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Asia Biodynamic Conference and Trainers Meeting 2025

Review, written by Maria Paz Bernaschina as a part of the organization group with Narayan Wagle, Ritman Gurung, Putri Mirayanti, Chik Ying Chai, Walter Siegfried Hahn Alex Edleson Sarah Sommer.

With the support of the Section for Agriculture at the Goetheanum, the Biodynamic Demeter Federation, and multiple regional biodynamic and farmer organizations, the third Asian Biodynamic Conference, with its theme “Healing Himalayas,” took place in Pokhara, Nepal in November 2025.

At a time when we are experiencing erratic weather, diminishing snowfall on the peaks, rising temperatures, extinction of glacier lakes and immense visible and invisible biodiversity loss, the question, “how do we heal the Himalayas?”, is more urgent than ever.

With almost 200 people representing 20 countries, the conference and multiple pre-conference activities held in different regions of Nepal, was a unique opportunity for the Asia Biodynamic community to meet, network and learn together. The Asian assembly was energized by Eduardo Rincon, co-leader of the Agriculture Section, who from the very beginning took charge of many activities. These included public talks that highlighted the call to reconnect with nature and humanity's role in healing the land.

The pre-conference journey began with a two days introduction to Biodynamics workshop led by Eduardo Rincon, at a biodynamic farm on the northern edge of the Kathmandu Valley. After that, we traveled west from the capital to a preparation-making workshop.

Tanahun Farm hosted the three-day course, with experienced Biodynamic practitioners like Eduardo Rincon, Binita Shah from India, and Peter Kearney from Australia, leading meaningful practical learning experiences about making the biodynamic preparations. As emphasized by Eduardo, the farmer in this era has lost dignity, and we must regain it. At moments when we shared some guffaws, he calmly reminded us that “preparation making is a holy moment.”

After these introductory and deepening workshops, we were joined by trainers and multipliers from across the Asian region, to begin the Biodynamic Trainers and Multipliers Workshop. The event was facilitated by Maria Paz Bernaschina, co-coordinator of the Community Development Area at the Biodynamic Demeter Federation, and Alex Edleson, a trainer and member of the Indonesian Biodynamic Association, over a three-day intensive program which brought together more than 40 trainers and multipliers.

The main focus of the workshop was to explore ways to continue building biodynamic training capacity across Asia. It offered opportunities to raise awareness of the different training realities in different countries, to exchange methodologies and training approaches, and to delve deeper into the foundations of adult education based on anthroposophy.



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Concrete proposals on how to move forward, such as the building of a train-the-trainers network across Asia, emerged from this participatory process.



All these events and workshops only built momentum to lead up to the conference, which was inaugurated by the Finance Minister of the provincial government, Takaraj Gurung, who assured support for future biodynamic initiatives there. “For too long, short-term farming pressures have harmed our soil and ecosystems,” he said. “Your presence affirms our shared belief that we must go beyond merely sustaining the earth; we must help it regenerate and thrive once again.

The conference offered insightful panel discussions, and it was remarkable to see voices from Himalayan regions such as Uttarakhand, Manang, Chum Valley, Sikkim, China and Bhutan take center stage with regenerative hopes and stories of survival for a watershed that supports the livelihood of 1.5 billion people. The message was clear: healing the Himalayas requires a much-needed, collaborative approach.

In addition to the Himalayan panels, the discussions were complemented by a dozen core biodynamic workshops running simultaneously over those two core days. In addition, four farm tours were organized, where community farmers expressed—sometimes with both pride and concern—that they consider themselves the last generation of traditional farmers. Their reflections strengthened the resolve to ask: How can we inspire future generations to enter this field, and how can we regenerate and heal our landscapes?



To keep up the momentum of the conference, workshops with local and regional farmers on compost and cpp making, planting calendar, spring and autumn festivals for preparation making, botanical research for preparation plant cultivations, Nepal collaborative national biodynamic programs and conference has been in the pipeline.

Woven each day into the participant’s conference experience, was the cultural element, which shined as a Biodynamic testament to the conviction that culture is rooted in agriculture. Whether it was the youngsters of the Thalir cultural group of South India, to local Nepalese musicians and singers, or through our daily artistic practices, participants were moved on many occasions to engage in singing and dancing. Our voices rang in hopeful chorus, up to the very peaks of the Himalayas, as was stated in our declaration at the conclusion of the conference:

*The Himalayas — cradle of wisdom, source of life — now face great challenges:
climate crisis, reckless development,
and the loss of living traditions. But we are not powerless.
Through organic and biodynamic farming, we can heal the land,
revive our villages,
and restore the dignity and joy of the farmer.*



Anthroposophy Awakens in Indonesia A Landmark First International Conference in Bandung

Paul Larwence, Ubud, Bali, Indonesia



Following the success of the Malaysian Anthroposophical Conference in 2024, a dedicated group of Indonesian individuals felt the time had come to plant a seed of their own—on soil as rich culturally as it is agriculturally. From this impulse was born the first-ever **Indonesia International Conference on Anthroposophy**.

Indonesia, the world's fourth most populous country, tends to keep a quiet profile on the global stage. Despite its remarkable statistics—283 million people (3.5% of the world's population), 17,000 islands, and over 700 languages—little is heard of it internationally. An introverted superpower, perhaps?

Likewise, the city of Bandung, Indonesia's third most populous, might not be widely known. But this is changing—at least in the Anthroposophical world. In July-August 2025, Anthroposophy arrived in a big way: nearly 200 participants gathered for four days of lectures, workshops, art, and shared striving.

The conference was held on the futuristic campus of a Catholic university overlooking Bandung city—known locally as Indonesia's "intellectual capital." The setting reflected both clarity of thought and the warmth of the Indonesian spirit: smiling, gentle, and welcoming people from diverse backgrounds and religions.

A Nation on the Move

Indonesia is a young and rapidly developing country, recently celebrating 80 years of independence. Its national motto, *Bhinneka Tunggal Ika* ("Unity in Diversity"), speaks to its long-standing reputation for interreligious and interethnic tolerance.

This spirit was palpably present at the conference—manifesting as warmth, friendship, and a mutual openness to higher knowledge. Anthroposophy, it seems, has captured the imagination of a growing conscious community, offering a framework for understanding a shared spiritual heritage.

Hidden Roots and a Blossoming Future

Java, the island where the conference took place, is

not only geographically fertile but also spiritually rich. We learned that the spiritual roots of Anthroposophy in Indonesia stretch back further than many realized.

It appears that Indonesia's founding fathers were influenced by Theosophy, particularly President Sukarno and the revered educator Ki Hajar Dewantara. Remarkably, during the Dutch colonial period, a short-lived Waldorf school operated in Bandung in the 1930s.

Anthroposophy then lay dormant for decades, only resurfacing in recent years through study groups, biodynamic agriculture, and Waldorf education. Over the last decade, more than half a dozen Waldorf kindergartens and two schools have been established, alongside a growing biodynamic farming association. An IASWECE-supported Early Childhood Training is now in its second cohort, and plans are underway for a grade teacher training program.

A Homecoming for Ita Wegman

One of the most moving revelations of the conference was the rediscovery that Dr. Ita Wegman, co-founder of Anthroposophic Medicine, was born in Karawang, not far from Bandung. She spent her formative years on the island of Java, where she first encountered Theosophy—an experience that likely sowed the seeds for her later spiritual path.

Our keynote speaker, Dr. Michaela Glöckler, was visibly moved to be in the homeland of "her teacher," Dr. Wegman. Throughout the conference, many participants felt Wegman's spiritual presence accompanying the proceedings.

Wisdom, Warmth, and Transformation



Over three and a half days, participants were guided through Dr. Glöckler's profound insights, delivered with characteristic clarity, care—and a touch of humor. Beginning with Anthroposophy as a path of thinking, her six lectures culminated in a deep exploration of the "quintessence"—the moment when the human being transforms the lower ego, bound to the four elements, into the higher "I", opening the gateway to spiritual worlds.

Her grace, eloquence, and unbounded love left a lasting imprint on all present.

Workshops and Artistic Exploration

Participants could choose from six thematic workshops exploring Anthroposophy through different lenses:

- **Economics** – Helmy Abouleish, Abdul Haiyum & Gregory Stock
- **Education** – Paul Lawrence
- **The Arts** – Van James & Nicole Lawrence
- **Health** – Dr. Lakshmi Prasanna
- **Nutrition** – Dr. Joean Oon
- **Biodynamic Farming** – Alex Edleson



Each day also featured an hour of **artistic practice**, offering a more social, breathing space. Participants engaged in:

- Clay modelling – Nicole Lawrence
- Bamboo weaving – Mega Puspita
- Home care – Tjok Gede Kerthyasa
- Eurythmy – Belén Freiria
- Music – Paul Lawrence

These practical sessions brought depth and lightness, helping ground the more intellectual content of the lectures in lived experience.



What Participants Said

Feedback was overwhelmingly positive:

“Fulfilling my lost soul, healing a childhood I never felt or realized, and absorbing positive energy for four days made me strong, calm and peaceful.”

“Through Anthroposophy, I discovered who I am—my place in the world—not just my physical being. Learning to be responsible for what I think, say, and do with the truth. This connects me to God. It helps me grow and become wiser. There is an image of God within us.”

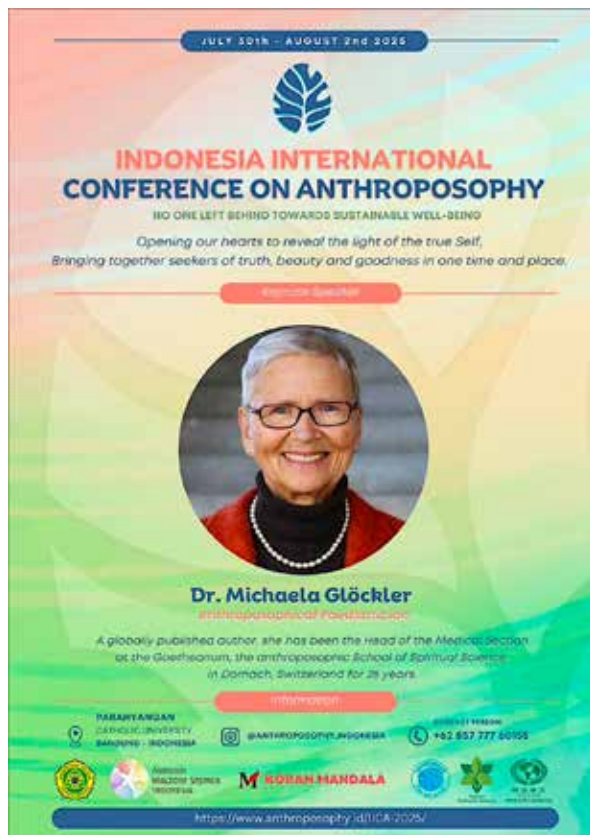


“Held for the first time in my hometown in a beautiful location, organized by a committee with extraordinary love and enthusiasm. Each participant felt they had found a home for their soul.”

“Anthroposophy is rising in Indonesia.”

Looking Ahead...

This conference marked not just an event but a spiritual milestone. A warm, living impulse has been kindled in Indonesia, and it is clear that the fire has only just begun to flame.



Faces of Modern China: part 1

Benjamin Cherry, Ilan, Taiwan

[First printed in *New View*, 2025]



Last month I returned to China for the first time since the spectre of covid was sweeping around the world five years ago, to reconnect with people with whom I had worked for many years and to make new friendships, too. The catalyst for this was a curative course in Xi'an, in central China, for which I had been invited to bring a deepened picture of the human being in spirit, soul and body, based on anthroposophical spiritual science and in the context of the huge shifts of consciousness that have been taking place worldwide in the past five years. Around this nucleus a program was organized in Nanjing, North of Shanghai on the East coast, for which people came together from the surrounding regions.

My journey began in Nanjing and already at the airport something of its serendipitous nature revealed itself. It took the form of a friendship with a Chinese man from a very different echelon of life, who had been sitting next to me in the front row of the plane from Taipei. During the flight we had had no contact, for he was buried behind a facemask, eye shield and beany and seemed to sleep through the whole journey. But when we landed and he revealed his face, I asked him if he would be willing to go through passport control alongside me, because I was somewhat nervous about how I would be received, having lived for nearly five years in Taiwan. And, also, because my name had been mentioned to the central government by a professional enemy of Waldorf education, as one of those who were responsible for having brought this corrupting influence into communist China.

He responded warmly and, following in his wake, we quite literally sailed through all the hurdles and, in the process, shared something of our lives. It turned out that he was a highly accomplished businessman who spent much of each year in the US. As we were preparing to go our separate ways, he invited me to come to a lunch gathering a few days later on the tenth floor of a highly expensive and architecturally stunning hotel, of which he was the CEO. So it was that I found myself catapulted into a world, not only of business people, but of diplomats, educators and others who have close connections with the government.

As the feast progressed, various people stood up and shared something of their work and of what was of particular importance for them at this stage of their lives, among them an erstwhile ambassador of the Chinese government to South Africa, next to whom I had been seated. After a while, I also followed suit and spoke about the need for an education that is based on an understanding of our threefold nature as human beings, as is also enshrined in Chinese culture. And quite a number of very positive questions followed on from it.

In return for this astonishing act of generosity, I invited my new friend to come to one of the talks I was giving in the Waldorf teacher education course in Nanjing and on the appointed day he came, together with the leader of the cultural department of his organization. Because of their presence, I focused on the threefold nature of a healthy society – its culture, government and economy – and on the relationship between them. And, also, of how recognition of this reality had played into the founding of the Waldorf School in Stuttgart, Germany in September 1919, a year after the First World War came to an end. Though a bit nervous in the presence of my new acquaintances, I nevertheless felt that they were listening with interest.

Later, one of them asked what happened to this form of education in Germany during the time of Adolf Hitler, which opened the door to the deeply touching story of how Emil Molt, who was the legally responsible person for that first school, chose the path of closure rather than compromise. I spoke also of certain extraordinarily brave curative educators who stayed with their students in hugely dangerous situations, risking death or imprisonment in concentration camps.

During my time in Nanjing, I also had conversations with past graduates of the course who came back to see me, and highlighted the fact that this education is well over a hundred years old now and that this number ($3 \times 33\frac{1}{3}$) Inevitably represents an ending, as well as a new beginning. Moreover, we are living in a time when the whole environment of the earth is palpably dying, not only because of what we are doing to it, but because everything that has life must sooner or later die, so that something new can come to birth. It was a theme that I repeated and took further in all the centers I visited, because I feel that we will only be able to develop sustainable, new possibilities, when we also accept the reality of death.

This set a tone for my whole journey and prepared me to speak more deeply and directly at the curative course in Xi'an and in the other three cities of Beijing, Chengdu and Guangzhou that I visited after that, in each of which a quite unique aspect of the spirit of this education and its relationship to the land and culture of China unfolded.

In Xi'an, for example, my visit coincided with the last days of the annual Moon Festival, which heralds in the Lunar New Year and the crowds were immense, but also extraordinarily calm, when we ventured one evening into the fortress-palace that was for many centuries the capital of China and painstakingly slowly zig-zagged the winding way along the narrow

walkways, delineated by ropes, from East to West and back to the East, over and again, but each time a few meters closer to the northern gateway, where we at last reached the steps to the higher levels where we could then walk more freely.

This bizarre, slow-motion journey across that extensive courtyard became, not only a training in patience, but an opportunity to study faces, now from one side and now from another – and to test the power of smiling, which was at first greeted with surprise and later with warmth, as we passed by the side of each other, again and again on our seemingly endless zig-zag path. Faces old and young, grizzled and elegant, open or hidden behind masks and make-up.



Repeatedly, during this jam-packed schedule of talks, gatherings and conversations, I had the feeling of looking into the future. But in a somewhat unusual way, for that feeling of the future is, amongst the Chinese people whom I know, at the same time interwoven with a culture that has its roots in a far distant past. A spiritual culture that I have experienced as being extremely practical and, to a high degree, a culture of health.

While in much of North America, Europe and the UK, the wisdom of the past is being so dreadfully distorted through the corruption, cruelty and greed of those who are pulling the strings, in China, even with its authoritarian government and the presence of cameras everywhere in whatever town or city one visits, there is nevertheless an astonishing feeling of hope. A feeling, I could even say, of youthfulness and quiet acceptance of what the future is bringing, no matter what form it may take. And it makes sense to me that this can only happen because of the orderliness of society as a whole, imposed from above, yet also internalized as a sensible way of living with others.

At airports and train stations I was treated with kindness and respect as an elderly person and as one who has been suffering for some years now from 'brain fog' and short-term memory issues, which can turn traveling into a nightmare of insecurity. And this experience was greatly enhanced at the many gatherings of teachers and parents – of children and high school students, too – that I attended. What is more, I found that I could speak with them in the talks I was asked to give and in the conversations I had in class, more deeply and practically than ever before – more lightly and humorously, too.

This makes little sense, of course, for people whose picture of China has been built out of what the western mass media has been constantly emphasizing – just as within China itself there is also a continuous barrage of hostility against the US

and those nations that support it. In what I am sharing now, however, I am not speaking about propaganda or politics, but about what I perceived and felt in the people I met - and in their land, on those occasions when I had the opportunity to venture outside the cities and walk amidst the forests and hills.

Overall, things work well in China. Trains and planes are generally on time and, from what I could see, the cities are clean and orderly and the people go about their daily work in a quiet and focused way amidst the often-dense traffic. They are also, in my experience, polite and very helpful to foreigners who might need guidance in finding their way. I felt safe every day, in many different situations, both within and beyond the cities.

Many times, I have asked myself what it is in Chinese people that enables them to feel optimism about the future and to live their lives in a generally healthy way. What is it that stimulates their resilience and their will to keep going, despite all the difficulties they have experienced, especially in alternative schools?

For the reality is that such schools have gone through a traumatic process in the past few years because of government pressure, and that includes the ones that have arisen out of the anthroposophical picture of the threefold human being and of the clearly identifiable stages of biographical development in childhood and throughout life. Many such schools have closed down or merged with others and some only survive through being split between several locations, where they can be less conspicuous.

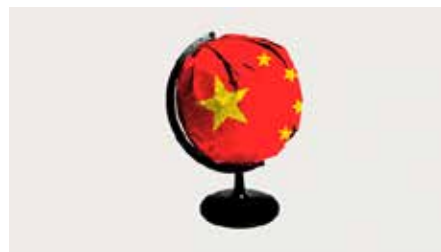
Perhaps one answer to this question about resilience is that in many parts of the Asia-Pacific region, not only in China, there is an inherently mobile and life-enhancing way of thinking and of responding to what life brings. People get on with their lives and often seek to do so in ways that bring health rather than exhaustion and despair, though, of course, that negative aspect is also part of life today. Despite the unremitting traffic and the still-rapid expansion of cities with their forests of high-rise buildings, there is still an emphasis on healing, on relationship and on an artistic way of living.

In a mysterious way, this has been enhanced, rather than reduced, through the trials that humanity has been through in the past five years. I felt people to be more open-hearted, more filled with gratitude than ever before in my experience there. Europeans, Americans and Australians may well see Chinese people as being politically naïve, but that judgment, I suggest, is at least partly based on the cynicism that seems to have taken root so strongly in those countries. Naïve they may be, but also, in many ways, sensible and full of ingenuity and able somehow to stand up anew, even if they have fallen many times. Perhaps it boils down to the fact that their emphasis is generally on doing, rather than thinking too much and brooding, although that impulsiveness to act can also bring them into difficulty.

China is a land of contrasts, however. For whilst, on the one hand, there is indeed (in my experience) a kind of new awakening, it is also a deeply shocking fact that suicides during adolescence are more frequent now than ever before and

are even happening in childhood. This ghastly reality, and also that of chronic addiction to computer and phone screens in childhood, is also waking people up and it is now a government requirement, for example, that in all kindergartens there must be a time each day for children to play freely.

To my knowledge, however, this good sense has not penetrated into the mainstream primary and high schools, which are still very competitive. And I do not doubt that this relentless pressure and competition – and the lack of interest in what is being taught – are contributing factors to the suicides, along with addiction to social media.



One way of making sense of these contrasts and of the resilience that seems to be so much a part of the character of Chinese people is through recognizing the forces of intelligence and renewal that live in their culture and language, despite the materialism that has penetrated into everything, just as it has in so many other parts of the world today. One example is in the innumerable four-word proverbs or words of wisdom (*chengyu*) that children take in and repeat many times during their education. And in the powerful stories of Taoist and Zen masters from the past and of acts of enormous courage and ingenuity in many of the battles, during which so often the supersensible interweaves with the events in the physical world.

Many films such as *Have Sword Will Travel* from Hong Kong in 1969 and *Crouching Tiger Hidden Dragon* from Taiwan in 2000, seen widely across China, perpetuate this four-word artform in world consciousness. Indeed, it was even an inspiration for the title of the World Uranium Hearing that took place in Salzburg, Austria in September 1992: *Poison Fire Sacred Earth*.

In the hearts of children, perhaps hundreds of four-line poems are also committed to memory during their years of school, which become teachings about life itself and are especially helpful in times of crisis. Here is a very simple example from the time of the Tang Dynasty around 1300 years ago:1

*Grass is everywhere on the land
It lives for just one year
Even fire cannot burn it all
In spring it rises up again*

During a densely packed gathering of teachers and parents in the hall of one of the thriving Steiner schools in Beijing (so close to the seat of power of the central government) I was asked by one of the fathers, who has connections with the government: If all else has to disappear, what five qualities of this education would I most of all hope to be able to maintain?

Questions such as this are not just mental exercises, they are 'koans' or 'riddles' that can activate a deeper level of contemplation and I asked to defer an answer until the following day. What came to me then was 'relationship', 'art' and 'working with the night'. I said no more than that, for I did not want to impose my own thoughts on what might come from the teachers or parents themselves and there was enough in those three thoughts for us to have a lively discussion.

I offer the same question to readers, too, for the truth (as I see it) is that the essence of this education, which is unequivocally centered on the threefold nature of our humanity in body, soul and spirit and on the growing individuality of each child, parent and teacher, is under threat in many parts of the world, perhaps especially in the West. And it is my conviction that if one can dare to accept this dying process, the possibility will arise for these practical ideals to reveal themselves in ever new forms in different places, out of a new spirit of artistic and social creativity.

I feel that this is possible in China because of the inherent threefold nature of its culture, which is still alive and well, even within a communist regime, though, of course, one has to be patient and tread carefully. Moreover, something similar is also revealing itself in the rapid spread of this education in communist Vietnam. And I know from messages of goodwill I received during my recent visit from various people who have connections with the Chinese government, that many of the essentials of this education are being recognized, even though there must be compliance with the outer forms of what the government requires for all schools.

But to return to Beijing. The school that I visited this time (the one that sprang up first in that region), is in a village that has become one of several models for the environmental planning of the city government. This would not have happened without the school, for many of the new initiatives that have taken place within the village (new shops and cafes, new expressions of architecture and lifestyle) have been initiated by parents. It has become a kind of oasis in what had previously been stony ground, exhausted through conventional agriculture.



to be continued...

Endnote

1. The Tang Dynasty (618-907 AD) is often referred to as the golden age of Chinese culture.

Thinking Is Becoming a Luxury Good

[First printed in *The New York Times*, July 28, 2025]



Illustration by Matt Furie

Mary Harrington, a journalist based in Britain.

When I was a kid in the 1980s, my parents sent me to a [Waldorf school](#) in England. At the time, the school discouraged parents from allowing their kids to watch too much TV, instead telling them to emphasize reading, hands-on learning and outdoor play.

I chafed at the stricture then. But perhaps they were on to something: Today I don't watch much TV and I still read a lot. Since my school days, however, a far more insidious and enticing form of tech has taken hold: the internet, especially via smartphones. These days I know I have to put my phone in a drawer or in another room if I need to concentrate for more than a few minutes.

Since so-called intelligence tests were invented around a century ago, until recently, international I.Q. scores climbed steadily in a phenomenon known as the Flynn effect. But there is evidence that our ability to apply that brain power is decreasing. According to a recent [report](#), adult literacy scores leveled off and began to decline across a majority of O.E.C.D. countries in the past decade, with some of the sharpest declines visible among the poorest. Kids also [show](#) declining literacy.

[Writing](#) in *The Financial Times*, John Burn-Murdoch links this to the rise of a post-literate culture in which we consume most of our media through smartphones, eschewing dense text in favor of images and short-form video. Other research has [associated](#) smartphone use with A.D.H.D. symptoms in adolescents, and a quarter of surveyed American adults now [suspect](#) they may have the condition. School and college teachers assign fewer [full books](#) to their students, in part because they are unable to complete them. Nearly half of Americans [read zero books](#) in 2023.

The idea that technology is altering our capacity not just to concentrate but also to read and to reason is [catching on](#). The conversation no one is ready for, though, is how this may

be creating yet another form of inequality.

Think of this by comparison with patterns of junk food consumption: As ultraprocessed snacks have grown more available and inventively addictive, developed societies have seen a gulf emerge between those with the social and economic resources to sustain a healthy lifestyle and those more vulnerable to the obesogenic food culture. This bifurcation is strongly class-inflected: Across the developed West, obesity has become strongly correlated with poverty. I fear that so, too, will be the tide of post-literacy.

Long-form literacy is not innate but [learned](#), sometimes laboriously. As Maryanne Wolf, a literacy scholar, has illustrated, acquiring and perfecting a capacity for long-form “expert reading” is literally mind-altering. It rewires our brains, increasing vocabulary, shifting brain activity toward the analytic [left hemisphere](#) and honing our capacity for concentration, linear reasoning and deep thought. The presence of these traits at scale contributed to the emergence of free speech, modern science and liberal democracy, among other things.

The habits of thought formed by digital reading are very different. As Cal Newport, a productivity expert, shows in his 2016 book, “Deep Work,” the digital environment is optimized for distraction, as various systems compete for our attention with notifications and other demands. Social media platforms are designed to be addictive, and the sheer volume of material incentivizes intense cognitive “bites” of discourse calibrated for maximum compulsiveness over nuance or thoughtful reasoning. The resulting patterns of content consumption form us neurologically for skimming, pattern recognition and distracted hopping from text to text — if we use our phones to read at all.

Increasingly, the very act of reading scarcely seems neces-

FIGURE A. Screen media: Percent who use for ... hours per day, by age, 2019

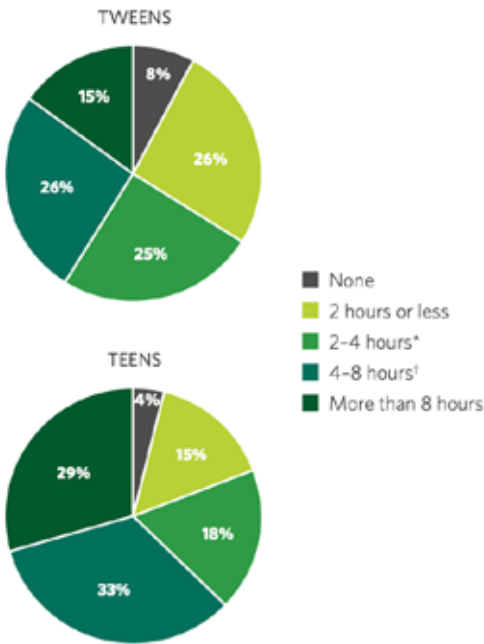


FIGURE B. Online video viewing: Frequency and enjoyment, by age, 2015 vs. 2019

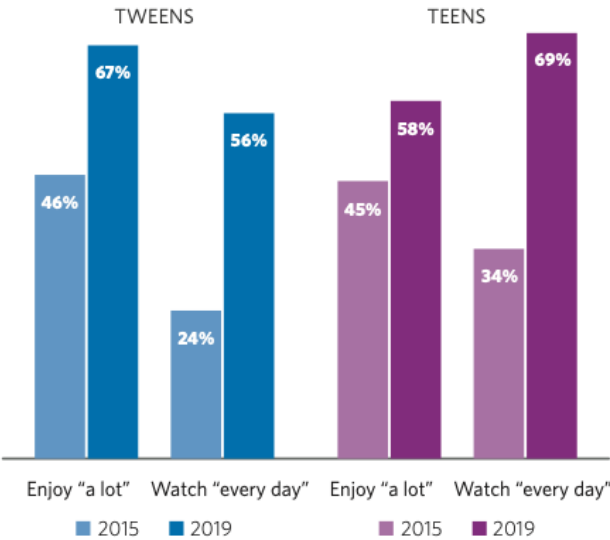
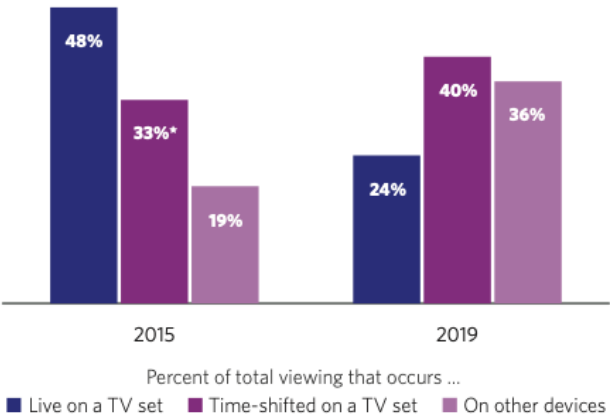


FIGURE C. Mode of television viewing among teens, 2015 vs. 2019



*Finding differs from what was published in the 2015 report, which inadvertently excluded on-demand viewing.

sary. Platforms such as TikTok and YouTube Shorts offer a bottomless supply of enthralling, short-form videos. These combine with visual memes, fake news, real news, clickbait, sometimes hostile misinformation and, increasingly, a torrent of A.I.-generated slop content. The result is a media environment that seems like the cognitive equivalent of the junk food aisle and is every bit as difficult to resist as those colorful, unhealthy packages.

A classical liberal might retort: Sure, but just as with junk food, it’s up to the individual to make healthy choices. What this fails to take into account, though, is that just like the negative health impacts of junk food overconsumption, the cognitive harms of digital media will be more pronounced at

the bottom of the socioeconomic scale.

We see hints of this [already](#). As Dr. Wolf points out, literacy and poverty have long been correlated. Now poor kids spend more time on screens each day than rich ones — in one [2019 study](#), about two hours more per day for U.S. tweens and teenagers whose families made less than \$35,000 per year, compared with peers whose household incomes exceeded \$100,000. [Research](#) indicates that kids who are exposed to more than two hours a day of recreational screen time have worse working memory, processing speed, attention levels, language skills and executive function than kids who are not.

Bluntly: Making healthy cognitive choices is hard. In a culture saturated with more accessible and engrossing forms of entertainment, long-form literacy may soon become the domain of elite subcultures.

Already, elites, religious groups and conservatives are embracing self-imposed limits on tech use. Between 2019 and 2023, over [250 new classical schools](#), many of them Christian, opened in America, with an ethos centered on long-form “great books” literacy. New guides and initiatives from this crowd abound, such as the recent book “The Tech Exit: A Practical Guide to Freeing Kids and Teens From Smartphones,” by Clare Morell, a fellow at a conservative think tank.

It’s not just conservatives. Tech notables such as Bill Gates and Evan Spiegel have spoken publicly about curbing their kids’ use of screens. Others hire nannies who are required to sign “[no phone](#)” contracts, or [send their kids to Waldorf schools](#), where such devices are banned or heavily restricted. The class scissor here is razor-sharp: A majority of classical schools are fee-paying institutions. Shielding your kids from device overuse at the Waldorf School of the Peninsula will set you back \$34,000 a year at the elementary grades.

[Many U.S. states](#), including California, are restricting student smartphone use, which in theory ought to level the playing field. But it is optimistic to assume such rules will be enforced with the same determination in small-class private schools as in massive public schools, let alone in these students’ homes.

Even beyond Silicon Valley, some people are limiting digital stimulation (like social media or video games) for set periods of time as part of the self-improvement practice of [dopamine fasting](#).

The ascetic approach to cognitive fitness is still niche and concentrated among the wealthy. But as new generations reach adulthood having never lived in a world without smartphones, we can expect the culture to stratify ever more starkly. On the one hand, a relatively small group of people will retain, and intentionally develop, the capacity for concentration and long-form reasoning. On the other, a larger general population will be effectively post-literate — with all the consequences this implies for cognitive clarity.

What will happen if this becomes fully realized? An electorate that has lost the capacity for long-form thought will be more tribal, less rational, largely uninterested in facts or even matters of historical record, moved more by vibes than cogent

argument and open to fantastical ideas and bizarre conspiracy theories. If that sounds familiar, it may be a sign of how far down this path the West has already traveled.

For canny operators, such a public affords new opportunities for corruption. Oligarchs attempting to shape policy to their advantage will benefit from the fact that few will have the attention span to track or challenge policies in dull, technical fields; what a majority now wants is not forensic investigation but a new video short “owning” the other tribe. We can expect the governing class to adapt pragmatically to the electorate’s collective decline in rational capacity, for example, by retaining the rituals associated with mass democracy while quietly shifting key policy areas beyond the reach of a capricious and easily manipulated citizenry. I do not celebrate this, but our net-native youth seem unfazed: International [polls](#) show waning support for democracy among Gen Z.

Lest you mistake me, there is no reason the opportunity to sideline the electorate or to arbitrage the gap between vibes and policy should especially favor either the red team or the blue team. This post-literate world favors demagogues skilled at code-switching between the elite language of policy and the populist one of meme-slop. It favors oligarchs with good social media game and those with more self-assurance than integrity. It does not favor those with little money, little political power and no one to speak up for them.

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The Class of 2033: Waldorf at War: part I

Eugene Schwartz, Pennsylvania, USA



Rudolf Steiner lecturing in Dornach, Switzerland, during the building phase of the First Goetheanum.

Between 1906 and 1911 Rudolf Steiner gave numerous lectures concerning *The Education of the Child*, any one of which might have served as the template for a fledgling school. These lectures did not prove actionable, and Steiner did not speak specifically about the education of the child for the next eight years. In those years, however, he spoke again and again about life after death, reincarnation, and karma.

One of Steiner's revelations about life after death and life before birth is that it constitutes a centuries' long *education*. The disincarnate soul has lessons to learn from the Hierarchies, and the spiritual world has much to learn from the experiences of those who have lived in earthly bodies. Rudolf Steiner never stopped lecturing about education, *per se*, but he did take a long pause concerning childhood pedagogy. Why?

Perhaps he recognized that this juvenile pedagogical seed was serotinous, like that of a giant sequoia tree, requiring an intense trial by fire before it could germinate. The next seven years were to provide much in the way of fire: the Great War, the influenza epidemic, and aerial and chemical weapons that attacked the environment as well as the opposing armies. By the decade's end, cries for self-determination and decolonization exacerbated the post-war political instability of Europe and its colonies, while the Red Summer of 1919 witnessed race riots in thirty-six American cities. It was out of this world-transforming fire that the dormant seeds of Steiner's educational lectures could awaken, and the first Waldorf school could open its doors. It was at this time that Rudolf Steiner was asked by Ehrenfried Pfeiffer, one of his closest students, what it would take to help the ancient Initiates to reincarnate in our time, to

which Steiner replied succinctly, "Education and nutrition." Pfeiffer would soon help to found Biodynamic Agriculture to accompany Waldorf education in the spiritual regeneration of the postwar world.

In 2020, midway through the Waldorf school movement's celebration of its first one hundred years, history seemed to repeat itself. Another worldwide epidemic began to spread and new calls for racial justice and violent backlash exploded in the United States. Europe was soon to experience its worst war in decades, while renewed cries for decolonization and parallel immigration issues led to political instability across the continent. With social justice, public health, and cultural conditions reflecting the turmoil of 1919, we should not be surprised that there would be calls for a new stage of Waldorf's development: a rejuvenation, a rebirth, a renewal – and questions would rightfully be asked about the relevance, structure, and content of the Waldorf curriculum itself.

I want to explore the ramifications of this "second stage" of Waldorf education in relation to Rudolf Steiner's intentions for the first hundred years and with a look at the special importance of the fourteen years 2019 to 2033 — five of which have already passed — and their impact on the future of Waldorf education.

Although, in the course of a century, Waldorf education has garnered interest and gained a measure of respect for its "slow learning" and child-based approach, its artistry, and the centrality of the relationship that develops between families and teachers, little is said about the inner aspects of the Waldorf approach. This is especially true regarding the eight grade school years, during which Rudolf Steiner had indicated that one teacher (the "Class Teacher") should remain with a class and teach the main academic subjects, even those which she was not comfortable. The twenty-first century has witnessed a tendency to shorten this relationship, reducing the class teacher's time with the class to five years in many schools, and bringing in specialists to teach maths, lab sciences, language arts and other subjects. Although these modifications have received little attention, I would contend that they are diminishing the quality of Waldorf education.

The Waldorf primary school day begins when the teacher meets the child at the classroom door, shakes her hand and speaks words of welcome. The hands raised and lowered at the child's heart level leads to a "priming of the pump" of the child's rhythmical system. We may say that with this the child's angel, living in the etheric body, is awakened and meets the teacher as well. Once the children are settled at their desks, a candle is lit and a verse is spoken, so that the day begins with a ritual. The angels become aware of one another's presence, readying the children to take one another's hands and form a circle. For the next fifteen to twenty minutes they engage in recitation, song, and movement. This prepares the children to learn together, and it also serves as an invitation to the archangels, the guardians of groups and communities who live in the slumbering astral bodies of the children, to engage with the class.

At this point in the main lesson the individual children and

their guardian angels become members of a group, overseen by its archangel. Their rhythmic system is active, their limbs have been engaged, and they are now ready for the “head-centered” segment of the morning. In the primary grades the class teacher will likely begin with a story that she has learned by heart; in later grades expository material, e.g., science, or mathematics, will also be presented now. In grade one the first words the children hear at this moment are very likely to be, “Once upon a time . . .”

What does that phrase, “Once upon a time,” really mean? Perhaps it may be best understood as, “Once upon a Time Spirit,” or in Steiner’s terminology, “Once upon an Archon.” The story the teacher is about to tell has been carried over the ages upon the wings of a Time Spirit, and it has stood the test of time. The phrase “Once upon a time” summons a new spirit being, an Archon, to the classroom, and that being may gently fan the nascent flame of the child’s ego, which will not fully come into its own until decades have passed. The Archai work over long spans of time, and the teacher recognizes that the fruits of what she brings in the primary school stories, e.g. fairy tales, fables, and Hebrew Scriptures, will lie dormant in the child’s consciousness and only reveal their wisdom in years to come.

Waldorf class teachers will attest that being responsible to teach a multiplicity of subjects over the course of one grade is demanding, and having to memorize the content of hundreds of lessons over the course of eight years is challenging. Most teachers acknowledge that it is those very demands that make Waldorf pedagogy a vitalizing and renewing force in their own lives that provides the opportunity for a meaningful self-education. The Waldorf curriculum brings knowledge to life in students and teachers alike.

The mutual experience of knowledge is a salient feature of the Waldorf school, but it is not unique. Devoted teachers in any school system also could make such a learning experience possible. What is unique to Waldorf alone is a *third* stream of learning, less evident than the first two, but of supreme importance. Waldorf stands alone in possessing a curriculum so designed that the classroom can be the setting for the simultaneous education of the child, the teacher, and the hierarchical beings who are present as well.

In a lecture cycle concerning the inner realities of modern spiritual life, Rudolf Steiner stated emphatically that “*Certain thoughts can only be grasped by the supersensible hierarchies if men grasp them here in earthly existence. The gods only think certain thoughts if they live in human bodies. These thoughts must be carried into the spiritual world through the gate of death. Only then can they be active.*” Throughout his lectures on life after death, Steiner revealed that not only were disincarnate human beings learning from the Hierarchies how to form their next life in accordance with karmic necessity, but that the hierarchical beings were themselves learning what it was like to live in a physical body on the earth — an experience that would never be granted to them.

In this respect, Rudolf Steiner created a curriculum and a method of presenting its contents to children that, for the first time in earthly evolution, deeply interests and engages the Hierarchies as well as the students physically present in the classroom. Every class teacher is meant to have the freedom to interpret and enliven the subjects, all of which prepare the children for their adulthood, but many of which at the same time recapitulate the students’ experiences in previous lives. Spiritual beings who have only been observers of these events in the distant past may now learn from the children’s reactions to and artistic representations of the legacy of earthly cultures and at least vicariously participate in what it means to be a human being on earth. These relationships and interpenetrating activities make clear that Steiner’s many pre-Waldorf lectures on reincarnation and karma were also about education.

Using a phrase of Steiner’s, we may view this as a “reverse ritual,” in which the fire of the children’s enthusiasm and the power of their enlightenment as they encounter the Waldorf curriculum serve as the pedagogical nectar and ambrosia that nourishes the gods. A Waldorf classroom may become a modern temple in which the spiritual world embarks upon a new relationship with humanity. Nothing I have just described may be taken for granted, and much depends on the inner life of the teacher and the support he receives from his colleagues and school. The love the teacher bears for the students and their parents, the devotion to the Waldorf curriculum and its anthroposophical foundations, and the commitment to inner development, are the *sine qua non* for the interest of the spiritual Hierarchies in human endeavors to be fostered in the Waldorf curriculum.

Although Waldorf parents are mostly unaware of the interrelationship of the higher worlds and their child’s classroom, they are very aware when this relationship is *not* being cultivated by the teacher. For example, when the teacher is not consciously meeting the children’s angels as they enter the classroom, parents will begin to raise concerns about *Safety*. In our time, and particularly in the US, there is no shortage of threats to children’s well-being, but the presence of the students’ angels — their Guardian Angels — creates a “safe space” that is palpable and reassuring to families. If an archangel is not invoked through daily songs, recitation, and movement, and especially if festivals like Michaelmas and Advent are celebrated reluctantly, or not at all, parents will likely be complaining that there are social problems like bullying and cliques that tend to come under the umbrella of *Inclusion*. And when there is no



consciousness of the presence of the Archai in the life of the class, parents will feel that “the time is out of joint,” and that the school is still living in 1919, and an archaic *Colonialism* permeates the curriculum.

After many decades of slow growth, the North American Waldorf movement rapidly expanded in the last third of the twentieth century. The social foment and enthusiasm for “New Age” spirituality that characterized the 1960s provided the openness for alternative education that suggested Waldorf was an idea whose time had come. Most significant was the possibility of receiving a Waldorf teacher training in the English language, which was due to the pioneering efforts of Francis Edmunds in the UK and Werner Glas and Rene Querido in the US. Their remarkable and inspiring efforts made it possible for Emerson College (Sussex), The Waldorf Institute (Detroit), and Rudolf Steiner College (Sacramento) to meet the idealistic strivings of the post-war generation with anthroposophical clarity and passion.

The climate of the times and the caliber of the teacher trainings made it possible for the presence of helpful spiritual beings to be made manifest in the North American school movement. As a well-travelled Waldorf class teacher and consultant to schools across the continent in the 1980s, I can attest to the vitality that Waldorf schools evinced and the impact they made on their communities. Underlying this was the fact that most of the teachers in most of these schools either considered themselves anthroposophists or were sympathetic to Rudolf Steiner’s ideas. In addition, many of these schools were administered not by a dean or principal but rather by the faculty itself. The “College of Teachers” or Collegium had the task of nurturing the spiritual core of the school as well as making major decisions, while the class teachers, committed to remaining with their class for eight years, brought a continuity of experience that bridged the school’s past and future. It was they who had the particular responsibility of creating a classroom in which, over the course of those eight years, a relationship with angels, archangels, and archai would be fostered.

Another factor supporting the rapid growth of Waldorf schools in the US was their status as “independent,” i.e. private schools. Most laws and regulations affecting schools in the United States are at the state level, which allows for a more diversified approach to pedagogical methods and philosophies than would a centralized federal system. Most states are respectful of private and home schools, and they are more likely to be tolerated rather than closely regulated. In the late 1980s and early 90s, however, the educational renewal that Waldorf methodology embodied drew the attention of public-school educators. The fact that independent Waldorf schools charged tuition and tended to serve predominantly upper-middle-class families was always a sore point for some teachers, and the possibility of tuition-free state-funded schools that would be open to all children, intrigued them.

In 1992 the state of California passed the Charter Schools Act, which gave teachers *and* parents the autonomy to create



schools to meet the specific needs of their communities. Rudolf Steiner College was active in encouraging both charter initiatives and public-school districts to found “Waldorf-inspired” or “Waldorf-methods” institutions and throughout the 1990s many other states opened the way for charters. These early charter schools were initially staffed by trained and experienced Waldorf teachers. They relished the opportunity to reach otherwise underserved families and communities, and they regarded the standardized tests and state school inspectors as annoyances, but not obstructions, to the establishment of genuine Waldorf schools in the public domain.

I served as a consultant and mentor to many of these early Waldorf charters and in the early years of the twenty-first century I directed two documentaries in which charters figured prominently. I was impressed by the teachers’ dedication to the anthroposophical foundations of their educational approach and to the efforts made by their administrators, who were themselves almost all former Waldorf teachers, to support their faculties’ spiritual strivings. However, year-by-year, as the founding teachers and parents moved on or retired, it became more difficult to replace them with younger teachers and families who had the same degree of interest in, no less commitment to, Steiner’s guiding principles.

This was especially evident among the schools’ new administrators and principals, many of whom came with experience solely in the public-school world, and most of whom had no wish to immerse themselves in Waldorf pedagogy. Some schools had retained, perhaps through force of habit, a College of Teachers, but the public school system gave such a group purely advisory power, and many administrators, whose word was law in the school, didn’t want any advice. By the end of the first decade of twenty-first century, while what the charters offered was still head-and-shoulders above the quality of mainstream public education, many of the schools were moving from being Waldorf-Inspired to Waldorf-Methods to what can only be termed *Waldorf-Style*.

Despite their diminishing pedagogical quality and the spiritual vacuum imposed by administrators and the leadership of the Alliance for Public Waldorf Education, many Waldorf charter schools have thrived and continue to draw far more

students than their independent peers. Since charter schools receive government moneys for teacher training, Waldorf training centers compete to draw these well-funded faculty members to their programs. Some of this competition involves making Waldorf more amenable to public school teachers by simplifying Waldorf content and methods and modifying the Waldorf curriculum in big and small ways. Charter teachers have been instructed by their own association to avoid spending their training grants on anything that smacks of religion or spirituality, so they are likely to hear less and less about Anthroposophy with each succeeding year. This means that independent school teachers, who study at the same institutes, will also hear little about the Waldorf curriculum and its foundations and will likely learn next to nothing about the angels, archangels, and archai who are waiting outside the teachers' classrooms, ready for the school year to begin.

There is a particular irony to this downgrading of the spiritual dimensions of Waldorf trainings, ostensibly to suit the requirements of publicly funded teachers. When a war was fought in medieval Europe, only the noblemen and their knights were wealthy enough to afford the horses, armor, and weaponry necessary to contend with the enemy. Their serfs, sworn to follow their lord into battle, had only their work clothes and whatever pitchfork or sharpened spade they could retrieve from the barn. Compared to their well-equipped masters, they were as naked as newborn babies — *infants* — on the battlefield, and so were known as “the infantry.” A great many of them perished in the course of the battle.

While some parents choose Waldorf charters because they know and support the underlying philosophy, many more come with children who are struggling in their local public school and want a setting with kind teachers who respect and help even the most challenged students. That is to say, Waldorf charter schools are likely to have a much higher percentage of special needs children than independent schools — and yet charter school educators are not supposed to even entertain the idea that there are spiritual beings standing ready to help their class. In this regard, the charter school teachers are the infantry of the Waldorf movement, unarmed, unhorsed, and unable to meet the very needs for which the charters were created.

Although the training institutes and the public Waldorf schools are culpable for the dilution of the US Waldorf movement, the independent schools and their faculties have also played a significant role. Their greatest misjudgment had its roots in a late 1980s springtime meeting (I happened to be attending, as mentor) in a strong and healthy school in the western United States. A popular and beloved class teacher, about to enter grade six for the first time in the fall, announced that her antipathy to maths and science had led her to refuse to teach those subjects to her class in grades six, seven, and eight.

A capable maths and science teacher was found who saved the day — *that* day, anyway. The school's panicky and short-term solution was soon to lead to a fateful conversation about the fact that some people are great with primary school chil-



dren, while others seemed to be born to teach middle schools. And that conversation, in turn, led to the school's decision to abolish the institution of the Steiner-inspired eight-year class teacher and replace it with a teacher going from grade one to five and a group (*not* an individual) of specialists, gifted in working with with challenging middle-schoolers, to teach grades six, seven, and eight.

Shortly thereafter, this change was memorialized in the school's class teacher contracts, and even the occasional go-getter who *wanted* to take all eight grades could not do so. In an alarming demonstration of the conformity that has become endemic in the Waldorf movement, by the late 1990s scores of independent Waldorf schools in the US had adopted the same policy, with only a few schools leaving open the possibility that there might be a rare educator who was capable making an eight-year commitment. The training institutes, always sensitive to the way the wind blows, made no efforts to help schools understand the centrality of the eight-year cycle but merely changed their presentation of the upper grades to reflect the schools' choice, and not Steiner's insights.

That marked the beginning of a phenomenon that I have called “The Incredible Shrinking Class Teacher.” Although it is never discussed anymore, it is the second-most unfortunate decision that American Waldorf schools have made in their history (I will come to the *most* unfortunate decision shortly). We have already explored the class teacher as one who spans the worlds of the child, the parents, and the Hierarchies active in the classroom. When Rudolf Steiner founded the “Daughter Movements” (of which Waldorf education was the first, followed by new directions in agriculture, medicine, religious renewal and so on) his hope was that human vocations could become paths of initiation, “on the job” awakenings to the goals of the spiritual world.

Rudolf Steiner's original seven-year cycle, later expanded to eight years, gave the class teacher the opportunity to participate in his students' experience of their expansion into their etheric and astral bodies and the foreshadowing of their “I.” In his 1922 lectures to young people, Steiner said, “Every human being is a teacher, but he is sleeping and must be awakened . . . [The teacher] does not depend on the giving out of knowl-

edge but on activating the individuality of the soul, upon the pre-earthly existence. Then it is really the child who educates himself through us.”¹ Here again, we see the profound connection he made between our educational experiences between death and rebirth and their pedagogical ramifications in the Waldorf classroom.

[1. Rudolf Steiner, *The Younger Generation: Educational and Spiritual Impulses in the Twentieth Century* (Spring Valley, NY: Anthroposophic Press, 1967), pp. 144-145.]



In his very last education lectures, Steiner formulated what he called the First Pedagogical Law, indicating the necessity for the teacher to strive to develop a soul member that is one stage ahead of what the child is incorporating. Truncating the teacher’s years with her class provides no opportunity for her ego to interact with the children’s astral bodies, an encounter that no group of “upper grades specialists” can equal. Less visible, but no less tragic, is that the class teacher’s relationship with those visiting scholars — angels, archangels, and archai — is cut short, never to reach its celebratory culmination. An initiation that is abbreviated can have a deleterious effect on the neophyte’s soul life, and it should come as no surprise that over the past few years alarming numbers of Waldorf teachers complain of depression, anxiety, and alienation from their colleagues. As Alexander Pope put it, “A little knowledge is a dangerous thing; Drink deep, or taste not the Pierian spring.”

(to be continued...)



Memorial sculpture at Emerson College, England, by Axel Ewald.



Cymatics American Tour Conference on Spiritual Scientific Research & Development

Frank Dauenhauer. Mountlake Terrace, Washington

Many of you reading this article may be aware of the organization called **MysTech** (*Mysteries of Technology*), which was established in 2016 as the North American answer to *Mechanical Occultism*. Its founding was influenced by Paul Emberson's organization **AnthroTech** in Europe, where he lectured and worked on developing a *Moral Technology*—a technology Rudolf Steiner had alluded to in some of his lectures on this topic.

MysTech's mission was to create a space for open dialogue about what a moral technology could be and what it might look like. More than this, its mission was also to find and bring together people working out of spiritual science on the development of moral technology, whether theoretical or practical in application. Over the years we found that while dialogue regarding spiritual science and moral technology has been plentiful (a good thing), individuals working in research and development of such technology were not easily found or willing to come forward with their work. Nevertheless, the conversations around moral technology have been fruitful, and even though they have led to great insights, we are still left with the questions: *What would a moral technology look like? And, most importantly, how is it to be developed?*

As it stands, technology of a moral nature can, and is, being built today. Not only that—the same way this type of technology is being developed and applied is also being extended to health applications and to movement practices designed to bring the human physical body more closely into harmony with one's surroundings and the earth. All three of these—**Health, Technology, and Coming into Being**—are brought about through the conscious cultivation of one's moral foundation via the six preparatory steps found in Rudolf Steiner's *Knowledge of the Higher Worlds and Its Attainment*, the prerequisite for engaging in spiritual-scientific research. Another, lesser-known factor in the development of a moral technology (or *techne*) is the cultivation of the larynx, the seat of one's power of creation.

This American tour was intended to bring awareness of existing practical applications in these three realms—health, technology (*techne*), and coming into being—how they were developed, and what everyone can do to participate in the creation of new developments across all fields of study and professions.

For over 25 years, the **Orphideum** organization, initiated

by Atmani in Hirschhorn, Germany, has been at the forefront of these three realms through its spiritual-scientific research in Cymatics, with 15+ years of development in various techniques. These range from techniques in **Health**, as in *Anthropophonetics*; techniques in **Movement**, as in *Logos Gradualis* (Logra); and techniques in **Technology**, as in what has been accomplished through *Lautsänger*. Each of these offshoots has accumulated about a decade of testimonies and peer reviews of their intended outcomes. At the core of all these techniques is Orphideum's **School for Purifying the Voice**, a school focused on the development of the larynx through the sung word.

The **Center for Anthroposophical Endeavors** (CFAE) has collaborated with Orphideum, Lautsänger, and Anthropophonetics through the MysTech Conferences, where each has presented Cymatics research over several years. In May 2024, during a visit to Hirschhorn and in deep conversation about the future of Anthroposophy on the eve of the 100-year anniversary of Rudolf Steiner's passing, a strong impulse arose to coordinate a conference that could open up new possibilities for the next 100 years. At that time, the idea was for a single week-long conference in Hawaii—neither East nor West, and the opposite of Central Europe. Due to logistics, however, we arrived at the next best thing: four conferences over a one-month period across the U.S.

THE AMERICAN TOUR

The tour consisted not only of four conferences across the U.S.—beginning in New York, then Ann Arbor, Michigan, followed by Viroqua, Wisconsin, and finally Portland, Oregon—but also six additional stops along the way where we offered evening talks. On Sunday, May 4th, all nine of us arrived in New York with about 25 bags of gear between us. We were very fortunate to have such generous hosts at the **Threefold Education Foundation in Spring Valley**, where we stayed for the first week at Holder House.

Our biggest challenge with the conferences was that few people really understood what **Cymatics** was about—other than perhaps the beautiful images formed by sound. Many wondered what Cymatics had to do with them personally. Intuitively, we anticipated this and decided at the outset to ask only for donations for attendance, so that everyone would have the chance to join out of genuine curiosity. With this donation-based approach in place and our four conference stops confirmed across America, our first gathering of the American Tour was held at the **Threefold Education Foundation** in Chestnut Ridge, NY.

The first of six evening talk was scheduled at **Camphill Kimberton** and took place in Rose Hall, where Ralf Tita (Cymatics, Lautsänger), Dr. Christoph Broens (Anthropophonetics), Michael Hailer (Logra), and I, as conference coordinator and MC, presented for the first time together.

Ralf Tita began the evening with a slide presentation on the history of Cymatics. He introduced us to **Ernst Chladni**, a contemporary of Goethe, whose invention and technique of studying sound forms on vibrating plates opened the door to

this field. From there he moved to **Margaret Watts Hughes** and her *Eidophone* experiments, where she sang into a tube that vibrated a membrane, producing forms she called “Voice Figures.” We were then led to another person, the anthroposophist **Hans Jenny**, who coined the term *Cymatics* and carried out an enormous range of experiments with sound through many different mediums. With the development of motion cameras, capable of ever faster image capture, it became possible to study in greater detail the movement and flow of particles under the influence of sound waves. From this point, one could begin to perceive the deeper principles lying behind sound—the dynamics of explosion and implosion.



Ralf Tita leading a workshop in Cymatics – Threefold Foundation, NY

After Ralf walked us through the movement of particles created by a sung tone on the membrane of an Eidophone, he then showed two recorded images using glycerin smoke and high-speed imaging: one of a spoken vowel, and the other of the same vowel sung by a speech and vocal professional. The spoken vowel produced a form that was diffuse, moving downward as it dispersed. By contrast, the sung vowel created a form that rose upward, remaining coherent and fluid, with many spiraling vortices. The differences were striking. This demonstration opened a window into perceiving the formative forces at work behind speech and singing, and how these forces can be harnessed to bring living energies back into our physical world.

The task of showing how this is carried into practice—in **health** through Anthropophonetics, in **movement** through Logra, and in **technology** through Lautsänger—was then taken up by Dr. Broens, Michael Hailer, and once again, Ralf Tita.

Anthropophonetics

Dr. Broens began by describing how the whole of the cosmos—the Zodiac and the planets—works within the earth and within plants. More than this, the spiritual beings associated with each planet also stream their activity into the plant world. We are reminded here of the Gospel of John, verse one: “*In the beginning was the Word, and through the Word all things were made.*” Once again, the *sound* (tone) of the divine Word moves through the cosmos and the planets, streaming into and building up all of creation.

Dr. Broens went on to explain that the Word itself is com-

posed of **vowels and consonants**. Vowels—sounds formed with an open vocal tract—are connected to the **planets**, while consonants—sounds produced with some degree of obstruction to airflow—are connected to the **Zodiac**. Through this lens, we begin to perceive how the Word of God, streaming in from cosmos and planets, is continually building up the physical bodies of earth, plant, animal, and human being. And this same principle, he explained, can be applied directly to the art of healing.



Dr. Broens leading a workshop in Anthropophonetics – Threefold Foundation, NY

We can now understand why certain plants—imbued with the forces of a particular planet and zodiacal constellation—would be used to strengthen a part of the human body that resonates with those very forces. But then comes the deeper question: *Could the sound or tone of a particular planet and zodiacal sign be directly applied to the corresponding part of the body in need of healing? Could the beings working through planet and zodiac be carried into the body more directly through the sung word or tone? Would this be a more effective and direct path of healing?*

Dr. Broens shared documented cases of success through **Anthropophonetics** in working with patients suffering from chronic diseases and even brain tumors. He showed how sound and tone, working from the outside inward, can penetrate deeply into a region of the body in need of healing. And just as sound can move inward to heal, there is also a complementary approach that moves from the inside outward—an approach found in **Logos Gradualis**, the new movement discipline introduced and demonstrated by Michael Hailer.

Logos Gradualis

Michael Hailer, a eurythmist with nearly 30 years of experience, began his training in Anthropophonetics with Atmani at Orphideum in Hirschhorn. Shortly afterward, in 2015, he entered into the pioneering work of **Logos Gradualis**.

In **Eurythmy**, speech or music is transformed into movement. In **Logos Gradualis**, the process is reversed: movement transforms the inner self. This distinction becomes clear only when one experiences the forms directly—how they awaken inner development and strengthen our living connection to both earth and heaven.

The name itself tells the story. *Logos Gradualis* means the

gradual, step-by-step development toward the “Word.” Its shortened name, **Logra**, has become the living expression of this path. Logra movements embody a twofold rhythm: a drawing upward into oneself—like a plant pulling in nourishment from the soil—and a releasing outward through the limbs. This reciprocal dynamic often takes the shape of a **lemniscate**: a continual breathing between the formative forces of growth drawn inward and then given back outward to the world.



Michael Hailer leading a workshop in Logos Gradualis – Ann Arbor, MI

Michael led us through a series of these movements, beginning with simple hand gestures, then progressing to the arms, legs, and feet, and finally into more complex patterns performed on a floor mat. At each stage, one could sense the living polarity of an inward and an outward stream, always returning to balance. Where this balance is achieved, a living force arises—one that nourishes, harmonizes, and sustains.

And so, Michael left us with a question to ponder: *Can something be alive, yet not truly living?*

Lautsänger

Ralf Tita introduced audiences on the conference tour to what has become possible through perceiving the hidden forces revealed in Cymatics experiments. These are the reciprocal **inward and outward forces** that all living things possess—a motion that modern technology almost entirely lacks, and nowhere more so than in audio speakers.

For decades, speaker manufacturers have pursued the goal of reproducing sound with the greatest clarity possible, attempting to mimic real life. Yet what remains absent in all conventional systems is the **quality of Living Sound**—a sound that breathes with the reciprocal motion of a living force. Thanks to more than ten years of research by **Atmani**, inventor of Lautsänger, this Living Sound is now a reality.

Lautsänger works by attaching carefully carved wooden forms—called **Cymatic Organs**—to the backside of speakers. Arranged in precise order, these forms resonate with the outward sound waves, drawing inward the etheric forces of sound. The result is a rhythmical, reciprocal motion—a breathing quality—that brings a living element into the sound from speakers.

This motion relieves stress on both brain and body, which, until now, had been working unconsciously to compensate for this missing dimension. In one double-blind study with

Lautsänger headphones, participants experienced a measurable lowering of systolic blood pressure after just 12 minutes of listening. Alongside this study, numerous reviews and testimonials—especially from individuals with extreme sound sensitivity—report relief when listening to music through Lautsänger enhanced headphones, which no longer cause them physical pain. On the strength of this research and feedback, Lautsänger has secured patents for its Cymatic Organ technology.

The evening concluded with a 15-minute listening session to Wagner’s *Parsifal* Prelude through the **Lautsänger Phoenix Speaker System**, which was showcased throughout the tour. The effect was deeply moving, leaving audiences with a direct experience of Living Sound.

The Evening Presentations

Our first evening presentation at **Camphill Kimber-ton** proved a great success and became the blueprint for all subsequent evening events, with adjustments made as needed. The sequence of presentations mirrored the opening evenings of each conference weekend that followed.

- **Cymatics** workshops included live demonstrations with Chladni plates and the Eidophone, with plenty of time for participants to experiment themselves. This session also featured a hands-on experience with the Lautsänger headphones, which complemented the Cymatics work beautifully.
- **Anthropophonetics** was demonstrated as a healing art, with participants volunteering as both recipients and practitioners.
- **Logra** engaged the group in movement, beginning with simple gestures and gradually progressing to more complex exercises.

In addition, several guest speakers offered talks on related themes, including **Daniel Perez, Judith Erb, Robert Karp, and Timothy Kennedy**. Each presentation was fascinating in its own right and deeply relevant. All participants received access to recordings of these talks, which remain available for online viewing.

The School for Purifying the Voice

At the heart of the conferences stood the **School for Purifying the Voice**, led by Atmani and Magdalena Kühne. This school represents the core of Orphideum and is the source from which Anthropophonetics, Logra, and Lautsänger have emerged. Its purpose is central: to cultivate the human larynx as an instrument of creation, and to raise the voice into its full spiritual potential.

Through **ten foundational voice exercises**, combined with Steiner’s **six basic exercises of Thinking, Feeling, and Willing**, participants experienced how profoundly transformative the voice can be. Together, these practices form the foundation of a true spiritual-scientific method for research and development.



Atmani leading a workshop in Purifying the Voice – Viroqua, WI

A Glimpse of the Future

By the end of each conference—in New York, Michigan, Wisconsin, and Portland—participants recognized that what they had encountered was not just a program of lectures and workshops, but a **way forward for the next hundred years**. Each of us is called to step forward consciously, to bring our higher ego into action, and to direct living forces into the physical world.

These living forces are the reciprocal motion of **sound and tone**—the creative power of the Word itself. Yet they can only be truly directed when our moral capacities have been raised to the point of guiding the purified voice. This is the path toward a future where technology, healing, and human development are no longer mechanical, but living.

The American Tour Conferences offered just a beginning—a glimpse of what is possible. But it was a glimpse powerful enough to ignite a vision of what lies ahead.

To find out more about the past American Tour Conference visit: [CFAE/American Tour](http://CFAE/AmericanTour).

To contact Frank directly email him at info@cfae.us



[Reprinted from *Waldorf Today*, July 2, 2025]

Strengthening the ethical competence of the individual Rudolf Steiner (1861 - 1925) and the Waldorf School

Nana Goebel, Berlin, Germany

When Emil Molt acquired the Uhlandshöhe restaurant on Kanonenweg, situated between opulent villas, it was on a walking route that the people of Stuttgart chose on Sundays to escape the smog of the valley and enjoy the fresh air of higher altitudes.

But not just the clear air, but also the cakes and coffee on the restaurant's spacious terraces, which were a real savory treat so soon after the violent years of the First World War.

A postcard has survived showing the walkers on the Kanonenweg as well as the tram that transported the foot-tired guests.



Postcard of the Uhlandshöhe restaurant, where the first Waldorf school was later established.

Of course, the founders of the first Waldorf School also walked along Kanonenweg, and after 1919 an increasing number of younger and older children crowded into the school, as after just a few years almost a thousand pupils were attending lessons in the remodeled rooms and, from 1923, in a new building on the slope of the Ameisenberg.

Emil (1876-1936) and Berta (1876-1939) Molt were responsible for the purchase of the school building and the establishment of the first Waldorf School.

They invested a large part of the fortune they had acquired with the Waldorf Astoria cigarette factory in this school.

Rudolf Steiner laid the foundations of the Waldorf School's pedagogy in his lecture cycle *General Study of Man* from 21st August to 5th September 1919, in Stuttgart.

They engaged Herbert Hahn (1890-1970), from the Baltic, and the Baden teacher E. A. Karl Stockmeyer (1886-1963), who was tasked with finding the teachers and organizing the school.



The Stuttgart school community on the gymnastics field in 1927.

The names most frequently used today for this free educational impulse - Waldorf School and Rudolf Steiner School - still refer to the founders, Emil Molt and Rudolf Steiner.

Their founding impulses remain linked to the schools by their names; on the one hand, a pedagogy based on an anthropology of the developing human being, and on the other, a school that is committed to freedom in education and humanity.

The educational approach has been developing for over a century, and is one of the most successful, yet relatively unknown, German cultural exports.

Rudolf Steiner intensified his work during the last years of his life and laid the foundations not only for the education, but also for many other fields of work, such as agriculture and medicine.

In the vast majority of cases, Rudolf Steiner based his work on questions posed to him by people who were looking for a different approach to their profession.

Rudolf Steiner stood out as a person who listened to people very carefully and, once he had answered, encouraged them to enter into a practicing relationship with themselves and each other. The practicing relationship never referred only to his own person but always included references to the world.

Many descriptions of encounters with Rudolf Steiner bear witness to this. He left no one untouched.

Rudolf Steiner could fill large halls and speak to thousands of people; for example, when he spoke about possible social developments after the First World War, but he could also speak to the smallest circles, for example to the audience of just twenty-four listeners at the *General Study of Man* course in Stuttgart in 1919.

When, from time to time, Rudolf Steiner walked along the Kanonenweg with his hat and walking stick, you could not tell what revolutionary thoughts he was harboring.

His ideas for a society in which individuals could develop their own initiative and the freedom to use it responsibly, guided by common sense (I am aware that the term 'common sense' is currently being misused by certain political forces), his thoughts on the practical participation

of all in matters that concern everyone, his thoughts on entrepreneurship, on the tasks of the state and its financing, all these thoughts are only revolutionary because they build on the self-determination and ethical competence of the individual and grant him the ability to use his or her own freedom responsibly, and to act for the good of the whole.

The good of the whole, as defined by those in power, does not provide the framework for the authorized actions of the individual.

There is no question that these revolutionary ideas only work in practice if the education system has strengthened the ethical competence of the individual.

And how this ethical competence can be stimulated and strengthened in the individual can be found a hundredfold in the idea and practice of the Waldorf school.

Rudolf Steiner, one could say, utilized his collaboration with Emil Molt, Herbert Hahn and E. A. Karl Stockmeyer to create the Waldorf School, an institution in which, as in a pilot project under a burning glass, it could be tested whether individual people could grow up with all their baggage from the past and work and deal with each other in such a way that a society of freedom might be possible.

And in Rudolf Steiner's thinking, a free society is likely always to be a society in which each and every individual is involved with his or her respective abilities and impulses, in which all those involved agree with each other on how they want to organize, and manage life together and make life possible for each other.

During his lifetime, Rudolf Steiner's impact was limited to smaller, culturally interested circles, even though he repeatedly attracted many people to his lectures.

After his death, his impact probably waned, but the yeast of his ideas and impulses continued to ferment. Subsequently, his suggestions were taken up in many areas by people who were not content with the materialism of the 20th century and have had a practical effect on their lives

The Waldorf movement developed despite the interruptions of the Second World War and continued to spread from the last decade of the 20th century onwards, so that today it can be found in every part of the world. And when you walk along the former Kanonenweg, renamed Haußmannstraße in 1946, and reflect on these developments, it is deeply astonishing how an idea that was put into practice by twelve teachers in 1919 could spread so far in a century, develop in so many different forms, and gain significance for so many thousands of people.

This is how you bring something new into the world.

Read more in Nana Goebel's *The History of Waldorf Education Worldwide Vol I and Vol II*.

Available at Waldorf Publications:

www.waldorfpublishings.org/products/the-history-of-waldorf-education-worldwide



The Swabian entrepreneurs Berta and Emil Molt, from whose impulse the first Waldorf School emerged.

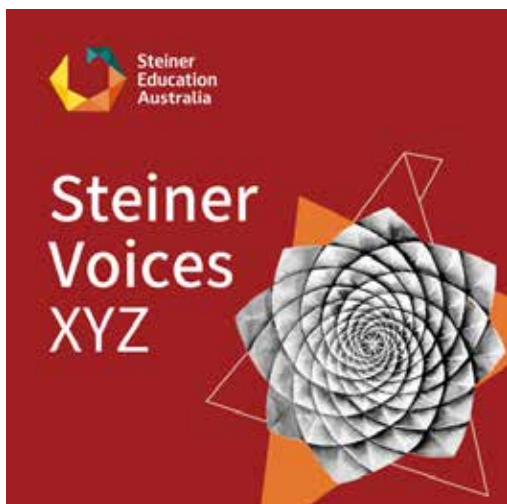
Steiner Voices XYZ: A Podcast Series Hosted by Steiner Education Australia

Andrew Hill, Steiner Education Australia

It's always good to be inspired by a student. When I mentioned I was interested in starting a podcast series on Steiner education, a teacher at Willunga Waldorf School in South Australia put me on to a former student Oskar Scarman who the year before had completed Class 12. His Major Project had been recording and presenting his own podcast series which he titled *A Search for Meaning*. Oskar interviewed seven people on this deep topic including a psychotherapist, a monk, an entrepreneur and others. His podcast was uploaded to the Apple and Spotify platforms and by the end of the year had reached the top 15% worldwide. Not bad for a 17-year-old!

Oskar gave me lots of advice on both the hardware of microphones and the techniques of interviewing. The aim of the podcast was to give a voice to the many interesting people who make up our school communities. It's one thing to tell the world what Steiner education is, but it's another and even more important to hear from the people actually living it. I found there was no shortage of people in Steiner education wanting to tell their story, and so early this year we were ready to launch. Here is how it looks on our website:

Steiner Voices XYZ:



We are delighted to launch Steiner Voices, a podcast series hosted by Steiner Education Australia. Steiner Voices is a forum for some of the varied voices of Steiner school communities and their people around the country, of teachers, parents and students.

Follow our Steiner Voices podcast series every second Tuesday as each episode is released, and you'll meet some of the many people who make our Australian Steiner schools such vibrant learning communities.

Steiner X

...the voices of ex-Steiner students, telling their stories, their memories of school, their careers since school, and the impact their Steiner schooling had on them.

Steiner Y

...for parents in Steiner schools, answering the question Why Steiner? Here you will hear the voices of Steiner educators and parents telling their stories of what drew them to enrol their children in a Steiner school, plus some of their deeper understandings of the Steiner school journey and why it's so important for our children.

Steiner Z

...for teachers, our Steiner Z series. Here you will meet Steiner teachers from around the country talking about what makes teaching in Steiner schools so satisfying both professionally and personally. And to Gen Z teachers, here's a call out to give you an insight into what an inspiring vocation teaching in a Steiner school can be.

We launched in February 2025 and 21 fortnightly episodes later in November, we paused for the year. First up was parent educator Mary Heard telling her and her family's story of their journey through Steiner education (**How did a dentist help a parent choose a Steiner education?**) and last up was Dr Luke Fisher, a Steiner-educated poet, philosopher and scholar on his life and work (**Poet, Philosopher, Story-Teller: Exploring the Power of Imagination**). In between we heard from various Steiner X, Y and Z: teachers, a Eurythmist, some parents, an engineer and even a Professor of Mathematics. So far we have had over 10,500 downloads or "listens", at an average of 500 per episode. It's not Joe Rogan or Tucker Carlsson, but it's us!

You can access all of the episodes on Apple or Spotify, or seek out the icon on the Steiner Education Australia website's Homepage:

<https://steinereducation.edu.au/steiner-voices-xyz/>

Just today I recorded an episode with Oskar Scarman which will be the first for 2026: the podcaster who inspired the series will be interviewed himself which means it's come full circle. Now a 20-year-old who won an offer to go to Law school but instead has built his own successful business in just two years, Oskar reflects on a hard-won appreciation of his Steiner education. Sound interesting? Then listen in to Steiner Voices XYZ in 2026!



Colored Shadow Puppetry: A Journey in Teaching and Community

Cindy Sydow, Honolulu, Hawai'i, USA



I have had a special interest in puppetry arts throughout my years as a Kindergarten teacher at the Honolulu Waldorf School, and even before that. In the late 1970's and early 1980's, my husband and I lived on a farm and therapeutic community called Kahumana on the west side of the island of O'ahu in Hawai'i. There, in a farming community setting, seasonal festivals were celebrated and large puppet shows were sometimes performed. We had visitors from different parts of the world now and then and it was my good fortune to meet a few who also happened to be Waldorf puppetry artists.

Discovering this artform in my early years as a young parent and then again as a new kindergarten teacher was like finding a treasure. The Waldorf style of puppetry is intentionally very simple so that the child can be left free, or gently supported, to create their own inner pictures as the story is told. I resonated with the way many art forms could come together to create a visible story. I gathered as much knowledge as I could, read widely, and sometimes traveled to conferences far away to see firsthand what others were doing in the niche world of Waldorf puppetry. I also had the blessing of a daughter who, when she was young, enjoyed making puppets with me in the evenings or on weekends. What wonderful memories I have of those golden days. I still treasure the collection of puppets we created together. Currently, I am semi-retired, working mainly as a pedagogical mentor for early childhood teachers at the Honolulu Waldorf School.

Throughout my career, aside from kindergarten classroom puppetry, I have also worked on large puppet perfor-

mances for festivals and our school faire each year. Most of these took place on a stage with lighting and sound equipment, often including colored shadow puppets. This addition can add a surprising depth to traditional puppet shows. Dreams, underwater scenes, opening and closing songs or verses all lend themselves beautifully to shadow puppetry. Children and adults alike experience delight in seeing these moving, colorful images, created by human hands in real time. When puppetry, music and song, and story are woven together with intention and care, the result can be a true sen-



sory feast—rich but never overwhelming. And sometimes, something close to magic can arise.

The elaborate stages for these larger performances were built by my husband Florian and sometimes a parent or two. Wooden frames were draped with silk or cotton, and we drew stories from around the world, sometimes even creating our own. These original stories often carried environmental themes close to our island home. The labor of preparing such performances—building sets, crafting puppets, writing songs, rehearsing together after full teaching days—was intense. Yet each time, the positive effect on the community, and the outpouring of gratitude, made the effort worthwhile.

In the spring of 2025, I was invited to be a presenter at the World Association of Puppetry and Storytelling Arts (WAPASA) annual conference, which took place that summer at the Hawthorne Valley Waldorf School in New York. Since its founding in 2012, WAPASA has hosted seven conferences on either the east or west coast of the United States, bringing together a committed core of mostly Waldorf early childhood teachers, therapists and artists. Their mission statement reads: “We strive to connect, share, and explore with a diverse and inclusive community of puppetry and storytelling enthusiasts, who are inspired by Waldorf/Steiner Education. We wish to foster, with this joyful work, well-being in body, soul, and spirit; activating the highest forces of self-healing through imaginative vision in puppetry arts.”

The 2025 conference theme was “The Creative Spirit

in Puppetry Arts.” There were 46 participants, including 7 presenters, most from the U.S. but numerous other countries as well. The conference was beautifully designed and took place amidst the bustling, farm-centered campus of Hawthorne Valley, even as construction crews were installing new geothermal heating infrastructure throughout the school!



My own workshop focused on colored shadow puppetry. I had the task of assisting participants to make their own portable shadow puppet stage and scenery, shadow puppets of their choice and how to effectively use lighting, storytelling and songs to accompany their creation. This was a big job to accomplish in a few days! The first day I spoke about my first experiences with colored shadow puppets. It was in my kindergarten, when a group of older six-year-olds needed something engaging to do. With my background in art education, I introduced the idea of creating colored shadow puppets—something unusual in a Waldorf setting, but it was springtime and felt right. We drew sea creatures with markers, cut them out, built a small stage from a cardboard box, and taped drawing paper into a frame. This was placed before a sunny window and draped with a blue cloth. The children eagerly created colorful reef fish, and before long we paired them with a Hawaiian song to form a simple story. We practiced and performed it for our class and then for several other early childhood classes. The children—and their parents—seemed delighted. Though I never repeated this particular activity again in my kindergarten, it opened the door for me to continue to explore and find ways to include colored shadow puppetry in larger school performances in the years that followed.

Participants in my workshop were then shown a very simple example colored shadow puppet story that I created from a verse about a mouse living in a field at the end of summer. I sang the verse and moved the puppets. The whole thing lasted about 4 minutes. Afterwards, I showed everyone how to cut out the stage from cardboard presentation board. Then how to make the scenery using transparency paper and finally, how to make puppets from vellum, good quality marker pens and lamination sheets. Participants were beyond eager to take up their own work. The time flew by during those hours in Janene Ping’s beautiful kindergarten classroom amidst the bustle of human ingenuity and intention. On the last day, as our time together was dwindling,

participants began showing each other their creations. Everyone gathered around and offered their full attention to the person performing. I was impressed by the originality and artistry I saw, and warmed by the outpouring of gratitude and encouragement that circulated amongst us.

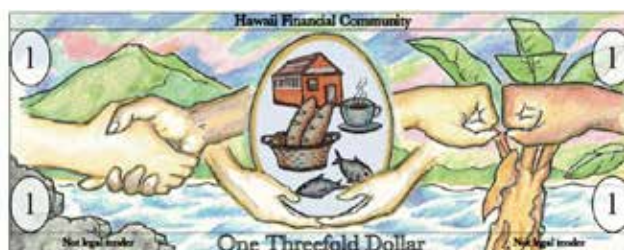
As fellow presenter Trice Atchison later reflected in WAPASA’s August Newsletter, the process “enabled each participant to create something ‘presentation worthy’ over just a few days’ time, while also leaving ample room for personal expression and varying levels of skill. ... The array of color-drenched creations that emerged were a true joy to see and experience.”

Trice also captured something essential about the whole gathering: it was “a wellspring of inspiration and renewal ... a chance to meet people from across the country and around the world who share a passion for puppetry as a healing art, gentle pedagogical tool, community gift and spiritual pathway.” She reminded us of Steiner’s words, spoken a century ago, that puppetry could be “a remedy for the ills of civilization,” and affirmed that in our own time puppetry is indeed “a balm for our times.”

Her words echoed what I experienced: puppetry is not just performance. It builds connections, nourishes imagination, and creates a sense of delight—not in the superficial sense of something “cute” or “sweet,” but in its deeper meaning as “of the light.” This is what we strive to share through the puppetry arts.

Hawaii Financial Community

Michael Hughes, Maui, Hawai‘i



There is a budding initiative here in the Hawaiian Islands working to form a practical economic basis for distinguishing between cultural activities, common rights, and fellowship in economics—essentially, a threefolding initiative. Its approach seeks to separate the domains of:

- individual freedom and spiritual life;
- equality and fairness in societal relations; and
- associative responsibility in the realm of economic life and material goods.

You can contact Barrow Hutchison on Hawai‘i Island (whutchisonkona@gmail.com) for more information about this important endeavor. There are also free videos and a website introducing this work at hawaiiifcom.org.

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Exploring Rudolf Steiner's Visual Artistic Legacy

Van James

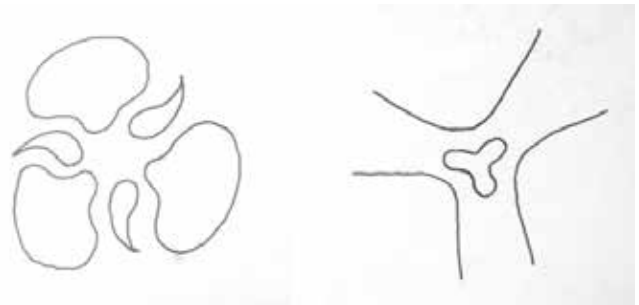
As the world continues to discover the living legacy of Rudolf Steiner one hundred years after his death the art world is likewise gradually taking note of his influence on the visual arts by way of his blackboard drawings, the two Goetheanum buildings, the work of Hilma af Klint and that of many other artists that have been inspired by him.

Over the past two years AnthrOArt, a visual arts program in Taichung, Taiwan, has explored the painting indications of Rudolf Steiner including those for the First Goetheanum, the Waldorf and Friedwart schools, and the lecture cycles and actual painting sketches for the artists working with Henni Geck. Led by Van James, and joined by guest artists Iris Sullivan and Dr. Fiona Campbell, the painting indications of Hilda Boos-Hamburger, Gerard Wagner, Laine Collo D'Herbois and Beppe Assenza were likewise surveyed, researched and painted over the course of the second year.

Now a third year will delve into Rudolf Steiner's contributions for graphic design, black and white shaded drawing and form drawing. These three visual arts are even less known and under-appreciated, even by anthroposophic artists, teachers and publishers. These visual art forms will be studied over the course of 2026, for their artistic, pedagogic and therapeutic attributes and applications. The course will be divided into

in-person and online presentations in English with Chinese translation, from November 2025 to November 2026. It is a project sponsored by the Visual Art Section of North America and Shan Mei Zhen Waldorf Education.

Taiwan contact: smz.waldorf@gmail.com



Errata

Wilfried Bohm of Cape Town, South Africa, writes:

"In the past I have looked for the source of it [Goethe's quote "The Conclusion," which appeared in the previous issue of *Pacifica Journal*] and could then not find it. Now I looked online and again it was traced back to Haim Ginnott rather than to Goethe. Here <https://quoteinvestigator.com/2018/10/08/decisive/> it comes to the conclusion: 'In conclusion, Haim G. Ginott should receive credit for the passage he wrote in the 1972 citation. The ascription to Goethe is spurious.' [...] Regards."

Organic villa in El Palol, Spain

Oldřich Hozman, Prague/Dornach, CZ/CH

In the beginning, the investor wanted to build a house next to the remains of the old monastery. She wanted to rebuild a monastery near the river Fluvia, unused for several centuries, into a place of personal development and a spa hotel. And she wished to live next to this place. So we started the project of her house. From an anthroposophical perspective on working with another person, I know that it is important to work with personal biography. That is why I enable and accompany clients in artistic work. So that they can express themselves creatively. At the beginning of each project, we make plastic architectural models together. I helped the client while modeling her future house to maintain the scale, orientation to the cardinal directions and basic functions in the house. So that everything is correctly and functionally located. In addition, this project was preceded by a detailed acquaintance with the place. After a longer stay at the site and after I performed the geomantic survey, I recommended to the client to lay cornerstones around her property. The whole plot was 70 ha (0,3 mile²) and its borders were long. We walked around them gradually with breaks for 3 days. Each time a stone was laid, the client and her son meditated and visualized the future plan for the construction of the entire area. Her son helped her with the project. Together we prepared the project step by step. The aim and assignment was to create a living and sculptural organic architecture. Use natural building materials and create a healthy and environmentally friendly houses. Artistic processes and

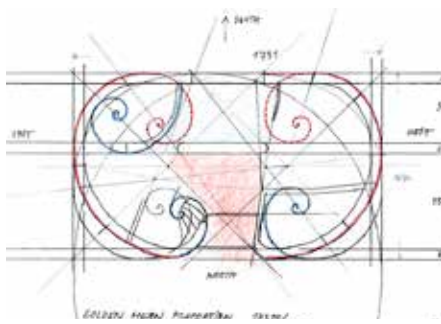
quality craftsmanship were very important to the client, which is why I could cooperate well with her.

During my geomantic exploration I focused on perceiving the three basic levels of subtle earth forces. The first was to sense the main sacred place for the entire site. It turned out to be in a crypt under the original monastery. We respected this place. We turned to itself in inner respect and humility. The second level was the feeling boundaries between living moods in different parts of the plot. After sensing and marking them, they were transferred to plans and maps. Later, we planned the beginnings (borders) of buildings with these boundaries and along these border lines. Or landscaping or park improvements (roads, avenues of trees, streams, lakes, etc.) were placed following these living and beings of moods. The third level was the sensing and targeting of groundwater lines. I checked the presence of groundwater mainly in the places of the future family house. For example, to plan the bedroom and the location of the bed in neutral zones outside the course of the groundwater lines.

When the form in the model took a clear form, it was possible to gradually start creating floor plans and other detailed technical drawings. The ratio of the floor plan was formed in the golden ratio of 1:1.618. Everything started to become concrete. The creative process of collaborative modeling kept the shapes alive and organic. The client thus mentally connected with her spiritual image arising from her inspiration, intuition and imagination. In the process of creating the model, even higher forces of the group spirit may have acted. Like working with her son or with me or all together for example. Because before that we tuned in to the spirit of the place (genius loci), the creation was also inspired by the essential moods arising from the experienced surrounding landscape.



Geomantic survey of the plot and placement of cornerstones around the plot.



For example, it is typical for anthroposophic architecture and sculpture that the shapes follow each other. That they go into and from each other. This was achieved, for example, in transitions between roof overhangs and vertical walls around windows. When the convex shape of the lower parts of the roof overhangs transitions into a hollow shape around the windows, a so-called double-turned surface is gradually created. They are living organic shapes. By perceiving and experiencing them, the flow of the etheric body and the movement of the astral body are supported. If a person is surrounded by living forms, his essential members of the man are thus set in motion.

The realized house is a wooden structure. All materials used are from the construction site. The foundations and plinths are made of stones collected from the banks of the nearby river, just as traditional Spanish villages were built. The entire internal supporting structure is made of beams and wood quarried in the nearby Pyrenees Mountains. All internal and external plasters are clay. The interior linings are made of adobe bricks. Clay plasters are made from earthy-clay soil that was excavated at the construction site. The windows and doors were made by local craftsmen from the region around the city of Girona.

Thanks to local traditions, it was possible to maintain good craftsmanship in details during construction. Roof overhangs and an external pergola protect the building from summer over-



heating. The house has an extensive green roof and is insulated with wood fiber wool. All its constructions are diffusely open (vapor permeable). The house is heated by a wood pellet boiler and the heating is low-temperature (radiant wall heating).

Just before finishing her house, she painted her picture. She painted it on the glass that is in the window between the dining room and the entrance hall. It is a motif that expresses her joy at the finished house. In her biography, she advanced to carry out her plan. It was established in her soul and in her Self. She herself also said that her physical health also improved and her etheric powers increased. It can be seen in the vivid painting, which expresses her mood in life and determination in the next direction. This has been the goal of my approach during the consensus design and creation methods I use.

If you are interested, you can study the entire project in more detail on the website at the addresses: <https://www.arc.cz/en/portfolio-item/2010-family-house-in-el-palol-spain/>

And <https://www.arc.cz/en/portfolio-item/2010-eko-hotel-el-palol-spain/>

Oldřich Hozman, anthroposophical architect, Prague/Dornach, email: arc@arc.cz, www.arc.cz

Art as a Path of Schooling for the Soul

Fiona Campbell PhD, Adelaide Australia

An online training in art as a spiritual practice for the ordering & strengthening of the soul. We seek to understand both how we make art and why it is important we do so.

[Art as a Path of Schooling for the Soul](#) offers painting, drawing, and Goethean phenomenology as a path of inner development for the soul through the visual arts.

We use an open-ended process that blends practice and theory, art and Anthroposophy, Spiritual and Natural Science, with online classes, lectures, research and contemplation, technical guidance, individual consultations and self-guided study.



Sun, Moon and Plant by Ciler

The background for the Schooling courses

Rudolf Steiner's vision of the arts and the artist of the future is the inspiration for this training and embodies the research role of the Visual Arts Section in School of Spiritual Science.

Now in its fourth year, the course grew out of an exploration, begun in 2022, of how to offer painting workshops online that combine a research process in a studio environment with the collegiality of the academy. The ensuing organic pathway of artistic and spiritual development takes its growth path as much from what participants bring as to what I, the director of the process, have to offer them.

What is a schooling course?

Art works upon the human soul to awaken in it a feeling, a deep feeling, for the spiritual realities of what is portrayed.

Any epistemologically-sound and structured anthroposophic training in the arts transforms us inwardly as much as outwardly. This Schooling course aims to make this process more consciously central to the substance and direction of the course.

We do not follow any one painting school, though the approaches of Assenza and Steiner are explored. It is not a therapy course, though it draws on a holistic model, including Dr Margarethe Hauschka's conception of painting as an exercise in breathing. And it is not solely aimed at producing artists and art works, though many participants have been professional artists and therapists, or might become one.

The training follows a structured research-based path that gradually 'hands the reins' to each individual to develop their own path. The first year focuses on the world of nature and

colour around us, while developing painting, drawing and observation skills. The second year turns inward to explore the soul in light of the spiritual impulses at work in the human being. Participants may then choose to join the masterclasses, where we work closely and deeply with Steiner's training sketches for the artist in conjunction with his lecture cycles on evolution, cosmic and earthly life. Meditative verses accompany and complement the practical work.

Steiner's training sketches are foundational 'picture seeds' to be carefully studied then creatively developed. They are starting points for research, to 'grow' the artist and her work inwardly and outwardly; to help us, as Goethe says, 'to grow beyond ourselves'.

Above all, the schooling aims to support the unfolding of the creative impulse that is truly the essence to what it means to be human. *'The artistic element can never proceed from anything other than the relation of human beings to the spiritual world'* (1st June 1923, GA276). This ideal is central to Rudolf Steiner's artistic impulse for the future and to the purpose of this Schooling course. This is a path of spiritual development through creative practice as much as a training in art.

Who is the Schooling for?

Steiner states unequivocally that becoming artistic is an inner need of Anthroposophy, because without the artistic impulse, Anthroposophy cannot go into the future.

In an inartistic atmosphere it goes short of breath; only in an artistic element can it breathe freely. Rightly understood, it will lead over to the genuinely artistic without losing any of its cognitional character (2 June 1923, Dornach, GA 276).

The Schooling is therefore open to anyone interested in following this path of Art and Anthroposophy. It also provides professional development for artists, Waldorf teachers and art therapists and an international artistic community of like-minded souls. Currently, we have a diverse participant group from Poland, Romania, Turkey, Thailand, Australia and the USA.



*Threefold Human Being
by Susan Margaret*



*Plant between light and dark
by Ana Iftimi*

If you are interested in this work, find out more about [Art as a Path of Schooling for the Soul](#). Or browse [Painted Space Studio](#) for individual courses and workshops.

Contact: paintedspace@gmail.com [Painted Space Studio](#)

Rudolf Steiner's Contribution to the Evolution of Art and Culture

Michael Howard, Amherst, MA, USA

A growing number of thinkers speak of an emerging metamodern or integral mode of consciousness that transcends both the modern and postmodern mindsets. Seeing Rudolf Steiner's views and contributions to art and culture in light of metamodern and integral views is a fruitful way to see how his work can continue to speak to the evolving spiritual needs of the present and foreseeable future.



Figure 1

In Figure 1 we see the decor designed by Rudolf Steiner for a Theosophical conference in 1907.

A key feature of this artistic setting was seven painted columns arranged around the perimeter of the hall. What was notable about these columns was that each one had a different capital motif at the top. Lower down, each column was identified by one of the traditional symbols for the planets. They were arranged in the order shown in Figure 2.

Steiner was adamant that these motifs were not symbols but artistic expressions of planetary qualities that we can experience when able to lift static physical forms into living movement. When each motif is experienced as an interplay of gestural qualities, we are also able to experience a sequence of motifs like these as metamorphosing from one to the next through seven steps. These seven motifs are the first example of metamorphosis appearing in the visual arts. A simple example demonstrates how we can experience the gestural qualities of form.

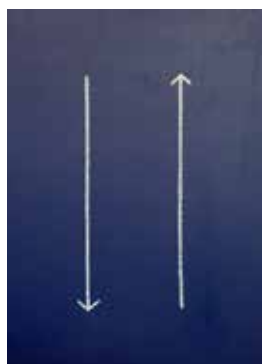


Figure 3



Figure 4

In Figure 3 we see two arrows that convey the idea of up and down. In Figure 4 we see a *teardrop* and *balloon* shape. With such forms we do not simply *think up and down*, as with the arrows. We experience the teardrop form moving downward, while the balloon moves upward. Our experience of movement arises not because we associate them with a falling teardrop or rising balloon, but because the widest part of the teardrop form is below the middle, and above the middle with the balloon. Rudolf Steiner called the capacity to feel such form qualities--as well as qualities of color, sound, speech and movement--*artistic feeling*.

What is the cultural significance of artistic feeling?

In exercising artistic feeling, the distinction between the outer sense world and our inner life of thinking and feeling is transformed. In feeling form qualities like moving up or down, we feel ourselves within the form. Or, we feel the form moving within us. Either way, the duality of outer and inner falls away. Qualities belong to, and thereby bridge, our experience of outer and inner reality.

We also have the capacity to enter into the quality of other people's thinking and feeling. We call this capacity, empathy. In cultivating artistic feeling, we are cultivating empathy. Artistic activities that exercise artistic feeling provide a way for more people to nurture empathy as a fundamental social capacity. The cultivation of empathy through artistic feeling is foundational to a culture that aspires to form its' political and economic institutions on empathic collaboration rather than cut-throat competitiveness.

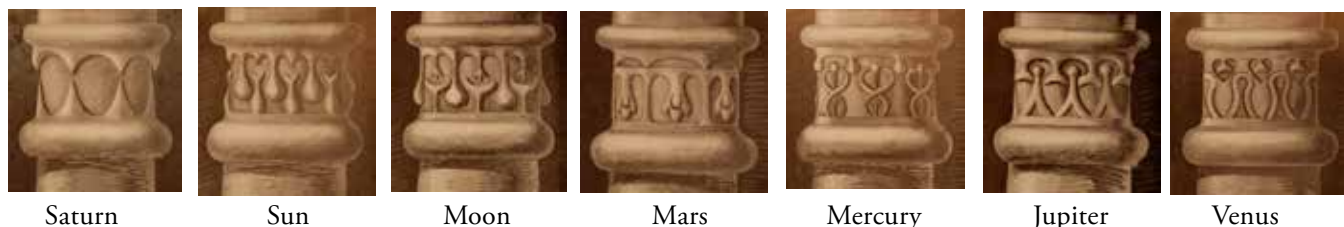


Figure 2



HARVARD DIVINITY SCHOOL

Program for the Evolution of Spirituality

100 Years Rudolf Steiner Conference

Call for Comments

As part of its *Program for the Evolution of Spirituality* the Harvard Divinity School conducted a two-day “100 Years Rudolf Steiner Conference,” at its Cambridge campus outside of Boston in the US, December 13-14, 2025. Both in-person and online, the conference was a unique production with parallel speakers and panel discussions. Seventy-two presenters took part.

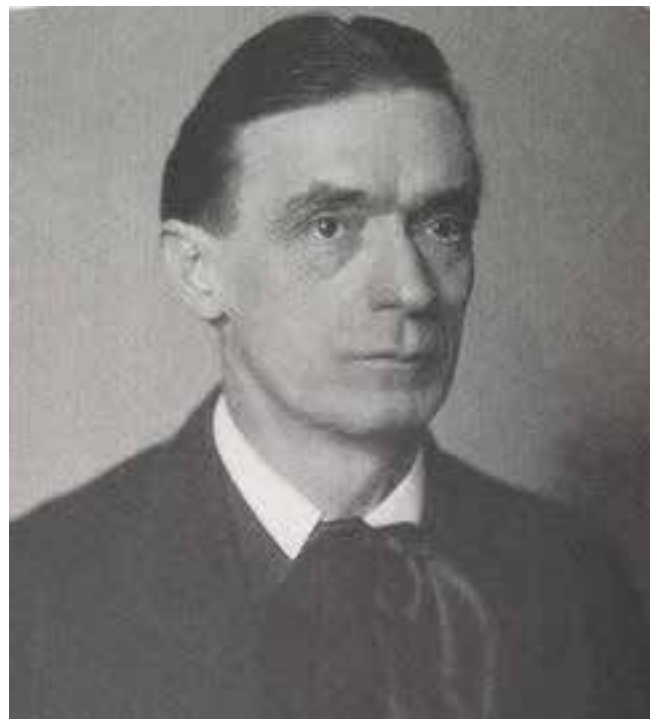
[Keynote Speakers](#)

There was also a Virtual Gallery for artist websites:

[Virtual Gallery](#)

Pacifica Journal is interested in hearing from you if you attended this special conference on the work of Rudolf Steiner. What was your impression? What did you take away from it? Was it an extraordinary event that gave rich and diverse perspectives on a remarkable innovator and genius? Was it a scholarly study in academic nitpicking focused on obscure details from the past ignoring the future oriented seeds that are already producing fruits for the world at large? We would like to print a few comments in our summer issue based on your experience of this 100 years conference. Word.doc only, please, by May 1, 2026, submitted to pacificajournal@gmail.com. Mahalo nui loa!

Rudolf Steiner 1861-1925



[First printed in Issue 20/2025]



Research and Exchange

PAULA BOSLAU

Mongarlowe, Australia. The opening of the Australian Agricultural Section. On June 7, 2024, the Australian branch of the Agriculture Section was founded—100 years after Rudolf Steiner's lectures, which we know today as ...

[First printed in Issue 36/2025]



Art, Pedagogy, and Therapy

EDITORIAL TEAM

Alfter, Germany/Lishui, China. A German-Chinese study cooperation. Starting in the winter semester of 2025, students from Lishui University in China will have the opportunity to take the Bachelor's double-degree program ...

[First printed in Issue 25-26/2025]



Waldorf International

EDITORIAL TEAM

Santiago de Chile, Chile. Foreign language teaching in a Spanish-speaking country. In cooperation with the Chilean training institute Educación, Filosofía y Arte (EFA), Alanus University of Arts and Social Sciences is ...

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With the Cherry Blossoms

EMI YOSHIDA

Yokohama, Japan. A new eurythmy therapy training in Japan. A new eurythmy therapy training course was launched in Yokohama on March 22, 2025. It found its home in the community center of the Shintō shrine, where peace ...

[READ MORE](#)

[First printed in Issue 42/2025]



On an Island in the Pacific

PHILIPP REUBKE

Yilan, Taiwan. Taiwan could be a small paradise for Waldorf education. How can I educate and teach in a way that allows me to observe how children and young people learn? How can I draw conclusions from my observations ...

[READ MORE](#)

[First printed in Issue 45/2025]



USA-China: Complementary Humanisms

LOUIS DEFÈCHE

On August 12, 2025, the US State Department published its report on human rights practices in China in 2024. Five days later, the State Council Information Office of the People's Republic of China published its own ...

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Rudolf Steiner Society in Japan

Chiako Okumura, Kansai, Japan

I wanted to share some key updates regarding the establishment in 2025 of the Rudolf Steiner Society in Japan, inspired by Rudolf Steiner's vision from the 1923 Christmas Conference.

As many of you know we have had a sad history about unity of our branches in Japan. We have longed very much to have our uniting all over Japan to include practical activities based on Anthroposophy. All branches have discussed for more than five years how to establish a unifying in order to create a new general society in Japan. As a representative of Kansai branch, I have attended all the meetings of representatives of each branch. <https://anthroposophie-kansai.jimdosite.com/>

We decided to unite with our co-representatives, Kai Iruma, Tsuneo Ishikawa, Mieko Nakatani.

We had a celebration day on the 21th of December 2025 together with Ueli Hurter from Dornach, who oversees the Asia region.

Below are the important points of our new uniting association (society):

:

1. Aims--to overcome past divisions and create a unified platform for branches, organizations, groups and individuals inspired by Steiner's work, based on Anthroposophy. It will focus on human connections, karma, rather than ideological agreement, emphasizing shared experiences and mutual respect.

2. Name--"Rudolf Steiner Society in Japan" to connect all individuals inspired by Steiner,

3. Structure--there will be three co-representatives: Iruma Kai, Mieko Nakaya, Tsuneo Ishikawa
Committees will be formed for branches, departments, and First Class of the School for Spiritual Science.

4. Membership-- categories include branch members, individual members, and organizational members.

5. Goals--to promote spiritual and cultural development in Japan and Asia-Pacific region,
Collaborate with the Goetheanum and global Anthroposophy movements. Launch foundational courses to support various fields like education, medicine, and agriculture.

(See photo on last page.)

Ellen Sugawara: Farming in Tune with Nature and the Cosmos

*Nancy Redfeather and Jack Spruance,
Hawai'i Island and Moloka'i, Hawai'i, USA*



Ellen Kay Sugawara longtime resident of East Molokai crossed over the threshold in the early morning hours of June 18, 2025. Born on July 26, 1947 in Hazelton, Pennsylvania, Ellen was an exceptional practitioner of Biodynamic Agriculture and a dedicated student of Anthroposophy who thoroughly enjoyed her daily work, whether it was stirring and applying a preparation to the soil, making or spreading compost, planting and harvesting by the cosmic calendar, or her daily reading of one of Steiner's essays or books. She leaves her life partner and husband Jack Spruance, her two sisters Joy and Kathy, brother David, and numerous nieces and nephews. She was my dear friend, Biodynamic and Seed Keeping Mentor, Homeopathic Medicine consultant, and Anthroposophy conversationalist.

Ellen knew that Biodynamic farming involved a practical application of spirituality that treated the farm as a living organism, and focused on lunar and other cosmic cycles, homeopathy, and the healing of the earth, the individual, and the community. For Ellen, the elemental nature spirits helped

to enliven and ground her work where ever she lived. She had a similar playful spirit and could deeply appreciate their work, which she shared with the children in garden stories. These unique experiences with the natural world provided her the foundation for her own spiritual work.

In the early 1970s Ellen attended UC Santa Cruz, met and worked with French Intensive Gardener Alan Chadwick and continued working with him after he moved on to Covelo. From there she attended and gardened at Emerson College in the UK and in the late 1970s was introduced to both Biodynamics and Anthroposophy through the many individuals who were working and living there. Ellen met Jack at UC Davis in 1980 and they began reading Steiner's works together. From 1982-1985 they traveled extensively throughout Europe visiting and staying on many different types of small family Biodynamic Farms.

Ellen and Jack decided to move to Molokai in 1989, where they built a new life for themselves first at the Pu'u O Hoku Ranch, then farming the land at Papohaku at Moanui, and later founding their own Biodynamic farm at Manawai. Every where they lived and worked, Ellen and Jack applied the Biodynamic Preparations that she slowly began making herself.

Ellen was a deeply knowledgeable practitioner of all aspects of Biodynamic agriculture including making and application of the Biodynamic soil and compost Preparations, following the Stella Natura Calendar for planting, tending and harvesting times, ashing pest and weed seeds and then preparing and spraying a Homeopathic D-8 remedy to spray on the land. Her ashing work was very successful at reducing pest pressures on the farm. She successfully talked me through two of those experiences on my farm in Kona, Hawai'i.

In 1995 a statewide group of ten Biodynamic farmers and gardeners founded Biodynamics Hawai'i and over the next 7 years put on many BD Workshops across the Hawaiian Islands. In 1998 Ellen helped to coordinate the first and only statewide week-long Biodynamic Prep-Making Workshop with Aotearoa Biodynamic Farmer Peter Proctor at the Pu'u O Hoku Ranch. She also shared her seed keeping knowledge, giving classes at Seed Workshops, regularly communicating with other Bio-



dynamic practitioners in Hawai'i, and always sharing her knowledge with anyone around her who was interested.

She will be greatly missed for her warm smile and kindness to everyone she knew, sharing food she grew with others in her community, especially the elders, for her knowledge and practice of Homeopathic medicine, for her deep understanding of the role healthy food plays in the spiritual development of the individual and the community, and for the deep and profound impact she made where ever she lived, connecting the Earth and the food with the Stars.

Rudolf Steiner's "Verse for Farmers" shares the story of Ellen's approach to life, and everyone who was fortunate enough to know her benefited from her gifted sight.

We love you Ellen, and know that you will be watching over and learning to work with us here in the physical world just as we will be striving to create new connections with you.

The Verse for Farmers

*Seek the truly practical material life
But seek it so that it does not numb you to the
spirit which is active in it.*

*Seek the spirit, but seek it not in passion for the super-sensible.
Seek it because you wish to apply it selflessly in
practical life, in the material world.*

*Turn to the ancient principle:
Matter is never without spirit; spirit is never without matter.*

*In such a way that we say:
We will do all material things in the light of the spirit,
And we will so seek that light of the spirit so that it
evokes warmth for us in our practical activities.*

— Rudolf Steiner

nancyredfeather@hawaii.rr.com www.kawanuifarm.org

Nicanor Perlas: a man and his mission to the very end (1950 - 2025)

Frank Dauenhauer, Mountlake Terrace, Washington



Many of you reading this may never have met Nicanor, but even if you had only read his books, you would have gained a sense of familiarity with him—as though he were a kindred spirit. This feeling of kinship would only have deepened upon meeting him even once in person. Nicanor may have been short in stature, but the charismatic, good-natured spirit he exuded was infectious, and because of this, he commanded the room whenever he entered.

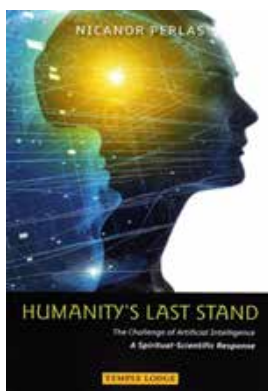
Nicanor's life passion was the pursuit of Liberty, Equality, and Fraternity, and he worked diligently throughout his life toward this end. Artificial Intelligence was the one force he felt could threaten humanity's progress toward these ideals, and so he worked just as tirelessly to establish Threefolding principles and to warn of the dangers of AI.

For all his good and meaningful work—which brought about real results, especially in his home country, the Philippines, but also globally—he was honored in 2003 with The Right Livelihood Award, which recognizes courageous change-makers and visionary leaders working for a more just, peaceful, and sustainable world.

I encourage everyone to read more about his life and accomplishments on the Right Livelihood website here: <https://rightlivelihood.org/>. His accomplishments are impressive, and knowledge of his background only adds positively to the unwavering dedication to his mission which continued to be a driving force right up to the very end of his life.

[Interview with Nicanor Perlas:

<https://www.youtube.com/watch?v=roXp0aGjfkQ>

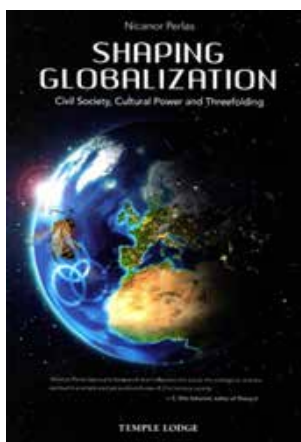


Books by Nicanor Perlas

Humanity's Last Stand

The Challenge of Artificial Intelligence: A Spiritual-Scientific Response

Perlas offers an overview of the AI phenomenon, together with its related transhuman concepts of “perfecting humanity,” outlining the critical internal and external responses needed to meet them consciously. In particular, the author addresses the movement connected to the work of Rudolf Steiner, indicating its all-important tasks to cooperate with progressive individuals and movements, including scientists and civil society activists; to mobilize its “daughter” movements for action; and, ultimately, to cooperate with the spiritual powers that have guided and served humanity since the dawn of time. This, says Perlas, is humanity’s last stand. Failure is not an option.



Shaping Globalization

Civil Society, Cultural Power, and Threefolding

Shaping Globalization asserts that global civil society is a cultural institution wielding cultural power, showing how—through the use of this distinct power—it can advance its agenda in the political and economic realms of society without compromising its identity. Nicanor Perlas outlines the strategic implications for civil society, both locally and globally, and explains that civil society’s key task is to inau-

gurate “threefolding”—forging strategic interrelationships of civil society, government, and the economy. Such authentic tri-sector partnerships are essential for advancing new ways for nations to develop and for charting a new, sustainable form of globalization. Using the model of the Philippine Agenda 21, we are shown how civil society and progressive individuals and agencies in government and business are demonstrating the effectiveness of this new understanding to ensure that globalization benefits the environment, the poor and society as a whole.



The East-West Master of Happiness

Ha Vinh Tho, September 27, 1951 – September 26, 2025



dasgoetheanum.com/en/the-east-west-master-of-happiness
Gerald Häfner, Dornach, Switzerland

On the Friday before Michaelmas, Ha Vinh Tho crossed the threshold to the spiritual world. I received the news at the World Goetheanum Forum in Sekem, Egypt. The strong desire to bid a fitting farewell to this great master and good friend drew me from Egypt to Vevey on Lake Geneva, where he lay in state, close to his family. Tho’s physical body was reduced to the essential, and his expression was transpersonal. During life, facial expressions, emotions, and experiences are in the foreground, while after death, the timeless becomes visible. Standing before him, I never saw anything as clearly as I did then. Liveliness, compassion, warmth, strength, depth, clarity, and selflessness were all evident in his features. At the same time, I could sense that this was a person who had overcome distinctions and divisions to a great extent during his lifetime: the Tho now before me had features that were both masculine and feminine, both Eastern and Western. Would I describe Tho as masculine or feminine? Asian or European? He carried both Eastern and Western traits within him. He already lived largely beyond group identities bound to a particular place or people. Tho was a citizen of the world, as few others are. His life connected what usually is torn

apart: East and West, inside and outside, I and you—but also, victim and perpetrator, friend and enemy, matter and spirit, *vita activa* and *vita contemplativa*, an active life and meditation.

When someone takes on the kinds of tasks that Tho took on, much depends on meeting the right people, such that “life” puts them in the right place at the right time and gives them the right tasks. Tho’s life contained many events of this kind, where a place, a person, or a new task opened a new chapter—so that something was created for him and for the world that would otherwise not have been possible. I’d like to share a bit of his biography.

Tho was born in France in 1951. His father came from Vietnam, the scene of a proxy war from 1955 to 1975 between the two superpowers, East and West, capitalism and communism, two polar views of humanity and society, facing off in merciless battles. His father was a diplomat. This allowed Tho to become familiar with different countries, cultures, ways of life, and ways of thinking at an early age. He received most of his school and university education in Paris, where he also earned a doctorate in educational sciences.

On a trip through Switzerland, he visited the Goetheanum in Dornach. He was fascinated and decided to study there. His attention was caught by the word “eurythmy” in some of the courses being offered. The word sounded promising, and he quickly decided on his study plan. He became a therapeutic eurythmist and worked in curative education, where he soon established and ran his own institutions. One day, he saw that the International Committee of the Red Cross was looking for new leadership for its International Academy. Tho applied and was accepted. The Red Cross sent him to areas of conflict and war: Darfur, Bangladesh, and Pakistan. There he witnessed immeasurable human suffering—but also the fascinating ability of human beings to unleash superhuman abilities to overcome even the greatest pain and hardship.

“I was in Pakistan in 2005 after the big earthquake. It was both the saddest and most encouraging time of my life. Many parents had lost their children because the earthquake happened during school hours. At the same time, people helped each other wherever they could. Even in the deepest distress, the people there still shared what they had. Since then, I have known what people are capable of. We can improve the world.”¹

The Red Cross goes to areas of conflict, providing assistance in disasters, wars, and emergencies. They must be capable of empathy, helping, rescuing, and mediating—without taking sides, without losing themselves in pity, hatred, or despair. Tho helped thousands in humanitarian missions to find their way, to help, and to remain or become human in the face of evil.

Therapeutic eurythmy, curative education, and the Red

Cross Academy: that could easily be enough for a full life devoted to humanity. But Tho’s path led him even further. He considered the system we live in today to be “unrealistic because it does not meet the needs of the majority of people and the planet.”² Everywhere, the focus is on economic development, technological progress, and the pursuit of power and profit. Economic growth has become an end in itself. The Earth and humanity, meaning and climate, are suffering. Humanity must change its ways from the ground up if it wants to have a future.

Once again, a door opened for Tho in the historical development of humanity. He stood ready, able, and suited to take on the task at hand. Bhutan, the kingdom of the Himalayas, blessed with beauty and yet to be caught up in the sphere of influence of the superpowers, has chosen a different path than the rest of the world. Their focus is not on external, material growth (in monetary terms), but rather on the happiness of their people. Since the eighteenth century, the happiness of the population has been the primary goal of this country’s constitution. Their legal code of 1729 states, “If there is no law, happiness will not come to beings. If beings do not have happiness, there is no point in the [government].”³

The fourth king of Bhutan, Jigme Singye Wangchuck, decided to consistently focus on this goal. Gross national product (GNP), the benchmark (and fetish) of development, calculated every year in all countries around the world, was to give way to Gross National Happiness (GNH). He created an institute and sought out the right people. Their task was to discover how people’s happiness could be measured, evaluated, and, above all, increased. The worldwide search eventually led to Tho. He took up the leadership of the Gross National Happiness Center in Bhutan. This was a pioneering task of human dimensions. Bhutan did not stand alone for long. Shaken by the crises, contradictions, and catastrophes of their abstract, numerical development goals—and driven by protests from young people and a global civil society—more and more countries are now considering changing the standards and goals of their development. If social justice, peace, happiness, and cohesion, as well as responsibility for the climate and the Earth, are not to become the main goals of political and economic development, they will continue to be lacking. More and more countries are in the process of changing their constitutions, goals, standards, and indicators in this sense—though none as consistently as Bhutan. Tho developed criteria, standards, and instruments for placing external and internal development, harmony with oneself, with fellow human beings, and with the environment at the center of development. He was invited more and more often to become a global ambassador for this impulse.

Tho was an anthroposophist and a Buddhist—just as Ibrahim Abouleish, founder of SEKEM, was an anthro-

posophist and a Muslim. Both of them have demonstrated that anthroposophy is based on the realization of a genuine connection with spirit, making it compatible with any honestly lived religion. Tho cultivated this connection through daily meditation for over 56 years—and in this, too, he became an important teacher for many people.

Tho died on September 26, shortly before Michaelmas and his 74th birthday. He was a connector of worlds. In his being, his life, and his work, he connected what is otherwise always torn apart: East and West. Inside and outside. I and Thou. Earth, humanity, and spirit.

See also Ha Vinh Tho and Wolfgang Held, “Wie du glücklich wirst” [How to be happy], YouTube, 1:02:33, posted by Goetheanum (November 23, 2022).

Translation Joshua Kelberman

Image Ha Vinh Tho at the Agricultural Conference at the Goetheanum in 2024; Photo: Xue Li.

Footnotes

1. Jan Petter, “Wir haben Bhutans Glücksminister gefragt, ob mehr Gehalt besser wäre als Yoga-Kurse: Kann man im Kapitalismus glücklich sein?” [We asked Bhutan’s Minister of Happiness whether a higher salary would be better than yoga classes: Can you be happy in capitalism?], interview with Ha Vinh Tho, *Der Spiegel* (March 20, 2018).

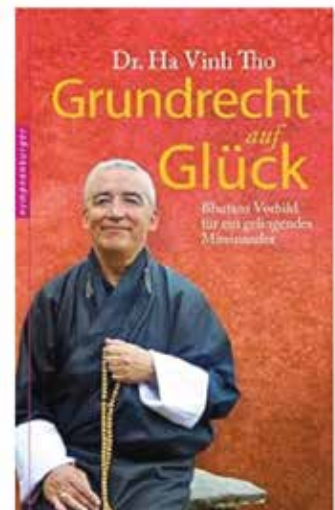
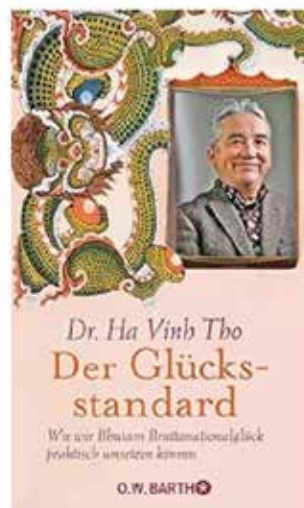
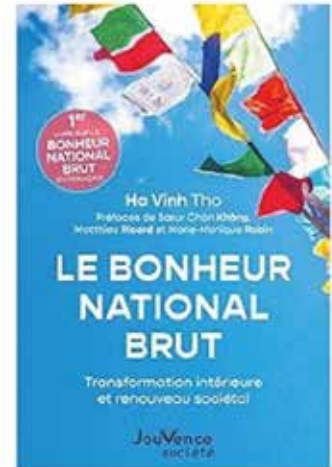
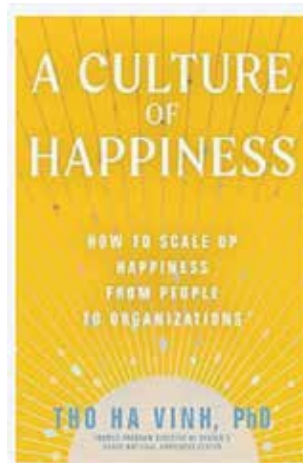
2. Birgit Stratmann, “Es kommt selten vor, dass mich der Mut verlässt” [It is rare for me to lose my courage]. Interview with Ha Vinh Tho, *Ethik Heute* [Ethics today] (October 18, 2020).

3. Michael Givel and Laura Gigueroa, “Early Happiness Policy as a Government Mission of Bhutan: A Survey of the Bhutanese Unwritten Constitution from 1619 to 1729,” *Journal of Bhutan Studies* 31, no. 1 (2014): 1–21.



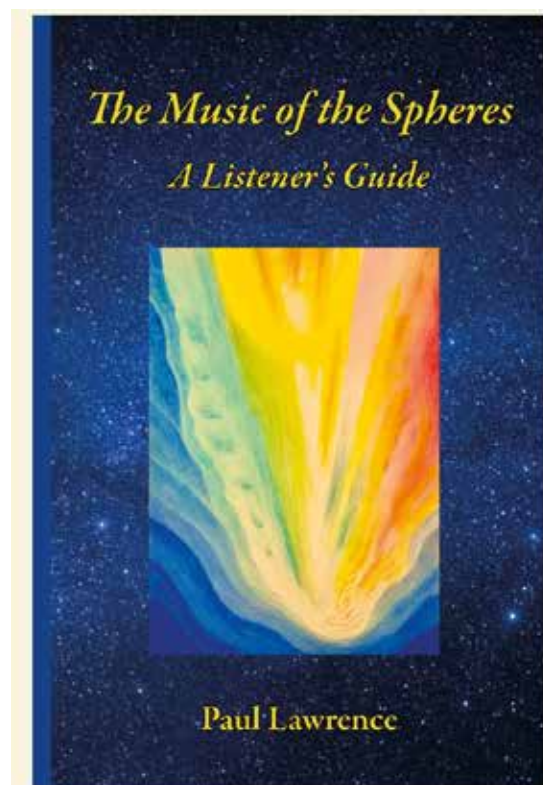
Dr. Tho Ha Vinh with his wife, Lisi, Thay, and Sister Kinh Nghiem, taken in Lausanne, Switzerland, in the spring of 2000.

Books by Ha Vinh Tho



The Music of the spheres: A Listener's Guide

Paul Lawrence



Publishing date January 2026

By Paul Lawrence

Illustrations by Sophia Montefiore

Cover painting by Van James

Paperback, ISBN 978-1-915594-09-9, 224 pages

Is there a harmony between heaven and earth? Are we connected with the planets?

Since the dawn of time, mystics have talked of a heavenly music, audible only on a subtle level. Until recently, the theme of The Music of the Spheres was taken seriously in many cultures and religions around the world, and even in music theory. And yet now it has become mute. Or perhaps we have become deaf.

Can we learn how to hear this heavenly music again?

Through personal anecdotes, listening exercises and philosophical inquiry, based mainly on Rudolf Steiner's Anthroposophy, Paul Lawrence explores this subtle sound.

*An ebook and an audio book are planned in addition to the print book.
Further details to come!*

Paul Lawrence has worked in Waldorf music education for over 25 years, sharing his deep understanding of music and anthroposophy with children and adults alike. He has taught in Australia, India, Vietnam, Thailand, and Indonesia, and continues to support Waldorf communities from his home in Bali. His work reflects a lifelong commitment to music as a bridge between the human soul and spiritual reality.

InterAction website:

<https://interactions360.org/the-music-of-the-spheres/>

**Reviewed by Andrew Hill, CEO,
Steiner Education Australia**

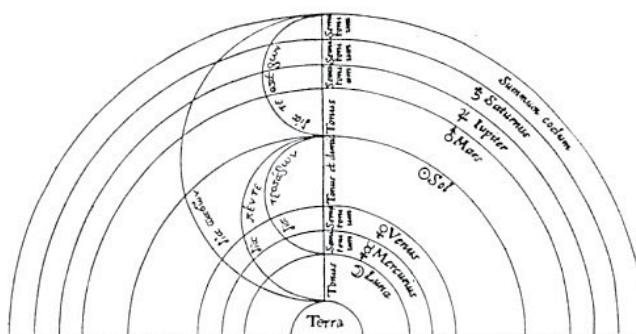
A remarkable achievement! Reading this book will take you on a rich soul journey from the origins of the universe to a possible distant human future, all through an inner experience of musical tone. By combining a sharp intelligence with a trained musical sensitivity, Paul Lawrence has made an accessible guide both to the essential nature of music, and to inner development through music.

For both musicians and non-musicians alike, the first section alone is worth a deep dive as Paul takes us on a short outline of music in the history of humanity, showing how powerfully music reflects the evolution of human experience on earth.

The section on the connection of music and number will inspire a deeper awareness in mathematicians of the divine harmony at work in the number system, and musicians with the hidden geometry that lies in their craft.

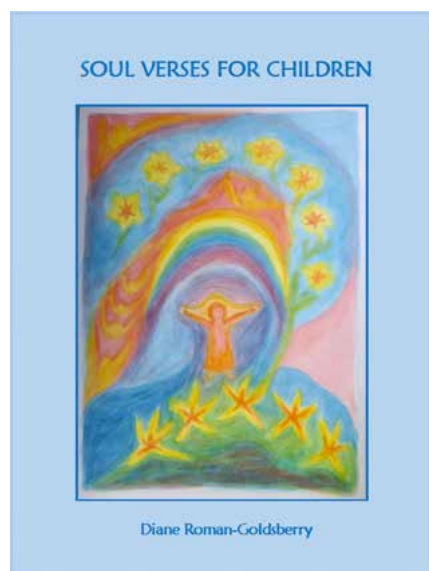
The final section is a profound meditation on the inner nature of the musical tones and their effect on all our subtle bodies, aligned with Rudolf Steiner's rich and comprehensive picture of the human being.

Overall, the book is essentially a manual of spiritual development, using music as a pathway, infused with personal experience and anecdotes of steps along the way on the path of initiation. The text will make an engaging and inspiring companion to any musician hoping to deepen their musical practice, and indeed to anyone seeking to enrich their inner journey as a striving human being.



SOUL VERSES FOR CHILDREN

Diane Roman-Goldsberry



Morris Publishing
www.morrispublishing.com

2025 © Diane Roman-Goldsberry

Created over a seven-year period, **Soul Verses for Children** facilitates a ‘feeling unison with the course of the year’ and was inspired by **Rudolf Steiner’s Calendar of the Soul**. The annual rhythm that our Earth passes through is a living process in which countless beings are at work for the forward evolution of our physical home. We are called to live consciously into this annual rhythm, and these 52 weekly verses provide a spiritual path of participation for young children. The Booklet is \$10, plus postage.

Text from Soul Verses for Children:

“The child is a being of body, soul, and spirit, and each of these parts needs nourishment. Poems and verses related to the cycle of the year, such as the **Soul Verses for Children**, can be especially helpful. These heartfelt words contain nourishment for the soul and spirit of the child.

Each verse has four lines. The first two lines connect with the world outside, and the second two relate to the inner world of the human being. Each verse is followed by a short ‘Spiritual Lesson Thoughts’ for teachers and parents to aid understanding and suggest possible applications of the verses.

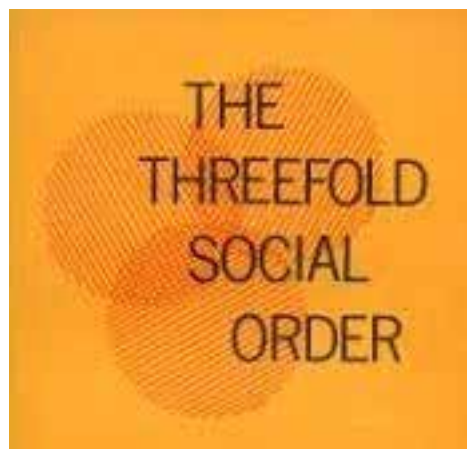
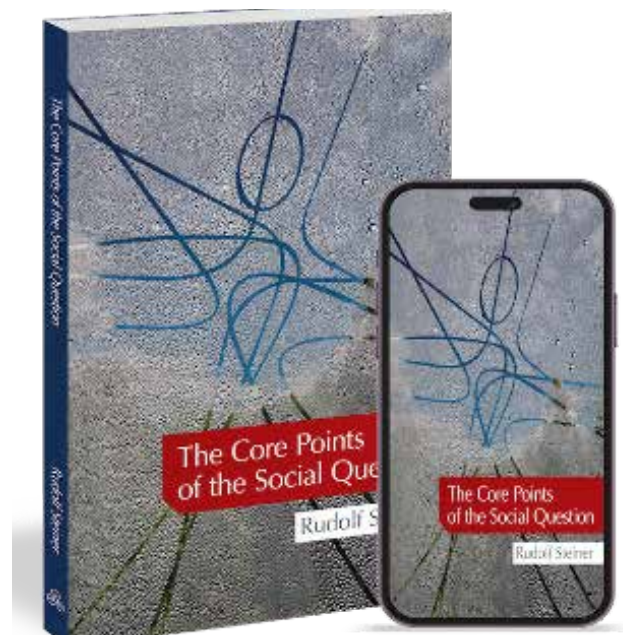
Diane Roman-Goldsberry set up a non-profit, the **Raphael Cultural and Artistic Research Association, Inc. (RCARA)**

to support painting education and promote understanding of Rudolf Steiner’s painting impulse and the work of Gerard Wagner. The work of RCARA includes issuing a quarterly newsletter, ***The Renewal of the Art of Painting***, and is sent out during each of the four major festivals and is available upon request at no charge: ewschool2012@gmail.com

The Core Points of the Social Question

by Rudolf Steiner (CW 23)

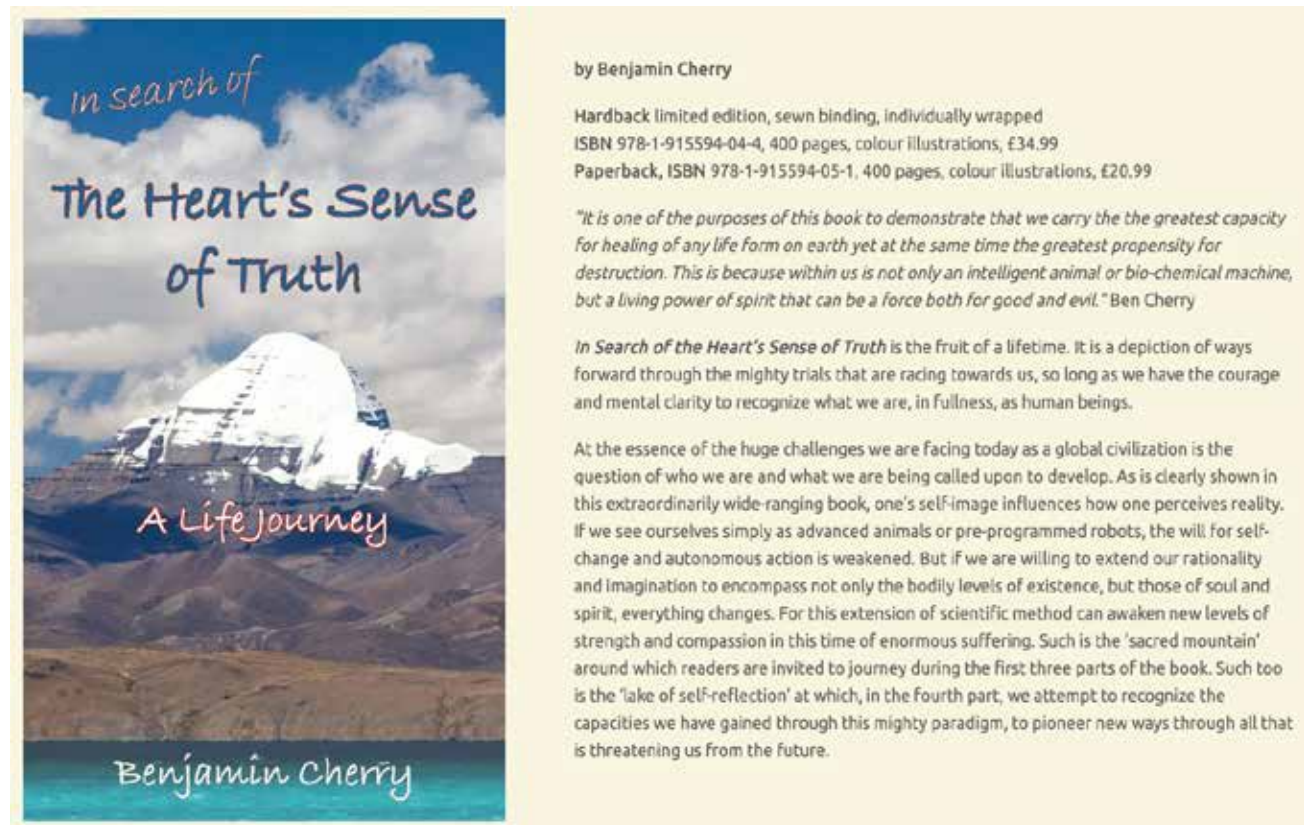
Social threefolding is urgently needed in our times. This accurate yet easily-readable translation of one of Rudolf Steiner’s most important basic books brings the English reader closer than ever before to the experience of the original German. Steiner’s words come to life in a clear and powerful way, lighting an inner fire – a “goal-conscious social will.”



In search of the heart's sense of truth

Ben Cherry

[CLICK HERE TO ORDER](#) the paperback book from
Wynstones Press

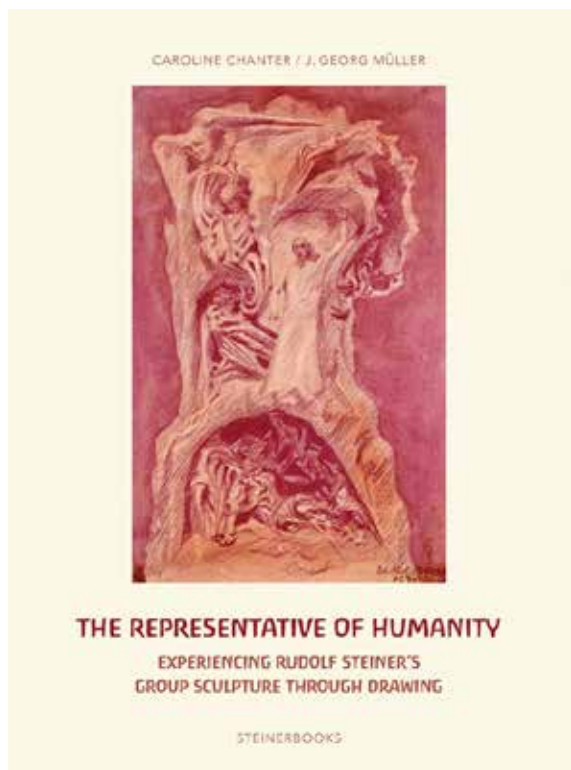


On the Earth We Want to Live - Anthroposophy's Contributions to Sustainable Development

Co-editor Johannes Kronenberg is a member of the WGA's circle of trustees.

A compendium in which 75 co-authors explore the question of what contribution anthroposophy can make to sustainable development in its practical application and what an expansion of the current understanding of sustainable development might look like that takes into account its inner and spiritual dimensions.

*Freely available in digital form and already
[AVAILABLE TO ORDER IN PRINT HERE ->](#)*



The Representative of Humanity Experiencing Rudolf Steiner's Group Sculpture Through Drawing

Caroline Chanter and J. Georg Müller

Paperback: 8.25 x 11, 136 pages

Color and b/w throughout

SteinerBooks

US List Price: \$28.95

Description:

The Representative of Humanity: Experiencing Rudolf Steiner's Group Sculpture through Drawing gives an introduction to a great work of art created by Rudolf Steiner and Edith Maryon. Saved from the fire which destroyed the first Goetheanum building, the sculpture now stands in the second Goetheanum as a poignant memory of the lost building and as an example of a new living style of art born out of anthroposophy.

The drawings are by Manuela Angel, Louise van Blommestein, Caroline Chanter, Christine Cologna, Ernst Georg Haller, Gwenola Hemlin, Christian Hitsch, Valerie Jacobs, Van James, Joachim Karsten, Arne Klingborg, J. Georg Müller, Bettina Müller, Georg Nemes, Heinrich Roemlein, Melanie Stoye, Veronika Thiersch, Peter A. Wolf, Margarita Woloshina, and Natalya Yeshchenko.

"I have often mentioned the fact that a figure of the archetypal human form, which one can also speak of as the Christ, and which will have Lucifer on the one side and Ahriman on the other, will stand in an important position in our [Goetheanum] building. What is concentrated in the Christ figure will be separated out, divided, in as much as it can be divided, anew into Lucifer and Ahriman – what is united sculpturally in the one figure we make musical, so to speak, by creating a melody out of it : Christ-Lucifer-Ahriman."

-- Rudolf Steiner, Lecture of July 31, 1915, CW 162

(Published in Switzerland by Iris Books: rudolf-steiner-paintingschool.ch)



The History of Waldorf Education Worldwide: 1919–1945, and The History of Waldorf Education Worldwide: 1945–2019, by Nana Goebel, are books well beyond the common pale. They are a depiction of unparalleled human endeavor and vision to make a world we dream might be possible.

Nana Goebel, the book's author, is much more than an author. She is more like a mighty angel hovering over the Waldorf movement with attention and care. Nana is a Waldorf graduate whose parents were Waldorf teachers. Since her early adult years, she has dedicated herself to helping Waldorf communities around the world put down roots and thrive. She has a memory to surpass the mere mortal, and she has met in her lifetime thousands of heroes of the quiet revolution of Waldorf education.

Nana Goebel founded the Freunde der Erziehungskunst (Friends of Waldorf Education) in Berlin, Germany, to help

Waldorf schools. Since its founding in 1971, it has supported over 830 Waldorf education institutions and raised more than 121 million euros to extend the impact of Waldorf education internationally. At the heart of all these accomplishments is Nana Goebell!

It has been the distinct privilege of Waldorf Publications to oversee the translation of her comprehensive history of the Waldorf movement worldwide. This history was commissioned by the International Forum for Steiner/Waldorf Education as an essential element in the grand celebration of 100 years of Waldorf education since its beginning in Stuttgart in 1919. The title in German is *Die Geschichte der Waldorfpädagogik und ihrer Menschen* (The History of Waldorf Education and Its People), and it is an appropriate title because it is people—human aspirations, courage, and commitment—that make a Waldorf school. Nana’s keen memory recalls all whom she has met on her travels and helped to form Waldorf schools everywhere.

Jan Kees Saltet was the translator who transformed Nana’s compelling texts into English. With a sense of Nana’s poetic words and a keen understanding of Waldorf education, Saltet has made the reading smooth and, at times, riveting. Though there are three volumes in German, there are just two in English. This two-volume English edition was based on the knowledge that Americans would be happier with two volumes than with three. Nana responded by rewriting volumes two and three into a single book. She combined the two final volumes into a remarkable, seamless retelling. Jan Kees at her heels, in turn, translated the new creation into beautiful English.

The worry that such a work could be construed as an encyclopedia about Waldorf education—and that an encyclopedia is a tad boring—is understandable. But NO! This is quite the opposite experience when taking up the reading of these two action-packed volumes. The books read like novels, with arresting descriptions and protagonists beyond the ordinary. The stories are filled with love and despair, hope and defeat, leadership and betrayal—enough to rival a romantic novel!

What a gift Nana gave in the writing of these volumes! The indomitable human spirit is not depicted anywhere else as clearly and profoundly as in these two volumes. The books are chock-full of illustrations—photographs of the people, the beautiful schools handcrafted by those who made them, and the children and youngsters who benefited from them.

And what a gift these books will be for Waldorf teachers, Waldorf parents, education buffs, and anyone who has ever raised an eyebrow at the uniqueness of the stories of an education so revolutionary that one must see it to understand!

Available at Waldorf Publications:
www.waldorfpublishings.org/products/



Graphic form sequence by Peter Wolf.

WORKSHOP VẼ ONLINE 2026 CÙNG THẦY VAN JAMES

VẼ BẰNG TAY, ĐẦU VÀ TRÁI TIM:

Một cách tiếp cận tự nhiên để học nghệ thuật vẽ



★ 8:30 AM - 12:00 PM

4/1

11/1

18/1

Lớp 1-3

Màu sáp/khối sáp và bút chì màu

25/1

1/2

8/2

Lớp 4-6

Màu sáp/khối sáp và bút chì màu, phấn tiên

15/3

22/3

29/3

Lớp 7-9

Màu sáp/khối sáp và bút chì màu, phấn tiên

Phí tham dự:

500.000 VNĐ/workshop

1.300.000 VNĐ /3 workshop

3.800.000 VNĐ/9 workshop

For registration

trungtamvsec@gmail.com

facebook.com/trungtamvsec

ONLINE WORKSHOP 2026 | LED BY VAN JAMES

DRAWING AND CHILD DEVELOPMENT

for teachers and parents working with children in grades 1-9



★ 8:30 AM – 12:00 PM

4/1

11/1

18/1

Grades 1-3

crayons, colored pencils

25/1

1/2

8/2

Grades 4-6

*crayons, colored pencils,
pastels*

15/3

22/3

29/3

Grades 7-9

all mediums

Fee

20 USD/workshop

50 USD/3 workshops

150 USD/9 workshops

For registration

trungtamvsec@gmail.com

facebook.com/trungtamvsec



Australia

The Pedagogical Section in Australia

January Class Teacher and High School Intensives January 11th to 16th 2026

Hosted by the Newcastle Waldorf School, NSW

*Listening to the Call of the Spirit in our Times
In Service of the Children and our Future*



New Teachers Orientation Sunday 11th from 12.30pm-5pm

5-day Class Teacher Intensive Class 1-7 Monday until Friday

5-day High School Intensive Class 7-12 Monday until Friday: Katherine Arconati, Lisa Devine, Joanne Duncan, Tim Dunn, Craig Gardiner, Gareth Graham, Dawn Langman, Paul Lawrence, Julie Lovett, Sophia Montefiore, Peter Muddle, Bernard Thiry, Rod Tomlinson, Jessica Wegener, and Bernadette White.

Newcastle has a local airport accessible to all capital cities and some regional cities, with nearby beaches and beautiful Lake Macquarie, 2 hours from Sydney

Trybooking Links

5 ½-day Class Teacher Intensive - Sunday Two Introductory Sessions for New Teachers Early Bird \$590 (after November 16th \$680)

Trybooking link <https://www.trybooking.com/DFRJW>

5 ½-day High School Teachers Intensive Class 7-12 - Sunday Two Introductory Sessions for New Teachers Early Bird \$590 (after November 16th \$680)

Trybooking link <https://www.trybooking.com/DGBOE>

Contact for enquiries Peggy Day via email: educationsectionbookings@gmail.com

12/21 前報名並匯款完畢

可享早鳥價

華德福教師優惠\$5,500

《麥可·契科夫表演方法 × 魯道夫·史坦納藝術思潮》三日工作坊

戲劇，同時結合了心魂的三個面向：思考、情感和意志。透過戲劇工作，我們在動態的環境中經驗自己，並創造出一條透過意志前進的道路。這不只是演員的訓練，而是回到人之為人的內在藝術。

在這次工作坊中，我們將探索：

- 💡 心魂語言的運作
- 👉 原型感知（例如：直立感）
- 👋 手勢、氛圍、空間、圖像、語言如何塑造生命

當這些元素進入意識，我們的行動力、理解力與生命方向都會變得更清晰。這是一個為所有人準備的工作坊：幫助我們澄清我們的看法，加深我們如何表達生活的理解，以及生活如何透過我們表達自己。

📅 日期 | 2026/1/21~1/23

🕒 時間 | 9:00—17:00 (12:00—14:00 午休)

📍 地點 | 台中文化創意產業園區 (台中市南區復興路三段362號，近台中火車站)

Germany



Workshop on modelling double dome buildings with **Oldřich Hozman**

28 - 30 January 2026
Hohenfels Castle
on Lake Constance

Our vision: New Cultural Centre building with two Domes!

Dear friends,

In order to familiarise ourselves with the ambitious project of a new small double dome building, we would like to offer a workshop. It is lead by our architect Oldřich Hozman. All questions about the architecture and design of the double-domed building can be asked there. On the other hand, the new building should above all be experienced. That's why Oldřich Hozman will be offering a modelling course where you can experience the miracle of a double dome buildings. You will be able to mould a small double-domed building out of clay yourself - which you can of course also display at home as a memory or decoration.

What you can expect:

Wednesday, 28th January	3.00 pm: start of the workshop 18.00: speaking the esoteric „Vaterunser“ in the local chapel of the castle, dinner 19.30: Evening programme, lecture
Thursday, 29th January	9.00 - 18.00: Workshop 19.30: common evening programme
Friday, 30th January	9.00 - 13.00: Workshop 13.00: Lunch together

Registration: Nicole Buschmann nicole-buschmann@gmx.de

Costs: Course participation for the „200 friends“ is free.
90 € for catering. Overnight stay/breakfast in the castle (individual) is additional.
www.schloss-hohenfels.de



Oldřich Hozman

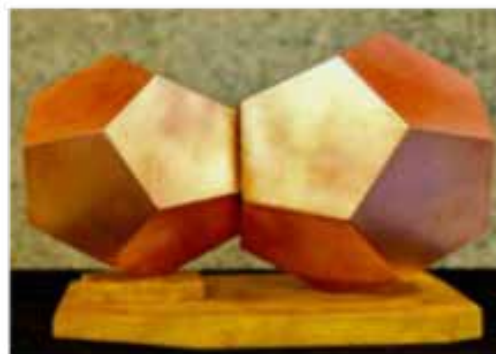
Prague / Dornach.
Architect, successor to Imre Makovecz, the 'father
of organic architecture'.
International projects.
Intensive study of the
building impulse of the first
Goetheanum



Australia

Dodecahedron Replica World Tour
at Wadkins House, 59 Railway Pde, Mt Lawley
on the weekend of Saturday 31 January & Sunday 1st February 2026

**An Invitation
to Recollect, Contemplate
and Behold
the Double Dodecahedra replica**



Created in copper by Rik ten Cate

Modelled
on the Foundation Stone
of the First Goetheanum

Reminiscent
of the two cupolas
of the first building



Programme

Saturday 31 January:

9.00 – 9.30 Quiet contemplative viewing in front room
9.30 – 10.00 Welcome and short talk by Rosemary Rowntree in hall
10.00 – 10.15 Speaking of Foundation Stone Meditation by FSM study group in hall
10.15 – 10.30 Eurythmy gestures pertaining to the fourth Foundation Stone Meditation panel, led by Neish in hall
10.30 – 10.45 Live, light classical music in hall
10.45 – 11.00 Short Break
11.00 – 11.30 Conversation circle/sharing of insights relating to Dodecahedron with members of FSM study group in hall
11.30 – 12.30 BREAK BYO Lunch – Some light refreshments provided
12.30 – 2.00 Activity with Gisele in hall – making pentagrams (5-pointed stars) or constructing dodecahedra
2.00 – 2.30 Quiet contemplative viewing in front room

Sunday 1 February:

12.00 – 1.00 Quiet contemplative viewing in front room
1.00 – 1.30 Welcome and short talk by Rosemary Rowntree in hall
1.30 – 1.45 Speaking of Foundation Stone Meditation by FSM study group in hall
1.45 – 2.00 Eurythmy gestures pertaining to the fourth Foundation Stone Meditation panel, led by Neish in hall
2.00 – 2.15 Live, light classical music in hall
2.15 – 2.30 Short break
2.30 – 3.00 Conversation circle/sharing of insights relating to Dodecahedron with members of FSM study group in hall
3.00 – 3.30 Quiet contemplative viewing in front room

Entry fee: by donation

***Enquiries: Rosemary Rowntree
rowntree@bigpond.com***

*Hosted by the Foundation Stone Meditation study group
& the WA Branch of the Anthroposophical Society*

Australia



Your journey begins **HERE**

Become a Steiner Teacher

Empowering educators since 1980 with the knowledge, tools, and inspiration to bring Steiner/Waldorf education to life.

In-Depth Training for Working Teachers

Our part-time programs are carefully developed to fit into the demanding schedules of working educators, and go beyond curriculum and pedagogy, supporting the essential inner development of the teacher and providing a rich, transformative experience of Steiner education.

Whether you're drawn to **Early Childhood**, **Primary**, or **High School teaching**, our courses are led by expert educators and international speakers who bring diverse perspectives, passion, and deep insight to every training.

We also offer the only internationally recognised Steiner Early Childhood program in Australia.

Advance your career in Steiner Education and gain practical, classroom-ready skills, grounded in a meaningful connection to Steiner pedagogy, to meet each child with insight, care, and, confidence.



Scan to learn more



**Part-Time
Foundation Courses
Begin February
2026**

Professional Development Calendar 2026

Human Being Human Becoming <i>Online anthroposophy studies</i>	Feb - June
Primary Teachers' Intensive <i>In-person Creative Intensives</i>	April & Sept
Life Phases Holistic Biography <i>Self-paced Online course</i>	May - Oct
Classroom Management (NESA) <i>In-person Intensive</i>	Sept
Music in the Primary Classes <i>In-person Intensive</i>	Sept
The Joy of Numbers <i>Online Maths course for teachers</i>	Oct - Nov
Blackboard Beauties <i>Self-paced Online course</i>	Anytime
Biodynamics <i>In-person workshops</i>	Seasonal

Visit our website for confirmed dates

SAVE THE DATES 10 -12th JANUARY 2026

Social Eurythmy Course

Eurythmy Aotearoa is bringing the highly skilled and experienced, Goetheanum accredited Social Eurythmy trainer Teresa Mazzei to New Zealand to run an introductory, three day Social Eurythmy course.

WHEN - January 10th - 12th 2026

WHERE - Michael Park Steiner School, Auckland.

COST - \$250

WHO CAN ATTEND - This introductory course is designed for qualified eurythmist's and fourth year eurythmy students, and other interested in exploring how eurythmy can be applied in the workplace.

***To register your interest, write to Sue Simpson
eurythmyaotearoa@gmail.com***

SAVE THE DATES - 6 & 7 February 2026

English Language Eurythmy

We are pleased to announce that Annelies Davidson will be offering a 2-day workshop for qualified eurythmists, and 4th year eurythmy students in February 2026.

The theme of the workshop will be English-language eurythmy. The workshop takes place on Friday 6th and Saturday 7th February 2026 at Michael Park School, Auckland. (Please note that this will be over Waitangi weekend).

Annelies was born in Leiden, the Netherlands. She graduated from The London School of Eurythmy in 1974 and spent 19 years in England, followed by 33 years in the United States, working intensely with English-language Eurythmy as a performing artist, teacher and artistic director of eurythmy. She currently works freelance as a teacher and director. She returned to live in the Netherlands in 2024.

**Please register your interest with Sue Simpson at:
eurythmyaotearoa@gmail.com**

NEW ZEALAND

Deepening Course 17 and 18 January 2026
Titirangi Rudolf Steiner School
5 Helios Place, Titirangi, Auckland
edith.vandermeer@gmail.com

**‘THE HUMAN BEING AS SYMPHONY
OF
THE CREATIVE WORD’**

Saturday: Brian Tracey

‘Play and Creativity for Life’

Sunday: Sue Simpson

‘Awakening to the creative forces of the night’

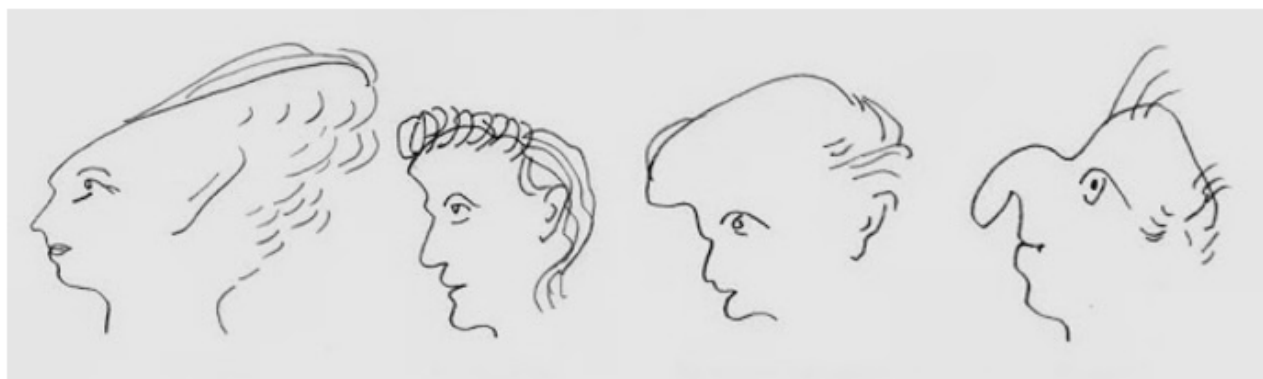
With workshops:

1. **Brian Tracey**–*A Key to Understanding...The Temperaments*
2. **Sue Simpson**–*Eurythmy: Out of the Word*
3. **Evelyn Davis**–*Improvised storytelling*
4. **Abi Ortiz**–*Music heals the heart and makes it whole*
5. **Jo Erskine**–*Creative expression of human metamorphoses
in clay*
6. **John Lawry**–*Making Porotiti: Good Vibrations!*
7. **Susanne Cole**–*Eco printing with nature’s colour and form*
8. **Susie Gay**–*Painting: Harmony, balance and joy*

New Zealand

HUMOR AND RUDOLF STEINER— THE CARTOONIST

An illustrated presentation by Van James



Caricature sketches by Rudolf Steiner

Rudolf Steiner had several things to say about the importance of humor and laughter from a spiritual scientific point of view and its significance for humanity. What is not so very well known is that he drew humorous cartoons. In this introduction to the theme of humor and cartooning we will share some of Steiner's thoughts on humor and laughter, hear various comic anecdotes, see and discuss some of his caricature sketches and draw some cartoons of our own. Come prepared with a black pencil and white paper as well as your favorite anthroposophical jokes.

Sunday, February 22, 4pm, Rudolf Steiner House, Auckland

Saturday, February 28, 4pm, Rudolf Steiner House, Hastings

Saturday, March 7, Christchurch Rudolf Steiner School, Christchurch

Van James is an international advocate for the arts and a guest tutor at art colleges and Steiner-Waldorf teacher training centers throughout Asia, Oceania and America. He is a teaching artist, graphic designer and award-winning author of numerous books on culture and the arts <https://www.vanames.art>. He is a council member of the Visual Art Section of North America, is artistic director of the AnthroArt program in Taichung, Taiwan, and is editor of *Pacifica Journal*. He taught at the Honolulu Waldorf School for over 35 years and lives in Hawai'i with his wife.

USA

Northern California Waldorf Teachers Conference

**Emergency Pedagogy for Everyday Trauma:
How Emergency Pedagogy May Be Integrated into Our
Teaching and Educational Structures to Support Today's
Children**

With Keynote Speaker, Bernd Ruf



**Sunday, February 15 – Tuesday, February 17, 2026 | 9am-
3:30pm**

Conference Fee: \$275

Bernd will lecture in German and be translated into English by Ida Oberman.

Please note that this is an in-person event only. A discount is available for group signups.

A Bay Area Center for Waldorf Teacher Training conference held at:
San Francisco Waldorf High School
470 West Portal Avenue, San Francisco, CA 94127

Become a

Waldorf Early Childhood Teacher



THREE PATHS

Birth-to-Three

Part Time, One Year

Birth-to-Seven

Part Time, Two Years

Birth-to-Seven

Full Time, One Year

PREREQUISITES:

Foundation Studies
in Anthroposophy
Encounter (in-person,
starts in Sept.) four
locations in Ontario
or Distance - start any-
time from anywhere, 32
sessions with a mentor
+ independent study -
prepare now for 2026.



Part-time starts June 2026 • Full-Time starts 2026

Contact **Karen Weyler** to begin your journey: kweyler@rscc.ca • See www.rscc.ca
for details • Thornhill, Ontario, Canada • 905-764-7570

SAVE THE DATE:

APRIL 24-25, 2026

Early Childhood Conference

Toronto, Canada

More details coming soon.



**Rudolf Steiner
College Canada**

for Anthroposophy • Waldorf Education • Arts

GOETHEANUM



Goetheanum Weekly

Available on line, you can enjoy one free article per month. The paid subscription for the weekly online edition is €1 for the first month and €9.90 per month thereafter. You can subscribe via dasgoetheanum.com/en/subscribe/

Anthroposophy Worldwide

As a member you should be receiving electronic copies of *Anthroposophy Worldwide*. To sign up for printed copies please contact E: abo@dasgoetheanum.ch or T: 0041 61 706 44 64

Goetheanum TV, Goetheanum Online and Livestreams from Haus Maryon

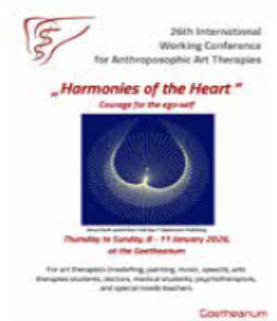
For a wide range of live and recorded online events in English please visit: www.goetheanum.org/online <https://allgemeine-sektion.goetheanum.ch/en/house-maryon-lectures>

Goetheanum Events

Further details on the events listed below (which is only a selection), including registration, can be found at goetheanum.ch/en/events If the **cost of travelling** to the Goetheanum and attending Section event is too prohibitive for you, please contact the **Goetheanum Travel Fund** (part of the Cultural Freedom Trust). E: admin@culturalfreedom.org

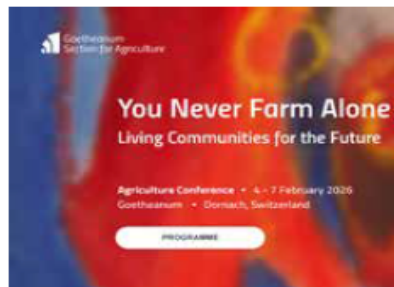
MEDICAL SECTION

8th – 11th January 2026
Annual Conference for
Anthroposophic Art Therapies
Harmonies of the Heart –
Courage for the Self



AGRICULTURE SECTION

4th – 7th February 2026
Annual Conference
You Never Farm Alone



MEDICAL SECTION

20th – 22nd February 2026
The Courage to Heal
Ita Wegmann's 150th Birthday



EDUCATION SECTION

8th – 12th April 2026
Early Childhood Conference
Kindness – Strength – Love



GENERAL ANTHROPOSOPHICAL SOCIETY

17th – 19th April 2026
Annual General Meeting



Switzerland



**SPECIAL EVENTS to CELEBRATE THE CENTENARY of GERARD
WAGNER'S ARRIVAL at the GOETHEANUM in 1926**

Events organised by the Gerard and Elisabeth Wagner Association
and the Rudolf Steiner Painting School

EXHIBITION: The GOETHEANUM CEILING PAINTINGS
as a NEW LANGUAGE of COLOUR, PAINTINGS BY GERARD WAGNER

20 February - 30 June 2026, open daily 1- 6pm

20 February 4.30pm
OPENING OF THE EXHIBITION WITH ANDREA HIITSCH

Music from Christian Ginat



Pacifica Journal

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

Pacifica Journal

Anthroposophical Society in Hawai'i
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Honolulu, HI 96822 USA
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*Founding meeting of Rudolf Steiner Society in Japan,
December 21, 2025 (see page 33).*

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"Sensitivity for true art is what our civilization needs."

--RUDOLF STEINER