

Pacifica Journal

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A Work (Always) in Progress: China Waldorf Anniversary

Van James, Honolulu, Hawai'i

The campus of the Chengdu Waldorf School, normally a very busy place, buzzes with even more activity this summer. A grade school teacher training program, a high school teacher training, and a children's summer camp for 7-to-11-year-olds are all taking place simultaneously now that the school year has ended. A kindergarten training course is ready to start and a new kindergarten building rises quickly with all the accompanying construction clammer.

September 13, 2014, will mark the tenth anniversary of the Chengdu Waldorf School and the start of the first Waldorf-Steiner high school in China. Amidst all this activity the government informed the school that only kindergarten through sixth grade classes are permitted on the property and the middle school 7th and 8th grades, plus the new 9th grade, must be shut down or moved elsewhere. With exceptionally quick action the school registered its middle grades and new high school with another institution so that now they can continue their classes at another location. Meanwhile the kindergarten building must be completed by September in order for the rapidly growing student population to have sufficient space. There is certainly never a dull moment in fast-paced China where the Waldorf movement reflects the growth of the country as a whole.

The new kindergarten building will serve about 130 children in seven classes and the high school will start its ninth grade with around 32 students. Presently, the grade school has some 200 students, with two first grades, 50 teachers, and 20

staff (cooks, grounds people, guards, etc.). Teacher training programs proceed in modules throughout the year and include kindergarten, elementary grades, and high school, as well as university courses. Waldorf teacher trainings have also sprung up in Beijing, Xi'an, and Guangzhou.

The explosion of Waldorf-Steiner education in China parallels the economic boom of the country and the big question hovers over all of the educational initiatives: what of the longevity and the depth of commitment? How long will this growth continue and how seriously will the underlying spirit of this education take root.

Nevertheless, as eyes are turned to this first Steiner-inspired initiative in China many good wishes for the tenth anniversary, the new high school, and all future work in China go out to Huang Xiao Xing (Harry Wong), his wife Zhang Li, and Li Zewu, the three founders of the Chengdu Waldorf School, and to all their dedicated colleagues at this busy and challenging time. Zhu hao yun!



There is a new kindergarten complex under construction at the Chengdu Waldorf School in China.

Anthroposophical Society in Hawai'i, 2514 Alaula Way, Honolulu, Hawai'i

Email: pacificajournal@gmail.com, www.anthroposophyhawaii.org

Report from China: International Forum - Dornach, Switzerland - 2014

Tracy Puckeridge, Sydney, Australia

Four representatives from China were invited to present on the situation in China, where there is an explosion of Steiner/Waldorf early childhood centers and schools opening. Waldorf education in China is now in its 10th year with 36 schools, more than 350 kindergartens and several teacher training centers (each teacher training center has over 120 students).

There are many complex issues that threaten these initiatives, especially with close government scrutiny. All educators and those involved must be very careful of the language they use. Waldorf education has arisen in China for three main reasons, as outlined by Ben Cherry:

There is a strong connection between nature, cultural needs and society

Economic growth makes an opportunity for people to find a connection to freedom

through Waldorf education

It is a valued education. Parents are not satisfied with the current exam-based education, and are calling for educational change. The Chinese government wants to find better ways to educate children, but is stuck with materialistic processes and thought patterns. Officials have seen graduates from the

Chengdu Waldorf School with qualities such as imagination, creativity and responsibility, which they think are excellent. They also see devoted teachers working very hard and are pleased with the results of the school. However, the relationship is tenuous and the government has a great deal of power.

The kindergarten movement is fluid and centers are growing so fast with parent demand, that the teacher training centers cannot keep up and there are waiting lists for student teachers. The teacher training courses are only the beginning of the process and the real training begins when the teachers are in front of the children: therefore these new teachers desperately need mentors. There are about 4,500 Waldorf kindergarten children. Thanh Cherry, who co-ordinates the Early Childhood Waldorf movement in China, reported that at the end of 2010 there were 50 kindergartens, 200 by the end of 2012, and now there are about 350 kindergartens and 8 early childhood teacher training courses with over 1000 students among them. Every week a new kindergarten opens! Thanh Cherry has developed an International Chinese Mentor Handbook for those mentors wishing to work in China.

The keys to working in China are to form relationships, to encourage others and show how they can work together. In China the teachers have a real will to work with Anthroposophy to recreate their own culture. The China-Waldorf Forum organizes a number of conferences each year. The theme this July in Dali is "Forming a Heart Organ within a School."



Chengdu Summer Camp offers Waldorf activities for seven to eleven year old children.

Providing the Foundation for the Study of Anthroposophy: Chinese translation of Rudolf Steiner's work

Astrid Schröter, Chengdu, China and Nana Göbel, Berlin, Germany
[First published in *Anthroposophy Worldwide* 7-8/14]



In April of 2014 the lecture cycle *The Foundations of Human Experience* was published in Taiwan in a Chinese-language edition of two thousand hard-back copies. The book was translated by the German philologist Rui Hu and edited by Li Zewu and the sinologist Astrid Schröter.

In 2008 a task force for Chinese translations of Rudolf Steiner's work, under the patronage of the Friends of Rudolf Steiner's Education, decided to make the fundamental books on anthroposophy available to the Chinese-speaking world in a professional standard translation. (*Anthroposophy Worldwide*, 7/2008). The Chinese translation of

The Foundations of Human Experience (formerly: *The Study of Man*) is sold above all in mainland China, Taiwan, Hong Kong, Singapore, and Malaysia. By the end of May, 45% of the edition had sold. The first translation in the series, *Theosophy*, was published in June 2011, also in an edition of 2000 copies. (*Das Goetheanum*, 32-33/11). If one takes into account the unrevised second edition that appeared in 2012, around 3500 copies have now been sold, not including the pirated copies that are inevitable in China.

Each book includes a separate Chinese-German glossary that considers the developments in the Chinese language and philosophy and scientific technical terms introduced by Rudolf Steiner, based on the word gestures that were fashioned accordingly in the Chinese language. The transliteration of Rudolf Steiner's name follows the standards prescribed by the state-run Xinhua News Agency.

A scientific translation can only slowly break ground in modern-day China. In a society that seeks for a new identity and is taking in the most diverse Western inspirations, the temptation to go separate ways is strong. Because of the rapid increase of initiatives of Waldorf education (around thirty school and 350 Kindergarten groups), biodynamic farming, medicine, and curative education and the lack of reliable training material, the task force is preparing the foundation that will allow people to study spiritual science first-hand in order to renew and deepen the various fields of work.

More experienced translators are needed

Five experienced translators have been found so far and more are needed (German philologists, sinologists)!

Translators are now being recruited for the translation of GA 27, 317 and 327; GA 4, 26, 294, 295 and the essay "The Education of the Child in the Light of Anthroposophy" are in the process of being translated. Apart from the translators, the task force has more than fifteen volunteer editors and coordinators. It is also planned to establish a training for Chinese interpreters for the further training courses in China.

Contact: www.freunde-waldorf.de/de/waldorf-weltweit/waldorfpädagogik/literatur/chinesisch.html and Pedagogical Section at the Goetheanum.

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A teacher in class at Chengdu Waldorf School. The Waldorf movement has spread rapidly in China in the past decade. Photograph by Carolyn Drake

Class Consciousness

China's new bourgeoisie discovers alternative education.

By Ian Johnson www.ian-johnson.com

In 1994, Harry Huang and his wife, Zhang Li, were running Lily Burger, a tiny backpacker restaurant on the banks of the Jin River, in Chengdu, the capital of Sichuan Province. The city wasn't yet the sprawling metropolis of seven million that it is today, and many people still lived in the picturesque wooden houses of the old town. A thousand miles southwest of Beijing, Chengdu was a refuge from China's big coastal cities, and a gateway to Tibet.

One day, an Australian couple came to the restaurant. The man, thin and ascetic, with piercing eyes, started talking about an idealistic education system that had been introduced in Central Europe in the early twentieth century. Emphasizing the need to help children develop as individuals, it was based on ideas of reincarnation, free will, and individuality. After four days, the couple left, encouraging Harry and Li to stay in touch.

Harry kept thinking about what the Australians had said. For Chinese of his generation—he was born in 1968—it was an unsettled time. In the nineteen-eighties, there had been a sense of great political optimism. After the death of Mao and the end of the Cultural Revolution, the broad-based reforms

of Deng Xiaoping had made the future of China seem open. The crushing of student protests in 1989 ended these hopes, and the energy of the Tiananmen generation was diverted into other avenues, such as entrepreneurship. Harry graduated from college in 1992, and roamed China, unsure of what to do with his life. He settled in Chengdu after he met Li, who was an elementary-school teacher there. The Australians' visit held out the possibility of a goal less self-centered than making money. And their educational philosophy seemed enticing. Li's job had left her frustrated by the rigid methods and rote learning of Chinese education.

A few weeks later, Harry wrote to Emerson College, an alternative-education institution in England, and was offered a full scholarship to study Waldorf Education and the ideas of Rudolf Steiner, the Austrian mystic who had founded the movement. He hadn't read a word of Steiner's works, but he immediately accepted. Li was pregnant with their first child, but later she followed Harry to England and began studying, too.

Steiner developed his educational philosophy in 1919, when the owner of the Waldorf-Astoria cigarette factory, in Stuttgart, asked him to set up a school for the employees' children. Germany was in turmoil—a revolution followed the end of the First World War—and the new school was intended as a corrective to the harsh discipline of traditional schools. Steiner believed that children should be slowly guided out of what he termed

“the etheric world,” where they existed prior to birth, and that education should engage first the hands, then the heart, then the brain. Waldorf-educated children play a lot when they’re young, and often don’t learn to read until second or third grade. After nearly a decade of studying Steiner’s system, Harry and Li returned to Chengdu, to start China’s first Waldorf school.



Harry Huang

Chengdu Waldorf School opened in the fall of 2004. At first, it was little more than a struggling day-care center in an abandoned fishing resort. Dank in the winter, stifling in the summer, and infested with mosquitoes year-round, it was so unpleasant that by the end of the first term all the parents had withdrawn their children. Even Harry and Li sent their children away to stay with Harry’s family.

The school couldn’t pay its bills, and the couple wondered if China was ready for Waldorf.

Yet, across the country, Waldorf Education had started to attract an underground following. Stories circulated on the Internet about a young, Waldorf-educated German who was working with impoverished villagers in the south of China. He was profiled on Chinese state-run television and admired for his idealism. People also became interested in Steiner’s theories about alternative life styles: biodynamic agriculture (a kind of organic farming); anthroposophy (a complex spiritual philosophy); and eurhythmic dancing (a shamanistic communion with the world of spirits).

To win over parents, Harry and Li held workshops, and organized classes on clay modelling, doll-making, and watercolor painting. Volunteers began turning up at the school. Most were Chinese, but foreigners came, too, and they all lived together on the school grounds. Romances flourished, as did quarrels. Foreign Waldorfians worried that most Chinese hadn’t read Steiner’s works, while the Chinese wondered if the Waldorf vision was compatible with Chinese culture. The debates continued through the Chinese New Year spring festival.

“Everyone was watching: was it good?” Li said. “Finally, after spring festival in 2005, they came. I don’t know why, but all of a sudden they came.”

Harry and Li’s school now has more than three hundred pupils, from kindergarten to eighth grade. There is a five-year waiting list, and there are plans for the school to quadruple in size, with the addition of a high school and a new campus for a thousand students. Less than a decade ago, there were no Waldorf institutions in China; now there are two hundred kindergartens and more than thirty elementary schools. In a country that is still searching for its national identity, the movement is quickly becoming one of the most influential countercultures.

Waldorf’s rise challenges Western assumptions about Chinese “tiger mothers” bullying their children into becoming robotic overachievers. A growing number of parents are reconsidering the merits and the dangers of the system. People have been shocked by stories like the one that circulated widely last October, of a Chengdu boy who committed suicide by jumping from a thirty-story building. He left behind a note saying, “Teacher, I can’t do it.”

Education has been at the center of China’s upheavals for more than a hundred years. Throughout most of the nineteenth century, reformers sought to reverse China’s decline by adopting elements of Western technology. One of the obstacles was the imperial examination system, which for centuries had selected the country’s officials through competitive exams based on the rote learning of Confucian texts. The system strengthened the sinews of a far-flung empire but created a caste of scholar-officials poorly versed in practical matters. In 1906, the examinations were scrapped. China’s two-thousand-year-old imperial edifice collapsed five years later, when the emperor abdicated.

Decades of experiments in rebuilding China’s political and educational systems followed. Almost every major philosopher, novelist, and political leader pushed ideas and plans, many of them inspired by foreign models. In 1919, the philosopher and language reformer Hu Shih invited the American education theorist John Dewey to China to expound his philosophy of pragmatism. Dewey was so excited by the ferment that he stayed for two years. “Nothing in the world today—not even Europe in the throes of reconstruction—equals China,” he wrote.

After the Communists took power, in 1949, they embarked on a program of mass education. Although the Cultural Revolution led to the closing of schools and the relocation of college students to labor in the countryside, the first three decades of Communist rule all but eradicated illiteracy—a sharp contrast to countries like India, which are still struggling to create a literate workforce. All major cities now have extravagantly equipped “key” high schools, and the curriculum emphasizes math, science, and languages. The system has been widely praised in international evaluations; in a test devised by the Program for International Student Assessment, Shanghai high-school students have repeatedly outranked their peers in the United States and throughout Europe.

Nevertheless, many Chinese intellectuals now see education as among the biggest problems facing the country. I visited Ran Yunfei, an outspoken author and social commentator, at his apartment, in a historic Chengdu neighborhood. In one of his books, “Deep Pit,” he lists six issues that he thinks could cause a national crisis, among them the “trite, empty and deadlocked Chinese education system.” He believes that education reform is the only way to eliminate corruption and other problems that seem endemic to China.

Ran is forty-nine and a member of the Tujia ethnic minority, who live in the Wuling Mountains, east of Sichuan. Short and dark, he describes himself as looking like an outlaw from a classical Chinese novel—on social media his handle is tufeiran,

“bandit Ran.” We met in his study, a greenhouse-type structure that he had constructed on the roof of his apartment building. When I asked about education, he pointed to two big wooden chests in the corner.

“I’ve been collecting books on Chinese education for years—I mean, years and years,” he told me in a staccato voice, his eyes bulging for effect. “I’ve got textbooks from the Qing dynasty, the Republican era, Buddhist monasteries, prisons, you name it. And, of course, the Communist era.” He said that all groups in China have treated education as a chance to mold people, but that the Communists went furthest: “They thought they could shape people by shaping the history they learned. The effect is moral decay.”

Private schools are rare in China, and Chinese children are not allowed to attend parochial schools, so the state curriculum, which is heavy on politics and on the Party’s version of history, dominates. When young people learn that the heroes they’ve been taught about are products of the Party’s propaganda apparatus, they naturally become cynical. A university student named Zhong Daoran recently published a book that crystallized the widespread feeling of disgust: “In elementary school, they rob us of our independent values; in middle school, they take away our capacity for independent thought; and in university, they take away our dreams and idealism. Thus our brains become as empty as the underpants of a eunuch.”

Although all Chinese students learn the same national curriculum, schools vary greatly. In some poor rural areas, children have to take a stool to school each day, because there is nothing to sit on; in wealthier areas, computers and well-equipped science labs are the norm. The better schools require students to pass entrance tests, and bribery is common. Recently, an elementary-school principal went on trial for accepting more than twenty thousand dollars to admit children to his school. An administrator at a high school affiliated with an elite Beijing university told me that parents donate upward of fifty thousand dollars to get their children in. “They think it’s worth it, because if you’re in the right school you can get into college,” he said. The pressure to gain admission is immense. Despite a university building boom over the past fifteen years, good schools are very oversubscribed. University entrance depends on a notorious exam called the gaokao. Students spend all of twelfth grade prepping for it, and many of them also go to private cram schools at night and on weekends. Stories abound of extreme methods taken to insure success: pupils have been hooked up to oxygen tanks so that they can study harder, and girls have been given oral contraceptives, lest their menstrual cycles compromise performance.

Government officials have started to recognize the intense pressure on students. Last year, the Ministry of Education banned written homework during vacations for first and second graders. The government has said that it will reduce the gaokao’s importance, and possibly consider other factors in college admissions. It has begun to allow discussion about how to reform schools, and there has been a flurry of books



Photo by Van James

with titles like “Please Let Me Grow Up Slowly.” Ran was encouraged by these developments, but said that deeper cultural problems remained, such as an unquestioning belief in the virtues of memorization, a legacy from the traditional exams of the imperial era. Increasingly, China fears that such methods do not produce the kind of creativity and independent thinking that can make it competitive with the West.

“Right now, a lot of parents simply drop the children off at the school and think, ‘That’s done,’” he said. “But we have to take responsibility for educating our children.”

Every morning at half past eight, the third-grade students at the Chengdu school line up to shake hands with their teacher, Shi Beilei. It’s one of the small rituals of Waldorf Education that convey equality and respect. Shi talked to each child for a few seconds, looking them warmly but firmly in the eye and encouraging them to speak up or to pay attention to a subject that she knows will be difficult.

The walls of the classroom were painted a yellow-green, an effect that gave the place a light, fuzzy feel. In the Waldorf system, colors, textures, and materials in the classrooms are carefully chosen in order to avoid shocking children with an angular, overly intellectualized environment. In the school’s kindergarten, furniture is draped in pink cloth. On a linen-covered bulletin board in Shi’s classroom were paintings by the students—watercolors of trees and flowers. As in all Waldorf classrooms, there were no computers, overhead projectors, or retractable screens. Instead, there was a large blackboard with two side panels hinged like a triptych.

Class started with the desks pushed against the walls. The children formed a circle and began clapping rhythmically. The fun segued into a math exercise to teach multiplication tables. Shi called out problems on the first three claps, and the students answered on the fourth. Gradually, Shi picked up the pace, making the students think faster. Some were caught out, but none seemed embarrassed.

Then Shi opened the blackboard’s folded wings to reveal a magnificent drawing in colored chalk which she had made of

Pangu, a hairy giant from Chinese mythology, who created the universe by separating Heaven and Earth with a swing of his axe. The Waldorf curriculum reflects Steiner's belief that an individual's development mirrors a civilization's, so the early years include lots of creation myths and fables. Next to the drawing, Shi had written a story in verse to help the students learn the ten heavenly stems and the twelve earthly branches, part of the traditional Chinese ordinal system used to name the days of the week and years of the zodiac.

Shi swiftly organized the pupils into two groups to perform a skit about the Pangu story. While they acted, she read the tale from a book, using a stick and a small drum to keep time, like a storyteller in one of Chengdu's traditional teahouses. Later, she had them pull the desks away from the wall, and they copied the story into their workbooks, using colored crayons to decorate the margins.

The children had a twenty-minute break in the middle of the homeroom session, and ate snacks, having first recited a chant of thanks to the sky and the earth and the farmers. Two forty-five-minute periods followed, one for English and one for handwork, which for the third grade meant knitting. Later, they'd have lunch and, in the afternoon, violin and calligraphy.

Shi, like several other teachers, told me she'd taken up the profession as a means of developing both intellectually and spiritually. Now thirty-five, she had previously worked in non-governmental organizations that sought to alleviate poverty and improve the environment. Shaping two dozen youngsters seemed more manageable.

"It's a platform for me to do my work," she said. "I feel I learn a lot, too. I'm working through creation myths, which is something that really interests me."

Not all the classes are as carefully run, however. A fourth-grade class I visited in June lurched from crisis to crisis. The original teacher was away on maternity leave, and her replacement was inexperienced. Usually, Waldorf teachers accompany their pupils from one grade to the next, a practice that creates

a tight bond but can make it hard for a newcomer to take over a class. Many of the children arrived late. They ignored the replacement teacher, and some of them even slept.

David Wells, a Chicagoan who teaches English at the school, said that parents and staff are so hesitant about setting rules that anarchy sometimes reigns. "I saw some behavior like this on the West Side of Chicago," he told me. "It's a lack of boundaries. When I came in and said we needed discipline, some teachers thought I meant Chinese-style punishment and rewards. I didn't, but if a student tells the teacher to 'f' off you need a guideline as to what you're supposed to do."

I met one couple who had withdrawn their daughter from the school. They told me that they had been teachers themselves, and hadn't wanted their daughter to experience the rigors of the Chinese system. They were attracted to Waldorf because of its strong emphasis on the arts. But, the more they saw of the school, the more they came to feel that the Waldorf Education was predicated on certain ingrained cultural values that China lacked. The husband said that it was admirable that Waldorf granted children a lot of freedom, but that basic values, such as common courtesy and viewing others as equals, had to be instilled first. He thought that this didn't occur in Chinese homes, partly because the single-child policy has created a generation of "little emperors," doted on by two parents and four grandparents. Political upheavals like the Cultural Revolution had contributed, too, by eliminating traditional forms of respect.

"When you bring Steiner's ideas to China, you don't have this foundation of equality," he said. "Children develop ego-centrally. There are no limits, so they do what they want."

Cut off from the rest of China by mountains, Chengdu has a reputation as easygoing but resistant to a central authority. Perhaps because of its isolation it was often a stronghold in wartime, and it has been the scene of several uprisings. Twice the entire population was massacred, and, after a rebellion in the seventeenth century, the city became so depopulated that the government resettled it with people from other provinces. Locals often trace the city's famous tolerance to this event; because the inhabitants spoke various dialects and had different traditions, they had to learn to accept divergent views.

Chengdu's many parks and temples have public areas where people congregate to chat about public affairs for hours on end—in contrast to most Chinese cities, which traditionally had fewer such spaces. The city is famous for its teahouses, which are to be found on nearly every corner of the historic center. Locals say that this unique urban atmosphere fosters open discussion of public events and hinders acceptance of propaganda. This claim is hard to prove, but the city is home to the highest concentration of dissidents after Beijing, and it has a vibrant gay scene, something that is still a rarity elsewhere.

After being in the city awhile, I learned to spot Waldorf parents. The men tended to wear baggy trousers and T-shirts. The women dressed in flowing skirts. They made sure to buy naturally dyed crayons, and wondered whether it was important



Photo by Van James

for them to visit the original Waldorf School, in Stuttgart, on their European vacations. The fact that these parents had the means to vacation in Europe prompted me to ask what they did for a living. Replies were vague. “Business,” people would say, or “import-export.” One man told me that he had got rich selling fur coats to Russians. Tuition at the school is three thousand dollars a year, which is nearly as much as the annual wage of an average Chengdu resident. But not all the parents are rich. Some become Waldorf teachers so that their children can attend at half the usual cost.

I met one parent, Ju Zhen, in the yard of a farmhouse shared by several Waldorf families. We stood under a canopy of wintersweets, blooming yellow in the clear autumn air, and watched her seven-year-old daughter nail two pieces of camphor wood together: a small stool was taking shape.

Ju came to the school last summer. For eight years before that, she was an award-winning physics teacher in Nanjing. At thirty-seven, she had just about everything the state system could offer: a good salary, a car, an apartment. But she worried about her daughter. Ju had grown up in the countryside and didn’t see the inside of a classroom until she was seven. Her daughter, by the age of five, was already at elementary prep school, learning languages and math. Ju knew that the girl would soon be faced with endless tests and homework. So she quit her job and moved a thousand miles west, to Chengdu. Her daughter is in first grade at Chengdu Waldorf School, and Ju has been hired to help devise a high-school curriculum for the school this autumn, when ninth grade is added.

She’s earning far less than she did before, and her new job isn’t as prestigious. In fact, she didn’t dare tell her parents until the change had been made. “It would have been too terrifying for them,” she said. They still don’t approve, but she’s glad that she made the move. Her daughter now has less homework and is learning to work with her hands. Ju sold her car, became a vegetarian, and started to dress in cotton skirts.

“In the past, I was just mindlessly working,” she told me. “I’d work overtime and get a lot of money, but I didn’t have any time. I’d use the money at an expensive supermarket to buy expensive food. I’d be working Mondays to Fridays and then spending the weekend spending money. I had a fast-food life.”

The farm where I met Ju is in a former agricultural community of concrete-and-stucco bungalows set amid hedges, trees, and small fields. About forty families had moved there. In keeping with Waldorf tenets, most kept their children away from televisions and other electronics, and encouraged them to play outdoors. Waldorf also suggests that families eat dinner together at home, whereas upwardly mobile parents tend to leave their children with a grandparent or a housekeeper, and spend evenings in restaurants building up *guanxi*—the complex web of relationships that are crucial to getting ahead.

Children ran around us and out through a bamboo gate. Everyone was headed to a small tract of land that half a dozen families had rented from local farmers. We passed by a few of the locals, who stared at us. To them, the Waldorfians were

strange: professional people who wanted to live like peasants but who didn’t use fertilizers.

On the way to the field, I talked to one of the parents, Michael He. A software designer, he is tall and broad-shouldered, with a big, square face. He told me that he was interested in Steiner’s philosophy but isn’t a hard-core believer. He is more concerned with giving his daughter a less rigid education and in exploring a new life style.

“In the past, when I lived in the city, I almost never went outside,” he said as we walked down a gravel path. “It’s good to read books. In the past, I’d just go online.”

We arrived at the land that the families had rented. The men quickly subdivided the tract into individual plots.

“I want a big plot!” Ju shouted, and the men obliged with about two hundred square yards. A few days later, I bumped into her at the school.

“I planted asparagus lettuce, and my daughter planted beans,” she said. “I had to show her how to use a hoe.”

Over the years, volunteers have transformed the grounds of Chengdu Waldorf School into a beautiful campus, with a bamboo grove, a pagoda, and a U-shaped elementary-school building centered around a rock garden. Last fall, I met Li in her improvised offices, a cramped conference room decorated with photographs of mayors and deputy governors who had visited the school. Now forty-two, Li has a smooth, round face with full lips. Though her manner is placid, I have occasionally seen her produce the kind of glare that can change minds in a hurry.

Discussing the early years of the school, she told me how she got it licensed. Because of China’s rigid laws, most Waldorf elementary schools are operated without licenses, and parents can’t be sure that academic credentials will be recognized outside the Waldorf system. Li said that she’d been lucky: classmates from her teacher-training days were now officials in the local branch of the Department of Education.

“When we opened, the government said don’t mess up in three areas: religion, politics, and safety,” Li said. “The child’s safety is, of course, key, but also don’t touch politics or religion. If you get involved, no one will save you.” She said that, although she was drawn to Steiner’s anthroposophical ideas, that had no bearing on the school.

Li told me that the biggest problem the school currently faces was an urgent need to expand. Many children are approaching high-school age, and the school does not go beyond eighth grade. Richer parents are eager for expansion, and have the money to finance it. Many teachers are opposed, worried that there are not enough teachers who are properly trained in the Waldorf method. But some parents don’t care; for them, Waldorf is little more than a desirable Western brand.

“A third of the parents really like Waldorf Education and study anthroposophy,” Li went on. “A third think, I love Waldorf Education, I love this method, but anthroposophy—it’s not that important. And then a third think, The teachers are good, the environment is natural, and my child is happy, and that’s it. Anthroposophy is a bit cuckoo, but my child is happy.”

I met one of the wealthier parents one day in a teahouse. His name was Wang Jundong, and he said, vaguely, that he'd made his fortune in the south and now worked in brand marketing. He was a youthful forty-seven: trim, fit, with short bristly hair and a lean face. He wore chinos, a polo shirt, and a bracelet of enormous rosewood beads, which are popular among Buddhists.

The spread of the Waldorf system, he told me, "reflects the helplessness that people feel toward public education." After his daughter was born, in 2008, he and his wife looked at various schools. Schooling abroad is becoming a favored option for wealthy Chinese, and Wang's work gave him the chance to emigrate. But he and his wife didn't want to leave, and settled on Waldorf as the best of the available choices. He seemed enthusiastic about the school, but thought that it needed to be bolder and to expand more rapidly.

"The biggest problem now is that the school is run by the teachers' committee," Wang told me. "If the parents donate time or money, the teachers don't pay attention. But now, to build a complete high school, we need a huge investment."

Li had found a developer who was willing to donate land in an enormous development south of the city for the new school campus. But even if the land is donated, construction and equipment could easily cost ten million dollars. "You can't get donations that big," Wang told me.

The abbess of a Buddhist temple walked past, and she and Wang began chatting. She said that she was there to meet one of her disciples, who ran the teahouse. After she left, Wang said that he would patronize this teahouse more in the future.

Wang went through the numbers with me. With a thousand students, the school would make a profit, but not so much that it would have to become a for-profit entity. It could then easily pay back interest-free loans provided by the parents.

"If the school is a little more open-minded, the money won't be a problem," Wang said. "It can protect its independent Waldorf decision-making. But give the decision-making on practical matters to the parents."

It wasn't clear that Wang truly valued the Waldorf approach. "Waldorf isn't a mature philosophy," he said. "It's a bit idealistic. You can't realize it in today's society. It's been around for a century, but it's never attracted a big following. It never will." He went on, "I think children should attend a school more like Eton. The child's character is already formed, and needs better study methods. You don't want your child to have a bad career, right? You want him to get a good position in society. So we need something like that for our high school."

Waldorf's growth in China has surprised its Western proponents. I met two of them in Beijing. One was Nana Göbel, the head of a German foundation that provides funds and training for Waldorf schools. The other was Christof Wiechert, a former head of Waldorf Education worldwide. They had come to see a new Waldorf school in Beijing, and were travelling on to Chengdu. We met in a recently built hotel on the edge of a dusty road jammed with tractors and trucks. The hotel was

decorated with red velour wallpaper and filled with enormous, cartoonish copies of Louis XIV furniture. It felt like a reverse form of chinoiserie, an approximation of something Western that an Eastern designer had only glimpsed from a distance. A waitress brought us hot black coffee. She seemed uncertain how to serve it and opted for a large glass pitcher.

Wiechert is sixty-eight, amiable and round, but loves a good argument. He looked at Göbel and said that the Chinese experience was, in a sense, similar to the first Waldorf School's origins. Now, as then, people were in a hurry; Steiner's first school opened after just a few months of preparation. "When you look at how the first Waldorf School opened, we'd call what Steiner offered a crash course," Wiechert said.

Göbel looked at him sharply. "But those were all people with Ph.D.s, who'd been in anthroposophy for years," she said. "They knew what it was about, and they were highly educated. The comparison is wrong, Christof!"

"And yet there was a willingness to improvise, to try something. It was right after the revolution, and they wanted something new," Wiechert said.

"It's true," Göbel said. "I've been telling people in Europe that China will be bigger in ten years."

Göbel's foundation operates around the world, and she said that no place is developing alternative education as quickly as China, where Waldorf is one of a few truly global alternative-education movements. The only serious rival is Montessori, which is usually limited to kindergarten and grade schools. She acknowledged that some people in the movement wonder if China will change Waldorf for the worse. Visitors are often struck by the flimsy knowledge some Chinese teachers and administrators have of Steiner's theories. Many Chinese have the impression that Waldorf is permissive, and allows children to play rather than to study. Göbel has tried to counter this misconception by sponsoring the first translation of Steiner's works into Chinese. Still, schools are opening that promise a "Chinese Waldorf" experience that allows for more memorization. A few offer Waldorf classrooms next to Montessori classrooms and traditional Chinese classrooms, where the Confucian classics are learned by heart. In some ways, it's not very different from how Zen and other Eastern philosophies were introduced to the West—as part of a jumble of exotic-sounding ideas that eventually coalesced into the New Age movement.

Göbel had been skeptical of the speed with which Waldorf in China was progressing. But, over time, she had also come to admire it. "They don't even know if their children will get a proper degree that will allow them to enter college, but they're willing to risk that, because they don't want a state education," she said.

Wiechert turned to her excitedly. "Can you imagine that in Europe? It's impossible. They're willing to sacrifice and risk everything—and we Europeans, we can only run after them and try to offer what we can." ♦



A View of the Future of the Anthroposophical Society and the Goetheanum

Sergeij Prokofieff

Submitted on his behalf by Karla Kiniger

(translated by Johanna Collis)

When I was invited to join the Executive Committee of the General Anthroposophical Society at the Goetheanum and the management of the School of Spiritual Science in 2001, my main reason for accepting was so that I would be able to continue my intensive work in that location on the five Anthroposophical themes I had already frequently been concerned with, I felt then, and still feel today, and above all for the future, that they are inseparably bound up with the Goetheanum, on the assumption that it is striving to develop further in the way Rudolf Steiner hoped it would in order to become the place of the new Mysteries. These five themes are:

- Cultivating our relationship with Rudolf Steiner. Deepening our understand of Anthroposophical content, above all Anthroposophical Christology.
- Working towards an ever-deeper understanding of the Christmas Conference of 1923/1924 as the founding of the new Mysteries.
- Development of our understanding of the esoteric nature of the Anthroposophical Society (frequently mistakenly assumed to be identical with the esoteric nature of the First Class). The founding of the General Anthroposophical Society was an esoteric deed of the highest order. During the Christmas Conference, Rudolf Steiner created a specific organ for the cultivation of the Society's esoteric nature and for the mutual exchange of ideas among the membership, namely: 'Was in der Anthroposophischen für deren Mitglieder' (the members' supplement to the weekly journal 'Das Goetheanum').

- Strengthening the effectiveness of the First Class of the School of Spiritual Science through study, and the further development of the General Anthroposophical Section as a medium for spiritual research.

When I began collaboration with the Executive Committee I was hoping to work further on these five themes so that they might begin to shine out into the Anthroposophical world, enabling the worldwide membership to find orientation, encouragement and enthusiasm through them. My hope was that the further development of these themes would then shine back to the centre at Dornach from the worldwide network of Anthroposophical groups and groups of the School, thus supporting and enlivening it and motivating it to ever further work in the same direction.

But after ten years of work with the Executive Committee I have to say that I have been unable to reach this goal. I have not even succeeded in taking the initial steps which would be needed to anchor them in a durable form at the Goetheanum. There was also no positive reaction towards my endeavor, during the second year of my work with the Executive Committee, to establish a Section for Christology at the Goetheanum. Today the many interests here go in other directions. Throughout my ten years with the Collegium of the School of Spiritual Science I have also not succeeded in bringing about a mutual conversation on the Anthroposophical themes and those of the school about which I have written in my books.

I nonetheless remain convinced that only the realization of these five tasks can make of the Anthroposophical Society, the School of Spiritual Science and the Goetheanum – as their centre – what the spiritual world expects them to become in keeping with the spirit of our time.

Not only my work on the Executive Committee, but also



even my first Anthroposophical book and the greater part of my lectures and publications have been dedicated to this endeavor throughout these many years.

I believe and hope, therefore, that in future the aim outlined here will come to fruition also at the Goetheanum. And I hope that alone the path towards its fulfilment my written works will lend deepening and assistance to all those whose seeking goes in this direction.

Making Everything Our Business: The Social Legacy of Rudolf Steiner

Bijan Kafi, London, England

[First printed in openDemocracy, February 7, 2014]

Is it possible for everyone to participate in everything, transforming themselves and society in the process? Rudolf Steiner said ‘yes,’ and his ideas are just as relevant today.



Rudolf Steiner. Credit: www.anthroposofie.nl. All rights reserved.

In late 1918, Germany was in ferment. World War I had been brought to an end by a series of uprisings in the German armed forces, sparked off by a mutiny on board three ships that were anchored off the port of Wilhelmshaven. In the political melee that followed, councils of soldiers, sailors and workers led the call for “unity, justice and freedom,” as visions of a brighter future were hotly debated across the country. Left- and right-wing groups including Bolsheviks, conservative monarchists and moderate social democrats fought over radical new designs for German society. These struggles eventually led to the country’s first elected republican government in the form of the Weimar Republic.

During this ferment, the employees of some of Germany’s biggest companies including Daimler rallied around a particularly far-reaching idea: that everyone should participate in everything, from health and education, to politics and industrial democracy, to their own personal development, and to see

these things as intimately connected to one another. It’s an idea that is just as revolutionary today, but where did it come from?

These groups were inspired by a controversial figure called Rudolf Steiner, an Austrian philosopher, writer and social reformer. Born in an area of Austria that is today Croatia, Steiner studied mathematics, natural history and chemistry in Vienna. He later lived in Berlin and eventually settled in Switzerland. Originally aiming to become a school teacher, Steiner worked as an editor and publisher of J.W. Goethe’s scientific works, and as a teacher at a community college, before spending the rest of his career as a freelance lecturer and writer.

In the early 1920s, Steiner enjoyed the status of a rock star, filling the largest halls of interwar Berlin for his talks. He was dissatisfied with the plethora of social reform ideas that marked Germany’s postwar days. Reform must go much deeper, he argued, to question not just social rules and systems, but how people perceive and shape the world itself. Borrowing from anarchist ideas about stateless, self-governed societies, Steiner’s philosophy fused individual transformation with the need for new institutions built on shared experience of the social world. Inspired by Theosophy and the founder of its offshoot Anthroposophy, Steiner believed in the existence of an “objective, intellectually-comprehensible spiritual world that is accessible to direct experience through a person’s inner development.”

As part of his critique, Steiner felt that too much trust was placed in the explanatory powers of scientific rationality when applied to social issues. While he was positive about the usefulness of science, he thought that its focus on quantifiable data, deductive verification, and predictive modeling would eliminate insights from the largest element of the social sphere which is life itself, as it happens, among real people. Instead, science would slowly accustom people to accept technocratic systems that would run their lives.

Steiner feared that people would sacrifice the human ability to create and transform their worlds to the belief that science would provide them with a truth that was truer than their own experience. That should be a familiar thought today, when we are taught to mistrust our own judgments as flawed and subjective. Instead of developing our abilities to understand problems and exercise our judgment in solving them collectively, we look for scientifically-justified, “expert” solutions. The more complex the world becomes, the more we turn away from these abilities towards abstraction and standardization, in order to keep it comprehensible and manageable.

Steiner was not alone in his beliefs. Among others, the sociologist Helmut Schelsky has called attention to technocracy’s tendency for “self-legitimization,” a process that displaces individual will and imagination as the driving force of social change. Why continue to exercise these things if our visions lack the clarity of a scientifically-determined feasibility study? Why engage in a messy adventure with unpredictable results when rational analysis tells us that it won’t work? Under the rule of technocracy, Schelsky argued, society will lose the

transformational power of the unexpected, the creativity of failure, and the sparks of imagination that are thrown off when things go wrong.

In contrast to technocratic thinking, Steiner believed that creative autonomy and the experience of direct interaction with other human beings must have a prominent place in any society worth living in. Therefore, the social world must always be accessible to the experience and influence of individuals. Moreover, Steiner was convinced that societies don't need to be *managed* at all. They would be naturally stable, he thought, if groups and individuals respected their 'inherent laws' - or what Steiner called the "threefold social order:" democracy in political life, freedom in cultural life (including education), and cooperation in economic life (or "associative economies"), with each sphere having enough strength and independence to correct any problems in the others.

Throughout his ideas, Steiner's unit of reference was the individual, but connected together through flexible structures that anticipated much of today's "network thinking." Hence, direct cooperation among stakeholders is preferable to top-down regulation, he argued, because the latter detaches those affected from the shared experience of problems and solutions. Linking people together through creative action would, he thought, enable them to reach compromises more easily and adapt to unpredictable changes, thus building healthier societies over time. Closely-linked individuals in any sphere of life could not afford *not* to care about each other. Social, economic and political structures must therefore reflect this conviction - for example through self-government.

The 'messiness' inherent in this approach doesn't bother Steiner. For him, there is no point in aiming at societal perfection, which is impossible. Only one step is crucial: instead of treating people as objects to be manipulated by impersonal social systems through material penalties and incentives, they must be allowed to act as subjects with the autonomy to manage their own lives. And that, Steiner believed, could only be achieved by activating their capacity to transform themselves continually.

Steiner's conclusion is truly radical: nothing will save us from the numbing effects of rational standardization except for our own ability to advance our mental and spiritual capacities.

The practical legacy of Steiner's philosophy lives on today in movements like the Waldorf Schools, social finance, and bio-dynamic agriculture, all of which are based around social cooperation and the constant transformation of people's perceptive and creative abilities. Other examples include community-supported agriculture, which is showing how associations of producers and consumers can regulate supply and demand themselves; multi-stakeholder governance regimes, sharing economies and crowd-sourcing, which confirm that groups can operate effectively through collaboration; and the popularity of the Unconditional Basic Income in Europe, which is rooted in the desire to shape our lives in ways that are defined by human and not just material considerations.

Aleksandr Solhenyzin, the Russian activist and Nobel Prize winner, was convinced that "humankind's sole salvation lies in everyone making everything their business." Rudolf Steiner would agree.

Steiner offers a refreshing take on ideas about radical democracy that is surprisingly reflective of today's social context. Artists and writers including Joseph Beuys and Saul Bellow have openly referred to his ideas as inspirational for their work, especially his conviction that artistic experience is just as important as science to the formation of knowledge. The philosopher Peter Sloterdijk calls Steiner the "greatest oral philosopher of the 20th century," adding that "today, the idea that 'we need to change our lives' is not only interpreted in a Buddhist, Christian, stoic or other sense anymore, but as the urgent need to develop a form of collaboration that allows for the coexistence of all mankind on this fragile planet. Steiner perfectly exemplifies this idea."

The key to Steiner's thinking is a limitless faith in the ability of human beings to refine their experiential capacities so that they can see themselves and others more clearly - and act with greater empathy, care and understanding as a consequence. If this principle were embedded throughout the institutions of society, the psychological resilience of communities would grow, along with their ability to address the issues that face them such as climate change, economic downturns, and the effects of cultural globalization.

That Steiner's vision lacks the predictive clarity of science should not deter us. After all, where science does not rule supreme, to paraphrase Niels Bohr, the opposite of a truth is not a lie but just another truth.

A Report on the Collaboration between the Steiner Schools / Communities in Australia and India

P. Jayesh Narasimhulu - Hyderabad, India

Education in the world has traversed a long path... beginning from the ancient systems of Greco-Roman Academies in the West and the Gurukuls in the East through to the European style of public schooling and convent education. The present day mainstream education system is generally oriented towards examinations and tests, making learning a highly pressurized and joyless experience for the children. There are however a few notable exceptions in the world, one of which is Waldorf or Steiner Education. The universality of Waldorf Education is obvious when one notices the sparkling eyes of children in such schools who are being taught to learn in their mother tongues in most countries. The greatest challenge for Steiner schools worldwide lies not only in localising the universal nature of the Waldorf curriculum but also working with students/parents with diverse socio-cultural orientations and economic backgrounds.

Landscape Education offers the most synergistic way to localise the curriculum in the school while addressing the needs of the growing adolescent in today's world. The Steiner curriculum ensures that



students have symbiotic relationships not only with the subjects being taught but also with their community and the environment in which they live. A significant portion of the learning process is

in the natural environment and other related teaching spaces. The landscape education program for high school students based in different continents arose from this idea, as well as the understanding that multi-cultural student and teacher learning environments would underpin the basic tenet of the universality of Steiner Education. Main lessons such as Surveying and Oceanography (Class 10), Botany camps (Class 11), Marine Biology (Class 12) and a few others lend themselves to ensuring students learn in the natural environment and experience elemental forces of nature and its effect in the physical world in which they live. It also allows for prospective teachers to sit alongside students and learn together from 'Master teachers', who have many years of experience teaching these main lessons, in 'off campus' learning environments.



Calcination class under the Sky at Abhaya School – Jan 2005

Hyderabad, India. He was asked whether he would help when the school started the high school grades in about 5 years time and he responded with an enthusiastic 'Yes'. In the meanwhile however, the doctors in the Steiner community had formed 'The Anthroposophical Medical Society' an association of medical practitioners in Sep 2003, for those interested in working with Anthroposophic Medicine. The first International Post-Graduate Medical Training (IPMT) program in India was organised by this group, in Hyderabad in Feb 2004 and conducted by Dr. Michaela Glockler of the Medical Section at the Goetheanum, Switzerland. The medical training in India had a pedagogic component to it and Peter Glasby was more than happy to lead the parent/teacher workshops in Jan 2005, when the second Indian IPMT was conducted once more in Hyderabad. Unknowing to many of us at that time the foundations of



Peter Glasby explaining a botanical point at Silent Valley – Jan 2006

This was quickly followed after the IPMT by a main lesson in an 'open air science classroom' on 'Calcination' for the Class 7 students and teachers of Abhaya School.

The year 2006 quickly dawned with the first main lesson in landscape education in the Indian sub-continent being conducted in January that year, when Peter Glasby decided to

take the class 8 students to Silent Valley, an ecologically sensitive forest in the state of Kerala, in South India. The students spent about a week walking along the pristine streams savouring the flora and fauna of the valley, with Peter's voice gently wafting in background talking about all the interesting botanical, zoological and geological aspects of the environment. The wonder the students experienced in such unfamiliar settings, as most of them lived in sprawling urban Indian cities, was a sight to behold! Another informal lesson in the landscape which followed in January 2007 was the mangrove sailing trip along the south Indian river Godavari, for an assorted group of Indian, Australian and American students and adults.



Sailing camp on the Godavari river with students/adults from India, Australia and US – Jan 2007

The first formal main lesson in landscape education in the Indian sub-continent was taught in Dec 2010 when Peter conducted a combined Surveying main lesson for the class 10's of two schools, Sloka and Abhaya in Hyderabad, with



Sloka and Abhaya students at the Surveying camp near Hampi-Dec 2010

the Indo-Australian collaboration was well and truly laid and all that followed is a shining example of how the Anthroposophic impulse can be strengthened by working together across schools, communities and countries.

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Aussie/Indian Students surveying in Queensland-May 2012

conducted three such main lessons in April – May 2012, 2013 and 2014. Almost thirty students from the India have been participated in these combined Surveying Main lessons during this period.

While the Surveying main lessons were being successfully conducted by the two Indian schools regularly, a plan to diversify the landscape education program for high school students in multi-cultural and multiple geographic learning environments was taking shape.

Around June 2013, the idea of having a main lesson in Oceanography for Class 10 Steiner students across the world, in the Andaman Islands, was mooted. Peter, who was the original main lesson teacher, did not live to see this become a reality, as he passed away on the 29th of December 2013 and Brian Keats from Tasmania, stepped up at short notice to take over his role. Thirteen students from three continents (Europe, Australia and Asia) signed up for the 16 day program,



Tacheometry class with a 'floor blackboard' at Hampi



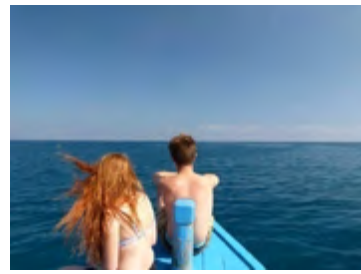
Students/ teachers learning scuba- part of the Oceanography lesson

along with 6 other teacher trainees. The course conducted by Brian and other teachers from various parts of the world, was received enthusiastically by all. Attempts to include more main lessons such as Marine Biology and Geomorphology to further diversify the Landscape lessons for students across the globe are underway and hopefully will fructify in the coming years.

It is also important to note that these efforts are also being replicated in lessons outside the Landscape program. Combined English/ Drama Main lessons with Steiner students from the two countries working together and performing Shakespearean/ Indian Epic plays in both countries, are in the pipeline for the years 2015-16. The endeavour to bring together students and teachers from different parts of the world

hand chose to offer this main lesson optionally to the class 10 students, by collaborating with Samford Valley Steiner School in Queensland, Australia.

Teachers and students from both schools have joined together and have successfully con-



Students contemplating the Andaman Sea-Oceanography - Jan 2014

two countries deepened with the first set of teacher trainers from Australia, conducting workshops on Waldorf Education, in Abhaya School in April 2010. This was followed by three consecutive 'Humanising Education' Waldorf Teacher



Humanising Education Workshops at Prerana Waldorf School - Jan 2012

Training Intensives in January 2012, 2013 and 2014, in Hyderabad and Mumbai. Peter Glasby and Alan Drysdale from Samford Valley Steiner School; Tom Hungerford, Tania Hungerford and Leanne Moraes from the Melbourne Rudolf Steiner School / Teaching Seminars, Dr. Lakshmi Prasanna, Dr. Paulo Moraes, Aban Bana, Dilnawaz Bana and many others from various parts of the world have conducted workshops during the January intensives. A number of international participants from Australia have also attended these intensives, which included Tracey Puckeridge, CEO of Steiner Education Australia.

Teachers from a few schools in India have also attended various Waldorf training programs/conferences in Australia and observed actual classroom teaching in the Mount Barker, Melbourne, Sydney and Samford Valley Steiner schools, in the last decade. This relationship has further deepened with four Australian teacher trainees from the Melbourne Teacher Training Seminar who will be assisting Indian teachers in two schools in Hyderabad, as part of their second year practicum training, for a month in October 2014.

Theatrical plays contemporary in their symbolism to the place they are being performed in, are instrumental in bringing



Mount Barker students performing the play - Conference of the birds

is an ongoing one with some schools in Australia and India showing great interest in these plans.

Teacher Training which is essential for Waldorf Schools worldwide has been another area of collaboration. The work between the Waldorf communities of the

two countries deepened with the first set of teacher trainers from Australia, conducting workshops on Waldorf Education, in Abhaya School in April 2010. This was followed by three consecutive 'Humanising Education' Waldorf Teacher

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Theatrical plays contemporary in their symbolism to the place they are being performed in, are instrumental in bringing

people together from different cultures. Performances by touring Steiner students and teachers have been the hall mark of this symbiotic relationship between the stage



Judith Clingan and her troupe at Sloka, Hyderabad – Oct 2012

actors from Australia and the audiences in India. One of first endeavours in this realm was undertaken by the graduated year 12 students of the Mount Barker Waldorf School, Australia and their teachers/parents, led by Peter Glasby, from Dec 2007 to Jan 2008 to various parts of India. A play 'The Conference of the birds' written by Fariduddin Attar, and adapted for stage by Jean-Claude Carrière, was performed by them eleven times in villages, towns and cities of South and West India. A more recent endeavour was when Judith Clingan, a music teacher/trainer with over four decades of experience, toured Mumbai, Bangalore and Hyderabad and performed the play 'The Ring Bearers', with a group of talented musicians and performers from Australia, in October 2012. They also conducted a music workshop at Sloka Waldorf School, Hyderabad and Bangalore Steiner School, Bangalore, for teachers and parents, which was received very well, during the same period.

Five Indian students who studied in Waldorf schools from Kindergarten to Class 8 in Hyderabad and Mumbai, enrolled in Mount Barker Waldorf School, South Australia and Sophia Mundi Steiner School, Melbourne, during the years 2007 to 2013. All of them successfully completed their High School Education in the Australian Steiner Schools with good grades in Year 12. They are now pursuing various graduate courses in Arts, Science and Law in prestigious Australian and Indian universities.

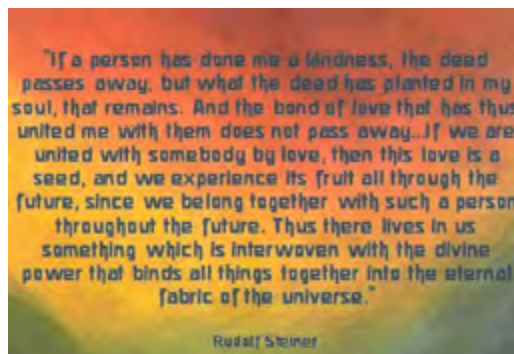


Some of the Indian students who graduated from Australian Steiner Schools.

It is from these partnerships and exchanges in the educational and cultural realm that teaching and infrastructural resources become available to all in a symbiotic manner. Students and teachers from all over the world benefit from accessing the best teaching resources in multi cultural/geographic environments helping them to learn with a global perspective.

This report is not a comprehensive one as far as Steiner Teacher Education and Schooling is concerned, in either Australia or India. It is intended to highlight the informal collaboration between the two countries, which has developed organically and needs to be nurtured further, to enable the Waldorf communities evolve harmoniously. It must be acknowledged that these activities and programs would not have been possible without the active support and co-operation

of many Schools, Steiner initiatives, parents, teachers, doctors and friends of Anthroposophy in India and Australia. Their contributions were invaluable in making these endeavours a success and are too numerous to acknowledge individually.



The author also wishes to express his deep sense of gratitude to Peter Glasby who was instrumental in making most, if not all of this possible, in greater or smaller measure.

Eight Transformative Days in Nepal **Steiner-Waldorf Primary Grades Preparatory** **Workshop for Teachers**

Eric Fairman, Cochem, Germany



Michal Ben Shalom (Israel) and Sarita Sanghai (India/Nepal)
Tashi Waldorf School, Kathmandu, Nepal. 6th – 13th April, 2014

A surreptitious peek into the large classroom at the Tashi Waldorf School revealed a hive of activity as course leader Michal Ben Shalom ably assisted by co-leader Sarita Sanghai, led the 35 participants through a series of rhythmical exercises suitable for the early grades, exercises that proved to be a real challenge for many of the participants. In such a manner, Michal was bringing to a conclusion the inspirational and transformative 8 days of training for teachers in preparation for their entry into the classroom a week or so later. How enormously valuable such training opportunities are, especially when the trainers are of such high calibre!

Michal Ben Shalom, an Israeli by birth, is a founding

teacher of the Harduf Waldorf School in Israel 25 years ago. Since then, Michal has taught 3 cycles as a class teacher and is active in mentoring new teachers, was a co-founder of the first Waldorf teachers seminar in Israel and later on started the National Forum of Waldorf Education in Israel. Between these responsibilities, Michal still finds time to travel the world to lecture and assist with the training of aspiring Steiner-Waldorf teachers.

The talented and inspiring teacher Sarita Sanghai was born and raised in Kathmandu, Nepal. She started her journey with Waldorf education in 1997 when she moved to Hyderabad, India. She was a parent at a Waldorf school for 10 years and has been a teacher for 8 years. She has attended Waldorf teacher training courses and conferences in many countries where she has undergone training under master Waldorf teachers and mentors. Sarita has been conducting parenting workshops in Nepal for 6 years and early childhood introductory courses in different parts of Nepal for the past 3 years.

Under the guidance and instruction of these two experienced teachers, the 35 participants from the Tashi Waldorf School, the Shanti Waldorf Inspired School, the fledgling Steiner Academy, Bal Mandir, the new Maitreya Pathshala School in Pokhara and other schools, made an inspirational and exciting journey through the curriculum for the first four primary classes, covering:

- The fundamentals of teaching reading, writing, arithmetic, phonics, & grammar.
- The Artistic Approach in the Practice of Teaching included the following:
- The Time Arts (*speech, music, movement*) and
- Visual Arts (*painting and drawing related to the lesson*)

At the specific request of teachers from the Shanti Waldorf inspired school, Michal gave attention to the all important area of child study, a pre-requisite for any teacher wishing to teach in a Steiner-Waldorf classroom. These were invaluable discussions for all.

As a reflection of how Michal believed a school day should begin, participants met together at 9:15AM promptly each



day to witness the lighting of a candle, the soothing tone of a Tibetan 'singing bowl' followed by a morning verse spoken by a participant and appropriate for the class being studied that particular day. Communally, everyone would then recite a Buddhist chant (*Buddham Sharanam Gacchaami*). Singing followed, often with accompanying movement or clapping, such as with a New Zealand Maori song introduced by Michal.

With all this standing, it was time for movement and what better place to do that but outside on the grass of the school play area! If the singing and clapping had not awakened the sleepiest of participants, then the concentration required to accurately clap, jump, skip or walk to the numerous counting exercises surely would! Here was a chance to show that one knew the multiplication tables, although Michal never called upon any one person to recite such alone! Concentration exercises with sturdy bamboo canes (*in lieu of copper rods*) were also practiced to perfection.



After a brief 10 minute recess, participants re-assembled in the lecture room seated on floor cushions in a large circle to hear Michal present a lecture on the curriculum, its content and relevance to a child's stage of development. Each class (1 – 4) was allotted 2 days. Each day the activities were related to the class under discussion.

Michal is a true master at weaving all aspects of child development and anthroposophical perspectives into her inspiring talks presented in the English language. Here was a challenge for Sarita to give speedy translations in Nepali of what Michal had just shared. So absorbed was Sarita in the talks, that on occasions her translations left the participants a little bewildered, but they were too polite to question what they were hearing! Later Sarita enquired of a young participant as to the effectiveness of her translations. He smiled at her and said: *Yes! You are doing a great job of translating, however, you are translating from English into English, rather than into Nepali, but we can better understand your English accent!* Thus the explanation of why participants were a little bewildered.

A scrumptious lunch of traditional Nepali fare, *dhul bhaat*, was served to all who wished to partake at 12:30PM. Reassem-

bling again at 1:30PM, Michal and Sarita guided participants through different artistic activities each afternoon, including form drawing and watercolour painting.

Adjourning to the lecture room at around 2:30PM, the day was brought to a conclusion with a lively, interactive hour-long discussion session.



On the last afternoon, participants shared their impressions and experiences with all assembled, including group displays of rhythmical exercises that showcased what had been learnt over the 8 days. Much enjoyment and laughter was had by all as teachers struggled with exercises that they hoped to share with their students in the near future.

Sincere appreciation was shown to both Michal and Sarita for their work. All 35 participants left that afternoon with a renewed and fresh understanding for what they were going to share with their classes over the next year.



Seemingly undaunted or tired by the prospect, Michal and Sarita headed off a day later to conduct an Early Childhood Workshop for teachers from a variety of backgrounds in Jomsom, a village in the remote mountainous region of Mustang.

Such inspirational workshops are becoming the norm in Nepal and one cannot thank Sarita Sanghai enough for her tremendous efforts in bringing Steiner-Waldorf education to a broader audience in her home country. Sincere thanks are also due to



Ritman Gurung, the organiser of this and other teacher training events in Nepal, and the Friends of Rudolf Steiner Education and AISWECE for their support.



It perhaps goes without saying that Nepal would be delighted to welcome back Michal Ben Shalom at some date not too far in the future. There is still the curriculum for classes 5 – 8 to cover and some of the newly introduced rhythmical exercises would benefit from further expert coaching!

The Dawning of Bio-dynamic Farming in Thailand

John Chalmers, Bangkok, Thailand

Biodynamic Farming was long overdue in Thailand. At the beginning of the 1990s, Porn Panosot and Hans Mulder tried to introduce it to some farmers who had shown interest in organic farming but to no avail. Although there have been some people showing interest since then, no one had really successfully put the ideas of Rudolf Steiner's agriculture into practice.

That is not the case anymore since after this past harvesting season some BD jasmine rice was offered to the Anthroposophical community in Bangkok at the Panyotai Cooperative store. It was all gone within a short time as the amount available was limited.

The new interest in BD began in 2012 during the Thai Anthroposophical Conference. I asked in the plenum if anyone was interested in helping develop my wife's land with a biodynamic approach. I am a humanities and art teacher at Panyotai Waldorf School, not a farmer. After the conference Porn, my Thai wife, and I hatched the plan to begin biodynamic rice farming in Thailand.

My wife had a piece of land that belonged to her and her family in Buriram, a province in the Northeast some 400 kilometers from Bangkok. The family usually grew rice on this land but it was not so profitable, and actually not really sustainable. After visiting the land in Buriram, Porn could see the potential because the land was already being farmed in an organic way and could be changed to a BD rice field straight away. With support from the school community, Porn was able to raise money for the start of the season. The family was promised support for all expenses while they took care of all the fieldwork. The yield would be divided after harvesting.

At first a pond was dug to keep water for usage during the dry season. Then, five buffalo and two cows were bought by the school community to be saved from the slaughterhouse to be used in plowing the land, and of course their manure would be fertilizer. The idea was to use animal and human labor, with as little machine use as possible. Although this would be more costly than using machines, it would send a clear message to all involved that we would be doing something different. Firstly, we wanted the earth and all

creatures in the earth to be treated with respect. We wanted to show the villagers that we cared for the land and all beings of the land, instead of merely exploiting it with industrial agricultural methods. We wanted to demonstrate that when we care for all the spirits of the land, they will in turn, take care of us.

Secondly, we knew that the rural culture had changed, and that traditional farming had been replaced by new industrial methods using machines and chemicals that made it all quicker and easier. But this new way had also brought more self-centered and materialistic values to the people of the village. Before, they had helped each other at different stages in the rice growing season, but now indolence and debt brought poverty to their lives. Before, farming was a community effort, now it

had become each for one's self. The traditional way they had helped each other in the fieldwork, was disappearing amidst the new economic development and new methods of farming.

Porn put forward the idea of taking the students in classes three and four of Panyotai School to do their farming main lesson at this farm, and that idea was well received by the faculty. Although the farm was a four-and-a-half hour drive from Bangkok, the chance for the children to experience the whole process of traditional rice planting from preparing the land to harvest, would be an incredibly valuable opportunity. The students would experience traditional rice farming, the biodynamic approach, and the rural culture of Thailand. All three experiences had been wishes of the faculty for some time. The presence of these lively Bangkok children in the country doing farm work was a bit of a unique phenomena, for sure in this farming village.

The different preparations were successfully used. The 500 preparation came from the farm. We also prepared our com-

posts biodynamically with the preparations given by Binita Shah from India during the Thai Anthroposophical Conference in July 2013. After several months of suspicion and mild ridicule from some neighbors, our rice grew steadily. By the end of the season, our farm was golden with abundant stocks. The grains were so beautiful that people began to talk about it. Now the scorn was gone and instead became praise. Some even expressed their interest to join our



"The rice we have now has become the students' lunch and will probably last for a month or two."

project.

The rice we have now has become the students' lunch and will probably last for a month or two. A part of it was packed into smaller bags and sold to the school community so that everybody would get the chance to taste the gift of our cooperative work. Even though the amount harvested was about the same as before, the money earned was enough for us to continue this venture and for the farmers not to be indebted. In the end, this biodynamic farming joint venture is not just a farm it is a social initiative that brings together the old wisdom of the country and the new consciousness of the modern world. From now on, biodynamic farming in Thailand is not a wish or dream, but a reality. We believe it will continue to expand, spread, and flourish into the future.

The Development of Anthroposophy in ASIA

Reports to the General Anthroposophical Society

ASIA

*Hans van Florenstein Mulder,
Representative of the General Anthroposophical
Society in Asia*

This report gives some back ground information of how Anthroposophical work in Asia started around two decades ago, giving rise to the various present day activities, conferences and training seminars in the Asia Pacific region. In this report I am not writing about Japan, as it has its own established Society and Movement.

It is now 7 years since I was asked by the Executive Council of the General Anthroposophical Society to concentrate my time and service in the Asian region.

Historical aspects

In the 1960's an upsurge became visible amongst young people looking for meaning and purpose in life as they traveled to the East, e.g. India, Tibet and Nepal. In Europe we see the student revolutions starting in Paris in the late 1960s, [the Vietnam protests] and the "Hippy Culture" with its "Flower Power" image. When these young people returned from the East they brought Hinduism and Buddhism to the West and we saw a renaissance and development of Buddhism in the West. We recognize this today in the form of "Socially Engaged Buddhism" especially following the Vietnam war. The work of Thich Nhat Hahn is a direct expression of this.

In the 1980s a similar migration takes place but now of young Asians were looking for new ideas as they traveled from East to West. Many of these young people discovered new ways in education, agriculture, three-folding of social life and community forming. When these young people returned to their own countries they shared their knowledge of Waldorf education, special needs education, biodynamic agriculture, and working socially with local friends. So we saw arising the first impulses of the Anthroposophical movement in Asia. However, they did not know of one another's initiatives and so worked in isolation but invited teachers from the West to come and help them. This [together with stimulus from a 1995 Pacific Region Conference in Hawai'i] led to the initiative to form a delegates group (Asia-Pacific Initiative Group or APIG), which was initially inaugurated at a meeting in 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 Anthroposophical Society in Hawai'i), Penny Roberts (USA), Nicanor Perlas (Philippines), Aban Bana (India), Ghamin Siu (Hong Kong) and June Yu (Taiwan). We had our first regional gathering in Manila in 1996 as the

Asia-Pacific Initiative Group meeting in Asia. The task we set ourselves was to facilitate the growth of Anthroposophy in the Asia-Pacific region and to support Waldorf schools, Biodynamic agriculture, Three-fold Social Science, etc. At this meeting the class lessons of the First Class of the School of Spiritual Science were held in Manila for the first time. At subsequent Asia Pacific Anthroposophical Conferences (APAC) the class lessons were continued. The APIG grew over the years to include 16 members, as well as two Executive Council members of the General Anthroposophical Society from the Goetheanum: Paul Mackay and Rolf Kerler, who was later replaced by Cornelius Pietzner. Out of the APIG initiative, two-yearly Asia-Pacific Anthroposophical Conferences (APAC) were held, organized by a so-called "Continuity Group." The members of this group were: 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 at the end of 2005.

APAC conferences were held in the following years:

India (Mumbai) 1997
Thailand (Bangkok) 1998
Taiwan 1999
Japan (Tokyo/Mt Fuji) 2000
India (Hyderabad) 2004
2007 Thailand (Bangkok)
2009 The Philippines (Manila)
2011 India (Hyderabad)

At the Asia Pacific Anthroposophical Conference held in 1997 in Mumbai, a new initiative was established, the "Waldorf Round Table" meeting. This meeting was chaired by Nana Goebel director of the "Freunde der Erziehungskunst." Most of the delegates of APIG were also teachers and this has helped tremendously in making it possible for experienced Waldorf teachers to contribute to the work of Waldorf schools in Asia. Waldorf teacher trainings have now been established in India, Thailand, Philippines, Taiwan and mainland China. Participants in the APIG and the Waldorf Round Table meetings in August 2003, Bangkok, planned the first "Asia Teachers Conference" (AWTC), which took place in April 2005 in Taiwan. This was a great success and was supported by the Pedagogical Section at the Goetheanum. Since the first conference further conferences were held in 2011 and Seoul in 2013. Recently the Chinese speaking world in Asia started to organize Mandarin speaking pedagogical conferences. The next one will be in Taiwan end of April 2014.

The International Post Graduate Medical Training courses (IPMT) and the Kolisko combined Medical and Pedagogical Section conferences, initiated by the co-working of Dr. Michaela Gloeckler and Christof Wiechert, came into being in the Asia-Pacific region as well. Kolisko conferences were held in Sydney, July 2004; Hyderabad January 2006; Taiwan March 2006; Manila 2006; Sydney July 2006; and Taichung August 2013. Yearly IPMT conferences are held in India, Malaysia,



Thailand, Philippines, Taiwan and China.

At the APIG meeting in Manila in 2009 it was decided to encourage annual Anthroposophical conferences in as many Asian countries as possible. This then developed into regular events in India, Thailand, Taiwan and Nepal. In October 2011 the “Anthroposophical Society in India” was founded in Hyderabad. During the above developments members of the General Anthroposophical Society in Asia asked for the introduction of the First Class of the School of Spiritual Science; the Class lessons of the First Class are now held in Manila with their own Class Holder, in Bangkok, Taichung (Taiwan), and Hyderabad and Mumbai in India.

How did I become involved in this work? When I became General Secretary in New Zealand in 1992 I came in contact with members of the Society in Asia and the Pacific (Hawai'i). Through this contact and while on my way to Dornach twice a year to attend the meetings of the General Secretaries I received invitations to stop-over in various countries in Asia to help with the development of Waldorf education, biodynamic agriculture but also with giving lectures on Anthroposophy. During the meetings in Dornach it was agreed to form a group in the Asian region to support the development of the Movement and Society. This led to the already mentioned APIG in 1996 in Manila. As the work in New Zealand became more demanding and the need for help in Asia more apparent and the fact that I had served the New Zealand Society for 14 years

I handed the task over to Sue Simpson. The Executive Council at the Goetheanum asked me to concentrate my efforts in the Asian region and appointed me as the “Representative of the General Anthroposophical Society in Asia.” This task I have held since 2006. During the first three years my international flights have been funded by a generous contribution from the Anthroposophical Society in the Netherlands. Since 2010 this has been taken over by the Executive Council in Dornach on a yearly basis for which I am very grateful.

Challenges to the Work

When I started with my work in Asia I asked myself some pertinent questions.

--What has Anthroposophy meant for me in my life and how have I worked with it without isolating myself from the world and its problems?

--Did I see the problems of the world also in myself?

--Was my knowledge of Asia and its cultures and religions sufficient?

--How can I work and help out of Anthroposophy in Asia but still leave people free?

--How can I help others to find a way to renewal of their own culture and beliefs?

--How to only respond to real questions asked!

These questions and challenges are still alive and even more challenging as I meet them all the time in new situations. Can I take the present situation in China as example?

Through the awaking consciousness soul many questions arise: in particular in the fast-growing educated middle class. Some of the question they ask themselves:

1. What is the influence of materialism on the Chinese way of life?

2. Questions are being asked about the western influence on young children.

(Obesity and health problems are growing fast and the quality/safety of food is a concern.)

3. They see disasters in the environment through the materialistic technology and the realization of unsustainable agricultural practices.

4. They see a change in their communities as in the rural villages only children and old people live.

The young people have gone to the industrial cities in the east. The central government has now acknowledged the existence of the so-called “Cancer Villages”

Out of these concerns we can understand in the past decades that Waldorf education, Biodynamic agriculture and Anthroposophical medicine have found tremendous interest in the Mandarin speaking countries, but also questions are asked about community building. In the last two years I have been invited by parents and teachers of schools in mainland China to help them to come to a better understanding of Anthroposophy.

This has led me to hold seminars in which the Inner Development has become a central topic. My main entry point has in many cases been to start this process by introducing Rudolf

Steiner's biography leading to the Christmas Conference of 1923 and the Foundation Stone meditation. This of course leads right to the question of what is Anthroposophical Meditation. This is not only a challenge of how to introduce in a sensitive way Anthroposophical meditation but also other questions like:

What is the relation to Chinese Cosmology? What is the relation to Chinese Philosophy?

How can we live in harmony between Heaven and Earth? How do we relate to Nature and one another?

Out of the concern for the environment a growing interest in organic and biodynamic farming practices has developed as an alternative to the corporate and industrialized farming. With the growing influence of corporate and industrialized farming, not to speak of the genetic engineering impacts on the environment, we could provide a good and necessary alternative farming method that are accessible to small farming communities. I think we are in a race between two farming systems and have no time to lose. I am convinced that peasant or small-scale farming is a healthier alternative to practices that contribute to Climate Change. This being one aspect of introducing the concept of Rudolf Steiner's "Farm Individuality" and turning around large agro-business farms owned by large corporations. Today we not only have to implement "Food Security" but also "Food Sovereignty." The local farmer, as an individual or Ego, has to be given a new role in every aspect of the farm; farm ownership, how and what to farm, distribution/marketing in the first instance for the local community, etc. --In other words the social task of biodynamic agriculture. Until now bio-dynamic agriculture has been taken up by young well-educated middle class intellectuals. It is hoped that they will inspire the traditional Chinese farmer. This is also the case in other Asia countries and especially in India biodynamic agriculture has been taken up with the help of Peter Proctor. A recent new development is the development of biodynamic farming in Nepal.

I would also like to mention the opening of a small Waldorf inspired kindergarten in Jakarta and most recently a new initiative for working with cerebral palsy afflicted children through working with the principles of Waldorf education also in Jakarta.

In the coming year I will continue my work as in the past years, but intensify my time with the newly appointed Class



"Kindergarten class at Abbaya Waldorf School in Hyderabad, India."

Holders in Taichung in Taiwan and Hyderabad and Mumbai in India. I also hope to make more frequent journeys of a shorter duration. I have tried to give an overview of the main aspects of how Anthroposophy is incarnating in Asia. However, I am aware that I may have left out initiatives that also deserve mentioning for which I apologize.

INDIA

Aban Bana, Country Representative, Anthroposophical Society in India

The number of members of the Anthroposophical Society in India (ASI), is steadily increasing. In addition to the three existing Branches in Hyderabad, Secunderabad and Mumbai, there are regular study groups in Chennai, Bangalore, Coimbatore, Pune, Kolkata, and New Delhi. Hans van Florenstein Mulder continues to hold Class Lessons twice a year in Hyderabad and in Mumbai. Beginning with this year, there will be three local Class Readers too: Nirmala Diaz and Swapna Narendra in Hyderabad, and Aban Bana in Mumbai. The total number of Class members in India is now thirty eight.

In October 2013, there was an All India Festival of Anthroposophy, with the theme The Healing Impulse of Anthroposophy, organised by the ASI and hosted by Sloka Waldorf School in Hyderabad. There is an account of this event attached herewith. (1).

Rudolf Steiner/Waldorf Education

From all the different fields of Anthroposophical activity in India, the Waldorf School movement is the most well-known. On account of the very intellectual and stress-ridden conventional school education system that prevails in our country, an increasing number of parents and teachers are opting for Waldorf/Rudolf Steiner Education. A total of nine Waldorf/

Steiner schools have been established in some of the major cities in India. This is in addition to many Waldorfinspired/oriented schools, some of which are in rural settings. Waldorf school pupils generally get good results in their board exams and are well prepared to face the challenges of a competitive world once they leave the school. The Indian representative at the Hague Circle (International Forum of Waldorf Schools) is Jyotsna Patnaik from Sloka Waldorf School. Waldorf/Rudolf Steiner Kindergartens have gained in popularity. There are now twenty in all, and the number is growing. Sucheta Garud, the representative and coordinator of the Waldorf Kindergarten Association (SIWKA), with the support of the executive members of the International Waldorf Kindergarten

Association, IASWECE. Most Waldorf/Steiner schools in India run their own teacher training courses throughout the year, as there is a real need for well-trained Waldorf teachers. The residential Waldorf Education Seminar, which I have been conducting each year in the month of May in Khandala since 1999, provides a good foundation for Anthroposophy, Waldorf Education and Eurythmy. Then at Christmas time, we have the one-week Humanising Education course, this year in Mumbai. These Waldorf teacher training courses have faculty members from India and abroad.

Curative Education and Social Therapy

The need for well-trained teachers, who can work with children and adults with special needs, is increasing. For that reason, Francis and Anantha Aradhya of Friends of Camphill India have provided regular training in this field at the Camphill Village in Bangalore. Dr Vasudha Prakash of V-Excel in Chennai, who works mainly with children in their day schools, together with her excellent team of teachers, also has on-going courses. India has about fifteen centres for Anthroposophical curative education for children and adults with special needs. Earlier, the joint family system managed to take care of people with special needs within the household, but now with the ever growing nuclear families this facility is decreasing. A plan is underway to establish an association for an Anthroposophical curative education and social therapy in India.

Bio Dynamic Agriculture

Bio Dynamic agriculture has spread to many parts of India. Thousands of farmers are making use of this unique form of agriculture with amazing results, both for the crops and for the well being of mother earth, whom we all revere so deeply. Many of the farmers are also involved in seed production, which will lead up to a seed company in India. Peter Proctor from New Zealand, who was instrumental in bringing BioDynamics to India in 1994, was recently back at the BD conference at Sarvdamani Patels farm in Anand, Gujarat. The Bio Dynamic Association of India provides a twice yearly, two-week basic BD training at a farm near Kodaikanal in Tamil Nadu. Since July 2012 there is a School of Bio Dynamic Farming, also called the Community College, which was founded by Jakes Jayakaran and his team. Here young people from rural backgrounds are

provided free BD training for two years. The present batch has seven students; the next one is expected to have fourteen. Jakes is also invited to other Asian countries to teach BD farming to farmers there.

Anthroposophical Medicine

Each year Dr Michaela Gloeckler comes to India to conduct the one week IPMT, which began in February 2004. This year it was in Coimbatore. The training is mainly for doctors, therapists, psychologists and art therapists who are working within the Anthroposophical movement. The faculty members at the IPMT are from India and abroad. Eurythmy is an integral part of this course. In the meantime the IPMT has extended its task by providing training in Anthroposophical psychology, curative education and social therapy and community building. In June 2013 Dr Veera Panch opened her clinic Malli Mandala in Chennai. An account of this event is attached herewith.

(2) The Anthroposophical Medical Association (AMS) India Chapter has been

formed, with Dr Swapna Narendra as its convener.

Eurythmy

Dilnaz Bana and I continue teaching Eurythmy as a regular course for teachers and committed people at Tridha Rudolf Steiner School in Mumbai. This course is conducted twice a year, with two weeks in each module, where the fundamentals of Speech and Music Eurythmy are taught. The eleven-member Light Eurythmy Ensemble from Dornach, Switzerland, was in India for over two weeks and performed in four major cities. There is a concise report of this trip attached herewith. (3)

Passed Away

Two dear friends of India, Peter Glasby from Australia and Ulrich Roesch from Germany, recently passed over the threshold. They both were deeply connected to India.

Herewith I would like to end my report by thanking our revered teacher and bringer of light, Dr Rudolf Steiner, who has given us all a new meaning in life, and without whom all these initiatives would never have been possible.

NEW ZEALAND

Sue Simpson, General Secretary, Anthroposophical Society in New Zealand

After seven years as general secretary I asked for a review of my position. The support of members to continue in the role provided me with a renewed sense of purpose and direction. In my visiting of organizations throughout the country two questions arise, one is a request from coworkers to know more about the School of Spiritual Science, the other is to better understand why many people working out of anthroposophy are not members of the Society. The first has arisen mainly in schools and leads to group discussions. My process with the second is to ask what would stop them from becoming a member? The responses lead me to reflect on the Society and the importance of building human connections, recognize and support initiative, the sparks that enliven the Society. Group work is active with a tendency for small groups to form around

topics or people. The challenge is to build bridges beyond the immediate point of interest, important for the Society to be healthy and something to be encouraged and supported. The meeting of youth tends to arise in Hohepa (homes for people with disabilities). The year began with a gathering of young people from around New Zealand. There is a very lively group in one region where there is also an individual with good leadership and guidance skills.

An impulse in the School of Spiritual Science

This year Broder von Laue was the guest speaker at our class conference. He picked up on an impulse initiated by Johannes Kiersch, who a few years ago bought a fresh impulse to approaching work with the School of Spiritual Science. The effect has been that members begin to find their approach to the work, and our conferences and meetings evolve. A new impulse is to see how we can actively bring the work into schools with the intention to deepen the education and strengthen the teachers in their work.

Anthroposophical movement

For over a year one school has been challenged by questions of racism. The challenge came from staff out of questions regarding the statements that can be accessed on the Internet. To date this has not spread beyond the school. The Ministry of Education's review the school found no evidence of racism. Recognising the extreme pressure this has put on the school, the Society has given financial and human support. We recognise that the issues the school faces potentially has wider ramifications and that the clarity they are building in reviewing documents and the curriculum, are important for the movement.

The long established adult training centre, Taruna, has been struggling for a number of years and for a long time nothing was communicated to the wider community. This year the crisis saw staff reductions and the closure of the 12 months teachers' course. Positively, a meeting was called of all stakeholders, including the Society, to share the situation and look for support in moving forward. To date committed staff are working to build a future and short courses are running with numbers are strengthening. Taruna is going through a major transition which hopefully will see it continue. In 2013 the Biodynamic Association reviewed their strategy regarding ongoing training and education. A team was created and I was invited onto it. In moving forward they saw a need to biodynamics." This work was productive and the overall strategy is being developed this year.

Waldorf Education: Discovering Myself and Going Forth into Freedom --A Graduation Speech

*Hannah Belmonte, Manila Waldorf School Class of 2013,
Philippines*

Good afternoon students, teachers, family, and friends. I have been in the Manila Waldorf School for about 15 years. Ever since I was 3 years old – I'm the only one still here from the very first paslitian class. So, I've had a Waldorf education for my whole school life, and for that, I'm very thankful. I'll tell you why I value my education so much.

We discussed an Albert Einstein quote last year in the class of Mr. David Simpson, one of our school's mentors, which goes like this: "We cannot solve the problems of the world by the very same consciousness that created the problems in the first place."

So how then can the problems of the world be solved? How can we change our consciousness and get to a different mindset to be able to solve the current and future problems of the world?

Education is the way to go. The best time is when we are children. When we are malleable young creatures, and can be effectively formed to be well-rounded human beings, responsible for ourselves.

But a different mindset cannot be achieved by just any education. Definitely not the same old education that teaches facts to be memorized (things that in this age you can just Google), where school is a stepping stone just to get into college, and get a job, and make money. That is walking the same path. That is running into the same problems using the same old mindset that created the problems in the first place.



Hanna Belmonte and her 12 grade class on their senior trip to Angkor Wat, Cambodia.

Well, of course we don't completely ignore those things, so don't worry, parents. But we know that life is more than that. Education is more important than that. We take those things into consideration, but we don't let them control us or define who we are.

Waldorf education aims to go beyond that. Waldorf education, if embraced, is an education that frees one from the system. It is an education that isn't enslaved to economic and government interference. This is because people are not just treated as something to add to the economy, or a way to bring food to the table. People with a Waldorf education are treated as human beings, who are more important than simply being a resource. They are allowed to grow into whole individuals, who can think for themselves.

Waldorf is a living education. You can see this in things like our senior project, or in our plays. They aren't just things we have to do. They are things that have our essence; that we put ourselves into. Especially in blocks like Parzival, this is also evident. We don't just take notes on what the teacher says and thinks. We also go through what we learned on our own. We write about our own insights, our own thoughts. We have discussions about the topic where we voice our opinion. There isn't any fixed, right answer. What the teacher says isn't final. They start us off and we go from there. We don't know where it will end up. Teachers and students alike will find themselves surprised in what they eventually get from it. These projects and blocks are not about memorizing the things that someone else requires. The learning goes beyond that. It's also about finding what's alive in you, finding your own voice and taking on things, finding more about your path and who you are.

When we are being taught, we are not simply fed information like robots being programmed day in day out. The teacher will teach the students in different ways (not just by lecturing), to let the students experience and truly understand what they are learning. That is what's important. It's one thing to rattle off the names of artists, and composers, and dates in history. But as Waldorf students, we know there is more to it. There is the *why*. We can tell you what the consciousness of the human being was in each era of history. We can tell you our thoughts on why the people in medieval times were so centered on reaching heaven. To really understand and be able to explain it from their own understanding is valued more over memorizing the facts needed to pass a test.

And if we fail a test, we don't fail fully. If we didn't get enough to pass, there are always retests. Because those things aren't just let go of, students aren't just accepted as failures. The teachers will make sure we know it before we move on. They don't just leave you behind. Just because you aren't the strongest at a certain subject doesn't mean you'll be left behind.

In Waldorf, there is no emphasis on high grades, and we don't have a list of who's at the top of the class. There is no competition in that way. We don't try to be the best over everyone else. It's more than that. It's not a selfish climbing over everyone to be at the top. We still try to do our best, but we

do it in a way where we all help each other succeed. Because in a Waldorf education, we know that you can't measure how good you are by numbers, or scores. Official-looking printed facts on paper can't show how good you are. That's shallow. We know that there is more to everyone. Everyone has their own strengths, everyone is valued, everyone is good at different things, and a Waldorf education brings that out. Instead of competing against everyone, we all learn to help each other, work with each other, all these different individuals, and ultimately, we all bring each other up. And in the end, it's better than achieving on your own.

Before my Gr. 12 project presentation, a wise man (aka Andrew, a graduate from our school) told me not to be nervous, and he said: "don't be nervous, because every person out there in the audience is rooting for you. Everyone out there wants you to succeed, no one wants to see you fail." And it was true. All the students, teachers there were there to support us.

Many students will tell you about their main lesson book. What is a main lesson book? Well, a main lesson book should contain what you learned in a particular block. Instead of textbooks, this is what we have. It is a book of our experience of the block. It is written in our own words, in our own hand, and has our own drawings, insights, and understanding about the block. This again shows that we don't just copy facts, we have our own understanding and our own experience, so that it stays with us more. Though main lesson books can be frustrating because of the work you have to do for them, in the end, they are fulfilling because you created them all on your own. You make your own book. And it's helpful. I enjoy reading my old main lesson books, and I use them for information. Before I visited Paris, I read my main lesson book on the French Revolution.

People wonder why we regularly learn so many things, like woodwork or dance, and find them as important as other 'required' things like math and science. Even though we can analyze, and reason, it's one thing to think and write things down in a notebook, but it's another thing to create and put things into action; to know how to move and make things with your hands. We are like Renaissance people. We try to be balanced. We know that to be whole you have to develop more than thinking. Feeling and willing are equally important. The many subjects and extras add to our development. Maybe you say that you won't be a singer anyway, you won't be a writer, and you won't use that in your daily life, but I see that it develops something in you. All these things aren't useless. Just because you can't see the literal effect doesn't mean there is no purpose.

It gives us freedom when we learn all these things. Because it maximizes our possibilities, all the possibilities that will help us each find our path. Instead of just developing the usual things that not everyone will be the best at, it gives us the opportunity to do what we are best at, and because of this we will be free to do what we want to, even though it may not be leading toward a conventional job. Ultimately, it will enable us to discover our purpose for being.

So now that our class is going to enter a new stage in our life, I hope it can be seen, what is important about this education. All the thinking for ourselves and finding things out for ourselves leads to finding our own truth. With all the confusion and all that is going on in the world today our own truth is very important to have. It's important that we have our own integrity and strength of spirit that will get us through challenges. And now that we are leaving this school, I can say that with the help of our Waldorf education, we are now ready to go forth into the world in freedom. Thank you.

Imagination and Childhood

Horst Kornberger, Perth, Australia

In a quickly changing world, the demands of the future are not easily met. This is particularly true for education, whose task is to prepare the young of today for the challenges of tomorrow. Leading thinkers recognize that creativity, innovation, empathy, social dexterity and adaptability will be the defining capacities in times to come. Central to these abilities is the imagination: the capacity to think pictorially. The imagination allows us to think outside the box, see the bigger picture, and establish real relationships and act in responsible ways.

This picture thinking has its roots in early childhood. The young child lives in pictures. Intellectual conceptions are foreign to the child. A simple statement such as, 'Put those blocks away now that you are not using them any more,' drowns the child, who is still bathing in the warm picture life of childhood imagination, in the cold water of adult conceptions.

To point out to the child that 'the blocks left out of the basket feel alone without their friends' will be much more readily understood. To the child, blocks are not lifeless object. They are animated playthings ready to transform into cars, cats, cows or sheep. An attentive parent who remembers that these blocks were, just a minute ago, sheep on a meadow in the child's imagination will, of course, talk of sheep wanting to return to their flock. Children understand relationship because of their attachment to mother, father and family. It makes immediate sense to them to return lost sheep to where they belong.

If we express ourselves in this way we not only speak a language the child understands, we enter her world and relate to her on her own terms. Addressed in this way the child is assured of our care and understanding. She will follow our guidance not only because she fully understands that sheep need to be in the fold, but because of the deep connectedness of which this

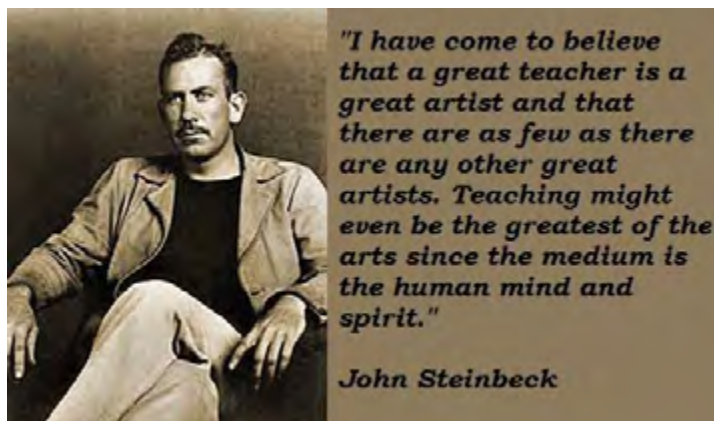
statement is proof. She will act out of love rather than out of duty. The same principle applies to all communication-based professions, particularly teaching and therapy.

Current brain research throws additional light on this approach, particularly the ability of the mind to change the structure of the brain (neuro-plasticity). This happens most strongly in the 'critical period' of early childhood. Here, adult concepts affect the brain in a very different manner from pictures which are the natural habitat of the young child: Intellectual concepts are clear cut, linear, one-dimensional operations of the mind. Their very clarity necessitates the isolation that marks most adult concepts. In contrast, pictorial thinking is multidimensional, mobile, associative. Metaphors are like conceptual socialites communicating profusely with their kind. Their meaning is multi- rather than one-dimensional. They are part of the living, complex, continuously changing network we call imagination.

Modern brain research shows that the habits of the mind become the structure of the brain. It seems obvious that the richly layered, multidimensional contents of childhood imaginations will produce a more interrelated brain: a physical instrument more mobile, interconnected and better equipped for the tasks ahead. The complex metaphors of childhood build a complex brain for which intellectual operation are but one

of many options. Reared on the intellectual diet of today the brain cannot but become an overspecialized and hence limited structure. The difference is similar to building a complex computer as opposed to a simple one. The complex machine will do all that the simple one does, but the reverse is not possible.

The ability to communicate in pictures and metaphors is one of the most important skills for parents, teachers and therapists. Without it many of our best efforts will remain unrequited: we will continue to give instructions in a language foreign to the child. Even worse: we will be speaking in a language that makes those who hear it resent those who use it. Children want relationship and addressing them in a language that makes them feel that this relationship is not in place is at the core of many conflicts. They resist and continuously rebel in order to get the attention our intellectual communications deny them.



Blog: <http://www.horstkornberger.blogspot.com.au>

Website: www.horstkornberger.com

10 Reasons Why Handheld Devices Should Be Banned for Children Under the Age of 12

Cris Rowan, *The Huffington Post*, Blog Post: 03/06/2014.

Updated: 03/09/2014

[Printed here for educational use]

The American Academy of Pediatrics and the Canadian Society of Pediatrics state infants aged 0-2 years should not have any exposure to technology, 3-5 years be restricted to one hour per day, and 6-18 years restricted to 2 hours per day (AAP 2001/13, CPS 2010). Children and youth use 4-5 times the recommended amount of technology, with serious and often life threatening consequences (Kaiser Foundation 2010, Active Healthy Kids Canada 2012). Handheld devices (cell phones, tablets, electronic games) have dramatically increased the accessibility and usage of technology, especially by very young children (Common Sense Media, 2013). As a pediatric occupational therapist, I'm calling on parents, teachers and governments to ban the use of all handheld devices for children under the age of 12 years. Following are 10 research-based reasons for this ban. Please visit zonein.ca to view the Zone'in Fact Sheet for referenced research.

1. Rapid brain growth-- Between 0 and 2 years, infant's brains triple in size, and continue in a state of rapid development to 21 years of age (Christakis 2011). Early brain development is determined by environmental stimuli, or lack thereof. Stimulation to a developing brain caused by overexposure to technologies (cell phones, internet, iPads, TV), has been shown to be associated with executive functioning and attention deficit, cognitive delays, impaired learning, increased impulsivity and decreased ability to self-regulate, e.g. tantrums (Small 2008, Pagani 2010).

2. Delayed Development --Technology use restricts movement, which can result in delayed development. One in three children now enter school developmentally delayed, negatively impacting literacy and academic achievement (HELP EDI Maps 2013). Movement enhances attention and learning ability (Ratey 2008). Use of technology under the age of 12 years is detrimental to child development and learning (Rowan 2010).

3. Epidemic Obesity --TV and video game use correlates with increased obesity (Tremblay 2005). Children who are allowed a device in their bedrooms have 30% increased incidence of obesity (Feng 2011). One in four Canadian, and one in three U.S. children are obese (Tremblay 2011). 30% of children with obesity will develop diabetes, and obese individuals are at higher risk for early stroke and heart attack, gravely shortening life expectancy (Center for Disease Control and Prevention 2010). Largely due to obesity, 21st century children may be the first generation many of whom will not outlive their parents (Professor Andrew Prentice, BBC News 2002).

4. Sleep Deprivation-- 60% of parents do not supervise

their child's technology usage, and 75% of children are allowed technology in their bedrooms (Kaiser Foundation 2010). 75% of children aged 9 and 10 years are sleep deprived to the extent that their grades are detrimentally impacted (Boston College 2012).

5. Mental Illness-- Technology overuse is implicated as a causal factor in rising rates of child depression, anxiety, attachment disorder, attention deficit, autism, bipolar disorder, psychosis and problematic child behavior (Bristol University 2010, Mentzoni 2011, Shin 2011, Liberatore 2011, Robinson 2008). One in six Canadian children have a diagnosed mental illness, many of whom are on dangerous psychotropic medication (Waddell 2007).

6. Aggression -- Violent media content can cause child aggression (Anderson, 2007). Young children are increasingly exposed to rising incidence of physical and sexual violence in today's media. "Grand Theft Auto V" portrays explicit sex, murder, rape, torture and mutilation, as do many movies and TV shows. The U.S. has categorized media violence as a Public Health Risk due to causal impact on child aggression (Huesmann 2007). Media reports increased use of restraints and seclusion rooms with children who exhibit uncontrolled aggression.

7. Digital dementia-- High speed media content can contribute to attention deficit, as well as decreased concentration and memory, due to the brain pruning neuronal tracks to the frontal cortex (Christakis 2004, Small 2008). Children who can't pay attention can't learn.

8. Addictions --As parents attach more and more to technology, they are detaching from their children. In the absence of parental attachment, detached children can attach to devices, which can result in addiction (Rowan 2010). One in 11 children aged 8-18 years are addicted to technology (Gentile 2009).

9. Radiation emission --In May of 2011, the World Health Organization classified cell phones (and other wireless devices) as a category 2B risk (possible carcinogen) due to radiation emission (WHO 2011). James McNamee with Health Canada in October of 2011 issued a cautionary warning stating "Children are more sensitive to a variety of agents than adults as their brains and immune systems are still developing, so you can't say the risk would be equal for a small adult as for a child." (Globe and Mail 2011). In December, 2013 Dr. Anthony Miller from the University of Toronto's School of Public Health recommend that based on new research, radio frequency exposure should be reclassified as a 2A (probable carcinogen), not a 2B (possible carcinogen). American Academy of Pediatrics requested review of EMF radiation emissions from technology devices, citing three reasons regarding impact on children (AAP 2013).

10. Unsustainable --The ways in which children are raised and educated with technology are no longer sustainable (Rowan 2010). Children are our future, but there is no future for children who overuse technology. A team-based approach is necessary and urgent in order to reduce the use

Developmental Age	How Much?	Non-violent TV	Handheld devices	Non-violent video games	Violent video games	Online violent video games and or pornography
0-2 years	none	never	never	never	never	never
3-5 years	1 hour/day	✓	never	never	never	never
6-12 years	2 hours/day	✓	never	never	never	never
13-18 years	2 hours/day	✓	✓	limit to 30 minutes/day		never

of technology by children. Please reference below slide shows on www.zonein.ca under “videos” to share with others who are concerned about technology overuse by children.

Problems -- Suffer the Children - 4 minutes **Solutions** - Balanced Technology Management - 7 minutes

The following Technology Use Guidelines for children and youth were developed by Cris Rowan, pediatric occupational therapist and author of *Virtual Child*; Dr. Andrew Doan, neuroscientist and author of *Hooked on Games*; and Dr. Hilarie Cash, Director of reSTART Internet Addiction Recovery Program and author of *Video Games and Your Kids*, with contribution from the American Academy of Pediatrics and the Canadian Pediatric Society in an effort to ensure sustainable futures for all children.

Technology Use Guidelines for Children and Youth

Cris Rowan is a pediatric occupational therapist, biologist, speaker, and author. Contact Cris Rowan at info@zonein.ca for additional information. © Zone'in February.

Tilda Swinton Supportive of Private Steiner Schools

[First published 01/10/2013, updated April 22, 2014 in *The Scotsman*]



"Actress Tilda Swinton is an active Steiner Waldorf school parent."

TILDA Swinton today defended parents' rights to opt out of state education in favour of the Steiner Waldorf education system which her own twin kids attend.

The Oscar-winning star, who lives in Nairn, said an Oxford professor had told her that state education was so under question the top university “longed” for Steiner pupils who still have a love for learning. Swinton, 52, spoke out as she mixed with teachers, pupils and visitors at an open day for the Moray Steiner School and the recently-opened Drumduan Upper School in Forbes, Moray. Ms Swinton, 52, is a trustee of both schools and a co-founder of Drumduan. Xavier and Honor, her 15-year-old children with artist John Byrne, are pupils at Drumduan. The London-born actress said promoting the schools, which take a holistic approach to education, is her only current project, adding that there was “a misunderstanding” about Steiner education as people think it’s ‘flaky’ or ‘woolly’.

Ms Swinton, who won an Oscar for best supporting actress in 2008 for her performance as a ruthless corporate attorney in the legal thriller ‘Michael Clayton’, said: “When I went into the Steiner school for the first time, I was struck not only by the trusting and familial atmosphere for younger children, but mainly by older children, because I had never walked into a school before where teenagers had been so welcoming and self-possessed and kind. “The older children play with and care for the younger children. There is, very often, a misunderstanding about Steiner education, because of the emphasis on the arts, and the children seem so carefree. A misunderstanding that the education might be ‘woolly’ or ‘flaky. As my children go through education, I am continually more impressed by how rigorous and engaged all the learning is.” She added: “I heard of a student who got a double first in physics from Edinburgh University, who said that all he was ever interested in was science and if he had an education other than Steiner then he would have been another ‘geek’ - unable to do anything other than his subject. But through the Steiner system he had to learn other crafts. The Steiner [school] had nurtured him to become a fully functional person.”

The actress said how top universities valued the love of learning instilled in pupils of the alternative system. She said: “The new upper school, which has only recently started here, is largely inspired by the extraordinary example of the Acorn School in Stroud which, under the auspices of whose founder, Graeme Whiting, has twenty years experience of achieving a

100 per cent success rate in placing students at universities, including Oxford and Cambridge without involving state exams at any point on the educational journey.”

Ms. Swinton cut short promotion of her 2011 Oscar bid ‘We Need to talk about Kevin’ to do a cleaning shift at the Moray Steiner School. The mum-of-two jetted back from Spain to scrub floors and wash windows at the Forres school. Taking her role at the school very seriously, she said at the time: “There is a regular rota. In order to keep the fees down it’s necessary for parents to take part in cleaning the school on a regular basis.”

Steiner schools are based on the philosophy of Austrian philosopher Rudolf Steiner who founded the first in Germany in 1919. There are now 1026 independent Steiner [Waldorf] schools across 60 countries. The schools concentrate on educating the “whole child” with a strong emphasis on creativity. The educational philosophy’s overarching goal is to develop free, morally responsible, and integrated individuals equipped with a high degree of social competence.

The Working of the Spirit Project

Vee Noble, Auckland, New Zealand

An evolving international group of fourteen artists, that consist a re-gathering of members of Portal Productions who produced Rudolf Steiner’s four Mystery Dramas in the English language and toured throughout the northern hemisphere during the 1980’s and 1990’s, and those who worked on the Dvorak New World Symphony Eurythmy tour through Lemniscate Arts in 2005/6, are now coming together again to work on a new play based upon the characters and events of Rudolf Steiner’s first four Mystery Dramas.

The Working of the Spirit is written by Michael Hedley Burton, from an outline of scenes and events by the play’s producer, Marke Levene of Lemniscate Arts. It is a project to create a vessel for the Spirit in the arts now and in the future.” The group plan to bring a modern fifth mystery drama together with a Shakespearean production and an orchestral eurythmy production to 21st century audiences around the world in 2015/16

Marke Levene describes his approach to the work in the following way; “The lessons of the dramas are for me to understand how to work with the reality that only what we bring with us from our work with others will truly carry the formative forces of the future both individually and for the collective cultural possibilities. The aim is to reveal a pathway to an ever widening audience, at least an initial understanding, of the complexity of destiny for individuals and for culture at large.”

Michael Burton is currently working on the second draft of the play and here shares his work with this new play “My picture of what this new play could bring is of a far-reaching

revolution in the performing arts. The work that we are planning will be hated by some, for it challenges people on many different levels. But there are new forms of art that we are only beginning to understand. The life-and-death questions of our time cannot be considered separately from questions regarding the presence or absence of spiritual powers in people’s lives, and the art of drama is uniquely placed to bridge human experience with objective, spiritual fact. This festival of a new form of speech, drama and eurythmy could change the world! We will start open to such possibilities, and gradually it will be revealed to us what is possible.”

Members of the group have come together in various locations around the world in the last couple of years including Delphi, Spring Valley and London as they have worked towards what should be in the new drama, as well as gaining greater clarity of understanding of the formative forces of destiny and the central questions of esoteric Christianity that unfold in Steiner’s four dramas - dramas that are unique in human history. The group are currently working on plans for their next meeting and Michael Burton and UK-based, Adrian Locher, will come together shortly in Australia to work on further refinement of the texts. Mark Levene is also planning to spend time with Michael Burton in Australia to work on some of the developmental ideas that have arisen on the story line of the play itself.

The challenge for the group of artists in producing a new play is to keep alive and develop performing art that is rooted in beauty, truth and goodness while addressing today’s questions of the artistic direction in the company.

A second challenge is to make firm the picture of the financial support needed to meet all of the production’s requirements and to seek contributions from around the world of those willing to assist in the aim of producing a modern mystery drama.

This is a large anthroposophical project that will need financial support to meet its aims of bringing the spirit to international audiences. If you are able to offer support please contact;

Lemniscate Arts
One International Blvd., Suite 400
Mahaway, NJ 07495
707-695-2969, 845-517-5497 fax
info@WorkingOfTheSpirit.com

Donations can be made on the website www.workingofthespirit.com/ and you can also show support by joining the site membership.



A View from the Ceiling

A review by Walter Alexander

Erasing Death by Sam Parnia, MD, (HarperOne, 2013).

The patient may hear the medical team pronouncing her/his own demise, may see the doctors and nurses working frantically to restart the stalled heart, reactivate the flatlined brain. The view is from above, looking down onto the tops of heads. The experience may be of being tenuously tethered to the body below, may include encounters with luminous, wise and loving beings, dead relatives, peace, joy, life review, tunnels with lights at the end, a sense of a barrier beyond which return to their body is impossible and a sense that the time to go there is not yet. Among various published studies of such near-death experiences (NDEs), the stories are remarkably similar in their features regardless of the cultures and traditions of those having them, and generally quite independent of their prior religious and philosophical leanings. Generally, as well, they share features consistent with Rudolf Steiner's descriptions of the period soon after death, with a spatially spread out life review and the presence of a guiding being.

Two remarkable books authored by physicians have been published in the last two years (Eben Alexander's *Proof of Heaven*, [2012, Simon & Schuster Paperbacks]; Sam Parnia's *Erasing Death*, 2013) on this important topic. In the former, Dr. Alexander, a neurosurgeon, survived a week-long meningitis-induced flatline coma. He recounts his out-of-body experiences (OBEs) during that period, calling them "realer than real." Dr. Parnia, while not reporting his own personal experience, has impressive credentials supporting his authority to go public with his views. Beyond his MD and PhD (in cell biology), his fellowship training in Pulmonary and Critical Care Medicine at the University of London and the Weill Cornell Medical Center in New York, he is director of Resuscitation Research at the State University of New York in Stony Brook, New York, and directs international studies focusing on the quality of brain resuscitation and on the cognitive processes that occur during cardiac arrest. Add in a list of publications in leading scientific and medical peer-reviewed journals.

Erasing Death clearly and engagingly addresses two "cutting edge" issues: the expanding stretch of time during which it is possible to bring cardiac arrest patients back to life without permanent brain damage and the conventional scientific paradigm-challenging catalogue of NDEs.

The advancing science of resuscitation

Dr. Parnia's job and intent regarding the first of these pertains not to death, but to the history of advances in resuscitation research and know-how. For the first part, the opening story goes like this: A man had the good fortune of suffering a cardiac arrest in a hospital when a specially trained resuscitation team was on duty (thank God not a July weekend when the new interns have just arrived!). CPR (cardiopulmo-

nary resuscitation), defibrillators (shock-delivering machines for restarting and correcting faulty heart rhythms), bags of ice and injections of chilled saline for reducing body temperature to ranges where destructive cellular breakdown processes are slowed, and injections of adrenaline were all brought to bear. Ten minutes of chest compressions passed without a heartbeat and medical staff hope waned. Conventional wisdom had long been that ten minutes was a dividing line after which oxygen deprivation led to permanent brain damage. But the team literally "pressed on"—and after 4500 chest compressions, eight defibrillator shocks, countless vials of adrenaline and 47 minutes, his heart started up again. He was rushed to the cardiac catheterization laboratory where, while blocked cardiac arteries were being opened, his heart stopped for another 15 minutes before being successfully re-kickstarted. Doctors maintained cooling for another 24 hours and placed him on a ventilator in a medically-induced coma for four days.

The ultimate and wonderful result was a man returned to his full capacities and employment and personal life. TV and news reports called it a miracle, but truly it was the complete engagement of twenty-plus highly trained individuals applying the latest in medical science that prevented him from being left dead or as "a living husk—his body present, his mind gone."

Dr. Parnia points out that most people still think that resuscitation science is as it was in the 1960s, consisting of CPR, doctors with paddles shouting "clear!" and delivering shocks, and mechanical ventilators. But now the new frontier is about prolonging the viability of brain and other organ cells, delaying their death to buy time to correct the underlying cause of cardiac arrest. Also, important discoveries about vulnerabilities in the brain and body after successful resuscitation (such as *reperfusion injury*—damage to already traumatized cells and tissues caused by too sudden return to full blood flow) are helping to push further out the line after which return to normalcy is unlikely—from three-to-four hours today to perhaps twelve-to-twenty-four hours tomorrow.

In a rather flabbergasting speculation, Dr. Parnia suggests that, had the current knowledge, skills, and technology been available when the Titanic went down in 1912, many among the 1,514 persons thrown into the frigid 28 degree waters of the North Atlantic could have been revived successfully without compromised function. In that speculation, the vessel Carpathia arriving at the scene two hours later could somehow have been populated with highly trained resuscitation teams. Hypothermia in the dark ocean would have ideally preserved the viability of cells and brains.

Enlarging that window of reversibility is not the only boundary-extension that medical science is dangling in front of us. Dr. Parnia raises the specter of medical science combining its interdiction of the processes of age-related bodily wearing-out with fast-progressing capacities to create viable synthetic organs—allowing life extension to 150 to 200 years.

The general *availability* of the wondrously improved resuscitation techniques is another story, with national survival-

to-discharge rates overall for out-of-hospital am-bulance-delivered cases at about 2-3 percent, and at about 17 percent for in-hospital cardiac arrest (30-40 percent at the best of the best hospitals). Zip code, Dr. Parnia points out, may be destiny. Making available the specialized, ex-pert care and enormous resources that revived patients require poses a set of challenges we won't touch on here.

NDEs and mind/self/brain

To bring perspective to the NDE (which he prefers to call ADE, *actual death experience*), Dr. Parnia wades forth-rightly into the risky waters of the mind-self-brain debate.

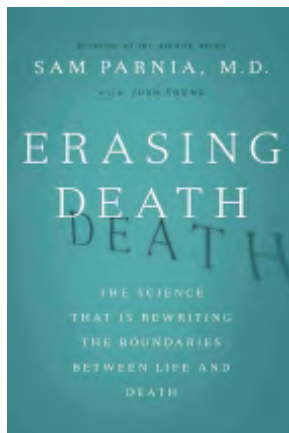
In the chapter exploring implications of his ADE research, "Understanding the Self," he traces West-ern culture's divided lin-eages of thought around the "hard problem of con-sciousness." That lineage of mind/body-chicken/egg debates descends from Plato and Aristotle all the way to current and inevi-table termination in the fraternal twin-like Nobel Prize-winning opposing pair of neuroscientist Sir John Eccles and DNA codiscoverer Francis Crick. While for Crick, when the brain dies so does the delusion we have of self, for Eccles "the human psyche or soul continues as a different type of matter much like an electromagnetic wave..." Regarding that wave, Dr. Parnia speculates it too may eventually be rendered visible by as-yet-undiscovered technologies. "I would not be surprised if scientists do eventually manage to discover a type of scanner that can detect and measure what we call human consciousness."

In examining the NDE itself, *Erasing Death* reviews the numerous existing reports, their common features and the attempts by serious skeptics to come up with physiological explanations such as brain effects of oxygen deprivation or excess carbon dioxide—which Dr. Parnia discounts, mainly because wide experience with these phenomena outside of cardiac arrest fails to produce any-thing like the widely described OBEs and NDEs.

What does it mean?

For Dr. Parnia, the impressive volume of cardiac ar-rest reports with NDEs/ADEs (estimated to occur in 10- 18 percent of resuscitated patients) upholds the notion that some part of our identity persists at a minimum for the reported few hours documented after cardiac death. "At the very least, today we realize the experience of death does not seem to be unpleasant for the vast majority of people... For now, though, we can be certain that we hu-mans no longer need to fear death."

The depth of Dr. Parnia's scientific quest is reflected in his ongoing AWARE (AWAreneSS during REsuscita-tion)



study, a highly sophisticated attempt at 25 major medical centers throughout Europe, Canada, and the United States to get clear scientific proof that the per-ceptions of individuals having OBEs after cardiac arrest are veridical. Collaborating teams are placing randomly generated images on tops of cabinets or other locations visible only from the upper regions of hospital spaces where cardiac arrest is likely to occur. "If we can objec-tively verify these claims, the results would bear profound implications not only for the scientific community, but for the way in which we understand and relate to life and death as a society."

OBEs and NDEs or ADEs represent very serious chal-lenges to prevailing scientific paradigms. They posit the reality of brain-free experience and tear radically at the foundations of current scientific assumptions about how our senses and memory work. It seems to me that Dr. Parnia devotes surpris-ingly little space to this ques-tion—which to me is quite central. Given their brains' flatlined states, how are the NDE patients who are hav-ing OBEs looking down on their bodies? How are they hearing? In one case the woman's eyes were taped shut, in another the patient was completely blind but saw the room and her body below, and in still one more a patient later accurately reported the *thoughts* of the new intern who had stayed with him through eight hours of inter-mittent cardiac shocks for atrial fibrillation. And adding one more enigma to the litany of puzzlements, how do they remember them?

Dr. Parnia does makes some allusion to speculative quan-tum theory-based explanations for NDEs; he is cognizant, though, that they fail, too, to prove *how* such experiences are generated—which has given rise to the potentially satisfying notion that, as Dr. Parnia states it, "human consciousness or the soul may in fact be an irreducible scientific entity in its own right" (like other fundamental concepts of physics such as mass and gravity). But giving voice to the possibility that the soul may be a "scientific entity" on the order of gravity is still a less trenchant thought than acknowledging outright that the cosmos, at its core, is *about beings—not indifferent forces*. To even tiptoe onto the verges of this great and unspoken taboo is to risk a one-way ride to the graveyard of ruined reputa-tions where the watchdogs of scientific materialism prowl.

Judicious caution?

But whether Dr. Parnia is being judiciously cautious or fearfully so, or is simply exercising scientific due dili-gence, or is just loath to push the credulity of his read-ers too far—in the end doesn't matter much. He and the author of *Proof of Heaven* may well have been sent by the good gods at this time to stand bravely in the bright beams of the public forum to trumpet the call for more complete and balanced understand-ing of who we are and why we're here. Could not some of these cardiac arrest survivors having NDEs be among the increasing num-bers Rudolf Steiner predicted would be experiencing the etheric Christ at this time? Their radically transformed post-resuscitation lives suggest so.

The other big question

And that underscores the next big, unavoidable question. Speaking of that brightly lit public forum, while the two physician-authors named here have some “skin in the game” so to speak, where are the anthroposophists? Rudolf Steiner wrote and spoke extensively about post-death experience. So they have a vast trove of inherited knowledge, and in the West, they have certainly had plenty of time in protected shadows of obscurity to fathom at least some of its depths, to cultivate some of its practices and experiences. Then why are we not out there in force—in the thick of this good fight?

True, the ranks of biodynamic farmers and vintners swell and generally prosper and likewise the Waldorf teachers and schools grow in numbers and recognition. But what about infusions from anthroposophy directed straight to the soul realm? To that marketplace of ideas where the heart-sense of what it is to be a human being is sounded? Where the written, spoken, dramatic, movement and visual arts and crafts play so central a role? Are too many of us who feel called to those disciplines tragically diverted and self-focused, too busy weaving esoteric tapestries for the walls of our own enclaves? Should we rather sift our knowledge-inheritance and what we have personally gathered from it, and with fresh, contemporary language and images send out our own creations? The appetite for these physicians’ books and lecture tours affirms the existence of a considerable and waiting population desperate to look into the mirror and plausibly see something other than a “dying animal.”¹ We do admire these pioneering physicians, and hope ourselves not to stand idly by.

One more essential item

A clue to the source of Dr. Parnia’s sensibilities appears suddenly on page 288 of the 292-page book. There Dr. Parnia mentions his personal connection to the “inspiring and revealing viewpoints” of the philosopher and jurist Ostad Elahi (1895-1974). He inserts a short Elahi quote to the effect that after the heart has stopped functioning, the organs can keep the organism alive for up to three days. A footnote points to Elahi’s spiritual writings.

An internet search quickly yields interesting results. Ostad Elahi combined aspects of Persian and Kurdish mysticism (Ahl-e Haqq) into a moral, ethical, and spiritual vision that included an understanding of reincarnation as a perfecting process of the higher self, according to descriptions by his son, an Iranian professor emeritus of pediatric surgery.² Dr. Parnia, in the acknowledgements, thanks another Elahi family member connected with the foundation devoted to Ostad’s work.

Some speculations as to why Dr. Parnia may have avoided any mention of reincarnation in *Erasing Death* have already been listed. We can’t discount the possibility that by mentioning Ostad Elahi, he was pointing to a door for someone else to nudge open, nonetheless. Still, nowhere in *Erasing Death* is there any suggestion that death may have an integral, necessary, and meaningful role within a cosmic order. We’re left with the usual medical assumption that death is the enemy.

What is lost through leaving reincarnation out of the discussion? Rudolf Steiner reportedly had no patience for mere curiosity or lurid fascination with reincarnation and life after death. When tiresome supplicants begged him for details about their former lives, he was known to respond, “What good would it do you if I told you who you were in the last life, when you don’t know who you are in this one?” On the other hand, there is no doubt that transmitting a down-to-earth perspective on karma and reincarnation was central to his mission. In *Occult Science* he wrote (after citing Goethe’s “Nature herself created death to have abundant life”) that “... without insight into the supersensible there can be no true knowledge even of the visible world.”

A new marriage?

Owen Barfield marveled at the lack of the insight outside of Steiner’s anthroposophy to combine Darwinian evolution with a concurrent evolution of consciousness (“The Time Philosophy of Rudolf Steiner” in *Romanticism Comes of Age*, Wesleyan University Press, originally in *The Golden Blade*, [1955]). Steiner had gone a step further by adding successive earth lives to his picture of a transformative evolutionary process. In 1979, also in *The Golden Blade* (“Why Reincarnation” www.owenbarfield.org/why-reincarnation/), Barfield offered that convincing a majority of people of the truth of Steiner’s general depiction of reincarnation would make “an enormous difference... to many of the discords that are at present threatening to tear our civilization to pieces!” He included among those menacing stressors issues of gender, race, nationality, and generational dissonance.

Couldn’t the heavy evidence of these truly numerous NDE reports serve to create a new receptivity to so sensible a gesture as to think of evolution and reincarnation working together? Between the time of Barfield’s marveling and today’s mindset, there have been real shifts. We can see some stubborn habits of materialistic understanding being loosened if not dislodged, in part by the spread of principles of relativity and quantum physics pertaining to *the necessity of taking the observer into account*—to which has been added the weight of OBE/NDE reports of apparently brain-free experience. All of this contributes to a gradual awakening to the illogic of world conceptions (such as Crick’s) in which consciousness is an accidental, dispensable feature—conceptions which have been created by this same unnecessary conscious intelligence.

Is this finally the time when a forthright narrative about reincarnation can gain a wider hearing? One born out of anthroposophy but not stuffed with specialized terminology and immoderate detail? A depiction showing repeated earth lives simply as an integral part of a purposeful evolutionary course, with periodic interchange between earthly and spiritual worlds as a practical means for working through development, relationships, and consequences on personal and cosmic scales? One set out not as a belief system, but as a conception worthy of being weighed and pondered?

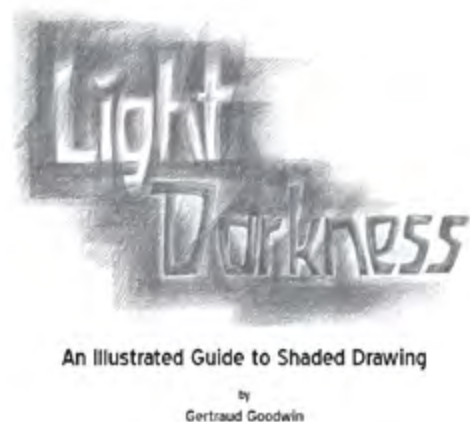
Without something like this, we are left with the dam-

agingly simplistic (and materialistic) heaven/hell-carrot/stick moralistic world stories of conventional and fundamentalist religion. Or we are left with wishful thinking's focus on the benign being/unconditional love aspects of the NDEs that gave us Dr. Alexander's book title, *Proof of Heaven*—a title he reportedly protested, and a heaven which his experience and that of numerous others did not really suggest.³ As already mentioned, the reports of NDEs indicate existence extending for a few hours after heart/brain death and never go beyond a perceived point of no return. They are nothing like the many hundreds of years described by Rudolf Steiner, nor do they likewise tell of rhythmic sojourns to the reaches of the cosmos in the cause of purification and renewal, sojourns full of meaning-imbued exchanges between orders of beings, between the living and the dead—and they are not hal-lowed by the clear implication, as promised by scripture, that human beings carry the cosmos and are its and the Creator's reflection. In addition, they miss the balancing and essential notion (as expressed by anthroposophist Eu-gene Schwartz in a talk on life between death and rebirth at Anthroposophy NYC in January of this year) that for all its wonders, the spiritual world is more or less *bureaucratic in function* in that the only place where the rubber figuratively meets the road—the field of action where change is actually possible for us—is where the rubber literally meets the road—here on earth!

The public discourse truly needs a rescue. We should not doubt that there are significant portions of it where the participants are mature and desperate enough in the flood of excesses and evils to listen with unprejudiced, unspoiled ears. We need to get closer to the gathering places of that discourse than the good pages of the likes of *being human* and *Lilipoh*. Fortunately, opportunities are everywhere in today's interconnected environment if we make the commitment. Will the balancing, positive forces come to meet those who make their move? If it is a question of turning death into life, they are interested.

Walter Alexander (walter@wawrite.com) is a medical writer, a writer and contributing editor for *Lilipoh*, and a former public and Waldorf school teacher. He has long been active at Anthroposophy NYC, for a number of recent years as co-president of its Council.

There was a recent strong attack on Dr. Alexander's claims and reputation in *Esquire* (www.esquire.com/features/the-prophet) and a sharp rebuttal of the attack, as well, at www.selfconsciousmind.com.



Insights into the Field of Light and Darkness Shaded Drawing, inspired by a seminal book by Gertraud Goodwin

Peter A. Wolf, Essen, Germany

“The shadow cast by the spirit in space is beauty;

The shadow becomes a living being through the artist's creative spirit.”

With this verse (Wahrspruchwort) by Rudolf Steiner, written in November 1916 underneath a sketch by sculptor Jacques de Jaeger, Christian Hitsch summarizes in his preface the intentions and results Gertraud Goodwin reveals in her book on light and darkness shaded drawing.

Gertraud Goodwin. *Light-Darkness. An Illustrated Guide to Shaded Drawing*

Mercury Press, Chestnut Ridge, NY 10977, 2013

Size 30x25cm, 90 pages, and £27

info@wynstonepress.com

The artist drawing in light and darkness has only “shadows” at hand. But at the same time, when more and more darkness is added, light comes into being in between and beside the dark, glowing or radiating, dimly weaving or flashing like lightning. Thus “beauty” emerges gradually, through the doing, in the combining of light and darkness. But it can only become “the shadow of the spirit” when not only the motif has a spiritual content but this spirit is also taken up by “the creative spirit of the artist”, i.e. his creativity. Then the work becomes alive, a living being.

In the first of his “letters to the members”, dated 13 January 1924, Rudolf Steiner describes the purpose of Anthroposophy immediately after the Christmas Conference of 1923/24:

“Anthroposophy has its root in the perceptions – already gained – into the spiritual world.

Yet these are no more than the root. The branches, leaves, blossoms, and fruits of Anthroposophy grow into all the fields of human life and action.

With thoughts that manifest the essence and the laws of spiritual being, the call of Anthroposophy rings

into the very depths of the creative soul of man.
Artistic powers of the soul are conjured forth, and
Art receives incentives on all sides.”

In fact Rudolf Steiner gave new indications for all the Arts on the basis of “the insights into the spiritual world” and so this applies also to the field of light and darkness shaded drawing.

The Search for new Pathways in Light and Darkness

Assja Turgenieff, a collaborator on the construction of the first Goetheanum and later from 1927 onwards the executing artist of the glass engravings for the windows of the second Goetheanum, had an academic training as a graphic artist. The faculties acquired thus, however, were more of a hindrance to her. On the basis of a deepened perception of the physical world and her inner experiences, she was aiming for a new approach to light and darkness, one that was independent of the outwardly perceptible play of light and shadow. She was hoping for instruction from Rudolf Steiner by presenting him her work for correction and advice again and again from 1916 onwards.

The selected motifs were, however, still traditional, although with a marked tendency towards spiritual contents and appearances of light. They were amongst others: a head of the Madonna with a veil of light, a good shepherd radiating inner luminosity from his form, a vision, an experience, a daydream ... Rudolf Steiner himself drew a new version of the motif “Madonna on the Steps” with a large light-filled aura. He marked the dresses of the Madonna and Child with strong, decisive black strokes and, as a contrast, created a wide light-filled aura around the figures by using light and loose layers of strokes with different directions, partly crossing each other. By leaving out brighter bands between the loose intensification, a certain luminosity was achieved. With this method of sketching the most important ideas of a new way of working in light and darkness were formulated without having been achieved in the existing drawing: “I want to achieve an intensive effect by using this technique; I mean a radiating out from within: that’s what I am looking for - as opposed to the extensive, illuminated from the outside”.¹

Later while correcting a too naturalistic depiction of the motif ‘Child in bright light lying on straw’, Rudolf Steiner gave a second important instruction. He indicated the direction of how to search: “Study the movements of colour in the paintings of the small cupola. What is around the things, *what is between the things*, what leads into the etheric, that’s what you need to look for”.

These remarks point to creating without outlines, forming and fading in a weaving way such as clouds appear and dissolve, in relationships of forces to and fro, not imitating a given form.

¹ Rudolf Steiner does not use the word ‘intensive’ in the usual way meaning, powerful, strong, impressive, but as an opposite (in-, ex-) to the word ‘extensive’, as the full quote shows, always the effect of the illumination from within compared to the lit up from the outside.

During these conversations it was clearly expressed that the sought for new method should be appropriate for such motifs emerging directly from Anthroposophy, i.e. mental and spiritual experiences. Expressed differently, the search was aimed at the appropriate expression of imaginations. During one of these conversations Rudolf Steiner said:

“The spiritual world ... shows the greatest interest that there would be spiritual scholars. It works towards such an aim. And from that new impulses will enter all artistic life.”²

Thus the radical breakthrough was realized first in the motifs of the glass windows for the Goetheanum. Assja Turgenieff asked whether she could make an engraving of the red window and as a result she was commissioned to execute the motifs of all the windows as they were ‘considered to be really suitable for etchings’. She was also given special instruction to selfless devotion: “You must not bring anything personal to this task”.

In the end the new shading technique was found in two phases by unsatisfying as well as continuing trials. After a first proof print, Rudolf Steiner indicated: “You must never change or bend the direction of the strokes in an area, it must run in each area uniformly in one direction only. For instance, from the top down, or diagonally, or horizontally. The strokes may cross as well, but every area must keep its character.”

To begin with however, Assja Turgenieff did not get anywhere with these instructions and left her work untouched until new insights presented themselves. Once the right moment had arrived for her as well as for Rudolf Steiner, he said very decisively:

“Now I know, I am certain how to work in light and darkness shading. – You have to work the strokes in the whole picture consistently in one direction. And the direction is diagonal just like this: he pointed with his hand from the top right to the bottom left. This holds true for everything worked in light and darkness. That is the right way to reproduce it. Now I am absolutely sure.”

About the glass etchings in the second Goetheanum

I would like to add a personal viewpoint. Through my own endeavours in the art of light and darkness I felt that Rudolf Steiner’s ideas of the ‘intensive effect, the radiating from within, was a far-fetched ideal. And yet it has become reality – in a surprisingly different manner than imagined – in the windows of the second Goetheanum construction.

When outside the sun shines brightly onto the material world, then inside in the coloured twilight the motifs of the windows glow as though from within. Here everything

² The Windows of the Goetheanum, p.56 Here Rudolf Steiner talks about an artistic principle he had already formulated for the ‘old’ art (of the Greek and Egyptians): “This was the artistic principle in earlier times, when what one wanted to form artistically, seers had described or one had seen it oneself. Artists themselves were initiates.” GA106, Egyptian myths and mysteries. Lecture from 9 September 1908.

is woven together into the desired unity. The paintings are imaginations; the direction of the strokes is uniformly diagonal from the top right to the bottom left. The effect is a far reaching floating and weaving in the most differentiated nuances of coloured light and darkness, conjuring up a somewhat mysterious world out of a non-earthly sphere. You experience the obliqueness of the strokes as quite naturally human, keeping a balance between levity and gravity. The diagonal direction is the result of the movable, guided rotating-head of the drill shaft with which the glass was engraved.

You can also sense a connection with the Representative of Man within the group whose artistic formation according to Rudolf Steiner's words depicts a summary of all the forms used in the first Goetheanum. Is not its grand gesture, the I, holding the equilibrium of mankind in its eurythmic I, like the key to all small strokes etched into the glass? And isn't the caring, selfless dedication to every detail like a trace of the work the creating artist executes in his artistic realization on himself, as well as with and on his ego?

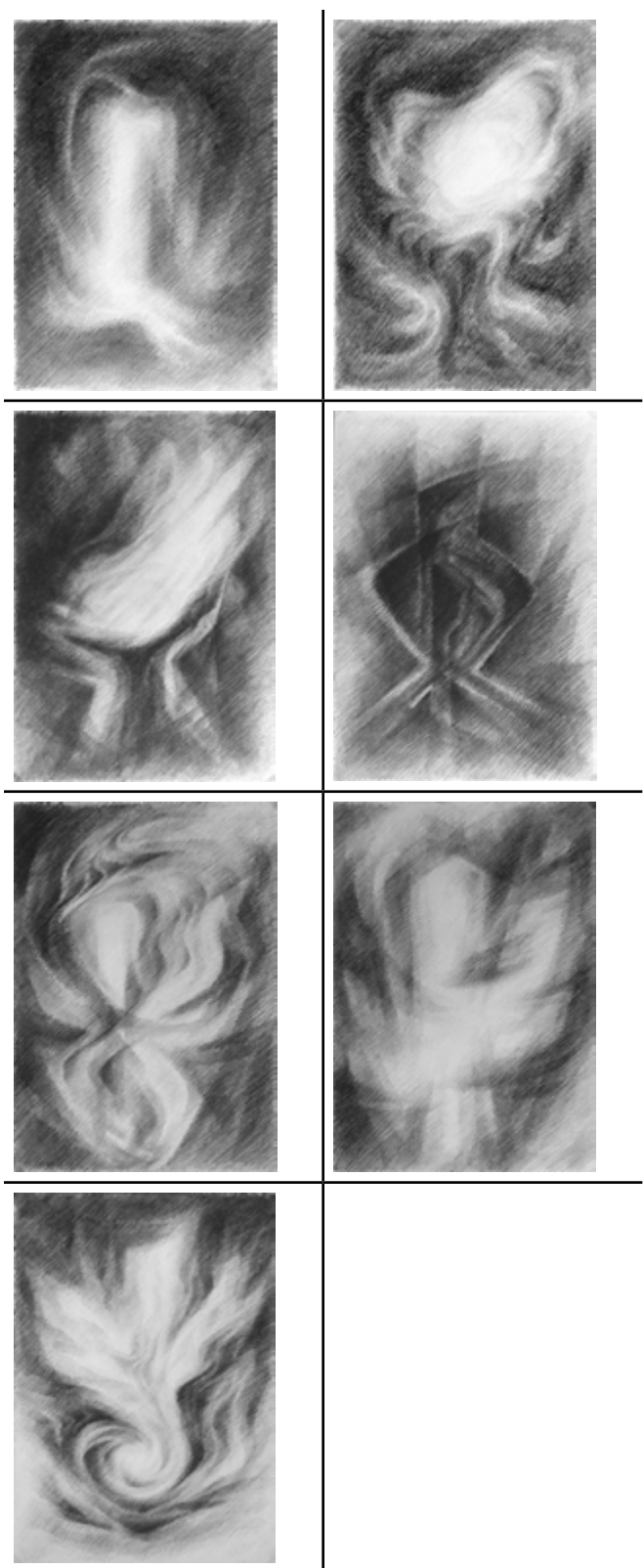
There is even a motif in the southern rose window, which can be seen as essence and example of all creation in light and darkness. The Representative of Man bends down to release Lucifer (depicted above) burning in flames as well as Ahriman (depicted below) entangled in earthly gold, – in the coloured mood of a pink tinted with gold.

Assja Turgenieff, the artist who executed the window etchings in the second Goetheanum, concludes her review of this motif with words expressing a deeper meaning: "Humanity would split into light and darkness if the I did not have the strength to shape this duality, in life as well as in art, in the service of a balancing unifying power".

The Independent Work in Light and Darkness by Gertraud Goodwin

For a long time Gertraud Goodwin has pursued her studies of light and darkness without knowing any of the details of the search of Assja Turgenieff and Rudolf Steiner. Therefore she was free to make her own experiences, she was able to explore, out of her biography as an artist and in an unbiased way, all the different possibilities of light and darkness. Thus she could compare the various effects and their suitability for different motifs.

As a student at a Waldorf school she was taught the shaded drawing technique, but was not particularly fond of it. Only much later during her training as sculptress at the Alanus College, did she discover the characteristic quality of this method. The sequence of the seven capitals of the First Goetheanum was studied thoroughly. While drawing this sequence she realized that the shaded drawing technique of the light and darkness drawing was most suited to depict the etheric weaving of forces and the transformation of impulses from above and below. This is because this particular method contains in itself a process of transformation.



Sequence of Metamorphosis

Evolutionary mood inspired by the capitals of The First Goetheanum

Drawings in pencil, 1986

The weaving of layers and rhythms without fixed outlines or concepts keeps the artist for a long time in a process of develop-

ment. This necessitates particularly sensitive observation, selfless restraint, a tenacious will and exceptional self-discipline. All these drawings of the artist printed in the book, bear witness to this exceptional quality. The same awareness and clarity of mind is reflected in the accompanying texts to the drawings. There it is possible to follow clearly the development.

The sequence of the seven capitals as the main steps for evolution are like archetypes for other sequences Gertraud Goodwin has newly opened up for drawing. The main emphasis of the book lies in the depiction and description of such sequences.

The following topics are illustrated:

Two sequences of musical intervals

A sequence of planetary metamorphosis

The Zodiac

Two more sequences of planetary moods, executed in both techniques, in crosshatching and shading with the slanting line

A fourfold sequence 'Towards the Threshold'

Meditation on the Earth, two sequences

Stages of death and dying after Kübler-Ross

Metamorphosis of the Cross, a contemplation on the Christian Festivals



Christmas



Good Friday



Ascension



Michaelmas

From a sequence of 10 pencil drawings to the Christian Festivals 2013

Simply naming the titles shows that Gertraud Goodwin has opened up new, never before seen subjects for the light and darkness shaded drawing.

When studying the evolutionary metamorphosis of the capitals in the Goetheanum you have to fall back to the most thorough of all studies of this topic, to the book 'Der Bau' by Carl Kemper. On the basis of the development of the capitals

Kemper developed five archetypal steps of the artistic creative process (the next two steps an artist has to find himself). It is easy to overlook these fundamental steps, as you tend to direct your attention first to the details of the formation of the capitals. That's why these steps are highlighted here for they can become a tool of unlimited possibilities.³ Gertraud Goodwin found the steps confirmed in her own work as well as in that of other artists. The steps helped her to further awareness when the work threatened to stagnate or seemingly had come to an end.

I have already emphasized the particular care, discipline and thoughtfulness of her work. This does not stop her from having a strong feeling for the subject, a motivating, self-propelling basic mood. An engaging, warm and meditative attitude and preparation are basic principles, otherwise nothing would be set into motion. She says of herself that of course she would be able to draw quickly in one go, but this would never be a conscious artistic process. This creative process is always part of an inner path of development ("schooling for my whole being!"). She is rightly not afraid that her work could be too conscious, too thought out, too intellectual. The developmental steps formulated afterwards come to her out of her work and are not superimposed artificially from the outside.

A conscious process does not impede an individual style as artists in Assja Turgenieff's time and even today sometimes maintain. They fear losing their personal signature, not being able to follow freely one's own temperament under an imposed law – and the personal thereby is mistaken for the truly individual, Rudolf Steiner's instructions misjudged as 'mannerism'. Both Assja Turgenieff and Gertraud Goodwin emphasize that the advice and the instructions are not meant as dogma. Only in practical application are you able to learn new ways. "And thus anyone wanting to check these instructions themselves will arrive in their own way at their own results." (A.Turgenieff, p.22) Gertraud Goodwin has the following to say: "There are many different ways of shading and each artist will eventually gravitate towards the technique that suits him or her best." And regarding the direction of the strokes whether more or less diagonal, vertical or horizontal, or if necessary also crosshatched: "Everyone needs to make their own experiences". (p.48)

Shading with the slanting Line and Crosshatching

As a contemplative artist and teacher, Gertraud Goodwin practises the light and darkness shaded drawing with inquiring

3 "Process when creating Art. Steps and Phases, read off the forms of the I. to the V. capital:

1. First there has to be something as material from nature. That is the lower sign. Then there needs to be the creative force, the imagination, exposition.
2. Beginning of the working of imagination which forms the lower sign according to its force; that's why it is a living thing opening itself up to the higher being.
3. Next step: the forces differentiate, complicated forms occur.
4. There comes a moment where you cannot go on, as if the Gods have left you.
5. Suddenly, the force enters which brings everything to a solution and the forms become again simpler, more complete.

From: Carl Kemper. Der Bau. Stuttgart 1966, p.65.

interest. Thus it is of particular significance how she out of her practical experience describes the differences between the slanted line and crosshatching. She decides on the suitability of each technique for a given motif according to their character.

While studying the metamorphosis of the capitals, she found the shading with the slanting line to be the one most suited to express the very much alive and animated movements of the forces at work. "The inherent qualities of the ever transformative process of this technique seem to best express the grandeur of the evolutionary process." (p.1)

In the chapter "A Question of Style" (p.46), she says: "Looking back over my own drawings of more than thirty years, I see how my own style changed. At first my own style of drawing contained many rhythms to indicate the stream of movements in various directions. After a while this felt very nervous to me and I tried to calm things down over the years until the 'intensive effect' (the radiating from within) became more and more a tension between light and darkness. The crosshatching technique helped me to get into the dynamic of the form, to interesting and exciting compositions and sharper contrasts. I feel in a completely different mood inwardly when drawing with the slanting line: it is as if I am entering a very special pure realm, I sense that I need to hold back, be more reverential and patient."

In the chapter "Shading with the Technique of Crosshatching" (p.48f.), we learn more about the differences: "I always felt that through the crosshatching I entered a different aspect of the realm of light and darkness. It had lost the purity and innocence of the etheric quality of the slanting line, but it gained a more soul-imbued, denser and more inwardly engaging character. It is as though the crossing of the lines is immediately expressive of a stronger involvement with each other, enabling an interior drama of a transformational character to appear. There were subjects which literally asked to be drawn in the crosshatching method rather than with the slanting line. Yes – the same subjects even the same compositions, could be drawn with the slanting line – but it would show a completely different aspect of it.

This difference has to be observed, contemplated and tried out! Both techniques have their intrinsic value, like working with clay or wood or stone will naturally result in different outcomes because of the nature of the material and the techniques used."



Slanting Line

2 drawings in pen & ink



Crosshatching

In a developmental sequence on the subject, "The Awakening of the Seed", meant as mood not a botanical likeness, Gertraud Goodwin shows five steps in both techniques to compare their different effects. You see continuous flowing movement taking place, a shifting, pushing, sucking, encouraging, pressing together, releasing, growing, rising, giving space, and all that with a sensation for the becoming aware of what is around the things. With the fourth stage this process of incarnation had come to a decisive, defined image with openness for further developments. This fourth stage was chosen as an example to show the effects of both techniques of shading.

After sensitive descriptions of the gradual finding of her own way follow concluding remarks: "And once more the various possibilities and limits of each technique revealed themselves very early on:

The innocent, gentle, ethereal and open breathing warmth of the slanting line, leading to a more delicate and less material gesture of the awakening seed. We feel part of an intimate process of becoming of an early spring plant-being, like a crocus or snowdrop.

The crosshatching technique draws us into a dynamic and more energetic form gesture as well as into sharper contrasts between light and darkness. I could imagine a seed for a tree developing, manifesting itself early on towards a harder and denser expression." (p.54)

The Abundance of Subjects in Light and Darkness

When artists at the beginning of the 20th century discovered that form, colour, line, surface etc. don't have to be only used as artistic means in the service of traditional reproduction, but are independent beings with their own expression, the result was also new tasks and motifs for the art of light and darkness. Light that does not only illuminate things from the outside but is itself a power. Darkness which does not only cling heavily onto things but is rather a fruitful depth out of which everything can be created. These qualities cannot be found outside in nature, but inside one's own soul. "My own inner soul-spiritual life is then the new landscape, on which tragedies, the suffering, the transformation and ennobling, the joys of creation take place." (p.42)

Light and darkness are qualities of our own inner being. "So we need to tap into realms, which allow the light and the darkness the freedom to be expressive of themselves. I consider all kinds of sequences of transformations, developments, metamorphosis and subjects appropriate, as they emphasize the becoming, changing, transcendence of processes, which are not fixed in time or space, or objects." (p.43)

To this circle of subjects also belong the creative forces of the Zodiac, the field of musical intervals, the festivals throughout the year ... all the wonderful new sequences which are illustrated in the book.

The main thing is to create the different qualities of light, the gestures, movements, compositions, choreographies of a soul-spiritual nature in such a way that they connect with the inner experience, expressing themselves through the language of light and darkness.

Of course motifs of the physical world can also become

subject matter for light and darkness: landscapes, nature, objects, flowers and blossom etc. They are asking, however, to be depicted in their own way. Yet it is still possible to bring to the fore through light and darkness more of a higher aspect rather than the physical object onto which light falls. Rembrandt's etchings are probably the greatest masterpieces in this field. Through the qualities of light and darkness only the external motif gains its depth and significance.

In addition I can draw the attention to an instruction of Rudolf Steiner in a lecture of 23 October 1922 (GA 218, *Spiritual Relationships in the Creation of the Human Organism*). Here he speaks about a newly emerging 'light age'; what he means is the perception of the etheric in the outer world with which Goethe made a start in his *Teaching of Metamorphosis*. What was then still formulated in an intellectual concept "needs to become more and more pictures of imagination. And we have to be clear about it that we have to move towards seeing the plant being in radiating images." (p.99)

To let the plant world around us "radiate in the most manifold imaginations" – what a wonderful task for the future!

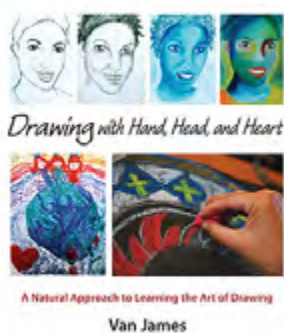
A Thank You to the Artist

The book by Gertraud Goodwin contains valuable indications as to the details of the drawing technique, with introductory basic exercises. It outlines the gradual historic growing of a new art form, grants insights into the work of other artists; and it demonstrates the sensitive and thoroughly innovative works of the artist. And so it truly is "An illustrated guide to shaded drawing" and a contribution to the "further development of this often rejected art" (p.1).

Drawing with Hand, Head, and Heart

A Natural Approach to Learning the Art of Drawing

Van James



Reviewed by Bob and Nancy's Bookshop

This beautiful book is so packed with the richness of life and a zest for beauty that the fact that it is also the best guide to learning how to draw and teaching children to draw that I've ever seen comes almost as a surprising bonus. As you feast your eyes on one delightful, beautiful drawing after another, you can't help but be inspired to try your own hand at drawing, and to pass along what you learn. But, remarkably, this is only part of

the genius of *Drawing with Hand, Head, and Heart*.

Drawing with Hand, Head, and Heart is a comprehensive and practical guide to the art of drawing and to the process of visual thinking that is part of our full human intelligence. More than 500 illustrated exercises and examples—collected and developed over many years of Waldorf classroom experience—show teachers, parents, and students how to learn to draw simply and naturally, as a child would learn to draw. The introduction examines contemporary research on brain development and its relationship to learning, showing how the process of picture making contributes to the development of visual thinking. An overview follows about how children learn to draw and how their visual intelligence can be engaged through age-appropriate drawing exercises. Many useful examples of form drawing, portraiture, and geometric and perspective drawing illustrate the art and science of drawing for students of all ages and ability levels. Van James also provides samples of inspiring blackboard drawings and main lesson book pages for teachers and students and includes an informative appendix on therapeutic drawing, a bibliography of resources, and an index. Includes 576 color and black and white illustrations.

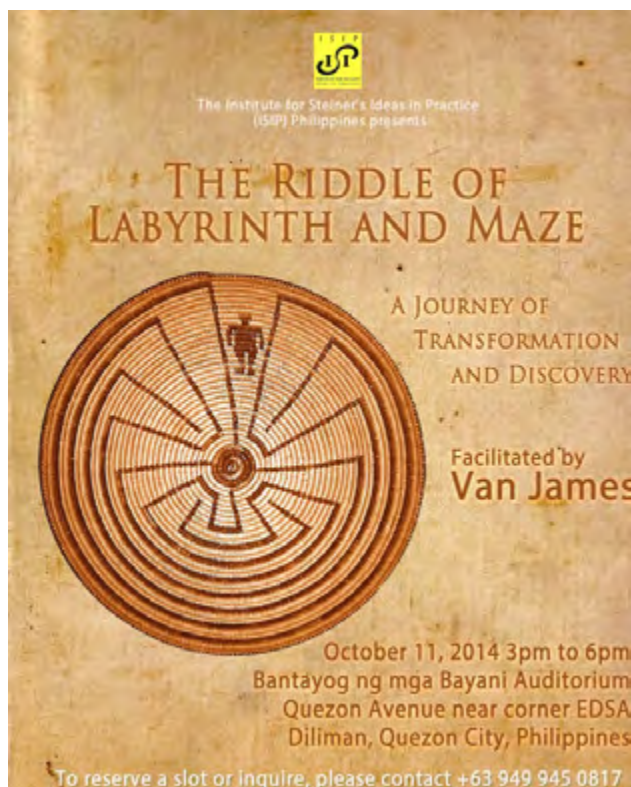


Meditations on Heart-Activity: Given by Rudolf Steiner

Edited by Michaela Glockler [\$99 Kindle Edition]

Verses of mantric character are part of the foundation of the life and work in the Anthroposophic movement and the specialty fields inspired by it. In the following compilation we chose several themes from the rich store of indications and meditations concerning the heart and the heart-functions that demonstrate at the same time the place of the heart as a central focus of meditation.

"The sentences that we consider in our meditation are not to be grasped only by our intellect; I can only say again and again: these sentences are alive, and we need to live with them just as we live with children. We also know our children well, yet we occupy ourselves with them every day anew. This is how it should also be with the sentences for meditation... for only in this way does meditation become fruitful that the thoughts to be meditated upon can stream into us and work upon us in complete inner quietness."



Kula Makua—Adult Waldorf Education Presents:

A Visual Arts Intensive Painting and Drawing for Teachers

with Van James

Sunday, June 28 to Friday, July 3, 2015

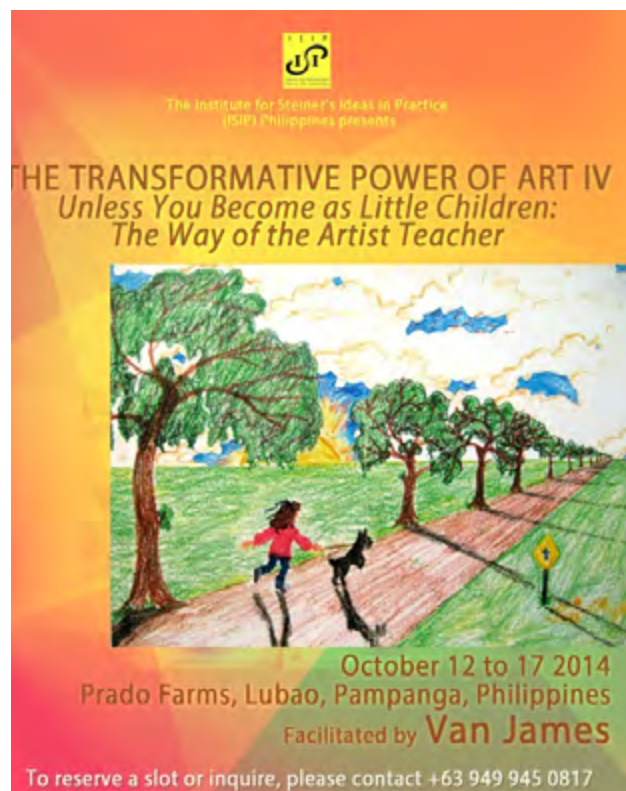
Honolulu, Hawai'i

A unique six-day drawing and painting retreat for teachers, artists, therapists and parents will take place in Hawai'i this summer from June 28 to July 3, 2015. The course will look at how children first learn to draw and paint and how to best promote these arts with techniques and lessons appropriate to the developmental stages of the child. A Waldorf approach, appropriate to any educational setting, will be utilized with special attention to Rudolf Steiner's ideas and some of the latest research on child development in connection with the arts.

Due to the special nature of Hawai'i and its spirit of place, these intensive classes will be held mornings only so that participants can have their afternoons free to explore the beauty of the island of O'ahu. The artistic sessions will be held at the Honolulu Waldorf School, MaKai Campus, 5257 Kalaniana'ole



Highway, 96821, in an ocean-side art studio. The school is located on a bus route and a selection of restaurants is located directly across the street.



Visual Arts Intensive --Hawai'i

Schedule

June 28, Sunday—8:30-10:30am, Drawing for K-2
10:30-11am, Break

11am-12:30pm, Painting for K-2nd grade

June 29, Monday—8:30-10:30am, Drawing for 3-4
10:30-11am, Break

11am-12:30pm, Painting for 3-4th grade

June 30, Tuesday—8:30-10:30am, Drawing 4-5
10:30-11am, Break

11am-12:30pm Painting 4-5th grade

July 1, Wednesday—8:30-10:30am, Drawing 5-6
10:30-11am, Break

11am-12:30pm, Painting 5-6th grade

July 2, Thursday—8:30-10:30am, Drawing 7
10:30-11am, Break

11am- 12:30pm, Painting 7th grade

July 3, Friday—8:30-10:30am, Drawing 8
10:30-11am, Break

11am-12:30pm, Painting 8th grade

The fee of \$360 includes two sessions per day for six days, all materials, and refreshments at break times. An early-bird fee of \$300 is offered to early registrations until March 1, 2015. Space is limited. All housing and meal arrangements are left up to individuals and are not included or arranged by the Arts Intensive. (Package deals from your own locale, including air, hotel, and car, will likely be the most reasonable option.)

For registration and further details contact

art4hawaii@gmail.com or 808-395-1268.

News

Welcome to The International List of Famous Waldorf Alumni.

In this list the names of Waldorf and Steiner alumni, as well as of parents, who are recognized in their home countries or internationally for positive contributions to the arts, science, politics, commerce, industry, and other fields are listed: thewaldorfs.waldorf.net

--Christof Jauernig



Friends and Colleagues of Taruna, New Zealand

All of the courses listed below are delivered over 34 weeks within that there are three one week seminars in Havelock North, the remaining time is self-study at home. Our enrolment deadlines for courses running this year are looming, so if you know anyone who would like some more information, please contact Rachel or Ishtar in the office on 06 8777 174 or info@taruna.ac.nz :

- Certificate in Rudolf Steiner Education is a specially designed course for parents and those wishing to work with children. This will give you an overview of child development and introduce the Steiner Waldorf curriculum.
- Certificate in Art of Health this is an excellent practical introduction to Anthroposophic study giving you an understanding of human development, relating this to your own biography and developing a wide range of artistic processes that allow you to access a deeper understanding of self.
- Certificate in Holistic Healthcare this is a great addition for any healthcare professional looking to enhance both their personal and professional practice, expand their holistic approach and gather new hands on skills.
- Certificate in Applied Organics and Biodynamics if you are interested in working with the land and developing your property or farm with a holistic view, then this course might be the inspiration that you are looking for.

Taruna College
Havelock North
New Zealand
info@taruna.ac.nz

Upcoming Asia-Pacific Conferences, Seminars, and Workshops:

September 26-28, 2014

Shaping Citizenship: Society's Role in Cultural and Community Identity

with Nicanor Perlas

Anthroposophical Society in New Zealand Conference
Wellington, NZ

Contact : sue.simpson0@gmail.com

September 27-28, 2014

The Importance of Art in Education

With Van James

Maitreya Pathshala, Pokhara, Nepal

Contact: www.wen-nepal.wix.com

October 7-8, 2014

The Importance of Art in Education

With Van James

Agarwal Bhawan, Kathmandu, Nepal

Contact: www.wen-nepal.wix.com

October 13-17, 2014

The Transformative Power of Art IV

Become as Little Children: The Way of the Artist Teacher

With Van James

Prado Farm Retreat, Philippines

Contact: ISIP.Philippines@gmail.com

International Postgraduate Medical Training/IPMT

October 13th – 20th, 2014 Lima / Peru

November 9th – 16th, 2014 Mumbai / India

December 13th - 20th, 2014 Havana / Cuba

January 3rd – 10th, 2015 Western Cape / South Africa

January 3-8, 2015

Humanising Education through Art, Rhythm and Movement

Mumbai, India

Contact: jayesh_1958@yahoo.com, www.asc-hyd.com

January 8-23, 2015

Oceanography Main Lesson for Class 10/11 Waldorf Students

Andaman Islands, India

Contact: jayesh_1958@yahoo.com, www.asc-hyd.com

April 25–May 2, 2015

Asia Waldorf Teachers Conference

Study of the Human Being and Classroom Practice
Fujino, Japan

Contact: Nana Goebel, freiwilligendienste@freunde-waldorf.de

June 28-July 3, 2015

A Visual Arts Intensive:

Painting and Drawing For Teacher

With Van James

Honolulu Waldorf School, Hawai'i

Contact: art4hawaii@gmail.com

July 8-12, 2015

Kolisko Conference

with Michaela Glückler

Cambridge, New Zealand

Contact: TBA

Nepal

Maitreya Pashala (Nepal) has launched a new website at:

<http://maitreyapathshala.wix.com/maitreya>

In addition, the school has a new Facebook page at:

<https://www.facebook.com/maitreyapathshala>

And Worldganic Farm House at:

<https://www.facebook.com/worldganicbiodynamic>

Tashi Waldorf School (Nepal) has a website at:

www.childrenofnepal.org

Waldorf Education Nepal (WEN) has a website:

<http://wen-nepal.wix.com/wen-waldorf-in-nepal>



Kindergarten class at Abbaya Waldorf School in Hyderabad, India.

Eurasia Newsletter Summer 2014

Dear Friends,

The Peaceful Bamboo Family that was created by Eurasia Foundation, is an intentional life and training community for young people living with disabilities in Hue/Vietnam. It's also a pilot project embodying at a community level an ecological, equitable and sustainable lifestyle inspired by the alternative development paradigm of Gross National Happiness from Bhutan. Such a community is also an inspiration for a new generation of Vietnamese young people who are looking for alternatives to a materialistic lifestyle only striving towards financial success. The Peaceful Bamboo Family is gradually creating income-generating activities to become more and more autonomous, but at this stage, it still needs financial support to develop further. We need your help for the development of the community and we also need to further extend a support network of friends. Please find enclosed an information letter, and I would be grateful if you could pass it on to your network.

Kind regards

Tho & Lisi Ha Vinh

www.eurasia.org.vn

www.tinhtrucgia.ch



Participants of the International Medical Training that took place from July 20-26 in Beijing, China.



TARUNA
ESSENTIAL EDUCATION

STEINER EDUCATION
DISCOVER THE TRUE ART OF TEACHING



HOLISTIC HEALTH



ORGANICS & BIODYNAMICS



STEINER EDUCATION



ART & HEALTH

**Taruna is located in
Hawke's Bay, New Zealand
and welcomes international students
to come study the following year long
Steiner Education courses**

Diploma in Rudolf Steiner Education
Delivery - One year full time.

Certificate in Rudolf Steiner Education
Delivery - One year, part-time seminar based

Children need teachers who understand and inspire them, they need teachers who are artists, musicians, storytellers and scientists.

Above all they need teachers who teach with imagination and intuition.

If you think you could be one of these people, then we would like to help you make your next step. These courses are for people who are seeking to deepen their understanding of child development and of themselves as creative individuals.

International students have attended Taruna since it's doors opened to tertiary education in the early 1980's. We enjoy the richness and diversity of cultures that are shared with us and among students here. Our hostel becomes a 'Home away from Home' for many single students, while couples or families find rental accommodation nearby. Taruna is supported by a warm community who also enjoy meeting and getting to know our International students.

**For further information or an enrolment
pack please contact; Taruna**
info@taruna.ac.nz
www.taruna.ac.nz
P. [64] (6) 877 7174 F. [64] (6) 877 7014
33 Te Mata Peak Road,
PO Box 8103, Havelock North, 4157,
Hawke's Bay, New Zealand

Rudolf Steiner College

FALL 2014



ARTS & CONSCIOUSNESS PROGRAM

Rudolf Steiner College Arts & Consciousness Program

Fall 2014

Begins September 8th

Those to whom nature begins to
Disclose her open mystery feel
An irresistible longing for her
Worthiest interpreter, Art.
- Johann Wolfgang von Goethe (1749-1832)

There lies in each of us a dormant potential for creative working. An immersion in the visual arts with a broad spectrum approach reveals the possibilities of different mediums, each with a unique capacity to connect to you: ink, pencil, charcoal, watercolor, acrylics, wood, metal, clay, paper, stone and beyond.

This will lead us to the natural raw substances that stand behind the manufactured products and the alchemy of transforming them into the tools and language of the visual artist. This is an opportunity to try and test many materials, many approaches. The daily rhythm of artistic practice can release creative and imaginative capacities that may not have yet realized their full potential. Most critically, the arts can serve as a bridge and true medium for self-development and spiritual inquiry.

Creative activity sets us on a course of unfolding our thinking, feeling and willing in new ways and through this schooling awakens a new organ of sense perception. This awakened capacity can serve us well in all fields of work and can heal and renew us in unanticipated ways.

Artistic practice is a basis for action-research. As we dialog with each new material and its limitations and our limitations with it, we learn to live in a culture of questions,

which quickens our ability to face life's challenges with a new sensibility. This extends to connecting our personal questions to those questions in the group and on into the world, guiding our life's journey and awakening our will for our future work. Each person will in time connect to a particular medium that they would like to deepen into a final personal project for which there will be mentoring. All projects will be shared in a culminating group art show.

For Whom

Those who are interested in self-development; transformation; exploring new creative

capacities; seniors or juniors seeking renewal and a new passion; teachers on sabbatical; future teachers wanting to enhance their artistic abilities; and anyone who wants to play and create.

Sample Courses

- * Light and Darkness in Charcoal with Pam Whitman
 - * Visual Elements with Dennis Klock
 - * Evolution of the Soul through the Metamorphosis of Color with Iris Sullivan
 - * Nature Drawing with Yumiko East
 - * Metamorphosis and Portraits in Clay with Patricia Dickson
 - * Mandala with Van James
 - * Luster and Image Colors with Ted Mahle
 - * Kiln Formed Glass with Andrea Crozier
 - * Copper Smithing and Iron-age Forging with Keith Gelber
 - * Mono-printing with Diane Goettlicher
- ...watercolor, glass, wood, metal, stone, watercolor, acrylics, charcoal, clay and much more...

Don't Miss Out

Join in this great opportunity to work on becoming the artist that you are.

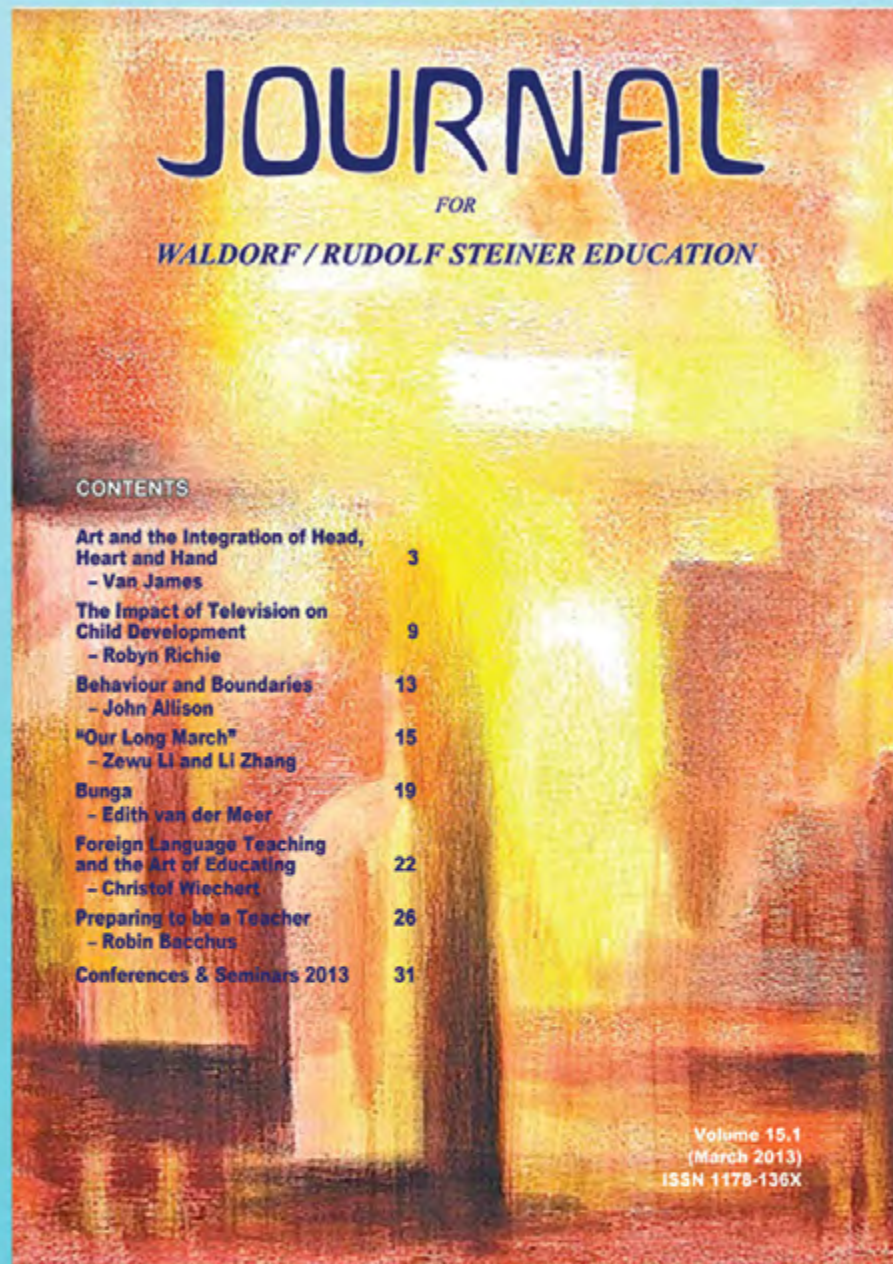
Rudolf Steiner College

Reception and Admissions: 916-961-8727 x100

Registration Office: 916-864-4864

communications@steinercollege.edu
rudolfsteinercollege.edu

9200 Fair Oaks Blvd
Fair Oaks, CA 95628



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Pacifica Journal

A bi-annual newsletter published by the Anthroposophical Society in Hawaii

Support Pacifica Journal, the publication about what is happening in the Asia-Pacific region.

- Waldorf education
- Biodynamic farming
- Anthroposophical medicine
- Spiritual science & technology
- Threefold social ideals
- The arts

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Anthroposophical Society in Hawaii
2514 Alaula Way, Honolulu, Hawaii 96822 USA
www.anthroposophyhawaii.org
pacificajournal@gmail.com

Reviews of *Pacifica Journal*

"I have been sitting and reading and scanning the new issue of *Pacifica*. What an amazing job you all have done putting it together. It is beautifully laid out as well as full of substantial articles. Congratulations on creating a model publication covering an exciting area of development..."

--*Arthur Zajonc*, author and professor of physics.

"...I feel the connection every time I receive your remarkable *Pacifica Journal*, which has to be one of the best anthroposophical periodicals in print. Thank you for expanding my consciousness into the Pacific Rim once again."

—*Eugene Schwartz*, author and educator, www.millennial-child.com

"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 of *Renewal Magazine*

"Wow, what a journal! How much it has grown in beauty and substance since its small beginnings almost twenty years ago! Congratulations for keeping it going all this time and steadily building its quality. I am impressed!"

—*Benjamin Cherry*, mentor to Asian Steiner schools

"Thanks so much for the [*Pacifica*] Journal. A piece of beautiful work! I am very glad and honored to receive this and will circulate it around the group in Hong Kong..."

--*Constance Chang*, kindergarten teacher



Graphic vignettes by Peter Wolf



Asia-Pacific Contacts



Asia
Hans van Florenstein Mulder
hmulder@xtra.co.nz

Australia
Jan Baker-Finch
Janf-b@optusnet.com.au
www.anthroposophy.org.au

China
Harry Wong
harry@waldorfchina.org

Hawai'i
Van James
vanjames@hawaiiintel.net
www.anthroposophyhawaii.org

India
Aban Bana
abanbana123@rediffmail.com
www.anthroposophyindia.org

Japan
Yuji Agematsu
country.society.japan@gmail.com
www.anthroposophische-gesellschaft-japan.org

Korea
Eunhwa Lee
eunhwalee@lycos.co.kr

Nepal
Rachel Amtzis
tashwaldorf@gmail.com

New Zealand
Sue Simpson
sue.simpsonO@gmail.com
www.anthroposophy.org.nz

Philippines
Anthroposophic Group in the Philippines
Reimon Gutierrez
isip.philippines@yahoo.com
<http://isipphilippines.multiply.com/>

Taiwan
Ya-Chih Chan
chishn1@ms18.hinet.net

Thailand
Dr. Porn Panosot
panyotai@thai.com
www.anthroposophy-thailand.com

Viêt-Nam
Thanh Cherry
thanh@hinnet.net.au

Friends of Rudolf Steiner Education
Nana Göbel
berlin@freunde-waldorf.de

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2514 Alaula Way
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pacificajournal@gmail.com

EditorVan James
Assistant Editor.....Bonnie Ozaki James
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Anthroposophical Society in Hawai'i

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Buddha statue and reflection at Buddhist temple outside Chengdu, China

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"Only through beauty's dawning shall you approach the land of knowledge!"

--RUDDOLF STEINER