

Pacifica Journal

A bi-annual newsletter published by the Anthroposophical Society in Hawai'i
Number 30 2006 (2)

The Aesthetic Logic of the Heart: Forming Heart Thinking

Van James, Honolulu, Hawai'i

“The man who lives his life artistically has his brain in his heart.”—Oscar Wilde

Consider three different thoughts on the subject of heart thinking. First: Dr. Paul Pearsall, American author of sixteen best selling self-help books says, “We’re a brain culture as distinct from a heart culture. We want to quantify everything. If we can’t weigh it and measure it objectively, it simply doesn’t exist for us. The Hawaiians have always believed that it is through the heart that we know the truth. For them, the heart is as sentient as the brain. We find this same belief with the Hopi Indians in New Mexico, and with the [ancient] Chinese; within many cultures the heart chakra is the key to healing.” (Hal Bennett, *The Thinking Heart: An Interview with Paul Pearsall*, www.mightywords.com)

Second: When in 1925, the well-known Swiss psychoanalyst Carl Jung went to Taos Pueblo in New Mexico, he met the Native American, Chief Ochwiay Biano. Biano told Jung that according to his people, the Whites were uneasy, restless, and “mad” people, always wanting things. Jung asked him why he thought this was, and the chief replied that it was because they thought with their heads, a sign of mental illness among the pueblo peoples. Jung asked Biano how he thought and the chief pointed to his heart. The response plunged Jung into a deep introspection that enabled him to see himself and his culture from a new perspective (Suma Varughese, *Moving from Head to Heart*, 9/2005. www.lifepositive.com).

Third: In the early twentieth century, Rudolf Steiner spoke of the important step needed in human development as a transition from our present brain-bound, intellectual thinking to a future, heart-felt thinking. This forming of heart thinking he connected directly with the aesthetic or artistic transformation of our spiritual capacity for thought. In 1919, three decades after the publication of his book *The Philosophy of Spiritual Activity*, Steiner said of this work: “I wanted to show

that the realm otherwise dealt with only by the artist in imagination must now become the serious concern of the human race, for the reason that it represents the stage mankind must reach to lay hold upon the supersensible that the brain is incapable of grasping.” (Rudolf Steiner, *Some Characteristics of Today*, June 12, 1919).



Figure 2: The Archangel Micha-el weighing souls in a detail from The Last Judgement by Hans Memlinc.

The art of weighing and measuring qualities—colors, tones, forms, words, and gestures—is a process in which the artist is constantly engaged. In fact, we are all doing this all the time. This weighing up of qualities is what Aristotle consid-

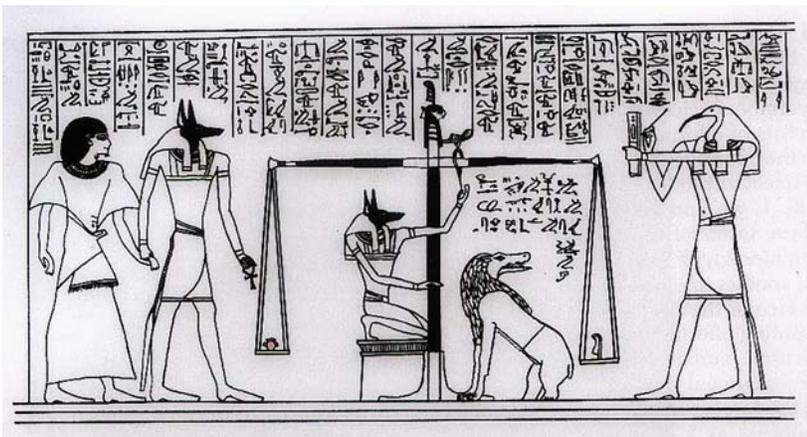


Figure 1: *The Weighing of the Heart, a crucial part of the Egyptian Book of the Dead, from the Papyrus of Ani.*

ered to be a virtuous, moral-building faculty: “Virtue is the human capacity, aided by skill and reason, to determine between the too little and the too much.” In Rudolf Steiner’s terms this faculty for virtue is referred to as *moral imagination* and *ethical individualism* (*The Philosophy of Spiritual Activity*). Just as the words “art” and “heart” literally overlap, so too the artistic process and the development of cognitive feeling or heart thinking are interrelated and even synonymous.

In former times and in many cultures, heart wisdom was acknowledged in various ways. The primeval Egyptian god, Ptah, is said to have created the world first in his heart before he spoke it into existence. To the ancient Egyptians the heart was the seat of emotions, thoughts, soul and life itself. One of the most important “spells” in the *Egyptian Book of the Dead* was the Weighing of the Heart (fig. 1). In this threshold trial, the deceased, led by the jackal-headed god of death Anubis, observed his heart being weighed upon the scales of Maat, goddess of truth. If the heart was lighter than Maat’s feather of truth and not weighted down with sins and transgressions from the life just lived, then the deceased was able to pass on to join the higher gods. Spells asking the heart not to bear witness against the deceased refer to the heart as though it were a conscious, living being. “Oh my heart...do not be my enemy in the presence of the guardian of the balance...Do not tell lies about me in the presence of the great god...” (*Egyptian Book of the Dead*, Chapter 30.) The heart was the only organ allowed to remain in the mummified body of the deceased, while all other organs were removed and preserved separately, or as in the case of the brain, discarded as unworthy.



Figure 3: *The symbol of the Sacred Flaming Heart, according to Roman Catholic tradition, was inspired by the visions of St. Margaret Mary Alacoque in the seventeenth century.*

While the weighing of the heart was a crucial step in the Egyptian mortuary cults, the weighing of the soul was emphasized in medieval Christian times and practices. Many depictions show the Archangel Micha-el selecting souls for their further journey by means of the scales (fig. 2). Weighing up the virtues or sins of the soul was pictured in terms of lightness or heaviness on the balance. Micha-el’s seasonal cycle as an archangel occurs each year in autumn, the time of Libra, the *balance* beam (the only inanimate symbol of the zodiac). As a Time Spirit or archai, Micha-el’s reign began at the end of the nineteenth century and is now fully underway. Rudolf Steiner said: “The Age of Michael has dawned. Hearts are beginning to have thoughts.” (*The Michael Mystery*, GA 26, p. 62.) In Steiner’s words, Micha-el’s threefold task is: “He...liberates thought from the sphere of the head; he clears the way for it to the heart; [and] he enkindles enthusiasm in the feelings, so that the human mind can be filled with devotion for all that can be experienced in the light of thought.” (Ibid.)

However, heart thinking does not just come about by itself. It requires a schooling in logical thinking, for in logical thinking we experience the consequential necessity of one thought connecting to another. Although logical thinking will not serve us in supersensible realms, a kind of logical conscience develops from it and “a general feeling of responsibility in our soul for truth and untruth” (Ibid.) begins to take shape. So intellectual, logical thinking leads to a conscience that serves as a foundation for heart thinking. “Spiritual fervor now proceeds not merely from mystical obscurity, but from souls clarified by thought.” (Ibid.)

A visionary picture of “spiritual fervor,” originating in the “mystical obscurity” of the French Order of the Visitation of Our Lady, between 1673 and 1675, is that of the *sacred flaming heart* (fig. 3). Celebrated on the first Friday of every month and throughout the month of June according to Roman Catholic tradition, the flaming sacred heart of Jesus is venerated according to visions of Jesus Christ described by a humble nun, later beatified as St. Margaret Mary Alacoque. “Flames issued from every part of His Sacred Humanity, especially from His Adorable Breast, which resembled an open furnace and disclosed to me His most loving and most amiable Heart, which was the living source of these flames.” (From the diary of St. Margaret Mary Alacoque, *The Revelation of the Sacred Heart*

of Jesus.) Although relegated to the purgatory of Catholic kitsch art, the sacred flaming heart is a real symbol, not only of religious devotion, piety, passion, courage and love, but also of the future development of heart thinking. Although sentimentalized in most pictures, it is an imagination of the etheric organ, the heart *chakra* (wheel), with its turning spokes, flowing lotus petals or radiating flames. Old Testament recognition of this spiritual organ and center of human virtue is noted in Samuel: "...The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Samuel 16:7.) Contrast this view with the late Christopher Fry's declaration in his play *The Sleep of Prisoners*, "The human heart can go the length of God..."

A more recent visionary picture and artistic embodiment of the living heart forces may be seen in the *Representative of Humanity*, a thirty-foot tall wood sculpture created by Rudolf Steiner and often referred to as *The Group*. This monumental carving is a study in convexity and concavity, with a composition of figures in asymmetrical balance (fig. 4). The central figure, described by Steiner as the representative of a "spiritualized, inwardly deepened humanity," (Steiner, 21/10/1917) stands as the fulcrum and balance beam of a dynamic, living scale. It is a contemporary, artistic imagination of the weighing of the heart, as this representative of spiritualized humanity strides between forces of opposition and extremism, to express a middle position in freedom and love. This representative of the inwardly deepened human being was imagined by Steiner as showing in what streams out from its eyes as "pure compassion," and what is shown through its mouth, "not designed for eating but for uttering true words that express conscience," (Steiner, 8/5/1912) the revelation of the "I am."

Author James Joyce spoke of proper art and improper art, but said there are two kinds of improper art (fig. 5). One form of improper art he referred to as didactic because it tries to teach us a lesson, whether we like it or not. It is in-

your-face art that pushes itself upon us. It is aggressive and avant garde in character. It is honest but not very pretty. The other type of improper art Joyce calls pornographic, not because it constitutes sexual content, but because it sells itself, pulls us into it, and may be pretty but is a lie. Between these two manifestations of improper art is proper art. Proper art presents a position of aesthetic arrest, freedom from being pushed or pulled, "a thin line of quiet" or as Joyce describes it, "an epiphany." This epiphany status of proper art characterizes the *Representative of Humanity*, as a scale of balance between extremes in the forming of a heart-centered spiritual cognition.

The weighing and balancing functions of both our heart and our thinking might be considered, in their essence, akin to art. The opposite of the word aesthetic is anaesthetic, which means numb, lacking feeling, and inability to respond. Aesthetic, on the other hand, means enlivened being, heightened experience, and response-ability. This response-ability is at the same time a responsibility in that it calls on us to be more aware of what we respond to and how we react and respond to it. In artistic activity, as in the training of practical thinking, we develop a faculty for conscience and we learn to take responsibility for our actions, our feelings and our thoughts. This builds an aesthetic logic and moral imagination that leads to the forming of heart thinking—to the aesthetic logic of the heart.



Figure 4: The *Representative of Humanity* is a thirty-foot tall carved, wood sculpture created by Rudolf Steiner in the early part of the twentieth century.

Improper Art	Proper Art	Improper Art
Didactic	Epiphany	Pornographic
Pushes	Aesthetic Arrest	Pulls
True but Ugly	Truth, Goodness, Beauty	Beautiful but Untrue
Power	Thin line of Quiet	Seduction

Figure 5

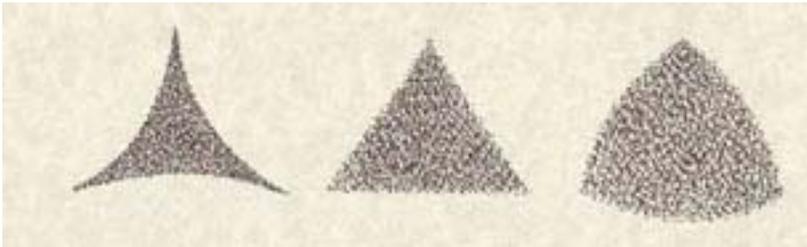
Art as an Antidote for Techno-Fatigue

Michael Howard, Amherst, MA. USA

The demands and pace of contemporary life lead many of us to spend much of our day working with computers, telephones and other forms of technology. To reap the benefits of technology we need not ignore or simply resign our selves to the harmful effects of technology, particularly to our own health. The contemplation of art is an antidote to our technological way of life that warrants wider attention.

All forms of work cause fatigue. Working on a computer or other forms of technology for an extended period, sooner or later, induces a particular kind of weariness called techno-fatigue. One way to rejuvenate body and soul from the stress and weariness of techno-fatigue is to take an art break. Brief but regular glances at simple artistic forms, such as shown here, can be beneficial if they are placed on our desk or wall where they will catch our eye as we talk on the phone or lift our gaze from the computer screen. The effect can be all the more deep and lasting when we work with artistic forms more intensively, as outlined in the following ways:

Figure 1

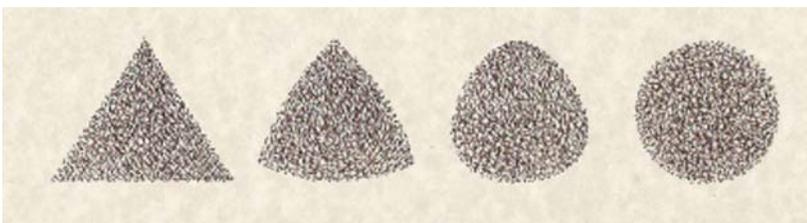


Drawing the Forms

To draw artistic forms ourselves is especially effective if we can give ourselves at least 5-10 minutes free from distraction or interruption.

In drawing we learn to observe the different elements of each form more exactly.

Figure 2



For example, in drawing the sides of the three triangles of Figure 1 we become more sensitive to their straightness or curvedness, their convexity or concavity. As we become more aware of the outer differences in form, we will become more attuned to the corresponding inner qualities of forms. With the three triangles of Figure 1 we may feel qualities such as collapsing inwards when the sides are concave, rigid when straight and filling out when convex.

A few practical suggestions for drawing these forms:

- i) Just as we each have a different style of writing, we should experiment to find the way of drawing that is right for us. However, drawing in outline or shading to look three-dimensional is not recommended. Whatever our stroke, drawing them as flat surfaces serves our aim of coming to a feeling experience of each form.
- ii) If possible, draw all the forms of a particular sequence in one session. However, if we feel rushed, it is better to draw one or two forms at a time. Our aim is to overcome everything within and without us that would distract or deter us from becoming fully engaged in heart and mind. In cultivating this capacity to live more deeply in one activity our conscious purpose is to balance the tendency towards multi-tasking that is so prevalent in contemporary life and work.

Contemplating the Drawn Forms

It is possible to contemplate artistic forms without drawing them. In this case, we strive to be as active in observing the forms as we would in drawing them. Our task is to observe where the form is wide and narrow, round or angular, convex or concave, in as much detail as we would when drawing. Our careful observation of the different elements in each form, prepares us, as with the drawing, to come to a feeling experience of each form. Furthermore, it can lead us to feel the changes through the whole sequence of forms.

Contemplating the Forms Imaginatively

After drawing and/or contemplating the outer forms for some time, they will become so familiar that we will be able to form them in our minds eye. This enables us to contemplate them as purely imagined forms. At first, these imagined forms will very likely seem faint and fleeting compared to the drawn forms. With

practice, however, they can become increasingly vivid and alive. We build up this inner exercise in two steps:

- i) We mentally form the various elements of each form—where the form is wide and narrow, round or angular, etc. We do this with each successive form in a sequence. It is helpful to imagine adjoining pairs and finally, to imagine all the forms of the sequence either as a whole, or at least in quick succession. The mental gymnastics required to do this will, at the very least, enhance our powers of inner concentration and mobility of thought.
- ii) It is not essential to see the individual forms or the whole sequence vividly or for long in order to do the second part of the exercise. Without the stimulus of any outer form or, even an inner picture in our mind's eye, we now create an inner space of receptivity, akin to listening, in order to allow the inner quality of each form to resonate within us as a feeling impression.

When speaking of a feeling impression we are referring to an experience of grounded weight or expanding buoyancy as for example in the triangle and circle of Figure 3. The feeling impression of each form and sequence of forms is the heart and soul of these exercises. Whether we are contemplating the forms outwardly or inwardly, we are learning to discern the difference between a subjective feeling, our personal like or dislike, and an objective feeling of qualities such as grounded weight and expanding buoyancy. In contemplating objective qualities our inner activity moves from a concentration exercise to a meditation.

It is more difficult to feel the quality of a single form by itself. For this reason it is more effective to compare the feeling of two adjoining forms. Going through the sequence of forms in successive pairs prepares us to imaginatively feel the whole sequence as a progression of qualities. Through these exercises we discover the world of form has three different levels: the body of form made visible in matter, the idea of form made visible in our imagination, and the soul of form manifesting as inner qualities.

Art as a Way of Life

Even fleeting but regular glances upon artistic forms can be beneficial. But more intensive contemplation of forms through

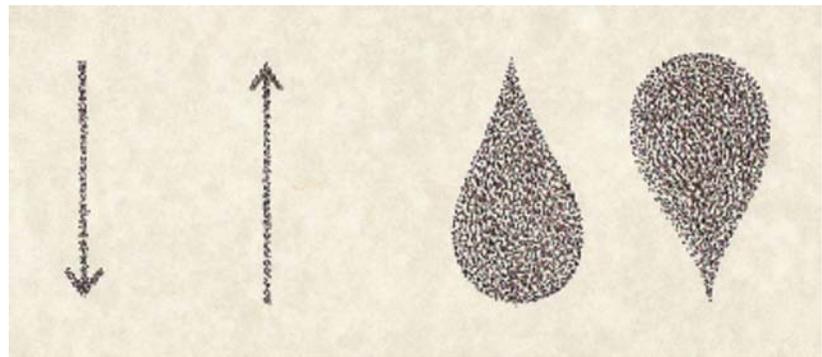


Figure 3

drawing and/or building them up in our imagination, will over time enhance our powers of concentration, enliven our thinking and feeling, and make us more receptive to creative intuitions in all our affairs.

The work of art is not the object but the inner experience which a drawing, painting or sculpture awakens in us. Insofar as we are

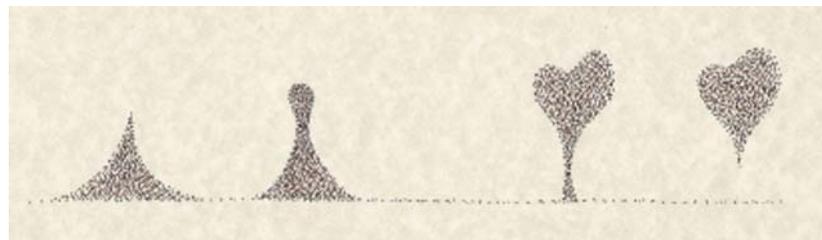


Figure 4

changed, we are the work of art. Art is the life-blood of the human soul. As we need water, food and air to sustain our body, we need art to sustain our heart and mind. World destiny may require us to live and work with machines. But if we are to avoid becoming evermore machine-like ourselves, we must take our destiny in hand and feed our creative spirit through art. As technology has become a way of life, so art can become a way of life.

The drawings shown in this article are available in a bound set that is ready to stand on a desk or hang on the wall. The set includes additional forms, as well as further suggestions about how to draw and work with them. For more information write:

Life Form Studio
528 Pine Street
Amherst, MA 01002
Email: liformstudio@earthlink.net
Or, call: (413) 549 – 5954

Learning More About Genetic Engineering, Science and Life

Janet Grevillea, Wangi Wangi, Australia

Each single time a seed is formed, the earthly organizing process is led to its end, to the point of chaos.



If you live in a culture in which the earth is self-evidently flat, it might take some time to orient yourself to a different way of understanding things.

Perhaps, like me, you grew up in a culture which took for granted, and lived by, a mechanistic, reductionist view of the world. The explanation of an event lay in a small unit of causation: germs cause disease, flies carry germs, and so a good spray of DDT over the Sunday lunch table would ensure the family's health. Such determinism persists in the 21st century.

In addition to germs, we now have genes; the genetic paradigm seems all-pervasive. When I was at school, genes caused eye colour. Now they cause all kinds of diseases, disabilities and disaffections, which in turn cause every kind of social ill, including crime, addiction and poverty. We are led to believe that if we can somehow zap or modify these bad genes we can be healthy and law-abiding (perhaps even relaxed and comfortable).

A clear statement of genetic determinism is provided by James D Watson (2003 p396):

Only with the discovery of the double helix and the ensuing genetic revolution have we had grounds for thinking that the powers held traditionally to be the exclusive property of the gods might one day be ours. Life, we now know is nothing but a vast array of coordinated chemical reactions. The "secret" to that coordination is the breathtakingly complex set of instructions inscribed, again chemically, in our DNA." Scientists have learned how to identify and modify genes and, by so doing, we are told, we can prevent and cure diseases, identify "at risk" individuals and produce wondrous crops, impervious to herbicides, able to feed the world and make millions for corporations and their shareholders. The future is in our genes, we are told.

Looking Beyond Reductionism

Not everyone has such a reductionist view of life. Anyone with a sense of the spiritual, or with experience of biodynamics, homeopathy and the like, knows there is something amiss with the uni-directional theory of causation - the view that tiny bits determine the develop-

ment of the whole. What Rudolf Steiner (1993, p35) said about seeds probably sounds as strange to many modern scientists as did spherical theory to flat-earthers:

In the seed we have an image of the whole universe. Each single time a seed is formed, the earthly organizing process is led to its end, to the point of chaos. And each time, within the seed-chaos, a new organism is built up out of the whole universe. The parent organism simply has the tendency, through its affinity for a particular cosmic setting, to bring the seed into relationship with the forces from the proper directions, so that what emerges from a dandelion is a dandelion and not a barberry. But the image reflected in the individual plant is always the image of some cosmic constellation and is built up out of the cosmos.

Steiner was not denying the importance of the tiny entity, the seed, but he was saying that we need to understand its life as a manifestation of the organising dynamic of the whole universe. Those of us open to Steiner's cosmic insights have a gut feeling that there is something wrong with the isolation of the gene as the unit of causation. Genetic engineering fails to take account of the bigger picture - the organism, the environment, the universe.

Genetic Engineering as "Bad Science"

If you try to study genetics, you can easily get lost in all the terminology. Then, if you move on to the topic of genetic engineering, you become befuddled by the controversies about crops, food, stem cells and cloning. None of it seems simple. However, there are some scientists who have succeeded in stripping away all the guff to get to the heart of the matter, to reveal the basic flaws in the science of genetic engineering.

I first cottoned onto this possibility in 2004, when a scientist being interviewed on Radio National issued an unequivocal condemnation of genetic engineering. "It is bad science," she said. I was intrigued. Such a clear, basic message! Since then, my reading about genetic engineering has revealed that there are many scientists who believe it is bad science, and indeed that much of modern science is bad science.

To give you an idea of what thoughtful scientists are saying, I suggest you look again at *Protea* Number 53. It had an article reporting on a talk given by Jonathon Banks. He likened genetic engineers to R.D. Laing's frog dissectors:

When R.D. was studying to be a doctor he was required to kill and dissect a frog so that he could learn all about it. He killed the frog and cut it into little bits, at which point he had a life-changing insight: he no longer had a living frog to understand. The whole is always more than the sum of its parts.

It was in the context of this life-destroying approach to science, that Jonathon went on to explain and question genetic engineering of food crops. From his talk, I understood something about the procedures entailed in GE, and also some of the reasons why we should be concerned about the use of such unnatural processes. It has only been subsequently that I have grasped the stronger message, that GE is based on false beliefs about genes and living organisms. It is bad science, which is not surprising, since there is something wrong with science in general.

After Reading Adrian Hofstetter

One scientist who tells us so, is Adrian Hofstetter (2004), a Dominican sister, biologist and educator. She is committed to finding “a more meaningful, organic, pre-experimental approach to the science of nature.” In this venture, she has gained inspiration from Goethe and Rudolf Steiner.

Adrian Hofstetter ponders the ills of modern life and points an accusatory finger at science: “modern science, allied to industry, government and the military, is adrift from morality, art and wisdom.” (p134) Modern schooling neglects ancient and mediaeval wisdom, so citizens, including scientists, have no understanding of metaphysics. This means they are unable to question the dominant worldview, the notion that the world is a vast machine.

World-as-machine science is the legacy of Newton and Descartes (of “I think, therefore I am” fame), happily continued by clockwork cosmologists such as Stephen Hawking. The influence of Descartes is that we take dualism for granted. We see mind separate from body, person from environment and matter from spirit. We also tend to see as “real” only those material things we can see with our eyes and feel with our fingers. Everything else is “in the mind”, which is taken to mean “not real”. For example, if you are in pain, and no-one can find a physical (real) cause for it, you will be told that your pain is “in your mind.” Rudolf Steiner (1928 ch 19) described an experience with a friend for whom the spiritual was non-existent: “I was deeply grieved by the fact that,

when I was really uttering that which had for me the profoundest import, yet to my friend I was talking of a ‘nothing’.” As Margaret Bruvel (2003) puts it, in the modern world we tend to see the world of creative spirit beings as Maya or Illusion; whereas in ancient times that Spirit world **was** Reality.

Modern science is based on the assumption that we can, and should, observe the world in a detached way. It ignores the possibility that humans are actually part of, and influencing, what they are perceiving. It seems that modern physicists have realised this, but many biologists don't want to know.

The influence of modern science is that often we cannot see the living whole for its cog-like parts. Scientists can reject metaphysics as poppycock, while basing all their work on the metaphysical assumption that the world is a vast machine. People tend to believe that science is “neutral”, that is, based on self-evident “facts”. They don't acknowledge that the world of facts to be observed by scientists (who are, by definition “unbiased”) is a very big assumption. So, we have a science that is blinkered, ungrounded and compromised and genetic engineering is just one part of it.

Hofstetter calls for a “revolution in the way scientists view reality” and believes that Goethe and Steiner are among those who can point the way. *They* would reject a mechanical, purely mathematical way of seeing the universe. The scientist cannot and should not be a detached observer of nature. She proposes a science of “participative consciousness”, one aware of “universal coding, not genetic coding” (a neat paraphrase of Steiner's quote above).

Barbara McClintock

Reading Adrian Hofstetter introduced me to an amazing scientist who epitomised “participative consciousness”. The geneticist Barbara McClintock worked in obscurity in the mid-1900s and challenged the then (and, it seems still) prevailing doctrine of genes as “unchanging units of heredity”. She was interested in the gene mutations associated with coloured streaks in corn. According to the science of the time, genes could mutate, but they did not move. They stayed fixed in a set order like beads on a string. Barbara McClintock discovered they could move.

It is not only Barbara McClintock's discovery that interested me, but the way she went about her work. She studied, not just the genes, or seeds, but the leaves and stalk, the whole plant, in fact whole fields of corn. As she said:



Hofstetter calls for a "revolution in the way scientists view reality" and believes that Goethe and Steiner are among those who can point the way.

GE "has been proved wrong by the criteria of science itself" (p49), but its practitioners cannot afford to recognise that.



No two plants are exactly alike. They're different, and as a consequence, you have to know that difference. . . . I start with the seedling, and I don't want to leave it. I don't really feel I know the story if I don't watch the plant all the way along. So I know every plant in the field. I know them intimately, and I find it a great pleasure to know them." (Hofstetter p158)

Barbara McClintock believed it important to have "a feeling for the organism" and an openness to what it reveals to you. Such a search for nature's wisdom is what is needed for science to emerge from its reductionist burrow.

As a result of her study of mutations in corn, in 1951 Barbara McClintock reported that genes are not static, as everybody had thought; they can move. As Hofstetter (p130) puts it:

The genes in the corn plants moved about, effected changes in other genes and were themselves influenced by the cell, the organism and the environment.

This apparently simple finding was actually quite revolutionary. Barbara McClintock was saying that the influence of genes is not one-way. The locus of life and growth is not the gene alone, but the organised life system.

When Barbara McClintock published her findings in 1951, her male colleagues took no notice. It seems the kindest construction one can place on this was that McClintock was "ahead of her time". However, after three decades, others came to appreciate her contribution and in 1983, when she was 81, she was awarded the Nobel Prize. Adrian Hofstetter points out the huge significance of Barbara McClintock's work (p131):

Her experiments directly challenged the established belief that a unit of matter, a gene, was a sole carrier of a hereditary trait . . . She was free of the DNA "thought collective" that would attribute afflictions such as muscular dystrophy, Huntington's disease, cancer or even alcoholism to the effect of a single isolated gene.

Mae-Wan Ho

Recently I discovered the name of the scientist I had heard on the radio in 2004. She is Mae-Wan Ho, a former geneticist who now heads the Institute of Science in Society (which has a fascinating website). Like Adrian Hofstetter, Mae-Wan Ho critiques the world-view that informs, and is informed by, modern science.

The theoretical framework she dismisses is Neo-Darwinism, supported by Mendel's laws, which are not really laws, but theories based on mathematics. The evidence has been squeezed to fit the maths, to produce what Ho calls "bean-bag genetics". Mae-Wan Ho (2000, p 1) believes that the biology that results from these influences, though invalidated, persists in academia "because it serves so well to promote genetic engineering, a technology that has the potential to destroy all life on earth." GE "has been proved wrong by the criteria of science itself" (p49), but its practitioners cannot afford to recognise that.

Neo-Darwinian theory says that evolution proceeds by natural selection, with genes playing a central part. The influence is one-way, that is, genes determine the organism's characteristics and cannot themselves be affected by the environment. Evolutionary changes occur because of random mutations. A reductionist extreme interpretation of this theory is presented by Richard Dawkins, who proposes that organisms are merely carriers for "selfish genes" that compete for dominance (and who in January this year launched a diatribe against religion on BBC 4, claiming that, to quote reviewer Keith Ward, "the spiritual hypothesis has been demolished by materialism").

Mae-Wan Ho points out what Barbara McClintock and others discovered decades ago, and some have always known, that the only valid way to view biological processes is holistically or ecologically. The old, outmoded (but still popular), reductionist, mechanical view is quite inadequate. Like Adrian Hofstetter, Mae-Wan Ho points out that this kind of science suits those in power in the global industrial economy.

Mae-Wan Ho writes that some of the basic tenets of Neo-Darwinian science have been shown to be wrong. Genes are not fixed heredity units; they are fluid and adaptable. They can move around within an organism, and even travel to another organism (horizontal transfer). Mutations are not always random. Many such changes are non-random, determined by the organism, and involve a high level of co-operation rather than competition, for example when organisms develop resistance to anti-biotics. That is, organisms carry out their own, quite precise genetic engineering.

Another criticism that can be made of modern genetics is that it redefines psychological and sociological behaviours or events and calls them "characteristics" that can be inherited.

So, people argue that there is a gene that can cause alcoholism or aggression. Even if the genetics were “right”, we would need to consider that there is much debate about whether there are, indeed, fixed human characteristics. Not that you would know that from reading the popular press, whose headlines constantly tell us of the latest discoveries about genes and behaviour.

Come the Revolution

The evidence summarised above points to the revolution in science that Adrian Hofstetter hopes for. However, as Ho puts it, “. . . the mainstream biology community has remained untouched by this profound revolution,” as evidenced by its enthusiasm for the “disreputable” Human Genome Project, aimed at mapping genes, finding blueprints and so forth (Ho, 1999, p105). The problem is that the technology proceeding from the project is imprecise. As Ho (2000, p6) writes:

For in contrast to natural genetic engineering, which is regulated by the organism as a whole, artificial genetic engineering is uncontrollable, unreliable and unpredictable. The foreign genes insert at random, giving correspondingly random genetic effects including abnormalities and cancers in animals and toxins and allergens in food plants. And there are other greater dangers.

Mae-Wan Ho has a lot more to say about the dangers of GE, the many things that can (and do) go wrong and the great number of failed experiments that the public never hears about. But to go into those matters is not my aim here. I am interested in the idea that GE is based on an outmoded paradigm, a false view of life. Why do people cling to such a paradigm? The writers I have considered suggest it is because people are poorly educated in the liberal arts; they are enmeshed in the agenda of big business and the military-industrial complex.

The Context of Spiritual Science

Perhaps Steiner would have something to say about Ahriman in all of this. He predicted (1919) that the incarnation of Ahriman would be assisted if people believed in modern science (with its “superstitious empiricism”) as absolute truth, rather than as just one way of viewing reality. (Steiner’s writing on this theme helps me to contextualise what seems to be a sense of urgency and vehemence in recent attacks on spiritual and alternative approaches to healing, farming and the like.)

In the end, modern biotechnology falls short because it fails to encompass all aspects of reality - its far reaches, its dynamism, its many dimensions. A science that tries to explain life by telling us that one small thing leads inevitably to another, misses the richness, complexity and interdependence of life. It totally ignores spirit and discounts the possibility of an enriching spiritual science. Steiner (1928 ch 3) wrote that it was only by beholding spiritual reality that we can really know nature. As Margaret Bruvel (2003) said:

The achievements of antiquity, inspired by divine creative beings, had an inherent wisdom in them, which left the nature basis of existence intact enough for us to carry on living. Not so with many of the “achievements” of modern man. It is becoming increasingly obvious to many people that we have to find our way back to accessing the whole picture once again . . . In an age when we see all material reality as open to scientific enquiry, why should we close our minds to enquiry about spiritual reality?

References

- Brown, Nancy Marie (1995) Life’s jumps
Research/Penn State 16, 3.
- Bruvel, Margaret (2003) The whole picture
Hunter Biodynamic Group Newsletter No 24, p1.
- Ho, Mae-Wan (1999) *Genetic Engineering Dream or Nightmare: Turning the Tide on the Brave New World of Bad Science and Big Business* Gateway (Gill & Macmillan), Dublin.
- Ho, Mae-Wan (2000) The end of bad science and beginning again with life. Public lecture for Conference *The Limit of Natural Selection*, French Senate, Paris.
- Hofstetter, Adrian M., O.P. (2004) *Earth-Friendly: Re-Visioning Science and Spirituality through Aristotle, Thomas Aquinas, and Rudolf Steiner* Lindisfarne Books, Great Barrington USA.
- Rose Carol (2003) What really is genetic engineering? *Protea* 53, p9-10
- Steiner, Rudolf (1919) *The Ahrimanic Deception*. Rudolf Steiner Archives.
- Steiner, Rudolf (1928) *The Story of My Life* Rudolf Steiner Archive
- Steiner, Rudolf (1993) *Spiritual Foundations for the Renewal of Agriculture* Bio-Dynamic Farming and Gardening Association Inc. Pennsylvania, USA.
- Ward, Keith (2006) Faith, hype and a lack of clarity *The Tablet* Saturday, 21 January.
- Watson, James D (2003) *DNA The Secret of Life* Alfred A Knopf, New York.



In an age when we see all material reality as open to scientific enquiry, why should we close our minds to enquiry about spiritual reality?

Stars and Stones Conference

Peter Glasby, Mt. Barker, Australia

In the week before Easter there was a gathering of 75 Waldorf high school students, from schools in Sydney, Melbourne and Canberra, at the Mt Barker Waldorf School. Class 11 students hosted the conference through the Pedagogical section of the Anthroposophical society. Those attending camped on the school grounds and were catered for by Rosemarie Glasby.

The content of the conference was an exploration of the connection between the Cosmos and the Earth (Stars and Stones) through both art and science based workshops. Workshop leaders included Brian Keats (who writes the Biodynamic Planting calendar), Tony Ryf (a visiting

Swiss Stone carver), Rosemarie and Laurie Toogood (local artists), Morgan Taubert (percussionist and story teller), Lennie Messing (actor and dancer), Marissa Brandenburg (local circle dance teacher), Dennis Millar (mathematician), David Bowden (physicist), Katherine Ellis (circus artist), and others who explored the polarities of Stars and Earth and their connections not only in the outer world but in the human being.

The evening programs, which were open to the wider school community, began with a Comédia play directed by Delia Saunders Sexton and presentations from young people, (former students and others) who have been able to realise their ideas (similar to the world of stars) and bring them down to earth (stones). These included a small group of graduates from Mt Barker Waldorf School who have built a medical clinic in deserts of Ethiopia during their University vacations. Another young person talked about his work in East Timor for the last 4 years introducing permaculture gardening techniques to rural villages there.

The second evening saw a wonderful concert organised by two Mt Barker students,

Max McHenry and Alex Walker Symonds. It displayed the musical talents of students from all the schools in a wonderful evening of music.

On the third night, a former student from Mt Barker, Zeshi Fisher led the group through



a labyrinth she created as part of her year 12 project. The walk was accompanied by the music of crystal singing bowls, didgeridoo and piano.

On the last evening—Wednesday, there was a Stone laying ceremony, and circle-dancing lead by local artist Kath Goodall with live music by Sonya Mellor and her group.

One outcome of the conference was a Stone observatory made up of 11 carved stones in a circle approximately 20m in diameter, which will become a resource for Astronomy lessons in the whole school. It



stands as a reminder of the lasting connection between the world of light and movement in the heavens and the weight and inertia of the earth. This inertia was overcome by the social heart-forces of a community of people inspired to create this little monument on the Earth during those four days.

Photos courtesy of Peter Glasby

"Breaking Through"—SophiaVision Sponsors Youth

Niki Read, Australia

The Youth Section of Australia and organisers are busy preparing for this year's youth conference and we would like to offer young people in financial need support through the SophiaVision program.

SophiaVision is a process that grew out of last year's conference, where fellow anthroposophists financially supported a young person's ability to attend the conference – not through an anonymous and impersonal donation to a pool of money, but through soul-to-soul conversation and human interaction with the individual receiving the monies.

The program enabled many young people to attend last year's conference that wouldn't have otherwise been able to. Consequently we had people come from all over Australia to participate in the developing community of young people striving to know themselves through Anthroposophy. Many surprising friendships and initiatives have grown through this. Check out our website at www.youthconference.org/australia.

I am writing to invite you into the program on behalf of younger people exploring Anthroposophy. If you were an active sponsor in last year's program, you may wish to continue to sponsor the same person or you may have a new way you would like to sponsor. Some of you expressed an interest to participate earlier this year at the annual conference.

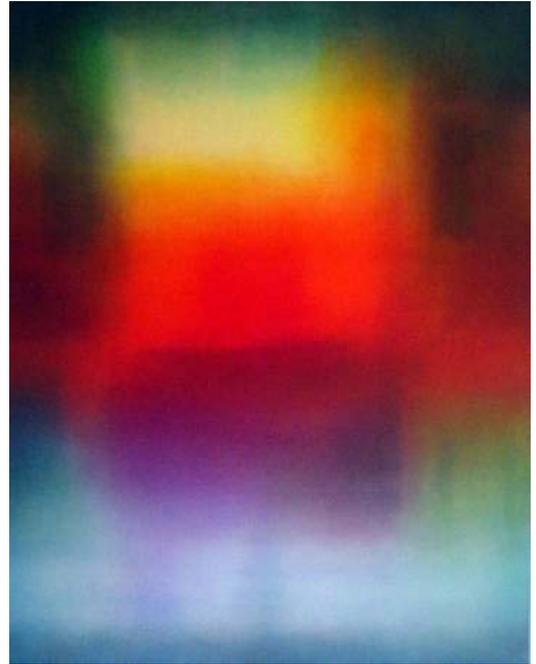
If you are willing, this is how it works.

- 1 Individuals (i.e. you) express interest to sponsor a young person, recording your details on a private Sponsor List with me. Details will include full name and telephone and/or email contact, with an approximate indication of the amount you are willing to donate, or the circumstances you wish to support.
- 2 Young people in need of financial support for their conference registration and/or travel costs will be offered one (or more if needed)

possible sponsors from the Sponsor List. They then initiate contact with that potential sponsor and the conversation begins.

- 3 When you are content with the amount you have invested in the spiritual striving of one or more young people, you communicate this to me and your name will no longer be given out to potential recipients.

- 4 The young people involved in the sponsorship program will not only be financially supported to attend this significant conference; they are also presented with an opportunity for warm conversation with a previously unknown fellow spiritual seeker. This could lead to many possibilities, including a profound experience of support on their spiritual path, immense gratitude which may then arise, and/or true and enduring friendship.



Painting by Chuck Andrade.

If you feel inspired by this initiative, have any query, question, suggestion, or would like to register your commitment to be a SophiaVision sponsor, please contact me.

We warmly invite you and your inner-youth(!) to join us in being part of a deepening and hope-filled vision for the life-blood of AnthroSopha in Australia.

Telephone: 0247 293 693 or 0437 877 232
Email: nu33read@yahoo.com.au

A Glimpse into a Kindergarten in Aotearoa (New Zealand)

Diana Bacchus, Havelock North, New Zealand

Bordering a park in Havelock North, through which flows one of the many streams from the nearby sacred Te Mata hills, is the Mangarau kindergarten, affiliated with the Taikura Rudolf Steiner School in Hastings, New Zealand or Aotearoa (Land of the Long White Cloud). As well as having many edible plants and trees, our large garden hosts many plants that are native to Aotearoa, including *harakeke*. Although this is commonly called flax it is actually a lily and does not belong to the flax family.



Harakeke has long been treasured by Maori people and its uses are manifold . . .

Harakeke has long been treasured by Maori people and its uses are manifold – leaves provide fibres for clothing, mats, baskets and twine; roots are used for medicines; and flowers, filled with nectar for native birds, were used for face powder.

For several years I asked myself, “what in my kindergarten room expresses that we are in Aotearoa and not elsewhere in the world?” Last year I shared my thoughts and ideas with Moe Black who works with me. She instantly related to them and, with her own Maori heritage, was able to enrich my ideas as we worked together to enhance the environment in which the children play and work. Respecting Maori

wisdom, we consulted local Maori people during this process and kindergarten parents were also kept up to date with what was happening.

Firstly, we wished to bring something to the dolls’, or family area that was protective, embracing and had a connection with the earth and the heavens. After discussing different ways we decided to take the Maori theme of Ranginui, the Sky Father, and Papatuanuku, the Earth Mother. Maori legends tell of their separation and the creation of light and space and all that exists therein.

We also decided to represent the curved Pacific home and the traditional Maori house, not by replication, but by artistic metamorphosis that was suitable to this specific space and place.

Ranginui, the Sky Father is depicted by the arching harakeke (flax) heavens with stars, including a cluster of stars for Matariki (Pleiades). Apart from showing the changing seasons, (for its re-appearance on the horizon in winter marks the beginning of the Maori new year), Matariki is a place where, in Maori tradition, the spirits dwell.

The Earth Mother, Papatuanuku is represented with the hand-woven Samoan mats on the wall and floor (which bring in a wider Pacific perspective), and the slightly rounded branches of a tree, that give the impression of a house. At the top of this there is a sculpture, made by a harakeke weaver, which spirals back and forth between heaven and earth.

These concepts relate not only to Maoridom but also to my studies of Rudolf Steiner’s Anthroposophy. Rudolf Steiner speaks of the domed vault of heaven where the fixed stars dwell and the Gods weave to and fro. The heavenly vault relates to the human head and to thinking, so we have 12 fixed stars representing the zodiacal signs, plus 7 smaller Matariki stars which are also fixed.

Rudolf Steiner relates the moving planets to the chest, heart and lungs, the central or rhythmic system – we have seven hanging stars to represent the main planets. The earth relates to the physical human limbs. On the earth we live and work, and the three fold human body (head, heart and hands) becomes a temple into which the divine can enter. Rudolf Steiner indicates that the feelings in which we must live in order to practice the great art of life, pedagogy, are brought to life only through an observation of the cosmos/universe and its connection with the human being.

What has been created is filled with meaning and is, therefore, not merely an arbitrary decoration just to make the room attractive.

It was a joy for Moe and me to work on this, during kindergarten sessions. The children experienced two people working together with purpose and direction. The children followed progress as it took place, and even though we did not tell them of its deeper meanings, they imitated the mood of respect that they experienced and now that it is completed, they accept it unconsciously as part of their environment.



Working with harakeke during kindergarten session times meant that the children were nearby, playing or watching as we prepared, plaited and constructed. We respected Maori traditions associated with harakeke, so children saw us cut the long leaves in a certain way; no one ever stepped over, or on the harakeke; children did not play with harakeke and off-cuts were not burnt, but bundled together and placed under the harakeke plants.

I hope this article inspires others to contemplate their local environments more deeply and come up with their own ideas and creativities.

References

- Pendegrast, M. (1987) *Fun with Flax*. Auckland: Reed Methuen Publishers.
- Steiner, R. (1996) *The Foundation of Human Experience*. Switzerland: Anthroposophic Press

News from Tashi Waldorf School

Meyrav Mor, Heather Maclaren and Rachel Amtzjis, Kathmandu, Nepal

Our news comes to you a little longer than usual as we have so much to update you on. The most encouraging news is that the situation in Nepal has calmed down with the return to democracy and a cease-fire called by the Maoists. Thankfully the children did not miss school due to the unrest in April as it was their year-end holiday.

At the end of March Tashi Waldorf School's second Class 3 graduated. 8 of the 9 graduating children have gone on to attend Class 4 in other schools. With great thanks to their teacher Lobsang Dolma and a further developed Class 3 curriculum, the children are very well prepared for their future education. The 9th child is a special needs child who will remain at TWS with a special educational program in place for her in the next school year. In May Lobsang began teaching Class 1 with her new group of 18 children.

In April, Kripa Manandhar, a kindergarten teacher, successfully completed a 3 year part time Steiner Kindergarten Training program in Bangkok. Also, Nima Sherpa, a class teacher, began a 3 year part time Steiner Primary Teacher Training program in Bangkok. In early May, Lobsang Dolma was sponsored by International Hulpfonds to attend the Asia Teacher Training Conference in Bangkok. Our thanks to IHF for making it possible for Lobsang to participate!

Tashi Waldorf School began its 7th school year on May 8, 2006. The school now caters to 115 children — 30 more children than last year. As a result the nursery, 3 kindergartens and 3 classes are full of beautiful children. We are really looking forward to see how the children will blossom over the coming months.

TWS is very pleased to have entered into an even closer working relationship with the ISIS Foundation of Bermuda. ISIS has been a close friend of TWS over the years and has funded several construction projects at the school. As of May, ISIS is renting the house on the school property as a home for 10 children from Humla and sponsoring them to attend TWS. Humla, located in the far western Himalayas, is one of the poorest regions in Nepal. 8 Humli children from another ISIS home, who are in need of sponsorship, are also attending TWS.

The school now caters to 115 children — 30 more children than last year. As a result the nursery, 3 kindergartens and 3 classes are full of beautiful children.



In May, the 10 Tashi Waldorf School Trustees held their first meeting and met the school community.



ISIS rescued these 8 children from a locally owned children's home in Kathmandu where they were living in absolutely inhumane conditions. The children were malnourished and covered in lice and filth. These children especially need our love and care to heal.

As of May, there have been changes in the administration group at the school. We are very pleased to announce that Eva Bhujel, the school's administrator for the past 4 years, is now the school's Principal. Rajendra Syangden has joined the school in the role of Business Administrator. He brings many years of experience working in finance and administration at *The Netherlands Development Organization (SNV)*. Rachel Amtzis has joined the school as Fundraiser. An American citizen, Rachel grew up in Nepal where her parents have worked for many years. Having been away 7 years at university and working in Japan, Rachel has returned home to Nepal to work at TWS. We welcome Eva, Rajendra and Rachel to their new work and look forward to their great accomplishments in the future.

Heather Maclaren, Business Manager for Children of Nepal, will complete her time at the school at the end of June. Her work has been reallocated between the Principal, Business Administrator and Fundraiser.

In our Christmas '05 newsletter we shared with you that Tashi Waldorf School will be working to purchase its land and buildings over the next 5 years. As a part of its endeavor to secure its long term future, TWS will also be registering as a Trust. The trust registration process will begin as soon as the new government returns to usual work.

In May, the 10 Tashi Waldorf School Trustees held their first meeting and met the school community. We are so very privileged to be able to introduce you to this dedicated and caring group of Nepalese citizens who as TWS ambassadors will be instrumental in helping to carry the spirit of the school.

Mrs. Shakun Sherchand Leslie is the Executive Director of *Wheels Boutique*, established in Kathmandu in 1982. Wheels designs, manufactures and sells hand woven textiles internationally. Through her business, Shakun works to improve product design, educate and train marginalized ethnic groups such as *Damaïs* (untouchable castes), *Dhaka* (traditional Nepali textile) weavers, *Allo* (giant nettle plant) weavers and *Gurung* (indigenous tribe) weavers. She is also very active in several environmental groups in the Kathmandu Valley. Shakun holds a Master's degree in Political Science from Tribhuvan University in Kathmandu.

Mr. Shyam Bahadur Hada has been operating *The Healing Seed*, a certified bio-dynamic herbal farm, in Gorkha, Nepal since 2000. Prior to this he worked as a training instructor for several international aid organizations. Shyam received training as a Community Development Facilitator from the Baha'i Academy in Panchgani, Maharashtra, India in 1990. From 1991 through 1992 he completed short term trainings related to development such as monitoring & evaluation, income generation, children and adult education, and drinking water, health & sanitation. Shyam holds a degree in Economics from Tribhuvan University in Kathmandu. Over the past 10 years Shyam has been a great supporter of Children of Nepal both at the Bal Mandir Kindergarten and Tashi Waldorf School.

Mrs. Banu Oja is an educator who has been the Program Director of the *Cornell University Study Abroad Program* in Nepal since 1992. Banu has taught Nepali language at Cornell University in Ithaca, New York for many years. She also worked as a Language and Cross-Cultural Coordinator, and Nepali Language Teacher for the Peace Corps in Nepal. Banu holds a degree in Education from Tribhuvan University in Kathmandu, and is the author of many Nepali language textbooks. Banu holds the distinction of being Tashi Waldorf School's first Nepalese child sponsor.

Mrs. Bina Gurung is a leading early childhood educator in Nepal. Bina is the founder and owner of *Bina's Kita Ketu Preschool* in Kathmandu where she teaches children and trains kindergarten teachers. She has extensive experience as a radio and television journalist, having produced educational and community programs, as well as read the English language news, for Radio Nepal and Nepal Television. Bina holds certification in Early Childhood Development from St. Nicholas Training Centre and Special Needs Education from London Montessori College. Over the past 8 years, Bina has supported the development of Waldorf education in Nepal and TWS in particular. Bina has attended TWS training seminars and read many books to learn more about Steiner education.

Khenpo Pasang Tenzin is a Buddhist Lama, from Gorkha in central Nepal. He became a monk in 1988 at Namdroling Monastery, in Mysore South India. After receiving basic Buddhist training, he entered the prestigious branch college of Namdroling, Ngagyur Nyingma Institute in 1991. He studied debated and researched Buddhist

philosophy and practice for nine years in the institute. Moreover he learned Tibetan language, poetry, history and Buddhist religious history. In early 2006, he was conferred the highest degree of the institute, “Khenpo,” which is equivalent to Professor. He recently assumed the position of Khenpo at the Ngedon Osel Ling Monastery in Kathmandu.

Mr. Kesang Tseten Lama is a writer and filmmaker. Among his films are *On the Road with the Red God: Machhendranath*, *We Homes Chaps* and *Down by the River*. Kesang wrote the original screenplay for *Mukundo (Mask of Desire)*, which won Best Script Award from the Nepal Motion Pictures Association in 2000 and was an Academy Award selection from Nepal. A second feature script, *Karma*, will soon be released. His short stories have appeared in *An Other Voice: English Writing from Nepal*, and *Secret Places, New Writing from Nepal* published by the University of Hawaii. He holds degrees from Columbia University’s Graduate School of Journalism and Amherst College.

Mr. Ngawang Yeshe Lama is Director of both the *Himalayan International Model School*, one of Nepal’s most prestigious schools, and Annapurna Carpet Industries in Kathmandu. He holds a CBSC from Dehra-Dun, India, and a certificate in Business Administration from London.

Mr. Suren Thami is an instructor and In-Country Coordinator for *Where There Be Dragons*, a semester abroad cross culture educational program for American students based in Boulder, Colorado. He has previously worked as managing director and owner of a graphic design and advertisement firm, as principal of Mt. Annapurna School in Pokhara, Nepal, as a language and cultural interpreter for UNICEF, and has led professional development seminars for schools, banks, the World Food Program (UN) and the Canadian Cooperation Office. He holds a B.A. Hon. Degree from St. Joseph’s College in Darjeeling, India. Suren assists TWS with translation of teaching materials into Nepalese.

Dr. Tashi Pedon is a Tibetan Doctor working full-time at Kathmandu’s *Khumpen Clinic* since 2001. Since 2003, she has been the medical center’s Deputy Director. As well as seeing patients, Dr. Tashi is responsible for overseeing production of all Tibetan medicine used at the clinic. She studied acupuncture and moxibustion at the Lhasa Mentsekand (Institute of Medicine and Astrology). Dr. Tashi holds a degree in Tibetan Medicine from the Tibet Institute of Traditional Tibetan Medicine in Lhasa.

Dr. Dipendra Sharma is a physician at the *Shechen Clinic* in Kathmandu. Shechen is an income based clinic and hospice that provides medical and dental care to the neediest among the Kathmandu community. He is also an attending physician at Mingma Dorjee Choeling Monastery and Tashi Waldorf School. Additionally, Dr. Dipendra works with numerous free health camps in different parts of Nepal. Dr. Dipendra interned at Patan Hospital in Kathmandu after obtaining his MD from Dnepropetrovsk State Medical Academy in the Ukraine in 2002.

We would also like to introduce you to the Tashi Waldorf School Trust Management Committee. In Nepal each school is run by its Management Committee consisting of six positions as defined under education law.

Mrs. Shakun Sherchand Leslie as *Chairperson* (TWS Trustee) and Mrs. Eva Bhujel as *Secretary* (TWS Principal).

Mrs. Chandra Tamang as *Teacher Representative*. Chandra has been working in Waldorf education for ten years and gained much of her experience and training while working at the Bal Mandir Kindergarten, CON’s first project in Kathmandu. Chandra received her certification as a Waldorf kindergarten teacher in 2001. In July 2005 she graduated from the 3 year Early Childhood teacher training program at Emerson College in England. Chandra then returned to Nepal and re-established her kindergarten group at Tashi Waldorf School. She leads the school’s kindergarten faculty in in-house teacher training and the school community in study group. Chandra will bring her experience in Waldorf education to the Management Committee.

Ms. Amina Bomzon as *Parent Representative*. Three of Amina’s four adopted sons, who are brothers by birth, are TWS students. Her son Guatam was in TWS’s first graduating class in 2005. Her sons Buddha and Maitre are in the primary school and all three boys attended the school’s kindergarten. Amina has been instrumental over the past years in helping at parent’s meetings. She brings the wonderful gift of inspiring those around her. Amina works as a Project/Business Manager for the French aid organization, *Handicap International*, which works to create a better life for special needs children in Nepal. Her project/business skills will be of great help to the Management Committee.

The final two members of the Management Committee are representatives from the Ministry of Education and Local Ward Office.



In Nepal each school is run by its Management Committee consisting of six positions as defined under education law.

The people filling these positions will be appointed by these two bodies once the Trust is registered.

Thank you to everyone for help in keeping the school supplied with Waldorf educational materials, such as water colour paint, coloured chalk, beeswax and wooden coloured pencils. If you are traveling to Nepal and can make room in your luggage to slip in some water colour paint, wooden pencils or coloured blackboard chalk we would really appreciate it. It's a challenge to keep these supplies on hand for the school, especially for 115 children!

We deeply thank CON's child sponsors for their most generous and ongoing commitment to help the school and children. To child sponsors who have recently joined our program, we send a huge welcome and thanks from the Tashi Waldorf School community. In June you will receive by post an annual progress report for your sponsor child. If your report doesn't arrive please let us know so we can re-mail it. With the new school year which started in May there are 40 children who are in need of sponsorship at the school, so please, if you can pass the word around in your communities, we really need your help!

For those sponsors whose sponsor child left the school at the end of the last school year in April we thank you for your patience and understanding. It has been yet another year of political instability in Nepal. For the school community this means unstable lives for the children's families and therefore the children. Over the past several years, thousands of families have relocated to Kathmandu feeling that it is safer than remaining in their villages. With the recent return to democracy and a ceasefire declared by the Maoists, some families have decided to return to their villages in rural Nepal. Parents who are working as labourers often relocate within the valley to live at the factory where they have been able to find work. Unfortunately the school is not financially able to offer school bus service to the entire Kathmandu Valley. Waldorf education is still new to the community and very different from main stream education in Nepal. The majority of the school's parents have never attended school themselves. Constantly working to bring a deeper understanding to the parent community is a challenge that will take time.

We would like to introduce you to one of our "pashmina ladies", Phyllis Townley of Victoria, British Columbia. Phyllis is Heather's aunt and godmother, affectionately called "Deedee" by her family. "Didi", a Nepali

word, is used to respectfully address one's older sister or an older woman. Although Deedee has been battling cancer over the past years this hasn't stopped her from selling pashmina to help the school. With the help of her family and friends she has hosted many pashmina parties and has helped the school enormously. Deedee now needs to retire from being a pashmina lady due to her health. We send her our greatest love and thanks for her most determined help all these years. Heather's mother, Barbara Maclaren, and the school's great friends, Jayne Ferri, Barbara Bartszch and Renate Wolfrum continue their work as "pashmina ladies" in Canada and Germany. For this we are so very grateful.

Lastly, Heather writes her goodbye to all of you:

"I would like to thank each of you for the encouragement and help you have given to me over the past 6 years. It is because of your help to the school that I have been able to sleep most nights knowing that the school will continue to grow and flourish. As the Trustees, Management Committee, Eva, Rajendra and Rachel take on their new roles at the school, and the teachers continue to deepen their work in Waldorf education, I truly thank you for the support I know you will continue to give to everyone at the school.

I will always carry deeply within me the experience of how children have healed at the school. When many children first arrive, there is no light in their eyes or they carry anger, or they are disengaged from the world. Over time, be it 6 months, a year, a year and a half, the light begins to shine as the children open to the world, feel the love around them and experience trust. We all must ensure that this continues.

I also will carry the love everyone has so generously shown to the school. Thank you for giving me such special experiences and examples to live by. I now look forward to joining many of you in becoming a Tashi Waldorf School ambassador."

*With warm wishes and so very many thanks,
Heather.*

We would like to thank everyone for supporting Children of Nepal and Tashi Waldorf School. We need your help more than ever as the school moves into the next phase of deepening its roots in Nepal. With more children to support and the land to buy, we have some big challenges ahead. Nevertheless, we are not daunted as we know the school is so needed in helping the children of Nepal.



Over the past several years, thousands of families have relocated to Kathmandu feeling that it is safer than remaining in their villages.

Shanti Sewa Griha, Kathmandu, Nepal

Sue Scott, Sydney, Australia

I have the privilege to work for the Swiss based Anthroposophic Medicine Foundation, which is an organization developed to support the Medical Section at the Goetheanum. My role is defined as Asia Pacific project manager, with the aim to support the development of Anthroposophic medicine in our region and would like to share with you news of one of the Foundation projects in Nepal.

I have been traveling to India each summer for the last 3 years to support the International Post graduate Medical Training lead by Michaela, and through these visits I met up with the managers and pioneer of a leprosy care centre in Kathmandu. These contacts, Krishna Gurung and Marianne Gropietch respectively, invited Michaela Gloeckler (leader of the Medical Section at the Goetheanum) to come to Kathmandu to see for herself the centre they have developed. They had previously invited Dr, Antony Underwood, who had come to two of the India based trainings, myself and Dr. Lakshmi Prasanna (pediatrician, Hyderabad), however commitments had prevented us from forming a team at the time.

Michaela did visit the centre and came away with a strong vision of needing to develop a medication regime of anthroposophic remedies to assist with the peripheral nerve damage caused by the leprosy illness.

Leprosy is a bacterial illness, and there are different strands. If given adequate medication, the bacterial process is brought to an end, but it is often too late, or too little. People may be treated to stop the infectious aspect of the disease, however, they will have already suffered a “stocking” type anaesthesia of the peripheral limbs, and their eye lid muscles, amongst other things. In Nepal, it is a clear social stigma to have leprosy. People are rejected by their own families and by their village and are often forced to live in a cave, or outside a community. They often beg for a living, sheltering around temples as a best source of food and income to pay for their medication. Many travel far into India to seek treatment.

It is a tragic sight to see how reduced a human being becomes after so much rejection and difficult living. Many first felt their symptoms, perhaps a patch on their skin, or loss of sensation in a limb, in their teens, and

have been without true support for many years. There are the lucky ones, who have family support, whether amongst the immediate, or extended family, who actively sought medical intervention for them, and assisted them make a living. In the Hindu culture of Nepal, the leper is denied the same Hindu cremation rites as the rest of the community has access to, and instead must be buried without ceremony.

Marianne Grospietch was in Nepal, running a small hospital she had funded, and became aware of the plight of many leprosy-affected people. In 1992 she began a small centre to care for 13 people – Shanti Sewa Griha. She soon realized that it is rarely one person that is welcomed into the community, as often there are husbands or wives, and children who also need to be embraced. The centre now cares for over 1,100 people, including 200 children. It has grown from one centre to 4 – Gaushala which has an outpatients clinic as well as providing accommodation, workshops, kindergartens, nursery and care centres, Budhanilkantha, consisting of mud-brick apartments made by the residents themselves, a Steiner school and disability centre, malnutrition centre and organic gardens, Sundarijal, with gardens and housing, and Tilganga – a kitchen for the poor, shanty housing, and vegetable gardens.

As one of my first tasks for her, Michaela asked me to visit Kathmandu to teach some simple nursing techniques so they could be prepared for the introduction of further interventions down the track. I visited with Dr. Lakshmi, and we gave workshops for 2 days. Since then the idea of a 3 year project has developed. We are forming teams of medical and allied health practitioners to visit at least twice a year under the auspices of the Anthroposophic Medicine Foundation. The first official visit was in January-February this year. The next is due in September. We were privileged to have Michael Kokinos join us from the Northern Territories of Australia. His work in community education and physiotherapy with disabled children was an enormous help. We also had Dr. Lakshmi there, developing community health programmes for the children and Anne Joris, who developed intensive wound care management practices and nurse training in this field.

What did we meet there? Skin care issues are rife amongst leprosy affected people. Given the lack of feeling, the feet often develop deep ulcers which in turn can lead to bone infections and it is this which causes the need for



Shanti Sewa Griha in Kathmandu, Nepal has grown to four centres caring for over 1,100 people.

Leprosy care centre managers and pioneers, Krishna Gurung and Marianne Gropietch.



A huge amount is now needed each month, as the Gaushala centre is leased and they must continue there until their new centre is completed in 3 years time.

amputations, rather than the leprosy itself. There is also the poor nutrition which adds to the scenario of poor tissue nourishment, and of course the long term social deprivations these people may have suffered. There are also paraplegics, who do not have adequate specialized seating, are on wheelchairs but live on the second story so must be carried down to go anywhere, have no fresh running water (the water in the centre is not usable for washing), and have little awareness of pressure points, so their ulcers were extremely deep and at times infected.

The children suffer largely from parasites, as seen in the dullness in their skin, and chronic undernourishment, as seen in their lack of growth. They have many respiratory infections. They are cold, often running barefoot on cold and wet concrete floors in the middle of a Kathmandu winter. The disabled children lack developed programmes of care and stimulation.

What else did we meet? Extraordinary dignity and humour, people making the most of their situation, being engaged in work and earning an income they would not otherwise be able to receive. They have a home, spare clothing, and a possibility to have their children educated. They effectively manage, with the help of relentless energy from Marianna, Krishna and other key staff, who see that all members of the community are their family, and as such focus on building self esteem and a sense for beauty and life.

Marianne began an association in Germany to act as a channel for fund raising. A huge amount is now needed each month, as the Gaushala centre is leased and they must continue there until their new centre is completed in 3 years time. Marianne is tireless in her efforts to raise income.

The Foundation is seeking support funding to bring anthroposophic medicine to this community. We are working on having the Foundation registered in Australia, and in the meantime any donations toward this project would be greatly appreciated and can be directed to Switzerland:

UBS AG
Kto. 233-683673.01Z
Swift (BIC): UBSWCHZH80A
IBAN: CH430023323368367301Z

Please contact Sue Scott at suescott@fanthromed.ch Tel: +61 2 9945 0064 or Thomas Goeing on info@fanthromed.ch Tel: + 41 617064476 for more information. Website: www.shanti-leprahilfe.de

Some Anthroposophical Activities in Hyderabad—2006

P. Jayesh Narasimhulu, Hyderabad, India

Vallaki Programs

Vallaki has become a part time supplementary training institute, primarily during the months of December/January and July/August. It is supported by private donations at present. Vallaki conducted the following workshops during January 2006:

1. A Workshop given by Gail Lescher from California, USA on “*How Nature, Outdoors building projects and Artistic Activities relate to the 1st to 8th Grade Child,*” at the Vallaki Hall. Gail Lescher, a Waldorf Grade School teacher took us through a wonderful journey how nature and the Waldorf curriculum are inextricably interwoven. She spoke at length about the Seasons in relation to the Earth and what Festivals really signify – which was very enriching! Many teachers from the schools following Steiner’s methodology were present and were immensely inspired to take what they learnt back to their schools and children.

2. Solo Eurythmy Performance and Classical Carnatic Music, at the Vallaki Hall. Australian eurythmist Jan Baker-Finch and Classical Carnatic musicians Rajam Shanker and Kamala Prakash performed in an evening fundraiser to sponsor Jan’s trip visit and mentor Indian Waldorf schools. The first half of the evening was a solo performance of Eurythmy by Jan Baker-Finch to music and spoken literature, and the second half of the evening was devoted to Classical Carnatic music. During her stay in India Jan worked with teachers, students, doctors and parents in presenting a picture of classroom Eurythmy for the first through eighth grade classes. She taught workshops at both the International Post-Graduate Medical Training (IPMT) in Hyderabad, as well as this year’s Kolisko Conference. She was a wonderful asset to the Waldorf community during her stay.

3. A Workshop by Peter Glasby on Electricity in Classes 6 to 8, at Abhaya School. Peter introduced the class 7 & 8 children to Electrostatics (amber), Electric current (flow of current, fuses and earthing or grounding), as well as voltaic cells (wet & dry batteries) over 4 days. He traced the history of static electricity and how it was discovered. The experiments he conducted in static electricity by charging/

discharging a student and an OHP plastic film, were thought provoking. Phenomenological concepts and practical work with lead accumulators/dry cells were presented and the students/teachers loved every minute of his work. A few high school teachers from other Waldorf schools observed his classes. We hope he will be able to return and spend more time with us in January 2007.

4. A workshop on Electrostatics, Electromagnetism and Accumulators by Peter Glasby, for High school teachers, at Vallaki hall. We had a group of about 15 teachers from Sloka, Abhaya, and Diksha Schools attending this workshop. Peter took us through various ideas, concepts and practical work related to static electricity, electromagnetism, and stored electricity. We were told stories about how telegraphy was born through Samuel Morse in the 19th century and how members of the American Congress witnessed its working during its Baltimore convention. A signaling device (electromagnet) was made to demonstrate how messages were sent through Morse code over telegraph wires. Prior to this Peter showed us some wonderful experiments in electromagnetism through a spontaneously constructed doorbell and its theoretical working. Compasses, current carrying wires were also used to demonstrate the right hand and left hand thumb rules. We were also asked to put small zinc and copper plates in our mouths, which were interconnected with, copper wires externally and our group was able to light up an LED. An electrified group then was asked about each one's individual experience about the taste of the electrodes! This was then carried forward into the working of lead acid batteries. A grand finale was the demonstration of a crude radio without batteries on the last day. We were able to pick up the local Hyderabad radio station. Peter gave no explanations about this and some of us hope he will bring it up during his next visit in 2007!

5. A Series of Workshops given by Rosemarie Glasby, at Vallaki Hall. "Craft in Waldorf Schools with an Indian Perspective" was presented by Rosemarie Glasby with her vast experience in craft conducted a workshop on Handwork and Stitching for teachers of different schools. The teachers were given a frame and asked to choose a pattern with a backdrop and had to demonstrate great dexterity to complete the design in chain stitch. Teachers liked the workshop conducted by her and look forward to her next visit. She also visited a couple of schools like Prerana and Abhaya and worked with craft teachers in both schools during the morning to deepen the understanding of craftwork in these schools.

6. A Lecture for Waldorf Parents by Peter Glasby, at Vallaki hall. "Does Waldorf Education meet the needs of Children in India today? *A Comprehensive Overview of Waldorf Schooling and Community Building.*" Peter took us through a wonderful journey of how a Waldorf and particularly a Waldorf High School evolves. The concept, practical and experiential work a student must undergo to participate in his/her community, place and time, was explained in great detail. To connect with the group and develop a deeper understanding, Peter used an insightful power point presentation, with many photographs of students in various classes and real life situations – as in finding/reaching a particular spot after using the tools of Surveying, spending time learning to build a boat, etc! We had about 50 teachers, parents, and other interested participants during this session. At the end a lively discussion ensued in the group as to whether this system was elitist and/or practical for the present generation of Indian children.

The following reports given below, of various Anthroposophical activities, are not part of the Vallaki initiative and have been organized by different groups like Sloka School, Anthroposophical Medical Society and other private endeavours.

A forest walk in Silent Valley, Kerala with Peter Glasby, class 8 students, and teachers of Abhaya School.

It was a wonderful idea of Peter Glasby to undertake a forest walk with the students of Class 8 of Abhaya School, Hyderabad, India. A few parents and teachers took this idea forward by organizing a trip that began at the Hyderabad Railway Station with a whole bunch of boisterous and excited adolescents heading to Bangalore. A brief stopover for a day at Bangalore and the journey resumed to Palghat, Kerala. The group reached its final destination of Mukkali Forest Station at around 2 AM.

The first day in the forest began at 9 AM with 3 jeeps and a group of 24 individuals driving along a winding dirt path having a dense growth of trees in valley and hills. The tree cover varied from 20 to 60 meters in height with a flora that was abundant with ferns like *Cyathea gigantea*, bracket and plate fungi of all types. The oldest tree which was about 900 years when it came crashing down one day in the year 2000 was a sight to see and climb around along the slope. It took us about an hour of this journey at 20 kms per hour to reach our final trekking paths at the Silent Valley Forest camp at about 1500 meters above mean sea level. We all climbed a 50-meter tower overlooking the gorge and the river Kunti. The view was breathtaking with the water flowing in the valley and dense

We were told stories about how telegraphy was born through Samuel Morse in the 19th century and how members of the American Congress witnessed its working during its Baltimore convention.



grasslands and forest peaks; virgin forests at its pristine best. Silent Valley is one of the best protected flora and fauna sanctuaries in the world today and has the endangered Lion Tailed Macaque, which was the sole reason why the hydro-electric stations planned in the 1980's, were cancelled by the government of India, due to intense pressure from environmentalists. Our guide Usunar was a modern day version of Col. Clink with his terse commands, *'This is silent valley not violent valley,'* when the children became a little too loud with their excited chatter. We walked about 2 kms down a hilly path to reach the river across a dilapidated but functional suspension bridge. The river was inviting and a few intrepid students and adults took a dip in the crystal clear water. The wonderful day ended with a jeep ride back to the forest station and a report writing period followed by a game called *'George,'* and a wonderful rendering of *'A tale of two cities'* by Peter, for the children to take into their nightlife.



Days two and three followed in quick succession with longer treks in different parts of the forest with experiences of a deer skeleton, frog's eggs, wild pepper, cardamom, spore ferns, bulbuls, lion tailed macaque's, swimming points, leeches (ugh) and rides on top of the jeep with a panoramic view of the forest.



A trek through the forest.

Days two and three followed in quick succession with longer treks in different parts of the forest with experiences of a deer skeleton, frog's eggs, wild pepper, cardamom, spore ferns, bulbuls, lion tailed macaque's, swimming points, leeches (ugh) and rides on top of the jeep with a panoramic view of the forest. The days always ended with the reports, a game and a story. The group was desperate to see wild elephants but the closest we got was giant droppings of an elephantine kind along the dirt tracks. To make up for this miss we decided to visit Guruvayoor temple (about 170 kms from Makkali), which had 62 elephants living with their mahouts near the temple. It was a fantastic sight to see these giant animals from various parts of the country. A few of us visited the temple while the rest had a rendezvous with fishermen on the western coast and their catch. All too soon it was time to start back and the students

wished it could have been longer. Plans for next year's visits included the treks in the Himalayas, stay and fish with fishermen in a mangrove forests near the Bay of Bengal, and the like!

The International Post Graduate Medical Training at Hyderabad, India.

15th to 17th Jan 2006. Organised by the Anthroposophical Medical Society.

The 3rd International Post-graduate Medical Training was organized for after the Kolisko conference in Hyderabad, India. Doctors, teachers and therapists attended it from the different parts of the country. The faculty comprised of Dr. Micheala Gloeckler, Head of the Medical Section at Dornach, Switzerland; Dr. Ulf Beckman, a pediatrician from Germany; Dr. Marion Debus, an oncologist from Germany; Sue Scott, a rhythmical massage therapist from Australia; Peter Glasby, a Waldorf High School teacher from Australia; Dilnawaz Bana, a curative eurythmist from Switzerland; and Jan Baker-Finch, an eurythmist from Australia.

Dr. Michaela Gloeckler gave a block on Anthroposophic Diagnostic tools, which was attended by most of the doctors and therapists. Dr. Ulf Beckman had a few Sessions on Anthroposophic paediatrics for a select group of doctors and Dr. Marion Debus worked with doctors, who wanted to pursue Iscador Therapy for Cancer patients. Peter Glasby pursued Education for the inner and outer health of the Human Being for a group of teachers, parents and educationalists. Sue Scott did a further deepening of Rhythmical Massage training. Jan Baker Finch made an assorted group of individuals go through complex movements such as figures of eight, inverted lemniscates, during the rhythmic movement sessions in the afternoon, and Dilnawaz Bana did morning eurythmy with the entire group and curative eurythmy exercises in the afternoon.



The Hyderabad—2006 IPMT delegates and faculty.

The day began with Eurythmy at the gazebo, which overlooked a beautiful lake and this was followed by a short introduction in the plenum by Dr. Michaela, after which the delegates followed their group leader for text study. The entire group then re-assembled for the main lecture followed by lunch and an afternoon break. The afternoon artistic sessions were followed by tea and then the main lectures with different group leaders for the doctors, therapists and teachers and parents were held. The evening session began after dinner followed by the review of the entire day's sessions and a final lecture by Dr. Michaela Glockler. The program was appreciated by all the participants who promised to come back next year for further training.

The first Kolisko Conference in India.

January 18th to 22nd, 2006. Organized by Sloka School and the Anthroposophical Medical Society, Hyderabad.

This Kolisko Conference in Hyderabad, India, was primarily focused on Learning and Health. This theme served as common goal for all the 130 participants that attended, from the teacher, doctor, therapist and parent communities. This conference helped to develop a sense how each individual contributes to the growth and prosperity of social groups. The lectures and workshops were geared towards an understanding of the growth of the human being (primarily in childhood) in a physical and spiritual sense, as well as determining how to meet their needs in terms of health and education. By working in a variety of mediums, lectures, discussion groups, artistic activities and panel discussions, the group was able to come together in specialized and general areas of understanding.

Among the guest speakers and workshop leaders who contributed to the conference were Dr. Michaela Gloeckler, Christof Wiechert, Roland Steinemann, Peter Glasby, Patrick Brilliant, Beate Thierfelder, Jan Baker-Finch, Dr. Ulf Beckmann, Jeremiah Turner, Hella Loewe, Rosemarie Glasby, and Sue Scott. They were accompanied in the workshops by many members of the Indian Waldorf community who helped in relating the ideas to life, medicine, education and culture in India. These facilitators included: Dr. Lakshmi Prasanna, Swapna Narendra, Dilnawaz Bana, Jyoti Pagdi, Hema Gulati Chandra, Rajam Shanker, Kamala Prakash and many others.

Throughout the Conference there was a theme of moving forward, of taking words and turning them into action, and of comprehending the essence of our work. The morning lectures provided as base on which we could understand the development of the child from infancy through adolescence and the entry to adulthood. From these lectures we were able to move into discussion groups that were oriented towards different aspects of child development. Some of the topics for these groups were Health and Education through the Twelve Senses, Meeting the needs of growing children, The Inspiration in Interactive Learning, and Natural Sciences for Adolescents. Artistic activities followed in the afternoon, and allowed for the participants to learn and appreciate through first hand experience what it is to move through a creating process, whether it be painting, woodworking, eurythmy, form drawing, speech or singing. The panel discussions provided an opportunity for individuals to voice their own questions, concerns, ideas and opinions to the whole faculty and have them answered from many perspectives.

The lectures and workshops were geared towards an understanding of the growth of the human being (primarily in childhood) in a physical and spiritual sense, as well as determining how to meet their needs in terms of health and education.



Woodworking workshop.

Overall the Indian Kolisko Conference brought something to everyone. Whether it was the realization of something that had been hidden inside and had finally come into the light of understanding, or simply a new skill or idea we came out with a changed attitude towards our work in many areas of life. We were provided with something to think on, to let settle into our beings over the next few month, while we look forward and bring the words into action. The conference ended with some wonderful performances by the artistic singing, rhythmic movements, speech, puppetry and woodwork groups.

Michael College in Hokkaido: A Visit to Japan 2006

Keith McCrary, Kula, Maui, Hawai'i

“Ohio gozayimus” is the everyday greeting on the beautiful campus of Michael College on a green hillside overlooking Uchiura Bay and the small city of Date (Dahtay) in southern Hokkaido, Japan’s large northern island. One doesn’t have to speak Japanese to visit or even teach here. Many people are fluent in English and several are

quite capable translators, including Yoshimi Noda and Naoko Nakamura, who spoke for me as I taught three courses concurrently for three weeks in May and June of 2006.

Michael College is part of the Hibiki-no-Mura Community that includes Sunny Hills Farm, a Biodynamic effort, Raphael School, a small school for young children “in need of special care,” and Forest Bay Kindergarten, that services a small group of staff members’ children.

There is a large and impressive eurhythmy hall, a science building, plus the main building which houses the office, two classrooms, and the “Rainbow Café.” The

Torii in Kamagawa, Japan.



latter has a full kitchen and dining area with a stunning view of the bay and three nearby volcanoes. There are two small dormitories capable of housing sixteen to eighteen single students each. These have a communal kitchen and dining area also with a wonderful view. Each dorm has a washing machine and dryer. There are also four “cabins” for families and a couple of two story houses for staff and larger families. There is an outdoor meeting place with a fire pit, a small kitchen, and restroom facilities that is called “Keith Camp-ground,” named for yours truly by the Youth Section program after my visit and camping with them in the fall of 2002. In the center of the campus there is a seven tiered flow-form that pours into a good sized pond.

The community was founded by Yuko Omura and friends in 1998. It began by establishing a Saturday educational program for children that evolved into Izumi Gakko, a full on Waldorf school with classes from kindergarten through high school. To this was added courses for adults: Nature, Arts, and Anthroposophy—a foundation year of study that leads to a second year for teacher training and/or biodynamic training.

In addition to speaking with many academic and medical groups, the pioneering founder of this amazing effort, Yuko Omura, is the primary administrator as well as teacher of Waldorf and other foci of Anthroposophy. Her son Jiro, along with a full time and part time staff of capable people, puts in long hours in the commodious office upstairs in the main building.

Other faculty members include a BD farmer, plus numerous visiting teachers from Europe, Australia, Japan, and the USA. Helga Michaels is the regular visiting eurythmist from Germany. An experienced handwork teacher from southern Honshu came during my stay there.

In the summers Hibiki-no-Mura offers a series of very successful workshops that attract hundreds of people from all over Japan. These workshops have been life-changing experiences for a number of people as have the academic courses.

My task during my stay included introducing the foundation year students to “The Nature of the Human Being,” and a course titled “Artistic Expression Through the Grades of a Waldorf School.” With the teacher trainees I shared twenty-

nine years of experience as a class teacher in presenting the curriculum of grades one through eight.

As always when one teaches, one learns a great deal, even when the subject matter has been covered several times before. As “education” can be seen as a “drawing forth” (from the Latin, *educare*, to draw out), I offer thanks to those students at Michael College for “drawing forth” from me some of the insights of my journey in anthroposophy (human wisdom), with additional deep appreciation for the spiritual knowledge and wisdom of Rudolf Steiner.

As I am completing this essay in Kyoto, Japan, on my last day in this fabulous country I find myself in the home of a former student from the Hibiki-no-Mura community (Michiko Nayasin). She and her family have been exceptionally gracious and hospitable.

Earlier in the week I was near Hiroshima with another former student (Mutsuki Sasaki) and her family. The latter took me on a full day trip to the Bomb Site, where the hope for peace in the world is kept alive by the monument to the young victim Sadako and her legendary “thousand origami cranes.” The number displayed at that memorial must now be well over a million. Walking through the nearby museum, with its relatively new additional building, was an experience not to be forgotten. I was near tears on several occasions at the tasteful yet powerful displays and photographs.

The time with both families was punctuated by musical sharings on the piano, guitar and a family string ensemble. In Kyoto, Michiko and her husband, Yoshi, guided me through quite a number of amazingly beautiful shrines and temples, plus taking me to the holy mountain, Mt. Kurama, where Reiki was born. I was not only impressed by the spiritual power and serenity of these places, but that there were so many “pilgrims” visiting these locations.

Finally, they took me to the Kyoto Rudolf Steiner School that, in its six years of existence, now extends from kindergarten through high school. As a thirty-three year veteran of this movement I was thoroughly impressed with this sincere, beautiful expression of Waldorf education. It, much like Hibiki-no-Mura, the Peace Park in Hiroshima, and the holy places of Kyoto, gives one hope for the future of humankind.



As always when one teaches, one learns a great deal, even when the subject matter has been covered several times before.

Background to Anthroposophical Activity in the Asia-Pacific

Hans van Florenstein Mulder, Christchurch, New Zealand.

The initiative to form a delegates meeting (Asia-Pacific Initiative Group or APIG)—one could also call it a “council of the Anthroposophical Societies active in Asia-Pacific”—was initially taken at a meeting in



Dr. Porn Panosot and wife, Janpen, will co-organize the 2007 Asia-Pacific Conference and Asia Teacher Conference in Bangkok, Thailand.

Dornach by the following Anthroposophical Society General Secretaries: Olaf Lampson (Canada), Arthur Zajonc (USA), Karl Kaltenbach (Australia) and Hans van Florenstein Mulder (New Zealand).

This circle soon grew with the addition of Van James (Chairperson

of the Hawaiian Society, Nicanor Perlas (Philippines), Aban Bana (India), Hong Kong (Ghamin Siu), and June Yu (Taiwan).

We had our first regional meeting in Manilla in 1996 as the first APIG (Asia-Pacific Initiative group) meeting. The task we set ourselves was to facilitate the growth of Anthroposophy in Asia-Pacific and to support Waldorf schools, biodynamic agriculture, anthroposophical medicine, three folding, and a renewal of the arts and sciences. This group grew over the years and has now about 16 members, including two Executive Council members of the General Anthroposophical Society at the Goetheanum: Paul Mackay and Cornelius Pietzner.

This group meets as often as we can. At the beginning it met yearly but lately the frequency has been a bit less. We hope, as from April 2007 to resume a yearly meeting.

Out of the APIG initiative, annual Asia-Pacific Anthroposophical Conferences were held, organized by a so-called “Continuity Group.” The members of this group were, by country: Australia (Karl Kaltenbach), Japan

(Prof Yuji Agamatsu), India (Aban Bana), Pakistan (Shahida Hannesen), Philippines (Nicanor Perlas) and New Zealand (Hans van Florenstein Mulder). Nicanor Perlas stood down in 2004 and Karl Kaltenbach stood down at the end of 2005.

We have had Asia-Pacific Anthroposophical Conferences in:

- India (Mumbai), 1997
- Thailand (Bangkok), 1998
- Taiwan (I-Lan), 1999
- [New Zealand (Hastings), 1999]
- Japan (Tokyo- Mt Fuji), 2000
- [Hawai’i (Waimea), 2001—Pacific Region Conference with APIG meeting]
- [Nepal (Kathmandu), 2002]
- India (Hyderabad) 2004

At the Asia-Pacific Anthroposophical Conference meeting held in 1997 in Mumbai, a new initiative was established, called the “Waldorf Round Table“ meeting, chaired by Nana Goebel, the director of “Freunde der Erziehungskunst.” Most of the delegates of APIG are also teachers and therefore the APIG has helped tremendously in making it possible for experienced Waldorf teachers to help in the new Waldorf schools in Asia. Also, Waldorf teacher training has been established in India, Thailand, Philippines and Taiwan. The APIG and the Waldorf Round Table meetings in August 2003, Bangkok planned the first Asia Teachers’ Conference, which took place in April 2005 in Taiwan. This was a great success and it is supported by the Pedagogical Section at the Goetheanum.

At present Nana Goebel, Porn Panosot from Panyotai School in Bangkok, Christof Wiechert from the Pedagogical Section and myself are in the process of preparing the following meetings for the end of April 2007 all to be held in Bangkok:

- **Asia-Pacific Initiative Group Meeting**
25th and 26th April, 2007
- **Asia-Pacific Anthroposophical Conference, “Connecting With One’s Destiny”**
26th–29th April, 2007
- **Asia Waldorf Teachers Conference, “Study of Man”**
29th April—3rd May 2007

At our APIG meeting in April 2007 we intend, together with the Executive Council

from the Goetheanum, to look at our structure and aims in the Asia-Pacific region.

In the last few years the International Post Graduate Medical Training courses (IPMT) and very recently the Kolisko gatherings combined Medical and Pedagogical Section conferences, deriving from the Section co-working of Dr. Michaela Gloeckler and Christof Wiechert, have come into being in the Asia-Pacific region as well (Sydney, July 2004; Hyderabad, January 2006; Taiwan, March 2006; Manila, April 2006; Sydney, July 2006).

It would be very fruitful if meetings, seminars and conferences in the Asia-Pacific region, be they educational, medical, agricultural or general anthroposophical in nature, could be coordinated and made better known. I suggest more information is sent to the *Pacifica Journal* which already functions as an information source for the Asia-Pacific region. The *Journal for Waldorf/Rudolf Steiner Teachers* and other Newsletters (eg. the *Rundbrief* or *Journal of the Pedagogical Section at the Goetheanum*) could also be used to assist in communication.

www.anthromedia.net

The authoritative database about anthroposophy now also in English

The representative website about anthroposophy, anthroposophical activities and institutions – launched its new English-language version on 1 May 2006. The Swiss-based web resource originally went online in German in September 2004 and has since then been utilised by over 30,000 users.

Anthromedia.net supplies up-to-date news about the anthroposophical movement, produced in cooperation with the news agency News Network Anthroposophy/NNA. It also produces comprehensive specialist portfolios dealing with education and training, agriculture, medicine, art and architecture, curative education and social therapy, anthroposophy as well as the life and work of Rudolf Steiner, the founder of anthroposophy. The specialist portfolios offer short introductions to the subject and detailed background information. A wide-ranging supporting service provides address lists, various databases as well as an overview of the various anthroposophical media, books and publishing.

Anthroposophical Society in Australia Pedagogical Section 2007 Conferences

A contribution to the Professional Development Group of the R.S.S.A

**Dr Manfred von Mackensen
Mt Barker Waldorf School, South Australia
From May 15th to August 2007**

Dr Mackensen will be well known to many of you from his former visits to Australia but also for the wealth of literature and research he has contributed to the Waldorf School Movement internationally. His best-known English translation is the three volumes called “Phenomena based Physics for Classes 6-8.” Translated by John Petering. He will be leading a regular work on the “Study of the Human Being” every Monday afternoon with the teachers, as well as visiting some lessons and doing some research on the tasks of the year 12 Chemistry lessons.

**Proposed National Conference
Mt Barker Waldorf School, South Australia
8th – 14th July 2007**

Draft Theme and Title: “The Middle School Years: Classes 6 to 8—a Transition from the Primary to the High School.”

The timetable would include a work together lead by Dr Mackensen on the “The Study of the Human Being” every morning. This would be followed by three workshops in the late morning and afternoon where we can separate into specialist groups, working on different areas of curriculum or artistic work.

**Proposed Specialist Conference
Mt Barker Waldorf School, South Australia
18th – 29th June or 30th July – 10th August 2007
(Dates to be decided)**

- Substances as Nature Forces
- Formic Acid, Oxalic Acid, Alkaloids, Proteins and Metals
- Chemistry for the 12th Class

This would be a conference over 2 weeks where the participants would actually sit in a main lesson with Class 12 students being taught by Dr Mackensen and Peter Glasby. The participants would then sit together with Dr Mackensen after the lesson to discuss the lesson and how it could be improved. In the afternoon there would be a work together to try and deepen the understanding of a phenomenologically based chemistry.

It would be very fruitful if meetings, seminars and conferences in the Asia-Pacific region, be they educational, medical, agricultural or general anthroposophical in nature, could be coordinated and made better known. I suggest more information is sent to the *Pacifica Journal* which already functions as an information source for the Asia-Pacific region.





North American Art Trainings Directory Now Available

The Council of the Art Section of the School of Spiritual Science in North America has been increasingly concerned about the decreasing number of possibilities for students to acquire an

anthroposophical training in the visual arts in North America, particularly with the disappearance of several former three-to-five-year training programs similar to those available in Europe. Therefore, we have published a 26-page booklet directory of training and study possibilities that do exist as an aid to would-be students of anthroposophically inspired training in painting and sculpture.

In this booklet the Art Section Council has been pleased to see the surprisingly rich variety of study possibilities available, especially in painting (although, unfortunately, there are not yet any in architecture). The majority of these listings are individual artists who are willing and interested in taking on students for varying periods of artistic study. The booklet also lists contact information for artistic trainings known to us in Europe that will accommodate English-speaking students. We hope to issue periodic updates to this directory as new study opportunities arise or existing situations change. We encourage feedback and information on additional training possibilities not included.

Copies of the booklet are available from:

David Adams
Secretary, Art Section
14487 Burlington Parkway
Penn Valley, CA 95946
tel 530-432-8712
email ctrarcht@nccn.net.

We request a donation of \$1 for each copy to help cover printing and postage expenses.

"The Pacifica Journal is an excellent resource, providing news about events—upcoming and past—and about developments in anthroposophical communities all around the Pacific Rim and in Asia; stimulating articles with deep esoteric content; and informative reviews of recent books related to anthroposophy, Waldorf education, and other sister movements. I look forward to its regular appearance out of the Hawaiian cyberspace."

—Ronald E. Koetzsch, editor
Renewal Magazine

Camphill Inspired Communities for Hawaii

**Lokelani 'Ohana Initiative leads
Camphill inspired communities for Hawaii**

The Hawaiian Islands have become the home for an exciting Camphill inspired initiative called Lokelani 'Ohana. Originally founded in 2000 by Christina Chang, the project was named La'a Kea which translates as "sacred light" in Hawaiian. In February of 2006, due to a difference in methodology with other board members in creating community, Christina and other Camphill inspired visionaries moved forward to fulfill the original mission of creating Camphill inspired communities for all the Hawaiian Islands.

The original inspiration came through Angelina La'a Kuan's experience at Camphill Beaver Run in Pennsylvania, where she lived for ten years. Anne Ballard, Angelina Chang and Chris Loomis, pictured in the Lokelani 'Ohana La'a, are the guiding angels for the new initiative.

The mission of Lokelani 'Ohana is to create socially therapeutic communities that are "Camphill inspired", which honor passing unique elements of Hawaiian culture and tradition for children, youth and adults with developmental and other disabilities.

Our communities are inspired by the realization that every person needs friendship, a consistent, supportive social environment, meaningful work, and opportunities for creative expression.

Within the framework of our agriculturally based community, we are committed to providing a rich home and cultural life, educational programs, creative vocational crafts and arts, learning, and a wide variety of therapies.

The first life sharing homes for Lokelani 'Ohana are located on Maui in the towns of Makawani and Wahele. Biodynamic farming and a home industry producing tourist based products are some of the activities taking place in this exciting new initiative.

If you would like more information, would like to make a donation, or are interested in joining the Lokelani 'Ohana, "we're only your family", please contact us through our website at: www.lokelani-ohana.org

Makaloa mai loa'oukoukou very much to your interest and support from all of us at Lokelani 'Ohana.

Asia-Pacific Initiative Group Contacts

Australia

Karl Kaltenbach
P. O. Box 5450, Kingston ACT, 2604 AUSTRALIA
Tel: 2-9651-2578, Fax: 2-9651-5085
anthroposophy.school@bigpond.com

Canada

Phillip Thatcher
PO Box 38162, 232 Merton Street
Toronto, ON MA5-1A1, CANADA
headoffice@colosseum.com
www.anthroposophy.ca

China

Ghamin Siu / Wenhuan
PO Box 31, Peng Chau, Hong Kong CHINA
Tel./fax: +852-23902000
waldorf@pacific.net.hk

Harry Wong (Huang Xiaoxing)
Chengdu City, Jin Jiang Qu , Sichuan CHINA
Tel: +86 28-85915878
harry@waldorfchina.org

Hawai'i

Van James
1096-F Wainiha Street
Honolulu, Hawaii 96825 USA
Tel: 808-395-1268, Fax: 808-373-2040
vanjames@hawaiiantel.net

India

Aban Bana
5 Proctor Road, Grant Road
Mumbai 400 007 INDIA
Tel/Fax: 386-3799
abanbana123@rediffmail.com

Japan

Yuji Agematsu
3-9-1 Imaizumidai, Kamakura-City, 247-0053
Kanagawa, JAPAN
Tel: 81-44-954-2156
asj@pobox.ne.jp

Nepal

Halina Rubisz, Shanti Sewa School
Kathmandu, NEPAL
rubiszhalina@hotmail.com

New Zealand

Hans van Florenstein Mulder
hmulder@xtra.co.nz

Philippines

Nicanor Perlas
Unit 718, City and Land Megaplaza
Garnet Road corner ADB Avenue
Ortigas Center, Pasig City 1605
Tel: 63-2-928-3986, Fax: 63-2-928-7608
nperlas@info.com.ph

Taiwan

Ya-Chih Chan
No. 1 Lane 273long Hsin Rd. Sec. 2
I-Lan County 269 TAIWAN
Tel: 886-3-958-5188, Fax: 886-3-958-5443
chishn1@ms18.hinet.net

Thailand

Dr. Porn Panosot
297 Panya Village, Patanakarn Road
BKK 10250 THAILAND
Tel: 662-3003-404, Fax: 662-3003-403
panyotai@thai.com

United States of America

Penelope Roberts
Camphill Village
Copake, New York 12516 USA
Tel: 518-329-7215, Fax: 518-329-9022
pennyflor@taconic.net

Yuko Okada
Rudolf Steiner College
9200 Fari Oaks Blvd.
Fair Oaks, CA 95628
Tel: 916-961-2134, Fax: 916-961-8731

Viêt-Nam

Thanh Cherry
PO Box 416
Bowral, NSW 2576 AUSTRALIA
Tel: 61-248-722520
thanh@hinet.net.au



Pacifica Journal

is published biannually by the
Anthroposophical Society in
Hawai'i.

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

Pacifica Journal

Anthroposophical Society in Hawai'i
2514 Alaula Way
Honolulu, HI 96822 USA

pacificajournal@mac.com

Editor Van James

Assistant Editors Bonnie Ozaki James
..... Genie Sakaguchi

Production Phyl Dwyer

The Anthroposophical Society of Hawai'i accepts electronic payments for *Pacifica Journal* subscriptions, ASH Member dues, and general donations. This is an easy way to stay current without having to remember to mail checks. Please visit the ASH Web Site at www.anthroposophy.org/Branches/Hawaii and click on e-Services.

Pacifica Journal Annual Subscription

Please submit in US currency

e-Issues (two) \$10.00

Hardcopy (two) .. \$15.00 USA
.. \$20.00 other countries

Make check payable to:



**Anthroposophical
Society**
in Hawai'i
Pacifica Journal
2514 Alaula Way
Honolulu, HI 96822

Name _____

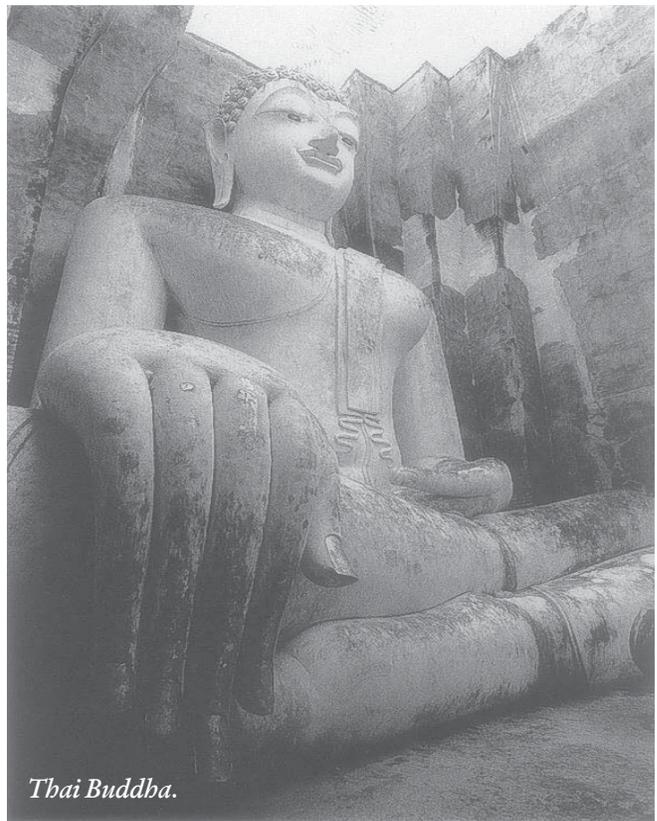
Address _____

Phone _____ **Fax** _____

Email _____ **Date** _____

To pay via the internet go to www.anthroposophy.org/Branches/Hawaii/English/ and click e-services.

The Aesthetic Logic of the Heart: Forming Heart Thinking 1
Art as an Antidote for Techno-Fatigue 4
Learning More About Genetic Engineering, Science and Life 6
Stars and Stones Conference 10
"Breaking Through"—SophiaVision Sponsors Youth 11
A Glimpse into a Kindergarten in Aotearoa (New Zealand) 12
News from Tashi Waldorf School 13
Shanti Sewa Griha, Kathmandu, Nepal 17
Some Anthroposophical Activities in Hyderabad—2006 18
Michael College in Hokkaido: A Visit to Japan 2006 22
Background to Anthroposophical Activity in the Asia-Pacific 24
www.anthromedia.net 25
Anthroposophical Society in Australia Pedagogical Section
2007 Conferences 25
North American Art Trainings Directory Now Available 26
Camphill Inspired Communities for Hawaii 26
Asia-Pacific Initiative Group Contacts 27



Thai Buddha.

