

Pacifica Journal

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The Asia Pacific Anthroposophical and Goetheanum Conference

Humanity, Civilization, Nature and Spirituality

Hyderabad, India

October 29 – November 2, 2004

Penelope Roberts, Copake, NY, USA

Om Om Om
Bhur Bhuvā Svaha
Tat savitur varenyam
Bhargo Devasya dhīmahi
Dhiyo yonah prachodayat
Om shanti shanti shanti

Om Om Om
May the light and power
Of the rising sun
Awaken love in us,
Illumine and purify our thoughts
And prepare us for the day's deeds.
Om shanti shanti shanti
—The Gaitreya mantram

India. An ancient chant greeting the power of the sun. The lighting of an oil lamp inviting the presence of spirit beings. This was to be a great event: a celebration of Anthroposophy in India, seven years after the first Asia Pacific conference took place in Mumbai in November 1997. That first event had grand and lofty themes: a meeting of East and West in the realm of cosmic ideals and philosophy. Now with the recent conference in Hyderabad the being Anthroposophy came several steps closer to earth.

This progression was beautifully characterized in the lecture of Anand Mandaiker on Hinduism and Christianity (Anand was brought up Hindu in Madras and is now a priest of the Christian Community in Germany.) Anand described the mature tree of Hinduism, lush with soul-

nourishing leaves and the fruit of ancient wisdom. In contrast Christianity is a small seed planted in the earth, a seed with enormous potential to transform, a force for the future.

The theme of the Hyderabad conference could easily have been Transformation through Initiative, for such was



Eurythmy was performed as part of the Asia-Pacific Anthroposophical and Goetheanum Conference in Hyderabad, India. (Photo: Hisashi Aihara)

its energy, such were the people who came and the work they represented. There were teachers from the Waldorf schools in Hyderabad and Mumbai as well as from many Waldorf initiatives in India, Nepal and Pakistan; also teachers from the Waldorf movement in Japan, the Philippines, Thailand, New Zealand, Australia and Taiwan. A large group of biodynamic farmers and gardeners from different parts of India were present. There were also people active in alternative banking, in the women's movement, in ecology, in the healing professions, in youth initiatives and in the arts. Indeed it seemed that in the seven intervening years the seeds that had been scattered had been watered, broken their husks and sprouted far and wide.

This conference took place in the gracious old colonial Secunderabad Club, founded in 1878 during the British Raj. Although somewhat modernized with excellent sports facilities, including two swimming pools, the club retains

the secluded atmosphere of lawns and avenues shaded by huge baobab trees, cool high-ceilinged drawing rooms and, up on the roof, a lofty open-air ballroom. This was our venue – a large space with a stage and enough room for the 80 local attendees and 50 out of town guests, many of whom stayed in the club's well-appointed guesthouses.

A main theme of the conference was the Anthroposophical Society itself, introduced by Paul Mackay in his opening lecture. Aban Bana then gave a fascinating



International speakers contributed to the sharing of ideas at the Asia-Pacific Anthroposophical and Goetheanum Conference. (Photo: H.A.)

history of Anthroposophy in India, going back to early travelers in the 1920's who had been personal pupils of Rudolf Steiner. Aban is preparing this history for the next Pacifica Journal. Later on the same day we witnessed the founding of the Rudolf Steiner Branch in Hyderabad and heard moving speeches from each of the eight founding members, all women. This deed was seen as a step towards an eventual overall Society in India, made up of similar groups from other major centers.

On the final evening of the conference Paul MacKay announced that, on behalf of the Council in Dornach, he had asked five members in India to form a temporary group to feel responsible for Society questions in India over the next year. These five are: Aban Bana from Mumbai, who has for the past 15 years actively encouraged and networked amongst all the initiatives of Anthroposophy in India; Patrick Brilliant, founder of the Tridha Waldorf School in Mumbai; Nirmala Diaz, founder of the Sloka School in Hyderabad; Swapna Narendra, homeopathic doctor and curative educator in Hyderabad; and Francis Aradhya, co-founder of Friends of

Camphill social therapeutic community in Bangalore. A person from the biodynamic movement in India is yet to be identified. India is a huge country with many small anthroposophical initiatives. The hope is that ultimately they all could join under the umbrella of a national society.

Woven in between these events was a series of contributions addressing many practical aspects of Anthroposophy. Ulrich Roesch: The Threefold Social Order and Gandhi; Paul MacKay: New Ways in Banking and Economy; Cornelius Pietzner: Modern Spirituality and Social Action; Francis Aradhya and Shaheeda Hanneson: Social Therapy in India and Pakistan; Peter Proctor: Agriculture and Healing the Earth; Rajeev Baruah: The Maikaal Project for Biodynamic Cotton; C. Jayakaran: Bio-dynamic Agriculture in India; and Yuji Agematsu: Organic Architecture and the Measure of Man. These talks sparked a great deal of enthusiasm and conversation, particularly to those new to Anthroposophy.

Also present were three members of the Youth Section, Valentin Vollmer (Dornach) and Jiro Omura and Hishashi Aihara (Japan) who presented a proposal for supporting socially inspired youth initiatives (IDEM). To learn more, contact: www.youthsection.org.

As well as all this there were artistic groups and several interest groups that met daily. The two Eurythmy groups were very popular, as were the form drawing and a very large group on the subject of money and financing. There were wonderful evening performances of Eurythmy and of classical Indian dance and music.

And of course, all the time there was India!!! We were shown the sights of old Hyderabad. We enjoyed the Indian cooking as well as the booming from the Hyderabad flight patterns overhead and the crazy traffic outside our gates. Every day attendees were spirited off by our hosts for shopping in the bustling streets of Hyderabad and later returned beautifully attired in bright silks and cottons, new pearls around their necks, and carrying bundles of exotic treasures. It was the perfect place for Christmas buying.

On the final day, as we took leave of our joyful company and the charm of the Secunderabad Club, there was a strong sense of purpose, of work to be done and a bond that will bring us together again.

The Waldorf (Rudolf Steiner) Education Seminar in India

Aban Bana, Mumbai, India

The Sixth Waldorf (Rudolf Steiner) Education Seminar will be held from Sunday 8th May until lunchtime on Saturday, 21st May 2005.

The two week residential seminar will be at the Bai Dhumai Cawasji School (D.C. Public School) in Khandala, a hill station in Maharashtra, which can be reached easily from Mumbai or Pune by car or by train (nearest railway station is Lonavla, on Central Railway), Tel. No. 02114-273 743. Please be present at the introductory session at 5:00 p.m. on 08/05/05.

Boarding and lodging at the school will cost Rs. 150/- per person per day plus Rs. 1,200 tuition fees (for the entire seminar, per person). Please make the total payment IN CASH upon your arrival.

You are requested to bring the following items: two bed sheets, a pillow and a pillow case, water-bottle, mosquito-repellent, hat or cap, comfortable shoes for Eurythmy and games, torch, first-aid kit, note-book, basic stationery and a musical instrument, if you play one. Also bring photos and material for the evening presentation of your school.

Participants are expected to have a good knowledge of English. We are confident that with your kind cooperation this seminar

will be very successful. Together we will learn and have a happy time.

The two week seminar in May 2005 in Khandala will be divided in two groups: Beginners and Advanced. The Lecturers at the seminar come from the UK, Europe and Mumbai. Participants will learn new ideas and methods in Creative Education and Artistic Activities for children of all ages.

Some seminar subjects will be:

1. Anthroposophy – Dr. Rudolf Steiner's Philosophy.
2. Child Development.
3. The Four Temperaments.
4. Nature and Ecology.
5. The Waldorf Kindergarten.
6. The Waldorf School, classes one to eight.

Artistic and Creative Activities:

1. Eurythmy: An art of movement.
2. Watercolour Painting.
3. Drawing: in colour and black and white.
4. Form Drawing.
5. Singing and Flute Playing.
6. Poetry and Drama.
7. Classroom Games & Playground Games.

For more information email:
abanbana123@rediffmail.com



Education Seminar held at Khandala in 2003.

Waldorf Initiatives in the Himalayan Kingdom of Nepal

Van James, Honolulu, Hawai'i

Nepal is a land of striking contrasts: soaring, snowcapped mountains and steamy verdant jungles; humid monsoon rains and dry, arid cold; crowded urban centers and expansive, solitary landscapes. Even in conditions of dire poverty, one sees women beautifully dressed in brightly colored garments. Most of all, one notices the contrast between the polluted city congestion and the friendly, outgoing (yet reserved) people.

Within this small but dynamic Hindu kingdom with a population of 27 million, is the capital city of Kathmandu. In the center of an oval shaped valley known as Kathmandu Mandala are three striving and thriving Waldorf school initiatives—Bal Mandir Kindergarten, Tashi Waldorf School, and Shanti Seva School. Each of these schools was established by Westerners, all rely on funding from the west, and all work with mostly underprivileged children.

Kanti Rajbhandari and her colleagues at the Bal Mandir Kindergarten in Kathmandu, Nepal.



Bal Mandir Kindergarten was established in 1998 by Meyrav Mor as a Waldorf-style kindergarten in an existing state orphanage. This kindergarten is unique because it receives no parent support by way of family tuitions as schools usually do. All the funds needed for

the care and education of the children must be raised outside the school. When Ms. Mor went on to start Tashi Waldorf School, Kanti Rajbhandari faithfully continued the Waldorf program at Bal Mandir, and oversaw a threefold growth in the early childhood program and a class one. Trained in England, Ms. Rajbhandari has four Nepali co-workers who together guide the eighty-four kindergarten children with dedication and love. Operating in a former palace, now rather rundown, the staff maintains the kindergarten classrooms with an artistic touch, in strong contrast to the government-run classrooms that are also a part of the orphanage. Bal Mandir Kindergarten is the longest running, Waldorf-inspired initiative in the country. Volunteers from Ireland, Denmark, Switzerland and Nepal have helped out in 2004. *Bal Mandir Kindergarten, P.O. Box 6967, Naxal, Kathmandu, Nepal.*

Bal.mandir@nepal.com

Tashi Waldorf School is another initiative begun by Meyrav Mor, an American trained, Israeli teacher. Established in 2000 in a renovated Tibetan carpet factory in north Kathmandu, it presently includes a nursery, two kindergartens, and classes one through three. The school brings together children of different social and economic backgrounds and parents pay what they can afford and volunteer their time to help the school. However, the school's existence is dependent on donations from outside the country. Both Nepali and Tibetan cultures are woven into the school's curriculum through stories, songs, dances, and various arts and crafts activities that are modeled on local traditions. In the classrooms children play with handmade dolls resembling the various ethnic groups of the Himalayas. During the year students celebrate local festivals such as Tihar, the festival of light, and Lozar, the Tibetan New Year. A playhouse built in traditional Nepali style stands in the corner of the playground where children have a safe, pollution-free setting for their outdoor activities. Chandra Tamang will be returning from England in 2005 after a three-year training at Emerson College. She will be the first fully trained Nepali Waldorf teacher. Other teachers have had in-service training from visiting international instructors and have attended conferences and workshops in India and Thailand. Education Coordinators, most recently from New Zealand (Kate Bryant and Laura Wilson) and America (Kathryn Loveday), have worked with the Tashi teachers on a daily basis. Marjorie Theyer of New Zealand has



visited the Tashi kindergarten for several years in a row. Heather Maclaren, Project Manager, coordinates fundraising through Children of Nepal and holds the “big picture” for Tashi School. (Tashi is the name of the Tibetan benefactor who made the property available for the school.)

Founding teacher, Meyrav Mor, now living in England, has written two books on her teaching experiences in Nepal: *Fire in the Heart: Social Integration Through Education and the Arts* (2000) and *Preserving the Past, Reserving the Future: A Foundation for a Culturally Sensitive Early Childhood Curriculum for Tibetan Children in Exile* (2003). She is actively working to bring Waldorf educational methods to Tibetan children living in exile. *Tashi Waldorf School*, GPO Box 8975, EPC #4218, Bansbari, Kathmandu, Nepal. meyravmor@wlink.com.np

The third Waldorf initiative in Kathmandu Valley is Shanti Primary School. This is a unique school because it serves the children of leprosy patients and other destitute members of the Shanti Sewa Griha community. Starting with 13 patients and four rooms in 1992, the community and clinic has grown to over 800 patients and 175 children. In 1999 it was seen that a kindergarten was needed and today a Waldorf methods school, under the direction of Halina Lubisz (formerly Education Coordinator for Tashi Waldorf School) provides K-5 instruction on an extensive property surrounded by gardens and forest. The community runs a free medical clinic, a hospice home, a disabled children’s center, vocational training and crafts workshops, organic vegetable gardens and orchard, a poultry farm, residential housing, and the school. In addition to Shanti Sewa’s rural land it has rented workshop space in downtown Kathmandu for over ten years. Recently the community acquired property in town where it hopes to move its workshops and build a hospital. Ms. Lubisz will be

expanding the school program this year to include curative education training for the teachers.

This outstanding work for the people of Nepal is due to the vision and will of Marianne Grosspietsch, a former Waldorf parent from Germany. Mrs. Grosspietsch designs products and comes up with ideas that the Hanson’s Disease patients then produce. The quality items are sold in Europe and together with other fundraising support all of the Shanti Sewa community endeavors including the school. Director, Krishna Gurung, who oversees community projects, including ongoing expansion of Shanti Primary School, spearheaded the planting of 1999 fruit trees on the property in the year 1999. *Shanti Sewa Griha, Gausbala, Pashupati, P. O. Box 7861, Kathmandu, Nepal.* shantisewa@wlink.com.np

Nirmala and her class three students practice recorder at Tashi Waldorf School.



A resident of Shanti Sewa Griha community works on a loom to create crafts that will support Shanti Primary School in Kathmandu, Nepal.

In this land of political turmoil (the royal family was decimated a few years ago, government corruption is rife, and Maoist rebels threaten what little stability the kingdom offers), extreme poverty and pollution, all of the Waldorf initiatives need support from outside if they are to survive their challenging environment and fulfill their missions to bring a future generation of people to contribute in a positive way to Nepal’s needs.

Anthroposophy and the Religious Life

An Open Letter

Arthur Zajonc, Amherst, Massachusetts, USA



...this spiritual research (Anthroposophy) in no way wishes to set itself in opposition to any religious confession.

Because of my work with the Dalai Lama on the relationship between science and Buddhist philosophy I have been asked by several friends to clarify whether or not I am a Buddhist. The simple answer is no. However I would like to clarify what I think are grave misunderstandings of the relationship between Anthroposophy and religion, and also the strictures some would place on those with whom one may associate as an anthroposophist.

The fourth statute approved at the Christmas Foundation Stone meeting states “Anyone can become a member, without regard to nationality, social standing, religion, or scientific or artistic conviction.” This important non-discriminatory clause lays the foundation for an entirely open and public society, one to which all individuals, regardless of their background and beliefs, are welcomed. To make this point even clearer one need only refer to Rudolf Steiner’s remarks concerning religion and Anthroposophy.

“...this spiritual research (Anthroposophy) in no way wishes to set itself in opposition to any religious confession. It does *not* consider itself as a new religious confession; it is as far away as possible from the founding of a religion or the development of a sect of any kind.” These sentiments were repeatedly expressed by Rudolf Steiner. The Society is completely open to individuals of all faiths, or to those without a particular belief. It is in this regard a true Consciousness Soul institution, cosmopolitan in spirit, embracing in this way the leading characteristics of the Michaelic age in which we live.

But one might still maintain that such openness was only true for the Society, and that when one is accepted into the First Class of the School of Spiritual Science an additional constraint concerning religious affiliations is put on membership in this community. NO such condition exists. I say this as past Chair of the Circle of Class Holders and as the past Chair of the Collegium of the School. The conditions for membership in the School are clearly put forward in the document given to each applicant. The key requirement is that one

agrees to be a true representative of Anthroposophy. Nowhere is it stipulated that one must belong to a Christian faith. In fact many class members observe Jewish, Muslim, Buddhist and other religious practices. Active class members of all faiths are to be found around the world, which is precisely as it should be. I have met many such individuals in my years of work on behalf of Anthroposophy. It is always a joy to experience the human diversity that is alive and well within our Society and within our School of Spiritual Science.

All this is not to diminish the centrality of the Mystery of Golgotha for world evolution. Its significance is a spiritual scientific fact and has nothing whatsoever to do with religion. Anthroposophy can interpret religious documents, but is itself no religion.

Finally one might argue that the leadership of the Society must be of a particular faith (specifically Christian) and that leaders should have no associations with other spiritual organizations. Again there are no grounds for this view, and there is abundant evidence that such considerations should play no role in the selection of a person for the General Secretary or other leading positions. This is not an academic issue but rather one whose force I have personally felt for the last several years. In support of my view, I need to quote at some length a passage from the appointment proceedings of the English General Secretary which took place in 1923. A question had been raised as to whether it was appropriate to permit Mr. H. Collison to become General Secretary since he was a prominent Freemason. Rudolf Steiner gave a thorough endorsement of Collison and went on to enunciate a principle of respect for the freedom of the individual, while at the same time looking closely at the dedication and capability of the individual to carry out his duties as General Secretary of the Anthroposophical Society in England. Rudolf Steiner said the following to this issue:

“Speaking to the other question raised here, it appears to me actually, when all the individual facts are brought forward, there is not the least hindrance concerning Mr. Collison who has the very best qualifications for General Secretary. I cannot see that anything speaks against it. Concerning the thing which he himself has brought to expression, namely concerning the Freemasons, this appears to me absolutely nothing to deflect us. I have always said, if it is a question whether someone from another movement – in this case the Freemasons –

should come into the anthroposophical movement: The point is not what someone is in the other movement, rather it is a question if he is a good anthroposophist when he enters the anthroposophical movement. What is important for the anthroposophical movement is whether he is a good anthroposophist. If he is a good or bad or middling Freemason has nothing to do with the Anthroposophical Society. ...And it would be a senseless judgment if one in any way made the worth of a member as anthroposophist dependent on whether or not he is a Freemason.”

It should be clear that Rudolf Steiner was putting forward and strongly supporting the nomination of H. Collison for the office of the General Secretary, the most important leadership position within the Society. His membership and activity within the Freemasons was not an issue to consider, only his efforts and capacities on behalf of Anthroposophy.

Therefore, although I am not a Buddhist practitioner I would speak for the right of every member of the Society and every member of the School and of every person in a leadership position to follow their spiritual life with all the integrity demanded by their unique and mysterious karma. Rudolf Steiner's ideal of ethical individualism demands this kind of inclusion and diversity at all levels of our Society. We should be extremely reticent about judging what is fit for another person's life. We have every right to disagree with the decisions made by our leadership. But to assert, for example, that I have been exposed to Eastern occult brotherhoods who have manipulated me unconsciously, displays an arrogance and presumption that is astonishing. I have been told that even if what I am doing is fine, my very association with the Dalai Lama gives the “appearance of impropriety.” On that basis alone I am unfit to lead. Am I to be judged on appearances instead of realities? I have been a practicing physicist for the last 30 years surrounded by trenchant materialists. Is my association with them inappropriate? Am I unfit for a leadership position by virtue of my profession? What associations do you have that will come under scrutiny next?

I am pleased to report that when these accusations were brought before the full circle of Class Holders and before the Collegium of the School of Spiritual Science in North America, both bodies rejected the accusations against me and endorsed my continued roles. I thank them not only because it affects me, but I also thank

them on behalf of the freedom that is at the heart of Anthroposophy. I fear that some are advancing a uniform code of conduct by which anthroposophists are expected to live, and a principle of guilt by association. Rudolf Steiner wrote forcefully concerning the inappropriateness of the Kantian categorical imperative which states: what is morally right for one must be morally right for all. Against this Rudolf Steiner placed his ethical individualism in which for each and every situation and for every individual a new and original moral judgment is made. This is *not* moral relativism, because if I truly live into the life of the other I too can understand and even support them in their moral decision, although the same action might well have been wrong for me. This is the new meaning of brotherhood and sisterhood. Gone is homogeneity throughout the group (the old group soul); gone is the hegemony practiced by the few over the many (ideological leadership). Instead we are called to practice a true selflessness, one that can enter into the unique karma of the other, and supports our brothers and sisters out of a deep understanding of their unique situation. If we cannot find our way to this ideal as a Society then I fear we will have abandoned the very foundations of what Rudolf Steiner offered to humanity.

In light of this view I made the judgment that it was important for me to collaborate meetings of Buddhism and science as organized by a circle of individuals (scientists and Buddhist scholars) who I respect. The meetings are serious and strive to bring a careful and sophisticated understanding of science, philosophy and Buddhist thought to



Threefold Man, a Buddhist medicinal manuscript illumination from the Patan Museum in Nepal.

bear on issues concerning the nature of matter, life, and the mind. I have led two such meetings and have participated in three others. In my opinion the Buddhists present, including the Dalai Lama, have been open-minded and invaluable partners in the discussion. With the publication of the proceedings of the 1997 meeting I led, you can now judge for yourself.¹ It is important to say that as in Christianity, fundamentalist Buddhist sects do exist and they cause profound difficulties for those of a more cosmopolitan and liberal bent, such as the current Dalai Lama.

Finally, I resigned as General Secretary two years ago before these accusations became a serious matter. My recent resignation from the Collegium had also been in the works for some time. I delayed that resignation in part because I hoped that the case against me would be decided beforehand. As it turned out I resigned at the same Collegium meeting during which I was affirmed in my work on the Collegium. My reasons for stepping back from leadership positions in the Society are unrelated to the issue of my collaboration with Buddhists. Rather, I felt that I had made my contribution, my arch of leadership was at an end and that it was time for someone else to take on the varied roles I played on behalf of Anthroposophy. My work during the last ten years with members and friends in the U.S. and around the globe has been a great source of satisfaction to me. So many are selflessly and courageously doing the work of Anthroposophy. And wherever I go I meet the same deep longing for an open, future-oriented, and non-sectarian Society. I continue to work in many countries on behalf of Anthroposophy, but now – like so many others of you – I do so simply as a member of the Society.

No I am not a Buddhist, but this is not the point. Like you I am a striving individual who has found Anthroposophy to be an infinite source for renewal, one fed by the

Waldorf Initiatives in the Thai "City of Angels"

Van James, Honolulu, Hawai'i

Bangkok, known as the "city of angels," literally means "place of olive plums." It is a colorful and truly eclectic metropolis! As the capital of the Thai kingdom, with a population of eight million people (the population of Thailand is 65 million), it has seen dramatic growth in Waldorf school initiatives over the past decade. Notable among these are Panyotai School, Tridhaksa School, Baan Rak Kindergarten, and Wat Siripong Daycare.



Proposed building design for Panyotai Waldorf School initiative in Bangkok, Thailand.

Thailand's first Waldorf initiative was begun in 1996 by Dr. Porn Panosot and his wife Janpen. Panyotai (Dawn of Wisdom) School moved to its present site in 2001 and currently has about one hundred students in Kindergarten through Class 7. Together with ten teachers, the Panosots have established a nourishing school environment with solid Waldorf methodology and strong parent support. English and Chinese languages are taught and art and music permeate the school. In three years the school will move to a new site with buildings designed by a parent/ architect in traditional Thai style. The goal of Panyotai community is to build steadily toward a high school. *Panyotai School, 27/789 Mooban Napalai, Sukhumvit Road, Bangua, Bangkok 10260, Thailand. panyotai@thai.com*

Tridhaksa School started in 2000 with a nursery group and presently has six kindergartens and classes 1-4. Quickly growing to serve

200 children and employ 20 teachers and assistants, Tridhaksa arose out of a social impulse to benefit the Thai community in Bangkok. Founded as a non-profit institution by the Peoples Integrity Foundation, Tridhaksa School is under the direction of Mrs. Usa Tanompongphand. Many of the teachers received their Waldorf training in Australia and like the other Bangkok Steiner teachers, continue their professional development through workshops and conferences given by visiting international colleagues. Chinese and English are also the two foreign languages taught at Tridhaksa. Tridhaksa refers to the three faculties of the human being (thinking, feeling, willing), as well as to the Buddhist educational principles of Sila (looking after the limbs and doing), Samadhi (ensuring the soul is tranquil and in balance), and Punya (learning and developing order to gain wisdom).

Tridhaksa School, 226 Pra-Dit-Manoo-Tham Road, Wang Thong Lang, Bangkok 10310, Thailand. tridhaksaschool@yahoo.com

Abhisiree Chanranjanaphet inherited her father's kindergarten, and together with her Japanese husband, Masaki Sato, has transformed it into a thriving community center and Waldorf inspired nursery/kindergarten. Baan Rak Kindergarten has just fewer than one hundred children on its beautifully enclosed campus, complete with turtle pond. Ms. Chanranjanaphet has been a midwife for Waldorf-Steiner ideas in Thailand, passing on her own kindergarten experience to rural initiatives beyond the busy city. But even inside Bangkok she has trained teachers in Waldorf methods at the government funded Wat Siripong Daycare, a Buddhist temple kindergarten with 300 children. It is wonderful to see the silks and wooden toys together with the harmonious play of children in such a large kindergarten complex. Ms. Chanranjanaphet and her husband have crafted a very influential, community education center through their work at Baan Rak. *Baan Rak Kindergarten, 29 Soi Sangchan, Sukhumvit 40 Road, Bangkok 10110, Thailand. baanrak@anet.net.th*

The Bangkok schools host a biannual kindergarten training for southeast Asia with instructors from Australia, New Zealand, and America, and participants come from Hong Kong, Vietnam, Nepal, India and all over Thailand. A group of Dutch Steiner school teachers has come once a year for the past three years to help in the training of class teachers in Thailand. And recently, an interest in therapeutic education has prompted an exchange



Class five students at the Tridhaksa School in Bangkok, Thailand.

between Bangkok initiatives and Camphill community members in Kimberton, USA. A curative eurythmist from Europe and a young Thai painting therapist are active in Bangkok at Baan Rak Kindergarten and Tridhaksa School.

Other contributors to the educational work in Bangkok are Hans van Willenvaard who has published a Thai translation of John Thomson's book on Waldorf education, *Natural Childhood*. He and his Thai wife organize alternative education conferences in an attempt to infuse Thailand's general education with new ideas. Their website is: www.suan-spirit.com



University, kindergarten, elementary school, and student teachers take part in a Waldorf approach drawing course held at Baan Rak Kindergarten in Bangkok, Thailand.

Elementary education professor, Boosbong Tantiwong, is another important catalyst in the growth and understanding of Waldorf-Steiner pedagogy in Thailand. As department head at Chulalongkorn University she has led her student teachers to a broad background in their field with a good emphasis on Waldorf methodology. She often takes her students to Waldorf education lectures and seminars when international speakers are in town.

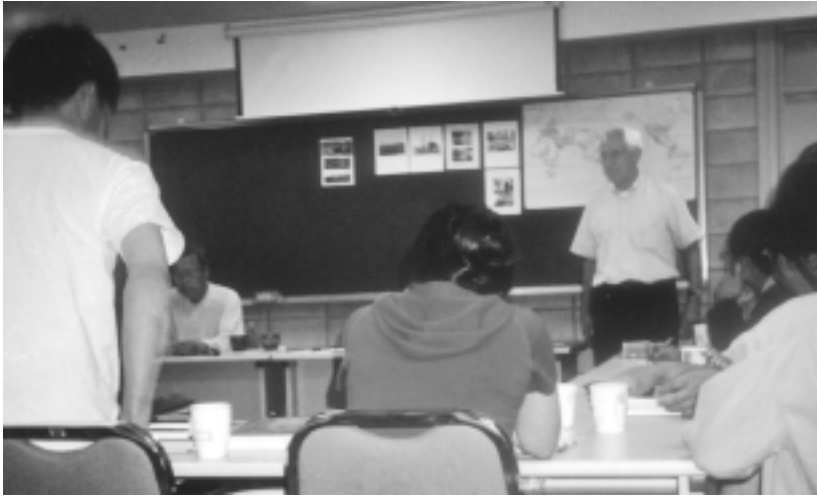
In this bustling and dynamic, yes, even hyperactive, city of Bangkok, it is reassuring to know that hundreds of children are receiving a healthy introduction to their incarnation in the City of Angels.

A Visit to Korea

28 May until 8 June 2004

Hans van Florenstein Mulder, New Zealand

This visit came at the request of the Asia Pacific Continuity group to visit Korea and make contact with all the Anthroposophical Groups and Initiatives. As I already was in Taiwan, where



Hans Mulder presenting a biodynamic lecture at Hongsung Agricultural College in Korea. This college is part of the Poolmoo Organic Farming Community.

Ineke and I had been asked to help with the preparation for classes 7, 8, and 9 in the Waldorf School in Ilan, I had the opportunity to go to Korea as well. It was a very special visit. It is amazing what has already developed in Korea in the Anthroposophical groups. There are two initiatives preparing teachers for kindergarten and lower school teaching. There are a number of kindergartens already in existence, and also just outside Seoul, there is a school with four classes founded by the parents. Besides that, there are many young Koreans studying all over the world to be Waldorf teachers. They will soon finish their studies and strengthen the initiatives. It is on the two farming communities that I would like to focus in this report.

The Social Aspect of Farming

During our visit to Korea in May/June of this year, we were taken among many other initiatives to two farms which have been working for a long time organically and who had expressed an interest in learning more about biodynamic farming. Both came into being out of the very dedicated work of Mr. Oh, who started working organically 30 years ago. His background was not farming but he felt very strongly that to help his country, still recovering from the Korean war, it would be good to start working organically. First we were taken to his

newest farm on the island of Jeju. This has only recently been bought; the buildings are up and the work on the land has started in the tunnel houses. They have to grow their vegetables in tunnel houses because of the strong winds and the frequent heavy rains. They are still deciding what to grow as their major crop outdoors. It will probably be carrots as the environment is suitable only for low growing root crops. The farm is worked by four families, who are all experienced farmers and have decided to pool their resources and skills to form a farm community. They all have a strong Christian faith; it forms the ethical basis for all decisions. They are strict vegetarians and find it hard to incorporate animal farming in their farm organization, although the soil is very poor and would respond well to composted manure. They nourish the soil mainly with green manuring.

Among their buildings, is a community building used for courses and meetings, and it was in this building the farmers attended. Our discussions afterwards were very lively. The use of 500 and the making of 500 captured their interest the most.

This farm is connected with a Waldorf kindergarten in the nearby city. The children get a midday meal in the kindergarten, and the farm supplies them with the vegetables. Selling organic produce is not a problem as there is an extensive network of shops and they have their own certifying body and logo.

Then we were taken to the “Poolmoo” farming community, south of Seoul. This community is much older, initially inspired by Mr. Oh (now well into his 80s). By now it is a well-established community, in which 500 farmers have joined together. They concentrate mainly on rice growing and have developed a special technique for their rice cultivation. First of all, they use an old variety of rice, not the modern hybrids. When they sow out the rice to make the seedlings, they also hatch many duck eggs. By the time the rice is ready to be planted out, the young ducklings are also old enough to fend for themselves. They are released into the rice fields after the planting. They have their own little hut for shelter and amazingly stay in the fields where they are released. Then they set to work, keeping the fields free of insects and manuring as they go. We asked what the yield of their rice fields was and it was marginally lower than conventionally grown rice. The demand for their rice is much more than their crop.

Again this community has many community buildings, among it a guest house where we stayed, an horticultural museum and a high

school and a College for training young adults in organic agriculture. Here we were told that the only book of Dr. Steiner translated in Korean is the Agricultural course, translated by Mr. Oh from Japanese. Many years ago, Walter Goldstein from the U.S.A gave seminars on making and use of the preparations and some of the farmers had been working with some of the preparations. The request to me here was how to make compost. On this farm, there are cows, brought to Korea from Switzerland. This farm community is more diverse with the rice growing, vegetables and cows. The most challenging question was whether it is alright to use human manure, an age old custom in Asia. After I had given the reasons why it might be better not to do it, the question came: "What then do we do with it?" A very relevant question also for us. It was inspiring to be part of this community, even for a very short time, and it would be wonderful to go back one day as was requested.

A Visit to Taiwan

Diana and Robin Bacchus, Hawke's Bay, New Zealand

We have returned from two weeks in a totally different culture, with the main purpose of giving lectures and workshops on Steiner/Waldorf education at a variety of places including the National Taichung Teacher Training College, a technical university at Chungtai, several kindergartens, the Leichuan Waldorf school and at the Taichung Anthroposophical Association conference held in the mountains at Shi Tou.

We spoke in six different places and visited others. All talks were translated by Shy-Tyng Kai, Wen-Hui Wei or June Lin, Taiwanese teachers. We both used over-head projectors for pictures, photos and diagrams to support our talks. We found this to be a very successful way of working, as it provided something visual for people to watch between translation slots as well as giving a 'map' of the talk. The range of places and the length of time that we visited precluded anything other than overview type presentations in more formal lecture-type situations.

We were given a very warm reception wherever we went and treated as guests of honour - an interesting and unusual experience. We expect there will be a variety of further contact resulting from our visit.

For the first days we stayed with June Lin, Shy-Tyng's mother. It was an apartment on the 8th floor of one of the dozens of tall apartment

buildings in Taichung, a third way down the east side of the island. It was basically a western style apartment, with bars over the windows to stop flying debris hitting the glass windows in typhoons [or cat burglars?]. It was always shoes off to walk on the highly polished wooden floors and tiny [for us] scuffs everywhere to wear in the bathroom areas etc. At the entrance are guards who man the place 24/7, in three shifts.

One man explained how difficult it was to arrange education in Taiwan. People want their child to be born in the year of the dragon [1940, 1952, 1964, 1976, 1988, 2000] and in this year, (every 12 years) the birth-rate of Taiwan rises by 50,000. Conversely no one wants their child born in the year of the tiger and in those years the increase in population is much smaller than usual. Children born in the year of the tiger have a taboo and their mothers are not to see them for the first month of the baby's life. So schools have large varieties of numbers in the classes each year depending on the year's popularity. Children born in the year of the dragon have strong competition to get into the good colleges as there are so many of the same age, whereas those born in the year of the tiger have better chances for higher education. This kind of superstition is from old China but many people still follow it, although many younger people are breaking away from it and are freer from such views.

Children in Taiwan are one year old at birth, whereas our children turn one, a year after their birth. From a young age they are taught formal learning in fear that they might not succeed. As they get older they go to school until 5 pm then go to cram school. The pressures are great and there is a rising amount of depression and suicide.

Most parents work to make money to send their children to college or University. 75% of people attend University and much emphasis is placed on a person's position and we met many professors and directors. People look after their old parents who live with them and do things like collect the children from kindergarten while parents are working.

Robin visited classes in the Leichuan Waldorf School, situated in a former Catholic



Wen-Hui, Diana, Robin and Shy-Tyng.

seminary, in Taichung and spoke to the teachers on several occasions.

Taiwan has a population of 22 million (5.5 times that of NZ) and is less than half the size of the north island of NZ (one seventh of the area of NZ). Most the population seems to be near the west or north coasts, where the land is flat or undulating. In the centre and east of the island are high mountains, higher than Mt Cook. Because of their proximity to the equator, they had trees as high as we could see, but there is evidently some snow there at times. The first place we stayed was in Taichung, a third of the way down the west

coast. It was densely populated in high apartment buildings which had offices and shops on the lower floors. Traffic was reasonable but no where as bad as in Auckland I thought. There were millions of motor scooters which had priority at traffic lights where the front 10 or 20 metres was zoned for them. So motor scooters always

went to the front and zoomed away quickly, often after buying fast foods from vendors who went onto their areas to sell to them as they waited for the lights to change.

Motor scooter riders and some others wore masks because of the thick pollution which meant the horizon was never clear and I only saw the sky twice. Even in the mountains, it was misty. Travelling south we passed rice paddy fields, crops and wide rivers that flowed from the mountains, obviously heavily in the monsoon rains. In the south, there were plantations of pineapples, coconuts, betel nuts, bananas, mangoes and papaya, of which we ate many. When travelling we were often on one of the three motorways that stretched the length of the island. These highways were elevated most of the way, that is raised off the ground, so other roads and farms can go under them. So the highways did not follow the terrain of the land, and had no ups and downs, just a level, gently winding road. Making such roads is very expensive and showed the wealth that must be in Taiwan. The concrete paths through the forests we visited were also pretty elaborate with aggregate designs and neat edges. In NZ such

paths would be cut through the bush and with an earth surface.

On one occasion I saw a van with open sides which was totally decorated with artificial flowers, even on the roof. In the back sat about 10 men with long white cotton fabric lengths tied around their heads and on the front of the fabric was a red square. These people were taking a dead person to the hills where they are buried.

In the mountains we walked through a bamboo forest, and cedar/cypress forests which had undergrowths of lush moon flowers which are related to the datura family. During the war, the Japanese, who had occupied Taiwan for several decades, had cut down all the camphor trees in that area and taken them back to Japan for furniture, so there had been a major replanting after the war, by the Japanese, I believe, and so this forest was only 60 years old.

Taiwan does not offer such a comprehensive social system as in NZ and there are some poor people, but most can find a job if they want to. We did not see any evidence of poverty, or any beggars, except for one Buddhist who walked along with a begging bowl, but that is different. In the past, jobs were often in the plastic industry, but now the main business is connected with electronics. As we drove along, the driver connected her cell phone into the dash, and just spoke as she drove along into a microphone built-in to the dash. Cars were mainly of Japanese and European origin and were replaced about every eight years. We supposed that the old ones went to China.

Summers there are very hot, but in late October when we were there, it was usually in the upper twenties to mid-thirties. I did not feel uncomfortably hot and only my face perspired. Whenever I lifted a hand to wipe my brow, there was always someone nearby who rushed to me with a box of tissues, or the fans were directed towards me. The houses where we stayed and public places like shops and Universities had air conditioning, so that made them pleasant. When we were in the south, a typhoon was approaching Taiwan so all schools were closed for the day. A strong breeze blowing through the palm trees where we were was the most that we experienced, but the typhoon moved up the east coast where it did much damage with flooding, while trees and buildings in the country were blown about.

We are sure that some of the people we met in Taiwan will visit us in NZ and we will look forward to seeing them. It was an amazing experience for us both and we learnt a lot about ourselves and others.



*The Leichuan Waldorf School
from the playground.*

Pan-American Anthroposophical Congress

Erongarícuaro, Michoacán, Mexico

9 to 14 of September 2005



*The members of the
Branch Juan De La Cruz and their friends
are very pleased to organize
the third*

Pan-American Anthroposophical Congress

*that will take place in
Erongarícuaro, state of Michoacán
one of the most beautiful states of our country.*

*The central subject of the Congress will be
**The Americas in the
Transformation Process
of Humanity***

We have chosen Erongarícuaro and its surroundings for this third Congress, being a specially beautiful and calm place and also because the first Biodynamic agricultural center and curative pedagogy institute are developing there.

We want to share our enthusiasm with all of you and therefore invite you to prepare yourselves for this travel to Mexico to participate in the congress.

In the next communication we will send you more information.

For more information contact:

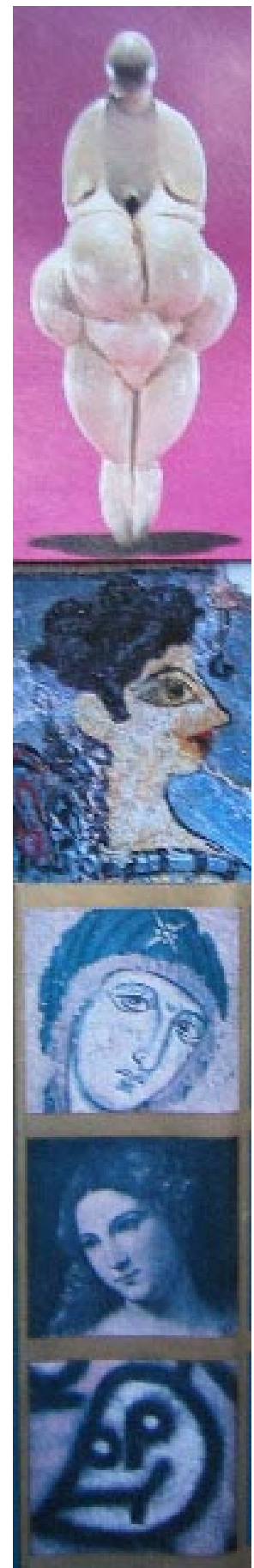
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The History of Art in 7 Minutes

Denise McCauley, Detroit, Michigan, USA

Dream light
Memory pictures
Cave sanctuary
Womb temple
Initiation
Handprint—Who are we??
Male/Female
Deer/Cow
Straight line/Curve
In bone or stone
The point of consciousness
The sphere of fertility
Contraction/Expansion
Balance
Heart/Feather
KA
Temple sleep—soul journey into spirit realms
Gods and man
Man and woman
Man and lion and bull and eagle
“The Sphinx”
The figure emerges from the stone
Free standing
Harmonious
Potential
God as man
Man is woman
Democracy
Philosophy
Geometry
Androgeny
Weight and levity
Ahriman and Lucifer
Balance
Uprightness
Loss of balance
Invasion
Engineering Labyrinthine Catacombs
Crypt Initiation NOT Resurrection
Raising of Lazarus
Noah in a box!
Jonah in the belly of the beast
(There’s that temple sleep again)
Catacombs to Churches to Cathedrals
Rising ever higher and higher
Matthew – the Man
Mark – the Lion
Luke – the Bull
John – the Eagle
(Sound familiar?)
Chartres—Light as God the Father
Natural light
Giotto—so real, so natural
A renaissance in painting!
Leonardo—creative thinking
Raphael—breadth of feeling
Michelangelo—depth and power of will



God in man
 Moving North
 The mysterious realities of
 Life and Death
 Self—consciousness
 Dürer/Grünewald/Holbein
 Falling
 Into
 Pain...
 Who am I??
 Rembrandt sees
 the Spirit of Light
 Friedrich dreams
 Cathedral (in mist)
 Crucifix (in tall pines)
 Crutches (in snow)
 Turner experiences
 Steam/Speed/Ram
 The power of light to
 dissolve matter
 The Sun is God!
 Then, Manet's Olympia
 So loose! So free!
 (Too loose. Too free.)
 Degas finds her attractive
 Next thing—
 Racehorses! Circuses! Dancing
 girls!
 Monet looks on
 Observes
 Morning, noon and night
 Summer, winter
 A cathedral
 A bridge
 Waterlilies
 While people dissolve into color
 Van Gogh
 Becomes color
 Devours color
 Sculpts color
 Kandinsky wonders
 What are light and color saying?
 What is form doing?
 What is that picture on my studio
 floor?
 Picasso fragments form—
 Such a radical,
 Period.
 A Dove across the sea
 Sings on canvass!
 O'Keefe call out—Blue!
 Marc/Mondrian/Jawlensky
 Contract trees into lines and curves
 Expand faces into brushstrokes of
 color
 (God is hiding)
 Duchamps rebels!
 Blasts a staircase to smithereens—
 Drastically
 De-con-struc-ting
 The Descending
 Nude.



Destruction
 War and more war
 New York is where the action is
 Jackson Pollack—abstract acts of
 Moving/Doing/Color
 Mark Rothko
 Missing in action in a color field
 Looking for God
 Andy Warhol pops up
 20th Century Sphinx without a secret
 Catholic Everyman
 God is everywhere
 There's a form, pick a color!
 Keep it light
 'cuz (like the man says)
 Heaven and Hell are just
 One
 Breath
 Away.

[This was a performance piece presented by the
 author at Rudolf Steiner Institute in
 Waterville, Maine, 2003.]

Anthroposophical Society in New Zealand

Art the Inspirer and Humaniser of Society

**8 - 11 July 2005 • Christchurch
 Conference on the Arts (open to the public)**

“Imagination is not the talent of some people;
 it is the health of every person!”

—*Ralph Waldo Emerson*

We are very happy and fortunate to be able to
 announce that Van James (USA) will be giving
 the morning talks and will lead one of the morn-
 ing artistic workshops. Van James is an artist,
 writer, and upper school art teacher at the Hono-
 lulu Waldorf school, in Hawai'i. He is an art's
 advocate in the U.S. and Asia-Pacific region and
 has a special interest in the theme.

Theme

How can we bring an artistic approach to all
 aspects of our life and work in order to realise
 what Rudolf Steiner described suggested: “Art
 must become the lifeblood of the soul”? Art—
 creativity—is what makes us truly human. We
 must first realise in a practical way that everyone is
 essentially an artist at heart!

Contact

Diederik Ruarus for the Christchurch branch of
 the Society. *email: sdruarus@kwick.net.nz*



Rudolf Steiner College

Transformative Arts Retreat

and Individual Courses January, 2005
register by December 13, 2004

The Arts Retreat January 9-28 with Diane Goettlicher, Van James, Ted Mahle

Enjoy a three-week residency on our beautiful campus and experience the healing potential of working in the arts of painting, drawing and modeling. A special package price includes *all 6 course tuitions* (100 hours of art study as described below) and housing in our comfortable and elegant student residences with kitchens. All art materials included.

Residency: \$1280 Seniors: \$1150 Nonresidency: \$850.

Individual Courses of Study

Spirit and Art: Pictures of the Transformation of Humanity with Van James

Jan. 10-14, 9 am-4 pm, M-F

Trace the threads of human development and consider the changes of consciousness through the artistic images from the beginnings of prehistory to the present day. Through recreating paintings, sculptures and drawings from the different cultural epochs one can begin to penetrate the mysteries of the process of incarnating into the spirit of time and place.

Van James: art instructor for over twenty years, chairman of the Anthroposophical Society in Hawai'i, author of several books on art and archaeology, the most recent, *Spirit and Art: Pictures of the Transformation of Consciousness*. **\$270**

The Veil Painting Process in Time and Space with Ted Mahle

Jan. 10-13; Jan. 18-20; Jan. 24-27, evenings 7-9 pm

Painters can create their own sacred space through the meditative quality of painting "out of the color." In painting, the consciousness and the will are united through decisions made in the heart space, intuiting the mystery of healing in the arts and of the transformation of substance. This water-color technique of transparent veils of color will be explored in two distinctive exercises. **Ted Mahle:** art instructor for thirty years and director of the Arts Program at Rudolf Steiner College, 1982 to 2003. **\$220**

Weekend Workshop

Thought Forms & Color Imaginations: Blackboard Drawings and Painting Sketches of Rudolf Steiner

with Van James

Jan. 14-15, Fri. 7:30 pm; Sat. 9 am - 3:30 pm.

This workshop will delve into the powerful and enigmatic visual art of the 20th Century master, Rudolf Steiner and explore with pastels certain motifs and visual forms of expression he utilized as a means of communicating spiritual content and ideas. **\$75**

A Sketching Day in Nature with Diane Goettlicher

MLK Day Jan. 17, 10 am - 4 pm

Enjoy a day of walking and sketching along the American River while being guided through a process of observing and learning how to capture the beauty of the colors and forms in the environment. Bring a sketchpad about 12X16, drawing pencils, colored pencils, kneaded eraser, a packed lunch and bottled water. Meet at RSC garden. **Diane Goettlicher:** arts educator for twenty years, professional exhibiting artist and owner of a Lazure business. **\$60**

Sacred Expressions: Creating Images with Inner Meaning with Van James and Diane Goettlicher

Jan. 18-21, 9 am - 4 pm T-F

An exploration of the historical significance of sacred symbols and archetypal imagery such as labyrinths, mandalas, icons, while also asking the questions what are universal and what are personal expressions of the sacred? When and how are sacred symbols both? After working with these historic images, we will recreate important designs working in mixed media. From this sense-imbued understanding of these sacred forms we will seek out and create our own personal and meaning-filled language of form. **\$215**

Lazure Technique as an Artistic Medium

with Diane Goettlicher

Jan. 24-28, 9 am - 4 pm M-F

Learn how to work intuitively in experimenting with transparent waterbased painting and glazing techniques. Participants will explore larger format painting and discuss this technique as wall treatment as well. In addition to color exploration, the use of form and line will be introduced. **\$270**

**All Courses are subject to minimum enrollment.
Please register by December 13, 2004**

**For information and registration: 916.961.8727; or go to
Events Calendar at www.steinercollege.edu**



Rudolf Steiner College

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Hawai'i News

New Member

A warm welcome to new member of the Anthroposophical Society in Hawai'i, Lenora Gauldin, living in Waimanalo on the island of O'ahu.

2005 Calendar

January 3-10

Penny Roberts, *Curative Education and School of Spiritual Science*, Honolulu and Kona.

February 16

Douglas Gerwin, *Waldorf Education lecture*, Honolulu.

February 19-21

Interisland Waldorf Schools Conference with Jaiman McMillan, Kula, Maui.

February 26

Iris Sullivan, *Parciful painting workshop*, Honolulu.

April 4-8

Betty Staley, *Waldorf Education*, Honolulu.

June 15-20

Marko Pagognic, *"Earth, Spirit and Aloha"* lecture and workshop, Honolulu and Kona.



anthroposophical family, so Diana's mother approved. However, as war seemed imminent, Mrs. Patterson took her daughters back to the states. Diana graduated from Edgewood School in Connecticut, the forerunner of High Mowing Waldorf School. Hermann von Baravalle was her mentor. Then Diana and her mother moved to Vancouver, BC, where they kept up their interest in Anthroposophy and where Diana worked as an apprentice in naval architecture. After high school, she also spent some time learning jewelry-making at the Goetheanum.

Diana and Noel were apart for seven years during the war, during which time they corresponded only for birthdays and Christmas. In 1945 Diana went to England where she and Noel were married July 29. Shortly after the wedding, Noel, who was in the British army, was shipped out to India, then to Singapore, where Diana joined him a year later and worked for a Singapore shipping company, designing boats. The Bells then went to Auckland, New Zealand, where Noel tried to finish his law degree without success, and Diana worked for an architect. Soon they moved to Vancouver and began a family with the birth of daughter Tara and the adoption of son Galen.

In 1957, Noel and Diana traveled to Highland Hall Waldorf School in Southern California, to attend a summer conference, and on their return to Canada made plans to move the family to North Hollywood and enroll the children in the Waldorf school. Noel and Diana



In Memory of Diana Bell

(1922–2004)

Notes by Bonnie Ozaki-James from an interview with Noel and Tara Bell

Diana Bell, Waldorf class teacher, co-founder of Kula Makua—Adult Waldorf Education, weaver, watercolor artist, mentor and dear friend, crossed the threshold in Honolulu on August 21. She was eighty-two years old. She left behind Noel, her husband of fifty-nine years, their daughter Tara, of Vancouver, B.C., and many friends and colleagues.

Diana Mary Patterson was born May 12, 1922 in Ontario, Canada. With her mother and younger sister, Diana traveled frequently between North America and England during her early years. Diana became a Waldorf student at the age of fourteen when her mother enrolled her in Michael Hall, a Steiner boarding school in Sussex, England.

Noel Bell's youngest sister was also a student at Michael Hall and he visited the school frequently. Thus, Noel met Diana at a school dance and fell in love with her right away. Both mothers were friends and Noel was from an

took the teacher training course from Hermann von Baravalle, Werner Glas, and Gisela O'Neil, among others.

Thinking of high school for their children, Diana got in touch with an old classmate who taught at King's Langley in England, and he suggested that all four come as there was work for both Diana and Noel. Tara remembers doing Shakespeare's *Richard II* in the field near the school where the ruins of the old abbey of Richard's time were discovered.

Each year for the next three years, Diana and Noel took the Class 10 from King's Langley for an exchange to a German school at Freiberg in southern Germany. The exchange lasted for three months each year. Noel was teaching and Diana went along and helped out wherever needed.

In 1973, the family moved back to Vancouver and joined the staff of the Vancouver Waldorf School, where Diana took a second grade and Noel began with a first grade. In the mid 70s, Diana was invited to Honolulu to teach watercolor painting and later in 1980, after she had finished her eighth grade, she was asked by the Honolulu Waldorf School to take a third grade temporarily until a teacher could be found. And the teacher they found was Diana herself, Diana and Noel having agreed to another separation. Noel stayed in Vancouver to complete his ninth grade class and then joined Diana in Honolulu. Diana took her new class through Grade 6 and after that she devoted her time to teaching adults and training teachers.

Shortly after their arrival in Honolulu, Noel and Diana conducted a morning seminar for the many untrained specialty teachers at the Honolulu school. The following year, Diana held seminars at their home for several new untrained class teachers. This program was the forerunner of the school's adult education program, which then became the independent Kula Makua—Adult Waldorf Education and Teacher Training.

For a number of years in the 1980s, Noel and Diana traveled to outer island schools in Hawaii to teach blocks and coach teachers. From this work Diana arranged an innovative 4-day a month intensive training for outer island teachers who were already on the job but had no Waldorf background. Right up until the time of her death, Diana was still teaching adult classes.

Throughout her life, Diana spun and dyed her own wool and wove many rugs. She was also an avid watercolorist. She was known for her afternoon tea with cookies and lively conversation. Diana loved doing crossword puzzles with Tara during Tara's frequent visits to Honolulu.

Earth, Spirit & Aloha

*A summer solstice event
with Marko Pogagnic*

June 16-18, 2005
Kealahou, Hawaii

The focal point of the event will be working together as a conscious social deed to create a lithopuncture connection on the land.

- ***Integrating spirit and matter as it relates to earth, nature, elemental, human and angelic beings.***
- ***Creating and living in partnership with earth out of heart, spirit, imagination and consciousness.***
- ***Developing one's inner space and outward connections via meditation, consciousness exercises, moral and social development, artistic activities, hula, chanting and enlivening the heart.***
- ***Striving to practically and contemplatively connect with Hawaii and the land of Kona.***

The Earth is natural spirits and elementary beings, the Earth's conscience. The Earth is also the network of living energy, chakras and channels. The Earth's landscape is a series of temples. Artist and geomantic, Marko Pogagnic has developed various methods for the protection and healing of the invisible levels of life, which he calls the Healing of the Earth.

Pogagnic's method of Healing the Earth resembles acupuncture and homeopathy: he positions stone pillars on natural acupuncture points of the Earth. With this 'lithopuncture' he tries to come into contact with the living, conscience and spiritual levels of a particular spot in the countryside or town. With permanent 'touching' of these natural points positive and healing effects should be achieved.

Pogagnic has carried out a number of 'lithopuncture' projects in Germany, Northern Ireland, the Irish Republic, in Slovenia, on the Canary Islands, in Austria, Italy, Brazil, the US and Switzerland.



Pogagnic's method of Healing the Earth resembles acupuncture and homeopathy: he positions stone pillars on natural acupuncture points of the Earth.



2514 Alaula Way
Honolulu, Hawaii 96822

pacificajournal@mac.com

Kula Makua Adult Waldorf Education and Teacher Training

Spring Semester, 2005

Artistic Classes		Academic Classes & Study Groups	
<p>Modeling <i>With Frances Altwies</i> Exploring movement through clay. January 10-February 5 Times and days vary * 7 Sessions-HWS Niu Valley \$90 (KM Credit \$165)</p> <p>Eurythmy <i>With Kurt Farber/R. Lumsden</i> An introduction to sound through gesture and movement. Wednesdays, 6:00-7:00 PM Begins January 12 19 Sessions-HWS Niu Valley \$100 (KM Credit \$220)</p> <p>Drawing Through the Grades <i>With Van James</i> Chalk board, bees wax crayon, and colored pencil drawing as presented in grades 1-8. Mondays, 3:30-5:00 PM Begins January 24 12 Sessions-HWS Kahala Campus \$130 (KM Credit \$260)</p> <p>Woodworking <i>Continued from previous semester</i> No new students Resumes January 15</p> <p>Painting Through the Grades <i>With Van James</i> Learn to paint the way children in the Waldorf School do! Experience grades 1-8 wet-on-wet watercolor exercises. No experience necessary. Wednesdays, 3:30-5:00 PM Begins January 26 12 Sessions-HWS Kahala Campus \$130 (KM Credit \$260)</p>	<p>Rhythmic Work <i>With Sue Lautenslager</i> Morning rhythmic work through the grades, including circle time. February 23-June 1 6 Sessions-Niu Valley and Kahala \$80 (KM Credit \$150)</p> <p>Geometry <i>With Chris Bennett</i> A Waldorf approach to geometry. Mon./Wed., 3:30-5:00 PM Begins February 23 6 Sessions-HWS Kahala Campus \$80 (KM Credit \$150)</p> <p>Speech and Drama <i>With Daniel Stokes</i> Exploring rhythm, alliteration, and breath. We will be working towards a dramatic production for Kula Makua graduation. Saturdays, 9:40-11:00 AM Begins March 12 Drama is added starting April 9 11:15-12:45 PM 16 Sessions-HWS Niu Valley \$160 (KM Credit \$300)</p> <p>Handwork: Stuffed Animals <i>With Yoshiko Scion</i> A creative experience in which you will learn to design, cut, sew, and shape an animal. Saturdays, 8:00-9:30 AM Begins April 9 6 Sessions-HWS Niu Valley \$80 (KM Credit \$150) *Call (808) 259-5407 for schedule</p>	<p>Child Development III The Adolescent <i>With Chris Bennett</i> For high school teaching. Mondays, 5:10-6:10 PM Begins January 10 12 Sessions-HWS Kahala Campus</p> <p>Rosicrucian Wisdom <i>With Chris Bennett</i> A comprehensive introduction to Anthroposophy. Tuesdays, 7:00-8:30 PM Begins January 11 13 Sessions-HWS Kahala Campus KM Credit \$260 – Audit \$130</p> <p>Philosophy of Freedom <i>Continued from previous semester</i> Resumes January 12</p> <p>Studies in Waldorf Education <i>With Chris Bennett</i> Continuation of a study of Rudolf Steiner's basic educational works, including practical applications. Fridays, 5:00-6:30 PM Begins January 14 17 Sessions-HWS Kahala Campus</p>	<p>Classroom Teaching Seminars <i>With HWS Teachers</i> Credit Students Only Saturdays, 11:15-12:45 PM Begins January 15 8 Sessions-HWS Niu Valley KM Credit \$175</p> <p>Art History <i>With Van James and Chris Bennett</i> Slide presentations and hands-on art work, exploring the evolution of art and culture from Paleolithic to modern times. Mondays, 7:00-8:30 PM Begins January 24 13 Sessions-HWS Kahala Campus KM Credit \$260 – Audit \$130</p> <p>Reincarnation <i>With Faculty</i> A Western approach to reincarnation in the light of Anthroposophy. Tuesdays, 7:00-8:30 PM and Wednesdays, 7:15-8:45 PM Begins April 26 12 Sessions-HWS Niu Valley KM Credit \$260 – Audit \$130</p>
Workshops		<div data-bbox="909 1323 1380 1596" data-label="Image"> </div> <p style="text-align: center;">Kula Makua 350 Ulua Street Honolulu, Hawaii 96821</p> <p style="text-align: center;">Tel (808) 377-3471, Fax (808) 373-2040 Stephanie Pintz, kulamakua@juno.com</p> <p style="text-align: center;"><i>Kula Makua is a part-time, in-service, two year, AWSNA recognized Waldorf Teacher Training Program.</i></p> <p style="text-align: center;">www.honoluluwaldorf.org/kulamakua/English/Home</p>	
<p>Adolescent Development <i>With Paul Gierlach</i> Feb 11, 5-9 PM; Feb 12, 8 AM-1 PM HWS Kahala Campus Non-Credit Students: \$25/\$50</p>	<p>Biographies <i>With Lee Sturgeon-Day</i> Includes 7 Year Life Cycles May 6, 5-9 PM; May 7, 8 AM-1 PM HWS Niu Valley Non-Credit Students: \$25/\$50</p>		

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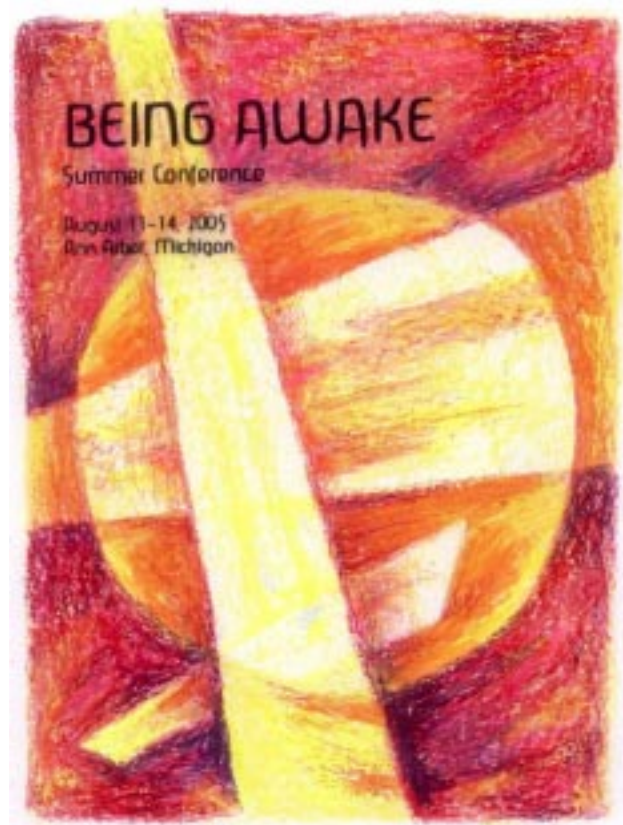
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*Being Awake Summer Conference
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Should the present human being of the East find the strength in his own spirit-reality to give maya the strength of existence, and should the present human being of the West find Life in his reality of nature, then they will visualize in their ideology the workings of the true spirit: thus will come about the understanding between East and West.

—Rudolf Steiner