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The Art of Awakening Individuality: Part 1

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Introduction

It is noteworthy that the beginning of the second one hundred years of Waldorf education coincided with the beginning of the Covid pandemic. These two events are very different in nature, but both raise the question: How will Waldorf education develop into the future? While Covid thrust upon us the need to adapt to the demands of the short-term future, the 100th anniversary challenges us to envision the long-term future of Waldorf education.

While the pandemic was not anticipated, the feeling that Waldorf education needed to take a significant step in its development has been growing among many teachers for some time. I have taught both lower and high school art, as well as in Waldorf teacher training programs for several decades, and yet, I do not consider myself a Waldorf teacher. I have too much admiration and respect for all those Waldorf teachers who enter the classroom day after day, year after year to serve their students for me to feel I have the right to call myself a Waldorf teacher. And my respect turns to awe when I try to imagine the inner and outer challenges

teachers have faced these last couple of years—not just with the pandemic but also with other issues such as those related to diversity, equality and inclusion. My calling has been that of an artist who happens to have taught in Waldorf schools and Waldorf training centers. I am not a teacher's teacher who can speak as one Waldorf teacher to another about child development, the curriculum or class management, let alone how to meet the current challenges.

I am an artist, and yet, there are things on my heart and mind that seem relevant to both the short and long-term future of Waldorf education. To speak authentically and effectively, I must speak as an artist. Fortunately, there is a place where educators and artists meet. We are both active within the cultural sphere, and therefore, we can meet and speak as colleagues who serve cultural life in our different but related ways. Just days before the Waldorf School opened its doors in 1919, Rudolf Steiner spoke to the first teachers about the cultural task they were taking up:

"We must be conscious of the great tasks before us. We dare not be simply educators; we must be people of culture in the highest sense of the word. We must have a living interest in everything happening today otherwise we will be bad teachers for this school. We dare not have enthusiasm only for our special tasks. We can only be good teachers when we have a living interest in everything happening in the world. Through that interest in the world we must obtain the enthusiasm that we need for the school and for our tasks. Flexibility of spirit and devotion to our tasks are necessary. Only from that can we draw out what can be achieved today when we devote our interest to the great needs and tasks of the times, both of which are unimaginably large".—Rudolf Steiner, Opening Address to First Waldorf, August 20, 1919.

Rudolf Steiner cautions that to be good educators means we dare not limit our attention to the specialized concerns of teaching; "we must be people of culture" who "have a living interest in everything happening today." Between the lines it seems clear that in saying educators must be "people of culture" he means something more than being

well read, educated, and attending concerts and art exhibitions regularly. I understand him to mean that we must be interested in outer events so as to perceive the unimaginably large cultural and spiritual needs manifesting through them. Presumably, If we see the spiritual needs around us, we will not rest satisfied with being passive recipients of cultural life, we will actively engage in shaping human culture. This leads me to think of educators, artists and others active within the cultural sphere, as “cultural activists.”

As cultural activists—not to be confused with political activists—we will ponder and reflect upon the present state of cultural life as a necessary step towards envisioning the future of human culture. But we will not rest satisfied with merely envisioning, we will seek practical ways to shape and transform our current culture towards what we imagine it should become. Many people think the future unfolds more through random forces than through our conscious intentions and efforts. At this juncture in human history, our future is more in our own hands than we might imagine, as Rudolf Steiner suggests in what is both a humbling and inspiring perspective:

“The angels are forming images in our astral body, and they do so under the direction of the spirits of form... Without these images we could not develop toward a future that is in line with the intentions of the spirits of form... they want to generate images in our astral body that will lead to specific social conditions and structures for the human society of the future... The angels are working on our ideals for the future...”—Rudolf Steiner, *What Does the Angel Do in Our Astral Body*, October 9, 1918

Today, ideals are easily dismissed as unrealistic. Ideals are indeed unrealistic if we expect them to be simply a given, or attained through minimal effort and time. Striving to realize ideals in concrete physical form is what I do as a painter and sculpture. Ideals are the lifeblood of my creative activity, and yet, typically it takes weeks, months, and even years to bring those ideals to fruition in paintings and sculptures. My life experience as an artist allows me to feel undaunted by the prospect that it may take decades, a lifetime or even multiple lifetimes to realize my deepest personal and social ideals. For this reason, I take ideals—those of others as much as my own—as seeds of will, that when nurtured appropriately, will shape our individual and collective futures.

Our hopes and aspirations can often seem elusive and fleeting so we can be grateful to individuals like Rudolf Steiner who offer the gift of affirming what lives in our hearts and will by sketching in outline the broad stroke features of our human future. In the following excerpt, Rudolf Steiner offers a succinct but concrete picture of the specific social conditions and structures for the human society of the future:

“The whole purpose of spiritual science is to prepare...

for the sixth epoch of culture... In our epoch it is the consciousness or spiritual soul that has developed in us through our ordinary civilization and culture. Beginning with the fourteenth, fifteenth and sixteenth centuries, science and materialistic consciousness have laid hold of the human being. This will gradually become more widespread, until by the end of the fifth epoch its development will have been completed. In the sixth epoch, however, it is the spirit self that must be developed within the souls of human beings, just as now the consciousness soul is being developed. The nature of spirit self is that it must pre-suppose the existence in human souls of the three characteristics of which I have spoken: social life in which brotherliness prevails, freedom of thought, and spirit knowing. These three characteristics are essential in a community of

human beings within which the spirit self is to develop as the consciousness soul develops in the souls of the fifth epoch...”—Rudolf Steiner, *Preparing for the Sixth Epoch*, p. 3-8

I have been drawn to read these words again and again over the years. In the process they have become an imagination that I live and work with as a kind of meditation. While I introduce such quotations in order to introduce a particular thought or perspective, I do not intend them to be tools of persuasion for a particular point of view that must be accepted on authority. Quite to the contrary, my own experience with them leads me to urge the reader to approach most of the quotations in this essay as content to contemplate over extended periods of time. In this way, they not only lift the veil on the deeper realities of human life but they spring to life with creative impulses.

My contemplation of Rudolf Steiner’s vision of human life 1500 years into the future has changed how I see my work as an artist. My artistic work comes into focus through a phrase I read in Friedrich Schiller’s *Aesthetic Letters* where he speaks of “the spiritual service of art”:

“Utility is the great idol of the age to which all powers must do service and all talents swear allegiance. In these clumsy scales the spiritual service of art has no weight. Deprived of all encouragement, true art flees from the noisy mart of our time.”—Friedrich Schiller, *On the Aesthetic Education of Mankind*, 1793

Throughout human history the arts have played a vital role in serving the spiritual needs of humankind but what are the particular spiritual needs of the present? More and more I do my artistic work with the question: How can art serve the spiritual needs of our time? Rudolf Steiner’s vision of a not so distant future that will depend on human beings developing to a high degree capacities like brotherhood, freedom of thought and spirit knowing as the very foundation of a new culture and civilization give special meaning and purpose for my work as an artist. These three attributes



are not vague, feel good ideals but have become concrete capacities to be cultivated in no less a practical manner than learning the practical skills of carving wood and stone. My artistic activity has taken on a research character in the sense that it is a search for ways to awaken and develop the underlying capacities of brotherhood, inner freedom and spirit knowing.

Insofar as I am striving to find practical ways to develop the capacities needed to transform our present culture into a quite different one that leads me to think and speak of myself as a cultural activist. Similarly, to the extent that educators are not simply instilling past knowledge but are awakening the capacities that will allow their students to shape the future, then in that sense they also are cultural activists.

It is as fellow cultural activists that I foresee the possibility of meeting to share and compare our perspectives on the immeasurably large cultural needs of our time, and explore how we might collaborate in realizing them more fully. I believe such collaboration can lead to new perspectives on the foundational ideals of Waldorf education that can awaken creative impulses within us for meeting the immediate challenges of the present, as well as sustain us in the long-term task of Waldorf education playing a leading role in the metamorphosis of our global culture and civilization.

In this essay, I will begin with what Rudolf Steiner refers to as spirit knowing by looking at two different ways of knowing: the more familiar scientific way of knowing and the less recognized artistic way of knowing. These two complementary ways of knowing lay the foundation for considering how human culture must develop our potential capacities to know soul spiritual realities as we presently know physical realities.

In turning to freedom of thought, we will look at two ways of being our self by making the distinction between our personality and our individuality. We will clarify how our personality is mostly given and unfree while our individuality awakens through developing inner freedom. We

will see how the development of inner freedom and our spirit individuality depends largely on artistic capacities.

And finally, in considering social life in which brotherliness prevails, we will look at the challenges of living and

working in community where we must reconcile our inherent need to be our self with the need to live in harmony with others often quite different from ourselves. We will consider how the social capacities of empathy and compassion are essentially artistic capacities, and that the social art of the future will depend on metamorphosing community founded on commonality into community founded on individuality.

To help us appreciate how these three human attributes can be developed through art, education and cultural life in general I will round off this introduction with two additional imaginations from Rudolf Steiner that we will return to as we proceed. The first is a statement that puzzles many Waldorf educators that Karl Ege refers to it in his book, *An Evident Need of Our Times*:

“With regard to the accelerating influence of scientific technology and academic sterility upon education, Rudolf Steiner pointed out, shortly before his death, that for the future of the new school movement it would be of great importance to turn the rudder 180 degrees in the direction of the artistic and practical.”— Karl Ege. *An Evident Need of Our Times*, p. 40.

Many are mystified by this undocumented statement as they take it to mean that Waldorf schools should have even more art than they already do. I believe Rudolf Steiner is not talking so much about the quantity of art as the artistic quality of education. While the ideal that education is an art is very much alive in most Waldorf teachers, there is always room to deepen our understanding of how the arts can serve human development today into the future as compared with the past. When we expand ourselves to considering the role of art in future human evolution we can come to see that it is the rudder of our current culture and civilization that must turn 180 degrees towards the artistic in order to complement our one-sided scientific and technological culture and civilization. In this context, Waldorf schools have much to contribute towards laying the foundations of an objective and exact artistic way of knowing. The second passage points to a practical understanding of why and how art and education can turn the rudder of human culture and civilization towards the artistic:

“All instruction must (therefore) 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... Through study we cannot become teachers. We cannot drill others into being teachers, because each one of us is already a teacher. Every human being is a teacher, but he is sleeping and must be awakened, and Art is the awakener...—Rudolf Steiner, *The Younger Generation*, Lecture 11 by p. 142-145.

Scientific and Artistic Ways of Knowing

“Forget everything you thought you knew about the difference between the hemispheres (of the brain) because it will be largely wrong. It is not what each hemisphere does—they are both involved in everything—but how it does it that matters. And the prime difference between the brain hemispheres is the manner in which they attend... The result is that one hemisphere is good at utilizing the world, the other better at understanding it... This book helps you to see what you have been trained not to see by our very unusual culture.”—Iain McGilchrist, *Ways of Attending*, 2019

Until recently, I was wary of focusing too much on brain research because of the widespread assumption that the human mind is the product of the brain. But the extensive research of Iain McGilchrist, as documented most especially in his book, *The Master and His Emissary*, gives credence to the view that the brain is a mediator of the mind—actually, two minds. Brain researchers like McGilchrist, and the ones he references, no longer conceive of the left and right hemispheres in terms of what functions they perform but how they function in facilitating two different ways of knowing and being.

I began as an artist who simply loved to create paintings and sculptures. However, over the years, I became increasingly interested in the inner activity behind the outer creative activity of painting and sculpting—namely, the way I observe, think, feel and will. Especially through teaching art, I came to appreciate how artistic capacities are relevant not only for artists making works of art, but also for all people in all walks of life. After all, the cultivation of scientific capacities is not limited to professional scientists; they are developed in most human beings so they can serve and function within our global technological civilization. Developing the inherent scientific capacities dormant in every human being is an enterprise that has slowly evolved over several centuries, if not the last 2500 years. Education as we know it is concerned almost exclusively with developing what are commonly referred to as STEM capacities: scientific, technological, engineering and mathematical. More recently, some people, including Yo Yo Ma, advocate for expanding this to STEAM with the inclusion of artistic capacities. The implications of this expansion go well beyond adding more art to the curriculum; it opens up a new

educational paradigm that focuses less on content and more on the capacities we develop—artistic as much as scientific through the way we approach each discipline.

We stand at the beginning of the next great human enterprise of cultivating the artistic capacities dormant in every individual as the complement to the scientific capacities we are already developing in each individual. We will cultivate the artist in each individual for its own sake, but also in order to draw upon the full scope of our human potential in understanding and resolving the many challenges of contemporary life.

It is very powerful to have a scientist and brain researcher like McGilchrist show, with extensive evidence, that the dominance of our mechanistic, left-hemisphere thinking is the root cause of serious risks to human life and civilization that are becoming evermore apparent with each passing day. To counter these existential threats and rescue our one-sided and “very unusual culture,” we must make a concerted and sustained effort to cultivate the living, intuitive capacities of the right hemisphere. Exactly a hundred years ago, Rudolf Steiner drew attention

to the significance of an artistic way of knowing in one of the *Younger Generation* lectures:

“People say today: he is not a true scientist who does not interpret observation and experiment quite logically, who does not pass from thought to thought in strict conformity with the correct methods that have been evolved. If he does not do this he is no genuine thinker. But, my dear friends, what if reality happens to be an artist and scorns our elaborate dialectical and experimental methods? What if Nature herself works according to artistic impulses? If it were so, human science, according to Nature, would have to become an artist, for otherwise there would be no possibility of understanding Nature. That, however, is certainly not the standpoint of the modern scientist. His standpoint is: Nature may be an artist or a dreamer; it makes no difference to us, for we decree how we propose to cultivate science...” --Rudolf Steiner, *The Younger Generation*, p. 9, Oct. 3, 1922

To clarify the distinction between scientific and artistic capacities, I would like to offer an outline of two different modes of perception, thinking, feeling and willing:

Left Hemisphere, Scientific Capacities:

Perception: Exact quantitative perception--to measure, count and weigh

Thinking: Think critically, analytically, logically, mathematically

Feeling: Sensor feeling as inherently subjective and working against objectivity

Willing: Act according to mechanistic methods and procedures: thinking will.

Right Hemisphere, Artistic Capacities:

Perception: Exact qualitative perception;

Thinking: Think dynamically, intuitively, synthetically;

Feeling: Transform subjective personal feeling into objective artistic feeling in order to know nonphysical qualities and reality;

Willing: Act creatively through living methods and procedures: feeling will.

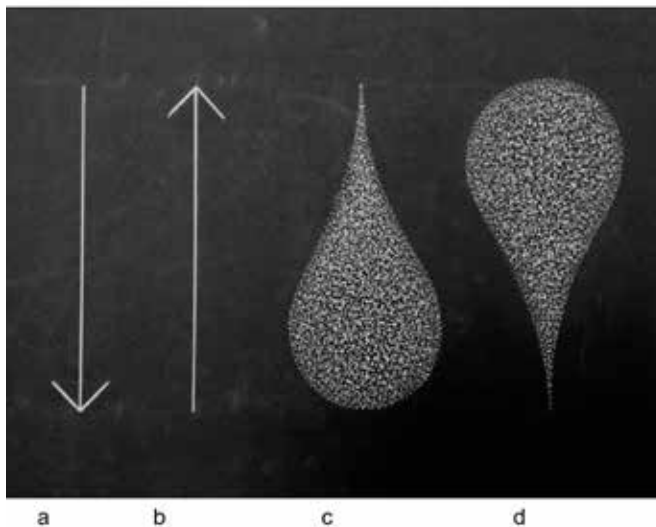


Figure 1

Figures 1a and 1b are familiar arrow forms, one pointing down and the other pointing up. Form 1c looks like a raindrop and 1d reminds us of a balloon. It is natural for our thinking to attach such concepts to everything we perceive, but how do we experience such forms with our feeling?

In the first instance, we may simply like certain forms and dislike others. The arrow forms may not evoke any particular feeling, as we simply think down and up. With the raindrop we may also think down, but we may notice that this is related to our feeling a downward movement. This becomes all the more vivid when we feel an upward movement with the balloon form. If we attend to the form elements of each form, we will see that the sense of movement in 1c and 1d has to do with them being curved rather than straight, but more specifically, with where they are widest—below the middle for the raindrop and above the middle for the balloon.

This simple form exercise engages what Rudolf Steiner calls artistic feeling:

“We will not come to a true understanding of this matter if, in looking at the forms, we base it only on an intellectual explanation. We must look into the forms with artistic feeling and allow the capitals, as form, to work upon us.”—Rudolf

Steiner, *Introduction to Images of the Munich Congress Seals and Capitals*, October 1907 (included in *Rosicrucianism Renewed*)

Rudolf Steiner uses “artistic feeling” in a specific way that I understand to mean:

“Artistic feeling is the capacity to set aside one’s personal feelings of like/dislike in order to feel and experientially know the non-physical qualities inherent to all realms of existence—the inanimate, the animate, the ensouled and the spiritual.”

This artistic way of perceiving and knowing is foundational to the cultivation of Goethean science and spiritual science. Artistic feeling expands the scope of our conscious experience beyond a narrowly materialistic way of knowing to all-encompassing spirit knowing.

“What we need is not repudiation of science but rather, on the contrary, a carrying forward of the future bearing, objective spirit of science into the realms of qualitative experience, and into the domains of life, soul and spirit that have been hitherto inaccessible to scientific investigation... The intensification and deepening of sense perception in the arts will go hand and hand with the development of a physiognomic (Goethean) science that will be able to recognize and assess the qualitative aspects of the phenomena just as we today subject them to quantitative analysis.”—John Barnes, The Third Culture

There is more that can be said about how this artistic way of knowing is evolving both within and outside Waldorf and anthroposophical circles. For now, I will round off this article by drawing attention to the deeper human significance of developing scientific capacities that will be further enhanced by developing our inherent, artistic capacities.

Science has dramatically changed the outer world we live in, but even more significantly, it has facilitated an inner change in ourselves. The inner activity of developing scientific ways of observing, thinking and doing over the last few centuries has been a primary way for humankind to awaken and develop our spirit individuality. Ironically, our plunge into materialism arose out of a spiritual need. The inner activity of learning to perceive, think, feel

and act in a scientific manner not only allowed us to master the laws and forces of the outer material world, it necessitated a strengthening of our spirit individuality. In the past, the development of our individuality remained largely unconscious; today we are entering a phase in human evolution in which the development of our spirit individuality will become increasingly conscious and self-initiated. Furthermore, the next step in this development of spirit individuality will occur through our self-initiated nurturing of artistic ways of perceiving, thinking, feeling and willing to balance and complete the development of our scientific capacities.

What is Phenomenology? And why do we need to know?

Fiona Campbell, Australia

It will become of special importance in Spiritual Science that we should bear in mind not only the 'What' (the matter) but the 'How' (the manner): that we should really bestir ourselves gradually to acquire ideas of a world quite different from the ordinary physical world, and thus gradually to accustom ourselves to form conceptions different from those we can build so comfortably in the physical world.

Rudolf Steiner¹



The Stream of Life Research Studio is a collective that investigates the dynamic activity of the formative forces in cosmos, nature, and human being. The collective has a special interest in the application of phenomenology that extends beyond the world of the natural science into the arts and human sciences. As a follow-up to our article *Reading the World Script: A Threefold Research Process* (*Pacifica Journal* no. 62, Vol. 1), we submit this report on our recent activities.

There is something of a tradition in anthroposophical circles to see Anthroposophy as content, as a body of knowledge to be studied, pondered, and collected. But knowledge is something other than the sum of what is known. Knowledge is action, is “an event, a mental occurrence”, states Zajonc² and thinking is a “productive act”³ and we should approach anthroposophic-based investigations in this light. *How* we conduct our research is as important as *what* we research. Indeed, the process can be more important than the end result, for this gives us the possibility for growth beyond ourselves.

Considering this, Stream of Life recently facilitated an online dialogue on the nature of phenomenology with its many faces. After presenting a successful series of World Script webinars that culminated in a conference on The Effect of Thinking on the Health of Our Ecosystems in March 2022, we saw the need to go ‘back upstream’, so to speak, to unpack this methodology central to our collective purpose. Although phenomenology may be familiar to many

as the method used in Goethean Science, a wider application beyond the natural sciences is becoming increasingly popular in anthroposophic-based research. Yet there are many different understandings of what phenomenology is, and how to apply it.

This confusion may be due to several reasons. Phenomenology can be regarded as a philosophy, as a research methodology, as a practice, or all three. But a fundamental level, the different philosophical frameworks of Goethe, Husserl, Heidegger and Merleau-Ponty, to name a few, have different ontological and epistemological foundations which have a profound influence on how the world is perceived and understood. For example, Heidegger and Merleau-Ponty are sometimes both classified as existential phenomenologists, but one is concerned with meaning and interpretation, and the other privileges perception and description (as does Goethe). These disparities in turn generate methods specifically shaped to embody these worldviews. Even within one philosophical stream, there can be quite diverse approaches. And then there are the needs of each discipline. Fields such as nursing and education have established the interview as the prime method for eliciting patient or pupil lived experiences, but other fields find observation of plants or textual hermeneutics more suited to their purposes.

So, our dialogue aimed to explore the *what* and *how* of phenomenology in the context of different disciplines and their accompanying practices. By viewing phenomenology through the eyes of researchers and practitioners from different fields, we believed we might approach a collective understanding of what the essence of phenomenology truly is, for all forms and approaches. To enable this process, we invited a range of researchers and practitioners to share their research and research process with us, in the context of these four criteria,⁴ posed as questions:

Openness: how do I see with “new eyes?” How do I overcome my existing preconceptions and bias? How do I put aside my existing knowledge when encountering the Other?

Dwelling: how do I immerse myself into the Other? How do I engage with the experience? Do I have a structured process when I engage, and what is it?

Disclosure: how do I reveal the essence of the phenomenon in question, the phenomenon hidden in the experience? What is my mode of disclosure?

Description: How do I communicate my experiences of working phenomenologically? What language do I use? And how do I write up others’ experiences so that they are true to what was experienced without my assumptions?

What follows is a brief digest of four presenters’ responses to these questions, shared in the company of 30 participants (please note the responses are based on notes taken during spoken presentations and therefore take an unstructured form.)



Fiona Campbell (Human Sciences)

I study the way we think and our relationship to consciousness, both now and in the past. The phenomenological approach is core to my method, whether I am concerned with investigating the formative forces in nature, in art or in how we think. For me, then, phenomenology must be a flexible tool and though I am fascinated by all the different philosophical approaches, phenomenology for me is a way of seeing the world, one which can return us to the timeless *now*, before concepts and categorisation impose structure on our experiences.

I am deeply influenced by the work of Theodor Schwenk, Henri Bortoft, Arthur Zajonc, and Merleau-Ponty. Both Zajonc and Bortoft opened me to a new way of understanding *how* we generate new ideas.

Openness: I try to see the world as strange and paradoxical by cultivating wonder, but also by corraling my existing biases and assumptions by writing them down. Cultivating wonder brings about inner preparation for opening myself to the Other. For example, 'wonder' is a state of awe that requires you to change something within yourself, to change your state of consciousness.

Dwelling: I step towards the phenomenon and into it. Repeatedly living into it and immersing myself in the data, to feel 'at home' with the phenomenon. I often use an observational process I developed called *beholding* (borrowing Goethe's use of the word), which has iterative steps that allow for both repeatedly surveying the phenomenal field, *actively* and *receptively*, and for exploring the phenomenon through my "hand-eye" in an embodied manner. This process can also be adapted for listening and perceiving human speech and text.

Disclosure: The essence of a phenomenon is its essential core, that which it cannot be without, to be itself; that which is always hidden from everyday perception. This means the phenomenologist is always reaching towards something ineffable, ungraspable, making the reveal almost impossible. Yet this accommodates my way of seeing the world as something that is in a process of always becoming.

How do I do disclose the phenomenon? It requires practice yet cannot be directed; rather, it arises from developing an intimacy with the object or experience that combines perception with imagination yet does not wander into fantasy. It is like a refining of perception that points towards developing new

faculties, or new ways of enhancing our existing faculties. For example, I watch a video of people speaking and listen to what they say but also what they didn't say, what their gestures say, etc. and how they spoke and gestured. *How* people are speaking, and their gestures as they spoke said as much about their experiences as *what* they say. In this way, the phenomenon can reveal itself, coming out from behind the experience, so to speak.

Description: I share my disclosure primarily through writing (though also through verbal presentation), but it is a complex business, a kind of 'tell me without telling me' process. And there is always the question of how to communicate without fixing an experience when naming it. The problem with writing is that you are fixing words into time and space, making it static. Yet you are trying to convey something to the reader that is anything but static and fixed by nature. It is the paradox we must work with.



Teresa Carapeto (Education)

I am currently completing my PhD in Education and Pedagogy at Southern Cross University. My research subject is environmental education in Steiner Pedagogy, especially teachers' nature conceptions, to see how Steiner educators experience nature. My approach uses both Goethean phenomenology and art-based reflection (I also am strongly influenced by Arthur Zajonc's contemplative practices).

Openness: For me, harmonising the senses is important as a researcher/scientist and I refer to Steiner's twelve senses to guide me and ensure, especially before I begin, that all my senses are in harmony through balanced sleeping habits, nutrition, etc.

Dwelling: I make sure I sit in stillness and silence. My data collection method takes the form of visual journals and interviews, through which I immerse myself in the stories embodied in these texts.

Disclosure: Art-based reflection reveals what the phenomenon is speaking to me. To do this, I keep a researcher's visual journal with poetic reflections, diary entries and drawings about the responses in my fieldwork participants' visual journals.

Description: I document my findings, my 'explication' through storytelling, which is used for publication, sharing and creating awareness.



Peter Stewart (Goethean Science)

I have a background in Architecture and became interested in Goethean Science through this. I then spent some time with Goethean scientists, such as Dr Margaret Colquhoun in Scotland and develop my practice from there. For me, it's always a question of how do you actually *do* it (Goethean phenomenology). And where does that *doing* come from?

Openness: There are different ways of seeing and different modes of seeing. You must allow other people to experience something through their own perception, because perception is a cognitive act in which you become aware of yourself and of what you are doing. In a workshop, an experience of cognition is not a passive process: you need to bring your *intention* to it (I am influenced by the work of Georg Kuhlwind here.) You need to learn to apply it consciously and be consciously aware of what you are doing at any moment. It is like fact-finding – looking at things - but then switching to a different mode of seeing. For example, with plant metamorphosis, you move from the growth movement while practising intentional seeing. You must give up naive cognition. Then you can keep one eye on yourself as the observer and one eye on the plant. Then your *seeing* becomes part of the World process, a kind of ‘cognitive seeing’ (similar to what Fiona calls *beholding*.)

Dwelling: I live with the phenomenon and use both artistic faculties and ‘cognitive feelings’ that tell me about the thing I am observing. You must then re-experience the feelings and live with them, again and again. Again, you must always have one eye on yourself. Rudolf Steiner suggests living into the *gemüt* of your observation, that is, following it with your ‘cognitive feelings’. Then you realise that something can speak through you and to you, and this changes you.

Revealing/disclosure: I do the *dwelling* stage as preparation, and then allow the phenomenon to reveal itself to me. For example, I try to capture the taste of a rosemary leaf by drawing the *cognitive feeling* that accompanies it, to capture the colour tones. Words are very flat, and it is hard to capture the experience with words. And you need to order the experience (as a process) so that someone else can replicate the same

experience so that others can have a similar experience.

Description: I communicate my findings by writing articles and giving workshops. For workshops, I reflect on my own experiences and then invent situations where others can have the possibility of having the same experience.

Such *cognitive seeings* or *cognitive feelings* happen far more rarely than is supposed. And when they do happen, it is like the flash of insight, but to have such flashes of insight, you must do all the thorough work, to say that you have had an insight. Many use the language of a Goethean scientist to describe their experiences, but in my experience, true insights happen very rarely. So often what they are describing is a subjective experience. You need time to let the phenomenon really speak. You can also move beyond Goethe to what Steiner also gave as directions or you can use things such as sculptural *feelings*, e.g., as in a leaf or bone sequence, as they change up the spine - there you can experience the form through sculptural feelings. You then *live into* that experience feeling and then use that to guide you.



Martin Samson (Theology)

I will soon be completing a PhD in Christology, and, during this work, I have developed an approach that I call ‘contemplative phenomenology’. Part of the difficulty I experience is trying to explain that Steiner used a phenomenological approach but also, that in French, the term ‘phenomenology’ and ‘theology’ are the same.

According to Rudolf Steiner, you can perceive the Spirit, but you need to develop certain senses, ‘soul senses’ first before you can develop the spiritual senses required to do this. How does Steiner go about this? Theology has lost its capacity to read the texts, what is called *hermeneutical theology*, which is a fusion of horizons between the author, reader and interpreter. Hermeneutical theology is reclaimed through the early gnostic texts, but they can be also taken as metaphors. For example, if we immerse ourselves in a text through contemplation, we can have the same experiences as the early Gnostics. We can give people both the method and the historical context to carry this out. But with Theology, you need to suspend your own knowledge first.

Openness: Faith is like a seeing with open eyes with open-mindedness. Cognitive seeing is like a faculty of perception

and cognition that leads us towards a new way of seeing. We have to ask ourselves: Is it possible for us to experience Christ directly? Without a liturgy or a gospel to guide us? We need a *theosis*⁶ in Christ to approach the non-physical Christ. Here Faith acts as a cognitive faculty, a seeing afresh, a very different approach to that espoused by Kantian histology. To recognise the difference between a doctrine and what an experience is, we must raise reason to faith.

Dwelling: Dwelling is a kind of pondering for a theological audience, such as Mary did when she ‘took all these things and pondered them in her heart’ (Luke 2:19).

Disclosure: Disclosure allows for the *explication*⁷, a letting go of the object of our *beholding* and allowing new spiritual concepts to be revealed. For example, in Steiner’s meditation on the Rose Cross, we let go of the image and only allow the actual work we have done to live in our soul. Through this process, we can allow something new to enter in, a new idea to emerge.

Description: When working with art, Steiner speaks in *imaginations*, by painting pictures with his words. Imaginations give a phenomenon a body/expression, and the heart can say ‘yes’ to that. Theology in the future needs to become art, and not a doctrine. The use of imaginations in theology will lead to this. We have to remember that the Book of Nature is symbolic in that it is imaginations of the beings that are at work in Nature, and out of this, we can develop a feeling for the language of Nature.

Conclusion

The researcher presentations were followed by some lively discussion with the audience, with questions such as how each presenter related their process to Steiner’s exercises of inner and outer observation, and how might reflective practice differ from going ‘back upstream’ to capture something of the original direct experience. Many participants shared that, listening to the presentations, they found resonance with aspects of their own research practices, clarifying for them how they might take their work further and there was great interest to learn more about the relevant processes and methods. Many participants could conceive phenomenology as a way to explore their professional practice and personal experiences with spiritual exercises within a structured framework with particular signposts to guide them during their process.

But perhaps the idea that received the most appreciation was phenomenology’s potential for engendering inner mobility and change through its continual practice. As Goethe noted, the process of being a researcher is not just about finding new knowledge, but about transforming yourself, and phenomenology is a path for initiating new ways of seeing, of developing new organs of perception. It is not only a methodology for investigating the lived experience as it is lived, but a way of seeing the world that can shift our very being away from “I have become” to ‘I am becoming’.

This brief encapsulation of our online dialogue in no way answered the question, what is phenomenology? Rather, it marked the beginning of a conversation that we anticipate will

extend beyond disciplinary and philosophical boundaries to a place where we can take part in rigorous, respectful, critical enquiry in the company of like-minded researchers, whether they be formally-trained academics or practitioners seeking, not answers, but a form of investigation that sees knowledge as a verb, not an noun.

For those who are interested to learn more about phenomenology in its various forms, the *Stream of Life Research Studio* is hosting a further two dialogues early in 2023, the first one on 1st February at 6.00 pm AEDT. If you would like to take part in these dialogues or offer a short informal presentation on how you understand and apply phenomenology, please [register here](#) and we will send you information about the event.

The core members of the Stream of Life Research Studio are [Fiona Campbell](#) PhD, whose research centres on cognition and creativity, and [Martin Samson](#) who is currently completing a PhD in Christology.

Endnotes

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2. Zajonc, A., (2000), ‘Molding the self and the common cognitive sources of science and religion’, in *Education as transformation: Religious pluralism, spirituality, & a new vision for higher education in America*, p.60.

3. Bortoft, H., (1996), *The wholeness of nature*. Steiner Books, p. 134

4. Finlay, L. (2014), ‘Engaging Phenomenological Analysis’, *Qualitative Research in Psychology*, Vol 11, No. 2, pp.121-141

5. Bortoft, H., 2012. *Taking appearance seriously: The dynamic way of seeing in Goethe and European thought*. Floris Books.

6. *Theosis*: a transformative process of coming into union with God, as taught by the Eastern Orthodox Church and the Catholic Church. As a process of transformation, *theosis* is brought about by the effects of *catharsis* and *theoria*.

7. *Explication*: the process of revealing or drawing out the meaning of something which is not clearly defined, to make explicit what is implicit.



Exodus and Impetus

Douglas Gerwin, Amherst, Massachusetts.



According to a recent Gallop poll, the burn-out rate today among U.S. teachers K through 12th grade is the highest of all professions in the country. Interestingly, a good number are redirecting their attention from the classroom to service in old age homes. Why are teachers fleeing their profession in record number this year?

Children two years behind in their learning due to a lingering pandemic. Fights in the school hallway and shootings in the classroom. Parent meetings in uproar over the teaching of history and civics or discussions concerning sexuality and gender. Books banned from the shelves of school libraries. Smart phones replacing social discourse at recess. Classes doubled in size for lack of staff. Is it a wonder that teachers are fleeing their profession in record number this year? According to a recent Gallop poll, the burn-out rate today among U.S. teachers K through 12th grade is the highest of all professions in the country. Some 600,000 teachers quit the classroom between the start of the pandemic in January 2020 and the end of this past school year, including a growing percentage mid-year. And the schools are still feeling the consequences of the epidemic. A report just released shows that K-12 education lost over 20,000 employees in September; there are now some 310,000 fewer teachers and support staff employed in public schools than there were pre-pandemic.

Interestingly, a good number of them are redirecting their attention away from children to human beings approaching the other end of life by signing on as caretakers in old age homes. Other teachers are gravitating to jobs in business, or launching a self-employed tutoring venture from home, or simply taking early retirement.

The problem of teacher flight is further aggravated these days by a decline in the number of young people opting to become teachers. According to the American Association

of Colleges for Teacher Education (AACTE), enrollment in teacher training programs fell by a third during the last decade (2010-2020) and shows few signs of picking up, despite a chronic listing of classroom vacancies. We hear stories of schools summoning members of the National Guard or pressing untrained staff, even upper-level high school teenagers, into service as substitutes for trained teachers. Other American schools are stepping up their recruiting of teachers overseas, especially from Asia.

However, beneath these readily understandable grounds for leaving the teaching profession—along with common complaints about low pay, long hours, high-stress environments, and the requirement of endless administrative reports—there may lie a more radical and all-pervasive reason for this widespread exodus. Education as we commonly know it is simply not working, and it hasn't been working for a timespan lasting much longer than the months of Covid or years of technological encroachment or decades, by now, of school violence. Blue-ribboned reports stretching back as far as 1983 have bewailed the decline of the American system of education. And yet the problems chronicled in these reports persist. We need to ask, at a deeper level, what is amiss?|



Society as an organism

In his depiction of a healthy society, Rudolf Steiner laid out three spheres, each organically integrated with the other two yet distinct in its operation. He delineated them in terms of an economic sphere for matters of finance and commerce, a political sphere for issues of rights and agreements, and a cultural sphere embracing the arts, sciences, and practices of religion in the broadest meaning of these terms. Cooking, farming, sports, medicine, research experiments: these are all expressions of artistic, scientific, ethical activity and hence form part of the cultural sphere.

From the outset, Steiner described these three spheres as a three-folded or tri-une organism, meaning that each sphere of activity is fully integrated into the others while remaining distinct in character and objective. Just as in the human organism, where bodily systems of nerve and blood,

bone and muscle, lymph and digestion, etc. work together while remaining distinct in their function and purpose, so too these three spheres of society work separately yet as a coherent organism.

Each of these three societal spheres, Steiner pointed out, flourishes under the aegis of a specific ideal: cultural life will flourish to the degree its activities are imbued with the ideal of human freedom; the political sphere will flourish harmoniously when guided by the ideal of human equality; the economic sphere will flourish most profitably when led by the ideal of human collaboration or association. These three ideals—already sounded in the rallying cry of the French Revolution as *Liberté! Egalité! Fraternité!*—hold the secret, he said, to the thriving of a healthy, because whole, society. Their absence presages the onset of an unhealthy society.

Specifically, mischief begins when the ideal of one sphere is appropriated by another – when, for instance, the ideal of *Liberté* is applied in the economic sphere, resulting in an unbounded system of “free enterprise”. Or when the ideal of *Egalité* is imposed on the cultural life, and consequently all members of a society are required to adopt uniform social behaviors or group-think. Or when the ideal of *Fraternité* is adopted in the political arena, with the result that policies are decided (and enforced) by the associating of exclusive cliques, pressure groups, or clubby brotherhoods. Our history is littered with examples of these kinds of misappropriation.



Out of lofty ideals to practical values

To take this tri-une outline a step further: each sphere has not only its own guiding ideal but also its own values, or heuristic practices. In the sphere of economic production, for instance, it makes sense to value and practice, among other considerations, *efficiency*, *speed*, *predictability*, and *reproducibility*. These practices give rise, for instance, to greater economic productivity and (at least in theory) to greater financial wealth for those who work collaboratively in these ways.

However, apply these same values or practices to cultural activity and they will tend to undermine the richness and

ultimately the health of cultural life itself. For instance:

- Prepare food under the pressure of *speed* and it becomes fast food
- Build houses guided by the practice of *reproducibility* and they become prefabricated tenement blocks or tract housing
- Grow crops guided by the principle of *efficiency* and they will yield vulnerable hot-housed plants or disease-prone monocultures
- Speak or write with a quality of *predictability* and words become clichés and acronyms. Soon, as we say, they are “not worth the paper they’re written on” and we LOL!

On this view, teaching—or what is rightly called the “art” of education—is fundamentally a cultural endeavor. Like all cultural practices, it participates also in the other two spheres of society without, however, originating from them. Consequently, the cultural enterprise of teaching is decidedly not enhanced by the practices of efficiency, speed, predictability, or reproducibility, which can be of such great help to economic activity. On the contrary, education—for that matter, human development as a whole—needs time to unfold. (Indeed, the very word “school” is derived from a Latin term for “leisure”.) Moreover, teacher and student alike need space to make mistakes; these may appear to be an inefficient practice yet can provide such great learning moments! As well, successful teaching requires space for the element of surprise and the promise of the unexpected. And every teacher knows that a successful lesson is one of a kind: it cannot simply be repeated in the same way next time. In other words, successful teaching is by nature inefficient, not-speedy, unpredictable, and utterly irreproducible.

And this, to my mind, is why education, as it is widely practiced in our time on this continent, is not working: it is essentially guided by economic, rather than cultural, values and objectives, as the following common practices suggest.

- *Speed*: “Timed tests” rely not simply on what students know but on how quickly they can articulate it — or, in the case of a multiple-choice test, how swiftly they can recognize it
- *Reproducibility*: “Worksheets” inevitably entail repeated usage and standardized content, especially when used to compare the performance of one group of students against another
- *Efficiency*: “Textbooks” provide one of the most succinct ways to transmit material from teacher to student and to compress a maximum of pre-organized content into a minimum of reading space, whether on a page (or increasingly on a screen)
- *Predictability*: “Uniform lesson plans and schedules” determine the content and timing of a teacher’s progress through a curriculum prescribed by

the school to the point that one can know precisely how far a class has progressed in a subject on any given day, regardless of who is teaching it.

More generally, we hear a lot about how teachers are expected—and consequently how schools will be funded—to prepare students for the workforce and for better paying jobs. This outcome may indeed be a helpful *consequence* of education but that does not make it the rightful *motive* for promoting it. Far more than helping children become successful participants in the economic sphere, the primary task of teachers is to instill in their students the will to learn more — i.e., to further enrich the life of the cultural sphere. This is not to deny the value of developing good learning habits or essential skills during the children's school years. Rather, the point here is to reorient the motive for teaching and learning from economic to cultural values.

By subjecting teaching practices to values that rightfully belong to economic realms, we have essentially converted schools into mudrooms or antechambers for the economic sphere of society. But to be true to its nature, the art of teaching (as opposed to specific job training) needs to be governed by the cultural ideal of freedom and the practical values that flow from it. An education guided by the ideal of freedom will allow teachers to explore a subject without presupposing a predetermined outcome, or muse and imagine without keeping a constant eye on the clock, or leave space for something totally unforeseen to break forth as a lesson unfolds. For this to happen, teaching practices will need to be the very *opposite* of efficient, speedy, predictable, or reproducible.

An education imbued with the ideal of freedom will assuredly prepare children to range freely and effectively in all realms of society, whether economic, political, or cultural. Waldorf schools, to the degree they operate out of this ideal, demonstrate this efficacy through their alumni, who have been shown to fan out to a wide range of secondary education and careers. But more compelling is this consideration: teachers working out of the cultural ideal of freedom prepare their students to help heal in free and

fresh ways the ailments currently afflicting human society. Free thinking begets fresh solutions.

If the art of teaching, as sketched here, is recognized and honored as a force for social healing, we may hope for this recognition to serve as the impetus to attract a new generation of educators to this venerable profession.

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Drawings by **Van James**.

1. Recall, for instance, the celebrated government report comparing U.S. educational practices to a declaration of enemy hostilities. "If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war." From *A Nation at Risk: The Imperative for Educational Reform*, commissioned by the U.S. Department of Education (1983).

2. Steiner referred to this arrangement as "die Dreigliederung des sozialen Organismus", which is most accurately translated as "the threefolding of the social organism". On occasion he referred to the latter as "die soziale Ordnung", which is best translated as "the social ordering" of society, a translation that still points to the active, dynamic nature of the relationship among the three social spheres. However, these German terms have frequently been translated more loosely as "the threefold social order", a rendering that obscures the fundamentally living—that is to say, organic—nature of the relationship existing among these spheres.

3. According to a survey conducted by the Research Institute for Waldorf Education (RIWE), graduates from Waldorf high schools matriculated into 18 of the 20 different categories of North American colleges and universities. See *Survey of Waldorf Graduates, Phase II* (Research Institute for Waldorf Education, 2007).



The development of Steiner / Waldorf education: Looking through the lens of time

Neil Boland¹ and Dirk Rohde²

ABSTRACT. Steiner Waldorf education has undergone many developments since it was first introduced in Stuttgart in 1919. Some of these have been the result of pedagogical experience, others in response to outer requirements, while others have been a response to changed and changing circumstances. Numerous articles have been published outlining changes Waldorf education has undergone since its establishment 100 years ago, and how it will need to develop in years to come. We look at development in relation to a fourfold concept of time: past, present, future and eternity. Instead of looking at changes and developments in general, we consider them in relation to one of these four aspects of time. We look at what eternal qualities in Waldorf education might be, and what development could comprise in connection to the eternal. Lastly, we consider how working with such a concept can help with processes of revitalisation and renewal which have been called for by many authors.

Keywords: development, time, eternal characteristics, eternity, archetype

Introduction

Waldorf education began in 1919 with a single school in Stuttgart, Germany at a specific historic time and under specific cultural circumstances. From there, it has gradually spread around the world and is now practised on all inhabited continents and in a wide range of locations and cultures (Göbel, 2019). In spreading from a single point into the wider periphery, it has created many networks and focal points, with many changes of pace. During this process, the significance of the original centre has waned (International Forum for Steiner/Waldorf Education, 2016). Steiner education is constantly in a process of development, a process influenced by all manner of conditions worldwide. Some idea of these processes of adaptation within the last hundred years can be gained by comparing changes in the curricula from Heydebrand (1925/1994) to Stockmeyer (1985) to Richter (2019; 2020). The image of Steiner education has become global; if one wants to get to know how Steiner education is interpreted today, one has to find out how it is realised worldwide. It is likely that Steiner education will develop further. However, what is missing so far from this discourse is an interrogation of what is meant by “development” and different types of development.

Numerous authors have expressed their thoughts on ‘what Waldorf needs to do’; we look at some suggestions below. What unites these authors is their common agreement that change is needed, that the status quo is neither desirable nor tenable. Part of this is grounded in the realisation that, at the same time as the movement has expanded, what might be called the core of the education has gradually become diluted. In this article we consider what the entity ‘Steiner education’ is which is considered to undergo development and view development through the lens of time.

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We see the need to find new ways for meaningful and critical exchange of ideas. In our experience, colleagues meet, listen to talks, applaud, have a short discussion with little follow up. This format – essentially a lecture format – was inherited from Rudolf Steiner and remains substantially unchanged. Articles and books are written, but not always read and still less discussed. We end this article with questions to encourage extended dialogue on Steiner education and its development for the continued health and relevance of the worldwide education movement.

Suggestions for development

Many authors have written on changes and needs which they observe within Steiner education, and how the education can or should be further developed. We do not attempt here to give a full overview of this work, and instead concentrate on a small number of publications.

After a series of meetings, the members of the International Forum of Steiner/Waldorf Education (2022) adopted a list of what they called *Key characteristics of Waldorf education* (2016). This is intended as “binding guidance for the worldwide Waldorf school movement” though “may be supplemented by specific cultural characteristics.” Looking closely, (only) three characteristics are precisely formulated as essential: that the “artistic element in structuring lessons forms the essence of Waldorf education”; that self-governance is “a key feature of the Waldorf school”; and, thirdly, that “a school is a Waldorf/Rudolf Steiner school when a majority of the teachers lives by the spark of the spirit.”

On the other hand, Martyn Rawson (2021) lists 18 generative principles of Steiner education. These principles take into consideration the ideas of Steiner, educational theory since Steiner’s time, as well as 100 years of pedagogical practice. They are meant to generate new and evaluate existing practices. Each principle is accompanied by a list of skills teachers need to develop in order to work effectively out of the principle, plus questions for further research. Principles include: taking the spiritual dimension seriously (#1); a particular form of block teaching (#7); artistic teaching (#11); and the responsibility of the teachers themselves for the educational leadership of the school (#16).

Gilad Goldshmidt’s (2021) recent article, *What should Waldorf look like today?*, contains three key suggestions on how to further Waldorf pedagogy. He argues that, on a continuum between form and life force (flexibility), Waldorf pedagogy has moved too far towards the form pole over the last 100 years. By emphasising Waldorf traditions, the education has, to a greater extent, lost its liveliness. Goldshmidt argues that Waldorf pedagogy needs to regain an inner dynamic to refresh itself. He identifies three means to do this: esoteric work; researching contemporary Waldorf practice; and extending the Waldorf impulse to as many children as possible worldwide.

Between 2017 and 2019, a number of colleagues worked on the International Teacher Education Project (ITEP) under the auspices of the Pedagogical Section in Dornach to help to “ensure sufficient consistent and high-quality teacher education to support the need of Steiner educational initiatives for well-trained and well-supported teachers” (Boland & McAlice, 2020, p. 2). ITEP identifies nine core areas for teacher development, including the arts, self-development, an expanded understanding of the human being, and context sensitivity.

Finally, we want to mention the article by Eugene Schwartz, *Reflections on Steiner’s Death Day* (2022), written in the context of the United States. Schwartz argues that the spiritual foundation of Waldorf education (Anthroposophy) will necessarily manifest in different ways at different times. Like Goldshmidt, he sees that the Waldorf movement is weighted down by bureaucracies and has moved too far towards the ‘form’ pole. In the near future, he expects a revitalisation to occur through more Waldorf charter schools being founded as well as “‘homeschool pods’ and ‘micro schools’ serving families who, for the most part, want their children to receive a ‘real’ Waldorf education, rather than the simulacra” currently offered in too many schools. He comments unfavourably on ‘woke’ responses he observes in North American Waldorf practice and instead asks that people do the hard “work out of Anthroposophy.”

To sum up: when addressing Waldorf education and development, unique characteristics are identified: Anthroposophy is the spiritual foundation of Waldorf education; Steiner education involves a specific artistic approach to teaching which is responsive to the context in which it happens; the form in which Waldorf education manifests cannot be fixed; and teachers are jointly responsible for the school they are teaching in.

We take these points to reconceptualise how Waldorf education manifests over and through time. We hope this will be a helpful process and one that opens up new ways of thinking and “a language of critique and possibility” (Giroux, 2020, pp. 67-68). In particular, it is a way of conceptualising the idea of the ‘renewal’ and ‘revitalisation’ of Steiner education which appears in many authors’ writing.

Development and Time

Development is a change over time. It matters how much change occurs in which amount of time. And the main question is always: What is the entity itself which is changing? What is its core, its unchangeable inner self? Regarding Waldorf education, it is the question of the “I” of it and how it is “incarnating”.

In Western societies and Western scholarship, time is commonly approached linearly: past ➤ present ➤ future, moving from one to the other in a linear fashion, commonly thought of as moving either forwards (behind = past, in front = future) or from left (past) to right (future). Steiner education was founded in the past, has developed into the movement we now have and will develop further into the future. Additionally, such linear development often brings with it the idea of moving from the less developed to the more developed, from the basic to the advanced.

Yet, this conception of time is not universal, nor has it always been perceived like that. In Māori philosophy, time is conceptualised as flowing backwards, from the past (in front) to the future (behind) (Rameka, 2016). This has obvious attractions. We can ‘know’ the past; we have lived through it. When we think about the experienced past, we can ‘see’ it in our mind’s eye. It clearly follows that this past should be placed where we can ‘see’ it – i.e. in front of us. The same with the present, which can also be seen and experienced; it is also placed in front. On the other hand, the future is unknown. We move towards it as if into an unknown space – an experience expressed in Māori philosophy as walking backwards. It is interesting to note in this model that there is no strong division between past and present – both are able to be known. A similar notion is found in Madagascar (Dahl, 1995) where the future is seen as flowing into the back of the head, or passing from behind like a breeze.

In the broad discipline of Futures Studies (Fergnani, 2019; Miller, 2018), various temporal models are put forward. Among the best known of these is Voros’s Futures Cone (2017), founded also on a linear way of thinking, and which aims to show as clearly as possible the range of outcomes facing us as we look into unknown futures; it takes its departure at the starting point of now, and offers a range of possible futures from the projected, probable, and preferred, to preposterous. However, this linear model has been expanded by Christophilopoulos (2021) using Special Relativity theory to explore “interconnections between different futures, different pasts and the present” (p. 83).

Buddhist notions of time are seen as cyclical, often over a longer time scale than is considered in Western thought (González-Reimann, 2016). There are other traditions which emphasise the primacy of the seeking to live always in the present, as stated in the Majjhima Nikāya (written around 2000 years ago):

Do not chase after the past; do not seek for the future.

The past is already no more; the future is not yet.

And see the elements of present in every place, without attachment,

Without moving – yet clearly see and strive in the present.

(in Miyamoto, 1959, p. 122)

This Buddhist notion of the eternal present brings us to a conception of time which we want to spend time on here: the notion of eternity.

Eternity

In Plato's *Timaeus* (360 BCE/2015), time itself is contrasted to the idea of eternity, αἰών, which stands outside time in a timeless state, atemporality.³ Within this timeless, absolute state exist forms or ideas. These, which can also be called archetypes, do not exist on a physical plane but remain as non-physical archetypes of things which can then become physically manifest within the flow of time. In his dialogues, Plato states that it is only through gaining and understanding (i.e. experiencing) of these Forms that humankind can ever achieve knowledge (Meinwald, 2016).

Notions of the eternal and its relationship to time can be found in countless discussions of philosophy and contemplations on spiritual life (for a broad, multi-cultural overview, see Chase, 2014). It is interesting to compare these with what Steiner and others have written.

Steiner (1901-1925/2002) writes in 1907 of there being two distinct flows of time, one from the past towards the future (*evolution*), and the other “the occult-astral” (p. 15) going in a contrary direction. This second stream has its source in the spiritual world and is a stream of *involution*. Involution is the process of eternal impulses coming into earthly reality from the spiritual world. Awareness of this stream is then “a precondition for all spiritual vision” (p.15).

In 1912, Steiner put the link between eternity and the passing moment like this:

Here ends the world of the senses, and here begins the spiritual world, but everywhere the spiritual world permeates sensory existence, so each passing moment, in accordance with its quality, is permeated by eternity. We do not experience eternity by coming out of time, but by being able to experience it clairvoyantly in the moment itself. We are guaranteed eternity in the passing moment; in every moment it is there. (1912/1981, lecture 5)

This highlights the close connection between spiritual experience, spiritual perception (here termed clairvoyance), the eternal, and the experience of the passing moment. There is always a steady movement from the past to the present. But in the very moment of presence, there is the freedom of choice of what will be realised. It is the moment of the New, a coming into being and a being which is gone almost as soon as it emerges. This moment, when eternity touches the steady flow of time, is the foundation of all meditative experience.

When considering the flow of time then, we need also to consider non-time; to past, present and future needs to be added eternity. “What underlies existence – the passing moment and eternity – is everywhere and forever” (1912/1981, lecture 5). “Eternity is a permanent Now” (Hobbes, 1662). This moment can be represented as two intersecting lines, two axes, one past-future and the other eternity-present.

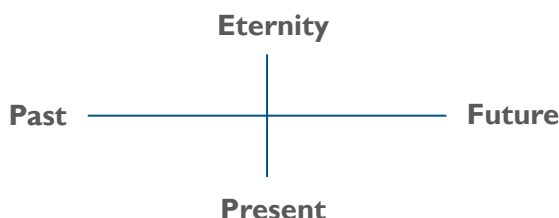


Figure 1: Two axes of time

3. We note the difference usually assigned to the eternal/eternity and the timeless/timelessness. Something which is timeless exists for all time; it stands within time but lasts forever. What is eternal exists outside of time, without beginning or end, on a different plane (Ramelli, 2020).

These are ways in which to think about the intersection of these two axes. We do not claim originality with this diagram. Instead, we use it to consider if it can offer additional lenses through which to conceptualise the development of Steiner education.

Considerations

Being happens in the present. What is of primary importance is the link between the present and the eternal; it is in the eternal that we find the essence of Waldorf education. This essence is always there, always alive, does not change, but one has to strive to get a hold of it again and again; one cannot depend on connection at some time in the past. The essence of Waldorf education exists but cannot be possessed. We can invite it into our teaching, but it cannot be forced to assist like a physical tool. It is something which needs to come into existence anew at each single moment from its spiritual source. More specifically, to connect successfully to the essence of Steiner education in the realm of the eternal, one needs to take a guideline of Anthroposophy in order to distinguish Steiner education from other forms of education: teaching in a way that best suits the specific demands of specific children/students in specific historical circumstances in specific societies at specific places anywhere in the world.

Without this connection between the physical realm and this specific area of the spiritual world, Steiner teaching will undergo a slow process of dying away, of decline. It will become ‘boring’, anodyne, a recipe to follow. Students will not experience it as in touch with what is happening in the world. Denjean puts it, it becomes a “worn out path, then tradition and finally a mere list of norms which have to be adhered to” (2014, p. 20).

On the other axis, Steiner talks in *The First Teachers’ Course* about the importance of moving with the times, of being contemporary. “Teachers must understand the time they live in because they must understand the children entrusted to them in relation to that time.” (1919/2020, p. 163). Considering these two axes together you then have the stage on which Steiner education can manifest itself.

Viewing the development of Steiner education through this lens of time allows important insights to be gained. It shows that change can happen within Steiner education in different ways. Relating change to the fourfoldness of time – eternity, present, past and future – we can distinguish between four different types of development.

Changes which occur through a connection with the *eternal* involve working out of a state of contemplation, an awareness which Steiner called “*Intuition ... the conscious experience, within what is purely spiritual, of a purely spiritual content*” (1894/1995, pp. 136-137). Or, as he puts it in *An outline of esoteric science* (1910/1997), “To have knowledge of a spiritual being through intuition means having become completely at one with it, having united with its inner nature ... In intuition, we penetrate into the beings themselves” (p. 338). “The kind of thinking in which the content appears in direct connection with the formal [formative] element has always been called ‘*intuitive*’” (Steiner, 1886/2008).

In teaching, intuition happens at moments of high awareness and concentration. To facilitate this, one has to prepare as well as possible before the teaching itself starts (regarding students, context, content, outer requirements); only then is there the possibility for intuitive moments to arise and for Steiner education at its highest level to take place. Working with this degree of understanding (as an ideal) allows teachers to modify what they do to meet contemporary situations. This may happen steadily over a long time period or quickly, as for instance responses to the current pandemic. Acting with *presence* of mind and in connection with the *eternal* qualities of the education allows colleges of teachers, national federations of schools or similar to consider major changes, while remaining connected to and working out of the founding impulse. In this way, we could say that Steiner education is able to be ‘incarnated’ ever anew.

Changes can also occur which are not influenced by the eternal in the education – compliance with state requirements for instance – or outer changes coming from a different stream of education which can loosen or weaken the connection to Anthroposophy. Authors who express the need for Waldorf education

to be “revitalised”, receive “fresh impulses” and so on, we believe are emphasising this need to reconnect with the eternal nature of Waldorf education. This is expressed as teachers needing to live “by the spark of the spirit” (International Forum for Steiner/Waldorf Education, 2016), “take the spiritual dimension seriously” (Rawson, 2021); intensify esoteric work (Goldshmidt, 2021), prioritise self-development (Boland & McAlice, 2020), and “work out of Anthroposophy” (Schwartz, 2022).

Besides this, there are other situations which call for gradual, steady development. Forward planning needs to be discussed in depth and happens over extended periods. This relates to a *future* still to come.

And finally, there are changes which are needed to meet contemporary situations but which may be put off or avoided. Old forms and ways of thinking can be retained beyond their natural lifetimes. Established traditions can be continued beyond their time, out of affection or familiarity, traditions which no longer meet the needs of the present day, or of present-day children. When Steiner education is introduced in new locations, traditional forms and practices can be transferred from elsewhere without necessarily considering whether they meet the needs of the situation. Actions such as these relate to a past which has already been gone for a while.

Considering the image of the crossing axes, it becomes clear that what is right at one time, is not necessarily right at another time. What is right in one set of circumstances (one place or culture), is not necessarily right in another. Responsivity is constantly required. As Steiner puts it:

We ... must seek ever-new ways, look for new forms over and over again ... however good the right may be that you want to bring to realization—it will turn into a wrong in the course of time. (1917/2008, p. 66)

Final words

This article is a brief unpacking of what is a multifaceted and complex area. To close, we pose a short series of questions as provocations to encourage an extended dialogue.

- What are the eternal qualities of Steiner education?
- What (if any) strong present-day characteristics or happenings need to quickly be taken into Steiner education?
- What (if any) characteristics of contemporary life, contemporary thought and knowledge, and contemporary values are missing from Steiner education?
- What (if any) Steiner traditions, practices and curriculum content are no longer appropriate in current contexts?

We believe that viewing contemporary manifestations and calls for development and change of Steiner education through this fourfold lens of time is both profitable and worthwhile. Calls for ‘renewal’, ‘revitalisation’, modernisation, increased contextualisation and similar can be approached anew by considering how ever-changing and increasingly diverse contemporary situations interact at different speeds and in different ways with what is eternal in Steiner education.



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Abiding Heart Education: A Fusion of Waldorf Pedagogy with Buddhist Wisdom

Dr. Meyrav Mor, Kathmandu, Nepal

Abiding Heart Education is both a unique children's transformational pedagogy and an experiential Buddhist teacher training centre. We offer Buddhist-imbued training courses and curriculum content, for kindergarten to class 8, processed through the Waldorf education framework, and peppered with contemporary progressive learning tools.



Abiding Heart Education serves Buddhist, and other communities throughout the world, who wish to base their education on the view that the inherent qualities of all beings are innate basic goodness and kindness. We cater to non-Buddhist communities through our contemplative based curriculum which fosters wisdom and compassion in children. This means, we work out of the Buddhist view and experience (meditation) to imbue our curriculum with the particular community's own spiritual and cultural heritage. This is possible because Buddhism is not a faith-based religion but a detailed path for understanding the science of mind and our inherent qualities of awareness (awareness of awareness or heightened sense of awareness), love and compassion, wisdom and joy.

At Abiding Heart Education, we weave together Buddhist wisdom and Waldorf pedagogy, supported by science to nurture in children and teachers an open heart, open mind, resilience, flexibility and joy. Following Steiner's psychology and indications to teachers, we aim to cultivate in children and teachers' creativity, love, understanding, and interest in the world. Through that, we empower children and their teachers to be compassionate contributors who possess clarity and skilful means to navigate and thrive in an ever changing, interconnected, complex, and at times, challenging world. True to Waldorf education, we deeply believe Abiding Heart Education can help children heal, thrive and progress on the path of inner development and through this process, the people around them - teachers, parents, neighbours and community - can also heal.

At Abiding Heart, we offer a path of learning that recognises and brings together our inherent qualities of wisdom, compassion and the four enlightened power and activity. These activities are connected with pacifying conflict, enriching wisdom and virtue, attracting or bringing under control the good qualities and subjugating outer and inner negative forces and obstacles. They are love in action and part of the process of

dealing with obscurity to develop clarity and altruism. In the 3-fold aspect of Steiner's pedagogy of head, heart and doing, we bring the essence of the Buddhist wisdom, compassion and enlightened activity as a process of perceiving and unveiling our full potential for awareness (concept free pure thinking), loving kindness and compassion (being of service to humanity), and joy, for the benefit of all (becoming ethical individualists). Abiding Heart's pedagogy is, therefore, the interweaving of cultivating wisdom in the head, compassion in the heart, and activity motivated by love and kindness (virtue) in the hands.

Wisdom	View/Knowing	Head/Thinking
Compassion	Meditation/experience	Heart/Feeling
Power/activity	Conduct/application	Doing/Will

Spirituality from a Buddhist perspective, according to Thich Nath Hanh, is a path for us to generate happiness, understanding and love so we can live deeply each moment of our life. In other words, if we want to change the world, we focus on transforming our own obscurity and afflictive emotions to recognise our luminous nature. Compassion or wisdom alone, however, are not enough. It requires the combination of both to act in wholesome and skilful ways. The Buddhist path offers us a process of learning to recognise our innate basic goodness or perfect nature and with that to build resilience that can manifest in kindness. This means a process of learning (and being) that inspires us to walk the path of a Bodhisattva or the journey of becoming an ethical individualist. Steiner (1984) explains in his book 'The Philosophy of Freedom' that "Freedom is the sense of being capable of actions motivated solely by love." Steiner centred his education on a path of spiritual development towards inner freedom in the service of humanity and for the welfare of all beings.

Resting on Steinerian worldview or anthroposophy, every aspect of Waldorf education practice is aimed at evolving consciousness or nurturing the development towards inner liberation. Steiner views everything in the universe (which human beings are an integral part of) as interconnected and interdependent, hence, teaching through understanding the need of educating children to have a connection to the spiritual supersensible (a world not perceived through the senses) world, to nature, the environment, and to other human beings. Waldorf education is directed to the individual's involvement with the whole of humanity and the universe, bringing the child to realise that her own acts have a larger significance.

The Buddha gave a detailed and clear worldview of reality and an experiential (meditative) path of how to enter and progress on the way to re-discover our true nature or pure nature. He gave an experiential way of learning to recognise our perfect (enlightened) nature, unravel this potential, and actualise it for the goodness of all. Steiner's contemplative path, explained in his book 'Knowledge of the Higher World', is based on the Buddha's 8-fold path. In this way, both traditions complement each other as they have a similar aim of education towards inner freedom. At Abiding Heart Education, through the fusion of Waldorf and Buddhism, we nurture kindness and resilience in children and teachers. This is expressed in a wish

to be of service to all, coming out of the process of learning to realise (heightened) awareness, compassion, wisdom, and out of that, give rise to spontaneous joy.

There are many other aspects in Steiner's philosophy, which underpin the Waldorf pedagogy that resonate with Buddhism. Most notable commonalities are: the inner path to realise our higher self or true nature as explained above. Steiner's '*Philosophy of Freedom*' aims towards inner self-determination and the Buddha's teachings is focused on the path of liberation; concepts of karma; reincarnation; the interdependence nature of everything; compassion; contemplation; the Buddhist 6 paramitas (skilful means) and Steiner's 21 virtues; imagination, inspiration and intuition; and the importance of social, moral and environmental responsibility. The importance of well-being and building community between children, parents and teachers is also a shared value. Waldorf experiential and integrated learning designed to awaken reverence and gratitude in the child are principles already existing and are used in the Buddhist path.

Describing and interrelating, Steiner suggests, bring living concepts to the child who is then able to form mental pictures, which makes the process of teaching and learning alive. This enables children to be engaged and develop rich, creative and imaginative mental images. The ability to use the imagination in such an expansive way, according to Steiner, is a skill necessary for developing higher thinking faculties and deeper levels of consciousness or heightened awareness. These skills that Steiner cultivates in children's education are fundamental tools used in the Vajrayana Buddhist path, for example, in the development stage of using imagination meditation practices.

In Buddhism imagination practices are used to perceive our true nature or awakened nature, which has the qualities of emptiness (everything exists in relation to something else and does not have an inherent existence), clarity or knowing (cognizing) and the union of both. We do this by imagining ourselves as a Buddha (Medicine Buddha or White Tara, for example). In this imagination practice we imagine ourselves as the deity in three ways:

- imagining ourselves having the clear appearance of the body/form and colour of the deity;
- imagining the symbolic meaning of the



Abiding Heart Education centre in Kathmandu.

deity's enlightened qualities, such as, the meaning behind their ornaments, posture and body parts. For example, the White Tara's six ornaments represent the six paramitas and the Buddha of Compassion's four arms represent the Four Immeasurable (may we be happy, may we have the causes of happiness, may we be free from suffering, and may we be free from the causes of suffering);

- feeling ourselves as an enlightened being or feeling the presence of the enlightened qualities within us.

In this way, we use imagination to help us develop wisdom, purify our obscuration, suffering, negative emotions, and ignorance to recognise our true nature. Taking imagination as the path practice is a training in pure perception. Pure in the sense that we can perceive reality as it truly is and not obscured by our karmic imprints. Imagination, in Vajrayana Buddhism, is used to: train ourselves to perceive the goodness of all; transform ourselves and others into awakened beings; and experience our own enlightened nature. In Buddhism, concepts are used to go beyond concepts. Imagination practice is one way of using our conceptual mind to go beyond concepts. Steiner, in '*The Philosophy of Freedom*', described this as concept free pure thinking.

These are just some examples of how the Steinerian and Buddhist traditions flow in a similar direction and hence can form an effective collaboration in the service of laying the foundations for children's spiritual and all-round development and well being.

Our aim at Abiding Heart is to immerse children in the Buddhist worldview from early childhood and to give them a glimpse or a flavour of Buddhist and contemplative practices. We do this through bringing together the Buddhist view and experiential (contemplative and meditative) path with the Waldorf methodology. In this way, our aim is to support children's spiritual development by sowing seeds of the potential to progress on the path of liberation. At Abiding Heart, we

nurture a Buddhist environment where class teachers and their pupils keep creating causes and conditions to engage and practise the path without building any expectations for accomplishments. The aim is to enter the path and remain on the path of inner development.

The Waldorf pedagogy allows for the preservation of the Buddhist way in a manner that is relevant and suitable for our times while giving the children the skills to meet the demands of our age. In particular this approach is known for its ability to produce compassionate, curious, flexible human beings who possess clarity, moral uprightness and courage. These are important tools that prepare our children to handle conflicting demands in an ever changing, complex, and at times, challenging world. These would be especially important for the many children who are at a meeting point of several cultures. From our experience in implementing Abiding Heart Education in schools, the result of the fusion of Buddhist wisdom and methods with the Waldorf pedagogy is a rich transformative learning environment that provides a joyful and wholesome environment for children to heal and thrive.

How is it reflected and done in the Abiding Heart approach?

At the foundation of the Abiding Heart's approach is to ask whether the content and delivery of every aspect of our children's curriculum and teacher training supports nurturing a Buddhist view and experience of reality using the Waldorf framework. In this way, we constantly strive to have our education orientation towards progressing on the path of inner development. Our aim is, through the process of education, to minimise as much as possible the further tightening of the reified 'I'. Our aim is to



Abiding Heart Education at Benchen Monastery School .Class 2: morning shrine offerings and chanting the Shakyamuni mantra as part of daily meditation practice.

support children in healing/purifying the unhealthy sense of self and not enhance it. Steiner offers us deep and rich pedagogical indications to support the development of a healthy sense of self in children.

Through Abiding Heart Education, we therefore, lay a foundation for contemplative experiential practices and familiarising the children with the flavour of universal ethics and meditation and the essence of the Buddha's teachings. Our transformative and integrated approach to delivering our curriculum is founded on establishing, from early childhood, an immersive way for children to experience the Buddhist understanding of reality (which is not that different from the anthroposophical worldview) through anchoring them in the Buddhist view and meditation. The hope is that in this way we are able to offer children a lens and tools that will help shift, from inside out, the way in which they conduct themselves. A conduct that naturally and deeply arises and rests on loving kindness and compassion.

Seeds sown in childhood will ripen in the future (lives), contributing to an orientation towards the possibility to progress on the path.

At Abiding Heart, the teachers are central to the quality and relevance of the education a child receives. How teachers are trained and prepared for their task of educating children is a critical indicator of the future quality of learning that goes into the depth of things in support of self-transformation and subsequently in bringing healing to oneself and others.

The trainees at Abiding Heart's teacher training courses are educated in this unique way that transmits the Buddhist view, meditation and practices/application that is translated into children's Buddhist pedagogy. We do this through employing the Waldorf transformative approach that recognises the importance of understanding intelligence as a many-sided human gift and quality, and that the experiences of childhood are reflected throughout life, even to the degree that wrong educational practices can affect and lead to physical illnesses



Abiding Heart education practices are used by one of our trainees at a government school in east Nepal.

in maturity. Steiner also encourages celebrating our common humanity, inspires creativity and curiosity, and through that nurturing children and teachers' inner awakening. For Steiner, education is an art of awakening to what is truly there within the human being. In this way, it is through acquiring knowledge of the human being, the mind is motivated, stimulated and awakened.

Our training and children's curriculum is imbued with flavours of Buddhist skilful means and methods processed through the Waldorf framework. This also includes practising shamatha, seeds of vipassana, seeds of deity practices and purification. This is to help lay the foundation to progress on the path of liberation.

The trainees learn Waldorf teaching tools for teaching all subjects, such as, literacy, numeracy, science, geometry, music, handwork, arts, outdoor education, alongside Buddhist learning methodology, including meditation and how to teach meditation, contemplative practices, rituals and sadhanas to the children. These skills building and training experiences, delivered through our unique approach, are deeply transformative and healing to the trainees. Through them the trainees are awakening, their heart opens up, and they work hard not only in learning so many new skills but they begin to commit to their own healing and inner development.

When experiential Buddhism is a joyful part of children's everyday school life it develops a love and strong bond with this path. Abiding Heart Education supports the cultivation in children from a young age of the foundational aspects of the Buddhist path through: skilful means and methods related to the six paramitas; purification during bardo of life; accumulating merit; making aspirations; and aligning our motivation for the greater good. This supports an orientation in future lives to continue to cultivate goodness in oneself and in attitudes towards others and with that sow different karmic seeds that may ripen in the bardo of becoming, leading to a good rebirth that offers the possibility to continue to engage in inner development practice.

Introducing children throughout their schooling years to shamatha meditation practices, for example, may lead them, later on as adults, to consciously and out of their own impulse to take on a path of inner development (which may or may not be Buddhist). With this, they have the potential to begin to develop a stabilised calm, abiding mind; a stable mind that can come out of a well-developed meditative practice, (which is not easy to obtain but may not be possible if we don't even know of the possibility of stabilising our mind through meditation).

In the Buddhist tradition, it is said

that it is very beneficial to have a stable, calm and positive state of mind in the bardo of the moment of death. This is because it may support the possibility of recognising our true nature at best (for the accomplished, by great masters and practitioners), or at the very least may offer the possibility of a good rebirth. A good rebirth may be determined also by our state of mind at the moment of death to trigger ripening of certain karmic seeds and propelling us in a direction of a certain incarnation.

An accomplished practitioner may also have the possibility in the Bardo of dharmata (one of the stages in the time from death to conception) to recognise their true nature through recognising the deities. Most great accomplished practitioners, at some point in their past lives, were beginners who started their journey to re-discover their true nature. Abiding Heart's aspiration is to offer children this beginning (or continuation depending on their karmic imprints they bring with them from past lives). It's the analogy of 'if you want to win the lottery, you first have to buy a lottery ticket'.

Admission is now open to the Abiding Heart's Primary and Kindergarten Teacher training courses commencing on 5th February 2023

- ☒ Abiding Heart Kindergarten and Primary teacher training and other education courses: <https://www.abidingheart.education/courses>
- ☒ To read more about our work: www.abidingheart.education
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Class 1: Setting the motivation and Manjushri prayer before main lesson



MY TIME AT MELBOURNE RUDOLF STEINER TEACHER TRAINING

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MY EXPERIENCE OF LIFE AS A YOUNG ADULT FELT DISCORDANT TO THE SUCCESS THAT MY HIGH GRADES HAD SUPPOSEDLY IMPLIED.

“



A JOURNEY INTO THE REALMS OF CHILDHOOD, IMAGINATION, AND WHOLENESS

By Alexander Paz

I was in my final year of my Arts Degree at Monash studying social sciences (Sociology and Anthropology) when the idea of becoming a teacher first began to form in my mind as a possible career trajectory. My university course was chosen out of a desire to further my education and to find a vocation that I truly love. But my problem was that I didn't have a clue what I wanted to do with my life! I had been a high achiever through school, receiving DUX of my school in year 12. My experience of life as a young adult felt discordant to the success that my high grades had supposedly implied. Like many people I knew who had succeeded in high grades through school, I felt a disconnect between my school foundations, and the kind of skills and understandings that would enable me to thrive in life outside of the school system. I felt like a “big head” walking around in the world, disconnected from my deeper self, disconnected from tradition, nature, history, and culture. My education had excelled at teaching me to deconstruct the world, to analyse and dissect ideas, and to see things from multiple points of view. Where it left me hanging by late university, was in my real sense of feeling lost.

This existential dilemma of feeling displaced from myself, from nature, and from a cohesive ideal to orient my life by, made me question the education I had received through the Victorian State System. I questioned the purpose of education and felt that the role of school was to prepare children for life beyond school, not just to teach them to be good at school. At this time of exploring the possibility of becoming a teacher, I came across the teacher training at Melbourne Rudolf Steiner Seminar. I was exploring alternative models of teaching; seeking to find more holistic practices, and a model that catered to the whole human being growing up integrated, connected, and in a state of flow with the world.



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I THOUGHT: “THIS PLACE IS AN EDUCATION FOR BEING – NOT JUST A PLACE FOR EARNING ANOTHER CERTIFICATE!”.

“

From the outset, the Seminar located at the Michael Centre appeared different to anything I'd previously seen in education. The teacher training was emersed in bushland; the sound of birds whistled through the winds, I could smell cherry blossom and eucalyptus in the air, and the buildings and student work on display conveyed the message of beauty, reverence, and a sense of deep connection with life. I thought: “this place is an education for being – not just a place for earning another certificate!”.





The following year I began my training to become a Steiner Teacher. We sang at the beginning of every day, learning to sing in harmonies and rounds. Each day included being immersed in the arts: music, dance, storytelling, recorder playing, painting, sculpture, knitting and more. The way these artistic pursuits were taught at the Seminar gave me the experience that artistic work can facilitate healing and wholeness. Whilst painting, sculpting, weaving, knitting, I was also processing feelings, and discovering deeper levels of connection with myself and the world. The teacher training took me on a journey into my own childhood and across my biography – helping me to discover common themes, deep inner strivings, challenges, and an emergent sense of my self-defined purpose in life, both personally and professionally. As we explored Anthroposophy in great depth, I came to appreciate a broader vision of humanity than I had previously known about. I discovered an upwelling of reverence and wonder towards my own Western culture, where previously my education had only left an impression of the corruption of the West and its imposition on other cultures. At the Michael Centre I found a balance to that shadow side: a sense of deep spirituality and directionality in the Western program towards freedom, individuality, and higher expressions of love.



”

I DEVELOPED A DEEPLY NUANCED APPRECIATION FOR THE REALMS OF CHILDHOOD AND THE MANY WAYS THAT CHILDREN EVOLVE THROUGH STAGES OF CONSCIOUSNESS AND PRIORITIES OF LEARNING IN TERMS OF THEIR BALANCED INTEGRATION AND WHOLENESS.

“

The Melbourne Rudolf Steiner Seminar gave me the understanding that children are not just little adults. During my two-year Advanced Diploma of Rudolf Steiner Education, I developed a deeply nuanced appreciation for the realms of childhood and the many ways that children evolve through stages of consciousness and priorities of learning in terms of their balanced integration and wholeness. This developmental understanding informs everything that I do as a teacher – helping me to make school into a place that my students are excited to attend each day.



Alex with his class

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I SEE MY JOB AS FACILITATING MY STUDENTS TO UNFOLD SO THAT THEY CAN FULFIL THEIR HIGHEST INTENTIONS FOR BEING HERE.

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I have been a Steiner teacher for three years now. I work in a Steiner-stream school in Melbourne where this year I have been teaching Class 2. I absolutely LOVE my job! I have students regularly tell me on a Friday how they wish they didn't have to wait two more days to come back to school again! My Anthroposophical education has enabled me to enter the wonder and imagination of childhood, and from this place of inspiration, to engage my students in their intrinsic motivation to learn and apply themselves with focus. I have come to believe that our natural state is to love learning and to be deeply curious and engaged with the world. I see my job as facilitating my students to unfold so that they can fulfil their highest intentions for being here.

I can't imagine a more meaningful career than the opportunity to facilitate children in finding their balance, their connection with the world, and the joy of their unique expression, so that they can live each moment with increasing reverence, wonder and awe. I believe these children have gifts to bring to the world, and it is my role as their teacher to help them discover their gifts and to facilitate them to blossom into their fullness.

If you are looking for something more out of life, if you're seeking something different than what you've done before, something deeper, something that can make a difference for you and all those who you engage with: then the Advanced Diploma at Melbourne Rudolf Steiner Seminar is worth seriously considering. I cannot recommend this course enough to prospective teachers, parents, and seekers of meaning and wholeness. This course offers not only a doorway into a fantastic vocation. It also offers the kind of education that many of us missed out on in our own schooling; the kind of education that facilitates us as adults to feel an inner connection with life, with our deepest self, and with a sense of self-defined purpose and meaning. That kind of education is truly priceless.

THE MELBOURNE RUDOLF STEINER SEMINAR CELEBRATING 50 YEARS



Paul Martin cutting the 50 year cake with Helen Cock

The Melbourne Rudolf Steiner Seminar has been conducting courses for 50 years for local and international students. Thousands of individuals have come through our courses, they then became teachers in Steiner or stream schools, or contributing in their own way in their chosen professions such as therapists, psychologists, social workers, artists, homemakers and also founders of new Steiner schools around the world.

We offer the fully accredited full time course **Advanced Diploma in Rudolf Steiner Education, and for 2023 we are offering this course ONLINE as well as on campus.** This allows a **pathway into a Bachelor of Education** with matched credit points at various Australian universities. Local students can apply for VET student loan, a loan that covers 75% of the course fees.

Additionally we have been offering part time courses in **teacher training in early childhood and primary education, artistic activities, bio-dynamic farming, and anthroposophy** for many years.

Our journey began in 1970, when Paul & Pam Martin returned from their study of Steiner Education in the first Waldorf school in Stuttgart in Germany. A study group, including Robert Martin, Pauline Ward, Helen Cock and others, began to meet, study and prepare for a new Melbourne Rudolf Steiner School. This study group developed into a regular Wednesday evening teacher training including talks and artistic activities.

As the school consolidated, an accredited teacher training course was established with an independent company, with paid tutors. We eventually transferred to the Michael Centre for Anthroposophy, next to the adjoining Melbourne Rudolf Steiner School out of which it had grown.

To find out more about our story, go to:
www.teachsteiner.org



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Sun Valley, pastel by Van James

Pacifica College of Eurythmy and the First Graduating Course (2019-2022)

By Sue Simpson, on behalf of the Pacifica College of Eurythmy

As four years draw to a close for the pioneering and first graduating group of Pacifica, the Alphas, we look back at their achievements and forward to their future. The recent years have brought challenges that we never could have imagined, and yet the students remained committed to eurythmy and their training. The dedicated cohort of tutors have always found ways to continue the training with the least possible interruptions – not always so easy.

In term three, the Alpha group were highly focussed on preparing their final performance programme, *Song of the Lyrebird*. Tutors Josefin Porteous and Jan Baker-Finch began developing the content collaboratively with them in term two and took them on tour at the end of August. In all they gave 20 performances to children and adults in Queensland and New South Wales schools.

There were intense weeks of practice; preparing advertising; designing, sewing, dyeing, and 'testing' costumes; and finally multiple dress-rehearsals managing the many costume changes in real-time to ensure the programme flowed without interruption. Anyone who has performed eurythmy professionally will know how easy it is to put eurythmy silk costumes on inside out or backwards, and we had many laughs streamlining the process! On tour the students rose to all the challenges of a tight schedule of travelling and performing, often having to manage back-to-back shows. The feedback and reviews we have received were incredibly heartening. People found the programme refreshing and engaging and had high praise for the standard our students had achieved. There were many invitations to return with student performances in coming years.

The focus of their fourth and final term has been to provide them with a foundation in educational and therapeutic eurythmy. Patrix Orange has guided them in the therapeutic aspect of eurythmy and Sue Simpson has supported them in the educational work. This has been a positive grounding time for them; it provided them with classroom experience, in both observation and teaching. It has been deeply



rewarding to note their real warmth and enthusiasm for children. One student has already been appointed to a teaching position in Newcastle.

As the Alphas complete their training, the Beta course has continued with their speech and tone eurythmy, and other subjects. We are delighted that we will have a new intake next year, and so will continue on with two cohorts.

Recently the tutors had a review of the training with Stefan Hasler, leader of the Performing Arts Section at the Goetheanum. The following day, the students had their conversation with him. All expressed how positive the conversation had been for them, how his questions had really made them think and how wonderful it was to take from him the thought that at the beginning and close of each day, they are picking up and passing on the impulse of eurythmy from other eurythmists, as it is passed around the world.

We are pleased to share that the Alpha students' Diplomas will be signed and confirmed by the Section.



PACIFICA NZ EURYTHMY TRAINING

As I write, the fourth three-day workshop is about to be held in Hawke's Bay. To date, Elien Hoffmans and I have carried the course but as I'm presently working at Pacifica College of Eurythmy in Brisbane, Australia, we are really grateful that Uta Stoll-Kuwilsky will join Elien as a tutor for this workshop. In January a five-day workshop is planned; there we'll review the year and look to the future. At the moment, there are 17 participants of varying ages and abilities.

This is such a different undertaking from a full-time course; it asks that students take up eurythmy tasks and work between sessions on their own. This reflects very much the pioneering years of eurythmy when there were no established trainings. We do ask that those students striving to become eurythmists manage to participate in a full-time training for a period of time.

As this year progressed, participants found themselves deciding whether they would continue or not. Some have withdrawn, all for personal reasons while others have become more committed, and a few new people have come on board. There is determination and enthusiasm to meet and practise together weekly, so groups have formed in the Waikato, Tauranga and Auckland regions. It is inspiring to witness how hard they work.



Behind the training stands a circle of people who carry and support the initiative with a wider awareness of the need for eurythmy, now and into the future. Also, recognising that there are individuals who would like to financially support the initiative, a group have formed to investigate the possibility of providing the training with charitable status. For the present, due to low overheads, we can cover our costs, but in the future, we will need funds beyond what the students alone can provide.

The initiative is very much in its pioneering stage; there is a wonderful energy and it's a joy to work with the students. Please feel welcome to contact Elien or me if you want to know more or want in some way to support us.

Singapore Food and Land Individuality The Big Picture

WALTER SIEGFRIED HAHN

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Singapore has the reputation of being a 'green city' compared to many other cities in the region. From a Garden City in the earlier years, Singapore shifted into being a 'City in a Garden', and is transforming itself yet again as a 'City in Nature'. In many aspects, functions and ways, Singapore is a good example for countries in Southeast Asia and beyond.



Vertical gardens on a parking lot Parkroyal, Singapore. Photo: Felix Fuchs

However, this 'green' is not sustainable — it will not stand the test of our time. Why? Because this green is superficial, fragmented and borrowed from all over the world. This green is kept green by a lot of non-green inputs. Many plants (the 'flora') in both public and private spaces are kept going by constant application of fertilizers and pesticides, which come from outside of Singapore. The production and use of fertilizers and pesticides require use of excessive energy and raw materials. Their application negatively impacts the biodiversity of the country. The same applies for the fauna — many animals that occur naturally in tropical climatic conditions are eliminated by continuous chemical care. Humans' choices and actions have resulted in ever diminishing quantity and quality of fauna and flora, both above ground and in the soil. Living soil is the basis of all the life above ground. The health, biodiversity, stability and status of soil is reflected by the health of people living in the area. There is a direct connection between the microbial life of the soil and that of the microbiome of the human being.

And then, there is this aspect that the 'green of Singapore' stretches far beyond the country, too, as far as Australia, Europe

and the United States. While in the ordinary consciousness of the Singaporeans, food comes from the supermarket, the local market

or the restaurant kitchen, actually some 90% of all food products sold or eaten in Singapore come from outside the city-state. While some come from near-by countries like Malaysia, Thailand and Indonesia, many come from much farther away. What appears to be a 'green' product in the organic health food store, may not be green at all when we look at the entire environmental and social effects of such food acquisition. The food consumed in this country and the lifestyles of millions supported here have direct effects on the atmospheric carbonization, the loss of biodiversity and the quality and quantity of farmable land. They also have direct effects on social, ecological and cultural justice in other countries. While Singapore is an independent city nation, it must begin to recognize its deep reliance and dependence on, and responsibility for, the rural spaces outside its country.

In this article, I would like to offer a few broad strokes on how Singapore could go beyond to become a true example of sustainability, and even regeneration. By regeneration I mean to leave every place better by being more diverse, more enriched, with full possibilities of striving towards its potential, and being more in balance.

Nothing less than the survival of the city-state, and the Earth at large, is at stake through the approach to food systems and to green in general. Decades ago, Singapore embarked on a radical 'blue' idea — to revive polluted waterways and collect rainwater to boost local drinking water supply. This push created the opportunity for polluted rivers and seas to be cleaned, and very importantly, give its people the chance to be in touch with the water and through exposure and play, experience how precious, beautiful and important water is. An ongoing program launched in the early 2000s is the Active, Beautiful, Clean (ABC) Waters program. The ABC program demonstrates how Singapore incorporates sustainable city planning with stormwater management, with a goal of creating community green and recreational spaces around reservoirs and canals.

In addition to the 'blue', I propose that Singapore looks at implementing a 'green' green: a regeneration of our shared earth and our food systems. In my work in Singapore since 2009, I have increasingly encountered initiative-takers from government agencies to individual people who are already looking at one or the other aspect of such a green approach, like neighborhood gardening or compost-making. I myself would like to complement these activities and projects with a 'big picture' perspective in which these initiative-takers will hopefully find themselves and on the basis of which many other necessary initiatives and measures can be started. I call this big picture the Singapore Food and Land Individuality (or SIFLI for short).

In the ABC program, the perspective of land developers was first brought to the 'big picture' water movement over the

whole of Singapore. From there, guidelines for the implementation of individual small projects (like wastewater treatment in a single block or restoration of a drainage channel) could be found. In designing a small project, developers consider the whole — how water is collected, managed and let go within the Singapore's entire land area and water catchments; and how to do so with the best achievable quality.

Similarly, the SIFLI approach is to consider the whole — in designing a new garden or development or considering how to treat one's plants on the balcony, decision-makers take into account the entire land area of Singapore. As far as food is concerned, considerations include the places where the food products are sourced, with questions asked about what needs to be transformed in order to make food and city living regenerative.

While every country should ideally contribute to the regeneration of the Earth, I believe that Singapore, with its wealth of educated people as well as financial wealth, has a greater than average duty to contribute to regeneration and transformation of agriculture and food systems.

The proposed change of perspective regarding the lands is to see life in the city nation as a whole. That is, Singapore is one unique, living, breathing organism. In this context, the individual compost heaps, neighborhood gardens, farms, balconies, parks and waterscapes are seen as *organs* of this organism. And as this organism is a unique living being, it is an *individuality*: the Singapore Food and Land Individuality (SIFLI). As an individuality, instead of *it*, I am inclined to call SIFLI a *she*.

She consists of the mineral basis of all lands, all water, the flora, the fauna and the humans, who, consciously or not, shape the state of this being and her appearance through their daily food, waste and transport choices, as well as their habits and ways of living. As far as the material flow (like food, raw materials, fertilizers) is concerned, the geographic range of SIFLI stretches more or less out over the entire planet. As Singapore shifts towards a mindset of regenerating land and Earth in general, over time, SIFLI becomes one with a much reduced geographic range, covering only the Singapore land mass and that of neighboring countries.

The terms 'Agricultural Organism' and 'Agricultural Individuality' originate from the Biodynamic Farming Approach (BD for short). BD was initiated 100 years ago in Germany as a direct answer to the declining quality of food that resulted from large-scale application of synthetic nitrogen fertilizers made in factories that were making explosives during World War I. Several decades of scientific research demonstrate noteworthy qualities of BD compared to other farming systems in categories like food quality, biodiversity, system stability, integration of social aspects and more.

I advocate that the BD approach is applied as much as possible in SIFLI, as this way the best results can be expected. Mainstream approaches to land management contributed to critical global problems like climate change, biodiversity loss,

water pollution and loss of fertile soil. BD provide tangible solutions of building humus, sequestering carbon in soil, regenerating soil and freshwater systems, and increasing below- and above-ground biodiversity. Good examples of these are Darjeeling Organic Tea Estates or Sekem or Living Farms.



A market stand in Singapore. Photo: Aiva Apsite

What if Singapore became the first biodynamic city in the world?

Aside from looking at Singapore as a living, breathing organism and as an individuality, I would like to stress what indigenous communities and BD have hinted at for a long time: modern science and society and their destructive and disastrous outcomes are based on the notion of 'us versus them', objectivism instead of holism, subject and object, where humans are seen as separate — and even opposed — to nature.

Regenerative land practices and serious restoration of life are only possible if we can transform this old world view and recognize that humans are part of something bigger: the earth does not belong to humans, but rather we belong to the earth.

With this I would like to delve into three aspects of SIFLI.



Chef LG Han visits local farms in Singapore. Photo: Screenshot of a Video produced by the Singapore Food Agency

A) Food Production and Land Use in Singapore

As stated above, very little of the food eaten in Singapore is produced on-site these days. Considering the input of raw materials and energy, it will never be able to produce all the foods needed on its territory. However, for several reasons, it is very well worth discovering the potentials of food production in Singapore. One aspect to focus on is the ever-growing need

of education regarding anything that concerns food. Smart education cannot rely on theory, information and data alone – in the best case it is based on hands-on experience. This would be reason enough to integrate the creation and care of edible gardens in schools and neighborhoods, food farming areas with animals, as well as learning networks that are connected by a shared vision with vibrant exchanges in circulating materials and know-how.

Landscapes properly managed with BD methods can help to enhance local biodiversity, which not only includes the introduction of new plants but supporting naturally occurring flora and fauna. Examples around the world have also shown that application of BD methods can encourage harmonious social communities. People's perception and attitude to food may be expected to change over time.

All these can result in much bigger potential for food production in Singapore, and we are talking about food with the best available quality. Transforming the city-state from a Garden City into a true City in Nature using the SIFLI approach will create greater biodiversity at all levels of life – production of better and greater quantity of food and vibrant spaces for community bonding and active recreation.

B) Food Production and Land Use outside Singapore

It is a tremendous task to figure out the carbon footprint of all food available for purchase and consumption in Singapore. Few people in Singapore know or consider how far their food travelled and the adverse impact global food production and transportation causes. New methods, such as True Cost Accounting, provide ideas for how expensive such food actually is. These methods include in the equation costs left to be paid by future generations or by the communities that produce food for people in faraway land. With this aspect of the SIFLI, I am looking to a) create awareness and b) transform the relationships between food consumers, food producers and food suppliers. To give a few visionary examples: individuals, groups and enterprises in Singapore would grow in appreciation and support for BD, organic and permaculture food farms that are located in Singapore and adjoining countries. Farmer markets in Singapore would establish themselves with food products coming from within the country or within a limited region. People in Singapore would consume more food made with locally-sourced plants (example, cassava) and wean dependence on wheat and other temperate products that are sourced from further away.

C) Fake Foods versus Real Foods

In Singapore, and many other cities, entire communities and a whole generation of environment-conscious and ethics-based eaters are being introduced to lab-grown 'food' as an environmentally friendlier food alternative. Many food consumers are enticed by taste, appearance, and novelty. Unknown to many, companies that produce these 'food alternatives' are the same people and companies that caused the global degradation of soil and biodiversity and the worsening qualities of

food. Similarly not well known is that these lab-grown 'food' alternatives require raw materials coming from places that practice GMO monocultures, and the 'food' alternatives are stuffed with loads of artificial additives that nobody wants to have in their bodies.

For the SIFLI to become a healthy, just and lively being, we need regenerative approaches that are based on whole systems thinking. SIFLI cannot support practices that cause harm to Earth. Neither can it support lab-grown interventions that are advertised as 'food'. Both systems prioritise profits for a few companies or individuals, and do not take into account people's or nature's well-being. As I write this article, I am aware that this text produces more questions than answers. This article is intended to give you a big picture perspective.

*The author would like to thank **Chingwei Chen, Huying Ng, Grace Zozobrado-Hahn** and **Cuifen Pui** for commenting on the draft of this article.*

Books Instead of Weapons

ARIZZA NOCUM

[FIRST PRINTED JULY 27, 2022 -DAS GOETHEANUM]

Arizza Nocum is one of the youngest nominees for the list of the 100 Most Influential Women in the world and one of the ten most outstanding students in the Philippines. She is the co-founder and president of KRIS, a non-profit organization that works for equal education as a path to peace in the Philippines. Through this organization, she spreads trust and hope to the youth. Her post comes from the Youth Section's International Students' Conference 'Trust', which took place at the Goetheanum at the end of last March.



I come from a country rich in nature and natural resources, which is mainly known for its beautiful beaches. I love living here, and I love this country, but it also has a dark side. We have fallen victim to terrorism and conflict. In the southern

part of the Philippines, there was a lot of this. I grew up hearing the stories of my grandmother, who was afraid of being kidnapped in her own hometown. I heard the stories of my cousins waking up at night to the sound of gunshots. I lived in an area where there was heavy fighting between separatist groups and the state army a few years ago. I've always wondered why this happens.

In 2020, the Philippines ranked tenth on the index of the most dangerous countries in the world, after Afghanistan, Iraq, Nigeria, and a few others. And the reality is that some parts of my country are actually very dangerous. There is a lack of trust and cohesion among people, which has arisen from the different religions and cultures. We have many faiths, but the two main religions are Christianity and Islam. Almost 90 percent of the population is Catholic and just over 5 percent is Muslim. Historically, there have been many conflicts and tensions, and to this day extremism and terrorism have resulted from them.

We Are Not Alone

But in many ways, we have all experienced a lack of trust, or we know it in our own cultural contexts. We see Nazi flags in the U.S. and Europe today that date back to another time and yet are still publicly displayed. One feels fear and anger and wonders how it can be that one group of people wants that another group is oppressed and experience suffering. At the same time, there are protests like those of Black Lives Matter. This year, there are protests in the U.S. over a tax that affects Asian Americans, including Filipinos. We see renewed injustice. Governments themselves can create this violence and lack of trust. In Myanmar, the military government has just taken power and imprisoned the democratically elected government, preventing it from governing. I'm friends with people there who are taking to the streets to protest. They say goodbye to their families as if they might not see them again because they could be shot. And even on social media, there is division, mistrust, polarization, and a lack of trust.

In addition to the pandemic, in the Philippines, but not only here, there are also the problems of recession, climate change, and the collapse of biodiversity. For young people, the year 2020 has been very tough. But what can they do? This is very fundamental. They can come together.

The Glue of Trust



We have this very banal household item – the broom. Thin pieces of straw are tied together to sweep away dirt. If you only had one piece of straw, you couldn't do anything with it. It is best to tie all the strips together and connect them well together, glue them together so that they can hold in the best possible way and do their job. For us, this glue is trust.

How can we foster the trust that holds people together? I'll tell a story as a response – a love story. A man comes from a city in the Philippines. He is a very devout Catholic who even considered becoming a priest. And there is a woman who is ethnically from an Islamic community and has always imagined having an Islamic marriage. When the two met, they immediately fell in love. Their parents were against it, but they got married anyway and had their first child, me. My upbringing was a mixture of both religions. We celebrated Christmas and Eid al-Fitr. I went to Mass, to which my mother accompanied me without taking part in the sacraments. There were no religious objects in our house because my parents wanted to keep it neutral so that both religions could be practiced there. Some of my relatives taught me the Koran, others the Bible. It was an interesting mix and I don't know anyone else who's gone through something like that. My parents also decided that my siblings and I should be brought up in both religions so that later we could decide for ourselves. In this space between Islam and Christianity in my home, there was harmony, peace, trust, and love. It was completely different from what I experienced around me.

Later, I had another experience related to my education that made me who I am today. I got a scholarship to a high school so we didn't have to pay for my education. It was the same at university. It may be different in other countries, but here it is very, very rare and people pay a lot of money for their children's education. So I was very privileged. I didn't want to take that for granted. I experienced both love and trust at home despite dual religions, and I received the opportunity for education. I asked myself: what can I do to give back to help others?

KRIS for Peace

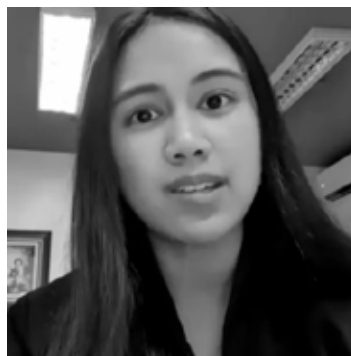
I saw a quote from Maria Montessori: «Establishing lasting peace is the task of education. Keeping us out of the war is the task of all politics.» That was the moment when the idea for KRIS, this non-profit organization, was born. Since 2008 we started to build libraries and raise money for scholarships and books to provide literature to children affected by conflict and poverty. We knew that many young people join terrorist organizations because they see no other option. Not being able to go to school makes it easier for young people to be indoctrinated by terrorist groups. Education and scholarships can help. Access to education, books, and stories also opens up thoughts, makes people more open to other cultures, also more respectful and trusting. Through KRIS, we have facilitated more than 400 scholarships for schools and universities. Over the years, we have reached thousands of young people in conflict regions. We set up mobile libraries in the areas most affected by extremism and poverty. And we organized activities in our libraries. In the beginning, the Muslim and the Christian children sat down separately. But then there was more and more «mixing», the more they learned, played, and spent time together.

If you share the story and make it public, there are synergies with other organizations.

KRIS collaborates with the Kofi Annan Foundation on the «Extremely Together» initiative, which brings together young people around the world who rise up against violence and extremism. So there were many positive aspects to my work with KRIS throughout the years.

I have worked for KRIS since my studies and put all my energy into it. At some point, I came to a point of burn-out, also because the support from volunteers and donors decreased. It was sad that all this energy didn't have anything to fall back on and we had to close the libraries. This led me into a crisis that had to do with the loss of self-confidence. Had I failed? Maybe I wasn't a good leader, was too young to work on something as complex as making peace? I started another job and thought I would never go back to something like KRIS. But it felt like I wasn't complete like I was missing something. Then in 2019, I saw an old photo from the time of my substantial work with KRIS again. The photo comes from a rehabilitation camp where people lived after a battle in one of the extremist areas of the Philippines. The families had lost their homes and had to be resettled. KRIS helped with food, clothes, and books. Interestingly, the children were not fighting for the food, but for the books. The boy in the photo had grabbed a book and started reading in the middle of the square, because, of course, there were no tables. When I saw that, I started KRIS again. Since 2019, we have focused on organizing training for young people in peacemaking and leadership behavior. We campaign for peace, empathy, trust, diversity, and harmony. We are also trying to deal productively with Covid-19 by organizing tablets, books, etc. for children and young people who do not have access to them. We also continue to work with other organiza-

tions. With the Extremely Together initiative, we have been able to spread these ideas not only in the Philippines, but also in countries such as Uganda, Somalia, Pakistan, and Bangladesh. Kofi Annan once said: «Education is peacemaking under a different name. It's the most effective type of defense spending.»



Arizza Nocum during her video lecture.

Reflecting

Finally, I would like to mention some reflections on the practical work of building peace and trust.

First – Before we address conflicts, we need to understand what conflicts are. We should not condemn people who join extremist groups. There are reasons for their decisions. Perhaps it is poverty, the lack of opportunities, historical injustice, discrimination, complaints against the state, religious ideologies, violence in the family of origin, mental illness, or even a lack of goals or meaning.

Second – In order to strengthen trust and cohesion in society, joint action is needed. We have to trust each other, because we simply have to, in order to manage the problems of the world, because we have a common goal, for example, to survive, to slow down climate change.

Third – In education, there needs to be room for values, not just for factual knowledge. Values unite us through our diversity. If you don't learn trust in the classroom, where else can people learn to trust each other despite ethnic differences?

Fourth – We can always be role models of trust, even in the simplest things. You can start this on your own small scale, in the family, or on social media. We underestimate how powerful it can be to be a role model. This can trigger positive chain reactions.

Fifth – Trust is important not only for others but also for ourselves. I titled my post ‘Books Instead of Weapons’ because I found out for myself that education is the way. But I started this path as a young woman who didn’t know and couldn’t do enough, and just wanted to give something back. This young woman had enough confidence to get to the point where she could share. Everyone wants to support their family and use their potential in the future, even if we are different and have different dreams. That’s why we can find trust in each other because that connects us as human beings.

All photos: Arizza Nocum/KRIS for Peace – Translation: Monika Werner

Will Has Been My Twin

KATE ESTEMBER

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Kate Estember just turned 40. At 26, she became an Assistant Professor of Psychology, and at 28 she co-founded the Tuburan Institute, the first Waldorf School in Mindanao, the second largest island of the Philippines. Walter Siegfried Hahn spoke with her about her past, her future and what she is involved with right now.



When you visited us a few years ago, we were impressed by your climbing skills. You can almost walk up a coconut tree like a squirrel – it looks light and easy.

This goes back to my childhood, and I have never given it up. I grew up with eleven siblings. On our farm, we had workers. We had always relatives visiting. There were a lot of people around. So many people. I am actually an introvert, but with all these people around I had to learn to be an extrovert. There was no space for individuality. There was no space at all. Climbing trees became a necessity, so that I could go to the top of a tree, where no one could reach me. I am using this still

now. I have internalized it. It provides me peace and freedom. I also lie down on safe and big branches of trees and just face the sky. It gives me time for reflection and imagination.

How did you grow up?

I am really the child of the life processes of a farm. I have soaked them in. Both my parents were poor, only going to school till 2nd or 3rd grade. My father came to Mindanao when he was 12 and somehow was able to claim huge tracts of land in his youth. The land sustained us, making it possible for all my siblings to go to a private school. Everyone in the household was doing something; no one was just sitting around. We had food from our own farm and garden. The life forces helped me grow, grow a strong body. Waldorf is in some ways a recreation of my childhood. When I went to high school, life changed dramatically. I was only 12 and lived with some siblings in another city. I had to manage my own finances. I had done very well in primary school, but in high school I slept through the lessons. I became depressed. I never loved school, especially since I had to witness how school mates were abused. I seriously pondered that there must be a better way to raise a child. At 16, high school ended and I just wanted to get out, go somewhere else. I decided to take up psychology. That is how I came to do college in Iloilo, another island, very far away from home. As I was the youngest child, I was supported by my whole family. I had a good life. One day, we were asked to do a project: the developmental stages of a child. Although this was supposed to be done on site, I was able to convince my teachers that I needed to do that back home. I just followed an intuition. Actually, it was the beginning of my Biography Work.

For this research project I interviewed my whole family and all my neighbors and found out things which took me three to four years to digest. My mother had me when she was already 45. Most of my siblings were already adult when I was conceived and when they heard about the pregnancy; they were angry, and so were the neighbors. They warned of a possible down syndrome. They suggested abortion. My mother had a major crisis. At that time she had become seriously religious. She went out to a rice field and lived there alone for one month. Then she decided she will just do her best. I believe this event triggered my resilience. Will has been my twin.

I guess when you went back to college, you must have been a different being?

Right. I had also slept through college. Besides, I was partying and drinking. But around 18, I, with 20 others, was chosen for the radio program, out of 500 applicants. I thought: I must have something. My opinions made sense for the others in class. And I was doing counseling, on air, in my 3rd year college. When I was elected into the Presidency of the Psychology Department, it finally dawned on me that I am capable. I used the last year in college to catch up and received a Bachelor in Psychology. On the day before graduation I got a job as a guidance counselor – where I worked for six years while doing my Masters and working as a volunteer for Gawad Kalinga,

Volunteering is a family tradition?

My mother was strongly involved in volunteering in the church despite all the children and managing the farm. But more and more I felt that the recipients of the volunteer work were taken advantage of. The volunteers would say «we love you» and I felt, no, they are taking advantage. I was pondering: what is true love? But after ten years in Iloilo I had a general crisis. Over all this time I had never been back home. This is what I did when I was 26. A few weeks previously, I was offered a job as Assistant Professor at the University of my home city. However, after a few weeks I got bored and took up clinical psychology in Davao. That's where it clicked. To a question I asked about how we could truly make an impact and contribute to the serious challenges of society, especially the youth, I received the answer: this is not the right venue for the question. The statement kind of pulled the rug under my feet. I knew this was the beginning of the end of something. I dropped the Masters Class, but kept teaching and received a very good evaluation. But it became clear to me that these students will work in corporations and will keep the vicious cycle going. I am the one who gives them the resources to destroy others. Again, I was asking: what is true love? I told myself: I do not want to be part of that cycle anymore. So I gave up the job.



You were 28 and nothing was left of your former life. Was there anything new?

I just knew I had to let go. I did not know how to go on. But at that time I heard that Nicanor Perlas was running for President, so I volunteered for his campaign. I had heard a lecture of his about AI in 2006. I had also volunteered to take photos at the Gamotcogon Waldorf School. Through the contact with other volunteers I got more and more interested. After the elections, the work continued on other avenues and a program was provided in May 2011: Aletheia. And in the 21 days together with other seekers I transformed. What really attracted me to Waldorf was the aspect of social transformation through inner change. What really pushed me was the sharing of Jim Sharman of Gamotcogon Institute. And I decided I want to build upon that quality he described. I had considered going to a convent and on my 28th birthday I declared, «I will not do that.»

I had flashes of heads of classmates being hit during my elementary years and decided: social transformation through education. Maya was also there at Aletheia, a teacher trainer. A month later, she resigned from her job in order to found Tuburan with me. She was an amazing partner. We planned the school systematically, went to trainings and visited other initiatives. She was complementary to me, but we also had fundamental differences and the conflicts led to her leaving in 2017.

When we started the school in 2012, we went on a life-changing journey. I am beyond grateful to Anthroposophy. I started as kindergarten nurturer, then eventually became a grade school teacher. As the school was small, everyone was involved with everything. Our long-term mentor Horst Hellmann told me in 2014: Kate, go study! And that is what I did when I could and that is why I finally decided for the training in Stuttgart also, which ended in the spring of 2021. My original plan was to take on another cycle when I came back, to start from Class 1 again, since I trained for the grade school level, but due to several reasons I will now work on establishing the high school.

As a true Gemini, I know that the High School is not the only topic you are involved in.

As a school community, we're now embarking on reviewing and if necessary, changing and /or refining many aspects of our policies, curriculum, and personnel related matters. I am very happy how Tuburan is growing and becoming. As part of my personal interest and continuing self-education, I am taking the 3-year Biography Work Training. Because of this I have also renewed my license in Guidance and Counseling and have already worked with one client.

I am also growing a restaurant and maintaining a 1 hectare land with my friends. This was never part of my plan. I am intending to grow and build my other Anthroposophic initiatives here and hopefully turn this place into the Anthroposophical Study Center in Davao or Mindanao. I hope and

pray! In the Covid time, I became very involved with the cause to fight against mandatory vaccination, especially for children. I've learned so much from this experience. It felt effective to dedicate my energies to children beyond Tuburan and Waldorf. It widened and deepened my scope of concern and care for the world. I am also supporting a Waldorf initiative in the province of Antique.

How do you see the school and other initiatives and the world in general develop in the next few years?

I think that, in the Waldorf schools in the country we know what we do not want. But it is time to know what we want. Also, I see a great urgency to do something with our food ecosystem. I'm speaking of our relationship with nature in general and the threat to our food supply. I think my 2nd half life will be dedicated to this: education and agriculture and the rest of what I do should support these.

You have trained and taught scientifically – how do you perceive Anthroposophy in regard to science, both in its foundation and in the practical life in the Philippines?

Actually, I Light My Own Light

I want to start by saying that Anthroposophy brought back life to the science that I know. When I was starting, I found some claims of Anthroposophy arrogant and assuming. Going deeper, each time it felt like being rebuilt and renewed with new insights and understanding of myself and in effect, of life and the world. This process has a huge implication and meaning to what and who I am in connection with my work and encounters.

Anthroposophy as science and spiritual impulse is both a gift and challenge for me. It's a challenge because I cannot separate it from my own humanity. It's like doing an observation of myself while witnessing and participating in the world that surrounds me; and what and how these encounters affect each other and the world. After which, only after then, the real task and call happens. It's a tedious and demanding process to be in. This challenge is also a gift. Life is a lot easier and bearable because I've met Anthroposophy. Its promise of self awareness and transformation is more than enough for me to get by and choose a more meaningful and purposeful life. I specifically love its scientific approach to observation and inner inquiry. For me, this is where all starts. One of the foundational aspects of Anthroposophy that I also deeply hold in my soul is its image of the human being and its connection to the world. This image is both mind-blowing and grounding. It made me say, «Life makes a lot of sense now.»

How do you see the possibilities of Anthroposophy being applied in the Philippines? Where can it find fertile soil? How is it in the Catholic, Muslim and other religious contexts?

As a country challenged with its identity due to long years of colonization, I think Anthroposophy must endeavor to strengthen its work in education, agriculture and medicine. I sense that it will start in and among those who are already engaged in Anthroposophical initiatives.

I also observe that it's natural for a human being to seek for something higher and meaningful. I'm starting to see that the growing need to have a grasp of one's biography and illness or why things happen is becoming stronger, thus biography work, art therapy, meditative work, and healing modalities inspired by Anthroposophy are strongly needed.

Another field where I could see possibilities is working with grassroots initiatives. We need to bring Anthroposophy to the ground with more understandable and relatable language. I saw this with Doctor Moon: how she would translate all foundational concepts by using the Bisaya language for the people in the community and even use daily life challenges and practices where certain concepts can be applied. All these must start in our backyards, our own initiatives. People must sense this in our processes and direction.

What do you feel is most important for humanity at this point in time? And if you had one wish free, what would it be?

As a teacher, it matters to me that each child can develop a certain level of objective resiliency to root from warmth and love. Imagine what it could do when one is rooted in warmth and love?

If «awakening to oneself and one's true nature» would be a wish that could be granted, that would be my one and only wish. Because through this, our need for societal transformation is close to reality. It is so much joy and heaven on earth experience to witness someone awakening and manifesting her own godliness and holiness.

Asian Associations Start Flourishing

SEETHA ANAND VAIDYAM

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As a Chinese proverb says, «It is better to light a candle than curse the darkness.» This is exactly what the members of the World Goetheanum Association Asia chose to do at this event's inaugural session.



Raimond Klavins, Kathmandu

When Chinese citizens were unable to travel abroad and those from other nations still had difficulties doing so, a hybrid conference was the best alternative to a physical gathering for the first-ever WGA Asia Forum, which happened from September 23rd to 25th, 2022. Hybrid meant that the backbone of the three-day event was scheduled on Zoom, but small groups of participants met face-to-face in many different locations. This way, there were not only participants from as diverse countries as **India, Nepal, Bangladesh, Pakistan, Vietnam, China, Japan, Singapore, Austria, Philippines, U.K., Germany, Korea, Malaysia, Hong Kong, Russia, Romania, and Switzerland, but there were personal meetings in places like Chengdu, Beijing, Puerto Princessa, Cebu, and Hyderabad.** The two and a half days were filled with learning from inspiring people from across the world. Besides the accomplished speakers, this conference had a very efficient team working behind the scenes.

The First Day

On Friday, the 23rd of September, the day of the equinox, Maximilian Moser from Austria gave a brilliant presentation on the «Scientific findings on the balance of the human being, the earth, and the cosmos». He introduced his work on health support, from mundane places such as construction sites to those on space travel. Time is invisible, therefore it has taken a long time until we have become aware of biological rhythms in Western medicine. Whereas the spacial aspects of human anatomy were described precisely already in the 16th century by Leonardo da Vinci and Andrea Vesalius, the time-based anatomy of our organism – after having been pointed out by Rudolf Steiner – was only started to be seriously considered in the 1950s. In 2017, the first Nobel Prize for Medicine was given to an example of chronobiological research, as medicine has realized its importance for human health.

It is a big achievement of Asian medicine to have already described the organ clock several thousand years ago. Since 1992, Moser's Human Research Institute in Austria is working to visualize the body rhythms in the so-called ChronoCardiogram, a scientific variant of the Chinese organ clock. They have since been able to apply the method to many questions of human health, prevention, and well-being. Its contributions span from the Russian Space Program to a project preventing accidents on construction sites.

The lecture was given on the day of the equinox when day and night have the same length all over the planet when Yin

and Yang are in balance. How is the balance of the human being connected with the balance of the earth and the whole cosmos?

The Second Day

The next day there were three sessions. The morning started with Agriculture, Education, and Health and two panelists – Shen Li from the College of Education and Administration of the Normal University in Beijing, who heads the Biodynamic work in China. His imaginative contribution conveyed an understanding of the necessity and unavoidability of organic agriculture and how to integrate children and youth into it.

Arifa Rafee worked as a Network Engineer, Bank officer, and has become an agripreneur after training in Biodynamic Farming. She is actively engaged in the day-to-day operation of farms, along with marketing her own produce. She is presently the Treasurer of the Biodynamic Association of India. Arifa shared her experiences involving children on her farm. Thriftiness, connection with animals and nature, and consciousness regarding environmental conservation were acquired by children without any formal instruction, just by being involved in the activities of the farm. This has helped them a lot in their adult life.

The afternoon session on Enterprise Assessment was presented by Ricardo Pereira.

He is currently a researcher at Ruskin Mill Trust undertaking a Ph.D. (Coventry University, UK) on the topic of Community Supported Agriculture and the de-commodification of agriculture, based on the Threefold Social impulse. The session was the culmination of a months-long process in the WGA Asia exploring how to start the actual work of cooperation and association. Several enterprises had signed up for this process and three have been chosen to be featured in the Forum, with their potentials and challenges. The efficacy of the WGA Asia will be proven if this process continues beyond the Forum. Are we open to sharing our wounds and failures? Are we open to accepting help from peers? Are we open to transforming challenges into abilities, bad into good?

Bernard Hanel from Germany, who started the World Child Forum – which hopes to be on par with the World Economic Forum in Davos – had all of us rooting for his endeavour. Obviously, children and youth, as the actual carriers of the future, have been as much overlooked by planners, as much as the child within all of us that wants to play and be considered. Hanel founded the Forum to focus on a liveable future for the children of today. He introduced the initiative and called for our cooperation. He spoke at length about the importance of having children at the centre, his plans for the World Child Forum, and ways to enlist support from across the globe, ending in a lively and exciting conversation.

The Third Day

The final day began with a shared morning session between Korea and Japan. Konomi and Ben Campbell own a 110-hectare Biodynamic farm in Japan. They shared their amazing experience of starting from zero and running a CSA farm of such a huge size. Their photographs were so inspiring



that instantly, the chat box had many inquiries on when one could visit. They spoke about apprentices working there, running the farm, and marketing the products. All in all, it was a presentation that would motivate many to take up farming or work on farms.

Jiyoung Moon is a General Manager of HANSALIM Cooperative Federation in Korea, the world's largest farm-consumer cooperative. Even in a virtual forum, one could sense the sharpness, capability, and goodness of this one-woman army! Hats off to her. She spoke about advocacy campaigns for pure food, a community kitchen in Korea, and farmer-consumer liaison facilitated by the Hansalim cooperative. Her subtle humor and sincerity had everyone completely engrossed and touched.



Converting

After many of the participants met in the face-to-face hubs, did eurythmy, painted, walks, or just discussed the inputs so far, the final sessions of the Forum started at 16:00 Manila time with the experienced and kind Masaya Koriyama from Japan. Having helped in government ranks in abolishing nuclear power in Japan after the Fukushima disaster, he came back to agriculture to pursue his long-term goal of converting farming to organic. On the way there, while engaging in responsible posts in decisive boards, he is also supporting efforts to bring organic food to schools as much as possible. He shared his experiences in making organic food part of school meals and enlisting the support of mothers in bringing pure food to children. It was wonderful to see how mothers even from humble backgrounds could make a significant contribution towards bringing pure food to their own and other children.

The end of the Forum was prepared in small groups in virtual rooms. Each and every participant came up with an intention and set up a goal to be achieved in the near future. There were simple and lofty goals, but it is clear that each participant carried back a mission to accomplish, irrespective of scale. There were also many others who were not speakers at the conference but were well-accomplished in their own right. So much learning and sharing. So many people worked behind the scenes to translate, moderate, plan, and regulate this amazing hybrid event happening simultaneously across the globe.

There were 55 to 60 participants from across the world on the 2nd and 3rd days of the conference. Such sharing of inspiring success stories, examples of trials faced and overcome, and

the fruits of hard work – are indeed what we need to keep us motivated to move ahead with enthusiasm and determination.

Biodynamics in India – and a Greater Human Destiny

SUNDEEP KAMATH

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Sundeeep Kamath is the General Secretary of the All-India Organic Network Association. He's the former secretary of the Biodynamic Association of India and is currently advising the federal government of Bhutan on certifications, the state government of Nagaland and several municipalities and provinces in the Philippines on their plans to fully convert to organic. He was on the Executive Committee of the Anthroposophical Society in India and is a founder parent of the Bangalore Waldorf School, the Bangalore Steiner School. Questions asked by Will Bratton on the Biodynamic Guild Podcast.



How and when did you find Biodynamics?

Yeah, that's a very, very interesting story. About 13, 14 years ago, I was a regular guy, having a leadership position at America Online, if you would believe it. I was watching TV one day where a guy was riding a horse on a stage, talking about the relationship of the cosmos to the soil, and it touched my heart. Somehow something in me said that this is what I have to do. The only two things I got from that program was the two words actually, Biodynamics and Steiner. And of course, I was on the treadmill of work. But one of the gifts which I received from the pursuit of Anthroposophy is finding my destiny. Just watching that program, something in my inner core knew what I had to do – and before that, I had nothing to do with farming. I was heading a charter for a big corporate office. After that, we had an Anthroposophy training here, a medical training very close to the office. I went to that basically to find out more about Biodynamics. There I met my first mentor in Anthroposophy, Dr. Michaela Glöckler. She was heading the Medical Section at that time. And I told her, Doctor Michaela, I want to I want to do something with Biodynamics. And she told me that

Bangalore needed a Waldorf School and that I should start a Waldorf School instead. I told her I knew nothing about education – not that I knew anything about farming. I said, «How would I start a school?» This went on each day through the seven-day training program, this back and forth – I would say agriculture, and she would say education. On the last day, she told me, «Why don't you start the school on a farm?»

And that's what happened a couple of years after that – she came in 2010 and inaugurated the first Waldorf School in Bangalore, the Bangalore Steiner School, where I was a founding parent, alongside seven other parents and 11 children. We started at my friend's farm. So, I did that for a couple of years. I quit my job, and in two years' time, the school really grew. We crossed 100 kids, I think, in our third year of operation. Then Michaela supported me to attend my first agriculture conference in Dornach. Before that, I met my first teacher in Biodynamics here, Jake, and along with him, we started a college. He created that whole idea. I was handling the teaching and fundraising. And it was really exciting for me to work with young people and ensure that they don't go into the cities and become almost like refugees in the cities, because when they come here they have very low-paying jobs like security guards or cab drivers and live in slums – they can really have a good life if they can be professional farmers. The college still continues. They shortened the program to a year, and my teacher and I are no more involved in that, but I was on the board for a term and then I was secretary for two terms. And I call myself now a 'Biodynamic Evangelist', you know, going everywhere. I also make a part of my income from giving advice to large projects converting to Biodynamic. More than that, Biodynamic Evangelist really describes what I do the most.

Can you tell us some about the history of Biodynamics in India?

That's a very, very interesting history. About a couple of years ago, a friend of mine gave me a newspaper, a small newspaper magazine, Biodynamics USA, from 1957, I think it was. There was a lady called Evelyn – I've forgotten her last name – and she had come to India in 1956, or something like this, bringing a set of preparations, the 500 preparations, your compost starters. That's what we know – at least documented the first documented use of the preparations for compost making in the southern state of Tamil Nadu. After that, there are two projects in India in the mid-80s. One is Makaibari Tea which decided to go Demeter and the second project was in the South again, called Kurinji, which works with mangoes. And these two projects are the first two projects to go Demeter in India. They had advisors coming from Germany.

You know, in the 80s there was no organic standard, so to say, because you didn't have your American National Organic Program, you didn't have your Indian and European programs, and even the EU was ten years coming. So even before these national organic standards came into being, Demeter was one of the major industry projects. In 1993, there were a bunch of Gandhians who were very interested in organic agriculture

in a place called Indore in southern India. This moment gives me goosebumps – they had gone to New Zealand for a study trip on organic agriculture, and there they met a man called Peter Proctor who was talking about Biodynamics, and they became very interested and invited him over. So, in 1993 we had the first Biodynamic training on how to make the BD 500 preparations and about the planting calendar in this place called Indore, which used to be the capital of the central state Madhya Pradesh in India. And very interestingly, Indore was the place where 70 years before, Sir Albert Howard made the indoor type of composting.

So organic agriculture really had a first kind of awakening through 'The Agricultural Testament', the book written by Sir Albert Howard, who was in India and discovered their traditional methods of agriculture and compost there, and not so far away from that site, in the same agriculture college, BD 500 preparations were taught. So, it's a very, very special place. And like I told you, Evelyn came and gave the preparations in a place called the Fellowship Ashram. In 1995, Peter and my teacher started the longest-running Biodynamic training program, which happens every year. So, these two places where the trainings have been going on have a history of Biodynamics in the South and are really the centers where organic agriculture was born. And after that, it's grown by leaps and bounds because the Indian farmers were really ready to take to Biodynamics for a couple of reasons. Number one is that the cow is very central to Indian agriculture, so nearly every farmer in India has a cow. And having a cow as a central part of agriculture is very, very favorable. They also remember the planting calendar from their grandfathers. I do a lot of Biodynamic training across the country, and I don't really encounter any barriers. They just accept it so easily and they feel that it's a part of them.

When I was the secretary, we did a study, and we estimate that there are about 100,000 farmers who practice some kind of Biodynamics. The typical method of measuring organic farmers or Biodynamic farmers is by certification, but in this part of the world, certification is not that common. We may have a few thousand certified farmers, but uncertified farmers who use some part of Biodynamics is, we estimate, to be more than 100,000, which we arrive at because of the number of preparations sold. So, it's very exciting to be there now. It's growing tremendously. We have Biodynamics already in our government policy, for example. As a Biodynamic farmer, you can receive some subsidies for compost making and as a company that is promoting Biodynamics and doing Biodynamic training, you can get some subsidies from the government.

I was also in the Philippines a couple of weeks ago and found out then that Biodynamic preparations are approved and put in the Philippine organic standard. It's much easier in this part of the world because there is not so much of an intellectual jump needed, I think because once the farmers use it, they see the magic of Biodynamics. I'm working now on a rice project, for example, which has been organic for many years, and the minute they went Biodynamic, they saw a darker shade

of green in the paddy fields compared to the organic. They see all the rice stalks really standing upright, almost like soldiers. And because they see these changes, they take to it quite fast.

Can you tell us more about the culture of preparation-making in India?

Like I said, many small farmers who take up Biodynamics and make the field preparations to find it is easy to do. The final one, though, is a bit challenging to do – the compost preparations take a lot of work. When Peter was here, he set up a couple of centers in India. One was in 91 in the Himalayas and another in the south, where the training happens with my teacher James. These two were the primary preparation suppliers for most of the farming in India. It's not like you have in America where each farmer is making his own preparations because first of all, for the compost preparation, it's not easy to get all the flowers everywhere. And also, while the 500 is easy to do, the final one, getting the parts and grinding it, is quite difficult for many small farmers, for such a small quantity. The average farmer in India is less than a hectare and all farmers have a cow – so they have milking and dairy operation already built in and there's much work to do.

So they would have to spend a few hours making a preparation which they would only need one gram of. It's really not time effective. So most projects and most farmers actually buy the preparations. We also have a couple of large projects, you know, which are about a thousand-acre coffee estate and a 14-strong estate. They make large quantities of preparations for themselves, and many other large projects also make their own 500 and 501, but the compost preparation is always bought from outside, and I estimate we would be using something like 15 to 20 kilos of the compost preparations and in the number of horns being buried, I think it would be close to 150,000, 170,000 horns are being buried by these operations nationwide. You know, we don't have very large horns. Mostly we have medium-sized horns, and you get a harvest of 80 grams to under 100 grams. So if you have one horn per acre as a standard, that comes out to approximately 150-170,000 horns.

Can you share with us some of the nuance and challenges of working with the bovine parts in a largely Hindu nation?



This is a very interesting question and very, very relevant to our current time, because a few years ago, six, seven years ago, we had no problem. The preparations could be made everywhere. We have such a large cattle population – 300 million – that even if you take 10% of them dying every year, it's still quite a lot. And there was an ecosystem where we had kind of slaughterhouses or cow shelters where they could go. Then a few years back, we got a right-wing party coming in and they started this cow slaughter ban – not in all states, but in the majority in the north. This caused an immediate stop of trade even in meat in some areas. And if there is no slaughter of cattle happening – even not being able to take the horns from dead cattle – it's very difficult to get the parts. And because of this restriction, people are very hesitant to touch anything which is made with cow parts. Having said that, that's not all over the country. In the South, for example, we are much more liberal and in Tamil Nadu and Kerala, we can freely make them. But in certain parts, it is getting to be a problem. Instead, people use goats. But because of the huge amount of cattle we have, cow horns should not be a problem.

I'm in a rice project right now, which is going to double their farmers, and they do about 10-12,000 horns now. And we will have to take that up to 25,000 horns. So, we have to source another 12-13,000 horns. And in a state where this is very strict, we aren't able to get that. Similarly in the Philippines, where I'm doing a project with the municipality and we need that 10,000 horns, and that's almost impossible to get because the municipality just slaughters four cattle a week. We still work out a way, but the other part of compost-making is a challenge in certain parts of India.

Can you speak to kind of the cultural implications?

When we talk about other indigenous forms, there is this past that is glorified, which is not really relevant or true. You could say the past is being kind of altered. If you look at Indian agriculture, we never were in agriculture, it didn't start here. Real agriculture started in Mesopotamia, where cattle were domesticated. And then they had these seeds and the seeds started growing. We were primarily hunter-gatherers. Most of our traditional knowledge – I'm not talking about what Albert Howard did, but I'm talking really ancient times and a thousand years ago was more thousands of years ago – was more about plants, trees, about horticulture. And at that time they would use a lot of liquid manure with animal parts. In those days, in India, the cow was not domesticated. So, they would use wild boar, which was found in the forest, to make a liquid combination. There was always a meat-eating part. If you look at the west of India, Kerala, or the northeast, meat-eating is really in the culture. So that has been this political kind of situation where there's been a kind of polarization.

We are actually one of the largest meat exporters in the world – I think we are number two now. So even though cow slaughter is banned, we export the most beef and buffalo meat in the world. It's a kind of paradoxical kind of situation. Of course, we also have a vegetarian culture. The cow is very ven-

erated. You know, even Peter Procter when he came here was very surprised to see we consider that the cow has all the gods in her. You know, if you see some pictures from India, you'll see all the pictures of our gods with the cow. So, the cow has always been venerated. But there was no problem with taking parts from a dead cow. You could go to the graveyard and get the parts. But now with this political matter, even that has become difficult in certain parts of India.

Along those lines, are there any other alternative preps sheaths or otherwise that are being used – botanicals, or anything unique to India that people are trying?

Again, it's a very big paradox. We use some parts which are not available at all in some parts of the country – for example, the stag bladder or the oak, which is only present in the Himalayas. So why can't we get alternates? We have a problem with Valerian worldwide. They're looking for an alternative to Valerian. Likewise, deer hunting is banned in India, so the stag bladder can't do, so there is a need for alternatives. But the need can be met by only people who first get very familiar with the preparations. Then when you have a kind of familiarity, you can use it in observation models to look for alternatives. We use Jatamansi as an alternative to Valerian in Ayurveda, but it doesn't flower at all. It's a totally different kind of Valerian. And the gesture of the plant is very different. So, somebody who works with a Valerian prep, making it, looking at the plant can then look for that. There is a lot of positive news in the Philippines. We found something which is very close to a substitute. There is also work is going on right now, with the cow skull and the goat skull. Steiner also mentions that. The quantity of harvesting is very low, as is the size of the skull. I have done experiments at a project in Thailand with buffalo horns, and we were not happy at all with the quality of the BD 500 which came from the Buffalo horn. So as a project, we, you know, we didn't continue that. Even though you get large quantities since the buffalo horns are quite big. But having said that, the buffalo horn in certain places like China is allowed by the Demeter standard to use, but when we use them in Thailand, we could really see a clear difference in the 500 between a cow horn and the buffalo horn and the cow horn



was just better according to our sensory experience.

Tell us about this project that you're working on with the Asian Fellowship of Preparation Makers.

Actually, started with you guys – I was very inspired by your fellowship of the American preparation makers that meet once a year. I also heard stories from the French Association where if someone had a bad harvest of camomile, and then you would ask around the network and if somebody had more camomile, they would share ingredients. So, we had a plan, especially now that the Philippines and Thailand is going so much more into Biodynamics and they have such large requirements, and we cannot just carry the preparations across, not only from a legal point of view but also from a sustainable point of view. So, it makes more sense that they start making the preparations locally and for that they need the ingredients. Sometimes they need the dried flowers, but they need knowledge. So, we are planning trainings there every year. The idea of the Asian Fellowship of Preparation Makers is to support every country in being self-sufficient in the quantity of preparation they need as well as in their knowledge. Hopefully in the next couple of years, once people have put in the preparations two or three times, they will be confident to do it themselves. So, I'm very excited that the Federation approved this project and we have a kind of seed funding from them.

I was struck by a statement in the project objective, from a gentleman from Thailand named Sam, that he felt he was going to a wedding in a borrowed suit and that he wanted his own suit. Can you speak to that idea?

You know, there is a school of thought which comes from Australia, that preparation-making is a kind of master craft that can be done by only the chosen few on some mountain somewhere, even though we're in the tropics. This was the prevailing thought in many parts of Asia. In India, we were lucky because we had Peter Procter and in Sri Lanka, there was Richard Ponting. So, we learned early that, yes, the flowers grow somewhere and then you can take them to places where it's impossible for them to grow. Unfortunately, in the rest of Asia, the Australian school of thought was dominating, the thought was that you had to always get these preparations from Australia, that the preparations could never be made by you and me, because we are not exalted souls or have some kind of qualification. Our system of thinking that everybody can make the preparation is very democratic.

When I go for my projects in Thailand, first we take the preparations, then we take the ingredients for the preparation, and then we start taking the seeds for the flowers and do these trainings. And slowly on their way they come. So what Sam was alluding to was this spirit of, «Maybe we don't have the best craft right now, but at least it's mine and I'm learning.» And every year you get a little better. And I see that with this 500 it is. He can now differentiate the very good quality 500 with the cow horn and how it's coming out with the buffalo horn. And this year, I'm very excited that he's going to do this compost workshop with Harold, and maybe in two or three years, the

compost preparations also will be made, which I think are as good quality as any – and that that is proven by working on the field. You can see the reaction of the plants to it. You can see the aura in the farm. You can feel that the preparations are really, really working there. So that's what the idea was – to take away this thinking that the preparations can be only made by a special few on some mystical mountain somewhere, but can be made by anybody anywhere.

For example, we have made these in Timbuktu, a very well-known project, which won the Organic World Prize, which is the second hottest and second driest place in India. I mean, the temperatures go there to 45 degrees centigrade. I don't know how much that's in Fahrenheit, but it's really, really hot and it's very dry – you know, only millimeters of rain. In such a place, by getting flowers and ingredients from outside, we made excellent quality preparations for two years. I've worked with preparations now for a decade, and from the sensory experience, they really smell good, they feel good, and they work well. And that's what the Asian Fellowship is hoping to provide to the people who want to start doing this.

Shifting gears a little bit – what calendar do you use? And are you or do you know of anyone in India doing any interesting Astro-Agricultural research or development?

We initially got the calendar from Peter, in the southern hemisphere in New Zealand, which we would flip to use in the northern system. Our president, who was the head of the Hare Krishna movement, had a very big farm in Mysore, so he took it on during his presidency to make the calendar himself. He used something that we call the Lahiri Ephemeris, which is printed out in India. I think the difference is that we have these two astronomical models. There's the Sidereal model, which you call the Vedic model, or the Tropical, which is the Western model. The Lahiri follows the Vedic model. Because of that, there's a slight gap between these two systems. So, our planting calendar is based on the Vedic system. But it works really well. We've done some experiments here. You can make out the difference between the root crop, or if you plant a radish during the leaf time, you have a very leafy radish and less root. And we've seen misshapen outcomes during the Nodes. So that has worked well for us.

Unfortunately, in India, this has been acknowledged, but it was always by word of mouth. It was never documented like other systems. We know of many poems written in Kerala and other places where the farmers would sing, which talk about the almanac. Unfortunately, these were never documented. They were just passed by word of mouth. And that's not a very reliable way of passing information these days. So, there are no planting almanacs even though they were once part of our agriculture. This is why I'm really grateful to Albert Howard, and I think the organic movement should be because he took these Indian methods of agriculture and documented them in his book, 'The Agriculture Testament'. He documented how our waste products were used for compost, things about crop rotation, and how trees were planted – he brought all these

things from the Indian systems which were practiced but not documented.

So, in terms of Astrological systems for Agriculture, I've been looking very hard for documents. You know, we have Ayurveda, which is a healing medical system for humans, but many people don't know there is something called Vrikshayurveda, and Vriksh means plant. This was written by a man called Surupala, but this was found in England because one of them if you want to do research on ancient Indian texts, all of the material is lying in Oxford and Cambridge, and London. You know, it's well preserved over there. It's not in India. And there was a man called Dr. Nene who went there and found this text in Oxford, and then he really popularized it a decade ago. And he set up an institute in Hyderabad. They could only follow this text. Now Surupala talked a lot about liquid manures. You know, as I said, even animal parts were used in that. But it was limited to trees. It did not have anything to do with any of our crops.

But they had very, very interesting connections. They could even change the color of a flower on a tree, for example. So, he has kind of concoction they could make, you know, they could change the color of flowers. And they talked about general health and very, very briefly touched upon the link of certain trees to planets. So, it was not so deeply done. There are still poems, but we have to be very, very careful with this rewriting of history that we don't corrupt or glorify any of that knowledge. I have attended a few talks with people alluding to it, but there is no text to point to. And that's why it's so great that Steiner in the Agricultural Lectures explains these things and these impacts, which are very similar to our knowledge here. But there is no documentation.



Tell us about some of these consulting projects you're currently working on in Thailand and the Philippines and all over.

In India right now, I'm working on a project for Basmati rice, which is very popular – they want to double their production of Biodynamic rice. We have a lot of projects in India that I'm not advising, but I'm helping source a buyer in Germany with spices, and we are the largest Biodynamic tea producer in the world. We also do a lot of mangoes in India,

but mainly spices.

In Thailand, Sam is a very interesting pioneer because he bought a piece of land that was a disaster zone. It was used for sand mining and it was really, really poor soil – I mean, if there was any soil. He'd been doing organic for 20 years and didn't have any solutions. But then he found Biodynamics. And you could see in just one year the change in the soil by applying the preparations. That is his vegetable farm. He also has a 350-hectare coconut farm, and his vegetable farm is 12 hectares. And in the vegetable farm, we started doing Biodynamics in 2016. And it's incredible – the change on the farm and the quality of the products. He makes Thai curry there and coconut milk from his farm and very soon that will be available in Demeter quality.

In the Philippines, they want to start an association now because they had a history of Biodynamics before and it kind of was done in spots and in small locations. And now they want to come together. The biggest story there is a municipality, Kauswagan led by Mayor Rommel, a very incredible Mayor who brought peace and prosperity to that municipality by starting his Arms to Farms program. You know, this was a war-torn municipality. There were Muslim terrorists who were fighting for land, and there were always bombs and killings. And he brought up this concept of getting all these terrorists to become farmers by saying that if you give up your rifles and drop your guns, I will give you land and you can start farming. And now all of these people are organic farmers. And after doing now organic for ten years, they want to go to the next level and they want to go biodynamic. So that's a very challenging project, which I will be reaching out to the worldwide BD community because it's 8000 hectares, nearly 20,000 acres to do with all kinds of crops and to be the first Biodynamic municipality. It's on the smaller side of a municipality in the Philippines, but it's a start to do Biodynamics on scale. We can convert a whole municipality, a whole town into Biodynamics. 20,000 acres or 8000 hectares is still quite a lot.

What a meaningful mission. Is there anything else you'd like to share with us?

I'd just say that I'm very happy you started the Guild. I think we can build more on that – we really need it. It is a craft, you know? It is an art form, making the preparations. So, more power to you. And I hope you will join us in our projects here. As a community, we don't have to be local. If you look at the climate crisis – it's something which cannot be done by America alone or India alone. We have to do it together. We really have to join our hands and it has to be done together. Same with the food crisis in many countries. In Sri Lanka, they are having a huge crisis right now. Biodynamic Agriculture is the answer to these problems of food security and climate change. Only by joining hands together, in association can we address these concerns. I'm a father of two kids. One of the main reasons I do what I do is to leave something a little better, to make places which are more meaningful for them. We don't want to leave deserts for our children. And that's why I hope

that we can all work together and really address these crises in our own small ways.

Exactly – a greater human destiny. Again, thank you, Sundeep. You can find Sundeep listed as a Biodynamic Federation Advisor at Biodynamic Advisors and at Mandala Solutions and of course the Biodynamic Guild. Thank you very much again for joining us, Sundeep.

Strong Kick-Off

FRANKA HENN

[First printed ·DECEMBER 1 2022 - DAS Goetheanum]

People from 15 countries converged for the Asia-Pacific Biodynamic Conference in Malaysia at the end of October.



Walter Siegfried Hahn later told the Biodynamic Federation Demeter International (BFDI) that this conference could be remembered as the «Asian Koberwitz» (see BFDI November Newsletter). It was perhaps the first time that «Dornach» had happened in Asia. From the point of view of the organizers, the BFDI and the Malaysia Demeter Association, the meeting was a complete success. It was a powerful networking and communal factor, yet also a learning-intensive program. There was happy feedback as well from the many participants. Mahendra Kumar from Nepal said: «The conference was an opportunity to find all the collective forces with diverse polarities and the same vision and mission to restore our Mother Earth to health.»

China Loosens Up

LOUIS DEFÈCHE

[FIRST PRINTED ·DECEMBER 15, 2022 - DAS GOETHEANUM]

The newspaper headlines read for the past several days: «China is relaxing its anti-Covid measures.» That is encouraging. Because of its «Zero Covid» policy, people were sometimes locked up in their homes for months, tested daily, and were exposed to the fear of testing positive and having to go to one of the designated closed hospital wards. Not to mention the fear that the government could suddenly turn the digital health passport red.



Photo: Joshua Fernandez

Of course, the anti-Covid measures in other countries worldwide, including Europe, have often been intrusive and anti-freedom. It seems, however, that China's 'Zero Covid' policy has led to particularly tough life situations, despair, and even rebellion. This

was shown by the pictures of violent protest demonstrations that reached us from China in recent weeks – an unusual phenomenon in China. The fact that a country's government, often described as a dictatorship, is deciding to relax its measures in the face of the protests is rightfully to be welcomed. Incidentally, it should be noted that the lockdown measures in China, although extremely harsh, were always targeted. In contrast to Europe, compulsory vaccination was a much less used means. Each country has its own strategies.

In one form or another, the health crisis has caused great suffering and raised fundamental questions about freedom around the globe. It seems we live in a time when the problem of freedom is becoming central. And given this problem, an Anthroposophical approach poses two questions: can a society flourish – also economically – without promoting the individual's freedom? And: Can freedom

really flourish under the rule of an exclusively materialistic worldview, which denies freedom because of its mechanistic character? These questions are just as valid in China as elsewhere – but the challenges take on a different face depending on the historical, cultural, and political context.

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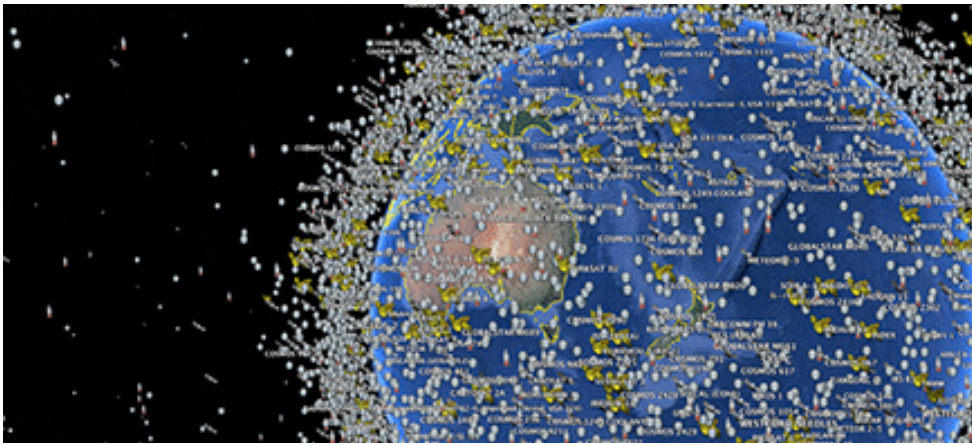
A note about the Biodynamic Demeter Alliance

In January 2022, the Biodynamic Demeter Alliance was formed through the unification of the Biodynamic Association and Demeter USA. We are in the process of rebranding and unifying our websites. In the meantime, you can find information on our three websites:

To learn about the organization as a whole, visit [Biodynamic Demeter Alliance](#)

For information about biodynamic certification, visit [Demeter USA](#)

For education, research, and community connections, visit [Biodynamic Association](#)



"Speaking with the Stars"

Jonathan Hilton

[First printed online August 31, 2022]

I want to call to your awareness **the steady permeation of the sphere around the Earth with small satellites** which communicate with ground receivers to provide a global internet web network around our planet. The larger company creating this web of internet satellites is SpaceX, owned by Elon Musk. Starlink is the name of this particular component of the SpaceX corporation. **Their goal is to create a network of up to 30,000 small satellites in low orbit around the Earth to form a complete internet web for global access on all parts of the Earth.** As of July, 3,000 satellites have been put into orbit. Today is one of five launches in August of about 60 satellites per launch, adding another 300 satellites.

Astronomers are objecting to these satellites because **they create light pollution in space obstructing astronomical viewing.** The white lines are trails of light from 25 of 60 recently launched Starlink satellites.

The deeper issue is of course the permeation of the sphere around the Earth with 30,000 communication satellites forming this electronic web! Starlink satellites are in what is called "low orbit" which means they are as close to the Earth as possible without being in an atmospheric layer which will cause them to burn up like meteors do on entering a certain layer of our atmosphere. So **they orbit at about 340 miles (550 km) altitude which is above the life ether sphere in what is called the thermosphere, which covers a long range of distance and can also be called the cosmic warmth ether layer.** The lower levels of this layer are **where we find the aurora events.**

The question then is in what

ways this web of satellites and their accompanying electro/magnetic activity affects the spiritual layers of our Earth, even the capacities for spiritual thoughts to ascend and descend from the heavens. One must not see this strictly spatially but that the spatial is an image of a consciousness which seeks to consume, so to speak, or perhaps subsume, spiritual consciousness into its realm.

So how do we respond to a technological process enveloping our Earth in a web of internet? One can only meet it by first being full awake to what is happening and second by meeting this technological consciousness with spiritual consciousness. **One way to do this through astrosophy is to realize that our picture of the cosmos as a spatial realm of matter is false. Rather is the cosmos a great realm of consciousness of beings of ascending ranks, who wish to participate with humanity in its evolutionary process, as well as human beings ascending and descending from death and into birth, bringing the will of the divine into Earth existence and carrying the fruits of life into the cosmos.**

The higher beings do not interfere in our freedom but do await our conscious union with them as co-creators in building the new cosmos of spiritual substance born out of our transformative working in the Earth.

When we work out of astrosophy to not picture the planets as material bodies, or "energies", but rather as spheres of higher consciousness which we can, through a path of cognition, hear and unite ourselves with, then we break through the web of electronic ahrimanic deception into the realm of true being.

With warm greetings, Jonathan Hilton, Astrosophy.com



UPDATES

2023: Christmas Conference, re-founding of the Anthroposophical Society and the School of Spiritual Science

2024: Pastoral Medicine; BD Agriculture; Special Education; Youth Course;

Establishment of the First Class Lessons

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

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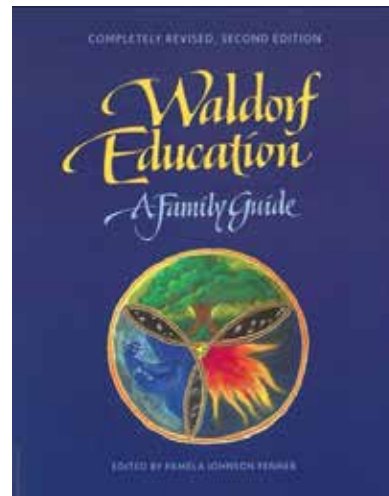
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BOOKS

Waldorf Education: A Family Guide

Completely Revised, Second Edition



Edited by Pamela Johnson Fenner

Michaelmas Press, Paperback

Second Edition, 310 pp.

Reviewed by David Kennedy, Waldorf Today

There are over 88 articles in *Waldorf Education: A Family Guide*.

Eighty-eight. It's a staggering number. The incredible part of it is that all the articles hang together. It's an epic editorial task in itself, which Pam Fenner has pulled off magnificently.

Waldorf Education: A Family Guide is an illustrated collection of essays drawing on the wisdom and enthusiasm over 65 Waldorf teachers, administrators, and parents from around the world. What began over 30 years ago as a version of a parent handbook for the Marin Waldorf School has metamorphosed into a treasure for parents and teachers.

Each of the articles could be a book in itself, but the authors restrained themselves to only two to four pages each. This has the effect of condensing and distilling the subject matter, making it all the more potent and exciting. Parents new to Waldorf education will find the topics relevant and the style accessible.

The eight chapters include:

- Waldorf Education: A Path for the Future

- Early Childhood Through High School
- Humanities and Science
- Other Aspects of Waldorf Education
- Reflections on the Art of Waldorf Teaching
- Waldorf Education and Family Life
- Seasonal Celebrations
- I Look into the World: Initiatives Inspired by Waldorf Education

This edition has been produced with much care and thought. The soft pencil illustrations enhance the articles. And many of the articles have been revisited and written anew for a changing Waldorf world. It's a lively, artistic view of Waldorf life which everyone should read.



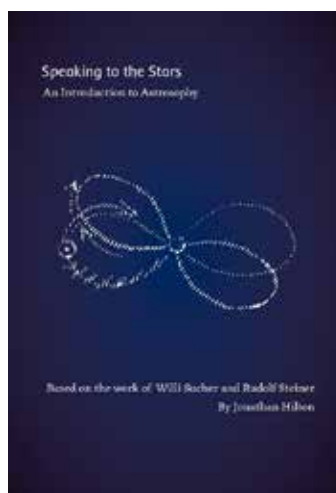
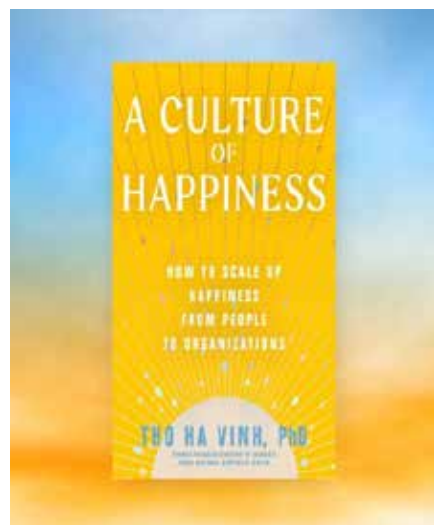
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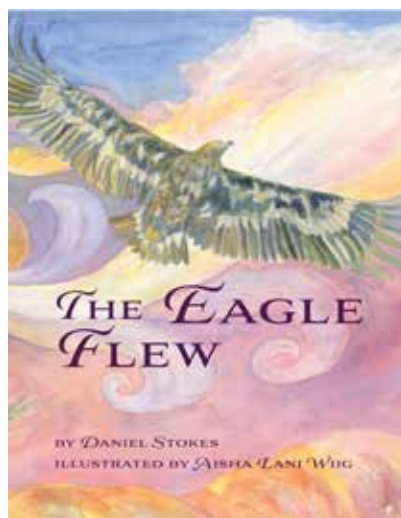
Tho Ha Vinh



SPEAKING TO THE STARS: AN INTRODUCTION TO ASTROSOPHY

by Jonathan Hilton, Astrosophy.com

This book is a written version of the online video course, which introduces all aspects of astrosophy as developed by Willi Sucher. It is meant as a workbook companion to the online video course. It also includes other valuable resources, such as a complete indexing of Willi Sucher's books by subject and by title, as well as a comprehensive list of quotes from Rudolf Steiner on the stars. The hope is that the book will be published as a paperback in the near future.



The Eagle Flew

by Daniel Stokes

Illustrated by Aisha Lani Wiig

Published by Alkion Press,

38 pages, hardback is \$21, softbound \$17.

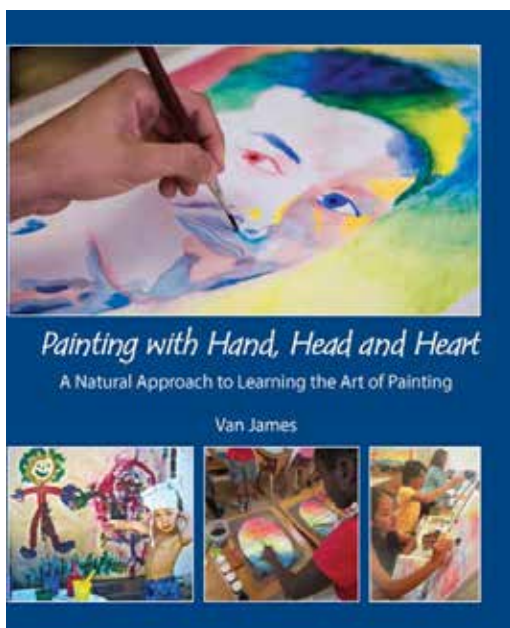
Reviewed by Bonnie Ozaki-James

The Eagle Flew is a beautifully illustrated story of encouragement and bravery that would make a lovely gift for children ages 4-9, and will also be appreciated by the young-at-heart of any age. Daniel Stokes has over 30 years' story telling experience as a Waldorf teacher, and is a trained speech artist. He coaches teachers in the art of poetry and storytelling in the classroom.

Illustrator Aisha Lani Wiig was a student in Daniel's first class, and is pursuing a Masters degree in Natural Resources Stewardship. She hopes her illustrations will spark curiosity in children to venture into the natural world.

As many Waldorf stories are created to help specific children, this eaglet story might help overly cautious, shy, or quiet children to find their voices: "A young eaglet is afraid to fly until one day she sees something in the distance which stirs her heart and gives her courage to act. With the help of Oak Tree and Brother Wind she finds her wings... and something else inside of her that she will learn to trust."

The Eagle Flew is available from major booksellers such as Amazon and Barnes & Noble.



Painting with Hand, Head and Heart
A Natural Approach to Learning the Art of Painting
by Van James
Waldorf Publications
338 pages

This is a complete revision of *Painting with Hand, Head and Heart* which was first published in 2021. Part One deals with painting in relation to the early learning stages of the child and young persons. It lays out examples of how to approach color and painting as a teacher working with school-age children and explores the relevance of this artform beyond its obvious recreational benefits. It demonstrates how by pursuing such childlike exercises one, even as an adult, may catchup and develop skills that may have been missed in childhood. Part Two considers exercises for learners of all ages with a focus on Landscape Painting, the Art of the Portrait and Self-portrait, the Nature of Line, Light/Dark and Color, Lazure Wall Painting and Murals, as well as a very brief look at Therapeutic Painting. This latter chapter includes contributions by Caroline Chanter and Pamela Whitman, both working in the field of painting therapy. The chapters are written with short, readable sub-chapters for a pick-and-choose approach but it is highly recommended as a necessary basis for fully engaging in the themes throughout the book to read chronologically from the beginning in order to get the most from what comes later. An Afterword, an Appendix providing Poems on Color and Painting, Verses, and quotations by Rudolf Steiner on Art and Painting conclude this overview of painting with hand, head and heart.

Even a cursory spin through this eloquent and elegant book reveals two salient strengths of its author. The one is Van James' ability to attend to the developmental nature not only of the child but of the artistic process itself. A fruit tree, an elephant, even the human form itself grows before your very eyes from an initial wet blob of color into an articulated living being. In aesthetic and yet practical steps, he shows how scenes painted wet-on-wet can be made to come alive as though you were giving birth to them yourself — which of course you are, if you are creating them artistically.

The other strength is Van James' ability to weave together into a seamless narrative the timeless wisdom and the insights of ancient philosophers with the latest neurological research. Through his skillful juxtaposition of quotations and empirical research, we learn to deepen our understanding of the multiple layers of the creative human being. Only an artist such as Van James could blend these contrary elements without turning them into a muddy soup.

--Douglas Gerwin, Executive Director of the Research Institute for Waldorf Education

Reading this book is like sitting at the foot of a master who shares his life experience, insights, and knowledge. Yet, it is so accessible that I wanted to take a brush, paint, and paper and work my way through the chapters. James

not only makes the case for the importance of painting and color in the learning process, but he characterizes child development, Waldorf curriculum, Rudolf Steiner's depth of understanding, and the role of creativity in being human. In addition to these broad topics, James also clarifies misunderstandings in teaching painting from kindergarten through high school, from wet and dry painting to blackboard drawing. This is an essential book for every teacher to have before stepping into the classroom, as well as a treasured gift for anyone who wants to enter the creative process through color and form.

--Betty Staley, Waldorf educator, author, and lecturer



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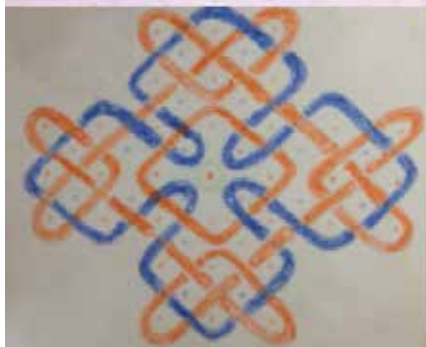
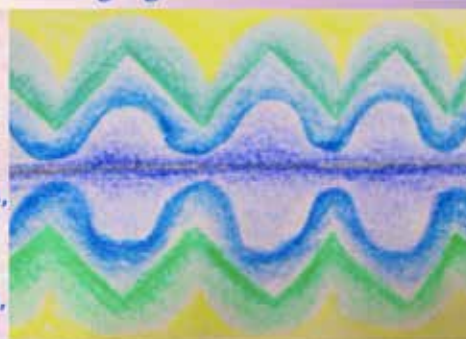
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