

Pacifica Journal

A bi-annual newsletter published by the Anthroposophical Society in Hawai'i
No. 42 Vol.2, 2012

Waldorf Education in Korea

Van James, Honolulu, Hawai'i

Ancient Chinese texts refer to Korea as “Rivers and Mountain Embroidered on Silk,” and as “the Eastern Nation of Decorum.” Still today, Koreans are considered one year old on the day they are born because of the period of pregnancy. The country's population is almost 75 million people with some 50 million residing in the southern Republic of Korea. North Korea remains fairly inaccessible due to its closed regime, the Democratic People's Republic of Korea. According to the Organization for Economic Co-operation and Development, South Korean schools rank second in the world for their math education and third for their science scores. However, their strict school system is much criticized for an emphasis on passive learning and memorization. Dissatisfaction has grown as a result of the social problems caused by “cram-schools” and their high costs. The exceptional scores in math and science reverse themselves after the first year of university, demonstrating a clear lack of authentic learning.

The ideas of Steiner/Waldorf Education first came to Korea in 1998 when the German embassy in Seoul sponsored a German-Korean cultural sharing. Since that time Waldorf education has become better known and has spread throughout the South Korean peninsula with the establishment of seven schools, six in and around the capital city and one in the far south. A staggering number of one hundred Waldorf inspired kindergartens has been reported in Korea.

Cheonggye Free Waldorf School

Cheonggye Free Waldorf School was initiated as Gwacheon Free School in 2002, in Gwacheon city, near Seoul. Recognizing many problems in the public school system, the new school initiative set itself the goal to influence society by creating a place for a truly alternative education. It consisted of five students from five families and one teacher when it first began. Since then, the school community has tried to keep the Waldorf pedagogical values and curriculum as the school has flourished. In 2011, with the need for more space the school moved to Cheonggye, on the outskirts of Uiwang city, and changed its name to Cheonggye Free Waldorf School. An ample new building was designed specifically for the school and was erected with two separate but closely linked buildings, one for the lower school and one for high school. Now in its tenth year, the strong and vibrant school is located in an



Third grade students working in their main lesson books as part of their farming and gardening studies.

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Cheonggye Free Waldorf School in Seoul, Korea, was the first Steiner school (with a different name and in a different location) in the country.

agricultural valley, along a pilgrimage path to a local Buddhist temple. At present there are 35 teachers and 270 students in grades one through twelve. Cheonggye means open heavens.

Yangpyeong Steiner School

“The Steiner School is a place where we can make our dreams come true.” This is the song that six teachers and sixteen pupils sing together in Yangpyeong, a town that is famous for its beautiful natural surroundings. The school community hopes that it can work harmoniously together with children that have special needs as well as children that don’t. There are two classes in the school combining grades from class two to class eight. There is a vision of establishing a Camphill Community in the future, especially for the present upper school students. It has only been four years since the Yangpyeong Steiner School has opened and yet the commitment for its future is filled with strong hopes and dreams.

Purunsup Waldorf School

Purunsup Waldorf School is located on a hilltop from where we can see the wide river flowing and is surrounded by evergreen forests (“purunsup” in Korean). In 2002 some parents in an Educational Community got together to initiate a new kind of education in a small community near Seoul. Their children, in class 1~3, began school lessons in a temple. The following year Purunsup School came into being in a dilapidated, rented warehouse where the parents had built some classrooms together from the proceeds of a large gift. In 2009, construction of a school building took place in Teochon. Now there are 170 students from classes one to twelve and 15 kindergarten children in two school buildings and one kindergarten house. Some parents built their houses around the school forming a community village called Purunsup Maeul. In 2008 the teachers’ college resolved upon Waldorf Education

and then drew a commitment from all the members of the Purunsup community. Both teachers and parents have been seeking truthful education and are trying to fulfill this goal through Waldorf education in Korea.

Gurmsan School

Gurmsan School is a small independent school serving about 22 students from first grade to fifth grade. Located in Gyeonggi, South Korea. Gurmsan School is the only Waldorf School offering elementary education in the regional community. It started by offering after-school programs to the community in 2001. Officially founded in 2006, it has provided children in the

community with strong academics enlivened by the arts and a well-rounded education so that they grow to be independent and responsible human beings who love learning for its own sake.

Dongrim Free School

School preparations began in 2007 and the Dongrim Free School started in March 2009. Waldorf educational practices provide time and space for children to grow by themselves and the adults also learn and grow together with the children. There are 7 classes, totaling 65 children, from first-grade to seventh-grade, 9 homeroom teachers, 7 subject teachers, and last year in 2011, it was decided that a ninth grade class being, offering secondary education.

Apple Tree School

Apple Tree School, Busan, is the first Waldorf school outside the capital territory of the country. In 2007, two teachers who trained at Emerson College, England, and a group of people who were training at the Waldorf Teachers Training Centre, Silla University, held a public introductory day for Waldorf education. Seven families responded and the school started in 2008. One of the families offered their living room and there the class 1 and 2 were combined and begun. The school is presently in a process of transformation, looking for a new place to further Waldorf education in the area.

Seoul Free Waldorf School

The Seoul Free Waldorf School started just this past March, 2012. There are about forty students and five teachers in grades one through three. The new school is located in Bucheon, Kyunggido.

Waldorf School Teachers Association in Korea

In August of 2010, Waldorf teachers from around Korea

got together for the first time and initiated regular meetings. Representatives from each school met every month to share news from the various schools and discuss topics held in common to all the member schools. One such question was about professional development, so a teacher training course was established to meet twice a year for further education. Official recognition of Steiner/Waldorf education is another important question the association deals with, for none of the Waldorf schools in Korea are yet accredited by the government. This is a situation that both Japanese and Chinese Waldorf schools faced until recently. Perhaps, things will shift with the association's focus on the upcoming Asian Waldorf Teacher's Conference that will be hosted by the Korean schools in May of 2013. Perhaps, as has occurred in other Asian countries following the AWTC, the government will take notice of this small but vital educational movement on the Korean peninsula—a movement that is the largest, fastest growing non-sectarian school movement in the world. The regional Education Department has already shown an interest in providing a venue for the upcoming conference.

Cheonggy Free Waldorf School in Seoul, Korea, has a student population of more than 270.



Invitation to the Asian Waldorf Teachers Conference 2013 in Seoul

Dear Colleagues of the Waldorf Steiner Schools and Kindergartens, as planned during the Asian Waldorf Teacher Conference 2011 in India, we will continue our work together as colleagues of Waldorf institutions throughout Asia. The Asian Waldorf Teachers Conference 2013 will take place in a conference center outside of Seoul, Korea (probably in a training facility of the Education Ministry).

The dates are **April 28, 2013, 9 PM until May 4, 2013, 8:30 PM**. We suggest arrival on the 27th of May and departure on the 5th of May. The closest international airport is Seoul – Incheon.

The Korean friends will organize a more general anthroposophical conference before the teacher conference, which is scheduled for April 25-27, 2013. If you are interested, you are most welcome to take part in this as well.

Both conferences will work under the same motto or title: **Developing Social Healing Out of Anthroposophy.**

Christof Wiechert will give the lecture cycle on Study of Man. After the lectures in the morning, we will work in study groups on different topics, preparing either for kindergarten or grade school classes, or for specific subjects in the upper school. The afternoon workshops deal with more artistic, movement or rhythmical subjects. They will be followed either by topics to be presented or discussed in plenary, or by reports or other urgent issues.

In the evening we will have presentations by pupils of the Korean Free Waldorf schools as well as by ourselves. We would warmly welcome any prepared contribution, with which you not only bring the color of your own culture but hopefully also an example of the work you do within your Waldorf school.

The conference will be held in English. Those who need a translation from the English, please, bring your own translator. If there is absolutely no possibility for you to find a translator, please, get into contact with the organizers in Korea and they will try to arrange something.

A detailed program will be issued after final arrangements with lecturers and the conference venue have been made. You will then receive an email with a webpage address with all necessary details concerning the conference.

We look forward to building an Asian Waldorf kindergarten and school movement through such a working together.

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The 14th Waldorf Education Seminar in Khandala, India, 2012.

Aban Bana, Mumbai, India

For the fourteenth time, the annual residential Waldorf Education Seminar was held at the Dhunmai Cawasji School in Khandala, a hill resort, 100 km from Mumbai. Khandala is pleasantly cool and dry this time of the year. The first week of the seminar, from May 20 - 26, 2012, was for beginners; the second week, from May 27 to June 2, 2012, was for those who are already acquainted with Waldorf Education and Anthroposophy.



In the Khandala seminar there were 140 participants from all over India and abroad. They ranged from experienced Waldorf teachers, to members of various NGOs, to people interested in integrating Waldorf ideas into their existing conventional schools. Many of them gave us insights into their work during the presentation evenings.

We also had some excellent faculty members: Francesca Meynell from Leeds, England, and Sucheta Garud from Mumbai, for Kindergarten; Jeremiah Turner from California, USA, for speech, drama and curriculum studies; Hemangi Ghosh from Mumbai for handwork and painting; Dilnawaz Bana from Mumbai for Eurythmy; Susana Morvan and Michael Rose from York, England, for Study of Man, curriculum of classes 6, 7, 8, as well as for singing, painting, and games; Sandhya Majeti from Diksha, Hyderabad, for curriculum classes 1, 2, 3; and myself, Aban Bana from Mumbai, as overall educational organizer. Each and every faculty member was a treasure-chest of knowledge and experience in his/her field.

The lodging was on the premises of D. C. School, in simple dormitories. The meals were delicious and the staff of the

school very helpful. Mr. Basavaraj, our host, was as cooperative as ever; he has been organizing and overseeing our stay at the campus since 1999.

There was an excellent display of talent from our participants and teachers at our cultural evenings. Two plays directed by Jeremiah were received with great acclaim. Susana and Michael brought songs in foreign languages, enabling all to experience different cultures, and also many delightful games, which enlivened the imagination. Together with Hemangi, they guided the participants to make beautiful paintings in vibrant colors which were exhibited on the last day. A magical world was conjured up by the Kindergarten puppets, which were brought to life by the Kindergarten group led by Francesca, Sucheta and Hemangi, for which they were applauded wholeheartedly! A true understanding of the spirit of the Waldorf Kindergarten was experienced by one and all.

The Waldorf Curriculum is very well structured. The formative principles of the child's development are supported by the subjects, which are taught in subsequent stages, thereby meeting the needs of the growing child. Subjects like literature, science, mathematics, etc. are introduced in the most innovative manner, harmonizing the three-fold activity of the child: thinking, feeling and willing. Through their imaginative handling of the Waldorf curriculum, the Khandala faculty members helped the participants to gain a deeper understanding of this vast subject, and of Anthroposophy. We take this opportunity to thank Dr. Rudolf Steiner who gave our world Anthroposophy and Waldorf Education.

Next years Waldorf Education Seminar in Khandala will be held from May 19 to June 1, 2013, the first week for beginners and the second week for advanced. Admissions are open now and we welcome participants from India and from around the world. By far the most economical seminar in the world, a days boarding and lodging is about five Euros, and a weeks tuition fee costs about thirty Euros! Welcome ONE and welcome ALL --experience the warm Indian hospitality.



Outback Anthroposophy-- An Australian Conference on "Rediscovering the Secret Sacred in Contemporary Professional Life"

Van James, Hawai'i, USA

The rusty *red center* of continental Australia is an abrupt and chilling place in July. Its vast desert landscape is punctuated by ancient *dreaming* sites, rock outcroppings and stark geological features, that tell the tales of legendary-cultural events. The clear night sky is spectacularly sprinkled with still-older signatures of cosmic stories so far away and yet incredibly close. In this exceptional natural setting of the southern hemisphere a unique event took place, a conference on "Rediscovering the Secret Sacred in Contemporary Professional Life," on July 8-12, 2012. Jointly sponsored for the first time by both the Anthroposophical Society in Australia and Steiner Education Australia (SEA) the conference was an historic event on several levels. It was both an anthroposophic conference and a teacher's conference. It was also a public conference for those interested in the challenging theme.

How can esoteric spirituality, the hidden sacred, be brought into the light of everyday life in the form of practical activity for the benefit of those in all walks of life, particularly on this primeval continent *downunder*, where both old and new cultures meet so dramatically? This was the question that brought nearly 200 participants together in Alice Springs, a small desert, *outback* town in the sparsely populated Northern Territory of Australia. Presenters offered 45 workshops on themes arising out of education, health and medicine, art and architecture, the environment and agriculture, social transformation, science, math and music. Keynote speakers spoke on "Rediscovering

the Secret Sacred," "Esotericism and Hidden Knowledge," "Health and Diversity for the Earth," "The Return of the Sacred to Australia," "A Morphological Pathway to the Sacred," and "The Secret Sacred in the Individual and the Collective." Some speakers were not anthroposophists, a first for a major Australian anthroposophical conference, and freely gave blunt advice as to what could be improved within and around the Society and Waldorf schools, and what, from anthroposophy, could help the wider contemporary community.

The days opened with eurythmy, Bothmer gymnastics and singing--warming and waking everyone up; they closed with story telling, music, eurythmy, and improvisational theatre; preparing everyone for a good nights sleep. Nearly 100 participants went on a pre-conference bus trip and toured sacred aboriginal sites and natural wonders, camping in the frosty cold desert *bush* at night. Their adventures readily flowed into the conference as a whole (see poem by Lindsey Gallon).

The conference was an opportunity for teachers, Society members, and friends from all over the country to get together in a truly central area, though distant to most everyone. Class Holders of the School of Spiritual Science had a meeting and the new co-General Secretaries, Peter Glasby and Jan Baker-Finch, shared ideas on communication throughout Oceania with the General Secretary of New Zealand, Sue Simpson, and Land Representative from Hawai'i, Van James. Peter and Jan, together with SEA CEO, Tracy Puckeridge, and a helpful team of organizers put together this stimulating conference, and must be heartily acknowledged. The one thing that could have been wished for was more participation from the Aboriginal community. The handful of local Aborigines who were present and contributed to the conference were greatly appreciated.

We saw examples and heard of situations in the lectures and workshops where both suffering and healing have been brought about by means of human deeds. In the end a pic-



John Blackwood lectured on the theme of "A Morphological Pathway to the Sacred," at the Alice Spring's conference in Australia.

ture emerged that Australia's plight is a picture of the world's plight, its fate and destiny requiring similar, immediate action, and that a science of the spirit is both desperately needed and thankfully active within both. Discovering and making apparent the sacred aspects of our work in the world is a current theme for all of humanity today.



Peter Glasby, General Secretary of the Anthroposophical Society in Australia, with one of the local Aboriginal participants, M. K. Turner, at the conference on "Rediscovering the Secret Sacred in Contemporary Professional Life."

Journey to Alice Springs (The Pre-Conference Excursion)

Lindsey Gallon, Brisbane, Australia

Part one –(the start)

40 of us left from Samford

5 am Sunday morning

No one really smiling

The teenagers still yawning

Where to sit on the bus, there were two,

We all wanted a really good seat

There are people I don't know here...

And when will we stop to eat

I'm separated immediately

From my teenage contingent in tuther bus

I knew I would be stuck with adults

But I won't make a fuss

Two buses moved through the darkness

Into the newly emerging daylight

New faces starting to chat now

With a growing sense of delight

Perhaps I shall enjoy this trip after all
Despite my prejudiced thoughts
It's so dammed cold right now
I'm so glad I didn't wear my shorts

We were still in Samford Village
Just passing the Samford Vet
When someone from the back yelled,
"Are we there yet"?

Said Peter matter of "factly"
"we must get to Long Reach today"
Only 12 and half hours to go
That was over a thousand ks away

Can you imagine what happens when
50 people journey together
Eventually there is more to talk about
Certainly, more than just the weather.

After some time had passed
The buses needed to stop for fuel
People grabbing their wallets
After all, "we've stopped....how cool"!

"I need a pee and a tea
And I need a cappuccino coffee
I need an organic cigarette
And I need a caramel toffee"

After an hour had passed at the station
40 bladders still cuing for the loo
A decision needed to be made
We only stop for a number 'two'!

And so our journey 'really' began
Not to travel to Alice Springs
But rather to unravel ourselves



All mandalas in this issue were drawn during a "Secret Sacred" conference workshop.

And discover what this journey really brings
 Who were driving these buses?
 Peter, Christina, Trevor, Josephine and John
 With an abundance of choleric ego's
 Something surely had to go wrong



Peter and Christina drove my bus
 Behind were Trevor and Josephine
 John floated between the two
 Always creating a scene
 Our bus had many voices
 "Excuse me but I have a question"
 "Is this related to getting to Long Reach
 Or is this about you're indigestion"
 And so this went on
 For many hours to come
 But amidst this human diversity
 There has to be some fun
 We discovered where we were all from
 What diversity and age we had
 Gemma the youngest sweetheart
 And Penelope who was wonderfully rad
 I told my children no laptops
 After all....this was "spiritual trip"
 I confess they had their phones
 It is difficult to master the whip
 Peter brought **his** laptop
 Was this indicated by Steiner
 Do we really care
 And "do these bus seats have a recliner"
 Rosemary brought 4 cakes
 This was indicated by Steiner
 Because she three folded each ingredient
 And we were all the finer!
 Long Reach became out of reach
 As we drove well past the twilight
 We must stop....we're starving

So a roadside it was for the night
 The night air was remarkably warm
 As we set up the tarps and the Billies
 But by four am the next morning
 We all had chilly willies

Back on the bus by 5
 And on the road again
 Oh god another 12 hours
 My body is feeling this pain
 We continued to share our stories
 And laughed and had a ball
 Realising that in all of this
 We are part of a significant all
 Speaking of significant
 Have I mentioned sore backs and emerging piles
 Which only happens to people
 Who sit on buses for miles and miles
 We marvelled at the landscape
 As we crossed into Northern Territory
 Some of us wishing
 We had packed the Midori



Let's play a game of Mafia
 Everyone close your eyes
 Francoise defends her innocence
 How brilliantly she lies
 Why is Lindsey always killed
 In every single round
 Is it because she is brilliant
 And is always in the know!!!
 Even her darling son
 Was picked on in this same way

Just know fellow Mafia players
The Gallon's will have their day!

Look a dingo ahead on the road
Feasting on a dead kangaroo
Quick let's stop and have a look
And we can also go to the loo!!

Our second night was approaching
We were beyond showers and clean knickers
We just wanted to lie horizontal
And for dinner have snickers

We were desperately seeking a roadside
But the ground was too wet and lumpy
Not to mention the blessed passengers
Now cold, tired and grumpy

The group was worn down
Jenny and Chris barely alive
When Peter said to Christina
"It's ok....everyone.....I'll drive".

So Peter took the reigns
And led us to a boggy dead end....we thought
We despaired at our 'terrible situation'
40 anthros...now seriously distraught



How lucky we were to get out
Through some man's bewildered property
Back to the roadside humps
Oh look there's something gravelly

We pitched for the second night
The air was cold, the full moon high
We lay under the stars...

And let out a grateful sigh

A few slept on tarps
Some slept in tents
Let's face it...we weren't sleeping
We merely emerged with earthen dents

We winged and whined in the darkness
"I was frozen all night long"
But soon the sun would rise
And we would sing a another song



I love this world we live in
How beautiful to just be out
I don't care about my aches
Or my piles, or hips or gout

"Could we stop for lunch?"
"no", we'll never make our destination
We have to bloody stop
I've got severe constipation

I too have needs you know
I'm a difficult human being
I've come on this conference too
Because I need some freeing!

Alice Springs at last
Let's find the school quickly
It's late, we're tired, we're hungry
And yes, we're feeling prickly
Where's the school down here?
"No, we need to cross the river!"
"Don't worry", cried Peter
"I'm sure it will just appear!"
"I have a map", offers Joan

“No need for one of those”
 We backseat drivers.....ever so helpful
 Are getting up poor Peter’s nose!
 We did eventually find the school
 And quickly got excited by the kitchen
 And yes there is a shower
 That will surely cure our ‘bitchen’
 “The shower was cold, was yours?”
 Yes the water was absolutely frozen
 Our dreams of warmth and love
 Were clearly only for the chosen
 There was a switch which lived in the kitchen
 Which made the shower hot
 But no one knew about it
 Until we had all lost the plot

Part two – (50 join us to Uluru)

50 more people now joined us
 To travel a few days to the rock
 Three more buses were needed
 And perhaps some extra socks!
 Peter encouraged us all
 To now sit on a different bus
 To get to know our new travellers
 And boy did we make a fuss!
 Now a convoy of five buses
 Peter said we need to leave by six
 He just needed to pick up a few more people
 Leaving us all to mingle and mix
 When finally we did depart
 One of the buses made a clunking sound
 It was the teenager bus
 And a rock stuck in the wheel was found
 So into the garage we ALL stopped



This bus had to be sorted
 Three hours we ate and we chatted
 Would this adventure be aborted????

At last we were heading to Uluru
 Despite a very late start
 Vigor and excitement and chattering
 This convoy had a head and a heart!

We arrived late of course
 But Peter had a camping spot sorted
 Off the beaten track we were
 Until these plans were THWARTED

The buses would have issues with sand
 There would be ‘tyre plant eating’ dangers
 But nothing prepared this convoy
 For the mighty, uniformed park rangers

They came just as we were unpacking (yes it was dark and late)
 A bit too quickly...I thought
 A hundred anthroposophists
 By torch light....we were caught!

Peter did his best to charm them
 But they were adamant we would be fined
 Another lost opportunity....to eat
 Lucky I have my orange rind!

We were escorted off this land
 By Park Ranger.....Mr Rob
 Only to be embraced down the road
 By the wonderful....uncle Bob!

So again we began unpacking
 The moon later now in the sky
 Most of beyond eating
 Too tired even to cry

Except of course the teenagers
They deserve a special mention
Not once did they have a tantrum
Nor did they ever get a detention

How wonderful to be 'shown up' I say
By this young and wonderful group
Who continuously just got on with it
And never minded the packetted soup

We arose to a chilli frost
White dusting on our sleeping bags
Some of us beginning to resemble
Macbeth's eery hags

A tour was planned at 9
"Quickly eat that packetted soup
Yes ...quickly with that shovel
You must, if you're going to poop"

We didn't have to pack down our tents
We were allowed to continue our stay
And tonight Bob was coming over
For songs and stories.....hur....ray!

One cannot really describe
What it is about Uluru
It's enormity is overwhelming
Yet such stillness is part of its hue

To me it's not a rock at all
But a woven human form
Just waiting very quietly
For this passing storm

Toward afternoon, some went to Kata Tjuta
Some stayed to wait for the twilight
Some returned back to base
to cook their first meal in daylight



By 7pm that night
Food was bubbling and fires were burning
BUT..one of our convoy had not returned....
And so our hearts were churning!!!!
I heard a terrible rumour
That shocked our closely knit group
Especially as we were trying to enjoy
Our chicken flavoured maggi packetted soup!

That the bus has secretly gone
To have showers at the nearby campsite
This was absolutely outrageous
I could see there would be a fight

Here is what really happened
Trev's bus got stuck in the sand
They didn't have a shovel
So were bucketing sand by hand

They hailed many passing cars
But alack and alas, no avail
When of all the people on the planet to stop
It was Jackie and Alan Drysdale

"Are you okay under there?"
called Alan to an unknown female rear end
"Is that you Alan?.....it's Jan"
Rescued by a dear friend!

So Alan rescued Trev's bus
Well not everyone was rescued yet
There were still some waiting at Kata Tjuta
Who had long watched the sun as it set!

By the time they arrived back at camp
Uncle Bob was playing his guitar
All of us huddled around the camp fire
Watched on by a million stars

What a wonderful day it had been
And the evening filled with laughter and joy
Tiny tents dotted this landscape
People sipping their billy warmed soy

Tomorrow we're off to Kings Canyon
These cold nights are making me weaker
Why I have a brilliant idea
I'm going to sleep with Erica

When others the next day bemoaned
Another sleepless and chilli evening
Erica and I were 'exclaiming'
"we were absolutely boiling!"

Kings Canyon.....it was the next day
A ocre hidden city
With its curves and forms and patterns
And delicate flowers....so pretty

In the middle of this dry orange city
There was suddenly a tropical oasis

With ferns and water and trees
 Growing in extraordinary places!
 We then left for the township of Hermannsburg
 The famous mission station
 Where the extraordinary Pastor Stehlow
 Influenced the forefathers of this nation



Just to sleep in this place with its history
 Was a quiet and reflective time
 Peter's camp fire story only added
 to this landscape of rock and of lime
 We gathered together the next morning
 In the tiny stone church that still stands there
 Many of us overwhelmed
 As we all sang the Lord's Prayer
 As we all sat quietly in that church
 I thought of all those taken children
 With my two sitting behind me
 I am truly the luckiest woman
 Surely our children are the sacred
 They bring truth and light and love
 Our world's most special teachers
 Sent to us from above

Enough of this sentimentality
 There is a conference we need to attend
 Tis Sunday already.....
 But this part of the journey must end

Part three—(the conference)

The conference began Sunday evening
 The room an assorted lolly jar
 Chatter of wonders to come
 And - "oh my god...is that you Joanne Sarr?"

Just like a jar of lollies
 One is always spoilt for choice
 Bothmer, music or Eurythmy
 Whatever, you couldn't lose
 This question of secret sacred

Was this conference's topic of discussion
 Stuart our Steiner virgin
 Must have thought we were speaking Russian
 How cool is that young man
 To embrace all of this with an open throttle
 He does needs camp etiquette packing practise
 Cause he packed sparkling water in a "glass" bottle!!!

Each day brought something new
 Our key note speakers brought many perspectives
 And then we would each wander
 Off to our individual electives

What did we learn at this conference
 That anthroposophy "needs to grow up a bit"
 To see where else in the world
 We can move and extend and grow!

Be mindful of the thinking
 Lest we forget to feel
 Whatever stirs within us
 We must keep it real!

The past it is important
 It is related to the now
 As we move into tomorrow
 At this rate...with an almighty pow!

Drop the theory of the hidden
 Of the sacred and hidden too
 Have courage for the truth
 It lives in me and in you

And to those who made this happen
 What can I personally say
 Thank you so much for this journey
 Let's do it again next May!!!!

(the End)



The Phenomenon of Colour and the Astral Body

Katherine Rudolph, Australia

Rudolf Steiner describes the threefold nature of the human being as body, soul, and spirit. Body is dead matter, which is sustained by the life of the Etheric Body. Spirit is involved with higher worlds. Our soul is now embodied within a physical form. The soul can be said to be a link between the lower physical world and the higher world of the spirit in which we also participate. The body seen as the temple of the soul is an ancient occult picture image.

In the Astral Body, the soul has its being. There impulses, wishes, longing, desires, and passions of the human being are primarily active, in as far as they are felt by the individual involved; sense perceptions are also active here. The Astral Body in the human being came into existence in the Moon evolution of mankind. It is still in the process of development. Within the workings of the astral body, one can experience the sentient, the intellectual, and the consciousness soul beings, which work together to bring us sense perception and soul consciousness involving thinking, feeling and willing. Within the consciousness soul, as we understand from Steiner's *Theosophy*¹, there lives the divine seed of spirit life, the Ego consciousness which holds the individual gleanings, the talents acquired from our past lives and our present quest, the 'I am' sense. This Ego being opens into the further spiritual evolving of Imagination, Inspiration, and Intuition.

The illusory, three-dimensional nature of some painting is not the goal of *painting out of colour*. We are seeking a two-dimensional colour experience, and this is still in the process of becoming. In this painting, the astral body itself becomes our instrument; it is an organ or soul-structure, which is not physical, also known as the astral sheath. This may be called the 'organ of the soul.' Its field of play is the two-dimensional, flat, etheric plane. (Paper is as close as we can get to a two-dimensional plane surface in the physical world).

In the process of painting, the Astral Body evolves gradually into a higher organ not yet developed for us by nature herself. However it is not unnatural to do this, for in a higher sense, as Rudolf Steiner writes, "...all that man accomplishes belongs also to nature. Only the person who is ready to maintain that the human being should remain standing at the stage at which he left the hand of nature, could call the development of the higher senses unnatural."

In the astral realm of being, there are regions of soul, finally leading to higher realms. It appears that one may be arising and descending all the time. As we read in *Theosophy*, they are:

- 1 The Region of Burning Desire
- 2 The Region of Mobile Sensitivity
- 3 The region of Wishes
- 4 The Region of Liking and Disliking
- 5 The Region of Soul Light

6 The Region of Active Soul Force

7 The Region of Soul Life

The development of equilibrium, balance of soul, is of special significance to the painter who works on through the ups and downs of creative activity.

In *Art in the Light of Mystery Wisdom*², Rudolf Steiner describes not only the art of painting as being involved with the development of higher organs or instruments. Other arts have their respective organs.

The writer's instrument for artistic creation is the Ego. Speech exercises organise the astral body for the writer. The whole process described here benefits the painter as well, clears and orders his instrument for painting.

One step down this scale, in connection with the art of sculpture, the Etheric Body becomes the organ or instrument and the field of play becomes the physical matter (the stone or the clay).

The Sentient Soul is responsible for the experience of sensation. When external light reaches the eyes, the sense organs initially register neutral impressions from our environment. This registering has to do with the brain process itself, but is after the fact, so to speak. According to Steiner, the brain and nervous system act as mirrors. The moment of recording is actually in the immediate past, compared to the soul process, which is going on in a more immediate present time occurrence.

As we begin to focus, something lights up in the Sentient Soul, as certain impressions are filtered, and sensations come alive with personal vividness and quality.

The phenomenon of colour has a special connection to this sensing activity of the Sentient Soul. Where does the Sentient Soul come from?

It is prepared and brought into existence by the etheric body (the formative force which also brings life to our bodily physical substance). This Etheric Body is perceptible to clairvoyant vision and appears as a light-filled outline of the physical body.

The Etheric Body pours itself into the sense of sight. Its remarkable functioning is developed through the thought nature, relating to perception. A thought-imbued principle is made manifest during this process.

It is important to say that, all these concepts must be held in abeyance by the individual first confronting them. Certainly first hand experience is of great importance. Opening up to the possibility of these new viewpoints allows one to begin along the path. Openness requires the possibility to change one's understanding at every moment. The conceptions of the Astral Body and the substance of the Sentient Soul differ from anything described in usual 'scientific terms,' because they belong to the realm of 'spiritual scientific' thought.

This preliminary perception of colour in the world around us is at first subconscious. This subconscious perception is a part of the Sentient Soul. The sensory information is linked by a function of what we call the Intellectual Soul, but the



Painting by Gerard Wagner, plant color on paper.

subconscious itself is first brought to conscious thought by what we call the Consciousness Soul.

This Consciousness Soul manifests a faculty beyond the intellectual appearance of the information. It is involved in a cognitive, face-to-face gleaning and understanding of perceptions and conscious abstract understandings carried on and discovered in the present moment by the individual involved.

In the act of seeing, thought-perception streams through the eyes by means of the Sentient Soul 'substance.' This thought substance has by far more elasticity than other substances that stream out of smell and taste, says Rudolf Steiner. It can spread out far into the distance, and penetrate into things from a much broader scope. In fact, it is really something of an astral substance, which streams out of human beings. It becomes permeated with qualities of soul impressions. It streams far out into the distance, until it reaches and is answered by an object. This occurs through another astral happening-- a happening pertaining to soul experience.

So it is something astral, which streams toward matter. This counterpart of astrality streams toward matter leaving the body and penetrates as far as necessary to stand opposite to another astral counterpart. In the confrontation between astrality and astrality, colour comes into being.

Spiritual Science has brought us to an incredible principle: we have seen that the Sentient Soul is actually a thought process in the act of perceiving. But this perceptive thinking has its appearance in the Intellectual Soul and then attains understanding in the Consciousness Soul. In the Sentient Soul, it is subconscious.

We may feel thankful to this process as we strive to paint. So it is: we observe a thing with our two eyes, we have two impressions, which don't immediately come into consciousness, even though they spring from an unconscious thought process. These two perceptible functions must occur because we have two eyes. Central focus seeing while painting tends to synthesise this process.

If we become conscious in this process we must travel the road from the Sentient Soul to the Consciousness Soul. Therefore one could certainly imagine that there are possible subconscious impressions of the Sentient Soul, which are just in the process of becoming conscious to the human being. In Egypt, the yellow-red hues were prominent; in Greek times we first saw the colour green; in the Middle Ages blue was experienced; in the late 19th century, the impressionists first observed peach-blossom; and now...what is coming?

As an illustration of a soul phenomenon which may occur when the Sentient Soul perception cannot yet penetrate to the Consciousness Soul understanding, we could look at the portrayal of a character in the first of Steiner's Mystery Drama, *The Portal of Initiation*. In Scene 8, Strader, a scientist, has rejected the possibility of spiritual seeing. Yet, in a scene where he confronts a portrait of Professor Capesius, painted by his friend Johannes, he is astounded and completely unnerved, because he sees the revelation of a colour phenomenon which

shines out beyond the physical canvas. It has been painted with spirit sight, which reveals to Strader much of that which lies just beyond the surface in his karmic relationship to Professor Capesius.

Strader's Sentient Soul perceives colour-light in a semi-unconscious state. He ardently tries to understand with scientific reasoning, through his Intellectual Soul development, but cannot bridge the gap. There is something in this painting that is beyond intellectual capacity. Strader experiences a disconnect as he is unable to understand this phenomena.

Strader reacts according to his temperament, first tremulous and then angry almost out of himself. He blames Johannes for upsetting his fixed view of the world. Many varied reactions can occur to such experiences, according to one's temperament. Tears sometimes reveal the complete inability to reach understanding regarding such things. It becomes what one might call an existential reaction, one of the many questions one must patiently carry in the consciousness until, one day, understanding begins to dawn. Here is the excerpt from Scene 8 of *The Portal of Initiation*:

'O all these colours,-- they are only surface,
And yet they are not.

It is as if they're only visible
To make themselves invisible to me.

These forms,
emerging from the colours' interplay,
speak of the spirit's weaving.

Indeed they speak of much
which they themselves are not.

Where can it be of what they speak?

It cannot be upon the canvas,
for there are only colours stripped of spirit.

Then is it Capesius?

But why can I not see it in him?

Thomasius, what you have painted
its being destroys itself
the moment that the eye would grasp it.

I cannot understand
whereto this picture's driving me,-
What is it urging me to grasp it?

It seems that ghosts are tricking me,--
A ghost that is invisible,--

And in my weakness
I cannot yet discover it.

Thomasius, you are painting ghosts,--
Into your pictures you have conjured them
But will not let themselves be found.

O cruel are your pictures!

Artist's inner productive forces, such as after images, come from what Goethe spoke of as the *primal organ*. He wrote that he could inwardly perceive the metamorphosis of seed, to leaf, to blossom, etc. This work of the primal organ must be allowed to develop and freely unfold. Artists' perceptions must grow, expand and contract in order to eventually evolve objective being out of shadowy images. This inward development, which includes the phenomena of colour and the Astral Body, is fostered by what can be called the divine Sophia.

Notes:

Theosophy by Rudolf Steiner, Anthroposophic Press, Inc. 1946.

Art in the Light of Mystery Wisdom Rudolf Steiner (see www.amazon.com)

'The Portal of Initiation' A Rosicrucian Drama, translation by Ruth and Hans Pusch, Anthroposophic Press, 1997.

For more information, contact: www.exploringtheword.com.au

The Transformative Power of Art

Sister Marj Guingona, Prado Farms, Philippines

[This poem was written in response to a workshop, "The Transformative Power of Art," with Van James in October, 2011]

From far and distant places we've come together,
In this enthralling sanctuary of rustic wonder;
Bound by a vision of the transformative power of art,
An awakening of our consciousness, of the mind's heart.

An awesome journey into the dawn of history,
Where art's the doorway into the soul of humanity;
Eyes wide open we see universal beauty unfold,
The timeless treasures of our ancestors we hold.

See the fascinating images inside prehistoric caves,
Hand paints and patterns are nature's wisdom engraved;
The secret language of form are curves and lines,
Etched upon stone walls an drocks in eon's time.

Paint the mandala, the essence container,
And enter into your true self, your sacred center;
Catch a glimpse of the cosmic whole,
A mirror of the intricate weaving of your soul.

Trace the immortal wonders of Egyptian civilization,
Their sacred art tells of their creative imagination;
Every image's an unveiling of their ancient stories,
A gateway unlocking into their temple mysteries.

Come alive with the freedom of Greek sculpture,
There's an inner life in their thinking figures;
With their archaic smiles and eyes gazing outward,
A looking beyond the horizon, a movement forward.

Walk through the undergrounds of catacomb art,
Hidden from the outer gaze and set apart,



Participants at the first Transformative Power of Art workshop in the Philippines drew the history of art in pastels.

The early Christians kept ablaze the light of the Word,
Its living flames continue to echo in the world.

Catch the Renaissance's emerging self-awareness,
Where the inner life's drowned by scientific consciousness;
The embodiment of a rationalistic world view,
The Dance of Death humanity now knew.

Fall to your knees in Europe's great cathedrals,
Leave behind the outer world at the royal portals;
Stained glass windows tell of our faith story,
The birth of colored light radiate God's glory.

Follow the remarkable road to Modernism,
Penetrate the solar radiance of Impressionism;
Where the light of soul and mid coalesce,
A bursting with life and light at its finest.

The quest for true artistry goes on and on...
To develop the capacity for harmony we carry on;
As we paint the sunrise and sunsets of our lives,
And dance the eurythmy together side by side.

The spirit in art struggles onward today,
Amidst shards of broken images, we grope our way;
Only a shaft of light shines in the darkness
A challenge to restore humanity to its fullness.

Yes, to far and distant places again we shall scatter,
Leaving behind this enthralling, sanctuary of rustic wonder;
Yet, we are bound together in one spirit though apart,
To live out the vision of the transformative power of art.



Participants of the Transformative Power of Art I retreat in the Philippines and some of their work.



Perception of the Eye and Ear -- sketch by Rudolf Steiner

The Transformative Power of Art II

**Rudolf Steiner's Aesthetic and the Art of Color
A Visual Arts Retreat-Workshop with**

Van James

October 14-19, 2012

Prado Farms, Lubao, Pampanga, Philippines

For artists, teachers, art therapists, and creative people of all kinds ...

*Join teaching artist Van James, (www.vanjames.smugmug.com), author of *Spirit and Art: Pictures of the Transformation of Consciousness* and *The Secret Language of Form*, on *The Transformative Power of Art II: Rudolf Steiner's Aesthetic and the Art of Color*, this second visual arts retreat workshop in the Philippines, from October 14 to 19, 2012.*

Steiner's blackboard drawings

The Transformative Power of Art Part II course will be approached by way of practical studio sessions complemented by illustrated lecture-demonstrations. All art work will be done in watercolor on paper.

Topics include:

The Awakening to Color in the Modern Era

Rudolf Steiner's role in Modern Art

Steiner's Painting Sketches for the First Goetheanum

Steiner's Sketches for Painters and Students

Awakening the Avant-Garde: Steiner's Blackboard Drawings

Eurythmy will be conducted every day, with community evenings, amidst the rustic abundance and lush foliage that mark Prado Farms, in Lubao, Pampanga.

Produced by the [Institute for Steiner's Ideas in Practice \(ISIP\) Philippines](http://www.isipphilippines.multiply.com), The Transformative Power of Art is the second of a series of modules over the course of four years leading to a certificate in the Anthroposophical Visual Arts Training in Painting and Drawing course. Last year, the first module was conducted, Drawing the Evolution of Con-

sciousness, with teachers, artists, therapists, and many other individuals coming together in intense sessions over five days.

This course will serve as a practical introduction into the breadth of Anthroposophical research into the arts of painting and drawing. These short term, full-time workshops can be taken individually or as a group and may give rise to further, in-depth trainings in specific artistic disciplines. Course work will be assigned to participants for completion between annual workshops. A certificate of completion will be given when all work assignments are finished.

REGULAR FEE: US\$ 485 (includes workshop fee, art materials, and all meals at PRADO FARMS)*

*accommodation rates at Kera Kera Eco-Lodge on Prado Farms available separately, for as low as \$15 per night. Airfare and airport transfers not included. Email us at ISIP.Philippines@gmail.com for full schedule and accommodation rates at Prado Farms.

Produced by:

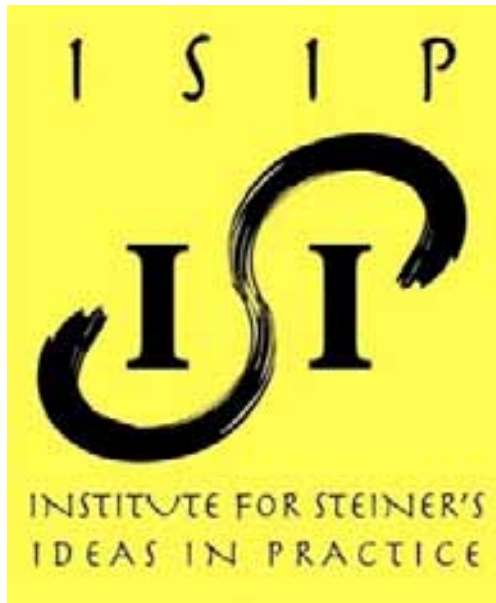
The Institute for Steiner's Ideas in Practice (ISIP) Philippines ISIP (isipphilippines.multiply.com) provides a space for the concepts of Rudolf Steiner (1861-1925), Austrian social thinker and philosopher, to flourish as forums for discussion and as applied efforts. ISIP produces events that aim to increase the depth and breadth of understanding of Steiner's



Participants of TPOAI did self-portraits in Expressionist style. Here is Filipina artist Brenda Fajardo's self-portrait.

work. The ISIP Center, located in Makati City, also houses the ISIP ANI Mo Merchandising Store. Bio-dynamically grown rice, vegetables and herbs are available, as well as organic food products, anthroposophic and homeopathic remedies, plant-based, chemical-free household cleaning agents, organic soaps, baby products, and other personal care items. (Facebook: ISIP Manila)

For inquiries, email: ISIP.Philippines@gmail.com, text +63 947 448 5119, or send us a message on Facebook: [facebook.com/isip.manila](https://www.facebook.com/isip.manila)



Deranged Angels Of Self-Preservation: Second Amendment Fetishism and the Empty Grandiosity of Hollywood's Comic Book Boilerplate

Phil Rockstroh is a poet living in New York City, USA.

(Originally appeared in *Nation of Change*, August 2, 2012)

In the contest between Stupid and Evil, Stupid reaps far more destruction. Why? Stupid prevails by the sheer force of numbers in its ranks. But the argument is moot: Because all too often Stupid is working for Evil, believing it is serving as a force for good and, I might add, for degrading wages as well.

German born filmmaker, Leni Riefenstahl (1902-2003) insisted to her dying breath that her 1936 masterwork of visual bravura, "Olympia," documenting the 1936 Summer Olympics, held in Berlin, Germany, and funded and promoted by Adolf Hitler and the Nazi state, was not a political film nor was intended as propaganda for the Third Reich, as writer/director Christopher Nolan is claiming his "The Dark Knight

Rises" is not a political movie.

Yet, for some reason, the villains of the movie just happen to resemble the febrile stuff of right-wing delusion regarding Occupy Wall Street activists, and the beleaguered victims of the movie's vengeance-seeking, blood-drunk rabble's reign of mindless terror happen to resemble the denizens of the One Percent.

But we are told to relax - ruminate on a jumbo bucket of popcorn and suck down the high-fructose soda of our choice. We should allow our limbic system to ascend to the throne room of consciousness, to simply let the spectacle pull us along, as in a trip through a high-tech funhouse.

Historically, a component of fascism has been the visceral appeal of mass spectacle -- the drowning of the burdens of Industrial Age selfhood into an intoxicating immersion in the anonymity of the mob. Another aspect is the promotion of shadow projection i.e., the attempt to lessen inner conflict and shame involving dark-tinged, hidden emotions and yearnings by projecting those traits on outside groups e.g., the political use of racism to displace class-based resentment; the caricatures created to demonize the enemy, appropriated by governments and promulgated in popular culture to mobilize support for war.

In "The Dark Knight Rises," Nolan (perhaps unconsciously, he doesn't seem all that bright and self-aware) deploys the psychological trope of shadow projection by portraying members of an Occupy Wall Street-type popular insurgency as boilerplate, comic book villains who rise from the city's underbelly, compelled by murderous grievances, to inflict a reign of chaos, reminiscent of Terror-gripped, late 18th Century/early 19th Century France, on the city's economic elite.

What is the writer/director getting at here? Whether Nolan is aware of it or not, he has made a fascist epic. Batman, from its inception was always a hyper-authoritarian myth. Comic Books, at their inception and rise during the Great Depression of the 1930s, reflected a middle/upper class unease regarding those popular heroes of the disaffected laboring class such as Pretty Boy Floyd and John Dillinger. Woody Guthrie's take on song writing is germane to the subject of movies as well. Woody averred: All songs are political.

Hollywood movies are suffused with capitalist false consciousness? And how could they not be? The "successful" members of the entertainment "business" have done quite well by the system, thus have been bestowed with all the privileges of the One Percent.

Moreover, certain self-appointed arbiters of good taste and social propriety have posited the canard that the recent madman-inflicted, firearm-wrought tragedy at an Aurora, Colorado cinema exhibiting Nolan's *The Dark Knight Rises* should not be politicized. Nonsense. The assertion, in itself, is political, for it is a (tacit) admonition to refrain from challenging the status quo -- and the status quo of U.S. gun culture comes down to this: blood-drenched shooting spree followed by blood-drenched shooting spree.



Withal, the 2nd Amendment is not the word of God writ large across the eternal heavens. It is an archaic notion of a past, rural/agrarian era, and crafted by an assembly of land-holding, powdered wig-clad aristocrats.

Does the uncertainty of these times and the fading of cherished concepts evoke feelings of unease within you? Then how about trying this? Quit stroking your guns and hyperventilating over the depleted embers of dying delusion: Get over the hagiography of this sham democratic republic, and begin to re-imagine and remake the world anew.

Regarding all the bombast and braggadocio of rightist 2nd Amendment true believers, who claim that guns are the last, best hope to stand against government tyranny: Where were these sentinels of freedom when the operatives and enforcers of the U.S. national security/police state brought its brutality down on peaceful Occupy Wall Street dissidents?

Neither they nor the vast majority of people in the U.S. possess any concept of -- nor do they give a rodent's rectum about freedom.

Because the fledgling nation's solution to what they termed the "Indian problem" was addressed by the use of firearms, the habit of viewing and deploying guns as a solution to societal ills has bequeathed a violent, blood-sodden legacy upon the culture.

To all you compulsive gun-strokers -- heirs of the hateful legacy of your genocidal ancestors -- I ask you this -- how do you like existing under dismal, degraded conditions such as these?

Seemingly, from their graves, my Native American ancestors (My late father was born of half native descent) have

cursed you. But the grim truth is, on a collective basis, through our acceptance of a toxic cultural mythos, the people of this nation have conjured this curse, and have, by their clinging to death-besotted attitudes and attendant actions, seeded the winds of fate.

Regarding gun violence in the U.S., the situation is very simple. The 2nd Amendment is not only antiquated, but is an outright menace to public good. Nations that do not fetishize guns, and have said fetish codified into law and imprinted into the public's imagination are not afflicted by any degree of violent gun deaths.

Although its origins and workings seem to us mysterious and evanescent, evil remains proliferate because our traumatized psyches see it as a force of good. Evil is a deranged angel of self-preservation, convinced his wicked machinations and destructive fury are bulwarks against outside forces aligned to bear his doom.

"A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbor." -- Carl Jung: "The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

To those firearm apologists who proffer the assertion that one should not blame guns for the acts of madmen, let me ask you this: There are unstable individuals residing all over the world, and have throughout every era, what is it about the U.S. that engenders a social milieu wherein so many unhinged individuals go on murderous rampages, and why is the death toll so high therein? The startlingly obvious answer: The easy

availability of firearms and a toxic mythos surrounding these weapons that promotes their ownership and drowns out reasoned discourse on the subject.

Restricting the manufacture, thus profit motive, of firearms is a must, to keep them out of the hands of criminals, psychopaths, and idiots, and that includes the cops.

The problem of evil would be more easily remedied if evil people saw themselves as evil. But evil does not arrive in the form of a new computer application (Irredeemable Wickedness, version 13. 13) that foul-minded types can download into their psyches.

Evil creeps up on you when you're going about the mundane business of the day. Will we, as a people -- inculcated by cultural mythos and saturated by shallow, sensationalist mass media narratives -- learn anything about the hideous, tragic nature of non-virtual reality violence from this latest in a long series of gun-wrought mass murder?

In grim contrast to comic book-based, movie-style, violence porn, these repeated incidents of gun violence displayed for us the effects of actual violence. These events should serve as object lessons in the consequences of having large segments of a population, stressed to the point of collective madness and dwelling in a nation that, culturally, evinces demonstrably psychotic attitudes regarding firearms.

Gun-clutching pathology -- and sorry, people, that is exactly what it is -- is engendered by emotionally displaced feelings of powerlessness. The ridiculous number of guns, combined with racism and wealth inequity, in this deeply troubled nation, contributes to the endless number of firearm-related tragedies that nations that have sane gun laws -- meaning tight restrictions -- don't suffer.

You boys and girls can swoon in all the hyper-macho, retrograde, Sarah Palin-level, 2nd Amendment-conflating fantasies that your besieged minds can conjure -- but it will not change the reality that it is the people of this country's sacred illusions and attendant fetishizing of guns that makes worse the very situation of which they live in fear. What a waste of human life and mental real estate. Accordingly, the work of Hollywood artificers, such as Christopher Nolan, reflects collective pathologies at large in the culture.

All too many big budget, Hollywood action movies, epic in scale and one dimensional in content, are saturated with the empty grandiosity of fascist thought. Carl Jung noted that evil generally comes with an aura of emotional detached coldness. Apropos: The shop-worn device of the super-villain is fascist conceit -- a projection of the coldness and overkill of the U.S. police state/militarist empire on imaginary villains.

Evidently, Nolan has internalized the fascist inclinations inherent to late stage capitalism. His cinematic images are over-wrought, yet cold -- a fascist paradox that are catnip to troubled personalities, such as James Holmes, whose inner torments and concomitant actions mirror the collective nature of this violence-worshipping culture.

Only a society as violently (and, I fear, irredeemably) bug-

house crazy as the one extant in the U.S. would arrive at the assertion that an individual who carried out a deadly shooting rampage in a packed movie theatre could be feigning madness, or, in the words of a corporate press headline, "James Holmes' behavior sign of psychosis or faking it, expert says."

In a nation that, for example, accepts as normal the deaths of hundreds of thousands of Iraqis, supports state-applied torture, and the slaughter of children by predator drone attack, yet gibbers on about the latest outrage committed by some sub-cretinous, Reality Television celebrity -- the standard for psychosis and the standard of so-called normal will dovetail. To paraphrase one wit: Fish should be the last creatures queried regarding the existence of water.

School and Self Esteem, or: Thank You for Making Those Socks!

Elisa (EJ) Sobo, San Diego, California, USA

(First printed on the *Huffington Post*, Education page of *The Blog*, August [7] 9, 2012)

I saw my first back-to-school ad last night, and thought "already?" But in truth I think about school all the time: I'm a medical anthropologist studying Waldorf education. My focus is on pre-K through grade 3. My concern is healthy child development.

If you've heard anything about Waldorf schools, it might be that Waldorf students play outside a lot and even in the rain, or that classrooms have chalk boards still, and hardly any computers. You may know, too, that academic lessons don't start until children are seven. I knew all that when my study began. What shocked me instead was a palpable lack of recognizable "positive reinforcement." It surprised me not to hear the teachers say "good job."

Anthropologists often look for, and try to explain, cross-cultural differences. In other settings, adults reward children with "good job" regularly. I'd learned as a parent myself that saying "good job" helps cultivate self-esteem which, I'd been told, is crucial to life success. I'd heard coaches, teachers, and day-care workers praising their charges for even small accomplishments (and sometimes non-accomplishments as well).

I've started doing it too, in undergraduate teaching. The students seem to need it, perhaps due to having been raised in a culture where, as the Dodo said to Alice, "everybody has won, and all must have prizes" (Carroll 1865, Chapter 3). If anything today's students seem to have less real self-esteem than the prior generation.

But "good job" was not part of the discourse at the Waldorf school where I did my research. In fact the teachers hardly ever gave overt kudos of any kind to the children -- at least not that I could recognize initially.

A search through my field notes revealed that the closest anyone got to saying "good job" within my earshot in those

first weeks was when two boys, each about four years of age, had tied some chairs together and to some cabinet handles (they were taming a dragon, or some such). The boys created quite a tangle, and then moved on to other pursuits. During clean-up time, prior to taking the class outside, the teacher announced “I need an expert electrician to come and unhook the power lines.” One of the boys came over and she left him to it while helping other children with coats and shoes. This done, she walked back to the boy-electrician, who seemed to have succeeded in getting out the toughest knot: “Oh, you did it!” she called with a smile.

This congratulation may seem paltry compared to the gushing “good job” kind of stroke we are so used to hearing. But the teacher followed up with another two bits of reinforcement, adding, “You’re almost done. Thank you!”

I confess, I did not see that last bit as important until I mentioned my impression to another teacher later. “Oh, no!” she replied with concern, pointing out that she and the other teachers always thanked children when they did what was needed, whether during clean up time, meal or snack time, craft time, or in outdoor play. This teacher, and others when asked, knew that their students were receiving the kind of positive reinforcement necessary for healthy development.

Here’s an example of a thanks given en masse; it’s from a second grade painting class. A child, noting a reddish shape emerging in the teacher’s sample of the assignment, called out, “it’s a mango!” The teacher, unhappy at this interruption, said only, “Thank you to all of you who are not calling out. You are maybe thinking something in your head but you are not calling out to ruin things for your neighbor. That is very polite.”

Authentic gratitude is enough of an acknowledgment to foster self-esteem without leading to the kind of dependency on others that “good job” seems to do. In saying “thank you,” a teacher says to a child “I see you. I see that you are doing something positive.” In an ideal world, that kind of acknowledgment is all that is needed for the seeds of self-esteem and self-confidence to take root and grow in a healthy, non-narcissistic direction. Children cultivated toward dependence on external praise through constant positive stroking are at risk for growing into poorly-adjusted adults who must always look to others for approval. They never have a chance to develop their own internal resources.

In fifth grade or thereabouts, students at many Waldorf schools must knit a pair of socks. They figure out a pattern by inspecting a model sock that the teacher provides. Then, they work to produce a wearable pair. There are many reasons given for this assignment but the one I want to highlight here is that knitting a pair of socks (not an easy task!) means figuring things out, managing frustration, and surmounting challenges. It’s no coincidence that the students here must not only make one sock but then -- having just managed to get through that -- they have to go back and repeat the struggle over to complete the second. The main point is not learning to knit per se, but the sense of accomplishment that comes with it. If students

learn that they can make their own socks (grow their own food, build their own computers, etc.), they also have learned that there isn’t much that they cannot do. In learning of this kind, students self-produce self-esteem.

This evening, my son and I plan to wash all the window screens. I won’t say “good job,” if I can help it -- but I will say “thank you” when we are done. Making socks? That comes later.

*Elisa (EJ) Sobo is a professor of anthropology at San Diego State University. She is on the editorial boards of *Anthropology & Medicine* and *Medical Anthropology* and she is the Book Reviews Editor for *Medical Anthropology Quarterly*.*



HARVARD EDUCATION PUBLISHING GROUP

Waldorf Education in Public Schools Educators adopt--and adapt--this developmental, arts-rich approach

By Laura Pappano

(First printed in Harvard Graduate School publication, Volume 27, Number 6, November/December 2011)

In the quest to fix ailing schools, should we slow down to move faster?

Just as the handmade, home-farmed foodie movement is transforming how consumers view processed food, is education’s equivalent—Waldorf-style schooling that favors hands-on art and personal exploration while shunning textbooks and technology—just what school reform needs?

It sounds counterintuitive for struggling students to spend



Students bake bread at the Community School for Creative Education, a Waldorf-inspired charter school in Oakland, Calif.

class time on, say, knitting and drawing. Yet, a small but growing number of public schools are embracing Waldorf methods in hopes of engaging students in ways advocates say traditional approaches do not—and raising test scores along the way.

Once a private school model chosen by mostly middle- and upper-middle-class families for its child-centered, developmental approach to schooling, the number of Waldorf-inspired public schools has risen quickly, from a dozen in 2000 to 45 in 2010, with another 30 expected to open this year, according to the Alliance for Public Waldorf Education, a non-profit membership group for public Waldorf schools. Many are charter schools.

“A lot of parents and educators are recognizing that what we are doing in traditional education is not working for kids,” says Caleb Buckley, board president of the alliance and director of the Yuba River Charter School. Founded in Nevada City, Calif., in 1994, Yuba River was the first public Waldorf charter school to open in the United States.

While most Waldorf schools are elementaries, the Bill & Melinda Gates Foundation helped launch the first public Waldorf high school four years ago at the George Washington Carver School of Arts and Science in Sacramento, Calif., replacing a failed America’s Choice program in the building. Test scores have since risen dramatically: In 2008, 67 percent of 11th-graders scored “far below basic” or “below basic” in English; in 2011, just 12 percent did. Teachers are happier as well, says principal Allegra Allesandri. While many teachers spent the summer boning up on content, Allesandri’s teachers also honed skills in bookbinding, painting, and felting. Many Carver faculty gatherings include singing in harmony and playing games. “Those skills, which might be about singing, are also about working together successfully,” she says.

Ida Oberman, author of *The Waldorf Movement in Education from European Cradle to American Crucible 1919–2008*, is so convinced that Waldorf holds answers for urban school reform that in August she launched a Waldorf-inspired school of her own: the Community School for Creative Education in nearby Oakland, Calif.

“We know about the achievement gap but haven’t figured out how to close it,” insists Oberman. She says pressure to raise test scores in poor, underperforming districts has led to a narrowing of curriculum, leaving students who may lack rich home environments with even less to engage them. “No Child Left Behind has failed,” she says, asking, “What do we do to keep the children in this system, learning and growing?”

“Head, Heart, Hands”

While Waldorf education as conceived in 1919 by Austrian philosopher Rudolf Steiner brought a Christian and spiritual bent to developmental learning, U.S. schools have focused more on its pedagogical methods. Waldorf teachers use an experiential, arts-rich approach—“a head, heart, hands” philosophy—that includes singing, reciting poems and stories, and handwork, from weaving to woodwork.

Waldorf education, which often requires families to limit TV watching and electronics at home, considers a child’s growth to take place in three seven-year stages from birth to age 21. Each stage is characterized by developmental phases—imitation,

imagination, and the search for truth—that inform curriculum. The goal is to match learning with natural development, spurring a kind of organic compounding of children’s innate drive to make sense of their worlds.

In early grades, strict Waldorf classrooms delay overt academic work in favor of imaginative play and movement centered on myths and fairy tales. Multiplication tables, for example, are not taught until fourth grade, although kindergarteners may gain early math skills as they knit. Even high school students studying science find a narrative focus as a teacher describes how Charles Darwin struggled to conceive his theory of evolution. Students may draw muscle cells to learn about them. There are no textbooks; students create their own “lesson books” to chart their learning.

Waldorf also emphasizes strong teacher-student relationships. Ideally, teachers stay with the same class for the first eight years, a practice known as looping. The daily schedule has an extended Main Lesson, which may last two hours. But before academics commence, each student is greeted by name by the teacher and joins in whole-class movement and singing.

Not surprisingly, Waldorf has been on the educational fringe. “In the public sector, Waldorf has been seen as loosey-goosey, weird, or even cultish,” says Oberman, whose charter application was first rejected. “It’s taken some real case building.”

A Long View of Education

Authentic Waldorf education doesn’t dovetail neatly with American public schooling. There is Steiner’s Christian focus as well as the seeming indifference to metrics and assessment data. For public Waldorf schools, expunging Christian images and celebrations like passion plays has been straightforward. The tougher challenge is to show that kids are learning. Waldorf educators have such a long view of educating children and building capacities that, even by high school, students taking SATs at traditional Waldorfs “do all right, but considering they are in private schools, it’s nothing to write home about,” says Eugene Schwartz, educational consultant to public and private Waldorf schools.

There is little independent research on Waldorf outcomes. A 2001 study by Jennifer Schieffer and R. T. Busse compared test data in 1997–1998 and 1998–1999 among poor fourth-graders in two schools, one a public Waldorf and one a traditional public school, and found that Waldorf students scored somewhat better.

In 1997, Oberman considered survey data from 500 Waldorf grads, Gates Foundation documentation, and test scores from four public Waldorf-inspired schools. Survey data show Waldorf grads watch less TV and spend more time with friends and in creative pursuits, which is not surprising. But Oberman did identify a notable pattern: Waldorf students score below district peers in the early grades—and then catch up.

For example, at the Woodland Star Charter School in Sonoma County, Calif., test scores for 2010 show a stunning 81 percent of the second-graders scoring “below basic” or “far below basic,” compared with 32 percent of district peers. By eighth grade, however, none of the school’s students score in that level (in fact 89 percent are “proficient” or “advanced”),

while 19 percent of district peers score in the lowest two levels and just 56 percent in the top two levels. Results have been less dramatic at some Waldorf-inspired charters, whose students in upper grades have scored about the same as district peers.

Making Waldorf Work

Increasingly, however, there is less waiting and more action as public Waldorf leaders, aware that poor scores can threaten their existence, alter approaches to improve test results (see sidebar “Adapting Waldorf in Rural Hawaii”).

When test scores dropped at the Waldorf-inspired Novato Charter School in California, for instance, the district superintendent came right to the point, recalls Rachael Bishop, the school’s director. “She said, ‘You have to come up 45 points by next year. No pressure.’”

Bishop, trained as a public school administrator, pulled out binders of state standards, to the dismay of her staff. What began with denial and pushback from faculty, however, turned into a realization that what they already did fit standards, she says; they just needed to be more explicit. For example, second-graders who were making their own pentagons for a class

exercise weren’t being taught the word “pentagon” in a way that they would recognize the word on the state tests. “We know the pentagon will be on the second-grade test,” she says, “so now the teacher will write ‘pentagon’ on the board, and the kids get to the test and say, ‘Oh I’ve seen that before.’”

Their efforts worked. Scores rose 91 points. But Bishop has kept at it, seeking to raise middle school math scores by doing the sacrosanct: buying textbooks. They still do project-based activities, start class with a verse perhaps by Albert Einstein, and end by thanking the teacher. But Bishop says the texts and 40-minute daily math lessons “look more like public school.”

Adapting Waldorf in Rural Hawaii

With new fifth-graders coming in one or two grade levels behind in reading, Chris Hecht, founder and executive director of the Kona Pacific Public Charter School in Kealahou, Hawaii, did something un-Waldorf at this Waldorf school: He added extra academic periods plus a schoolwide half-hour reading time.

How to make it Waldorf? “We pick a lot of classic reading texts, fairy tales, and stories with morals for the children,” he says, in order to feed a passion for reading and learning into adulthood.

Located in a poor, rural, agricultural community, the school has also adopted the Waldorf tradition of looping so that each student has the same teacher throughout his or her elementary years.

“What really underlies Waldorf education is a perspective on human development,” Hecht says, adding that it does not have to have “a specific look or feel.”

Reform Challenge: Oakland

It’s one thing to tweak Waldorf methods in suburban Novato and another to lean on Waldorf in districts where students may be behind academically. Oberman, whose school just opened with 103 children in grades K–3 in six classrooms of the Howard Elementary School in Oakland, has the added challenge of serving an immigrant population. English is not

the primary language spoken at home, and because many are extremely poor, she says, they are also transient.

“We are adjusting more radically than many Waldorf-inspired charters,” says Oberman. She wants to use stories, poetry, and play to enrich but also to equip children academically so that if they transfer elsewhere they will not be behind.

Teachers, she says, “will not assume the child gets it” but will regularly assess in a Waldorf way. When students write in their Main Lesson books, they will underline a long-A sound, for example, write the word separately, and use it in their own made-up story, all while thinking about, say, a poem they have learned to recite. And where traditional Waldorf does only whole-group instruction, Oberman will do differentiation through centers. “We have the Center of the King, the Center of the Queen, the Center of Angels,” she says.

Parent Aida Salazar, who knew nothing about Waldorf, transferred her six-year-old daughter to Oberman’s school because of the creative approach. “I was really dismayed by all of the worksheets my daughter was bringing home in kindergarten. It seemed an illogical way to get to a child’s mind,” she says.

“An Experiment in the Public Sphere”

Waldorf may be foreign to many parents and educators, but Oberman insists it is “a long-untapped resource in urban school reform.” Can Waldorf’s developmental philosophy and tangible elements—looping, creative hands-on learning, and respect for a child’s innate abilities—change options for poor students?

Robert C. Pianta, dean of the Curry School of Education at the University of Virginia, whose Classroom Assessment Scoring System (CLASS) measures quality instruction in preK–5 classrooms, says research suggests that disadvantaged students struggle as much with self-regulation and relationship skills as with literacy and math skills. But, he cautions, little is known about Waldorf’s effectiveness for these students—or how it can address the critical need for concrete academic instruction.

“We know that kids don’t learn to decode reading and they don’t learn to understand algebra without instruction,” he says. “It strikes me that it is potentially the case that immersing kids in a very intensive and developmentally focused experience may help them build a lot of capacities that will help them in the long term—but we don’t know that.”

“It’s an experiment in the public sphere, and I don’t think anyone right now can predict if it will work,” agrees Bonnie River, chair of Hybrid Programs at Rudolf Steiner College in Fair Oaks, Calif., which focuses on Waldorf teacher training.

River sees more traditional teachers bringing Waldorf approaches into their classrooms. Some training programs are oversubscribed. But River, who has been in education for more than 40 years, has seen the pendulum swing back and forth. Will reformers expect results too quickly? The payoff in Waldorf comes when children reach adulthood, she says. “It may be a little bit too long [for some] to wait.”

Laura Pappano is an education journalist based in New Haven, Conn. She is the author of [Inside School Turnarounds: Urgent Hopes, Unfolding Stories](#) (Harvard Education Press, 2010).

Honolulu Waldorf School Graduation Address - June 2012

Sue Lautenslager, Rochester, New York

Dear class of 2012 – It is indescribably wonderful to see you all again, and I am very honored to have the opportunity to speak to you. I have come to believe there are no coincidences, and that we are all connected in ways far more profound and amazing than we usually realize. So I will trust that at least some of my words will resonate with you tonight.

To state the obvious: this graduation ceremony is a doorway between two large rooms of your life. When you have finally thrown your cap into the air and are bedecked with lei you will have left the old room of compulsory education—a room in which you have been living for quite some time now—and you will be standing at the threshold of a brand new life room. And it will feel great! As well as exciting, scary, and perhaps a little overwhelming, too. It should feel like that, because starting tomorrow what you do with your life—and more importantly how you choose to live it—will be entirely up to you. Entirely.

Two years ago, when I last saw you, I too was standing at a doorway with my hand on the doorknob. Like you, I was ready to start living in a new way. I'd like to share with you what I learned as I opened the door.

I knew in my bones that it was time for me to leave this school and Hawai'i, where I had lived for exactly half of my life. I wanted—and needed—to change my life, but had no idea or inkling of what a new life might look like, which was kind of unnerving and strange. So I decided that doing something a little radical was in order. I decided to walk across Spain, alone, on the Camino de Santiago.

I'm still not really sure why I felt I needed to walk 500 miles in order to start a new life. I had learned about the Camino from some seniors in my bookbinding class, and the idea of walking it had struck a loud chord in me, a chord that kept reverberating. (Remember, there are no coincidences.) I would walk the Camino, commune with God and my inner self, and learn what to do next in my life.

So I planned. I read online forums every night until I was bleary-eyed. I Googled and I researched. I was on a first name basis with the mail order lady at REI because of all the camping gear I was buying. I worried. I actually worried quite a bit. Did I have the right stuff? Did I have the right boots? The right backpack? The right guidebooks? Would there be room at the hostels along the way? Should I bring a tent? Was the Camino safe for a woman to walk alone? Was I in shape for this? Was I just plain crazy, leaving a good job, my friends, and paradise? I borrowed a "Spanish for Travelers" audio program from one of the seniors but couldn't remember anything beyond the most basic words. I hoped that if God did talk to me He wouldn't be speaking in Spanish.

But I felt absolutely compelled to go, despite my worries and mild anxiety. I gave away or sold almost everything I



El Camino de Santiago, the Way of Saint James, is marked with James' symbol, the sea shell.

owned and for the first time in my life had no home, no job, and no car—I had no keys! I flew to Europe not knowing when I would return.

"El Camino de Santiago" means "The Way of Saint James" but some people just call it "The Way," for it is a remarkable road. It stretches more than 500 miles—800 kilometers—across the length of northern Spain, a pathway that is aligned with the arc of the Milky Way. This road has been traveled continuously for over 2,000 years—first by the Celts, who walked westward to see the sun and the spirits of the dead disappear into the sea at Land's End, then by the Romans who paved the road with stones still trod upon today, then from medieval times to the present day by pilgrims walking towards the holy bones of Saint James the Apostle of Christ who is buried in the bowels of the cathedral in Santiago de Compostela, a city near the sea. As I speak, there are people walking the Camino.

I walked for 42 straight days.

In the first few weeks I learned that every extra gram of weight, every ounce, made a new muscle hurt and the soles of my feet scream in pain. Walking 10 to 15 miles every single day, over mountain ranges and across high plateaus, on pavement and slippery, rocky slopes was hard. There was pouring rain, there was blazing, sweltering sun, and it was hard to find a place to pee. That it was often grueling is an understatement. Thank God I had German engineered hiking boots and had no problem with blisters; some people I met had horribly infected blisters, and blisters on top of blisters. But even though I was blister-free, in those first few weeks my entire body ached fiercely; I wanted to quit many times.

It quickly became obvious that the less weight you carried the less pain you would be in. And it was also obvious that walking the Camino was not like hiking other long distance trails such as the Appalachian or Pacific Crest trail. On those hikes you carry everything you need on your back; you are entirely self-sufficient. The Camino is very different. Though it runs through some very wild and desolate areas, ever since the Middle Ages there have been monasteries and hostels a day's



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walking distance apart; you rely on others for shelter and food.

So I jettisoned from my backpack everything I didn't need. Which was a lot of the stuff I had bought at REI. I got down to the absolute bare minimum. In fact, reducing weight became an obsession. Some people sawed their toothbrushes in half or drilled little holes in them; I began ripping out and tossing away the already-read pages of the one book I carried. I cursed my heavy cell phone. I let go of all the material things I didn't need.

By the third week of walking I realized that all of my previous planning had been unnecessary. There was always a bed, always food available, and almost always a place to shower. I let go of worrying. Maybe pure physical exhaustion had something to do with that, because it takes a lot of energy to worry, but nevertheless I began to trust that all would always be well at the end of the day. I threw away one of my guidebooks. The Camino is marked by yellow arrows and like a giant treasure hunt you just spot them and follow where they point. My body, pack, and mind were feeling lighter and I was amazed at how little I actually needed to carry. How little I actually needed to be happy! And I was getting better at finding places to pee.

By the fourth week I no longer felt inadequate because of my rudimentary Spanish. There were people from all over the world walking the Camino, and the common language was our journey, exhaustion, and laughter. I was now used to sleeping in the communal hostel bedrooms, where there were often 30 beds in one room—we all fart and belch and snore in the same language, too.

I was meeting people heart-to-heart, and I realized I had stopped making snap judgments about strangers. I began to really listen to their stories; I was meeting my brothers and sisters, and they were amazing people. An epiphany came to me that we are all on a journey, every human being on this planet, and that we are all traveling together. Along the Camino there was a natural flow of meeting, connecting, separating, and meeting again. It was effortless. And although I walked alone, there was always someone I could help and someone who would help me. There was always someone who had gone before me, and someone who was coming after me. I was part of a stream.

On the Camino fellow travelers and local people greet one another with the words "Buen Camino"—"Good Journey, blessings on your travel." It was the Camino version of "Namaste." It was an exchange of love, and I began to wonder how the world might change if we inwardly greeted everyone we met with such a blessing.

By the fifth week of walking I had lost almost 20 pounds but I was fit and no longer in pain. I had been walking for over a month and the Camino had become a meditation in motion, a daily practice. I was in the Camino zone. I walked fully focused in the present moment, in tune with the human pace of walking and in deep appreciation of the beautiful autumn that was unfolding around me. Days became a flow of events that occurred with amazing and sometimes startling

synchronicity. I was living fully in the now. Who I wanted to see showed up. What I wanted—even mundane material things like a ham sandwich or a razor—appeared like magic. What I thought about happened, effortlessly. It was then that I realized that nothing is ever a coincidence; we are in truth connected—always—by an extraordinary flow of synchronicity that in regular daily life we just don't see, because we are so clogged up and blinded by worry and fear and doubt.

I began leaving the trail and walking on tangents, away from the yellow arrows, whenever I had a hunch or an urge. I began to have transcendent experiences. Once I walked two miles off the Camino to visit a church where the Knights of Santiago are buried even though other walkers and the locals said the church was always locked up and don't bother. As I crested the hill near the church I encountered an old, old man just putting out his garbage pail by the side of the road. He couldn't have seen me coming, but he nodded as if he had been expecting me and simply said, "I have the key." As we sat side by side inside the ancient stone church, surrounded by life-size stone effigies of the knights, he pointed to one and told me, in Spanish that I somehow understood, that this knight was his ancestor. To this day I wonder if the old man was a ghost.

I felt invincible. One day I took a "shortcut" that climbed high into the mountains in a remote area and I didn't see a single soul all day long. I was truly alone—and truly, genuinely lost as the sun began to set. But I didn't panic; at a convergence of pathways I closed my eyes, breathed deeply and the way to go came to me like a lightning bolt. I realized that I didn't need to see the yellow arrows anymore—I knew inwardly which way to go. After six straight weeks of walking I realized that I could always trust my inner knowing.

And now for the heart of what I want to share with you.

Walking the Camino, I learned how life should be lived, because, footstep by footstep, I let go of fear. I didn't even know it was happening, because I didn't think I was afraid when I began my walk. But I was, because, if you think about it, worry, self-doubt, concern, and anxiety are actually shades of fear.

Fear keeps us from hearing our heart's whisper, from seeing our heart's yellow arrows. Fear keeps us from trusting. Fear keeps us from fully connecting with people and keeps us from loving deeply. Fear keeps us from staying centered in the only moment that really counts, which is now. Fear keeps us from seeing life as it really is; as the joyful flow that it really is. Fear keeps us from becoming ourselves.

In fact, the Buddha said:

"The whole secret of existence is to have no fear."

So how can we let go of fear, right now? Without walking 500 miles? Without getting blisters? Ralph Waldo Emerson said:

"He who is not everyday conquering some fear has not learned the secret of life."

And Eleanor Roosevelt gave it to us most directly in her famous piece of advice. She said: Do one thing every day that scares you.

Do one thing every day that scares you! Yes! This is my advice to you. This is what I learned on the Camino.

Every day: take a risk. Try something new. Step out of your comfort zone. Stretch yourself. Push your envelope. Listen and follow your heart, no matter what. Take a chance.

Now, I'm not telling you to run with scissors. Exercise some common sense: you want to live a long, long life with all your limbs and wits intact. Look both ways before crossing the street, buckle your seatbelt, and please don't ingest something if you don't know exactly what it is.

But—I urge you to live in a way that regularly puts you out of your comfort zone. Maybe you can go on a life-changing trek like the Camino. But you can also do it at home, tomorrow: start up a conversation with a stranger; wear something you like even though it's not fashionable; go to a movie or concert alone; do something silly that makes people point at you; go somewhere you've never been before; take a class you are afraid you will fail, perform at an open mike night. You each know what those things are. Listen to who your heart says you really are and dare to fearlessly become that person. Expand.

Give it a try. Do one thing a day that scares you and you will not be able to resist becoming the person you are meant to be. And I guarantee you will never stop expanding! That's how to live in your new post-high school room, and that is what I wish for you, class of 2012, with all my heart.

Buen Camino! Blessings on your journey, my fellow travelers.

12th Grade Waldorf Graduation Speech, 2012

Aloe Corry, Honolulu, Hawai'i

Class of 2012, Faculty of Honolulu Waldorf School, family, friends, and guests, Good Evening! My name is Aloe Corry, I'm a 12th grader, and I've been at Honolulu Waldorf High School for the past four years. To start my talk I'd like to take us back 3 decades to a brief segment of a teen anthem that some of you may be familiar with. As you listen, pay attention to the words that are sung.

We don't need no education...

Hey, Teachers! Leave those kids alone!

All and all, they're just another brick in the wall...

(Shortened version of "Another Brick in the Wall" Pt. 2, Pink Floyd)

This song is by Pink Floyd, and it's actually part of a movie soundtrack about a fictional kid growing up just after World War II. The song represents teenage rebellion. It challenges the notions of the educational system. I like the beat, but the lyrics raise some questions. Is a school just a factory that churns out students in a predictable mold? What is the worth of education? Are teachers really just more bricks in the wall? And why would a happy and fulfilled high school senior refer to this song at graduation?



Aloe Corry with her independent project, "The Wall," a mural painting at the Honolulu Waldorf School; a statement on perspectives, breaking down walls, education and the flow of knowledge.

Is a school just a factory that churns out students in a predictable mold? No! When I enrolled at the Honolulu Waldorf School as a new ninth-grader, I was introduced to the idea of “main lesson books.” Main lessons are four to six-week courses that last for two hours every morning and are a very important part of the day. The main lesson book is a document that each student puts together during the course. We literally make our own textbooks. Main lesson books allowed me to experiment with what I was learning and present it in different ways. No one was required to turn in work that looked exactly like everyone else’s. While making these books was often stressful, as I’m sure my classmates can relate, I really appreciated the freedom to express my individuality.

At Waldorf, being individual is second most important after the morning verse J. As part of this philosophy, I was able to take a huge range of artistic classes. Where else would I have gotten to learn skills like stone carving and metalwork alongside English and Math? I am really grateful to my family and for the board of trustees and the Waldorf fund for making it possible for me to attend Waldorf.

What is the worth of education? Pink Floyd compared school education to a barrier. I would say that the true barrier is ignorance—and that learning is all about breaking out. My four years here at Waldorf have helped me to make so many breakthroughs in the way that I look at the world and how I share my ideas. And education isn’t always just a teacher in front of the classroom. Having a small class actually resulted in a lot of experiences that would have been much more difficult with a larger one—camping at Kahumana Farm, going to the Zoo with Mr. Godwise for Zoology, class hikes, selling gelato for fundraisers, capstone projects, and putting on a senior play, for example. These have been some of my best memories. I have learned a lot from my classmates, and I really appreciate each one of you. The value of my education is much greater through my association with this class. Thank you so much.

Are teachers really just another brick in the wall? No way. Over these past four years I have had the opportunity to get to know my teachers well. They are really inspiring people. They are friends, mentors. There are a lot of memorable classes that stand out to me: Comedy and Tragedy with Mr. Chalmers, science classes with Ms. Lautenslager, strenuous PE classes with Mrs. Godwise, Projective Geometry with Mr. Starzynski, Asian History with Ms. DeNardis, Chemistry and college counseling with Mrs. Allingham, Ballroom Dance with Mrs. McCarter, World Economics with Mr. Stock, Forge with Mr. Dwyer, German with Frau Scherer, Drama with Jeannie Rogers and Eliana Crestani, Sculpture with Mrs. Liverton, Zoology with Mr. Godwise, History Through Architecture with Mr. James... And of course, our awesome sponsors, Mrs. Lueker and Mr. Starzynski. I am so grateful to each of my teachers for all the work they put into my education. They are not bricks in the wall—they’ve been building blocks for a lifetime of learning.

Why am I, a graduating senior, referring to Pink Floyd’s song at this ceremony? The song talks about walls, bricks, education, teachers, and students...I recently finished a mural at our high school that relates to some of these themes. Our

high school campus is really unique. Even though we are on a beautiful oceanfront property, our buildings are made of brick walls. Over the past six months, I have had the opportunity to paint a mural on one of these walls.

This was a really great experience for me as an artist. I was able to increase my technical skill, I got my hands covered in paint on a regular basis, and I was able to play around with illusions and perspective on a larger scale. This is a photo of my mural. In the right-hand corner is a waterfall smashing through the bricks and cascading down into the drinking fountain. There’s a person with flaming hair dipping a hand into the water, and on the left there is a girl near a series of windows that also break through the brick wall.

This mural can stand as a metaphor for how I feel about my high school experience. The water can represent the teachers and their excitement at sharing what they know, practically bursting through the walls with knowledge. The windows can represent the experiences waiting for us after high school—unexplored territory. The girl painting can represent the creative spirit and innovation that we share. The exposed bricks represent how structures, buildings and mortar do not define an education. It is the people we are surrounded by: classmates, teachers, family, and friends—who define our education.

To close, I’d like to suggest that education is not a wall. It is a way to break through. And if Pink Floyd had had the opportunity to experience a Waldorf education, they might have kept the beat but changed their lyrics. We do need education, and I thank the Honolulu Waldorf School for what I have received here. Thank you!



Painting by Aloe Corry

News

The Anthroposophical Society in New Zealand has launched a new publication for its members and friends. *Scope* is a newsletter that will appear in hardcopy and electronic format, four times a year. This joins *Sphere*, a hardcopy and electronic magazine, which will contain more lengthy articles, twice yearly. *Ardent*, is a strictly E-news calendar content publication that recently made its appearance and will be available every second month. Contact: sue.simpson0@gmail.com

China

John Stolfo in Hong Kong reports, "there are now over 200 new Waldorf inspired kindergarten initiatives [on mainland China]... over 25 primary school initiatives, and over 6 adult education, teacher training centers, all sprung up over the past 8 years." www.artspirit.asia

Xue Yuewen from Xi'an Waldorf school reports, "Xi'an Waldorf teacher training center has done many workshops and lectures. A three-year grade school teacher training program is also in progress. The first round now has finished 5 sessions, with only one session left, which will be in February of 2013. Meanwhile, the second round has already started. Tommi Morgan is the director of this program, while Chris Schaefer and Ben Cherry have provided great help. We welcome more trainers to our program. Also we welcome any experienced teachers that can come to our school for workshops or mentoring in our school." xianwaldordschool@126.com

Jialin writes from Beijing Spring Valley that they have a First Full-Time Study Class in Waldorf Education, from October, 2012 to June, 2013. Organizer: Beijing Spring Valley Cultural Development Co., Ltd. 19-1 Phoenix Valley Road, Haidian District, Beijing, China 100194. For details contact: chunzhigu@hotmail.com

China internet site for BioDynamics and for Demeter:
<http://blog.sina.com.cn/biodynamic>
www.demeterchina.org



Conferences/ Seminars / Workshops 2012

[Hans Mulder is in Taiwan, October 1-14; Nepal, October 14-November 1; Mumbai, November 1-7; Hyderabad, November 7-14.]

October 4-7, 2012

Roads Less Travelled: Working and Engaging with a Changing World
Anthroposophical Society in New Zealand Conference
Michael Park School, Auckland
Contact : sue.simpson0@gmail.com

October 14-19, 2012

The Transformative Power of Art II
With Van James
Prado Farm Retreat, Philippines
Contact: ISIP.Philippines@gmail.com

January 2-8, 2013

Humanising Education through Art, Movement and Rhythm in the Waldorf Science and Humanities Curriculum
Abhaya Waldorf School, Hyderabad, India
Contact: jayesh_1958@yahoo.com

January 14-18, 2013

Curriculum Intensive: Classes 1-7
Glenaeon Rudolf Steiner School, Sydney, Australia
Contact: info@glenaeon.nsw.edu.au

February 16-18, 2013

Hawai'i and Southern California Waldorf Education Conference
With Dennis Kloczek
Haleakala Waldorf School, Maui, Hawai'i
Contact: www.haleakalawaldorf.org

March 18-31, 2013

School Administration and Community Building
Chris Schaefer and Ben Cherry.
Chengdu Waldorf Training Center, China
Contact: waldorfchinatraining@gmail.com

April 2-12, 2013

Art as a Basis for Education (classes 1-7)
Van James (combined with Diploma students)
Taruna, Havelock North, NZ
Contact: info@taruna.ac.nz

April 28-May 4, 2013

Asian Waldorf Teacher Conference
Developing Social Healing Out of Anthroposophy
With Christof Wiechert
Seoul, Korea
Contact: eunhwalee@lycos.co.kr or berlin@freunde-waldorf.de

Chengdu Waldorf School

It is said in our school song: "...whenever I find something that needs to be done, I will come to accomplish it."

In September 2004, the first Chinese Waldorf School was established in Chengdu near the 3rd ring-road, on a farm yard occupying less than 3 acres. Now the school has already developed into 4 parts: a kindergarten, a primary school, an adult training center, and high school (in preparation). Our campus presently consists of nearly 30 acres -- here the grassland and the woods are the children's playground and the leaves and stones are their playmates.

Our school was founded by three overseas Chinese, who completed their study in England and America respectively. Right from the start it was widely supported by kind-hearted people from home and abroad. It is a non-profit-oriented school. Many of our teachers had a short-term study or a long-term training in foreign Waldorf schools. We often have international exchange programs both for students and teachers. We hold on to our dreams firmly and try our best to realize them.

Presently, our kindergarten has 6 mixed classes and 3 family classes, with a total of more than 130 students. The primary



school consists of 7 classes and a curriculum and educational program has been developed and is constantly being refined. Both kindergarten and primary school have recently received official government recognition.

Chengdu Waldorf Training Center

The training center of Chengdu Waldorf School not only trains its own teachers, but also provides training courses for the public. In that way it offers a good chance for all teachers,

parents and other people who take an interest in Waldorf education to broaden their understanding and put it into practice. So far, we have already begun our three-year Waldorf education training programs for high school, primary school, and kindergarten teachers.

Meanwhile, we also organize a three-year part time remedial course and a number of short-term courses including education, personal growth, culture and art.

In addition, teachers of the school regularly provide assistance and guidance to the teaching practice of Waldorf education all across the country. The training center receives interns and volunteers from many different places. We want to function as a center for practicing and carrying Waldorf education out into the world.

Contact: waldorfchinatraining@gmail.com



Chengdu Waldorf School students performing traditional music beside the school pond.

Freunde der Erziehungskunst Rudolf Steiners

對於初次接獲此訊息的朋友，請恕我們多言數句。此信說明我們一直遵循著對於「魯道夫·施泰納華文編輯小組」之組成與計畫目標之決議。

For those of you who are new to our mailing list we would like to introduce ourselves a bit more. With this letter, we are following up on the constitution and project goals of the Working Group for the Translation of the Written and Spoken Work of Rudolf Steiner into Chinese.

回顧過去這十多年來，在華語世界中，華德福教育與人智學相關的各個領域已經獲致十分豐碩的發展成果，包括教學與兒童照護、生機互動農業、醫療實務與研究、成人教育、個人成長等等。這些成果的基礎，均奠定在魯道夫·施泰納博士的研究與建議上。為了在其他國家以及使用其他語言翻譯魯道夫·施泰納著作的過程中，未來將在魯道夫·施泰納遺作管理委員會/多納赫（Rudolf Steiner Nachlassverwaltung/ Dornach）「人智學協會/多納赫」（Anthroposophische Gesellschaft/ Dornach）之主導下進行此一工作而能保有一定的品質，在魯道夫·施泰納謝世五十年後，此事所欲達成的目的，不僅在於滿足世界各地對這些著作的版權需要而已。

The development of initiatives associated to Waldorf education and anthroposophy in the Chinese speaking world is looking back to more than a fruitful decade of dedicated work, which has led to many new approaches in teaching and child care, biodynamic farming, medical practise and research, adult education and personal development. To ensure the quality within the process of printing Dr. Rudolf Steiner's work in other countries and translating it into numerous languages it is and will further be administered by the Rudolf Steiner Nachlassverwaltung/ Dornach and the Anthroposophical Society/ Dornach even beyond the 50 years after his death, which the worldly copy right requires.

此譯本已由「施泰納華文編輯小組」完成翻譯，其中包含著延續盧安克（Eckard Loewe, 來自德國）與蘇文環（Ghamin Siu, 來自香港）先前付出的巨大努力。「施泰納華文編輯小組」隊是在二〇〇八年由Nana Göbel 和 Hans Mulder 所發起，他們兩位在「人智學協會/多納赫」（和「教育藝術之友會/柏林」（工作，並且看到在華語世界中，若要推動魯道夫·施泰納的理念與推廣人智學，使用共同的中文語彙是多麼的重要。在香港二〇〇八年六月的第一次會議中，有如下伙伴們參與：

Nana Göbel、Hans Mulder、黃嘉琦、詹雅智、黃曉星、李豔婷、李澤武、林玉珠、Astrid Schröter（許星涵）、田達生、王守茂、吳蓓與張俐。

The translations are done by the Working Group for the Translation of the Written and Spoken Work of Rudolf Steiner into Chinese. This Working Group follows up on the mountainous pioneer work undertaken before by Eckard Loewe (Hamburg/China) and Ghamin Siu (Hongkong) and was founded in 2008 by invitation of Nana Göbel and Hans Mulder acting for the General Anthroposophical Society as well as for Freunde der Erziehungskunst e.V./ Berlin after having seen the urgency to find a common Chinese language for the work of Rudolf Steiner and for the further spreading of Anthroposophy in the Chinese world. In the first meeting in June 2008 in Hongkong the following people participated:

Chan Ya Chih, Nana Göbel, Huang Suling, Huang Xiaoxing (English name: Harry Wong), Li Yanting, Li Zewu, June Lin, Hans Mulder, Astrid Schröter, Tian Dasheng, Wang Shoumao, Wu Bei und Zhang Li.

前列伙伴們均認同必須提供確切的、高品質的重要作品譯本；換言之：

- 為了確保中文版本的正確性，所有翻譯將只能從德文原本直接翻成中文。
- 翻譯者必須是以中文為母語者，並且要同時通曉德文與人智學；並且要由同樣熟悉人智學的以中文為母語者、及以德文為母語者進行校對。
- 魯道夫·施泰納所使用的特定用語，將由工作團隊經過充分討論，決定中文翻譯用詞，以確保原意能被正確理解；所有的譯本均將使用這些術語，並且在每本書末提供中德術語對照表。

Freunde der Erziehungskunst Rudolf Steiners

They agreed to provide a solid quality translation of the basic books written by Rudolf Steiner, which means in detail:

- A solid translation into Chinese can only and will always be done from the German original.
- The translation can only and will always be done by a native speaking Chinese, whose German is excellent and who is familiar with anthroposophy. It will be proofread by Chinese and German native speakers with even such knowledge.
- The specific terminology used by Rudolf Steiner will be discussed thoroughly by the Working Group to find equivalent Chinese terms which enable the perception of this terminology according to its idea. The Chinese terminology then will be used throughout all translations done by the Working Group and will be attached as a table to each book.

二〇〇八年至今，「施泰納華文編輯小組」每年聚會一至二次，並且接收到來自美國、中國與台灣各地人士對專用語彙翻譯之建議。為更有效進行此一工作，如今「魯道夫·施泰納華文編輯小組」成員又新增以下幾位：林玉珠、張純淑、杜文仁、廖玉儀、王智弘。

我們十分期待出版工作的進行，並且希望在此刻以及未來，能對華語地區魯道夫·施泰納著作的研究提供助益。期盼這項工作能獲得您的理解與支持，歡迎您以行動或想法提供幫助。

協助的方法之一是轉寄這個訊息給我們可能錯過的伙伴；或者您可以回信告訴我們，協助我們建立更完整的聯絡網。

您將會收到另一封郵件，通知您書籍已經出版，以及何處可以購得。

Since 2008, the Editing Group meets once to twice a year and has received input for the glossary work from people from the US, Mainland China and Taiwan. For the practical glossary work and the translation itself, it has been further joined by Lin Yuzhu 林玉珠, Chang Ch'unshu 張純淑, Du Wenren 杜文仁, Liao Yuyi 廖玉儀 and Wang Chih Hung 王智弘.

We are very much looking forward to the publications and hope to be of help to a solid, profound and qualitatively deep study of the works of Rudolf Steiner in the Chinese speaking world today and in the future. We hope you will understand and support our initiative to provide a quality translation and support us in your thoughts and deeds.

You can also support us in forwarding this email to others, whom we might have missed out. We would also be glad if you could send us the contact data of others to complete our list of contacts.

最後祝您 平安喜樂

「施泰納華文編輯小組」計畫負責人

With best wishes from the Project Hosts and Coordinators

Nana Goebel

Chan Yachih 詹雅智

Astrid Schröter (許星涵)



Heinz Pfeifer *The Brotherhood of the Shadows* *Hidden powers of opposition, and how they work*

Today there is widespread scepticism towards what is communicated in the media, and many people try to look below the surface for more plausible-sounding information. – Starting on this level, a determined quest for the truth can reach through various outer layers to the realm known as the “occult”. In addition to the forces for good that are active in this realm, there are powers at work whose aim it is to create obstacles to human development.

We owe to Rudolf Steiner, who was able to carry out spiritual investigations in the sphere of the “occult”, also into these forces of hindrance and their many insights, working through institutions and individuals in the political, economic and cultural spheres.

Pfeifer’s book provides a wealth of well-documented material on activities behind the scenes and introduces readers to a method called by Steiner “historical symptomatology”, without which it is, so he said, impossible to penetrate behind the “fable-convenue” of history and of events in modern times. Translation of the 4th, completely reworked, German edition (2010) by Graham B. Rickett.

2011, 250 p., \$ 45 incl. postage

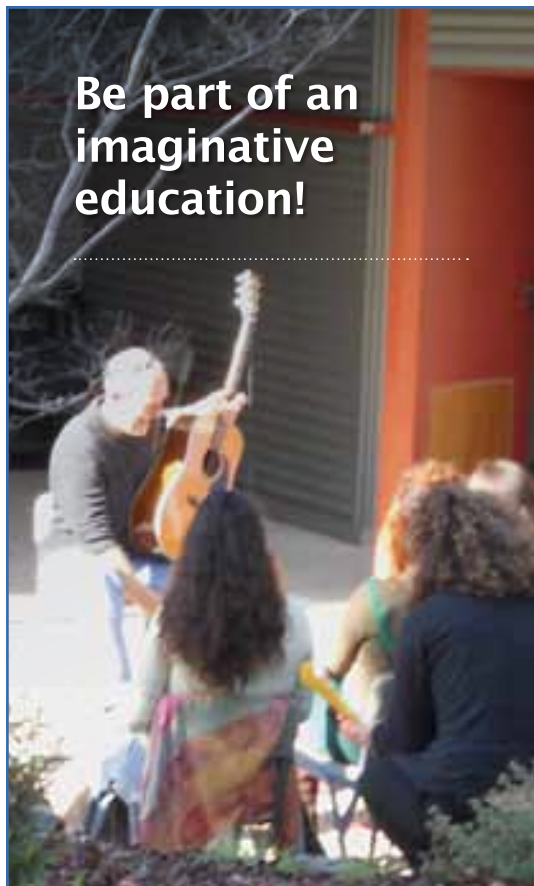
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ROADS LESS TRAVELLED

WORKING AND ENGAGING WITH A CHANGING WORLD

MICHAEL PARK SCHOOL, AUCKLAND, 4-7 OCTOBER 2012

This year's theme is how to work in the world when you want to do something genuinely new, which is practical and will succeed but will contribute to new approaches and lead things forward, to be a road less travelled.

These last years show ever again that new approaches are needed but that it will be us and not someone else who will have to do this. Many people are feeling this and this is what we want to explore.

Our main speaker will be Peter Blom, someone who has built Triodos Bank in Europe and internationally to be one of the leading social banks in the world building on its anthroposophical roots. Peter is an eloquent speaker with a long history of combining deep spiritual insight with practicality, and finding the roads less travelled for many different activities.



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Pacifica Journal

is published as a biannual e-newsletter by the Anthroposophical Society in Hawai'i.

Please send subscriptions, donations, inquiries, announcements and submissions to:

Pacifica Journal

Anthroposophical Society in Hawai'i
2514 Alaula Way
Honolulu, HI 96822 USA
pacificajournal@gmail.com

Editor.....Van James
Assistant Editor.....Bonnie Ozaki James
Production.....Julian Sydow

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Pacifica Journal

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*Reclining Buddha statue at local Korean temple near Cheonggye Free
Waldorf School.*

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--RUDOLF STEINER