School for Rudolf Steiner Education has received a prestigious nomination for a Narragunnawali Award for their exceptional Reconciliation Action Plan (RAP) and their positive contributions to reconciliation.

Established in early 2021, the RAP group at Mumbulla School plays a vital role in shaping the school’s reconciliation efforts. Reporting directly to the Mumbulla School Board, the group is responsible for the annual review and updates of the school’s RAP.

By March 2022, the first RAP was successfully developed, outlining the school’s comprehensive actions towards reconciliation, focusing on building relationships, respect, and opportunities. Many initiatives have been implemented within the classrooms, throughout the school, and within the wider community.



Mumbulla School Board, 2023.

A key factor in the success of the school’s RAP lies in the expertise and dedication of its leaders. The RAP group consists of the Education Manager, teachers, board members, and members of the parent community, including a First Nations elder.

The Narragunnawali Reconciliation in Education Awards, facilitated by Reconciliation Australia, are eagerly awaited by the school, as the announcement of finalists draws near.

Another notable group reporting to the Mumbulla School Board is the Equitable Access Group (EAG). The EAG is focused on finding ways to make Steiner Education at Mumbulla School more accessible to all children. They actively fundraise to provide financial scholarships, aiming to support students who otherwise might not have access to such an education. Currently, one student is benefiting from this initiative, and it is hoped that another scholarship will be offered in 2025.

Additionally, in 2022, a significant scholarship was established with generous support from the Maddy Collins family. The Maddy Collins Scholarship was created by Maddy’s family to celebrate the invaluable gift of education, inclusion, and love that Maddy received from the Mumbulla School community. Maddy, who had a dual diagnosis of Down Syndrome and Autism Spectrum Disorder, joined Kindergarten in 2012 and graduated from Class 6 in 2019. This scholarship was specifically designed to benefit children with disabilities who may wish to attend Mumbulla School.

Mumbulla School take great pride in announcing that the Maddy Collins Scholarship has been awarded to two deserving children.



STEINER EDUCATION AUSTRALIA APPOINTS NEW CEO

The Board of Steiner Education Australia has announced the appointment of Mr Andrew Hill as the next Chief Executive Officer.

Mr Hill was appointed because of his wide experience in all aspects of Steiner education. This includes teaching and teacher training, management, governance and parent support. He is a well-respected speaker on Steiner education, delivers



professional development workshops to teachers, and has presented numerous keynote lectures and workshops both nationally and internationally.

Originally a university academic in Behavioural Science in Medicine, Mr Hill was a founding teacher of the Newcastle Waldorf School before

teaching at Warrah Specialist School and Glenaeon Rudolf Steiner School, Sydney.

From 2008 until 2022, he was the Collegiate Chair and then Head of School at Glenaeon and the School's delegate to SEA.

He commences in the role on 1 May to replace Dr Virginia Moller who will depart on 15 May after many years of exceptional service.

Mr Hill said he was proud to accept the appointment and to lead an expansive and diverse Steiner community to tackle future challenges including workforce, impact of technology, changing career pathways and the rise of mental health challenges in our young people.

"It is a privilege and an honour to be appointed, and I look forward a handover from Dr Moller and to a continuing contribution for the benefit of students, teachers and communities across Australia," said Mr Hill.



Dear friends, we need your help!

Mathis Engel and Diane Tatum, Sydney, Australia

We have never asked anyone for support for any project before, but the urgency and potency for deep and lasting positive change in an Amazon community and in the world at large is driving us to ask for your participation and support in this venture.

In the past, hearing and seeing about the loss of the Amazon rainforest and the absolute unstoppable of the process, has always made us feel deeply disempowered. We are losing 78 million acres of rain forest each and every year! That is apparently 150 acres per minute and... we can do virtually nothing to help! It has been in the 'too hard basket' in our lives for a too long.

Recently this too hard basket turned into an "Oh, yes, we can finally do something" basket.

"How?" you might ask.

Well, quite by chance we ended up in the Amazon.... no, not amazon.com, but in the actual Amazon Rainforest



in Ecuador, one of the most ecologically biodiverse areas on planet earth.

And quite by chance, we ended up in the most amazing and beautiful community of Remolino, a small village of the indigenous Nation of the Siekopai. No road leads to Remolino, no cars, no motor bikes parked anywhere, just narrow footpaths. If you want to get to Remolino, you have to travel a half hour downriver, past a treacherous whirlpool on the swift-flowing Rio Aguarico ... in other words, you take a canoe! Even if you want to sell (or buy) a cow or a horse, a canoe is your only form of transport. That's how it works here. The people of Remolino live "En Resistencia" a small phrase with deep meaning and huge consequences. Many years ago, the residents the lure of selling land to the Palm oil companies, which turn biodiverse rainforests into monotonous, deadening mono-cultures

Resistance also to Balsawood growers, who make wonderful "offers" to plant vast tracts of balsawood for China, which also completely destroys the jungle. A balsawood grower came to Remolino to make an 'irresistable offer' early on in our visit. It made it so crystal clear to us that just saying NO once isn't enough - it's an on-going battle.

The Siekopai have to work continuously to protect their borders and boundaries against hunters and illegal loggers and even settlers. Boundary patrols are increasingly urgent and too infrequent. The list goes on and on, including fighting off the oil companies' efforts to build a road here. Luckily the price of oil dropped, so the road project has been abandoned – but only temporarily.





All of these factors create immense challenges for the Remolino community. They are the keepers and caretakers of 22.000 ha of pristine jungle, but the land isn't really theirs – whatever resources are in the ground are claimed as the property of the Ecuadorean government. The river is contaminated from factories and refineries upriver, poisoning the wildlife

upon which the Siekopai depend for survival. They tend to their environment as best they can, given the incredibly limited financial resources they have. Wherever and however possible, they work towards reforestation and protecting their amazing biodiversity.

In very recent times there has been a call for the Siekopai to refocus more energies on their own heritage. Their language, Pai Koka, is spoken by only 1600 people and is on the international list of endangered languages. Their ancient knowledge of the forest, their wildlife, plants and medicines and their many incredible artisanal skills are being lost as elders pass away. Last week, Cesario, the 108-year-old shaman and incredible leader of his people passed away and with him an unspeakable wealth of indigenous knowledge and wisdom. There are only three older shamans left in Secoya Remolino and one incredible young apprentice.

The drive of the nation now is to integrate much more of their ancestral practices and wisdom into their school curriculum together with other alternative approaches such as Waldorf education to create their very own Seikopai curriculum. A curriculum that is deeply nourishing and reaches far into their ancestral roots while also teaching non-indigenous curriculum aspects and wisdom in a meaningful way.

When we met these amazing people and got to know them and their struggle, for the first time we knew that here was something we could do for the Amazon Forest, there was something we COULD DO to help an indigenous culture flourish. It became clear that every minute of our day invested into this community would help protect this land, would help support this culture from ending where most indigenous cultures have ended so far. I knew that every dollar we spent would help this journey and every effort we made to help them nourish and revive their heritage would be of benefit to the human community.

This is where Diane and I happened to end up, just 'by chance', all the way from Australia. Along the way we met a delightful, very resourceful and wonderful man called

Paul Murtha, a US and Ecuadorian citizen who used to run foundations in Ecuador and, now retired, decided to join forces with us on this journey. And then of course there is our fabulous, sensitive, deeply knowledgeable and amazing translator and guide, José Zambrano, an environmental scientist, who has been working in indigenous communities for over 20 years and has close connections with a number of Siekopai families.

Our focus here is mostly on education, including:

- Training three wonderful young Siekopai women in the basics of Steiner and alternative education, as well as helping to integrate much of their traditional culture into a new curriculum to be developed by the larger community (making good progress).
- Holding workshops for the Education Commission and assisting with training all Siekopai teachers in the renewal of their education, potentially in blocks of 2-week residencies (in negotiation).
- Establishing a Kindergarten with traditional and open fire kitchen in Remolino before we leave (in process to be completed before our departure).
- Establishing a daily, mostly organic balanced lunch for all kindy kids which they will cook themselves as part of their curriculum.
- Painting and renovating the existing classroom before we leave - the first coat of paint is already on the walls!).
- Establishing a tutoring system before we leave to help our year seven children transition into high school in Tierras Orientales (in progress).
- Parent education classes (as per request, though not yet established).
- Free counselling sessions for individuals and families, while Matty is here onsite and online from Australia (established).
- Providing more classroom and teaching materials (in progress).

I have also brought my climbing gear to train a small group in the art of large tree climbing to open new harvesting opportunities (in progress, no extra funds needed for this)

While the needs are great, there are also great rewards!



Being able to give freely of our time, energies and resources has brought – and continues to bring – extraordinary meaning to our lives. We have fallen in love with this beautiful community and their struggles. We have developed a deep admiration for these extraordinarily courageous people, and an abiding commitment to their well-being. It is an honour and a privilege to be connected with the Siekopai, to be engaged with their lives, to be welcomed into their homes and into their hearts.

We'd love to include you in this work, extending the circle of friendship and connection with the Siekopai, in helping to support the education and way of life in Remolino.

We received a pledge to help finish the kindergarten building, which is so encouraging and uplifting but are still in dire need of \$5000 to finance the first year of the early childhood program. This includes a year's salary for our kindergarten teacher, plus money to supply one healthy meal per day for the children. We also need the finance to establish a tutoring program for the upper primary students as well as salaries for teacher assistants.

We are looking to raise an additional US\$15,000 to cover all projects for the year.

Please, please give whatever you can. Every penny will be carefully focused on the projects most in need and will be directed by us personally, not some 'office' somewhere. Moreover, what you give will directly affect the Remolino community, the Siekopai as a whole nation, the Amazon forest and therefore the world itself. This is empowered giving!

Our bank details are:

Pentangle Productions
BSB 012321 110677856

Please send us a reply to this email of the amount you sent and under which name it appears, so we can honour your contribution and thank you properly!

Thank you so much from all of us!

Mathis and Diane on behalf of the Teacher Trainees in Remolino: Maricela Piaguaje, Liliana Payaguaje and Ruth Payaguaje (they are cousins... everyone is family here!)



The Art of Awakening Individuality: Part 2

Michael Howard, Amherst, Massachusetts, USA

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Soul Personality and Spirit Individuality

Having introduced the idea of an artistic way of knowing as the complement to a scientific way of knowing, we will now look at another realm of knowing, that of knowing our self. We cannot speak about self-development without cultivating self-knowledge based on self-observation. We will consider the observation and development of our self as an artistic activity requiring artistic capacities.

Today, self-development is widely understood as something mature adults take up for their own wellbeing and fulfillment, as well as to better serve the needs of the world. There are so many forms of self-development that it can be both exhilarating and bewildering to find our way through the many possibilities. Even Rudolf Steiner has written and lectured about so many different paths and exercises that it can be hard to find our way.

Many people are so aware of their limitations and apparent lack of development that they tend to *under-estimate* their inner progress, while others are inclined to *over-estimate* themselves and their accomplishments. In both cases, we *under-estimate or over-estimate* ourselves because we fail to see what is most important in our development. For this reason, I want to draw attention to an essential aspect of

our inner work that tends to be overlooked. Rudolf Steiner said something to the first Waldorf teachers, just days before opening the doors of the first Waldorf school in 1919, that can point us in a fruitful direction:

You can only become good teachers and educators if you pay attention not merely to what you do, but also to what you are....we must become conscious of this first of educational tasks: that we must first make something of ourselves, so that a relationship of thought, an inner spiritual relationship, may hold sway between teacher and the children.

--Rudolf Steiner, *Study of Man*, 1919, p. 23-4

To be effective teachers, it is not enough to focus only on what we say and do, but above all else, “we *must make something of ourselves*.” What does this mean? At the very least, Steiner is suggesting that our own development is not a personal matter but is central to serving the development of our children. The quotation from the *Younger Generation* lecture that I brought in the first article sheds light on what it means *to make something of our selves*:

All instruction must be permeated by art, by human individuality, for of more value than any thought-out curriculum is the individuality of the teacher and educator. It is individuality that must work in the school...and Art is the awakener...

--Rudolf Steiner, *The Younger Generation*, Lecture 11, p. 142-5

To make something of our selves means to awaken and develop our spirit individuality, so that individuality permeates our teaching and the school community as a whole. This is reason to clarify our understanding of individuality, and how art can be the awakener of our individuality. In what way can art be a path of inner development?

Near the beginning of *Knowledge of Higher Worlds*, Rudolf Steiner unexpectedly uses the term *artistic feeling* when speaking about the development of spiritual faculties:

It should be remarked that artistic feeling, when coupled with a quiet introspective nature, forms the best preliminary condition for the development of spiritual faculties.

--Rudolf Steiner, *Knowledge of Higher Worlds*, p. 41-2

In the previous article, I quoted Rudolf Steiner speaking about *artistic feeling* when looking at artistic forms like those in the First Goetheanum, but also with the raindrop and balloon forms I brought. In this new context, we might well ask: What does *artistic feeling* have to do with the development of spiritual faculties?

In another context, we could address this question through Rudolf Steiner’s sculpture, *the Representative of Humanity*. Seen through the lens of *artistic feeling*, this sculpture can be experienced as a living imagination of our spirit individuality, our Spirit Self. However, for this article, we will instead look at another form exercise that, in a simplified but no less real way, can awaken an experience of our spirit individuality.

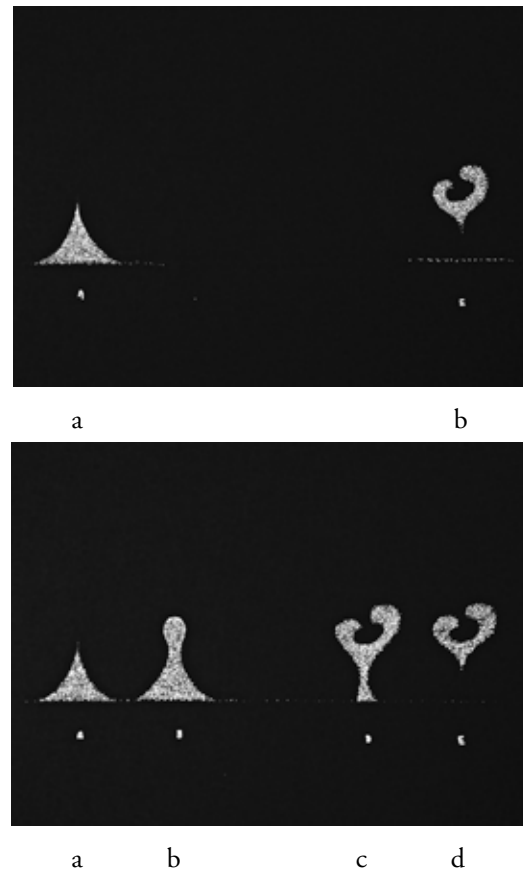


Figure 2

We can observe form 2a as being widest at the bottom, with concave sides coming to a point at the top. Form 2d is wider and convex in its upper part while coming to a concave point at the bottom, and it is open in the upper middle. Noting these different form elements can help us experience the qualitative gesture of each form through *artistic feeling*, not just our personal feeling of like or dislike. Form 2a is not *moving down* as with the raindrop form, but is *withering in lifeless weight*. Form 2d is not simply *rising* as with the balloon form but is *flying away with open expansiveness*.

To begin with, it is sufficient to limit ourselves to such simple qualitative descriptions of these forms. However, a

further enrichment is possible if we ask: When in everyday life do we have feeling experiences like those embodied in forms 2a and 2d?

When we pay closer attention to the dynamic quality of our inner life we can recognize some situations where we feel *weighed down*, while in others we feel *buoyed up*. For example, sometimes we might feel *under-confident* because we *under-estimate* our selves, while at other times we may feel *over-confident* because we *over-estimate* our selves. What is the inner gesture of *over-confidence* compared to *under-confidence*? If we look at forms 2a and 2d as capturing something of these two inner dynamics, which feels more like *over-confidence* and which feels more like *under-confidence*? I have never heard anyone suggest that *under-confidence* feels *expansive* or *over-confidence* feels *contracted*, but the opposite.

In his *Nicomachean Ethics*, Aristotle speaks about *virtues and vices*, only he speaks of two kinds of vices that he calls: *vices of deficiency* and *vices of excess*. One example he offers of a virtue is *confidence*, with *under-confidence* a *vice of deficiency* and *over-confidence* a *vice of excess*.

Today, we may not readily connect to the terms *virtue and vices*, but there is another way to approach this important phenomena that is more contemporary. What is the problem with feeling *under-confidence* or *over-confidence*? Are they not simply part of human experience? If we reflect on such experiences, we may observe that in both *under-confidence* and *over-confidence* we feel *less free*, while in *confidence* we feel more free in our self.

As inner freedom is a central issue of our time, it is a very practical insight to realize that we can be inwardly unfree in two ways: we can be *unfree in deficiency* or *unfree in excess*. Another triad can help us see how an unfree state can be transformed into a free one:

<i>Cowardly</i>	<i>Courageous</i>	<i>Reckless</i>
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When feeling *cowardly* we are unfree through our lack of courage, or what I will call, *under-courage*; when feeling *reckless* we are unfree through an excess of courage, or *over-courage*. However, courage is not something we step into like a pair of shoes, it requires an inner effort at overcoming *cowardliness* or *recklessness*. How do we this? To be courageous when we are cowardly, we must summon from within ourselves some expansive inner fire to overcome

our inner paralysis. Similarly, when recklessly hotheaded, we must inwardly pour some cold water on our impulsive fieriness. In either case, the path to inner freedom lies in learning to balance an unfree attribute with its opposite.

The idea that we can cultivate inner freedom by calling up an opposite quality to an existing unfree quality may sound simplistic and formulaic, but it is only a starting point. The lived reality of bringing expansiveness to contractedness, or the opposite, usually involves many failed attempts before achieving some modest success. Many of us learn the slow and hard way to calm ourselves when we are too agitated, or to prod ourselves into movement when gripped by inertia.

The moments when we initiate self-equilibrium, however feebly and fleetingly, are among the most significant accomplishments of our lives. It changes our experience of our self, as well as the dynamics of our relationships with others. A further significant dimension reveals itself when we ask: What self initiates such an inner transformation from an unfree to a more free state in our self?

When we speak about *body, soul and spirit*, we are clear that *body* refers to our *outer* physical nature, while *soul and spirit* refer to our *inner self*. Most people use *soul* and *spirit* as synonyms but in reality they refer to two distinct aspects of our *inner self*. To clarify this conundrum, I use *personality* as a synonym for the human *soul*, and *individuality* for the human *spirit*. Our *soul personality* refers to all that we identify with as our thinking, feeling, and willing. Our *spirit individuality* is what we, and only we, call 'I'. It is not uncommon for us to observe our thinking, feeling and willing, but who is observing the content and activity of our soul? It is 'I' who observes my soul. In that moment 'I' know through direct experience that 'I' am not my thinking-feeling-willing soul; I am a *spirit individuality*.

From the above we can make two important observations:

1. The activity of perceiving unfree qualities like the *contraction of under-confidence* and the *expansiveness of over-confidence*, and bringing balance and wholeness within our self is an artistic activity. In this sense we can speak concretely of self-development as an art.
2. If self-development is an art, what is the artwork and who is the artist? Our *soul personality* is the

work of art; our spirit individuality is the artist of our self. However, slow and imperfect, the artistic transformation of our soul personality is a key way we develop our spirit individuality.

Awakening our spirit individuality through artistic capacities and activity is to make *something of ourselves* in a way that is especially suited to the needs of our time, an yet, is largely overlooked and underappreciated by our selves and others. No matter how limited or thwarted we feel by outer circumstances, even our most feeble efforts at becoming inwardly free is a contribution to human evolution, and most directly a gift to the children we serve. I imagine Waldorf schools as developmental communities where young and old can authentically be open and trusting with each other on their mutual paths of self-realization.



Community of Commonality and Community of Individuality

We now turn to the challenges of living and working together in community. Although our purpose is the education of our children, we have seen that our first educational task is *to make something of ourselves* and that this means developing our spirit individuality. While striving to become evermore free in our teaching is one way we develop our self, another way is through the effort we make at working together as colleagues. Spirit individuality must live not only in the classroom but permeate all our visible and invisible interactions with each other.

In this article, we will consider the way community life is necessarily changing today because of the equally necessary intensification of individuality in more and more people. Till relatively recently, community has always been founded on *commonality*—a common worldview, values and way of life. In the first instance, the widespread strengthening of individuality makes the sharing of common values, common ways of thinking and doing things increasingly unrealistic.

Community based on commonality will not disappear overnight, but there is a profound reason why we should not try to hold on to it. The enhancement of individuality is an evolutionary necessity that challenges us to reconceive our idea and expectations of community. The way forward is to cultivate the necessary capacities for a new form of community founded on individuality. Rudolf Steiner speaks about this new form of community in another *Younger Generation* lecture:

No one can adequately describe the impulse that has entered human evolution unless he draws attention to the relationship of ego to ego, free from the sheaths, which is emerging in a totally new way, though slowly, today... In our age we are going from experiencing the other through the sheaths, to direct experience of the other's ego...

The great transition to this newer age consists in human meeting human free of their sheaths--according to their inner disposition, to what the soul demands; but the capacities for this untrammelled encounter have not yet been acquired; above all, we have not yet acquired the possibility for a relation between ego and ego. But this must be prepared for by education. That is why the question of education is of such burning importance.

--Rudolf Steiner, *The Younger Generation*, Lecture 12

In this context, Rudolf Steiner uses the term 'ego' as a synonym for both 'I' and 'individuality'. In *Social and Anti-social Forces*, he speaks about how education can develop this capacity for meeting 'I to I':

It is tremendously important that the impulse should awaken in us, not merely to feel sympathy or antipathy towards the people we meet, not merely to hate or love something connected with the person, but to awaken a true picture of the other in us, free from love or hate...this ability to develop an imaginative faculty for the other is something that must enter into pedagogy and the education of children.

--Rudolf Steiner, *Social and Anti-social Forces*, p. 14-16.

What is this imaginative faculty that sees others free of sympathy or antipathy? In a 2014 interview Yo Yo Ma uses a more contemporary term that will readily make clear what capacity Steiner is referring to that must be developed through education:

Because the world economy is so hyper-competitive, much of the focus in education these days, from Singapore to Shanghai to American schools, is on STEM -- science, technology, engineering and math. As important as that is, it is shortsighted. We need to add the empathetic reasoning of the

arts to the mix -- STEAM...Empathetic thinking is something that is severely missing in education today..

--“Behind the Cello”, an interview with Yo-Yo Ma posted online 01/21/2014

Today, many people recognize empathy as a fundamental social capacity that needs to be developed more widely. The question is: Can empathy be schooled, and if so, how?

Surely there are many ways, but one of the most effective ways to develop empathy is through the arts. Despite the insight and advocacy of people like Yo Yo Ma, this potential of art remains under-appreciated and frankly, calls for extensive artistic-pedagogical research to develop the methods that will serve this purpose. When we look at a form or a color, we observe something physical outside ourselves. But when we *feel* the weight or levity of a form or the warmth or coolness of a color, something remarkable occurs: we feel ourselves within the form or color, or we feel the color or form within ourselves. In either case, the duality of outer and inner, of physical and non-physical, falls away; we become one with the color and form. How is this possible? It is not the physical color or form with which we unite, but the non-physical color and form that is made visible through the physical pigment, clay or wood. It is our soul spirit that resonates with the soul-spiritual dimension of color and form.

If empathy is the capacity to live into the inner soul-spiritual reality of another human being then in cultivating the capacity to feel the non-physical qualities of color and form, we are indeed schooling empathy.

The practical implications for schooling empathy in this way becomes apparent when we turn to the social issues summed up under the acronym DEI: Diversity, Equality, Inclusion. With the recent surge in concerns about race and gender and all forms of bias and prejudice, educators are inundated with all manner of ways to address these crucial matters. As we have just seen, in cultivating *artistic feeling* we learn to separate our personal feelings of like/dislike for color from our capacity to feel objective qualities like their warmth and coolness. This will not change human nature overnight but, in painting, our children learn to confront their inherent biases towards colors and transform them into a capacity to appreciate and harmonize all colors in their paintings.

All forms of prejudice arise through a lack of inner freedom; they originate in us as unfree thoughts, feelings and will impulses. Short-term solutions may be necessary in the form of laws, regulations and protocols, but if we

seek a long-term solution to all forms of conscious and unconscious bias, then as cultural activists we will seek every opportunity to build a culture dedicated to awakening inner freedom in more and more individuals through artistic activities. By developing empathy through art and other subjects we are addressing racism and all forms of prejudice and bias.

In lecture 12 of *The Younger Generation*, Rudolf Steiner offers an additional insight for understanding and addressing all matters related to diversity, equity and inclusion. Each of us is incarnated into a unique constellation of physical, etheric and astral bodies that Rudolf Steiner refers to in this context as our *sheaths*. Racism is a form of practical materialism insofar as it is rooted in seeing only the outer physical body and not the soul and spirit of the other. Going to the other extreme and focusing solely on the universal human has other problems. Between these two extremes, we have the possibility of cultivating empathic interest in the profound challenges each individual contends with in working through their particular constellation of sheaths. Cultivating empathic interest in each other's spiritual striving to meet the challenges posed by our particular physical, etheric and soul constitution is the surest way to meet each other I to I, individuality to individuality. In learning to meet I to I we are building a new form of community founded on individuality.

I will conclude with another perspective on the future of human community with a longish quote where Rudolf Steiner distinguishes between three forms of social order: the *power society*, the *bargaining society* and the *communing society*. His comments about the last form of human society that is founded on what he calls a *comprehensive will* “offers the promise of great hope for humanity,” according to Pietro Archiati in his helpful summary of Steiner's view:

In ancient times there existed a social structure controlled by ‘power’: a single will--not human but divine--ruled the social organism. In the age of the pharaohs, for instance, initiation allowed access to the divine will, and the king imparted this will to the masses. The individual will had not yet awoken within separate human beings.

Rudolf Steiner calls the second stage, in which we still find ourselves today, the ‘bargaining society’. In this phase, the individual will has woken within each person but the capacity to harmonize these will atoms...is hardly developed at all. All the distinct will-directions, therefore batter against each other...

The third social phase offers the promise of great hope for humanity. Rudolf Steiner calls it the ‘communing society’. ...

In the communing society, the multiplicity of individual will impulses are harmonized with one another, without them being compromised or constrained; the distinctness of every single individual is, as far as possible, supported and encouraged. ...the communing society is underpinned by a striving to form the 'comprehensive will'...not...a 'common will'...The concept 'comprehensive' or 'total will' means an integration of the individual and the social (community).

To form the total will, it is necessary to affirm the individual will of each person, to create a shared outer framework that allows all individual wills to mutually foster and advance each other. Of course, this is a much harder undertaking than reducing everything to a single will. But easier is not better. Freedom is harder than unfreedom, but not worse.

Individual will means the will of the true ego (individuality) of every human being. This will alone is truly individual...Most people usually know what they wish, but seldom what they will. The individualization of the will, as a process of increasing consciousness, has nothing to do with the egotism of the lower ego -- for this is not individual at all. We can recognize real individuality by its spiritual and intuiting character, which can, in turn, only be grasped by thinking.

--Pietro Archiati, *From Christianity to Christ*, p. 92-95

Democracies in many countries, including the United States, are in peril. As imperfect as democracy is, and as tempting as it may be to retreat to a power society, this is the time to better understand the nature of a *communing society* and to begin developing the necessary artistic capacities for exercising a *comprehensive, creative will* to truly meet the challenges of our time.

The perspectives we have considered in these four articles offer a practical vision for the future of Waldorf education as communities of cultural research and activism dedicated to supporting and serving the development of every child and adult in at least three ways:

- i) Cultivating artistic and scientific ways of knowing so that humankind can learn to know soul-spiritual realities as we presently know physical realities;
- ii) Cultivating the insight and capacities for transforming the lack of freedom of our soul personality into the inner freedom of our spirit individuality;
- iii) Learning to meet I to I so that the spirit of individuality permeates all our teaching and the school community as a whole.

This is the cultural activism that inspires and motivates me as an artist and teacher. I look forward to taking up this cultural task with other artists and educators who are similarly inspired to work towards realizing such ideals, even as an enterprise of lifetimes.



All images by Michael Howard

GOETHEANUM COMMUNICATIONS

Goetheanum, Dornach, Switzerland, 4 April 2023

WHO publishes training standards for Anthroposophic Medicine



Generic image: Marion Debus, oncology (Photo: Medical Section at the Goetheanum)

The WHO aims for quality assurance in traditional, complementary and integrative medicine. In 2017 it accordingly started assessing, based on WHO criteria, the training standards of Anthroposophic in a rigorous international peer review process. "The outcome of this process can give orientation to policy makers, healthcare professionals and training institutions," explains Dr Kim Sungchol, head of the WHO Department of Traditional, Complementary and Integrative Medicine, in the recently published 'WHO Benchmarks for Training in Anthroposophic Medicine'.

"The training standards recently published by the WHO are fully in accordance with the training guidelines used in Anthroposophic Medicine today," says Dr Matthias Girke, head of the Goetheanum's Medical Section. Because Anthro-

sophic Medicine is interdisciplinary, these benchmarks apply to physicians, nurses, therapists, pharmacists and other healthcare professionals. The WHO document also includes a glossary of central technical terms in Anthroposophic Medicine.

Dr Thomas Breitzkreuz, president of the International Federation of Anthroposophic Medical Associations (IVAA), says this is “an important step towards integrating Anthroposophic Medicine into national healthcare systems”, adding that “we welcome these WHO standards and are ready to work with any national healthcare authority in order to incorporate them into professional training and development.”

(Sebastian Jüngel. English by Margot M. Saar)

WHO Benchmarks for Training in Anthroposophic Medicine (in English)

apps.who.int/iris/handle/10665/366645



Some Thoughts about the Other World

Peter Pen Wen, Chengdu, China



A couple of months ago I got a job translating a book, *When Death Enters Life* by John Baum. It was very exciting. Maybe the topic of death is relevant for everyone today. I worked through it non-stop. Thoughts came to me, too, and I would like to share them with others: Is there consciousness after death? Is there another world? My experiences make me believe there is, without a doubt.

It was around 2005. I had just changed my job and was living an easy life in a bungalow in the district of Jiuxianqiao in Beijing. Being a fan of Chinese martial arts, I used to visit the online Martial Arts Forum. There was a master of Yang's Tai chi, with whom I used to share experiences and team up, in arguing with others. We became congenial friends.

Suddenly one evening, his daughter left a message that her father had passed away during the night, while having a heart operation. It felt very sudden and made me sad. I thought I should write something to memorialize him and publish it in

the forum. But I didn't do it right away.

I had a satellite dish installed and was watching BBC (which was a bit more worth watching then). Suddenly, there were mosaics flashing on the screen and harsh noises in the audio. This happens sometimes when the signal is affected by bad weather, but it was a perfectly sunny day, with no trace of wind. I thought it would get better quickly, so I continued watching. It got worse and worse, until finally there was no signal at all.

I turned it off, sat in front of my computer and wrote a memorial of him. I published it in the forum and shed tears. All of this took twenty minutes at the most. Then I turned on the TV and everything was back to normal. I felt very sure that the master had come to me. As I was crying, I could feel his being beside me. It was only later that I knew his name was Zhang Tie Feng, and he had been publishing theses in martial arts magazines.

I had hypertension for a long while. One night I got a terrible headache and couldn't go to sleep. Looking back at my experiences, I began to think of my father, who passed away in 1997 from a traffic accident. I got hypertension exactly a year after. Reflecting on my life, I found I had never seriously mourned him. I felt he was calling for help.

I sat up and attentively prayed to God to care for his spirit and soul. And my headache got better. The next day, I drove to visit a farm together with a couple of friends. It was sunny and peaceful most of the day, but on our way back, dark clouds suddenly gathered up and there was a storm. It ended quickly. Clouds opened, the sun appeared, and there was a huge ground to ground rainbow riding over north-eastern Fourth Ring Road, on which we were driving.

It was the first time in my life I had ever seen such a full rainbow. Thinking of the rainbow as the covenant between man and God, my tears just flooded out and I couldn't help crying aloud. I knew God had heard my prayer the night before. That was 2010. I know it from the pictures we took in the farm.

Who does not remember the fear, when the concept of death first crept in? In one of his poems, William Wordsworth mentioned children's consciousness of death. I don't know what this experience was. I just remember mine. I first thought about death when I was about nine. The fear it brought was like a black hole in my stomach. Whenever I thought about it it would suck all my energy and warmth away. For years, I couldn't get rid of it. I just tried to forget about it or pretend I had forgotten. I wrapped it up, dug a hole in my soul and buried it. However, like a dead mouse, its stink occasionally came up and could vaguely be smelt. This fear is like a background hue in the soul, coloring every thought, every feeling, every impulse of will.

Once I attended an international convention about intellectual property and was translating for a lady. There was a Japanese minister, for whom I had the honor of interpreting, while he was talking with her. He emitted an overwhelming aura of charisma, which made me convinced I would be willing to follow him in anything. I've often wondered since, why I

had such a feeling. Where did his charisma come from? Responsibility? Acceptance? Enthusiasm? None of these seemed exactly to be the source. After a long while I finally came to it. He didn't have that fear in his soul. He didn't have it, so he had a fresh, pure soul, not stained by that background hue nor polluted by that stink.

In Japan, you can meet several people with this kind of charisma on even one train ride from Tokyo to Machida. They are all middle or old-aged, some are men, some women. Though their hair is white, they radiate a sunlike light, that is beyond intelligence. It is probably what Rudolf Steiner talked about as a gift or blessing of old age.

There is no such thing as death. Death is an illusion. So-called death means to die from this sense world. But this sense world is itself an illusion. I have a simple proof.

Does yesterday exist? It does not. Otherwise, you would be able to show something yesterday. Whatever you show is already not yesterday.

For the same reason, tomorrow does not exist.

Nor does one second ago, or one second later. Or even a billionth of a second ago or later.

Therefore, time doesn't exist.

And because time doesn't exist, space doesn't either. It doesn't have time to exist.

Therefore, the sense world, the physical world, doesn't exist. It's but an illusion.

And if the physical world is an illusion, death has to be an illusion too.

My uncle passed away five years ago. He used to be very good at Eightfoldness Palm (a Chinese martial art). He taught me when I was young. We had been very close. After he was diagnosed with lung cancer, we visited him frequently. I deeply wished him to get well. Every time I saw him, I would encourage him to take exercise and not give up. Until the last day, when he was lying in ICU, a tube hanging below his nose, a clamp on his finger. Because he was on oxygen, his face looked quite well. I still kept encouraging him as usual. He had trouble speaking. Frustrated, he waved his hand in negation.

That night, he passed away. Thinking back now, I deeply regret that I wasted that precious time talking nonsense, ex-

hausting his last drop of energy. I wish I had told him the secret that death doesn't exist. Then he wouldn't have suffered the fear of death and the clinging to life. Hopefully, since death is just an illusion, now he knows that anyway, and I can still help him even now.

These are thoughts that came to me while translating that book. I frivolously share them in the hope they might be of interest and benefit.



Memories of Traute Page

Christine Culbert, Chicago, IL



There are so many eras of activity and influence in Traute Page's long and extraordinary life. I would just like to highlight her work as a pioneer for Waldorf education in the Chicago area. In the early 1960s Dr. Traute Page was already planting seeds for a future Waldorf School in Chicago. She gathered together mothers in her hometown of Evanston, IL and formed a study group. Their study material was Rudolf Steiner's lecture *The Education of the Child in the Light of Anthroposophy*. From that foundation, Traute then worked to create a Waldorf summer program for young children in Evanston. A number of us whose mothers were part of the study group attended the summer camp. I was one of the children in the program in the summer of 1962. I believe the summer camp took root and continued on for a few years. Although the Chicago Waldorf School did not formally open its doors until 1974, Traute's dedication to Waldorf education most certainly paved the way for the founding of the school. She planted seeds in the Chicago community that would grow and flourish and inspire parents and teachers to come together in support of forming a Waldorf School. The Chicago Waldorf School remains a thriving school community today.



I was so fortunate to have had this early connection with Dr. Page. Later in the mid 1970s, at the age of 21 years, I met her again during my teacher training at the then Waldorf Institute of Detroit. Traute was a visiting faculty member at the Institute, supporting the training of future Waldorf teachers. She brought her great wisdom and experience in the area of curative education to the Institute. This is another aspect of her dedication to supporting the wider growth of Waldorf schools in America through the training of teachers. Upon completion of my teacher training, Traute gave me my first teaching job at Esperanza School in Chicago, where she served as doctor and director for 25 years. I think I can speak for many who taught at Esperanza that our real training happened under Dr. Page's direction in the school community. She led by example, with great wisdom, practicality, humor, patience, and a deep dedication to the study of curative education and anthroposophy. She changed our lives as young teachers for the better and prepared us for the many varied settings we would find ourselves in over the years to come.

It is with deep gratitude and love that we remember Traute and carry her spirit in our hearts today.



The New York Times

<https://www.nytimes.com>

Traute Lafrenz, Last Survivor of Anti-Hitler Group, Dies at 103

As a member of the White Rose, a small anti-Nazi resistance group, she used peaceful tactics to try persuading Germans to turn against Hitler.

By **Alan Cowell**

[First printed in *The New York Times*, March 10, 2023]

Traute Lafrenz, the last survivor of the White Rose, a resistance movement in Nazi Germany whose opposition to Adolf Hitler led to swift and ferocious Gestapo repression and the beheading of its leaders, died on Monday at her home in Meggett, S.C., near Charleston. She was 103.

Her son Michael Page confirmed the death.

The White Rose was short-lived and never counted more than a few dozen members, most of whom were young and idealistic. Ms. Lafrenz (who later in life went by the name Traute Lafrenz Page) carried political leaflets and helped the group gain access to ink, paper and envelopes to produce and disseminate its anti-Hitler tracts, and to urge Germans



Traute Lafrenz in 1942. She helped the group known as the White Rose gain access to ink, paper and envelopes to produce political leaflets that urged Germans to turn against the Nazis.

to turn against the Nazis.

But the response to its activities, peaceful as they were, seemed to betoken the profound intolerance displayed by the Third Reich to any hint of opposition among Germans, even as it pursued the extermination of European Jewry and what it called “total war” against its adversaries.

As the German Army faced crushing losses at Stalingrad in 1942 and 1943, the White Rose sensed mistakenly that military reverses would turn Germans against Hitler. The group's fliers, quoting from Goethe, Schiller, Aristotle, Lao Tzu and the Bible, urged passive resistance and sabotage of the Nazi project.

“Isn't it true that every honest German is ashamed of his government these days?” the first leaflet asked. “Who among us can imagine the degree of shame that will come upon us and upon our children when the veils fall from our faces and the awful crimes that infinitely exceed any human measure are exposed to the light of day?”

The second flier said that while the White Rose did not “wish to address the Jewish question in this leaflet,” the murder of 300,000 Jews since the invasion of Poland in 1939, “in the most bestial manner imaginable,” constituted “a terrible crime against the dignity of mankind, a crime that cannot be compared with any other in the history of mankind.”



A memorial for the White Rose in Munich in 2021. Credit...Lukas Barth-Tuttas/EPA, via Shutterstock

It added: “Perhaps someone will say the Jews deserve this fate. Saying this is in itself a colossal effrontery.”

“We will not keep silent,” the fourth of the group’s six published leaflets proclaimed. “We are your guilty conscience. The White Rose will not let you alone.”

More prosaically, it added, “Please duplicate and pass it along.”

Under cover of darkness, some members of the group also painted slogans like “Down with Hitler” on Munich’s thoroughfares.

Given the public mood in Germany after years of Nazi propaganda and the nation’s early successes in World War II, it might seem unlikely that a group of middle-class students with a liking for literary soirees and long walks could coalesce into a dissident group committed to the overthrow of one of history’s most dictatorial regimes.

Yet, by what seems to have been a series of chance encounters, their friendships and intellectual kinship turned into powerful bonds of resistance.

While Ms. Lafrenz was a medical student in Hamburg, she met Alexander Schmorell, a central player in the White Rose, who introduced her to the leaders of the group, the siblings Hans and Sophie Scholl, when she moved to Munich to continue her medical studies in the early 1940s.

The Scholls and others had been members of youth groups organized by the Nazis. Some of the men in the White Rose were drafted as medics to the Russian front and, passing through Warsaw on the way, witnessed the far-flung horrors of Germany’s hunger for “Lebensraum,” or living space, and racial exclusivism.

The White Rose’s leaflets began appearing in the summer of 1942, but the project faltered in February 1943 with the arrest of Sophie and Hans Scholl, who were distributing fliers in a university building in Munich when Jakob Schmid, a janitor, spotted them and tipped off the Gestapo. Four days after their arrest, on Feb. 18, 1943, they were executed. Ms. Lafrenz attended her friends’ funeral, even though it was conducted under Gestapo surveillance.

Other members of the White Rose followed the grisly trail to execution; they were among an estimated 5,000 people beheaded under a revival of the use of the guillotine ordered by Hitler. The beheadings continued until January 1945.

Ms. Lafrenz, inevitably, was arrested in March 1943.

“I was aware that the Gestapo knew about my friendship with those who had already been murdered, so it didn’t take too long before I was arrested too,” Ms. Lafrenz was quoted as saying in an account of her activities by the Norwegian author and journalist Peter Normann Waage. (His book, published in English in 2018, was titled “Long Live Freedom!” — the final words of Hans Scholl just before the blade of the guillotine fell in 1943.)

Ms. Lafrenz spent the rest of the war either in prison, under investigation or trying to dodge the Nazis as the Allies pushed into Germany from the west and the east. But as late as April 1945, officials of the Nazis’ People’s Court continued their efforts to crush the last vestiges of resistance. Ms. Lafrenz and others were set to go on trial in the prison at Bayreuth, in southern Germany.

“They were at risk of the death penalty,” the Germany tabloid Bild Zeitung reported after interviewing Ms. Lafrenz in August 2018. But just days before the trial was scheduled to start — and weeks before the end of the war — the United States Army liberated the prison and she was saved.



Ms. Lafrenz with Franz Josef Müller, another former member of the White Rose, in Munich in 1996. They were reunited at an event marking the 75th anniversary of the birth of the group’s Sophie Scholl, who was executed in 1943. Credit...Karl-Heinz Egginger/SZ Photo

Traute Lafrenz was born on May 3, 1919, in Hamburg, the youngest of three daughters of Carl and Hermine Lafrenz. Her father was a civil servant, her mother a homemaker.

After World War II, Ms. Lafrenz completed her medical studies before emigrating to the United States, where she married Vernon Page, an eye doctor. They had four children. The family later moved to Chicago, where Ms. Lafrenz headed the Esperanza Therapeutic Day School for disadvantaged children. After her husband’s death in 1995, she moved to her daughter

Renee's ranch in South Carolina.

In addition to her son Michael, she is survived by another son, Thomas; two daughters, Renee Meyer and Kim Page; seven grandchildren; and four great-grandchildren.

For much of her life, Ms. Lafrenz was a follower of the theories of anthroposophy developed by the Austrian philosopher Rudolf Steiner. She was a leading figure in the American anthroposophy movement.

Her awareness of Nazism dated to her early teens, when the Nazis sought to impose changes on the education system after Hitler's rise to power in 1933. Those changes led to the dismissal of Erna Stahl, a respected teacher whom Ms. Lafrenz considered a major influence on her thinking.

She told Mr. Waage that she and Hans Scholl had been involved romantically in 1941. She also offered some insight into the origin of the name White Rose.

"Where Hans got that name I have no idea," she said, "but I think he searched for something that would resonate," and that would evoke medieval notions of "the pure, elevated and eternal love." Above all, she added, "the name resonated, and that was the important thing."

Mr. Scholl also seemed to suggest, she said, that "there was a widespread network of like-minded people" in the White Rose, and she was disappointed when she discovered that it had been far more modest in scope.

"There is a huge misconception that lingers," Ms. Lafrenz said. "That is, that the White Rose was some kind of organization. This was not the case. It was just a group of friends who had connections to the Scholl siblings."

Ms. Lafrenz was seen as instrumental in spreading the movement from Munich to Hamburg, carrying a leaflet back to her home city. But when she was interrogated later about White Rose activities in Hamburg, she soon realized that the group's activities there had been betrayed by informers.

"Traute Lafrenz was not at the center of the White Rose," Mr. Waage wrote. "She did not physically write any of the leaflets — but she did just about everything else. She helped lay the foundation for the revitalization of cultural heritage as a weapon against brutality; she helped make the distribution of the leaflets as practical as possible and helped to spread them."

In the postwar era, Ms. Lafrenz remained stubbornly reticent about her activities. "I was a contemporary witness," she told *Bild Zeitung* in 2018. "Given the fates of the others, I am not allowed to complain." Her daughter Renee told the newspaper that she had not learned of her mother's wartime struggle until 1970.

Indeed, it was only on Ms. Lafrenz's 100th birthday, on May 3, 2019, that she was awarded Germany's Order of Merit, a high civilian honor. The citation said she "belonged to the few who, in the face of the crimes of national socialism, had the courage to listen to the voice of her conscience and rebel against the dictatorship and the genocide of the Jews. She is a heroine of freedom and humanity."

Lyna Bentahar contributed reporting.

THE SPIRITUAL LIGHT OF THE WHITE ROSE SHINING FOR HUMANITY

Nancy Jewel Poer, California, USA

March, 2023, website: nancyjewelpoer.com



Dr. Traute La Frenz Page

The White Rose was the name of a small group of vibrant, spiritually awakened young individuals in Germany in WWII. Most of them were medical students and among the very few of that era standing up in active resistance to Hitler. Their courage to act out of moral conscience, to defy and risk everything, including their lives, to stand for the freedom and triumph of the human spirit is a powerful inspiration shining for all of us today.

We, too, are living in the same dark forces that would destroy our humanity, now with the added weaponized power of all pervasive surveillance technology enslaving our lives. The capture of the souls of the German people occurred when they looked to Hitler's programs to give prosperity and stability to their chaotic country that lay in shambles after WWI. Then tragically they were influenced to further embrace the egotistical ideas of being the master race on earth and eventually live in denial of the terrible crimes of brutal murder of those people the State deemed inferior.

With prophetic wisdom, Rudolf Steiner, the visionary philosopher, educator, thinker (1861-1925) in Switzerland just before the rise of the Third Reich in 1917, named in his lectures *Fall of the Spirits of Darkness* the consequences of

the inhuman ideology of the Nazis. "Someone who speaks of the ideal of race and nation and tribal membership today is speaking of the impulses which are part of the decline of humanity. Nothing is more designed to take humanity into its decline the propagation of ideals of race, nation, and blood." Most of the White Rose members were attending the University of Munich. They often audited a class of a popular professor, Kurt Huber, philosopher, musicologist, folklorist who eventually joined the small band of resisters and helped create the pamphlets of protest and ultimately died for his part in it. Huber was an upright human being able to encourage inspired thinking in his students for valuing of democracy, human dignity and freedom. His popularity attracted many young people, including Hans and Sophie Scholl, two siblings from a middle class German family of five. Also present were three other medical students, Alexander Schmorrell, sunny charismatic individual, Willi Graf a compassionate noble man, and an attractive vivacious medical student named Traute La Frenz (Page.) They would form the core group of the White Rose.

The parents of Hans and Sophie were special individuals, Mother Magdalena, was a devoted and devout mother, active in her Lutheran church. Father Robert was an accountant and progressive civic leader serving as practical and successful mayor of his town. He also was very insightful as one of the few who saw through Hitler early on. Interestingly, he was not the authoritarian German father common in that era, for he promoted the individuality and free thinking of his children. The family dinner table discussions were lively with current and cultural affairs. He let his children awaken on their own, and at first Hans and Sophie were eagerly caught up in the Hitler Youth Movement, cleverly made so appealing by having uniforms, outdoor sports and games, stirring parades and energizing marshal music.

Hans Scholl first awoke as a teenager at a summer camp when he, who loved music, was not allowed to sing a beautiful song because it was written by someone of gypsy ethnicity. His soul rebelled. Music was meant to be free and shared in this world!

So began his resolve and questioning of the regime until the atrocities were fully revealed to him as he served as a German army medic on the

front lines in Russia and beheld the brutal treatment of the Russian prisoners. This experience helped galvanize his will to take action in creating the resistance group that would become The White Rose in 1942, the year of their mission of courage. Hans valued the mentoring of a wise Catholic priest and others as he matured as a young man. In his brief life Hans sought the deeper meaning of ethical individualism of life and love.

Dr. Traute Page was a major participant of the White Rose group. She and some of the others had a remarkable high school teacher, Erna Stahl, whose teaching was inspired by Rudolf Steiner's pedagogy. The International

Steiner Waldorf schools were immediately banned by Hitler. Rudolf Steiner schools' educational high ideals of wanting to support the fostering of self-determining, free thinking individuals was the antithesis of Hitler's design for an enslaved population submissively obedient to the State.

Erna was courageously vocal and firm in her rejection of Nazi ideology and was banned from teaching. She began educating her students clandestinely in her own home in the years to come and greatly influenced their critical thinking skills. Erna wanted the great ideals and ideas of humanity to come alive in their bright, fertile young minds. Traute La Frenz Page spoke of waking up to the world when Erna became her teacher.

With impressive and selfless dedication, Erna Stahl herself describes her commitment to her young pupils: "I became convinced that there was a destructive, demonic denial of all human spiritual worth, especially in Germany, which could not be undone. I made a solemn pledge that in the circles where I carried out my work, each and every minute, and with all the means I had at my disposal, I would work to create some kind of inner counterbalance to these destructive forces in my students." (emphasis mine) What incredible courageous moral force of soul and spirit in an awakened educator and world citizen! The White Rose young people all loved good music. Their letters reveal their enthusiasm for the latest Bach or Mozart concert, a compelling play, fine literature. They would vie in sharing poetry. They loved a bistro run by a Jew where they could hang out and view art, specifically displayed by Hitler to show his people examples of 'degenerate' Western art, but instead they loved it! Erna guided them in appreciation of Vasily Kandinsky, Franz Marc, Emile Nolde. She took them to a production of Faust. Student Traute La Frenz Page reports, "We were amazed. Why should all this art and all these books be banned?? There really had to be something in them that was a threat to the authorities!" "Through arts, history, culture, their teacher encouraged them to learn about the world, themselves, and aided their perception to sense the unseen factors most people miss. The young people studied, debated, danced, swam in the country rivers, served with inner resistance in the programs required of young people to labor for the State, hiked, skied, clowning it up at birthday parties, smoked cigarettes fashionable to the era, laughed, loved, embraced life and sought freedom ... vibrantly, purposely, nobly.

Individually and collectively they shared a growing dawning moral conscience of the terrible killing machine their country had become under

the violent despotism of Adolf Hitler. Theirs was a deepening resolve to action even as the Fuhrer was staging slavish public ceremonies of great pomp and circumstance to bolster his God-like image as the hypnotized nation tragically gave over their sovereign identities and thinking to him the diabolical madman they thought would save them.



Hans Scholl, Sophie Scholl, and Christoph.

By contrast, like their teacher Erna Stahl, The White Rose young people came to recognize and name evil and stood up to it. Thus the dedicated

master teacher used the arts, music, and great literature, plays to ignite and stimulate the young minds toward comprehensive awareness and moral conscience. How the young people loved the exchange of great ideas; the deeply challenging thought provoking tales of Tolstoy. How they loved the deep insight they gained from Dostoevsky's *The Brothers Karamazov* with the scenes of the Grand Inquisitor and the terrible betrayal by the anti-Christ. Their souls were born for freedom and it would not be denied! Hours before her death, Sophie's wrote in large letters on the back of the indictment condemning her to die.... "FREEDOM" Hans, the second to die, cried with his last breath.... "Long live freedom!"

Their protest took the form of getting mailing lists of the educated people of their towns and appealing to their moral conscience to wake up and see what was happening to their country. With a mimeograph machine strategically hidden a basement they made hundreds of copies of six pamphlets they distributed. Traute and Sophie would buy envelopes and stamps at various locations to avoid detection by the Gestapo. Under great danger, they got out their manifestos by the hundreds, took them by train to other towns reaching much of the country. The pamphlets included quotes from philosophers and spiritual leaders such as Goethe, Novalis, Aristotle, Plato, Lao Tse, Fichte, Schiller. With such inflammatory urgency the first pamphlet began with these words: "Nothing is so unworthy of a civilized nation as allowing itself to be "governed" without opposition by an irresponsible clique that has yielded to base instinct. It is certain that today every honest German is ashamed of his government. Who among us has any conception of the dimensions of shame that will befall us and our children when one day the veil has fallen from our eyes and the most horrible of crimes - crimes that infinitely outdistance every

human measure - reach the light of day?"

Urging civil disobedience they wrote "the man on the street can sabotage the machine and bring it to its knees"

Theirs was a group effort in the writing and protested in their many voices ... Every word that comes out of Hitler's mouth is a lie.... We will not be silent... we are your bad conscience, The White Rose will not leave you in peace"... Kurt Huber writing in the sixth pamphlet quoted German philosopher, Fichte:

"And thou shalt act
As if on thee and thy deed
Depended the fate of all Germany
And thou alone will answer for it."

Such incredible resolve of ethical individuality and moral courage fired the group and they would die for it as martyred examples of the great divinely inspired soul/spiritual powers of noble human beings. The parallels of totalitarian take-over of our lives in our time could hardly be more apparent. One by one we are losing our human and constitutional rights to free speech, to peaceful assembly, to the right to a public education unless our bodies and health become the property of the state to inject, track, and manipulate as they choose. We can be barred from access to society by senseless totalitarian measure by countless a globalist controlling elite to rule and enslave our lives. Dr. Traute La Frenz Page came to America and married a doctor and began a school called Esperanza (Spanish for 'hope') for handicapped children in Chicago and headed it for many years.

Traute wrote a book in 2018 called *Long Live Freedom* specifically to tell the deep truths of the war experience, The White Rose, and to awaken us in our time to our loss of freedom and totalitarian rule being thrust upon us.

Their fate of the White Rose was sealed in the Munich University building when Sophie and her brother Hans were setting out pamphlets during classes for fellow students to find. As they left, impulsively Sophie ran back to a suitcase full of pamphlets on the balcony and flung them over the railing into the foyer-- a burst of flying paper inscribed with words of resistance, consciousness and defense of human spiritual dignity came fluttering down to the floor. The university custodian saw them and immediately called the Gestapo and they were arrested. So calm was Sophie that when she met Traute crossing campus, who wondered what was happening, Sophie calmly told her she would find the ski boots they both shared on the back porch.

A cruel prosecutor was flown in to try them in a ludicrous so-called "People's Court" stacked with local Nazi personnel. The mock trial took place and the execution ordered that day February 22, 1943, by guillotine.

Sophie was first. Her last words: "How can we expect righteousness to prevail when there is hardly anyone willing to give himself up individually to a righteous cause. Such a fine sunny day I have to go... what does my death matter if thousands of us people are awakened and stirred to action?"

I firmly believe her words and the deeds of the White Rose are meant for us in our time, shining forth with courage and moral consciousness for us living on earth at this incredibly decisive time of consciousness and action for rightful world evolution! White Rose pamphlet: "Our current state is the dictatorship of evil... robbing you of one right after another... why don't you act?" Sophie's executioner was astonished at her calm and stated he had never seen anyone so brave in the face of death. Sophie had hoped her death would inspire the student revolt against the regime.

Traute hastened to remove condemning evidence from their apartments beheld their bodies, and was the only member attending the funeral. Traute, too, would have died but was rescued from long prison confinement by the Allies as the war ended in 1945. Erna Stahl, though long imprisoned, also survived the war.

Truate Page was the physician to the Rudolf Steiner Esperanza school and inspired and mentored hundreds with practical, insightful grounded wisdom and deep life experience she rarely spoke of, and unshakeable moral values for the spirit of life and humanity. Only at the end of her life was she recognized with the highest honors Germany has to offer. She has just died March 6, 2023 in South Carolina with her family. She was 103.



Lazure Painting at Pine Ridge Reservation

Charles Andrade, Basalt, CO, USA

[First printed in Waldorf Today, June 12]



Last week, I had the wonderful opportunity to teach a Lazure painting workshop at the Lakota Waldorf School on Pine Ridge Indian Reservation in South Dakota.

It was with reminiscent pleasure that the participants for this workshop were twelfth-grade students from the Washington Waldorf School where I taught many years ago. Instead of a relaxing end-of-the-year senior trip, the workshop was planned to coincide with their visit. They chose to offer their time and efforts in working with me to Lazure the new straw bale school building to serve and educate their tribal communities.

The students and teachers slept under clear blue skies in tipis on the school grounds. I was most impressed by the dedication and comradery they displayed throughout the days of challenging work.

My heart goes out to these amazing young people from WWS and their teachers who took the time and effort to serve a community in need. Gratitude to founding member, Isabel Stadnick for coordinating everything and to elder community member, Martin for the sage smudging ceremony to honor the work.

Lazure painting workshops are very much about building healthy human relationships. I call them a "social art form". In Lazure workshops, besides learning the technique, participants come together as teams and they also contribute to the community spirit – leaving a lasting gift of joy and beauty.

For more information about Lazure workshops: info@lazure.com

To learn more about ensouling your world with color, please visit our website lazure.com



The Lakota Waldorf School is an independent, nonsec-tarian, and tuition-free (K-8) school. It was founded in 1993 by parents from the Oglala Lakota Tribe committed to an alternative vision of education – one that would help Lakota children connect with their roots while also preparing them academically to meet the world.

The Waldorf curriculum was chosen because it dovetails so well with the Lakota culture and is well-positioned to preserve the Lakota language.

The school is distinguished as the only one in North America to integrate the wonders of Waldorf Education with a program on Lakota language and culture and the only Waldorf School in the US located on an Indian Reservation.



Lakota Waldorf School
Three, Mile Creek Rd, Kyle, SD 57752
Website: lakotawaldorfschool.org

UPDATES

2023: Christmas Conference, re-founding of the Anthro-posophical

Society and the School of Spiritual Science

2024: Pastoral Medicine; BD Agriculture; Special Educa-tion;

Youth Course; Establishment of the First Class Lessons

2025: Anniversary of Rudolf Steiner's death, March 30.

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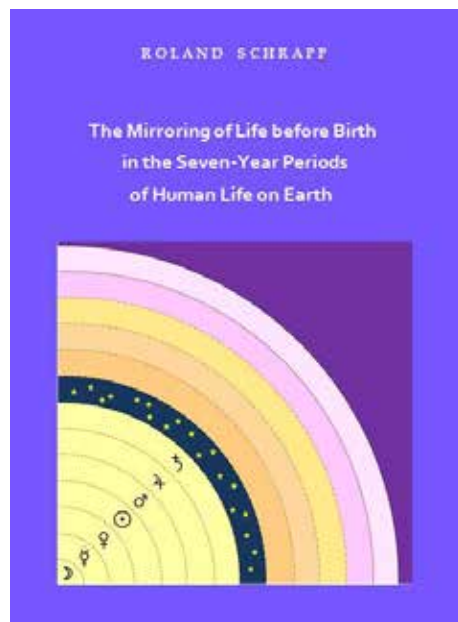
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BOOKS

The Mirroring of Life before Birth in the Seven-Year Periods of Human Life on Earth

Roland Schrapp



ISBN-13: 9783743124585

Paperback, 178 pages, 18 illustrations

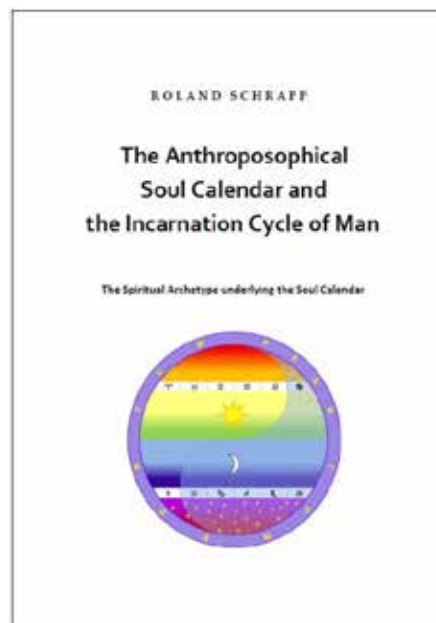
Publisher: Books on Demand (BoD), Norderstedt (Germany)

(available via international book trade, e.g. [amazon.com](https://www.amazon.com))

Between death and a new birth on earth, the human being lives through a long cosmic existence in the higher worlds. This is mirrored in the earthly life. Rudolf Steiner described its division into seven-year periods and the connection with the pre-birth existence in the planetary spheres. Apart from this, there is another division including higher spheres of the fixed stars. Rudolf Steiner only gave us a hint. In line with this and based on his own experiences on the path of spirit discipleship, the author of this book gives examples how these different stages of life between death and rebirth can express themselves in the course of earthly life. He also explains in which of the seven-year periods the conditions for learning something about one's own previous incarnation are particularly favourable. In addition, he describes the connection of the later seven-year periods of earthly life with the Life Spirit (Budhi), as well as the preparation of mankind for receiving it by a development which Rudolf Steiner called the gradual "getting-younger" of mankind, and which started at the times of the primeval Semites in ancient Atlantis.

The Anthroposophical Soul Calendar and the Incarnation Cycle of Man

Roland Schrapp



Publisher: Books on Demand (BoD), Norderstedt (Germany)

Large format, 268 pages, 27 illustrations

PAPERBACK (adhesive binding), ISBN-13:

9783752690101

HARDCOVER (thread binding), ISBN-13:

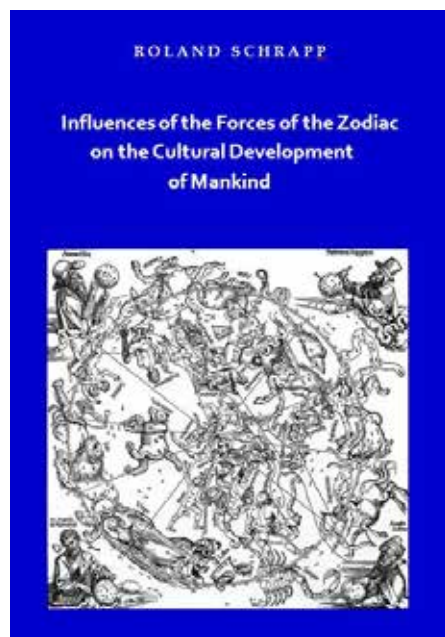
9783752602906

(available via international book trade, e.g. [amazon.com](https://www.amazon.com))

This book takes a completely new look at the Anthroposophical Soul Calendar. It is about the deeper meaning of the fifty-two weekly verses, which has remained essentially unexplored in the last hundred years since the first edition by Rudolf Steiner. A dense veil of Isis was spread over them, of which it is well known that no mortal can lift it. Only the immortal, psycho-spiritual human being, who knows himself at home in the extrasensory, higher worlds, is capable of doing this. Only to him the weekly verses reveal themselves as a travel guide through these worlds and lift him up to ever higher spiritual-cosmic realms until he reaches the experience of God, from where he gradually descends again into a new life on Earth, enriched in spirit and fertilized in his soul. If the reader embarks on this journey, the spiritual archetype of the Soul Calendar is ultimately unveiled to him and he achieves an extended understanding of Man and Christ. By many quotations from Rudolf Steiner's lectures and books, the author virtually lets Steiner himself elucidate the breathtaking depths of his mysterious weekly verses.

Influences of the Forces of the Zodiac on the Cultural Development of Mankind

Roland Schrapp



ISBN-13: 978-3755717072

Paperback, 81 pages, 6 illustrations

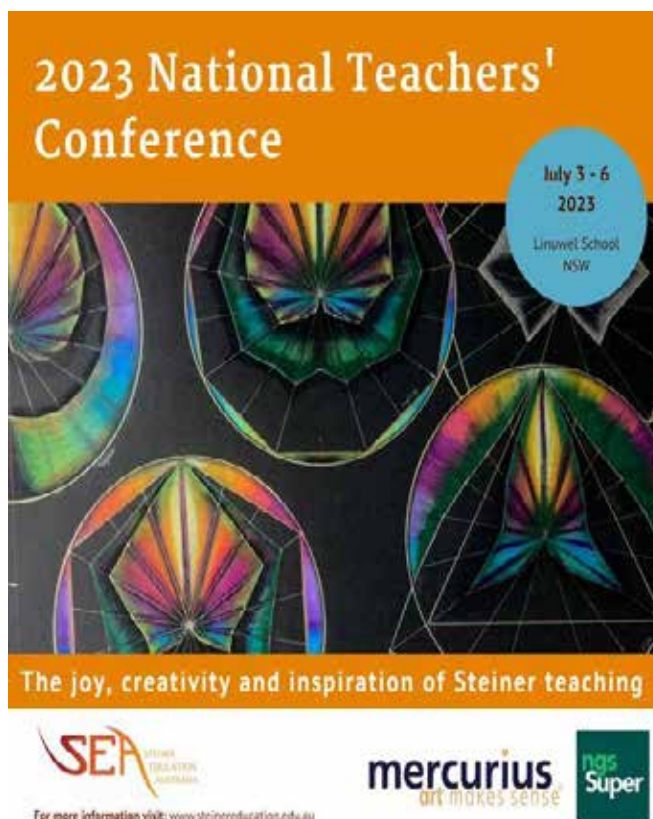
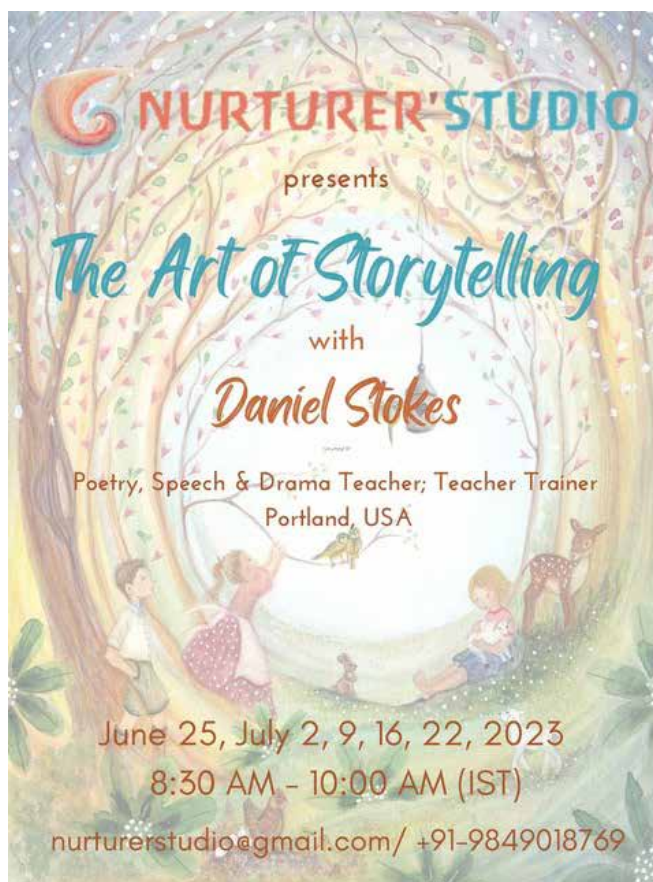
Publisher: Books on Demand (BoD), Norderstedt (Germany)

(available via international book trade, e.g. [amazon.com](https://www.amazon.com))

The author first describes the origin of the zodiacal images according to Rudolf Steiner's statements. Then he discusses why these images do not correspond either with the signs of the zodiac in traditional astrology or with the physically visible constellations of the stars, and what role the astronomy of the ancient Greeks plays in this. It is also explained why, when creating a horoscope, the planetary positions must not simply be taken over unchanged from the ephemerides. They need a correction due to the precession of the vernal equinox. This makes the book a "must have" for every astrologically interested person. Another topic is the varying duration of the ages and what questions this raises for modern astronomy. Finally, using the example of European cultural development over the last thousand years, it is shown that each age is divided into twelve smaller cultural periods, which in their characteristics correspond exactly to the series of the zodiacal forces. In this way it becomes understandable why the cultural development of mankind just happened the way it did.

Homepage of the author:

<http://www.rolandschrapp.de/>



Designed for working teachers.



GRADE LEVEL PREPARATION FOR ECE • GRADES 1-8

In-person

Includes: The Art of Storytelling with

David Sewell McCann:

A Cornerstone of Waldorf Pedagogy

Unlocking the Talent of Creative Storytelling

'Teaching as an Art' Week

**For Independent and Public School Teachers
in Schools Inspired by Waldorf Education**

JULY 10-14, 2023

LOCATION: 4725 MILLER ST. WHEAT RIDGE (NEAR DENVER), COLORADO

Starts 8:00 am MST Monday, July 10th. Ends at 1:15 pm Friday, July 14th.

COST: \$675 If Registered by June 1st, 2023

Late Registration after June 1st is \$715

SAVE YOUR SPOT



**Rudolf Steiner
College Canada**

for Anthroposophy • Waldorf Education • Arts

2023 RSCC Summer Festival of Arts and Education

Week One - July 10-14

Art of Teaching Grade Intensives 9:00-3:00

Grade 1 – Michelle Frank
Grade 2 – Patrice Maynard
Grade 3 – Warren Cohen
Grade 4 – Reka Borbely
Grade 5 – Mary-lu Spinney
Grade 6 – Jessica Gladio
Grade 7 – Henry Muth
Grade 8 – Carlina Heins

Week One AFTERNOON 3:15-4:45

Morning Circle for Grades 1-3,
with Reka Borberly
Movement and Circus Arts for Gr. 4-8,
with Mary-Lu Spinney

SF-back-800

Week Two - July 17-21

Week Two MORNING 9:00-12:30

Group of Seven, Julian Mulock
Differentiation and Individualization in
Teaching - Nettie Fabrie and
Wim Gottenbos

Week Two AFTERNOON 1:30-4:45

Art for Humanity's Sake, Larry Young
Gr. 1-3, Period 1: Form Drawing, M. Frank
Gr 1-3, Period 2: Eurythmy, J. Snow
Gr 4-8, Period 1: Eurythmy, J. Snow
Gr. 4-8, Period 2: Form Drawing, M. Frank

Week Three - July 24-28

Week Three MORNING 9:00-12:30

Waldorf Essentials, Merwin Lewis
Geography and Maps, Henry Muth
Puppet Felting, Dianne Goldsmith

Week Three AFTERNOON 1:30-4:45

Veil Painting, Jef Saunders
Painting: Grades 4-8, Anna Gruda
Biography, Regine Kurek

**Register online at www.rsc.ca/SummerFestival • info@rsc.ca
905-764-7570 • 9100 Bathurst Street, #4, Thornhill, ON L4J 8C7**



Art of Teaching

Summer Courses 2023

In person on the Sacramento Waldorf School campus
Prepare for the coming school year in grade-specific classes,
taught by a team of outstanding teachers

Week 1

July 10 – 14, 2023

Grade 5

Grade 6

Grade 7

Grade 8

Week 2

July 17 – 21, 2023

Grade 1

Grade 2

Grade 3

Grade 4

Join us for an inspiring, enriching week that allows you to work with master teachers as you prepare for the 2023-2024 school year.

Courses include a variety of grade-level content, designed to prepare you with pedagogically appropriate main lesson materials, academics, art, stories, science, music, and movement, for your grade level.

Additional topics include parent work, field trips, plays, and working with neurodiverse students. Lectures and experiences integrate child development and principal themes of the upcoming curricular school year.

Courses will be taught by master teachers including Rev Bowen, Patti Connolly, Marianne Gray, Janet Langley, Julie MacArthur, Ari Magruder, Anna Rainville, Isabelle Tabacot, and Brian Wolfe.

Information and Registration: sacwaldorf.org/artofteaching

Cost: \$650 / One-Week Course

Location: Sacramento Waldorf School
3750 Bannister Road, Fair Oaks, CA 95628

Questions: artofteaching@sacwaldorf.org

THE FIRST GOETHEANUM – as an Image of Anthroposophy *Art Intensive Week*

21-28 July 2023



Dear friends,

We invite you to intensify your encounter with the first Goetheanum during this Art Intensive Week. It united all the arts as a synthesis of the arts and gave an impression of spiritual reality as it was expressed in anthroposophy at that time. What the eye saw and the ear heard came from the same spiritual source and served as an “organ for the language of the gods”.

This artistic marvel was burnt down as the result of arson on New Year’s Eve 1922/1923. Thus the possibility of experiencing anthroposophy through art was lost for a time. The first Goetheanum, however, carries within itself eternal creative impulses, which we want to approach in the Art Intensive Week by creating artistically and perceiving the spiritual background. The encounter with the first Goetheanum, which began at the Christmas Conference in December of the past year, will be intensified during this art week.

In the process, it will become apparent that recreating and obtaining a sense of it constitutes an unsuspected and inexhaustible source for inwardly bringing its content to life. The focus of the intensive week is therefore on the workshops, which are accompanied by deepening lectures and reflections. The work will continue in Summer 2024 with an Intensive Week on the second Goetheanum.

We look forward to being able to encounter this incomparable work of art together with you, artistically creating and recognizing and experiencing its essence.

More information on the program, about the contributors and registration [in the flyer](#).

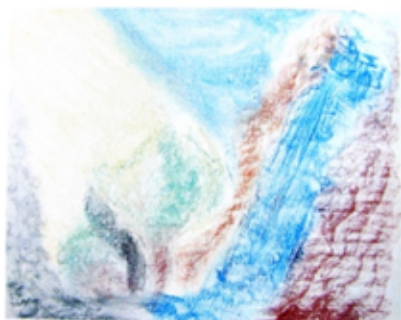
Goetheanum TV:

[Link to the video series “The first Goetheanum as a total work of art”](#)

Rudolf Steiner's Seven "Friedwart" Sketches:

Painting Motifs for Teaching the Adolescent and for Training Oneself in the Art of Colour

with Van James



Sundays, July 23, 30 and August 6, 13, 20 (in Asia and NZ)

Saturdays, July 22, 29, August 5, 12, 19 (in USA), 2023

One hundred years ago, in 1923, Rudolf Steiner gave seven pastel sketches as themes for adolescent students to workout in the medium of watercolor. The motifs included a sunrise and sunset, trees in sunny weather and trees in stormy weather, a tree by a waterfall, a profile human head study, and a mother and child theme. They have since become part of a painting training for artists of all ages. What is the significance of these pictures as artistic colour exercises? In this online painting workshop we will explore each one of these motifs in terms of their colour build-up and formative inner necessity, as well as why they are appropriate for the adolescent and the adult artist. The five sessions will take place on five consecutive weekends in July and August 2023. This course is for teachers, artists and students of Rudolf Steiner's work.

Sponsored by Nurturer'Studio

<https://nurturerstudio.com> ~ nurturerstudio@gmail.com

Starlight Rays in Darkened Times

Seminars on Contemporary Topics for Waldorf High School Teachers 2023-2024

All seminars take place online from 3:00 pm ET to 4:30 pm ET

Dates	Seminar Titles for Contemporary Topics	Instructor
Spring 2023		
Mar. 11	The Waldorf Approach to Mathematics	Jamie York
Mar. 25	The Waldorf Approach to Physics/Chemistry	Cedar Oliver
Apr. 22	The Waldorf Approach to History	Paul Gierlach
Apr. 29	The Waldorf Approach to Life Sciences	Michael Holdrege
May 20	The Waldorf Approach to English & Drama	David Sloan
Fall 2023-24		
Jun. 3	The Waldorf Approach to Art & Art History	Patrick Stolfo
Sept. 9	Learning from History to Navigate the Present	David Barham
Sept. 23	Grade 12: The Journey toward Independent Thinking through Mathematics	Jamie York
Oct. 14	Helping Teens to Have Difficult Conversations	Megan Sullivan
Oct. 28	Mentoring Adolescents: Strategies for Guiding Teens without Playing Therapist, Parent, or Friend	Nathan Wilcox
Nov. 11	The Waldorf Public Charter High School	Luke Goodwin
Nov. 18	African-American Literature in the Waldorf High School	Heather Scott
Dec. 2	The Role of Art & Craft in the Waldorf High School	Kemal Lowenthal & Johanna Flath
Dec. 16	Teenage Transformations: Discovering Oneself through Drama	David Sloan
Jan. 13	Joined at the Heart: Inclusive Curriculum and Authentic Assessment	Alison Davis
Jan. 27	Eurythmy in the High School	Eva Binamu
Feb. 10	Battling Bias in the Waldorf Science Curriculum	Cedar Oliver
Feb. 24	Waldorf High School Education: What's Next?	David Barham



Tuition for
this series:
\$295

TO REGISTER VISIT: www.centerforanthroposophy.org/starlight



Explorations Online 2023-2024

Discover the foundations of anthroposophy, Waldorf education, and the arts—for parents, grandparents, administrators, new teachers in public and independent Waldorf schools, and those teaching children at home.



Explorations courses meet via Zoom for 2 hours on Saturday and Sunday (4 hours per weekend) twice a month. Classes include artistic work (speech/storytelling, movement, music, and pastel drawing) and contemplative studies on current issues, using anthroposophy as a method of inquiry. We will look at a holistic view of the human being, self-development, and current social and pedagogical needs.

Explorations Themes 2023-2024

Saturdays & Sundays from noon to 2:00 pm EST

<p>March 11 and March 25-26, 2023 Meditative Practices and Self-Development with Bev Boyer and guest Torin Finser, speech with Debbie Spitulnik</p>	<p>November 11-12 and November 18-19, 2023 Healing the Hurt: Advocating for Social Justice with Heather Scott, singing with Meg O'Dell Chittenden</p>
<p>April 22-23 and April 29-30, 2023 Practical Thinking and the Rightful Place of Technology with Douglas Gerwin, eurythmy with Leonore Russell</p>	<p>December 2-3 and December 16-17, 2023 Phenomenology: Learning to See with Beginners' Eyes study and visual arts with Colleen O'Connors</p>
<p>May 20-21, 2023 Parents and Community in a Waldorf School with David Barham, pastel drawing with Nikki Shoneman</p>	<p>January 13-14 and January 27-28, 2024 Overview of the Waldorf Grades Curriculum: A Renewed Pedagogy for our Times with Alison Henry, singing with Meg O'Dell Chittenden</p>
<p>September 9-10 and September 23-24, 2023 Meeting the Social and Emotional Needs of Children Today with Kim John Payne, eurythmy with Leonore Russell</p>	<p>February 10-11 and February 24, 2024 Innovation through Anthroposophical Initiatives with Karen Atkinson and Bev Boyer, speech with Debbie Spitulnik</p>
<p>October 14-15 and October 28-29, 2023 Temperaments and Learning Styles with Carla Beebe Comey, speech with Debbie Spitulnik</p>	<p>Register now at centerforanthroposophy.org We welcome international students!</p>

Tuition for the entire course is payable by credit card in 10 monthly installments of \$78.

Completion of this Explorations course (32 sessions) satisfies prerequisite foundational studies for Waldorf teacher training. Contact our program directors for information about supplemental Explorations seminars for Waldorf high school teachers (david@centerforanthroposophy.org) and school administrators (karen@centerforanthroposophy.org).

For more information and to register, contact: info@centerforanthroposophy.org, +(603) 654-2566



That Good May Become

a festival of initiative

August 10–16, 2023

www.thatgoodmaybecome.ca

Through the window: Driving from the West Coast (2nd of 3)

Last fall my partner and I drove from Vancouver Island to the festival site, near Gimli, Manitoba. It was an amazing trip which I plan to do again in July 2023, to be there a few weeks ahead of opening day on August 10.

The Canadian prairies have an entirely different feel to them, extraordinary in a completely different way than the Rocky Mountains. So flat and so...golden in colour, 'same' is a word that comes to mind. Some might call it boring. I found the landscape fascinating.

I have driven this route, but not for decades and I found it interesting to sense into the flatness: it feels infinite. The land is flat, the sky vast. The quality of light is different.

We spent a couple of nights with friends of mine in Moose Jaw, they have a large blended family and had just moved into their new home, we were there for the housewarming party. The prairie folks are welcoming in a special way their embrace feels like the landscape, open and wide. We met 4 generations of Sommer's family who call Moosejaw 'home'.

continued



"The journey was part of the destination."

Kim Hunter shares some of her travels
en route to the festival site.

Kim Hunter continued

We visited a couple of tourist areas. The Tunnels of Moosejaw which I mentioned in the previous article, are worth a visit. We also visited the Sukanen Pioneer Village and Museum.

The story of Tom Sukanen is heart-wrenching, here's an intro from the website: "Tom Sukanen, born in 1878 as Tomi Jaanus Alankola, was a Finnish-born sailor, farmer and Canadian. He immigrated to Minnesota at the age of 20, where he married and became a farmer. In 1911, he left his wife and farm and walked to Saskatchewan where his brother Svante Sukanen was living. Tom then began a homestead in the Macrorie area and farmed there for seven years. Returning to Minnesota, he found that his wife had died, their children living in foster homes, and their farm abandoned. He attempted to bring one of his sons back to Saskatchewan, but

the boy was turned back at the south of the Canadian border. In 1929, the height of the Great Depression he made a laborious return voyage to Finland for a visit. Upon his return he set to building a sea vessel to facilitate his permanent repatriation to his homeland." He never made it.

The museum wasn't open when we stopped by early on our way east, but knowing the story, and seeing this incredibly unusual creation was a highlight, and I hope this summer to be able to visit properly.

If you plan to drive to the festival I recommend, if time allows, having space in the schedule to stop and explore the unexpected; the things we happened upon, like the world's largest teepee, in Medicine Hat, Alberta, became highlights.



A North-American Anthroposophical Festival in celebration of the centenary of the founding of the General Anthroposophical

www.thatgoodmaybecome.ca



ART RETREAT

2023

August 4,5,6,7,8

Color & Motif

with Jennifer Thomson



Color & Motif

The morning colors awaken our own inner movement and we begin to perceive a motif that condenses from the flowing colors. How does the artist nourish the life in the painting? Can we discover how 'motif' arises out of the movement of color? Can we feel the motif emerge as a kind of living organism? How do we come to an inner feeling experience out of the color so that an imagination organically evolves from our living with and within it? To live in the color experience, one must find all the relationships of color tones, like sounds, a harmony of colors flowing throughout the composition creating a sense of inner balance. The striving of a piece of art is the experience. A 'inner' life activity of the color and the artist working together creates something beyond our imagination.



Jennifer Thomson

has been teaching art for 45 years. Including a directorship of a painting school in Ghent, New York. She received her diploma from the Beppe-Asenza Painting School at the Goetheanum in Switzerland. Previous art education: She studied in traditional art schools in Tennessee, and Florida, 4 years in College in Missouri, Tennessee, and Michigan, one year Orientation at the Waldorf Institute in Detroit, Michigan, 5 year job in ad agency, Florida.. She has a book for artists:

An Artists Workbook .

Evening Presentations:

My Path as an Artist & Slides of my work by Jennifer Thomson

'What is Art', with Jennifer, Wade and Noah.

Wade Cavin

has studied the phenomenon of color in various ways—painting with Jennifer Thomson and the participatory science of the Goethean approach. He has experimented with color perception using prisms, afterimages, and the interactions of color

in the work of Josef Albers. Using Rudolf Steiner's way of transforming experience into thinking, Wade attempts to understand the experience of color that relates the experience of color to the true nature of color. This allows the painter or experimenter to deepen their experience and understanding together.

Tom Thomson

resides in the foothills of Tennessee where he spent over 40 years in the restaurant industry. His experience took him through extensive training with ethnic foods and southern classics with flair. I am retired and working in my garden, which I love. On some weekends I go camping with my wife. I still cook for others, like my church food events and neighboring churches.



Noah Baen

His paintings and installations work with Nature and metaphors for Nature. He studied at Cooper Union, University of Pennsylvania and Brooklyn College and lived and worked in New York City until moving to Crestone in 2011. His work is included in the



collections of the Smithsonian Museum of Art and the Museum of Modern Art. He has taught at Louisiana State University and the University of Oregon and in numerous school and community settings. Noah has also created many art-in-education and public art projects.

Daily Schedule

Studio Open: 8am to 6pm

9am Ongoing development of watercolor veil painting exercise on Color, Form & Motif

10:30 to 11:00am... Snack break

11:00am to 12:30 pm... Light & dark drawing & painting.

12:30pm to 2:30pm... Lunch break

2:30pm to 4:30pm...

One afternoon sketching in the National Forest. Two afternoons developing morning light and dark exercises into color works.

Another afternoon with Wade: Relativity of Color

During Wade's afternoon session, we will do color experiments to see how our perception of color changes. Success depends on what colors surround it. Then we will experiment using pastels to learn how to change how someone sees the colors in a painting using these color relationships...

Spend 5 days with color and painting.

During the art retreat there will be opportunities for soaks or swims in nearby hot springs or hikes in the National Forest or the Sand Dunes National Park, or visits to one or more of Crestone's spiritual centers. See wildlife.

Renew yourself and your life's path in contemplation and color in the magnificent natural beauty of Crestone's 8000 foot Alpine valley.

Materials

Watercolor, Graphite, Liquid Charcoal, Ink & Pastels

Tuition:

\$440 includes 5 organic veggie lunches, snacks & art supplies.

Deposit:

\$50 Nonrefundable to reserve a space

Accommodations:

Air B&B or camping
www.crestonecolorado.com
www.crestoneeagle.com

Sign up & Info:

Jennifer Thomson 719-937-7694
sunstudio.thomson1@gmail.com
www.jenniferthomson.net
PO Box 894,
Crestone, Colorado 81131

Students:

I love meeting people going through life changes and practicing artists that want to experience something different. Some are returns and some are new faces. It's like we journey together for these intensive days. I find the time inspiring. Depends on what a student is willing to put into it as to what they get in return. Some work very hard and long, others spend the time slowly and relaxed. It is very individual.





International Youth Summer Conference 2023, Georgia

Hi friends,

We are **YOUTH SOCIETY PARZIVAL**, which is located in Georgia, village Matsevani and our main goal is to plan, promote and implement educational/social initiatives for young people in various directions. In the future, we would like to create a community in this village where the activities of each individual are organically connected.

At the moment we are sending you the **INVITATION** for the conference,
WHICH IS ORGANIZED BY YOUTH FOR YOUTH!

Have you ever thought about social arrangements? What kind of model would contribute to creating an environment that the society is by itself naturally directed to? How should the community be arranged? What is proper governance, or by what principles should it be implemented?

These questions have been asked for centuries, and the answers have always been wide-ranging. At the 2023 International Youth Conference, we will bring these questions and try to find optimal solutions together, with the help of social threefolding.

So we are inviting you and your friends to the conference with the topic

Principles of Healthy Social Life
GUIDING EXISTING SOCIAL FORMS TOWARD SOCIAL HEALTH

CONFERENCE DATE:

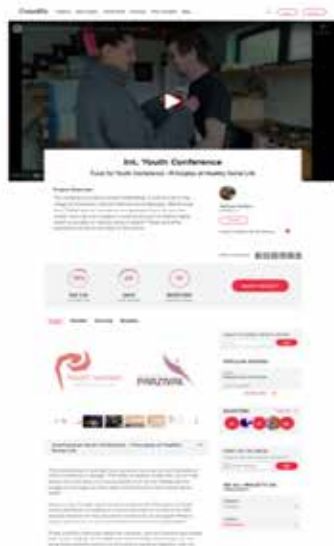
Summer of 2023, 9 – 13 August

CONFERENCE VENUE:

The conference will be held in the village of Matsevani, around Parzival school (Georgia, 60 km away from Tbilisi). A special environment will be created in forest workshop spaces and on fields for discussing and working on various topics and social issues. In addition, a village of tents and a bonfire will create an atmosphere of warmth.

Take a look at the program and visit the website to see some of the other intentions for the event. Help us spread the word and encourage young people who might be interested to come!

[Find out more about the conference](#)



Crowdfunding for the conference

We are raising 4,400 Swiss francs this month to help keep the costs down for attendees. Please consider chipping in 5 (or 500) CHF!

EVERY SMALL GIFT IS A DEED IN THESE THINGS: THEY MATTER!

[Support the Conference](#)



EURYTHMY India

New Training Intake and Introductory Module
August 21-30

A healthy social life is found only when in the mirror of each soul the whole community finds its reflection, and when in the whole community the virtue of each one is living. Rudolf Steiner

EURYTHMY India

A professional training in movement as visible music and speech

Eurythmy is a movement art developed by Rudolf Steiner in Europe in the early twentieth century. In addition to being a new performance art the practice of Eurythmy is a dynamic path of self-discovery. It is an essential component of Waldorf Steiner education, now the largest independent school movement in the world. Qualification as a Eurythmist can lead to a professional career as performer, teacher or therapist, either in India or abroad.

Eurythmy India is a part time five year training programme, composed of five 10-day blocks a year, with further practice and online sessions between modules. It is led by experienced teachers of Eurythmy, Speech and Drama and the Steiner Waldorf curriculum. Conducted in English and attended by students from many countries, this training is certified by the Goetheanum Performing Arts section in Switzerland.

Topics also covered include creative speech, drama, literature, music theory, clay modelling, Greek gymnastics, drawing, study of anatomy and the study of Rudolf Steiner's Anthroposophy, a profound and practical self development pathway, sometimes also called Spiritual Science. Please do get in touch for further information including costs and venue details.

Venues and Dates :

August 21- 30	2023	-	Pune	Introductory module
October 21-29	2023	-	Bangalore	
December 9 -18	2023	-	Pune	
February 9-18	2024	-	Bangalore	
April 4-14	2024	-	Pune	

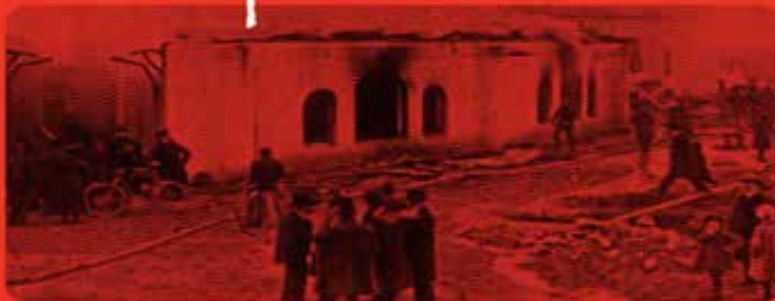
Now open for applications for new first year intake -

Please contact eurythmyindia@yahoo.com or +44 (0) 7854454481

Fire in the Temple

A play by **Glen Williamson**
Directed by **John McManus**

"I want to kindle every human being with cosmic spirit to become a flame shining its fiery essence from within."



As his architectural masterpiece burns to the ground, Rudolf Steiner joins with the Archangel Michael to battle mysterious demons in 1923 Europe.

Cast: Peter Josephson • Lucile Portocarrero • Karen Holmes • Sam Ayari • Vasilis • Ettore DiVecchio • Liam McGilgan • Michael Morley • Christian Paterson • Cori Decker • Marla Levine • Vincent Roppolo • Zachary Dolphin • **Production team:** Gary Osborne • Peggy Walsh • Debra Newsham • Henry DiVecchio • Christina Parker • Sharon Inglis

September 2023

Copake, NY

Franklin Hall Complex
Village Center
37 Park Place Road
Copake, NY

Friday 15 at 7pm
Saturday 16 at 7pm
Sunday 17 at 4pm
Sunday 24 at 7pm

Kimberton Hills, PA

Steel Hall, Campbell Village
Rumorsville Mills
186 Campbell Drive
Rumorsville, PA

Wednesday 20 at 7pm

Spring Valley, NY

Theatrical Auditorium
3800 Henry's Hollow Road
Theatrical Design, NY

Friday 22 at 7pm
Saturday 23 at 7pm



Tickets: anthropostheater.com/fire-in-the-temple

In Search of Sacred Origins in Africa—the Golden Heart of the World

with Sarnia Guiton and Stephanie Georgieff

September 12 to 25, 2023

This earth of Africa is old, old in all senses and dimensions of the word; old in the conscious measure of man; older in the light of myth and symbol. So old indeed is this Africa that comparisons are not merely odious but pointless, and yet they must be made to bring the matter nearer to comprehension, if only because no other single factor has contributed as much to the unique character of Africa as this incredible oldness of African earth.

—Laurens van der Post



While staying on a biodynamic farm in Namibia in SW Africa, followed by a safari including game drives and exploration of the famous sand dunes and Skeleton Coast, we will explore the mystical traditions and cultural heritage of this southern area of Africa. With one of the earth's most prolific deposits of gold, there is a deep significance to this phenomenon.

Drawing upon anthroposophical cosmology, etheric geography and recent archeological discoveries, participants will engage in an epic journey of the soul into the overlooked origins of this spiritually significant region of the globe. There will be opportunities to participate in the Act of Consecration of Man in the farm Christian Community Chapel for those who wish.



[Flyer/Itinerary](#)

[Booking Form](#)

For more information contact Sarnia Guiton: sarnia.guiton@gmail.com



Biodynamic Conference
NOVEMBER 8-12, 2023 | WESTMINSTER, CO

Celebrate Biodynamic Agriculture

We're excited to announce that the next Biodynamic Conference will be held **November 8-12, 2023** at the beautiful Westin hotel near Boulder, Colorado, and will serve to launch the US celebration of **Biodynamic Agriculture's 100th anniversary** throughout 2024.

Save the Date
NOVEMBER 8-12, 2023

Goetheanum World Conference

Reshaping a World Movement

Sept 27 – Oct 1 · 2023



Willkommen!

An Michaeli möchten wir mit Ihnen am Goetheanum in einer Zeit weltweiter Herausforderungen über die Zukunft der anthroposophischen Weltbewegung beraten. Wie kann die Arbeit mit der Anthroposophie weltweit Beiträge zu den brennenden Fragen der Zeit geben? Wie können wir uns weltoffen und gestaltend in die gesellschaftlichen und sozialen Prozesse einbringen? Oder ziehen wir uns stattdessen in eine Subkultur zurück und verbleiben in einer Nische? Wie vermeiden wir, nicht in Verknöcherung zu erstarren und uns von der Welt abzuschliessen? Wo geraten wir in Oberflächlichkeit und verlieren an innerer Substanz? Wie schaffen wir gemeinsam ein Momentum, in welchem wir die nächsten Herausforderungen in der Gestaltung der anthroposophischen Weltbewegung und Arbeit beraten und gemeinsam erste Schritte tun? Wir freuen uns sehr, alle Interessierten und MitgestalterInnen am Goetheanum willkommen zu heissen!


Welcome!

On Michaelmas we would like to discuss with you at the Goetheanum the future of the Anthroposophical World Movement in a time of global challenges. How can the work with Anthroposophy make contributions to the burning questions of the time worldwide? How can we become involved in societal and social processes in an open-minded and creative way? Or do we instead withdraw into a subculture and remain in a niche? How do we avoid ossification and closing ourselves off from the world? Where do we fall into superficiality and lose inner substance? How do we create a momentum together to discuss the next challenges in shaping the Anthroposophical World Movement and work and to take the first steps together? We are very happy to welcome all interested people and co-creators to the Goetheanum!

www.goetheanum.world

Weitere Informationen und Anmeldung
Further Information and Registration






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Puppet play at Shen Mei Zhen Waldorf School in Taichung, Taiwan.

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