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Notes on Three Talks given at the Asia Pacific Anthroposophical Conference

Manila, Philippines, May 2- 4 2009

Norma Blackwood, Australia, and Ineke van Florenstein Mulder, New Zealand

A New Ecology: Hans van Florenstein Mulder

There are at the moment two important events: the global financial crisis and global warming. A week ago, the Asia Development Bank published a 250 page report based on the situation in Thailand, Indonesia, Vietnam and the Philippines. This report is not optimistic, many islands have populations that depend on agriculture. As the seas will rise, these islands will no longer exist. In the Mekong delta and in Jakarta the sea water is entering the fresh water systems which will affect the rice growing. Animals may have to leave their ecosystem and move into an ecosystem which is not suitable.

This is the "outer landscape," but what is the "inner landscape"? If we take agriculture as an example we can identify three inner landscapes. The chemical, the organic, and the biodynamic. Hans then characterized the three inner landscapes in his talk.

(note; Ecology comes from the Greek oikos=house and logica=study of. The science of interconnecting biosystems. This word was coined by Ernst Haeckel in 1866.)

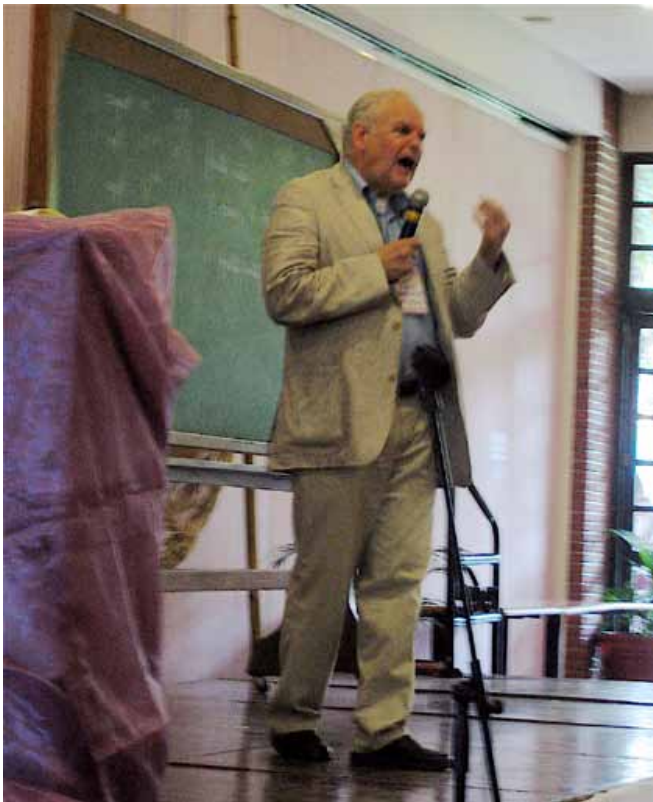
Chemical landscape: "lifeless": only material world exists, monoculture through the use of chemical fertilizers break down of the ecosystem. NPK fertilizer, break down of soil structure, loss of humus, water run-off. High tech cultivation, high fossil fuel use (CO₂ –global warming.) Overgrazing for meat production. Hybrid seeds and GMO. However, 7kg of grains needed for 1 kg meat. 16kg soybeans for 1kg meat. 20.000 liters of water for the production of 1 kg of beef whereas only 1/10 to 1/3 for 1 kg of grain. Social upheaval-migrant workers to cities or other countries, often very bad living conditions.



Cornelius Pietzner, Paul MacKay, Raphael Lazo, Jane Gilmer at the Asia Pacific Anthroposophical Initiative Group meeting.

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Christoph Wiechert lecturing at the Asia Pacific Conference in the Philippines.

Organic: “life processes: biodiversity restored. Soil fertility through compost (solid and liquid), crop rotation, green cropping, fallowing, return of the animals (importance of the cow), seed collection, breeding programs, no GE. Green energy, water harvesting.

Biodynamic “Soul, Spiritual:” The Agricultural course was given by Dr. Steiner at Whitsun 1924. He gives a soul-spiritual landscape. The “Farm Individuality” in which the farmer stands as a meditating conscious ego (consciousness soul). Nature needs the co-creative presence of the human being, farmer. There is an interrelationship between earth and universe. Finding and reconnecting the rhythms of the cosmos and of Nature. The use of the herbal preparations, made by the human being out of mineral (soil), plants (flowers), and animal (sheath). This is a new creative aspect or example of the co creative presence of the farmer.

What is new in biodynamic farming is that is a “Sun” agriculture. The social aspect of this new inner landscape: people back to meaningful life on the land. New community building, a community of “Common will.”

Goethe and Dr. Steiner gave us a path to think within Nature to rethink the thought that is in the object. See “Theory of Knowledge based on Goethe’s World Conception.”

In the Calendar of the soul, the inner/outer is taken a step further. What the greater world reveals through time is like the swing of a pendulum in the human being, taking place outside time. Man can feel his being when open to the sense impressions as corresponding to the warmth and light nature

of summer and can feel his/her being firmly anchored with him/herself and of living in his own world of thoughts and will. Corresponding to winter in the outer world. Rhythm of summer-winter in nature

Rhythm of outer senses and inner thoughts and will in the human being. When in harmony great secrets of existence can be revealed. (See introduction to the 1912/13 Calendar of the Soul by Rudolf Steiner)

Then Hans closed his talk by identifying three challenges to day; Profit versus sustainability, Economy versus ecology, Globalization (world community) versus local/regional community.

New Sustainable Economy: Paul Mackay

If you would characterize the task of economy: to serve the consumer, to preserve life, to create habitable conditions for human beings.

Foundation of economics to serve human needs, what needs do we have in culture, shelter, food etc. Also love, health, then the soul is moved. What the teacher does in the class room is fulfilling a need, a service. How is it possible that needs can be fulfilled? The needs can be diverse, from needs for warmth to cultural needs.

In traditional economic teaching there are 3 production areas in which we fulfill needs:

- 1) nature-we live by the grace of nature, .How do economy and ecology relate to each other?
- 2) labour ; take the mangoes of the ground
- 3) capital. How to handle capital in a serving way.

Nature: do we always live in economic life to the detriment of the ecology?

In the 1980s , a striving to pass on nature in the same or better way to the next generation. It makes long term economic sense to pursue environmentally sound solutions.

Is business life setting conditions for long term profits? If taking short term profits, the long term profit suffers. It is a challenge in economic life to see the long term picture. How can we take care of nature in long term sense- then ecology.

Example; a cow gives 9 litres of milk. When they started to improve the milk quantity, they found that the fertility of cows dropped. If there is too much greed, one hurts one’s self for the long term.

Labour-how do we handle it? In earlier days we traded labour-slaves. Now we have a labour market We do not trade the people , we trade labour.+ their products. Can we shape the economy so that labour is freed of being a good to be traded? Can we separate out labour from wages? There is more and more the need to take initiatives to which we are committed. The human being wants to give her/his contribution. Going in the direction that labour is a service. How can we handle it in such a way that more and more this can come about. Possibility for a school to come to an arrangement with the coworkers-how do we use our income? How we might share with one another. Different from being told what has to be done because this is a job which is well paid.

Capital: money, human faculties, assets, time, knowledge.
What is it?

What is behind money? It allows me to have a portion of GDP. There is no capital without human intelligence. That is spirit at work. The source of capital is always human intelligence. How does it come about? The child needs to be educated—we differ from other species—wisdom in plant and animal. As human being we need education, how to activate the forces in the human being in becoming. Can go to school, to university, do very well—set up a business—can you realize your human potential, to make something of your education, of your capacities etc. Human intelligence can be gathered and then we can also use it to serve others. Capital=human intelligence.

Creating teaching

Realizing means of production

Results goods and services(in economic sense) and they can be consumption.

Certain goods are not consumed, they are capital goods eg. House. They can be used for production etc.

How do we handle capital in a sustainable way?

How do we handle the results of capital? Need money to exchange goods and services. Need trading money

Need loans to allow a company to finance certain initiatives. Need credit and investment.

Credit: risk element —goes into means of production but always a risk, so need investments.

How do we finance the creation of faculties?

Gifts(taxes are obligatory gifts.

Loans investments and credit.

Trade money.

What is a gift? In exchange money we trade bananas for money, the action is direct, both win.

In loan—some of the money left over to exchange so it can be invested. Out of selling goods and services it can pay back the money and maybe invest and interest so indirect return.

With gift no direct return but new capacities can come about. Some ask: Why not do this by loan on the other?

In modern economy it means we are more and more interdependent. We can not live of each other but have to take care of each other.

Can we govern economics in that sense or do we still see it as a business and only think of ourselves?

Paul sees the crisis making us conscious that we are living in a global village and the local economy needs to work on that basis.

Discussion followed.

Going back to ecology every generation has to buy the land from the previous generation. The bank has to be paid—cash crop. This is not helpful and land should be taken out of the buying and selling cycle. Nature is God given—capital is man made.

Taiwanese participant: Going back to old wisdom. We tend to create another problem when we solve one. We have to rediscover nature in us and the world and not be bogged down by the material life.

Paul: Biodynamics is understanding nature in a deeper way and see it as no longer able to take care of itself. It needs



Nana Goebel of the Friends of Rudolf Steiner Education, a key organizer of the Asian Waldorf Teachers conferences, together with participants at the 2009 conferences in Manila.

the human being. We need to recognize as human beings the responsibilities of bringing nature back to health.

The earth is dying- in a healthy way or because we are making use of it in an unhealthy way.

Look back to what people did out of their spiritual knowledge. What spirit is at work?

Walter: Small amounts of medicine in the water. The water is not able to take care of itself, but there are methods introduced by human beings which help in a healthy way.

Also there is GM breeding and biodynamic breeding.

Raph: The economic crisis challenges us in our relationship with material things, between a supplier and consumer, between colleagues etc.

Beijing participant: Crisis is combined with danger and opportunity in the Chinese character. Every 5 year 20 million people move from the country side to the city. Last year 20 million lost their job. Government gave money but that only helped 10 million, half. What about the others?

Paul: His understanding of Anthroposophy is that the knowledge of the West is intellectuality. Task of Anthroposophy is not to wipe it out but to take hold of it and transform it into real human intelligence. That is the big task we have.

The New Community: Cornelius Pietzner

What is community? Everybody wants it. Rudolf Steiner draws the attention to the fact that in the age of the consciousness soul we can feel separated, more than ever before. This feeling is in a way a driver towards new communities.

Social research: A person has about 4-7 or 5-8 close friends he/she trusts. And beyond that we know about 150 people. e.g people we have met, send Christmas cards to etc. In the last years, facebook - you do not count unless you have at least 200 friends in your face book. Does this virtual community, a network of friends meet our needs?

What are the social spiritual forces that are important in a community context, what are some of the social processes?

- 1) Where are we sleeping and waking spiritually? We fall asleep into the other person, blend into his/her being when we meet, when we are listening-sympathetic response. On the other hand ,awakening response, drawing back in antipathy. We need to have both together. Picture of the other human being. It has to do with the sense of word, sense of thought, sense of ego. Rudolf Steiner calls these the social senses. They have to do with the perception of what takes place in the other outside ourselves. 3 social senses.
- 2) Refers to early childhood which are the foundations for social life. Koenig said that they are the result of three steps we take in early childhood-uprightness and being connected to the sense of the word. Around age 1 when the child stands upright ,he/she is beginning to understand that language is being transmitted. This sense of word is connected to the child learning to speak. When the child learns to fashion language, it is the basis for the sense of connected system to

thinking and the child begins to say I to itself. Koenig describes the organ for the social organ –the ear- the sense of hearing. Think of the ear, where is it, what is the gesture. It is creating a space towards the back of the head. Gesture of openness, to do with enabling, with holding back, creating space for the other, not passive but an active holding back. Story of Jacques Lusseyran –“And there was light”-, his capacity to hear into the other.

- 3) Do we live our temperament in social life? Can we become playful with our temperament so we become artistic? Do we always have to be our own temperament?. See what is needed in this painting. Paint a social painting every time we are in a social situation. Be playful in such a way we can be helpful in the situation . If you think you know what some one is going to say, you do not listen anymore. We can practice stepping outside ourselves to help a situation.
- 4) It is helpful to develop a peripheral consciousness. We have central ego and ego in the periphery. Need to have inter play, a breathing between the two. Some people can see the dynamics of a group naturally , others are blind to it.
- 5) Interest in the other- capacity to see with new eyes esp those who push our buttons. Develop interest in people who are not so interesting to us. Picture of a dried sponge and the warmth of interest flowing over it. Learning to see the old with new eyes.

Issues of social life in community building, heard from Peter Sang of the society for organic development. This is what Christof shared with us the following morning.

Rudolf Steiner's spiritual idealism for coherence. When we find coherence we can invite a spiritual being. This spiritual being needs to be nurtured, cared for as a living being or it becomes obscure and hidden.

One way is to build an image bank archetypal images that are connected to the star. We get swallowed up over time by practical matters. Can we find what holds us together in our common purpose?

Practicing again and again, making our will smaller, making the space to enable the initiative of the other.

How can I help you achieve what you want to do in the community? It has to do with holding your own will back. See Dr. Steiner's social motto.

Awareness of the spiritual beings that are connected to the common endeavour. Connect ourselves through our own angel to the larger spiritual beings which connect themselves with our work And then connect with even greater spiritual beings eg. The Archai- Michael, the spirit of our time.



Report from Taiwan

Ya Chi Chan, Yilan, Taiwan

[Edited from the original report presented at the Asia-Pacific Initiative Group delegates meeting in Manila, Philippines, May 2009]

During the past 15 years our main emphasis in Taiwan has been on cultivating Waldorf education for the island's 23 million people. Besides these educational activities, there have been several other exciting developments since 2007.

Educational Initiatives

Along with the two Waldorf schools and one Waldorf-inspired school in existence two years ago, two new Waldorf-inspired schools are now in operation – Ren Mei in Taoyuan and San Mei Zhan in Taichung. In the mountain town of Wulai near Taipei, there is also a government school with aboriginal children that is influenced by Waldorf education, and two home school groups will begin in Taipei and Hsinchu next year.

In addition, a group of parents and teachers from Ci Xin School are working on providing a class 10 in September, initially as a home school, with the intention of developing into a Waldorf senior high school up to class 12.

As well as the existing training courses in Taichung and Yilan, there is a private studio in Taipei and a registered association in Hsinchu, connected with the university, which offers workshops and study groups.



Taiwanese & mainland Chinese sharing a meal together at the third Asian Teachers Conference in the Philippines.

Other Initiatives

There are now 57 members of the Anthroposophical Society registered with the Goetheanum and 8 members of the First Class in Taiwan. We had our first Class Lesson in June 2008 and have three further lessons since, given by Hans Mulder. There are plans for a national society to be established next year.

The Anthroposophical Healthy Community Association in Taiwan (AHCAT) was inaugurated last year with the goal

of developing community support for biodynamic agriculture, Waldorf education and curative work.

A part-time biodynamic agriculture course will open next year in cooperation with Chung Shin University in Taichung and Island Farm in Yilan. Subject to numbers, a part-time post-graduate medical training is also planned for next year in connection with the Medical Section of the Goetheanum.

In response to the urgent need for Chinese translations of Steiner's work, a number of people from Mainland China and Taiwan came together in Hong Kong in June last year at the invitation of Nana Goebel. We worked on a glossary for Chinese anthroposophical terminology and made plans for the translation of ten books. The Freunde are generously financing the translation costs and looking for a publisher in Taiwan.

Ci Xin Waldorf School in Yilan

Chun Shu (Sue) Chang, the school's founder, met Waldorf Education in Germany in 1991 and three years later invited John Thomson from Emerson College to help her transform her 20-year-old kindergarten in Yilan into a Waldorf-inspired school. Out of this, in 1999, there grew a small class 1. Three years later the fledgling primary school of 3 classes entered into a contract with the local government for state support on an experimental basis for 6 years. The school now has double stream classes from 1 to 8 and a single grade 9. Kindergarten: 110 children, 7 groups, 12 teachers and staff. Class 1-9: 465 children, 18 classes (as from August 2009), 44 teachers and staff

This could not have happened without the enormous support of experienced teachers from overseas. We would like to thank all the trainers who have come to support us and especially to Marjorie Theyer, Hans Mulder and Benjamin Cherry who have been coming regularly over the past 10 years.

Recent Achievements:

- 1) With a grade of Excellent following a rigorous government evaluation, we successfully negotiated a 2nd 6-year contract in August 2008.
- 2) After several years of dialogue with the local authorities, we are now receiving funds to employ special education teachers. We have networked with experienced teachers from overseas and have organized several curative seminars. Currently around 13% of the children in our school need special educational support.
- 3) We have a Taiwanese eurythmy teacher at last and eurythmy is part of the curriculum for almost all the classes!
- 4) We will begin building 12 new classrooms this summer, due for completion in 2011.

As a state-funded school and the first and biggest Chinese-speaking Waldorf school in Asia, Ci Xin carries a strong responsibility for Waldorf education. There has been a lot of publicity surrounding the school, which has inspired interest



Ya Chi Chan speaking at the second Asian Waldorf Teachers Conference in Thailand in 2007.

not only among parents and teachers but with government and universities. There is a steady stream of applications to visit the school and there are student waiting lists for all the classes. Several teacher training courses rely on the school to provide facilities for practice teaching by students, but the need is greater than the school can satisfy.

Growth has been rapid and our continuing challenge over the past seven years has been to deepen our work and train new teachers. Our 3-year part-time teacher preparation course (consisting of 10 intensive weekends a year) has about 90 participants and receives input from a number of experienced teachers from overseas. There is a constant need for further study and mutual support among the teachers in the school.

As in many other schools, we have the continuing challenges of working together, being creative and overcoming tiredness. A major issue is the class 9 exam for entrance into senior high school. It requires a lot of preparation and we have to find a balance between ensuring that the students are properly prepared for it and maintaining our commitment to the spiritual and artistic impulses of Waldorf education.

A further challenge, shared by all Chinese-speaking Waldorf schools, is to develop a curriculum appropriate for the teaching of Chinese language, literature and history.

Foundation Stone High School in Yilan (*Edited from a longer report by June Yu*)

Our aim is to extend Steiner/Waldorf education up to class 12 in a way that accords with our culture in Taiwan and the spirit of Rudolf Steiner's ideal of a threefold social order.

As class 9 is the end of compulsory education in Taiwan and of government support for Ci Xin School, children are facing competition for high school entrance earlier and earlier. With the pressure of the examination and its dependence on textbooks and extra lessons outside school, we realize that the

only way to bring our children up 'in a Waldorf way' within our society is through a complete 12-year Waldorf school program.

The initiative has arisen from a group of people working in a number of different fields, including education, agriculture, social work and business, under the auspices of the Anthroposophical Healthy Community Association. Most of us are teachers and parents in Ci Xin School as well as other Waldorf schools in Taiwan.

Our first step has been to gather together all possible resources for extending into class 10. Apart from attending to the legal and financial situation, we realize that the most important work will be the preparation of teachers. Last year parents started fund-raising for our first high school teacher training with the help of the Ci Xin Foundation. A German high school teacher, Robert Neumann, gave a seminar on Mathematics and Physics for 9th grade. He also presented an inspiring picture of a Waldorf high school.

We are very grateful to Ineke and Hans Mulder who also came to help last year. Hans has been with us at each stage of the development of Waldorf education and Anthroposophy over the last 12 years. Ineke worked on team-building, the essence of a Waldorf high school curriculum and the understanding of students. It was then that we chose the name Foundation Stone Waldorf High School. They will come again to help us this summer before the school opens on 1st September.

Most of the students will come from this year's class 9 at Ci Xin. Some will also return who were in class 9 last year and there will be two more from Fengle Waldorf School. We expect about 10 students altogether for the first year. In our first three years we will slowly build up to 12th grade, perhaps also going down to 9th grade for the students who want to continue Waldorf education without the interruption of having to prepare for the public high school entrance examination.

Parents in the initiative group will carry responsibility for the administration and finances of the school. Depending on our fund-raising situation, we will have at least one full-time class teacher, with the likelihood of a further six or more teachers supporting part-time. We will need more teacher-training for most subjects in the school. There will be a dual location - Bridge Studio near Ci Xin, and Island Farm, a community-supported B-D farm.

Four prospective teachers recently went to a class 10 training course in Kassel in Germany and the Mulders will be with us from the end of May to June for six weeks. We will have open talks in May, after the public high school entrance examination is over. We are also planning workshops for students and parents in the summer. We would like to invite Waldorf high school teachers as well as experienced Waldorf teachers to help with our teaching and teacher training.

Anthroposophical Education Foundation in Yilan

The foundation was established in 2001 with the aim of promoting anthroposophical ideas and practical work in various areas. Its present goal is to support Waldorf education and it is the legal body of Ci Xin School. It is responsible for the

Waldorf trade mark throughout Taiwan (contact person Ya Chih Chan) and for the teacher preparation course at Ci Xin.

Our next step is to organize a curative education course and to publish resources to support education in Chinese-speaking Waldorf schools.

The Anthroposophical Healthy Community Association in Taiwan

The Anthroposophical Healthy Community Association in Taiwan (AHCAT) was registered as a non-profitable organization in Taiwan in 2008. It is working with the ideals of Anthroposophy and with the developing community to support the initiative work for Biodynamic agriculture, Waldorf education, and curative work.

The Community Supported Farm—the idea of Biodynamic Agriculture was brought to Taiwan in 1997 with the first visit of Hans Mulder. In 2004, Io-Gon Chan changed his career from a teacher to return to his family farm working to prepare his land for Biodynamic farming. In September 2006, Hans Mulder gave a session on the “Agriculture course” by Rudolf Steiner, and again in October 2007. Island farm now is providing 30 families with rice and 10 families with vegetables. A further Biodynamic course will be given by Hans Mulder in the National Zon-Cin University and Island Farm in June this year. The farm has become a centre for the community, supporting the gardening lesson and giving the opportunity for children with special needs from the Waldorf School and other local schools.

The IPMT (International Postgraduate Medical Training) will be held next year (2010) April in Taiwan. The Association is now working on the preparation work and fund-raising for this work and the starting of the Foundation Stone Waldorf High School in September 2009.

Taichung Waldorf Kindergarten

With the longest history in middle Taiwan, Taichung Waldorf Kindergarten was just interviewed by a famous magazine, as one of the top seven kindergartens in Taiwan. The kindergarten is fourteen years old, with 76 children in 6 groups, 11 teachers and 3 co-workers. In the first ten years, the aim was to build up a professional teaching group. And when they get into the second ten years, they aim to cultivate parents supporting parents to deepen knowledge in anthroposophy. This work is very successful. Taichung Waldorf Kindergarten also issues a newsletter every two weeks.

Leichuan Waldorf School

Leichuan Waldorf School has grown from humble beginnings over the past 7 years to accommodate 127 students, 12 full-time teachers, 7 part-time subject teachers and 8 administration staff members. Currently, we are at full capacity for Classes 1,3 and 4. And Class 1, for our next school year, has already been filled to capacity with an additional twenty- plus children on the waiting list. In February 2008, we moved to our very own,

newly built campus in the northern district of Taichung City. Our first semester began with an evaluation by the Department of Education, which we passed with flying colours, and the Department recommends our school to prospective parents! As of September 2008, we opened our first Class 7 and thus the birth of our Junior High School. Future plans are already underway to establish a Waldorf High school (Senior High) and there is solid support from the Parents-Teachers to take this initiative forward.

In 2008, Leichuan Waldorf School Orchestra was also founded, consisting of students from Classes 5 - 7. There have been other great developments in the school over the past year and the process of moving the school has had an exceptional effect on building our school community; the Parent-Teachers have grown by leaps and bounds, through workshops, lectures and sharing sessions, to build a strong foundation for the years to come.

Last month we celebrated our school's anniversary, in our new campus, with our pupils' performance, a fete and parents sharing session. In July of this year, in co-operation with Ci Xin Waldorf School in Yilan, we plan to hold an educational research seminar to share ideas and experiences gained from our lower, middle and upper school teaching.

An impulse has also just been ignited to promote Waldorf-Steiner education in the mainstream education system in Taichung City. This impulse was begun by the Parents Association and has the backing of the College of Teachers, as well as local politicians.

It has been two very eventful years for Leichuan and we have gone from strength-to-strength and developed very clear goals for the future.

Shan Mei Zhen School & Educational Association

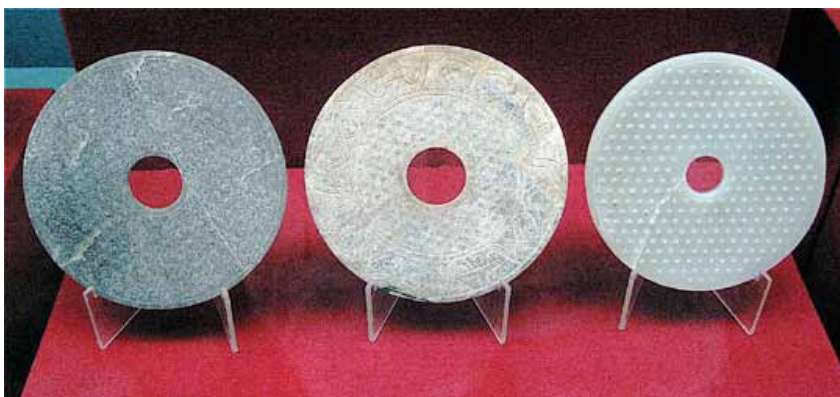
This is the 9th year of our school in Taichung County, Taiwan. We have had very busy and fruitful years.

Kindergarten:

In 2000, we started a Waldorf nursery school in a small town called Wuci. In 2007 we had our second kindergarten in Taichung. The total number of children in the kindergartens is nearly 200, 30 teachers and staffers are working for these dear children.

Grade school:

February 2007, we finally registered the grade school.





The number of children in the school is 48 this year. Now we have 3 classes, grade 1, grade 2 & 3 and grade 4 & 5. We will have 80 students this fall; 15 teachers and staff members are working for the school.

Educational Association:

In December 2008, Shan Mei Zhen Waldorf Educational Association was established. The main goal of our association is not only promoting anthroposophy, but also trying to blend Taiwanese culture into Waldorf education and applying it to our own children. There are about 100 members. The biggest event that we held was introducing “London Eurythmy” to Taiwan; their very first performance and workshop in Taiwan.

Challenges:

As a new grade school we found that to translate the Waldorf teaching resources into Chinese is urgently needed for the teachers, to further blend our culture with Waldorf education. We hope that all the Waldorf schools in Taiwan can co-operate to establish the “Chinese Waldorf Teaching-Resources Link” to share the teaching materials in Taiwan. It will fasten the positive development of Waldorf education in Taiwan as a whole.

Also we need to find a new location for our school from grade 1 to 8; that means we need more financial sponsors. We hope the government will pass a new law for “ideal schools,” then we can have more freedom and more space to carry on our educational programs.

Feng Le School in Taichung City

The very first Class 1 started in 2001 and is now the Class

8 now at Feng Le School.

The school settled in the spring of 2004 by the Feng Le City Park of Taichung City. Hence the name Feng Le which means “abundant happiness.” This 6.75 hectar city park literally becomes our campus. Many outdoor activities happen in this park, such as vegetation observations, ball games, and martial art lessons.

The school now has only 39 students total, from class 2 to class 9, in four combined classes. We rented some apartment buildings and remodeled them into 5 classrooms, one multiple-function room, a library, and a kitchen. We provide organic lunch and afternoon snack to the whole school each day. In the school backyard are student vegetable gardens, 2 goats, 3 ducks and student play ground.

This school has no school principal. Financial support is fully by the parents of the students. Now the school has four class teachers and one administrative person and some subject teachers.

Each class teacher has a lot of freedom but it is also our challenge: sometimes we lack coordinated direction. Another challenge is that we do not have our own kindergarten, which accounts partly that we don’t have class 1 this year.

Kaohsiung Initiative Working Group of Anthroposophy

Kaohsiung is in the southern part of Taiwan. There are three Waldorf Kindergartens and a study group here. The three Kindergartens are Joyful, Wild Bird and Hong-kuang. The first two were transformed to Waldorf style in 2002 and the third in 2008. The study group started in 1997 and has

continued till now. Members of the study group consisted primarily of teachers and parents from the three Kindergartens mentioned above. Other interested people are also welcomed into the group.

April 2008 was a very active month for Kaohsiung area. It sponsored the National Meeting for Waldorf Kindergarten Teachers. In the process of preparation for this meeting, the local teachers learned what it meant to work as a team and how to work together. This activity, by gathering together the Waldorf Kindergarten teachers across the country brought out a form as well as a content for future team work. During the same visit a connection was made with Shu-der University. The seminar, which dealt solely with Waldorf education, was open to the public. In September of 2008, Marjorie Thayer visited the three Waldorf kindergartens in Kaohsiung and worked closely with their teachers and parents.

Joyful and Wild Bird have both advanced a big step in their process of transformation. Their experienced teachers are now able to bring new teachers forward; serving both as helpers and as companions. The newly transformed Hong-kuang has gained friendly support from the other two Kindergartens, though it still is struggling and experiencing challenges.

During the coming years Kindergarten teachers are expected to visit other Kindergartens as a way of mutual learning and self-growth. Co-operative teacher training programs and short-termed visitor programs from abroad are still very much needed.

The Development of Waldorf Education in Taipei

In Taipei, ideas about Waldorf education were introduced some ten years ago; Waldorf senior teachers from England and New Zealand gave lectures about childcare and pre-school education. A professional Eurythmy group from Switzerland gave a performance in Taipei. And various visits are still going on.

Today, there are two kindergartens (Yidima, Qwangmu) in Taipei which make efforts to educate according to a Waldorf

approach. A studio named Zi-Ya-Er gives Taiwanese parents the concepts of anthroposophy in childcare by means of study groups. We are making our way to set up the first Waldorf elementary school in Taipei in the near future.

In 2009, there will be a gathering of the Project of Taipei Waldorf School, with the support of Anthroposophical Association—Social Art for Healthy Community (AASAHC). Project of Taipei Waldorf School is one of AASAHC's annual programs. We hope that it can be run successfully in this coming September.

Workshops and Courses on Waldorf Education at NHCUE, Hsinchu

For the past five years, various Waldorf education workshops and courses have been available for parents, teachers and college students at the National Hsinchu University of Education. A few colleagues at the NHCUE have been committed to organizing and making arrangements for those learning activities—often in cooperation with other Waldorf education communities in Hsinchu, Yilan and Taichung. Meanwhile, in 2007 and 2008 respectively, the university sent two groups of students and interested participants to the Freie Hochschule, Mannheim, for an intensive summer course, and may continue such projects in the future. In prospect, the NHCUE are seeking to strengthen cooperative relationships with Waldorf education communities and institutions in Taiwan and all over the world. Hopefully, the NHCUE can offer a quality and affordable teacher preparation program in the near future to advance the Waldorf education movement in Taiwan.

A Waldorf-inspired Home School in Hsinchu

A Waldorf-inspired elementary school will begin in Hsinchu this August, 2009. The children of this school all come from a home-based Waldorf kindergarten, Sunny Garden. Because there is no Waldorf school in Hsinchu and these parents would like to let their children continue receiving Waldorf education, they are building a study group, holding weekly meetings and looking for teachers, consultants and a place to set up the school. So this school is totally founded and supported by parents. They are beginning as a home school because of budget limitations and government laws. They are looking for a trained Waldorf teacher to join the school, with parents taking care of administration and curriculum development. The school plans to open on August 31 with 10 first grade students. It is hoped that it will expand by a further grade each year.

Wu-Lai Junior High and Elementary School

Wu-Lai Junior High and Elementary School is a mountainous school located in Taipei County and there are in total about three hundreds students. About



eighty percent of them are from Tayal tribe which is one of the aboriginal groups in Taiwan. Aboriginal people are full of passion and are talented in arts, music and sports. However, they get fewer achievements in regular school performance and many of the children are from low social-economic families. Besides, many parents do not pay much attention on the school affairs. Therefore, teachers here need to do more efforts in teaching works and be more patient with their students. The experimental teaching based on multiple intelligences theory was adopted more than three years ago and it was put into practice from kindergarten to the fifth grade. The teaching staff tries hard to learn about Waldorf Education and put it into practice. We have discovered that the students are more confident and get better attainments in learning by way of this approach. We hope to carry out this teaching method from kindergarten to class 9 in the coming 4 years.

Live the Question:

Don Bosco Foundation for Sustainable Development--
Mindanao, Philippines

Ineke van Florenstein Mulder, Christchurch, New Zealand

When asked by a class of graduate students in development management from a university in Davao City what her development strategy was, Betsy Ruizo-Gamela of the Mindanao Michael Group answered, "Development work consists basically in being able to help people ask questions and find answers to them and in being able to live these answers. As they live the question, become the question, their very lives trigger the question for others. When we can ask the right question, we also find the right answer and that is one of the most

important aspects when developing biodynamic agriculture."

They asked further: "What is your development theory?" To this Betsy replied, "We do not follow a theory. When I look back, what we did was to facilitate questions. We asked the farmers: "Why are your yields down and your costs up?"

"The theory was that the Green Revolution would bring prosperity. If Green Revolution was indeed the answer, why have they become poorer, deeper in debt? We simply ask them how come the experience (abject poverty) does not jive with the theory (a promise of prosperity)? So we worked to motivate the farmers to ask questions and then to find answers to the questions. Then we ask the farmers to live their question, so they can find true living

answers and in the process, more questions. That is our process of development."

Betsy Ruizo-Gamela and Romano (Nono) Salazar Laurilla are the two initiative takers of Don Bosco Foundation for Sustainable Development (formerly Don Bosco Diocesan Youth Center) in Makilala, North Cotabato, two hours drive from Davao, Mindanao, in the Philippines. The Don Bosco initiative started in 1990 to promote sustainable agriculture as strategy for rural development focused on farming families. The teaching/training centre is in Batasan,

Makilala, North Cotabato.

Why the name Don Bosco? In 1986 at a seminar, Betsy was given by a priest a little booklet: "Great Dreams Come True," the life of St. John Bosco, who lived in Turin, Italy in the 19th century and is the patron saint of youth. This booklet inspired Betsy for all the work she has done in her life. Working with youth stands as central in her life.

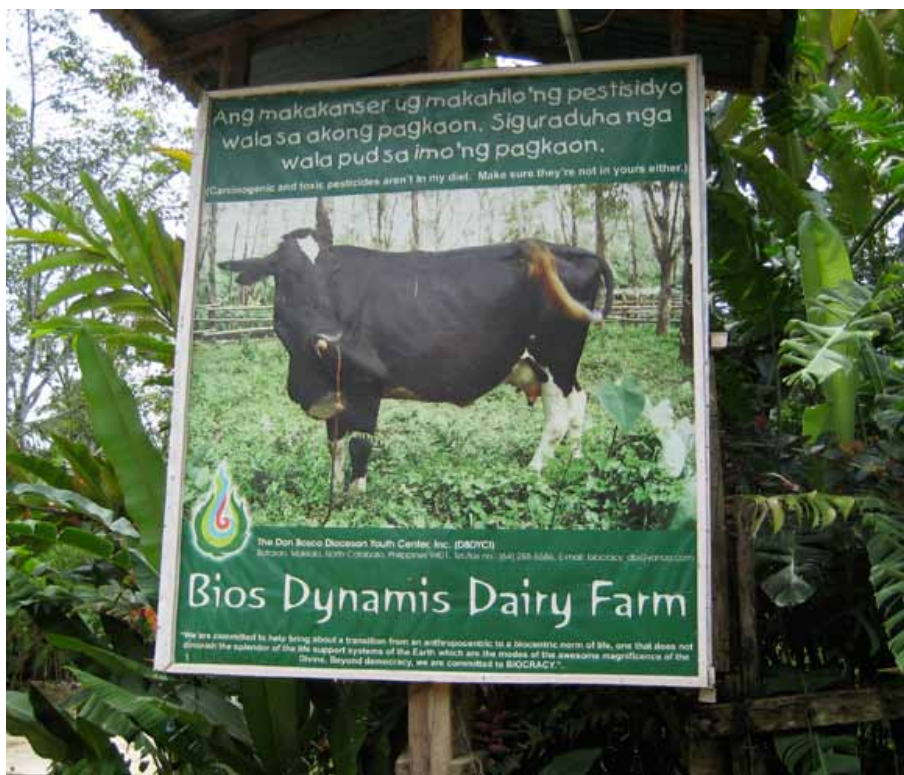
What is now called the Don Bosco Foundation for Sustainable Development (DBFSD) started formally in 1994. When it started, it had many NGO contemporaries working on sustainable agriculture but mostly confined to organic agriculture practices, all doing their own thing and not working together. The Government of the day continued its aggressive policies and programs

promoting the Green Revolution technology package of using synthetic chemical fertilizers, pesticides, hybrid seeds in monoculture system despite the system's failure for more than two decades and despite the environmental and health costs involved.

In the beginning nobody took DBFSD seriously as it was so small. They walked and worked quietly among the farming families in the rural villages, facilitating the paradigm shift

from chemical-based agriculture to sustainable agriculture using the biodynamic methods. It was better that the government and the agrichemical companies did not notice the changes they were ushering in. They





reasoned that the ripe time will come when they shall have created more than enough anomalies to the existing paradigm of Green Revolution agriculture that cannot anymore be denied by peddlers of chemical-dependent agriculture; when farmers themselves shall be the ones announcing and celebrating their liberation.

At the very beginning of the initiative, Betsy and Nono did all the work with the farmers themselves-- teaching, planting, developing the biodynamic methods, etc. But in the year 2000, they went public during the campaign against genetically modified organisms (GMO's). A significant number of their farmer-partners from all over the province of North Cotabato put

their weight behind this campaign and people took notice at what had been built up.

From no farmers in 1993 when the extension program began, the number of farmers rose to more than 3,000 in 2000. Largely, the success of their sustainable agriculture program owes much to the applied science of bio-dynamics in agriculture without which they could not have achieved their success. At the beginning of their program in sustainable agriculture they relied only on organic methods. With the organic methods there had been many arbitrary failures, however, in the middle of 1996 after the introduction of biodynamic methods to the farming families in the lowlands, they experience real success. When the biodynamic method for rice growing had

been mastered in the low lands with the full range of biodynamic preparations now available to the farmers, along with the introduction and use of milk and honey spray in crops (introduced by Hugh Courtney of the Biodynamic Farming & Gardening Association of the USA), they went to the

uplands into the cornfields. More than two thousand hectares of monoculture corn were converted to organic and biodynamic diversified farms with bananas, coconuts, rubber, fruit trees such as mangos, durian, etc, as alternative to monoculture GE corn.

Several local government units around Mindanao heard of these successes and seeing the results through educational visits, became interested. Till this moment Don Bosco did not work with government and had not wanted to. Finally, after the period of "pushing" biodynamic farming, they have come to a stage where they were now "pulling" interest into biodynamic farming--many local government units, civil society organizations, NGO's, academe and government agencies seek their partnership to be able to learn biodynamic agriculture. But a lot of these interests were really pushed by farmers who requested from their NGO

partners and the government agencies training in biodynamic agriculture with Don Bosco after learning from other farmers about how biodynamic agriculture changed their lives. Now Don Bosco has come to a point where they have forged legislated partnerships with several local government units creating stronger advocacy for socially and environmentally responsible public interest farming.

However, not all local government officials were open to the idea of biodynamic agriculture. In one of the towns of North Cotabato, a government official fought against the accreditation of Don Bosco in the municipality with his perception that Don Bosco was really launching an "economic sabotage" by teaching farmers the alternative to chemical fertilizers and pesticides. However, the success experienced by many farmers cannot be denied. And the local government units could not help but notice because the farmers were the proof that the system works.

A number of local government units from all over Mindanao and even Visayas have undergone training in biodynamic agriculture which begins with Phase I--An Introduction to the Basic Principles and Practices in Sustainable Agriculture, Phase II--Introduction to the Principles and Methods of the Applied Science of Biodynamics in Agriculture (which has fundamentals in

anthroposophy), and Phase 3 --Advances in Quantum Agriculture (where Ayurvedic/Homa Farming, Biodynamics and Anthroposophy are integrated) ... In the municipality of Surallah, South Cotabato, the local government unit has adopted Biodynamic Farming as the main strategy in its flagship program and executive agenda to "rebuild paradise" through

its PARAISO program in sustainable agriculture. The local government with the leadership of the

Mayor Rumulo Solivio is even starting to build a library/resource pool in biodynamic agriculture in the municipality and is now in the process of integrating biodynamic agriculture in the curriculum of its community college (Surallah National Agriculture School) and even

established Tiangge Organika as the product outlet for organic and biodynamic farm produce of the adopters of PARAISO program which number around 600 farming families. In the 5th National Organic Agriculture Conference, the Mayor of Surallah presented its biodynamic agriculture program referred to as Biodynamic Agriculture, The Surallah Experience where

he got a standing ovation. Just recently, this program won recognition as the best LGU initiative on Sustainable Agriculture in Region XII. Don Bosco hopes to forge more LGU partnership ventures in the future to advance the advocacy for biodynamic and sustainable agriculture.

Regularly Don Bosco is audited by teams appointed by the funders. One time a team came from Europe as they were then assisted by funds from the EU. One woman asked a farmer: "If bio-dynamics is really good, why isn't every farmer in the

community doing it?" To that the

farmer answered: "Because, madam, good things are very hard to do."

Indeed, good things are very hard to do and take so much hard work and dedication. Don Bosco has come a long way from a small initiative of young people to become a major stakeholder in the field of sustainable agriculture. They have come full circle from production to enterprise

development, from seeds to shelves. At the moment a lot of effort goes into the building up of the marketing of biodynamic produce of the farmers with the aim of balancing service and development of sustainability. Don Bosco has established its own grains center to be able to adhere to the strict standards of organic and biodynamic production. Six shops have already been established and the hope is to open shops in more areas ... Strict internal quality control system, accreditation standards are adhered to from seeds to shelves. A third party certification process is ongoing through the Smallholder Group Certification system.

But the challenges of the future are manifold. There are many threats to the initiatives of sustainable development. Mindanao is an ideal place for farming as it is virtually typhoon free, the soil is very fertile and it serves as the food



Biodynamic workshop with Hans Mulder in Mindanao, Philippines.

basket for the Philippines. Yet, there are two main

threats for the future work; the aggressive development of agribusinesses. They have always occupied the prime agricultural lands, the most fertile lands of the lowlands but as fertility drops in these areas after decades of conventional chemical agriculture regime, they start moving to the highlands as well. Not only do they compete with the lowland rice farmers for the irrigation water supply, the water sources are in danger of pesticide contamination endangering the health of the people. The human costs of exported banana is very high. There is a high incidence

of kidney problems and cancer, near the plantations and among those who have worked in such plantations. There were even class action suits from former plantation workers against these banana plantations numbering by the thousands. Aerial spraying of pesticides or boom spraying accompany the operation of these banana plantations. Aerial spraying of pesticides has been done for many decades that there are countless cases of health problems associated with it globally. There are villages around banana plantations in other provinces where a large percentage of the population are afflicted with skin diseases as the pesticide drift from aerial spraying hit even the baby clothes hanging in clothes lines. Currently, a court battle is being waged at Court of Appeals over the constitutionality of the City Ordinance of Davao banning the use of aerial spraying of pesticides in banana plantations. The protagonists are the

association of banana growers and exporters (multinational corporations at the helm) and the city government of Davao and the civil society. After the City Ordinance won in the Regional Trial Court, the banana growers and exporters' association appealed the decision with the Court of Appeals where the court decided in favor of the banana growers citing the ordinance

was against the constitutional right of businesses to aerial spray. This decision is under motion for reconsideration citing the constitutional right of the natural persons to healthful environment as above the right of the juridical persons to conduct their business. This matter may need to be

brought to the Supreme Court for final decision. If the Supreme Court rules in favor of the agribusiness companies, the local government will not be able to stop the companies from aerial

spraying. This would establish precedence which will give the corporations the upper hand to question the local ordinances and provisions of the Environment Code of North Cotabato and Bukidnon provinces banning aerial spraying of pesticides which were painstakingly crafted by stakeholders from government and civil society.

The other threat is mining. The State has made it as development policy and strategy to attract multinational mining companies. China wants minerals and the mining companies lobbied for concessions. Currently, two thirds of the whole of Mindanao is covered with pending applications for mining contracts or agreement. The North Cotabato province forbids

open pit mining and aerial spraying in its Environment Code. Betsy was part of the technical working group that crafted and developed the Code, an environmental policy for the province.

Apart from the threats of the future, the specific challenges for the biodynamic initiative of Don Bosco Foundation for Sustainable Development are establishing the local production of the biodynamic preparations, developing a local farmer's market for organic and biodynamic produce in every public market, supporting all other biodynamic initiatives not directly within the area of operation Don Bosco and finally, spreading the knowledge of anthroposophy, the basis for the spiritual renewal of agriculture. The first challenge will need production of the herbs which need to be acclimatized to tropical Philippines, a real big challenge. While Betsy's group have discovered local Philippine oak, local equisetum variety (e. *ramosissimum*), the same yarrow (*Achillea millefolium*) and have slowly acclimatized *Urtica dioica*, *Valeriana officinalis* and dandelion, they have yet to successfully grow *Chamomilla matricaria*. If they will be able to produce and make accessible the biodynamic preparations at very affordable prices, Betsy hopes to be able to facilitate faster the spread of biodynamic agriculture. Knowing the commitment and the will of Betsy's Mindanao Michael Group and Don Bosco Foundation for Sustainable Development this is exactly what they dream to accomplish in the not so distant future.

The Near-Death Experience: A Glimpse of a Positive Life After Death

By Katrina Ann C. Tan, Manila, Philippines

The perennial query in most people's minds is, "What happens to us when we die? Do we merely disintegrate into nothingness, as theorized by materialistic science? Or does a part of us, by some divine means, continue to live on beyond physical death, as taught by various religions and philosophies of the times?" Consider the following narration taken from Raymond A. Moody's *Life after life: the investigation of a phenomenon---survival of bodily death*:

"A man is dying and, as he reaches the point of greatest physical distress, he hears himself pronounced dead by his doctor. He begins to hear an uncomfortable noise, a loud ringing or buzzing, and at the same time feels himself moving very rapidly through a long, dark tunnel. After this, he suddenly finds himself outside of his own physical body, but still in the immediate physical environment, and he sees his own body from a distance, as though he is a spectator. He watches the resuscitation attempt from his unusual vantage point and is in a state of emotional upheaval. After a while, he collects himself and becomes more accustomed to his odd condition. He notices that he still has a 'body', but one of a very different nature and with very different powers from the physical body he has left behind. Soon other things begin to happen. Others come to meet and to help him. He glimpses the spirits of relative and friends who have

already died, and a loving, warm spirit of a kind he has never encountered before---a being of light--- appears before him. This being asks him a question, nonverbally, to make him evaluate his life and helps him along by showing him a panoramic, instantaneous playback of the major events of his life. At some point he finds himself approaching some sort of barrier or border, apparently representing the limit between earthly life and the next life. Then, he finds that he must go back to earth, that the time for his death has not yet come. At this point, he resists, for by now he is taken up with his experiences in the afterlife and does not want to return. He is overwhelmed by intense feelings of joy, love, and peace. Despite his attitude, though, he somehow reunites with his physical body and lives. Later, he tries to tell others but he has trouble doing so. In the first place, he can find no human words adequate to describe these unearthly episodes. He also finds that others scoff, so he stops telling other people. Still, the experience affects his life profoundly, especially his views about death and its relationship to life."

The aforementioned account is the true story, more than eight million people from different walks of life across the globe have universally lived to tell. It is the profound spiritual-scientific phenomenon that gives us a glimpse of a positive life after death--- The Near-Death Experience.

The near-death experience (NDE), a term coined by Raymond A. Moody, Ph.D., M.D., in 1975, is basically used to describe a spiritual occurrence that happens to people who almost die, or go through actual clinical death and then come back to life after being revived. Despite the recent founding of the term, it has been ascertained that near-death experiences are not at all contemporary occurrences. Neither are they exclusive to a certain age, gender, occupation, ethnicity, or religious group. Such spiritual episodes have been in existence

from the time of the ancient philosopher Plato who, in his *Republic*, wrote about a B.C. Greek soldier's brush with death. They are even mentioned in Aztec, Celtic, Native American, and Polynesian literatures, as well as in the Egyptian and Tibetan Books of the Dead---compilations of centuries-old teachings in ancient Egypt and Tibet's prehistory. In addition, portions of near-death elements are scattered in various medieval Christian writings. NDE testimonials of that time include those recorded by Saint Benedict, Pope Gregory the Great, and The Venerable Bede. In the Philippines, accounts resembling the near-death experience emanating from myths and other tribal narratives of the Bontocs, the Mamanuas of northeastern Mindanao, and the Ifugaos are among those which have been reported and documented.

Contemporary NDE accounts include those undergone by adults, children, infants (a 9-month old baby who had undergone cardiac arrest narrated his experience at age 7), blind people (yes, blind people can "see" during an NDE), gays and lesbians, Catholics, Christians, Muslims, Jewish people, atheists, agnostics, priests and religious individuals. Even celebrities like Elizabeth Taylor, Ozzy Osbourne, and Sharon Stone have had such a spiritual experience.

Today, with the influx of modern NDE accounts in books, journals, television shows, motion pictures and the internet, more and more people are familiar with the phrase "light at the end of the tunnel", as the near-death experiences of various individuals give humanity a deeper understanding of death and the afterlife.

Indeed, the near-death experience is an inspirational glimpse of a positive spiritual life after physical death. It has



The Near Death Experience as a Glimpse of a Positive Life After Death - Katrina Ann C. Tan, 2007

5 x 11 feet (irregularly-shaped), Oil on canvas, Katrina's thesis painting on the near-death experience symbolically portrays the key elements of the NDE namely, Feeling intense physical pain or stress followed by the out-of-body experience; Going through the tunnel; Being lovingly embraced by Divine Light; Having a life-review; Coming to a border or limit and returning to earthly life, and; Being a deeply renewed individual after the experience.



the capacity to instill in the present materialistic society the much needed spiritual awareness that death is a fact only in the physical world, and that by some divine means, a part of a person continues to live on beyond worldly death.

Katrina Ann C. Tan

The Peaceful Bamboo Family

Ha Vinh Tho, Switzerland

The Peaceful Bamboo Family is a vocational training community for youngsters living with mental disability, as well as a training center for special education and social therapy. This community also develops organic agriculture and wants to promote a responsible life style respecting the spiritual, cultural, social and natural environment.

Saturday evening, April 11 2009, we welcomed the Swiss delegation with almost 30 friends, most of them professionals in the field of special education and social therapy. After a festive dinner in the inner courtyard, the guests shared their experiences working and living with disabled children and adults, and spoke about the Camphill Movement, an international organization that has been a pioneer in this field. It was an inspiring evening for our team from the Peaceful Bamboo Family.

Easter Sunday, our team worked late and got up early to prepare everything for the ceremony that begun at 7:30 AM. It is a lovely morning, and the sun is shining bright and hot. The Swiss delegation has come with a bus to Tu Hieu Monastery, the root temple of Zen Master Thich Nhat Hanh, and they have walked for 10 minutes through fields and bamboo groves from the temple to the Center. The altar is filled with fruits, flowers and other traditional offerings, and a delegation of monks from Tu Hieu monastery, supported by three head nuns from other local temples, recite sutras and prayers to bless the Center. A deceased friend has donated the funds to buy the vegetable

garden and we have engraved a stone to commemorate her, the monks bless the stone to honor her memory. I give a short talk in the name of the team, the Swiss friends perform Eurythmy and sing in a choir. Everyone shares a tasty breakfast with traditional Hue cakes and homemade jam from our workshop with the youngsters. Then we all go for a walking meditation to Tu Hieu monastery. This is only a summary of the visible activities of this wonderful morning. The most important event is made up of the relationships that are created between people, cultures and traditions that meet in a spirit of respect, mutual tolerance and appreciation and this sets the tone for the spirit of our Community.

The next day the first curative education and social therapy conference begins, as a starting point of the ongoing training facility that the Center wants to develop. About 80 participants have come together: special teachers from the seven schools that Eurasia has created, professors from the department of education of the Hue University, educators and therapists from Switzerland and the team from the Peaceful Bamboo Family. The participants divide in several workshops and explore various pedagogical and therapeutic activities: painting, music, Eurythmy, physical therapy, special education, Padovan method. After these practical experiences, several round table conversations offer an opportunity to share and exchange on questions and challenges as a special educator. This first conference confirms the needs of educators to have more opportunities to share and learn together, and to be offered continuing training in their field.

On Tuesday the official inauguration time has arrived. Since Monday afternoon, the whole team, supported by many volunteers has worked hard to prepare everything for this event. A tent is put up in the courtyard, there are so many colorful flowers everywhere, and large banners announce the event. Teachers dressed in traditional Ao Dai welcome the guests and



Dedication ceremony at the new Peaceful Bamboo Family facility in Vietnam.



show them to their seats under the tent. More than 200 people have come for the opening ceremony and the Swiss Ambassador Jean-Hubert Lebet has come from Hanoi. The youngsters from the Center open the ceremony with a Vietnamese and a French song. Some officials hold speeches, including the Swiss Ambassador and the deputy chairman of the province, there is a symbolic cutting of the ribbon and the Swiss delegation offers choir singing. We then visit the Center and have an informal time to socialize and exchange around a delicious buffet. The sky has been good to us during these days; the weather was perfect, with sunshine in the morning and a refreshing rain in the afternoon.

There was a threefold opening ceremony of the Peaceful Bamboo Family, representing three dimensions of the community:

- The spiritual dimension on Sunday with traditional rituals
- The human dimension on Monday based on sharing, learning from one another and open dialogue
- The social and material dimension on Tuesday, with the participation of the authorities and the representatives of the political institutions.

We are very thankful that so many generous and compassionate people have come together to support this project, and this wonderful beginning is an inspiration to develop our work for the wellbeing of disabled youngsters.

Buildings at the new Peaceful Bamboo Family facility in Vietnam.

The Roshni Project in Pakistan Shahida Perveen Hannesen, Lahore, Pakistan

"The whole of humanity is one body. If one organ is ill, the whole body is suffering." -- Dschalaludin Rumi

In March we celebrated eight years of work at Roshni. Now Roshni is well known in Lahore. Around 75 special persons have received the light of Roshni (Roshni is the local word for light). More than 70 guests from Germany have been living here for shorter or longer periods. So Roshni Project is fulfilling its mission: "Gottes ist der Orient, Gottes ist der Okzident..." ("God is with the East and also the West . . ." -- Holy Quran.)

We have now 43 persons with special needs working in four workshops, textile, wood, bakery and gardening. Nine of them are living in our first community house. We have quite a few on the waiting list for residential care. For them we are building a second living unit. We have planted more than 300 trees, we have 25 staff, two buffaloes, 4 geese, 60 hens, 11 cats, a donkey and many flowers. Four volunteers from Germany are helping us. A social therapist from Germany, Dirk Kruse

came for three weeks to train our staff. We have also started a project of solid waste management and composting in the neighbouring villages. This is very much welcomed by the local villagers. Last week we had harvesting celebrations. After prayer and accompanied by drums the wheat has been cut by hand. Many special persons and school children have taken part actively.

The Green Earth Roshni School is also growing. From Kindergarten up to grade 5 we have now 98 children. Nine teachers are busy with me in the school. We were lucky to have two experienced Waldorf teachers visiting us and working with us in this school year. A parent/teacher Group from Bad Nauheim Waldorf School has made and sent 20 harps for the children. One of our volunteers is practicing harp and recorder with all the children. Recently we had a workshop on puppets with the help of another German guest. A few days ago we received a young German farmer from Berlin University. He will help us to improve and extend our organic farming and gardening at Roshni.

Together with my husband Hellmut Hannesen we have started an anthroposophical study group with the coworkers so that they understand more about the background of this work. There is also a lot of interest in the city that Roshni, being outside the city, should get active in town and start social therapy and a Waldorf school there.

A new Kindergarten initiative has started in Lahore. A good friend of mine was impressed by Waldorf education. She did a training course in Toronto, Canada and came back recently. Now she started a Kindergarten with the help of two teachers who trained in Roshni. They have beautiful premises, wooden toys, stuffed animals, and puppets from Roshni. This Kindergarten is meant for well off, educated families.

Of course you are all aware of the political situation in Pakistan. We are also concerned about this development. We are thankful to God that in our area it is rather peaceful and we do not feel disrupted in our work.

The Redemptive Art of Drama

Robyn Hewetson, Hawkes Bay, New Zealand

The importance of drama to the Ancient Greeks can be seen in how they fashioned their theatres for the performance of plays. The huge amphitheatres were open to the great, natural lights of sun, moon and stars. The seats ranged round, rising higher with each row, so that every person could see all the action, and could hear every word. These plays were put on for the entire community. People did not pay to attend them, everyone came for free. The beauty and grandeur, the acoustic wonder of these places for plays indicates how much effort the community put into creating a space for drama in their lives.

The actors prepared in four fundamental ways. Beside the theatre was a large arena where the sand was raked to about

18 inches. Here the actors trained in the five traditional Greek gymnastic arts of running, jumping, wrestling, discus throwing and spear throwing. These especially dynamic activities helped train the actors' bodies to be able to bear the word and to carry the roles of the great classical dramas. Hence the first role of an actor was to become an excellent athlete.

Of course, they then had to learn the long speeches of the dramas and to declaim them to a large audience. These plays were long, as were Shakespeare's plays over a thousand years later. So they had to develop an incredible faculty of memory for both word and action. Thus they needed to develop the craft of acting.

Near the theatre a temple was also built. Here the great rituals of reverence to the gods took place. Who were the priests and priestesses of the temple? They were the same people who were the athletes and the actors. The connection between drama and the spiritual world was understood as an integral part of the "Plays" of that time.

The Greeks knew that an actor's task was filled with spiritual responsibility. It is the arts from which we learn "Response Ability." No other art prepares one quite so much for flexibility of response as the performing arts!

Also near to the complex of theatre, arena and temple, there would be a hospital. Who were the Physicians and Healers? They were the same people. Therefore the Actors had to be healthy and athletic, spiritually developed and able to serve the sacraments to the gods, and they were the healers of the people. Thus Actors in Greek plays had all four roles, of athletic ability, craftsmen of the art of acting, priestly tasks and the ultimate task of healing.

What a tremendous picture this can be for us today! For a person who is teaching as a class teacher or in high school what a difference it would make if they considered for a moment that it might be possible to work with the children so they could experience even a little of what truly stands behind this mighty work of becoming an actor or of helping to put on a play for the community.

Peter Bridgemont in his book "Liberation of the Actor" states that when movie making first began they copied the Theatre, and that was comic. But today theatres copy the movie makers, and that is tragic. Today, even in our schools, our plays are heavily influenced by what we see on the manifold screens of our daily lives. Much is done to interest the eye, and often way to little is done to even consider the needs of the ear.

Today we still call theatre goers an "audience" as even the word remembers that it is what is heard that is of ultimate importance. Spectacles belonged more to the Roman coliseums where the mob was entertained with bloody, visual spectacles. It is often notable in our education today how many children have to wear glasses (spectacles) before they reach puberty. Could this be a result of an over education of the eye? Certainly the ears of the children are either under great assault from the huge decibel level of the daily noise they are surrounded by, or neglected by under educating the



The teacher training course at Taruna College in New Zealand performs an annual play as part of their speech and drama training.

true needs of the ear. Today memory illnesses are amongst the most severe to attack our elder citizens. Could good, healthy drama help to heal some of these ailments?

Teaching children by ear, instead of by eye, learning by memory, training the body to move with skill and grace on the stage, and directing plays knowing that it is for the audience and not for the other actors that we design stage movement would go a long way to correcting some of this. This neglect is often the case, even in Waldorf schools and anthroposophic communities where so many of Steiner's principles have come into common practice. Many of our children have the life giving art of eurythmy included in their weekly schooling. Many schools employ a school doctor who prescribes natural homeopathic remedies. Our children receive the Extra Lesson and Art or Music Therapy. Many attend Christian Communities and many more eat Bio-Dynamic food. But the last of Steiner's gifts to us, brought in the last year of his life, the work he gave on how to put on a play and how to prepare for the mighty task of representing another human being or a dialogue between people on stage has been largely forgotten.

Recently I went to the Arts Festival in Dunedin, New Zealand. I had been thinking of saving my money to come back to the USA for a visit, and then I thought, "No, I will go and see what is happening to drama in New Zealand." Dunedin is a small city at the southern end of New Zealand, but home to an excellent university community and home to a great deal of theatre and the arts. One of the most established theatres put on a very challenging version of *Jane Eyre*. I went to see it. On going back to my hotel I realised that I would not be happy with seeing a good play only once and on the next morning returned to the theatre to purchase another ticket. It was a Sunday morning and many of the actors were there, as was the director. They asked me what I wanted, and I said I was back to buy a ticket. "But weren't you here last night?" One of them asked. "Yes," I said, "and that is why I want to come back." We began a warm and friendly conversation. Going out for coffee together I thought I would see what they would think of some of Steiner's indications about stage directions. So I asked if they were up to a conversation about staging. "Go ahead!" said the director. I launched into a description



of Steiner's advice that all drama has to be directed from the point of view of the audience. I spoke of the task of the actor to turn the audience into participators, not spectators. Steiner points out that if a dialogue takes place on stage it has to be arranged so that the audience clearly sees the face and reactions of the speaker, so that they feel the actor is speaking right to them. When this happens, the imagination of the audience is aroused, and they participate in the unfolding of the drama. I demonstrated this with a small piece of their play. All of them were looking at me with their chins on their chests! One said, "I have always felt this, but we are never taught it at acting school." The director said, "I would never have thought I would learn anything from Steiner."

Imagine my delight when I returned to the theatre later that day to see they had changed some of the staging! When the play was over, some of the actors whispered at me as I left, "Did you see that? Did we do it right?" I was overjoyed. As with many of the other indications Steiner gave, for early childhood, for nutrition, for meditation, the indications for the actor and for the process of putting on a play are full of common sense ideas. Just as in the "Philosophy of Freedom" where Steiner makes the prosaic remark that the brain produces thoughts every bit as much as a jug produces the milk, in the speech and drama work which was carried on by Marie Steiner and then handed on to people like Maisie Jones, my teacher, there are wonderful treasures to be found.

Steiner points out that all acting is made up of three parts: the words, the gestures, the movement. He speaks of the folly of beginning with movement. However, most plays, even Waldorf school plays begin with "blocking." Steiner points out that in Shakespeare's plays there are almost no directions. (Except for *'The Winter's Tale, which has my favourite stage direction of all time: 'Exit, Man being eaten by a bear.'*) This is because the actors had first to learn all their lines. No acting can begin until the actor has taken all the import of the words into his own soul. Only then can the actor find the gestures which go with the words. When word and gesture have united, then – and only then – can the movement on stage be rightly found.

Steiner speaks of the play already existing in a spiritual

condition far above our heads, and that as we learn the words the play begins its gradual journey to the earth. We learn the words and begin to feel what we would do with our hands and arms. The play descends further. As we find the stage movement the play meets the earthly and the actor stands fully in the play. Isn't it so simple? It is so obvious, and yet it is like other great riddles – something that is hidden in plain view.

Test out an audience with a small group of players who learn a play in this way, who use the golden triangle of staging, making sure the speaker faces the audience and the listeners of the dialogue face the speaker – and observe what it does to the audience. Invariably the audience responds by saying things like, “What wonderful actors!” or “I heard every word,” and “What a wonderful play.”

Why is this? Because the audience was so engaged they brought their own imagination to meet the inspired speech of the actors. They then saw the play they created together. In this way both the actors and the audience are healed. This is the great magic of the theatre—it is a redemptive art! One of the my greatest wishes is that Steiner's work on drama will be discovered by our school communities and used to enliven, bring healing and well being to us all.

The Gifts of Storytelling

Cindy Sydon, Honolulu, Hawai'i



I have hardly said hello before I hear the words, “tell me a story!” My nearly four year-old grandchild, Maryam, has been greeting me this way for a number of months now. “Just a minute,” I reply, my mind already searching through the images of the past day or so for a story theme, “I need a little more time to cook one for you.” I manage a few warm greetings to her twin baby brothers and to her mother, my daughter, but Maryam knows that a story is on the way. She is looking at me and smiling. As I sit on a large cushion and take her on my lap, this very active, effervescent girl settles down like a bird in its nest. Her clear brown eyes look into mine and I am reminded anew of the joy and responsibility of presenting a story to a young child.

The years that I have spent as an early childhood teacher have helped me to become familiar with the elements of storytelling and how it plays such an important role in a child's overall development. Waldorf Education is premised on a holistic approach to child development that includes body, soul, and spirit. Just as a growing child needs healthy food for her body, she also needs healthy nourishment for her soul and spirit. At the very heart of a child's relationship to the world is her own inner life of imagination. In the Waldorf Early Childhood curriculum this central capacity is nurtured through the use of age-appropriate stories and fairy tales. Fairy tales embody a perennial wisdom, the fruit of an ancient spirituality. Authentic folk and fairy tales contain a moral catalyst that can be released into the child's imaginative life through the art of storytelling. By providing this gift we are helping young children to tap into their own inner wellsprings of imagination that can then flow spontaneously into their play, providing an important source of enjoyment and meaning. Storytelling becomes a nurturing art when the teller is able to transmit wisdom lovingly through words and gesture.

Children's play is intimately connected to their ability to imagine. In the “magical years of childhood” (around ages three to five), children are able to transform and enchant the simplest things in their social and physical environment. By doing so, they are discovering an inner source of adventure that provides meaning to their lives. For example, Maryam sees her mother cooking each day. She then finds her own pots and pans outside and forages among the garden plants for the “spices” that her recipe requires. All the while she is softly singing to herself. If I enter the scene, I am given instructions on who I am to be and what I am to do to assist in the ongoing preparations. I am then, almost always, the one required to do the “eating” of the prepared dishes, unless there is some other lucky player nearby.

This wonderful capacity to imagine tends to be missing in children who have been exposed to too much electronic entertainment. “Teachers report that children in our electronic society are becoming alarmingly deficient in generating their own images and ideas.” [Fool's Gold: A Critical Look at Computers and Childhood] Children become bored easily due to the consequent lack of integration and heartfelt connection to the world around them. They may feel empty, confused, and angry and their lives may reflect this through immature and antisocial behaviors. This will have long-term consequences not only personally but for the whole of our society.

Storytelling starts in infancy. A baby hears his mother singing the same song while she bathes him each day. Then she speaks softly to him as she dresses him. Even though the baby does not yet comprehend the meaning of his mother's words, there is a mysterious and vital interchange going on between the two of them. The quality of her mood, the way that she is touching her child, the human love living in her voice: these elements and more are not only helping the baby to learn about language, they are the beginnings of his discovery of

his own unique “story” in relation to all that lives around him. The baby is being welcomed into the human community in the most intimate of ways.

Nursery rhymes told or sung are perfect first stories for very young children. Singing or humming while housework is being done is a wonderful way for a parent or caregiver to reassure and be in communication with a little one while practical needs are being met nearby.

A nearly endless supply of finger plays is available from all over the world. These little stories, poems and songs are accompanied by finger movements, hand gestures, and rhythmic elements that help the child to participate fully and to be actively engaged with the adult in the “telling” of the story. In the kindergarten, finger plays usually begin the story time session for they get everyone to focus together in an enjoyable way. The stage is then set for the story about to be told. When the story begins, it is the quality of the teacher’s voice and the mood she creates as she tells the story that brings to life the imaginations for the listening children. Very short, simple tales that have repeated elements like “Goldilocks and the Three Bears” or “The Gingerbread Boy” are perfect for preschool-age children. Children often ask to be told the story over and over for they are just beginning to form the inner imaginations of the story and they greatly enjoy knowing what is coming next.

Lately, my grandchild Maryam has been asking for a story that has been “cooked” by me. I interpret this to mean a story that is made up. “Grandma, tell me a boy story,” she may say, or “tell me a story about a turtle.” Sometimes I feel caught off guard and cannot find my way and have to say something like, “there is no more fire to cook with right now so let’s sing a song!” Often she protests and begs for “just a little one.” I have discovered in my quest for simple stories for a three-to-four-year-old a wealth of material right in or near her home. Stories that recreate activities from their own lives are perfect for telling to young children. They love to hear the details of bread baking that happened yesterday morning, or the little red cardinal that visits the neighbor each day and waits and waits on the roof to be fed its daily feast of cashew nuts! Once we start really paying attention, there are so many possibilities for wonderful, simple stories right in front of us each day. And don’t forget to sprinkle in humor! It works like leaven in bread.

I have a collection of these kinds of stories that I have written down and saved to use in my kindergarten. Some of them are longer nature stories perfect for five- and six-year-olds, where a real event from the kingdom of nature is described, giving emphasis to the unique “personality” of each individual character.

There is the tale of the “robber cat” who daily stole our good hen’s eggs until we finally outsmarted him or the one about the wild boars who ate avocados in the moonlight right outside my daughter’s bedroom window, and how upsetting it was for our little dog. Children enjoy hearing these kinds of stories for they are entertaining, but more importantly, they

are loved by me and are intimately connected to my life. By telling my stories to them, I am sharing my understandings and experiences of our world with them. This is what Maryam is seeking in her voracious appetite for stories, not only her Grandmother’s loving attention but more information about the world around her in a way that is digestible, so that she can begin to weave together a comprehensible picture of life’s meaning and eventually make her way into her own destiny.

Modern children, especially those living in urban areas, are born into a mostly manmade world. The growing global ecology crisis is the consequence of our human alienation from nature. More than ever, our children need to be taken out into nature, on walks in parks, trails, beaches and also wild places. They need to experience plants and animals, water and rocks, stars and clouds for themselves. The realm of nature helps us to breathe deeper, helps our senses and our hearts to open and our minds to reflect, and provides endless play and story opportunities. Interesting items found in nature can be brought home and collected in a special box or placed on a nature table to be enjoyed together. The day’s explorations can then be remembered at dinner time together or as a bed time story. In time, our children may tell these stories to their own children! And remember, stories, those gifts of imagination, bring great joy to the teller as well.

Young children’s healthy development today will in the future metamorphose into attributes that will make it possible for them to unfold their creative talents and make valuable contributions to social and cultural life.

“The power to generate playfully one’s own images and to transform them in the mind’s eye, later become the capacity to play with challenging mathematical, scientific, and cultural concepts in ways that create new insights.” [Fool’s Gold, Ibid.]

Focus: International Initiative Forum

Dornach, Switzerland. April 5–9, 2010.

There is a community of individuals who have agreed to re-imagine the world. Some have taken up their tools as craftsmen, sculpting and forming the substance of the earth. Some are grappling with the thought forms that hold us to the present image of the world, and are attempting to free these thoughts from their entrapment. Some are searching on hidden pathways for the heartland’s language. They are all artists and all have different tasks. They recognise each other as essential for the activity of re-constituting existence. All argument has ceased, and the roles played are recognised. This is a new sister-brother-hood. It seeks to bring the imagination of the future beyond the narrowness of the present picture by breathing heart heat into the ice of today to create the water of tomorrow...

Over the last 10 years, the YouthSection has been holding regular International Initiative Meetings. During this time, various individuals and numerous initiatives around

the world have contributed to the expansion of a nameless network.

In 2010, a slightly different kind of initiative meeting will take place at the Goetheanum. It will be born out of the meetings of the past, but will aim to make space for what is streaming towards us from the future.

It feels full and ripe and ready. Like we are pregnant midwives. Like there has been so much work in the garden of this place. Like we've learned enough that we can be a community without a place. Like we've learned to grow our own food where we need to be. Like there is an uncertainty of course, but maybe it's a healthy amount of uncertainty, and a healthy amount of self-reliance...we are professionals...

This network crosses borders – it goes beyond the Youth-Section, beyond youth. It rings out in the world like a bell. It shines on all, for all, without favoritism, like the Sun. Like many suns. Like the word “Yes.” It unites and includes everyone.

Next year, therefore, the initiative meeting will seek to expand in accordance with the expansion of the network as a whole. It will open its doors to all – youth, as well as ‘older’ people – who feel a connection to this no-name network.

This meeting will attempt to consolidate, strengthen and celebrate the existing active network. It will also make space for others who feel connected to this work. We welcome, therefore, everyone who has been to previous initiative meetings, as well as those who'll be attending for the first time – all present and future initiative takers.

Focus: International Initiative Forum hopes to strengthen the space between all those who are, or who are seeking to be, active in the world out of this force – who strive with responsibility, and with trust. It aims to build up the substance between all human beings who feel a connection to this ‘invisible’ network.

A tree has been growing gradually over the years, forming deeper roots, a stronger trunk, and higher branches...

We hope to recognise and work with that which already exists, as well as create together, as active co-responsible participants, a space for that which is ‘not yet,’ including new initiatives.

Focus will be a festival of the world which poses the questions: *What is being asked of us now?* How can we support each other – as individuals, as well as initiatives? And, How can we bring about a more focused co-working for the future – for the world?

In addition, it asks: Can we find questions that transcend our specific work and life situations, and carry our co-learning back into our daily lives? In a time of so-called crisis, there are many themes that affect us all. Whether your interests are money or meditation, can we meet at a place where what affects us all can move towards a common activity which is strengthened by acknowledging our differences? Are there ways to work that move beyond these differences to a culture of care and support which can be carried into our individual life and work?

For more information, contact Elizabeth Wirsching: elizabeth@youthsection.org Registrations open September 9. To register, please send an email to Elizabeth after this date.

News

To order a free e-copy of the newsletter **Anthroposophy Worldwide** go to www.goetheanum.org, click English, then Anthroposophical Society. Scroll down to Newsletter and click on order form. Fill out the form (with membership number) for up to date articles and reports of news pertinent to anthroposophy from around the world.

Rudolf Steiner Education in the Philippines has recently updated its website.

Please check us out: www.rstep.org.ph

Warm regards, Bella C. Tan

East Meets West

Breathing Light: A New Yoga of the Senses

Notes from talks by Florian Sydow

<http://www.scribd.com/doc/17443337/East-Meets-West-July-11>

The Art of Education and Medicine

The Role of Integrating the Artistic within the Curriculum as a Healing Force for Education.

A Kolisko Conference, July 15-21, 2010

St Ignatius College, Sydney

Contact: Sue Scott, PO Box 112, Pennant Hills, 1715 NSW Australia



Biodynamic workshop with Hans Mulder in Mindinao, Philippines.

Sergei Prokofieff in Hawai'i

Paul G Haygood, Honolulu, Hawai'i

It was a very special experience to be reading Sergei Prokofieff's newly translated *Anthroposophy and the Philosophy of Freedom* during the author's recent, first time visit to Hawai'i. The text and the diagrams helped to clarify and deepen the importance of Rudolf Steiner's seminal philosophical work while Sergei's earnestness and enthusiasm in person were especially enlivening. Here was a new friend speaking not about Anthroposophy, but out of Anthroposophy. His lectures and conversations demonstrated many years of leading-edge research while one-on-one conversations with him were warm and friendly. Here was a man who had grown up under Soviet, iron-curtain oppression, and whose subsequent life seemed a celebration of modern Christian esotericism.

Sergei Prokofieff first visited the island of Maui where he viewed a sunrise atop Haleakala (which means "House of the Sun," in Hawaiian), a sacred site and 10,000 foot tall, dormant volcano crater. On the slopes of Haleakala stands a Waldorf school of the same name where a meeting with members and friends took place. Between speaking engagements, Sergei could be found 40 yards offshore fully engaged in the warm waters of the Pacific Ocean. This, he said, was like his youthful summers spent swimming in the Black Sea.

Sergei began his visit to the busy O'ahu Island with a spontaneous and vigorous hike up the inside crater wall of world-famous Diamond Head. The 360-degree view from the highest point is magnificent, and affords one a detailed overview of the green mountain ridges, the hustle and bustle of Waikiki and Honolulu, and the multi-hued greens and blues of the ocean and sky. This was a good start to a visit to the islands.

The subsequent two days were spent with friends as tour guides, alternating among sightseeing, meeting the local Anthroposophical and Waldorf communities and, of course, a daily swim in the ocean. Author, artist, teacher and local Society chairperson, Van James, showed Sergei some of the sacred sites of ancient O'ahu, as detailed in his guidebook.

The formal visit in Honolulu began with a conversation with members and friends at the Society Center in Manoa Valley, near the University of Hawai'i. There the discussion

ranged from a brief biographical look at growing up and studying anthroposophy under the watchful eyes of the KGB, to reflections on the differences between East and West, and the nature of esoteric study in today's contemporary world.

The following day, a all-day conference took place at the Kahumana residential community on the west side of the island. Sergei's morning lecture focused on the historical development of the being Anthroposophia and the emergence of new group souls who can respect human freedom. Both of these aspects are related to the task of renewing and externalizing the Michael School on the earth, beginning with a study of Rudolf Steiner's work and a subsequent enlivening of heart-thinking with help from the Foundation Stone Meditation. After a tasty lunch, Florian Sydow presented a detailed power-point description of the esoteric foundations and background of our work. Local eurythmist and master-gardener, Paula Lee, led us in some eurythmy, a moving celebration of yet another aspect of Rudolf Steiner's work.

In the late afternoon lecture, Sergei Prokofieff shared his



most recent research concerning Rudolf Steiner's major contribution to modern Christian evolution and the mystery of Golgotha, that of the "Five Communion." As this material is detailed and complicated, we will patiently await the English translation of his new book, due out in the next year or so. After an evening conversation with a small group, this warm, full and

enriching day with Sergei Prokofieff drew to a close in this rural community setting.

On Sunday morning, Sergei gathered with members of the School of Spiritual Science back at the Society Center. Wearing a full suit jacket and tie in the sub-tropical weather, he presented a rendering of the sixteenth Class Lesson and then, following a short break, he shared an illuminating overview of the entire nineteen Lessons with us. At this time, one could enter the earnest mood of living esotericism. Following a friendly potluck lunch and afternoon rest, Sergei returned once more for a last swim in the central Pacific Ocean waters of Hawai'i. We look forward to a future visit and renewed meetings with this remarkable representative of the work of anthroposophy in the world.

RSSA 2009 NATIONAL CONFERENCE
Monday 5–Friday 9 October 2009 **Brisbane**

Steiner/Waldorf Education in today's world



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Keynote speaker

Christopher Clouder FRSA, Chairman of the Steiner Waldorf Schools Fellowship for the UK & Ireland, CEO of the European Council for Steiner Waldorf Education.

Christopher is the co-founder and international director of the Alliance for Childhood and former Steiner/Waldorf teacher.

Christopher will give keynote addresses throughout the conference.

Workshops

Inspiring daily workshops engaging with the themes of the conference.

Workshop Leaders

Peter Glasby, John Allison, John Davidson, Julie Lovett, Gilbert Van Kerckhoven, Bronwen Haralambous, Matthew Reynolds, David Hatton, Jan Baker-Finch, Tom Hungerford, Beatrice Koenig & many others.

Venue

Bardon Conference Centre in Brisbane.

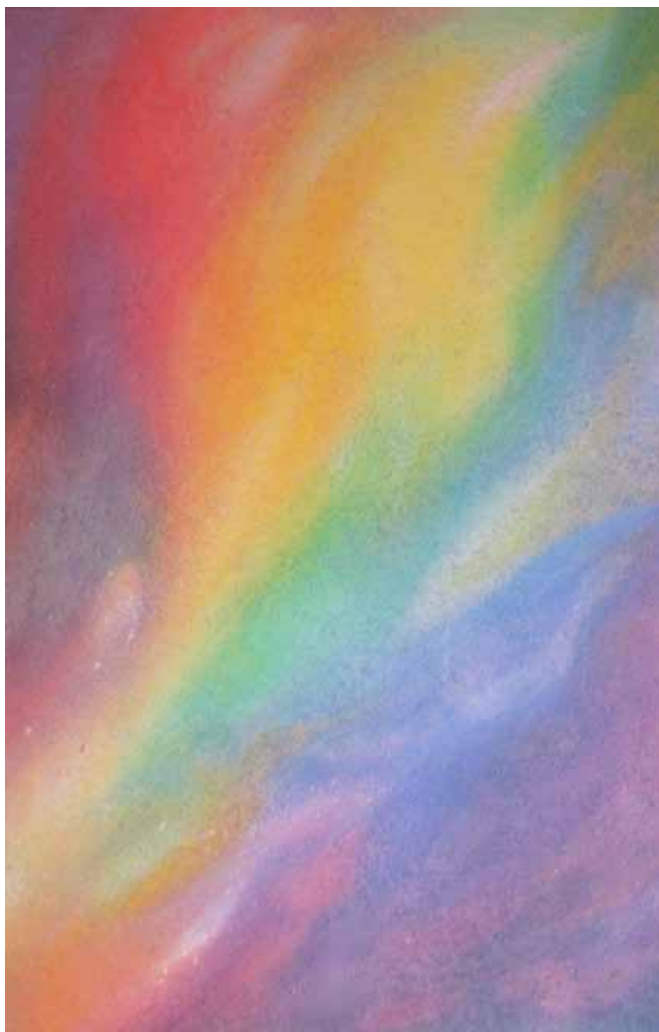
A more detailed program and Registration Forms will be available soon.

For further enquiries please contact Erika Pucher

E epucher@samfordsteiner.edu.au

or visit our blog site for updates

www.rssa2009nationalconference.blogspot.com/



International Kolisko Conference Hawai'i --February 14-18, 2010

The Honolulu Waldorf School, the Anthroposophical Society in Hawai'i, and the Medical Section at the Goetheanum (Switzerland) are very pleased to announce an International Kolisko Conference on February 14 through 18, 2010, in Honolulu, Hawai'i.

Dr. Michaela Glöckler will be the keynote speaker addressing the theme of **Reading the Needs of Children and Understanding the Stages of Human Development--Birth to Age 21**. This conference, named for Eugen Kolisko (1893-1939), is intended for doctors, nurses, therapists, teachers, educators and interested parents. Dr. Kolisko was the school doctor for the first Waldorf School and he worked closely with Rudolf Steiner on extending health care practices for school age children.

Kolisko conferences explore the ways in which therapeutic medicine and Waldorf educational practice can mutually fructify the ways that teachers, doctors and therapists work with and understand the growth and development of children. How can we meet children with true and accurate assessment, diagnosis, medical interventions, and educational programs

that are integrated in a holistic manner? How can the knowledge available to modern naturally-extended medicine be made available to teachers so that they can better work as artists of education, helping the development of thinking, feeling and will in children? Can the work of the classroom teacher help the ways that medical practitioners work with and understand children? Specifically how are we meeting the needs of children through education and medicine?

In addition to Dr. Glöckler's morning lectures, the conference will present a wide range of group sessions and workshops by international presenters. Both medical and pedagogical themes will be offered, as well as combinations of the two. There will be scheduled time for grade level and special interest meetings, optional excursions, and cultural presentations.

Conference fee: US\$200, includes snacks, 3 lunches and 2 dinners.

Rooms

□ Dormitory style futon on classroom floor (bring your own bedding): \$25 (covers four nights)

□ Homestay, bed and breakfast: \$20 a night to host

□ Will arrange my own accommodations

Hotels

Aqua Waikiki Beachside ** from US\$64.

2452 Kalakaua Ave, Waikiki Beach, HI 96815 USA

Phone: 866-970-4166, beachside@aquaresorts.com

Aqua Waikiki Pearl *** from US\$79.

415 Nahua Street, Waikiki Beach, HI 96815 USA

Phone: 808-922-1616, Fax: 1-808-922-6223

Full conference fee includes: 4 morning coffees/snacks and 3 afternoon teas.

Meals include: 3 lunches and 2 dinners.

***No meal provided--to be arranged on ones own.**

+Optional Excursions: Snorkel Hanauma Bay, Guided Ancient Hawaiian Sites Tour, Waikiki beach drop-off, Bishop Museum or Honolulu Academy of Arts drop-off, Polynesian Cultural Center. (Some entrance fees may apply).

Workshops:

Group A (Morning)

A1. The Study of Man and the Teachers' Meditations as a Source of Healing in Education *with Ben Cherry*

Anthroposophy itself is therapy. The search for deeper understanding changes the way we are and becomes a source of insight, inspiration and vitality. In this workshop we will find in the *Study of Man* and the two *Teachers' Meditations* given by Rudolf Steiner, a source of practical healing for our work as teachers. Main format: short presentations and conversation.

A2. Eurythmy for Developmental Milestones: The 7 and 9 Year Old Child *with Anne Cook*

Time	Monday 15	Tuesday 16	Weds 17	Thursday 18
7:00-8:00	*	*	*	*
8:00-8:30	Artistic	Artistic	Artistic	Artistic
8:30-10:00	Lecture 1 Michaela Glöckler	Lecture 2	Lecture 3	Lecture 4
10:00-10:30	CoffeeBreak	CoffeeBreak	CoffeeBreak	CoffeeBreak
10:30-12:00	GroupA session	GroupA session	GroupA session	Plenum Closing
12:00-2	Lunch	Lunch	Lunch	No meal*
2-4 pm	GroupB session	Optional excursions+	GroupB session	(AWSNA Delegates Meeting)
4- 4:30 Arrival (Class Lesson)	Tea Break	Free	Tea Break	
4:30-6 pm (Tea) Registration	Department meetings	Free	Special interest groups	
6:00-7:30 Lu'au Dinner	No meal*	No meal*	Dinner	
7:30 Welcome	Free evening	Free evening	Presentation	

Schedule (subject to change)

How do we know if a child has successfully completed their pre-seven work and is ready for classroom learning? Can we help each student be ready for and complete the nine year change? What can we do to support children during these crucial developmental periods? We will explore how therapeutic, hygienic and pedagogical eurythmy can help strengthen students so they can overcome their challenges. Please bring eurythmy shoes for this active and fun workshop.

A3. On the Conference Theme with Michaela Glöckler

A4. The Plays the Thing! with Robyn Hewetson

An introduction to Rudolf Steiner's indications for putting on a play; participants will gain an understanding of the threefold approach to learning one's part. The goal for the play will be: "To Hear Every Word!"

A5. The Waldorf Classroom as Therapeuticum: How does the Waldorf Curriculum Address the Different Learning Styles of Our Students? with Paul Gierlach

Children with different learning styles (learning differences) challenge all teachers to become more conscious of their work. We will look at this concern as we seek to make a learning environment for all children who choose a Waldorf education.

A6. Lessons in Human Biology – A Key to the Way Young People Understand Themselves with Peter Glasby

We live in a world, where despite promising breakthroughs in natural science, the pervading paradigm is neo-Darwinian. It lives as an implicit conclusion unconsciously in the communication and the language of our time. Unconscious conclusions work deeply into the souls of young people and the lessons on human biology should be lessons that awaken wonder and reverence for the human being, not cynicism and despair. The biology lessons of grades 7, 8 and 9 can awaken a wonder for the human body and its place in Nature. The biology lessons of the upper high school have the potential to penetrate existential questions about the evolution of humanity in a way that does justice to the potential freedom of the human spirit. This workshop will have presentations, experiments, opportunity for discussion and dialogue, and will be flexible to the needs of the participants.

A7. You are Funnier than You Look: Cultivation of the Comic Mind with Ronald Koetzsch

Humor is one of the great healing forces in life and a humor-full attitude is especially important for teachers and healers. The workshop will include games, exercises, and individual and group activities that enliven the thirteenth human sense—the sense of nonsense. We will work toward presenting a mini-cabaret of skits and songs on the final evening of the conference. Designed for the humorous and the humorously challenged.

A8. Pre-conception, Gestation & Birth with Dr. Claire H. Leve

We will look at the wonder of incarnation and the mysteries of embryology, the myths and the realities of newborns, birth today and how we can create a Holy space for it.

A9. Understanding the Child: Working with the Four Sheathes as the Basis for Helping the Child with Dr. David Richie

The aim of this workshop will be to develop a living picture of how the physical, etheric, astral and ego organizations function in the child and how teachers and therapists can use this knowledge to help them work more deeply with individual children.

A10. New Perspectives on Rudolf Steiner's Pedagogical Law with Astrid Schmitt-Stegmann

The pedagogical law gives us insights into how our various members affect one another in health or illness. Knowing this enables the teacher to live a healthier life, to understand how s/he can affect students in a salutogenic way, and to get deeper insights into the consequences of past karmic influences on

this present life.

A11. Invite the Spirit: Moving the Soul with Color *with Iris Sullivan*

Following an introduction into the lawfulness of spectrum colors participants will create two pictures using the medium of pastel; one using the luster or day consciousness colors and one using the image colors. Discussion will be on how we have soul-spirit experiences of color.

A12. Informed Parenting: Care of the Very Young Child (Birth to 7 Years) *with Bella and Jake Tan*

This workshop will focus on the child's first seven years of life – the foundation years.

The format will be combined lecture, sharing/discussion, Q & A. Topics: Conception, pregnancy, childbirth; reforming the inherited body – fever and how to manage it, childhood illnesses & immunization; health & nutrition – milk, weaning process; forming good habits – establishing rhythm, sleep, toilet-training, healthy boundaries; the child's inner & outer environment – imitation, play, imagination, task of the adult & self-development; and others related to the developing child.

Group B (Afternoon)

B1. Form Drawing and the Economy of Teaching: Exploring History and Nature through Form *with Lynn Aaberg*

Steiner describes the effects of form drawing and geometry as harmonizing every part of the human being, and the importance of sleep in bringing about this harmony and vitality. Form drawing and geometric drawing can be used to enhance the curriculum content as well. We will explore a variety of forms and geometrical figures that relate to specific aspects of the curriculum: Celtic knots, Indian kolams, Islamic and Persian tiling, cathedral rose window, and Navajo sand paintings can be used to deepen students' experience of history and culture, while drawings from nature of plant and animal forms (flower patterns, Fibonacci forms in pinecones and pineapples, the symmetries of jellyfish and corals) awaken students' awareness of the harmony of nature. Participants are encouraged to review lecture 9 in *A Modern Art of Education* by Steiner.

B2. Thinking, Feeling and Willing in Stone *with Jack Bryant*

Participants will develop an *oloid* form working in soapstone or alabaster. This remarkable shape will provide the medium for engaging in a truly balancing, formative activity.

B3. Sex Education in Waldorf Schools Grades 4-12 *with Douglas Gerwin*

In this inter-active workshop, we will resume the work begun at the 2002 Kolisko conference in Finland, which resulted in a European source book on sex education for Waldorf schools, grades 4-10. Through presentations of research, small-group conversations, and sharing of resources, we will create the framework for an expanded North American version of this publication. Participants should bring articles and curriculum materials for distribution at the workshop.

B4. Working Psychotherapeutically with Speech and Drama as Transformative Pedagogies in Child Development

with Jane Gilmer

This workshop will take the form of a presentation, along with experiential exercises, that enable participants to explore the ideas and themes of the workshop.

B5. Storytelling and the Creation of Curative Imagery *with Paul G Haygood*

How can we improve our storytelling skills to create curative pedagogical stories? We will discuss this question while in dialogue about story selection, preparation and delivery. We will share both a dramatic biographical event in an original story and any imaginations arising from our work together (bring your favorite story resources).

B6. The Aesthetic Education of the Adolescent *with Van James*

Art is important at every stage of the child's development but it has a unique significance in the life of a teenager. The word aesthetic means the ability to respond or *response-ability*, and this is something that has far reaching effects on the soul-formation of boys and girls of high school age. We will do some artistic work and look at the 9th grade History of Art and the 12th grade History of Architecture (in the context of a 12 year education) as key courses within the high school curriculum.

B7. From Developmental Movement to Acrobatics *with Regina Lumsden*

Active movement! It can be outdoors on the grass or inside a classroom. Comfortable clothes. We will go over movement activities that recapitulate the stages of developmental movements in the 1st year of life progressing into acrobatic activities and how they support the senses of balance and self-movement to aide the school aged child.

B8. Eurythmy and the Adolescent in an Electronic Age *with Laura Radefeld*

This eurythmy workshop will explore the needs of children living in a culture saturated with electronic media. We will seek to understand, through eurythmy, the challenges children are facing and what eurythmy can offer in schools in light of these challenges.

B9. An Introduction to the Veiling Technique in Watercolor Painting *with Anne Riegel*

Colors in sky phenomena arise out of the interaction between darkness and light, filling us with wonder and reverence. So too can our experience of flowing color pigments on paper give us a similar opening and healing soul experience. This workshop will offer a basic understanding of the method of veiling—layering translucent washes of watercolor. In our paintings, a simple image from nature may reveal itself out of the weaving interactions of the colors.

B10. Classroom Movement for the Lower School *with Ingun Schneider*

Because of the varying abilities of today's children, choosing, teaching, and working with movement in the classroom can be daunting for the teacher. This workshop will cover how to build up integrating movement activities from basic

to more complicated. We will look at ways of involving all children in each activities. Presentation, active movement, and conversation.

B11. An Introduction to Projective Geometry *with Andrew Starzynski*

Projective Geometry is a challenging, highly imaginative exercise, stretching the limits of our traditional “Euclidean” worldview. Through artistic explorations, we will come to appreciate a completely unfamiliar space reality that is just as valid, and in fact more generally true, than the one with which we are more used to dealing.

B12. Growing Up Between Nature and Technology: Implications for Health & Illness in the School Age Child with Florian Sydow

Taking as a point of departure Rudolf Steiner’s thoughts *From Nature to Sub-Nature* and drawing on his lectures dealing with the theme of *Geographic Medicine* we will explore the psychological and developmental effects of electromagnetic radiations on school age children. The therapeutic importance of developing a deeper understanding of the various life-giving forces and how this knowledge can be practically implemented will be explored. Presentations with power point slides, movement exercises to enhance the contrasting experience of gravity and levity, experiencing the color after images, and conversations will help us enter the theme of the workshop.

B13. Elements of Effective Discipline for Young Children Today *with Cindy Sydow and Bibiana Potter*

Each session will begin with a presentation, followed by conversation with participants. Topics included will be; stages of early childhood development, environmental fac-



Student hula performance at the Honolulu Waldorf School, venue for the International Kolisko Conference in Hawai'i, February 2010.

tors contributing to the young child’s behavior, boundaries, healthy, effective discipline strategies, therapeutic stories, and adult self-discipline.

Conference Presenters

Lynn Aaberg has been a class teacher at Honolulu Waldorf

School for the past nine years and also teaches in the Kula Makua Teacher Training Program. She was a student at the Eugene Waldorf Teacher Training Program, and received her Waldorf certificate from Sunbridge College. With degrees in botany and biology from UC Riverside and UCLA, Lynn is especially interested in the integration of art and science, particularly in regards to training the powers of observation through art and applying it to science.

Jack Bryant completed his Waldorf Teacher training at WISC in 2000, taking his first teaching assignment at the Santa Fe Waldorf School in Santa Fe, New Mexico. For the last 8 years Jack has been teaching sculpting and practical arts full time at Highland Hall Waldorf School, where he served as Whole School meeting facilitator for three years and as a member of the new governance Leadership Team. Jack brings more than 30 years of practical experience to his teaching, working in the building and construction trades. He attended Art Center College of Design and Santa Monica College. Jack has four children who are Waldorf students and graduates. Jack is currently a 10th grade sponsor and teaches practical arts and sculpting in grades four through 12 and is on the faculty of the Waldorf Institute of Southern California.

Ben Cherry has been active in Waldorf education for over 30 years, mainly in Australia where he co-founded a school in 1983 and taught both as a class teacher and in high school. He has traveled extensively, is a published author and has visited or contributed talks and seminars in Waldorf schools in many parts of the world. He has been involved with teacher training in Asia for ten years and currently devotes most of each year to supporting initiatives in China, Japan, Korea, Taiwan and Thailand.

Anne Cook received a B.A. in Liberal Arts from Rutgers University and completed a two year training in Biodynamic Agriculture at Emerson College in England. She received a diploma from the London School of Eurythmy, performed in their stage group and taught adult eurythmy classes. After receiving her therapeutic diploma from the Training in Eurythmy Therapy in England, Anne did therapeutic eurythmy at Summerfield Waldorf School for sixteen years, founding both the Care Group and the First Grade Readiness Committee. She also taught pedagogical eurythmy at Summerfield and other schools, helped found an Anthroposophical Health Center, and currently has a private practice.

Douglas Gerwin, Ph.D., is Director of the Center for Anthroposophy and Co-Director of the Research Institute for Waldorf Education. Himself a Waldorf graduate, Dr. Gerwin has taught for 30 years at university and high school levels in subjects ranging from biology and history to German and music. He is editor of four books related to Waldorf education as well as author of various articles on adolescence and the Waldorf curriculum. In 2000, he was part of a working group at the Kolisko conference that gave rise to a source book on sex education in Waldorf schools. Most recently he co-authored *Survey of Waldorf Graduates*, the first comprehensive look at how North American Waldorf

graduates fare in college and beyond. He currently resides in Amherst, Massachusetts with his wife Connie, a Waldorf high school teacher of mathematics.

Dr. Jane Gilmer, (Ph.D. Murdoch; BA. Hons. Murdoch; Dip. Psychotherapy; Dip. Speech & Drama, Sydney, Australia) is a New Zealander who currently lives and works in Singapore. She trained for four years under Mechthild Harkness, in the speech and drama techniques of Michael Chekhov and Rudolf Steiner. She is also a trained Waldorf school teacher, curative educator and, has recently completed a diploma in Jungian and Anthroposophical psychotherapy at the Metavision Institute in Sydney. Jane was a professional actor for twenty years and toured internationally with The Rose Theatre Company performing Shakespeare's plays and training actors. Currently, she specializes in theatre theory and practice, and theatre as pedagogy. Her recent performance project is a solo of Shakespeare's *The Tempest* and, she is working on a book about alchemy and theatre. Jane is Subject Head of Drama at the National Institute of Education, at Nanyang Technological University, in Singapore.

Paul Gierlach has been a Waldorf teacher for nearly thirty years. He trained in Detroit under the tutelage of Hans and Rosemary Gebert and Werner and Barbara Glas who, respectively, showed him by their example the possible integration of the sciences and the arts, the world of the humanities and eurythmy. He was a class teacher in Detroit and a high school humanities teacher in Detroit, Honolulu, Saratoga Springs, East Bay, and San Francisco. He is currently the Educational Support Coordinator for grades 6 – 12 at the San Francisco Waldorf School where he works with teachers, parents and students to assure that the richness of the Waldorf curriculum and pedagogy effectively meet students as 'challenged performers' on all levels of competency.

Peter Glasby, (BSc. Hons; Dip.Ed; Certificate for Waldorf High School Teacher Training in Kassel Germany; Advanced Certificate in Bush and Mountain Leadership) has been teaching at the Mt Barker Waldorf School since 1984, when he moved to South Australia from Switzerland where he had been working as a research biologist. He has been teaching Natural sciences, Outdoor Education, and Exploring Spirituality in the High School since 1983. It is his passion to teach science phenomenologically and in such a way that it reveals the human being as an integral part of the world and its evolution. He co-edits a journal for the Pedagogical Section of the Anthroposophical Society of New Zealand and Australia. He is also involved in teacher training both in Mt Barker, interstate and overseas. Currently he is researching the theme "Quaternary environments in the Flinders Ranges" and acting as a travelling teacher and teacher educator. He lives, with his wife Rosemarie, in Mt Barker with occasional visits from their four adult traveling children and two grand children.

Dr. Michaela Glöckler, MD. is leader of the Medical Section at the Goetheanum, in Dornach, Switzerland. As a pediatrician she is highly respected as an international authority on children's health and education. A Waldorf school graduate,

she studied Literature and History in Freiburg and Heidelberg before training in Medicine at Tübingen and Marburg, with work as a pediatrician at hospitals in Herdecke and Bochum University, Germany. She was the school doctor for 10 years at the Rudolf Steiner School in Witten, Germany, and since 1988 has coordinated medical and educational trainings as founder of the worldwide Kolisko Conferences to bring doctors and teachers together for the sake of healthy educational practices. Her publications in English include: *Guide to Child Health, The Dignity of the Young Child, Ethical Considerations in Medicine,*

Education – Health for Life, Education as Preventive Medicine, Medicine at the Threshold, and Healing Education.

Paul Haygood is a Hawai'i-born, Waldorf trained teacher. He has also been a professional storyteller in Chicago and New York, and sees in each person, young and old, a unique, interesting and unfinished story.

Robyn Hewetson, state teacher trained in New Zealand. Worked in radio and television drama since early childhood. Stage and drama work in New Zealand before going to Emerson College, learning Waldorf Education, becoming a class teacher, then doing the training at London School of Speech formation with Maisie Jones. 30 years experience teaching children, teachers, corporations, community groups and therapy for people with special needs.

Van James is a teaching artist at the Honolulu Waldorf High School, and Kula Makua--Waldorf Teacher Training program. He is also involved in teacher training courses in California, New Zealand and China; is editor of *Pacifica Journal*; and chairman of the Anthroposophical Society in Hawai'i. He is a graduate of the San Francisco Art Institute (BFA), Emerson College in England, and the Goetheanum Painting School (Dip.) in Switzerland. He is author of several books including *Spirit and Art: Pictures of the Transformation of Consciousness, The Secret Language of Form: Visual Meaning in Art and Nature, Ancient Sites of O'ahu, Ancient Sites of Hawai'i, and Ancient Sites of Maui, Moloka'i and Lana'i.*

Ronald Koetzsch is a graduate of Princeton (BA) and Harvard (MA, PhD) universities. He is currently Dean of Students and a member of the faculty at Rudolf Steiner College and editor of *Renewal: A Journal for Waldorf Education*. Ronald is also a professional standup comedian. For the last ten years has specialized in humor related to Anthroposophy and Waldorf Education. He has given over 300 performances at conferences, workshops, and school events around North America and in Finland, Australia, New Zealand, Israel, and Switzerland. In August 2010 he will perform at the International English Conference at the Goetheanum, which will be his fourth performance in Dornach.

Dr. Claire H. Leve, (MD. OB/GYN) first formally studied under senior midwives in Humboldt County, California in 1977. She later trained in northeastern California's rural Lassen and Modoc counties. Her medical school studies took place in Reno, Nevada and she did her OB/GYN residency at University of Hawai'i/Manoa 2000 to 2004. Since then she has been in private practice in the Sierra Nevada Foothills of Northern

California working in Obstetrics/Gynecologic surgery and Women's Health. She has studied Anthroposophical medicine since 1989 and currently is in the PGMT program as well as a study group in San Francisco with other practicing physicians.

Regina Lumsden was born in Brazil, where she worked as a dance and physical education teacher before moving to England. She has worked as a spatial dynamics teacher in Honolulu for the past 8 years. After doing the remedial training in Sacramento she has provided learning support for teachers at the Honolulu Waldorf School, in addition to teaching spatial dynamics and circus arts.

Bibiana Potter was born and raised in Germany. She has lived in Honolulu for 30 years and has two children that attend HWS. She has taught Early Childhood at the Honolulu Waldorf School for 25 years.

Laura Radefeld is a graduate of Eurythmy Spring Valley and Emerson College. She has been a eurythmy teacher and performing artist at Waldorf schools throughout North America. She currently teaches eurythmy at the Portland Waldorf High School, and is a summer faculty member at the Center for Anthroposophy and Antioch Teacher Training.

Anne Riegel is a graduate of Oberlin College where she studied philosophy, music, and fine arts. She is currently an adjunct faculty member at Rudolf Steiner College and artistic director of *Renewal: A Journal for Waldorf Education*. An active musician as well as painter and illustrator, Anne is especially interested in the experience of the threshold.

Dr. David Ritchie, MD. is an anthroposophic doctor working in an integrated practice. He has a special interest in child health and how childhood illness / behavioral and learning issues can be understood as aspects of the same child. He works with teachers and occupational therapists with children with learning problems, and lectures widely on topics of child development and how an anthroposophic approach extends the 'diagnoses' from the traditional psychiatric view.

Astrid Schmitt-Stegmann has an MA in Comparative Literature from Sacramento State University, Sacramento, CA and was a Kindergarten teacher, Class teacher, HS teacher and Foreign Language teacher both in Germany and in the US. For 16 years she was the Director of Teacher Training at Rudolf Steiner College, California. She has more recently been a research person at Medical Section, Goetheanum, Dornach, Switzerland.

Ingun Schneider is director of the Remedial Education Program at Rudolf Steiner College in Fair Oaks, CA. Her background includes class teaching, Extra Lesson educational support, and physical therapy.

Andrew Starzynski is a graduate of the Chicago Waldorf High School. In 2001, he completed his undergraduate studies at Beloit College with a double major in Mathematics and Philosophy and a minor in Computer Science. After working in the computer industry in Texas for two years, he went on to receive his MS in Applied Mathematics from the University of Houston. Andrew taught high school

mathematics at the Chicago Waldorf School from 2005 to 2008. In 2008, he completed his high school teacher training certification from the Center for Anthroposophy in Wilton, NH. Currently he is a high school mathematics teacher at the Honolulu Waldorf School.

Iris Sullivan attended Emerson College where she became interested in therapeutic art. She completed her Waldorf Teaching credential in 1989 and had a year of painting at Rudolf Steiner College. She has a BA in art and psychology, and a Masters in Art Therapy. She completed her Art Therapy training in the Collot d'Herbois method, and currently teaches high school art at Sacramento Waldorf School, gives adult workshops on color and has a private art therapy practice. She has been painting and studying color for 30 years.

Florian Sydow was born in Hamburg, Germany, and has been a resident of Hawai'i for 30 years. A student of Anthroposophy for 35 years, he is a founding member of Kahumana, a therapeutic community located on the west side of O'ahu. He is a longtime member of the council of the Anthroposophical Society in Hawai'i and regular contributor to the society's festival celebrations and adult educational endeavors. He is married to a Waldorf kindergarden teacher and is the parent of three children who are graduates of the Honolulu Waldorf School.

Cindy Sydow was born and raised in Honolulu. She has been teaching Early Childhood at the Honolulu Waldorf School for 20 years. She is a founding member of Kahumana, a therapeutic community located on the west side of O'ahu, she has three grown children, all graduates of HWS, and three grandchildren.

Bella C. Tan was trained in Australia in 1989 and introduced Steiner/Waldorf Education in the Philippines in 1992. She co-founded the first Waldorf School in 1994, initiated the Parent-Toddler Program in 1997, and co-founded Michael Playgarden, the first full day co-parenting center in Manila. Bella conducts teacher training and related courses not only in the Philippines but also in Hong Kong, Taiwan, and China. She is also the author of children's books.

Joquin G. Tan trained in acupuncture (1989) and in Anthroposophic Pharmaceutical Preparations and Medicine in the Wala Company, Germany. He attended the English Course in Anthroposophic Medicine, Arlesheim (1992), and co-founded the first Waldorf kindergarden/school in the Philippines serving on its Board of Trustees (1994-2002). He is the author of the book *Healing Ourselves: A Guide to Creative, Responsive & Self-Reliant Medicine* (1995). Jake conducts workshops and gives lectures on wellness, healing and the nutritional aspects of child development, throughout Asia.

Watch for online registration later in the autumn of 2009.

International Kolisko Conference—Hawai'i 2010
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The Architecture of India **A Journey Through The Sacred**

February 19 – March 10, 2010

A unique opportunity is being offered to experience the sacred worlds of India. This journey is designed, and will be led, by Mr. Bert Chase, who has visited India on many occasions. He is an architect and anthroposophist, who has devoted his career to integrating Rudolf Steiner's indications for architecture into his professional practice. Bert serves Waldorf schools and anthroposophical initiatives throughout North America and Hawaii. As a major proponent for an anthroposophical approach to architecture, he is widely known both for his architectural work and for his writing, lectures, and teaching on the subject. Bert also represented North American architects in the International Symposium of Transformative Architecture held at the Goetheanum. For over thirty years he has cultivated a deep interest in the relationship between sacred architecture and the religious philosophies out of which it arises. His extensive travels have deepened his understanding of how sacred architecture provides a unique opportunity to experience something essential

about ourselves, and our society.

At the foundation of our contemporary consciousness is the mystery that is India. It is here that the roots of western civilization and spiritual life have their beginnings. Through countless ages, at a deep and profound level, the manifold cultures and spiritual streams of the sub-Himalayan continent have called out to something hidden in the experience of our common humanity. Throughout this journey, Bert will enliven our experience of each site, elucidating its philosophical and spiritual origins. An Indian guide will also escort us for our entire journey. Ample time is allowed for in-depth conversation, and personal exploration. Bert will enrich our experience by sharing parallel impulses and developments arising in other parts of the world at the same time. His intention is that through our experience of the richness and wonder of India, we have an opportunity to explore some essential element in ourselves that is lost to us in our intellectual, fast-paced, every day lives.



In our time, when sectarian violence and cultural misunderstanding is ever escalating, Bert feels one of the greatest tools for going beyond these divisive tendencies is to actively cultivate an acute interest in how religious thought and experience gives expression to cultures and their sacred places. He has increasingly felt it is critical to open ourselves to the essence of unfamiliar cultures, thus developing a love and respect for the manifold traditions that enrich human civilization and spiritual life. Only then can we gradually begin to experience the wonder of what lies behind all traditions, the essential nature of our common humanity.

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More information to come

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"Joys are gifts of destiny which reveal their worth in the present, but sufferings are sources of knowledge whose meaning shows itself in the future."

--RUDOLF STEINER