

JOURNAL

FOR

WALDORF / RUDOLF STEINER EDUCATION

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Dear colleagues and readers in many lands,

Albrecht Dürer's beautiful depiction of hands in prayer, shown on our cover, relates to this Journal's leading contribution: *Wonder, Reverence and Devotion*. This article, by Rosie Simpson, is edited from her inaugural lecture at the World Conference for Waldorf Teachers, held in April this year. These world conferences are held every four years and are organised by the Pedagogical Section at the Goetheanum, in Switzerland (refer Florian Oswald's article, page 22).

Each teacher is naturally closely involved in the needs of his or her own class of children/students. The work of the Pedagogical Section worldwide is to foster the deepening interest and knowledge of Steiner education, not only within individual Steiner Schools, but also amongst schools in the same and in different countries. It is towards such an aim that our Journal is also dedicated

We pay our respects to Dr Heinz Zimmermann, who passed over the threshold in September of this year. He was the former leader of the Pedagogical Section at the Goetheanum before handing that task to Christof Wiechert. Heinz was a very dear friend and supporter of our work in Steiner education, both here in New Zealand and Australia since the 1990s. Dr Zimmermann

founded the Pedagogical Section and Initiative Circles in Australia and New Zealand. On hearing the news of his passing, many members of our initiative circles paid their respects:

"I remember him well for his warm and generous spirit, his unpretentiousness and a real interest in life and the other" (Sue Simpson)

"A wonderful teacher, a great scholar and a gentleman - he will be missed sorely and no doubt will continue to work for the humanising of the world" (Peter Glasby)

Another dear friend of Steiner Waldorf education, David Spear Mitchell, passed away on June 8, in Colorado, USA. David played a leading role in the Association for Waldorf Education in North America (AWSNA) and in Research into Waldorf Education. We acknowledge gratefully the gifts David made to Steiner Education including his many publications, which continue to benefit so many teachers and their pupils in the English-speaking world. David kept regular contact with both Peter and me over many years.

Thanks to Neil Boland for copy editing, to Robin Bacchus for distribution and finance, Van James for visuals and to all authors who contributed so generously to this issue.

With our best wishes,
Neil Carter (for the editorial group)

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The opinions expressed in this Journal are those of the contributors and not necessarily those of the editors.

We welcome all contributions on the themes pertaining to Steiner education. Please forward your contributions to waldorf@clear.net.nz, glasby.peter@gmail.com

Creating a Culture of Wonder Reverence and Devotion

Rosie Simpson,
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A Class Teacher's Perspective

(The editors thank Rosie for this heartfelt and most welcome contribution, based on her opening speech at the 9th World Conference of Steiner Teachers, held every four years at the Goetheanum, Dornach, Switzerland. Over 1,000 Steiner teachers and educators attended from all around the world. Notes from this speech were published in a special 2012 edition of the Journal of the Pedagogical Section at the Goetheanum, WTC 12, Editor: NC)

I come from New Zealand and I speak for the New Zealand child, the child I know, as a representative of the universal child. Prior to becoming a class teacher at the Taikura Rudolf Steiner School, I spent sixteen years in curative education at a school and community in Hawkes Bay called Hohepa ('Joseph', in Māori). At Hohepa, I felt that for the first time I had recognised something in myself of what I could become. I felt that I had arrived home from the moment of my first encounter. Living and working there was the most deeply formative part of my life and self-education and I don't think I could have had a better preparation for engaging with the world of so-called normal children.

These children were my teachers; among other things they taught me to see beyond the veil of their outer selves and what it means to be human. I learnt that:

- There is life before birth. We come to earth for a purpose
- Child development is a process of incarnation
- In the weaving of the spiritual and physical, the soul lives and manifests in the most extraordinary ways. These children in need of special soul care represent a polarity on a spectrum; they show a caricature of human traits that are in us all in different degrees of balance
- There are pictures of incarnation that can help us to understand this. For example, experiencing our body as a house we

inhabit; can we find our way into every room? Are there doors that are locked, spaces we cannot enter, does the house confine us, imprison us? Or are the walls flimsy, the doors and windows wide open, unable to be closed to give us the protection we need? Are we like a gifted player trying to master a broken violin, or are we trying to slip our hands into ill-fitting gloves or a coat that is too heavy or too light which burdens us or leaves us feeling exposed and vulnerable?

When I first arrived at Hohepa, I took on a class of seven extraordinary individuals. There was one little boy, who each day for the four years I taught him, would ask for the story of the Three Little Pigs. It was like meat and drink for him. He had to hear this story over and over and was very satisfied when it was told; he would let out a big sigh and grin from ear to ear. This is a traditional English tale and I will give a brief retelling for those who do not know it.

The Three Little Pigs

Once upon a time, three little pigs were sent out by their mother to find their fortune. The first met a man with a bundle of straw and asked if he could have some to build himself a house. He was given the straw and when the house was complete he was visited by a wolf who called out, "Little pig, little pig, let me come in". The little pig replied, "No, no, no. Not by the hair of my chinny-chin-chin, I will not let you in."

The wolf responded, "Then I'll huff and I'll puff and I'll blow your house in". Which he did. However, the pig managed to escape to his brother's house who had met a man with a bundle of sticks and so had built his house with sticks. The same thing happened when the wolf came. Both pigs fled to the house of the third brother. He had met a man with a barrow full of bricks and had built himself a very solid house.

The wolf was unable to blow it down. But he was clever and saw a way in. He climbed down the chimney where he fell into a cauldron of boiling water which the pig had cooked up on the fire. That was the end of the wolf!



The Three Little Pigs by Ana, 7 years, Class One, Christchurch RSS

The boy who responded so strongly to this story knew, at some deep level, what was needed for his healing. There are many ways we could interpret this simple tale. We are all cast out of the spiritual world to find our destiny and we inherit a physical body in which to do this. We all want it to be a house of bricks but that is not necessarily what we get or what we are able to build. We have to work with what we inherit and for many children the raw materials they have to work with present a challenge, their individuality isn't strong enough to give the form they need to create. The house doesn't offer the protection it should. Inside a house in which we feel safe we can develop a strong inner life. This is the fire that lives in the hearth and heart of the home. In children's drawings we know that when they add a chimney with the smoke curling out that they have a busy, healthy inner life. What lives inside is strong enough to consume and transform

the wolf. We take hold of what comes from the outside, from life, digest and individualise it.

This boy, at the age of seven, was sclerotic like an old man. He was stiff limbed and hard skinned and could not stand upright – he was bent at the waist almost at 60 degrees and met the world head on, horizontally. Every day I would try putting a beanbag on his head to balance and look for physical exercises that would help him become upright. The wise eurythmy teacher said, "He will find his uprightness when his ego arrives." And it did. At around the age of nine, his back unfurled like a fern frond. I believe this story had a significant part in helping that come about in a way that no physical intervention could achieve. Story telling has unimaginable potency.

The wolf is real for all children of today. The things we see in New Zealand will be seen in most places and if they are not evident now they will come. The wolf is at the door. What does he look like? He comes in many guises, in all that brings anxiety and stress and a premature loss of childhood. He may come down that chimney as:

- **Entertainment:** the cyber world allows us now to carry this around so that it never leaves us; iPod, iPad, iPhone, leave the child never free of the possibility to "connect."
- **Distraction:** leading to loss of concentration. The phone becomes an electronic leash, the child always in a state of alertness, waiting for the next message.
- **Media:** overwhelmed with information and much of it negative. We are so overloaded nothing surprises or impresses anymore, we are unable to discern the ordinary from the extraordinary.
- **Loss of truthfulness:** where words and images are manipulated and a consequent lack of discernment. Illusion is experienced as reality, opinion seen as truth.
- **Superficiality:** the allure of a brightly lit but lightweight world that encourages superficiality.¹
- **Stuff:** we are drowning in it! We live in a society where things no longer have intrinsic value. Shopping can become the new religion which never satisfies.

¹ See Carr, N. (2010). *The shallows: What the internet is doing to our brains*. New York, NY and London, United Kingdom: Norton

- **Choice:** leading to stress and anxiety where the adult world imposes its stress on the child, asking for premature adult responses. There is also stress through managing the complexities of relationships and their breakdown.
- **Economic / societal pressure:** where parents both work, the child may be handed from one care situation to the next with pressure of time and timetabling, appointments and a class to go to after school. Time quality is lost.
- **Speeding up of time:** a world of instant gratification, fast everything: fast food, money, travel, communication, access to information. We experience a loss of the ability to wait, to be patient, to practise or work towards a goal.

All these are wolf experiences. How do we see that these children have been 'got' in some way by the wolf? They create their own shields for protection, becoming hardened, closed down and prematurely adolescent, sharp, cynical, disparaging, disengaged victims of the "whatever, been-there-done-that syndrome." Disenchanted, dulled and dis-spirited. Or perhaps they are too open, too sensitive and suffer all manner of anxiety disorders. Unreachable because they are scattered, "out of themselves," their "house" so permeable it does not contain them.

With a list like this we could easily become dis-spirited as educators! However, we cannot wrap our children in cotton wool; we need to prepare them to meet life. How do we help today's child, so hungry in spirit, so taken up with the outer world that the inner one has shrunk, develop this interior life, the room and time for deeper thoughts and questions to grow?

Wonder, Reverence and Devotion

This brings me to the title of this talk and the three words I chose: *Wonder, Reverence and Devotion*.

Wonder, Reverence and Devotion. Why these? Initially it was because I saw them as endangered

capacities that seemed to be rapidly diminishing, or even absent, in modern life. I wanted to explore what they meant for our health and humanity.

One of the most important things I learnt as a curative educator was the importance of a pedagogical law described by Steiner in the lectures we know in English as *The Curative Course*, given in June 1924² and further explored by Dr Michaela Glöckler in *A Healing Education*³. This law is a reality that underpins all human relationships, especially those between teacher and students.

The Pedagogical Law - lecture 2 of the Curative Course, Rudolf Steiner, 1924.

In summary: The quality that lives in my ego has a direct influence on the child's astral body. What takes place in my soul life, in my astral body, affects the wellbeing of the child's etheric body and what lives in my etheric body influences the physical body of the child. Whatever is to be effective for the development of any one member of the human being must come from the next higher member of the educator. In practice this means that we must always be working on ourselves, it is who we are and our self-education that makes the difference. As Steiner says, the astral body of the teacher must be of such a character and quality that he or she is able to have an instinctive understanding for whatever debilities there may be in the child's etheric body.

How do we educate our astral bodies in this way? We are told that we need to evoke in our souls a deep compassion with the child's experience; in doing this we develop an understanding for the situation the child is in and will gradually succeed in eliminating every trace of subjective reaction of feeling. As long as we meet a situation with any kind of bias, so long as it can arouse irritation or excitement, so long will we remain incapable of making any real progress with a child.

Not until the point has been reached where such a phenomenon becomes an objective picture for which nothing but compassion is felt

2 Steiner, R. (1999) *Education for special needs: The curative education course: Twelve lectures for doctors and teachers* [GA 317, Dornach, Switzerland, June 25-July 7, 1924]. London, United Kingdom: Rudolf Steiner Press.

3 Glöckler, M. (2000). *A healing education*. Fair Oaks, CA: Rudolf Steiner College Press.

*– not until then is the necessary mood of soul present in the astral body of the teacher. Once this has come about, the teacher is there by the side of the child in a true relation and will do all else that is needful more or less rightly. For you have no idea how unimportant is all that the teacher says or does not say on the surface, and how important what he himself is, as teacher.*²

When we experience a child through our senses and intellect only, we cannot experience compassion. We need to go beyond the outward impressions and to do this we have to break through the barriers of our physicality to reach over into the other. We have to set ourselves free, pass out beyond ourselves in order to live in the other. As human beings we transcend the limitations of our physicality through this power.

The etheric body is the body of health. What lives in our astrality can promote health or make a child ill. That is a powerful thought. We know intimately how our bodies react to feelings, stress, anxiety, fear, anger directed towards us—the sensitive child may feel sick in the stomach, vomit, empty their bowels or bladder, develop nervous tics, turn pale.

Conversely, how do we feel when someone takes a real interest in us, has a will to understand what makes us tick? It is an interesting word, interest; inter–esse, between being. We feel met, seen, understood; we experience the healing power of love; this is a warm experience. The fire in the hearth is fed. For this objective compassion is surely a face of love. It is now perhaps better understood as empathy, a word which had not yet been coined in 1924.

There is a point of meditation that Rudolf Steiner gave in a letter to Clara Smits (28.12.1903) that expresses this most beautifully:

*Every single being to whom you give your love opens to you its being: for lovelessness is a veil that lays itself before the things of the world and conceals them. As much love as you can emanate, so much knowledge streams towards you.*⁴

⁴ Letter dated 28 December 1903

⁵ Matthew, 18:3

As I explored these endangered capacities: **wonder, reverence and devotion**, I came to see that they could be understood as three progressive stages of empathy/compassion. The eurythmy gestures give us a feeling for these as soul experiences:

Wonder – arms opened, reaching beyond the confines of the body, receptive, a chalice, a feeling of oneness. This is also the gesture for the vowel ‘ah’. I stand in awe before you, before the world. I see like a child. In wonder is trust, vulnerability, freshness, the grace of innocence, the world seen as if the creator has just created it. “Unless ye become as little children ye shall not enter the kingdom of heaven.”⁵

Reverence – wrists crossed before the heart, not unlike the ‘eh’ gesture. The feeling of wonder takes root in me. The gesture of Mary as the angel appears to her. Receive the child in reverence. The world, the other received with wonder and then brought into connection with the self. I meet you.

Devotion – gesture of praying hands. A similar gesture to ‘u’ (oo). Streaming to the future, streaming into the other. The hands enclose a space that is precious, full of warmth. The wish to bow the head seems to follow naturally. We do this when we pray; praying is a surrender, surrender to God, to the course of the world. This gesture is also a greeting – ‘Namaste,’ I bow to you, I submit myself to you with complete humility, the god in me greets the god in you. The upright stance is abandoned along with all that that means: power, control, pride, vanity, and egoism. We communicate better without these.

Ah – I see you.

E – I meet you, and in meeting you I meet myself.

U – I surrender to you and in surrendering, I serve you.

As educators we must grow these powers in ourselves, consciously, as a professional pathway of development. Why did we become teachers? For myself, and I would imagine for many, it was

to do with love of children and of childhood, the human being as human becoming. When we educate we wish to make the world a better place, we serve humanity and in serving we waken to ourselves, we find ourselves in loving the world. Let us look a bit further at these capacities, how we cultivate them in ourselves and through this, in the children we teach.

Wonder

In the words of the Scottish philosopher, Thomas Carlyle, “*A man who cannot wonder is but a pair of spectacles behind which there are no eyes.*”⁶

A colleague recently described a visit to a new entrant class as part of a university research project on the use of information technology in schools. The five-year olds were asked to go to the box and get out their iPads. When they did this and had them sitting in front of them it was observed by those watching that the children’s eyes went dead. They had become Carlyle’s pair of spectacles, at age five. It is taking a long time for educationalists to wake up to see that not only might this world of information technology be the “The Emperor’s New Clothes” in terms of quality of learning but that its misuse is causing essential faculties to be closed down.

Contrast this to the first day in Class One in a Steiner School, when the children are brought to wonder that the world is nothing but straight and curved lines and at the marvel of their hands – they see them for the first time, newly discovered. “These are my hands. This is what they can do!” The classroom suddenly becomes a world of newly realised form as eyes and fingers trace boundaries of space.

What is this capacity to wonder? In his lecture entitled *The Mission of the Earth: Wonder, Compassion and Conscience, the Christ impulse*⁷, Rudolf Steiner reflects on the truth of the thought that found frequent expression in Graeco-Latin times, namely, that all philosophy, all deeper contemplation upon the secrets of existence,

proceeds from wonder, from amazement. He describes how as human beings we come into the world of the senses from a supersensible world and find that the things of the sense world do not tally with what we perceived in that world ... Through the power of wonder we transcend the limitations of our physical bodies, allowing influences which cannot find entrance into the human soul by way of the intellect and the senses to ray into physical life thus compelling us to seek for the spirit.

As teachers, we know that wonder internalised must surely become imagination. The imagination when wakened illumines our inner landscape, it lights up secrets, discoveries, a treasure house - hidden worlds to be explored lie behind the simplest things. What can appear ordinary or prosaic to the adult mind can be the entrance into another dimension - the wardrobe a doorway to Narnia. There are no maps for this world, no fixed paths, no rules no programmes. Everything inside a computer has been programmed by an adult mind. Is it possible to cultivate imagination, imaginative thinking on a computer?

We know the magic of storytelling and how it cultivates this capacity.

Stories become part of our inner world; they give substance to the inner life and help us to regulate it. The fire in the hearth is fed and kept burning. This soul world is a household which needs the activity stories bring. They can restore what is out of balance, clean a room of accumulated detritus, heal what is damaged, open a door or window which was previously locked shut. They pull back the curtains, worlds are revealed and transformed.

Albert Einstein tells us: “*If you want your children to be intelligent, read them fairy tales. If you want them to be geniuses read them more fairy-tales. When I examine myself and my methods of thought I come to the conclusion that the gift of fantasy has meant more to me than any abstract positive thinking.*”⁸

6 Graebner, T. (2010). *God and the cosmos: A critical analysis of atheism, materialism and evolutionism* (p. 17). Whitefish, MT: Kessinger Publishing.

7 Steiner, R. (1912). *The mission of the earth: Wonder, compassion and conscience, the Christ impulse*. [GA 133, Berlin, 14 May, 1912] Retrieved November 1, 2012 from <http://wn.rsarchive.org/GA/GA0133/19120514p01.html>

8 Newbold, C. T. (1999). Multiple intelligences and the artistic imagination: A case study of Einstein and Picasso. *The Clearing House: A Journal of Educational Strategies, Issues and Ideas*, 72(3), 153-155. doi: 10.1080/00098659909599617

“Characterise, do not define” can be a guiding motto for the Lower School teacher. Make everything into a picture, a parable, a metaphor; allow for the realm of possibility, that something mysterious, something yet to be revealed lies behind the things of this world, that they are part of a story and not indelibly fixed in time or place.

“To wonder at beauty, stand guard over truth” – we know well this opening of Steiner’s verse. We must be gardeners of beauty so that the truth will be understood. As artists and in all the art we weave into our daily work we do this.

Reverence

*Thinking must never, so to say, go dancing through the world in a careless, light-footed way. It must, when it has passed the moment of wonder, take firm root in the feeling of reverence for the universe.*⁹

The eurythmy gesture for reverence is one of engagement. The fundamental attitude of the teacher is reverence for the developing human being; the wonder that I see before me is so overwhelming I come back into myself.

In his lecture *Social and Anti-Social forces in the Human Being*¹⁰, Steiner asks from the viewpoint of education how we can consciously establish social impulses to balance those anti-social forces which are developing naturally in us, the interest of one human being in another which has disappeared so pitifully in the age of the consciousness soul. He describes the desire to understand the other in all his or her uniqueness as very weak, in fact *decreasing week by week in the evolution of humanity*, and that was a hundred years ago! How do we cultivate this endangered capacity? We are told we should practice developing an objective picture of our indebtedness to people in the past, free of love or hate: teachers, friends, those who have helped us and also those who have injured us (to whom we often owe more). We should try to allow these pictures to pass before our souls as vividly as possible in order to see what each has done.

... then we shall be able to experience the opening-up of a new sense in our souls, a sense which enables us to gain a picture of the people whom we meet even in the present, with whom we stand face to face today.

*... this ability to develop an imaginative faculty for the other is something that must enter into pedagogy and the education of children. For we can really develop this imaginative faculty in us if, instead of striving after the immediate sensations of life as is often done today, we are not afraid to look back quietly in our soul and see our relationships to other human beings. Then we shall be in a position to relate ourselves imaginatively to those whom we meet in the present.*¹⁰

For me this is a picture of reverence, I look anew at this person. It is a light-filled perception. I awaken a true picture of them in me. I “take root in myself”- see myself more objectively as I become aware of my indebtedness to them.

For the class teacher, we see the importance of biography in story-telling which reveals the possibilities of human development and human becoming. Showing a reverence for those who have learnt from the world, who have pushed the boundaries of human experience, been challenged and not given up. This includes the teachers themselves. Our personal biographies are a rich and immediate store of experience.

When we meet the child with reverence, with the morning handshake, with every interaction, they experience that they are both seen and met, that there is a relationship that has meaning. Reverence gives certainty and strength to the walls of the house and acknowledges what dwells inside.

Devotion

In curative education one develops a heightened consciousness of the therapeutic/helping gesture which can manifest in the smallest activity. On my very first visit to Hohepa I watched a young woman clean a hand-basin in an inward-spiralling

9 Steiner, R. (1911). *The world of the senses and the world of the spirit* [GA 134, lecture 1, Hannover, 27 December, 1911]. Retrieved November 1, 2012 from <http://wn.rsarchive.org/GA/GA0134/19111227p01.html>.

10 Steiner, R. (1918). *Social and anti-social forces in the human being* [GA 186, Bern, 12 December 1918]. Retrieved November 1, 2012 from <http://wn.rsarchive.org/Lectures/19181212p01.html>.

gesture, from top to bottom. The house mother explained how important it was for her to “pull herself in” in this way and that for another child an outward-going spiral might help free something that was trapped or stuck.

I was deeply moved by this devotion to detail. That in the smallest thing there could be a healing gesture. That life could be lived with such presence, doing the task in the moment with care and attentiveness. Paying attention to beauty, to form, to order. Care in the way one dresses, lays a table, prepares a room, cleans and tidies.

This reminds me of a story which goes something like this: Rudolf Steiner was approached by a housekeeper who said she would love to come to his lectures and study his books but she was too busy with cleaning. He responded by saying that the work she was doing was actually more important because when she mopped the floor she was liberating elemental beings¹¹.

Devotion to detail could be seen as fussiness or preciousness, but with the right gesture it is recognition of the ‘being-ness’ in all things, that behind all matter there is spirit. In caring for things we can liberate elementals, we can ensoul them and alter the quality of the space in which they rest.

In the East, I think this is well known. Friends who are biodynamic farmers on their return from India described a *puja* for farm tools. The *puja* is a part of daily life; it is a blessing ceremony, an act of devotion. The tools are all gathered and cleaned: sickles, rakes, forks, then laid together with lit candles and incense. They are then blessed by the leader of the *puja* with markings of the third eye made with red and yellow sand, circled with a lamp and wafted with the smoke. In this act is a reverence and gratitude for the tools, an invitation for the gods to be present, to help the tools do their tasks well. In saying this I feel impoverished, how much this gesture of devotion is alive in the east and diminished in the west. A level of consciousness that is lost in our materialistic culture but one which can

be cultivated so readily in children in the small everyday things we do. They notice.

Kindergarten teachers are skilled in this art. How easily as class teachers we might blunder over everything they have built up if we do not notice this work and allow for the children to exercise this care. These things are easily lost when life becomes hurried and pressured; they may be seen as the icing on the cake and not important. Or they can be made important in the wrong way with obsessive materialistic zeal so that appearance becomes everything.

In the Curative Course¹², Steiner also emphasises the importance of devotion to little things. If you want to become real educators he says you should cultivate this devotion with utmost humility. The tip of an ear, the paring of a fingernail, a single human hair – should be every bit as interesting to us as Saturn, Sun or Moon.

For the young child devotion is a natural state – the child at play doesn’t think ‘I am playing’ - it is in that world, surrendered to it. Devotion is an in the moment experience – one of immersion and self-surrender.

We see this in older students when they are completely engaged in an activity - form drawing, painting, wax modelling, singing, playing an instrument - where there is complete presence and love of the task. Again, the arts are a powerful medium for cultivation of this power.

Devotion comes with the sense that this has something to do with me. There is relevance in all we do. The human being is the starting point. Everything relates the child to the world. This must always be the starting point of learning.

We experience all three aspects: wonder, reverence, devotion in the activity of the Child Study¹³ - this is a holy activity, meditative practice which is powerful in the change it can bring for both teacher and child. The gesture of objective compassion is central. If the egotism of the teacher cannot be surrendered to really understand the child then the child is not served.

¹¹ Source unknown.

¹² Steiner, R. (1999) *Education for Special Needs: The curative education course: Twelve Lectures for Doctors and Teachers* [GA 317, Dornach, Switzerland, June 25-July 7, 1924]. Rudolf Steiner Press: London, United Kingdom: Rudolf Steiner Press.

¹³ For further details see Carter, N. (1999, November). The child study [report of presentation by M. Glöckler, given at the Asia-Pacific Conference]. *Newsletter for Waldorf/ Rudolf Steiner Teachers*, 3.

Conclusion

The ancient Chinese philosopher Lao Tse reminds us that it is not the clay the potter throws that gives the jar its usefulness but the space within.

That jar, our physicality, is a vessel which the spirit enters. What happens in that space, the life of soul, the soup of the soul, needs cooking with care, with compassion, with wonder, reverence and devotion. These qualities are the background for thinking that is spiritualised. If they are not cultivated thinking will not arrive at truth but at correctness. This is the journey for the lower school teacher - we prepare the ground for truth with which our high school colleagues work.

If we come back to the story of the Three Little Pigs we see that the house with a warm active hearth is able to deal with the wolf, to transform it. We talk about building resilience. What is this if not an inner life that has been cultivated through active connection with the spirit, through these three aspects of empathy? I have heard resilience described as "robust vulnerability." A soul life that can respond, reshape, when the wolf in the form of the world and all its vicissitudes impacts on

us. We are vulnerable. The wolf will come down that chimney. We breathe the outer world in, the good and the bad; how do we meet it, what do we have to meet it with? Love, interest, compassion and empathy. Then we breathe out again with confidence – send the smoke up the chimney.

I finish with a prayer given to me by a retiring teacher, with gratitude for all she had experienced and to help us in seeing what we have before us each day.

*Days pass and the years vanish
And we walk sightless among miracles.
Lord, fill our eyes with seeing
And our minds with knowing.
Let there be moments when your presence,
like lightning,
Illumines the darkness in which we walk.
Help us to see, wherever we go,
That the bush burns, unconsumed.
And we, clay touched by God, will reach out
for the holiness
And exclaim with wonder:
"How filled with awe is this place and
We did not know it." ¹⁵ ♦*

¹⁴ Attributed to **Mishkan Tefilah** and from the **Jewish Sabbath Prayer Book**; quoted in Hershey, T. (2009). *The power of pause*. Chicago, IL: Loyola Press.

Goetheanum, Dornach, Switzerland World Language Teachers Conference 1-6 April, 2013

Transforming Habits: Creative Approaches to Teaching and Learning Foreign Languages

We would like to invite you to the first World Language Teachers Conference from 1 to 6 April, 2013 at the Goetheanum in Dornach, Switzerland. This conference is an initiative of the Pedagogical Section working together with Waldorf language teachers from all over the world. The idea was born out of our deep conviction that the learning of foreign languages constitutes a core aspect of all Steiner School education and that there exists a pressing world-wide need to more fully realise the possibilities which lie in the approach to teaching languages that Rudolf Steiner first conceived and to continue to creatively develop and build upon this basis.

Within the broader context of an Anthroposophical understanding of the nature of the developing child and adolescent, Steiner Education is deeply rooted in an understanding of teaching as a creative art. Hence, the personal artistic development of the teacher becomes essential in attaining artistry in teaching, and the actual skills and capabilities acquired in this process also play a crucial role in the specific methodology of Steiner language teaching. Thus, along with lectures and plenary discussions addressing fundamental issues of language teaching in Steiner Schools today, this conference will offer a wide range of intensive artistic and methodological courses in English, French, German, Russian and Spanish specifically designed to enhance the artistry and creativity of the language teacher.

We invite our colleagues throughout the world to join us for an intensive and inspiring week!

On behalf of the preparation group – Claus-Peter Röh, Florian Osswald, Christof Wiechert, Peter Lutzker, Paulino Brener, Christoph Jaffke, Alain Denjean, Siegmund Baldzun, Alec Templeton, Louise Oberholzer, Martyn Rawson, Ulrike Sievers

For details: www.paedagogik-goetheanum.ch/4038.html?&L=1

Goetheanum Glimpses

World Teachers' Conference - April, 2012

Tracey Puckeridge,
Chief Executive Officer, Steiner Education Australia

I was looking forward with great excitement to the Ninth World Teachers' Conference in Dornach this year, as I had been lucky enough to attend the previous conference four years ago and had been yearning to return once again. The conference is enlivening, full of energy and enthusiasm, with educators from all over the world attending and contributing to discussions, sharing ideas and experience of their countries' issues. Every day we walked up the hill in the crisp spring air, to the wonderfully imposing structure of the Goetheanum and each morning it felt like a momentous occasion. It seemed the Aussie/NZ contingent this year may have been over 50, making an impact on the almost 1,000 attendees.

The whole programme was excellent: keynotes, workshops, artistic programmes and student contributions. Hearing the bell resound to gently remind people to enter the beautiful conference hall is another unique experience. It was difficult to decide on what aspects of the conference I would like to share but will give a picture of highlights from two keynote presentations, and the morning workshop I attended over several days with Ben Cherry and Claus-Peter Röh.

Rosie Simpson gave an inspiring talk '*Creating a culture of wonder, reverence and devotion: The class teacher's perspective*' (reprinted in this edition). She spoke of the importance of teachers carrying a picture of the child incarnating into their physical body and gave a wonderful imagination of the story of The Three Little Pigs as the house/hearth/fire being a picture of a child's inner life.

What does this mean for teachers? The teacher must continue to work strongly on their own inner life so that they can consciously experience compassion for every child. To cultivate the inner imaginative life in a child is the prime task of a

class teacher. This leads to the experience of truth in the high school as the gift of imagination leads to the gift of thinking. Rosie ended her lively and enthusiastic talk with the emphasis on devotion, "*making small moments of devotion in all we do allows the spirit to enter our work*".

Florian Osswald (co-leader of the Pedagogical Section) also spoke of devotion to another, not out of weakness but out of strength. What you give devotion to becomes richer and richer. Florian called the teacher both a *time artist* and a *servant* and began with a story of a Class 10 camp trekking through the mountains with their donkeys. Those that could not build a relationship with their donkey struggled, and at the end of the camp one student asked, "*Who served whom?*" Teachers have the wonderful task to be servants, but this must come out of strength, not weakness.

To be a time artist, Florian spoke about the ability to anticipate the future out of the moment, to be open and try to sense what wants to come. This is an important gesture, to anticipate and develop these forces in us. We also need to develop healthy time rhythms, neither too fast nor slow, but a nourishing ebb and flow.

We are all sense beings; and children especially so. They sense immediately if the teacher has the right balance of rhythm and also the right balance of expectations. It is not just the teacher's formative impulse at work, but also the student's; therefore we need to develop a rhythm between form and formlessness, encouraging students to do things out of themselves. How do we know if the balance is right? If the child's inner and outer life is in harmonious relationship with each other, you will see this in the child's eyes

The morning workshop I chose was Ben Cherry and Claus-Peter Röh's workshop,

“Worldwide perspectives of Waldorf education”. I wanted to hear what issues were alive in schools in other countries and find out the differences and similarities to the Australian context. Not surprisingly, most countries were working with the same questions.

On the first day there were introductions and brief country presentations. Key issues and questions raised on the first day and discussed over the week were:

- Increasing government requirements and educational reform, and the impact new regulations were having on pedagogy, especially in the earlier years with demand for early age starting and technology
- The shifting of school administration away from the College of Teachers
- Class teacher period – in several countries governments have moved Class 7 into the high school years
- How do we work together internationally to support each other?
- How is the curriculum being localised – e.g. is Norse mythology relevant to Asian cultures, where is Ancient China in the study of the epochs?
- What is essential to the *place* and the *culture* in each country’s curriculum?
- How are we meeting the transition needs between the seven-year periods?
- What influences do I authentically bring as a teacher?
- Did Steiner forbid soccer and other ‘myths’?
- The lack of high school teacher education worldwide

On the second day we deepened the discussion and it was obvious that a key theme emerging was the question of the strong northern hemisphere culture throughout the curriculum indications. How do we incorporate cultural diversity for a global education movement? There was discussion of the need for the teacher to really internalise his or her’s own culture and bring content in an individual and authentic way.

We heard from some of the Indian schools; Hyderabad is predominantly an Islamic city but the schools there celebrate a variety of religions and festivals. For schools that do not have classes beyond class 7 there are concerns, as students going on to other high school are pressured to sit exams that may determine their job for the rest of their life!

We heard from schools worldwide, about the lack of resources, the challenges of parent and teacher education, challenges for teachers. It was humbling sitting in this global circle, realising how lucky we are in Australia and really how little we have to grumble about.

Regarding the long awaited answer about soccer, Claus-Peter Röh (co-leader of the Pedagogical Section), stated that the Pedagogical Section had looked into this question, *“Did Steiner forbid soccer?”* They have not been able to find any such statement, only that Steiner said *“there should be no one-sidedness; not **only** soccer, but a variety of movements is necessary”*.

At times, of course, we had more questions than answers, but there was a sense that challenges had been shared and maybe the load had been lightened; that we could turn to each other for support; that we were all part of this amazing education movement that truly has something special to offer to the world. Some of the concluding thoughts of this wonderful worldwide discussion group were:

- Breathing is an incarnating process, not only of the child, but the class, school and the community
- We must at all times strive for finding the essential
- We must develop healthy relationships with love
- In our teaching we must develop loving relationships to the children, parents, our colleagues, to the world and the spiritual hierarchies. This comes out of seeing the spiritual being in the other. ♦

International Early Childhood Conference 2012

Kathy MacFarlane,
Titirangi Steiner School, Auckland, New Zealand

*I died from the mineral
And plant became,
I died from the plant
And took on sentient frame,
I died from the beast
And put on human dress;
When – by my dying –
Did I ever grow less?*

J. Rumi (1207 – 1273)

For seven years this conference was anticipated and the practical preparation took three years, so perhaps it was no wonder that well before the conference opened there were no more places available. 1,100 early childhood teachers from 52 different countries around the world gathered to study the process of the individuality of a child entering the body.

It would be hard to find a more difficult task, in this ever more complicated world!

The Early Childhood Conference was organised by the International Association of Steiner Waldorf Early Childhood Education (IASWECE) of which New Zealand is now a member. At the opening of the conference, the IASWECE Council members arrived on stage with one or more dolls from each country. Each doll had a name and each had come to Dornach to find adoptive parents in one of the countries of the conference participants. During the course of the conference each was welcomed by their new mother or father.

Our “child” went to Australia, following a current trend for many New Zealanders! All this was done as a raffle and raised €3,200 for training projects worldwide supported by IASWECE.

Steiner Waldorf early childhood education is growing especially in Asia and many countries need financial support to begin teacher education programmes. China now has over 250 Steiner

kindergartens and early childhood education programmes in five cities with over 100 students on each course. Malaysia, Korea, Fiji, Vietnam, the Philippines and Indonesia are among other countries which have all started teacher education programmes recently and have asked IASWECE for support. In turn, IASWECE has asked New Zealand what it could do to help. Consequently, Marjorie Theyer, Diana Bacchus, Kate Bryant, Edith van de Meer and I have all been doing what we can to help with teacher education in Asia.

In South Africa there are many projects to help the desperate plight of the children there. In Eastern Europe, much support is still needed. South America is also experiencing rapid growth in Steiner early childhood education.

New Zealand is considered ‘experienced’ and we have been able to implement many new courses such as the degree programme in Steiner EC education at AUT University, the In-Service courses at Taruna College and now the Steiner Schools Certificate which is fully accredited and gives entry to all universities in New Zealand. There was a lot of interest expressed at the International Association meeting before the conference and at the conference itself in the work we are doing.

The speakers at the Early Childhood Conference included Louise de Forest, a kindergarten teacher from the US; two medical doctors - Michaela Glöckler and Edmond Schoorel - Claus-Peter Röh from the Pedagogical Section at the Goetheanum and Dr Renate Long-Breipohl from Australia.

They all spoke about different aspects of the process of how the ‘I’ incarnates into the body and how we as early childhood teachers can understand and support this process. The lectures were translated simultaneously into eight different languages.

There were over 80 morning and afternoon workshops including a meeting of 60 early childhood teacher educators looking at the different ways they meet and include the diverse cultural environments they work in.

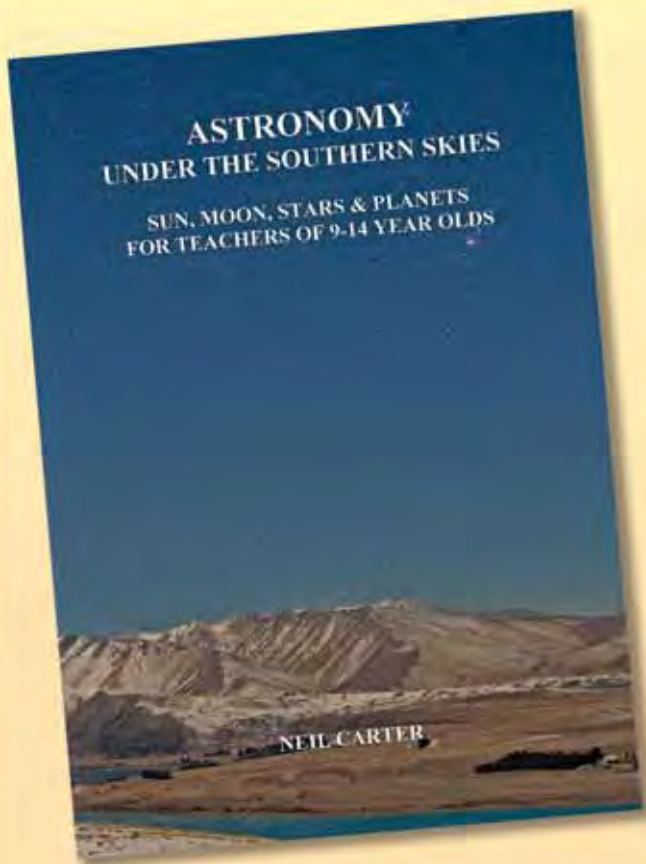
There was a wonderful 'pedagogical market place' where participants could share aspects of their work such as the projects in South Africa, thoughts around the organisation and administration of a Steiner kindergarten, or a debate around the need for criteria for the use and protection of the name 'Steiner/Waldorf.' We had two wonderful eurythmy performances in the evening by the Dornach stage group and by an exuberant Brazilian youth group. Instead of an evening of reports from the different countries, countries were invited to sing and dance in their traditional ways which was probably more illuminating than a report could ever be.

We also had a musical performance by a group of adults who have special needs and who enjoyed performing as much as we enjoyed watching, in fact it was hard to get them to stop!

I think the most lasting impression for me was being in the Goetheanum building itself. It is such a statement of anthroposophy, with form and colour bearing an inner relationship to the whole and the whole flowing organically into its single elements of metamorphosis. It was a re-inspiration of the work we are doing born out of these concepts.

There were five early childhood teachers attending the conference from New Zealand. The next conference will be held at the Goetheanum in seven years time, in 2019.

I highly recommend that we start saving now for this experience of a lifetime. ♦



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Canoe the Murray Down...

Woody Clark

Every adventure begins with an idea...



In December 2008, with my three young children in tow, I made the trip across to see the folks for the summer break. Driving through the Yarra Valley at dawn, past the ragged crags of the Grampians and the wheat silos of outback South Australia, we turned off into the tranquillity of the Adelaide Hills in the late afternoon. How many times have I made that journey in the last 13 years?

It has been tradition since I was young that our family and friends go on a canoe trip for a few days over the New Year break. We dusted off the canoes, packed the food and I chatted with the old man while making dinner in the kitchen, in preparation for the following day's travel. I got the customary questions: yes, the renovations were progressing (slowly); the children were loving school (mostly) and the class teaching was going great (although it consumed me).

I had taken on my class near the end of grade three and they had been inexorable in those early months, following two years of interrupted teaching with an assortment of 'temps'. Now I recall it as a blur, such is the challenge of commencing with a class halfway through the cycle. But they were responding and I found that I was establishing a culture I liked. I wanted them to develop a keen interest in learning and life. I always thought school and education should be

fun, so humour was very much part of the fabric of my classroom.

Dad and I were in the kitchen: we talked about the unrelenting nature of main lesson, how to manage challenging students and their parents, as well as discussing Steiner's pedagogical indications for 12 and 13 year olds. I had done some reading and I was drawn to the cultural changes of Europe in the 15th and 16th Centuries, a theme for class seven. To think that within a few short decades, the veil of medieval Europe was lifted by the work of iconic individuals such as Luther, da Vinci, Copernicus and wondrous explorations by the likes of Columbus and Magellan. I could see exactly how this transformative time in history would marry up with the personality of my class as they grappled with the coming of adolescence. They were beginning to explore external relationships and internal identities like they were trying on new clothes. There was the desire to go out and take to the high seas of life without having a sea-worthy vessel, let alone knowing the art of navigation. If only they could learn to captain their own ship ...

"Why don't you build a fleet of canoes with them?" my Dad broke into my tumbling thoughts. "They could make their own boat, individualise it and name it". For me that was a light bulb moment. It set off a series of events that would

1 Steiner, R (1996) [1919] *The Foundations of human experience*, Hudson (GA 293, appendix to lecture 1, August 21, 1919). Hudson NY: Anthroposophic Press.



unfold over the following two years. It was more than an idea; I felt compelled to act.

Over the following days, the idea solidified. It could be a year-long project culminating in an expedition. I would integrate the project into the class seven curriculum wherever possible. The children could raise funds, work in pairs to design and build their craft, keep a construction journal and research the canoeing traditions of different cultures. It involved design technology, woodwork, maths, measurement and problem solving, research, documentation and journal writing, group work as well as outdoor education. The plan was there.

I sent off a flurry of emails and roped in trusted colleagues to create a team.

School management required an overview, budget and pedagogical rationale. Why do they always require a pedagogical rationale? Sometimes it's just a damn' good idea!

The team costed the entire project at \$20,000 including PFDs (life jackets) and a heavy-duty trailer for transportation. The students raised over \$1,000 within two weeks. They had to plan and implement a fundraising idea as part of the Business Maths main lesson in class six, then deposit the money into the bank account I had set up. Young entrepreneurs busked, led pony rides, worked as gardeners, ran sausage sizzles and cake stalls; two students even ran a magic show for the primary school in lunch time. That was a hit! We tallied the various contributions as percentages over a series of lessons. The school put up the remaining money for which I

am thankful. The project could begin in earnest.

We decided to have 12 fibreglass hulls manufactured and complete the rest of the building ourselves. While we were waiting for the hulls from the factory, Tom began by making paddles. He owned a portable mill and had worked with timber for many years, so his knowledge of local timber industry was useful. He sourced local timbers from the mountain ash forests that surrounded the school and acquired some reclaimed jarrah for a contrasting flash of red in the design. His love of timber had an osmotic effect on both the children and myself, and the entire class launched into their work with vim and vigour. It is wonderful to see students engaged and inspired, for in these moments, no discipline is required; they teach one another and the lessons run themselves. They could see the relevance and meaning in what they were doing and were excited to be able to express their creativity in something that was functional. I like to think of this as a 'living curriculum'.

Quickly the paddles took shape. The blades were constructed from laminated strips, all unique in design. The handles were moulded



for customised grip, and the shafts were spoke-shaved and sanded. Pride stirred in the group as the varnishing revealed the beautiful contrasts of the timbers Tom had selected.

The hulls were transported from the factory to the tech shed one cool autumn afternoon. They sat there stark and silent, like beached whales. They were just a fibreglass shell, glossy and white, with nothing to characterise one from another. The thought struck me that in years to come these shells would carry hundreds of children through Australia's interior as Captain Sturt had done when he looked for an inland sea in 1829. But for the moment they were indistinguishable - a blank canvas waiting for their maker's mark.

I paired up the students and assigned them a hull. They looked perplexed; I could see the look in their eyes. "You expect us to get in one of these when we have finished and spend 10 days on a river? Good luck!" Nevertheless, their faith in their class teacher won through and they began the process of building their own craft.



The school had an industrial workshop with all the machinery we would need: a thicknesser, sanders, lathe, power tools and the like. Plus there was an assortment of traditional hand tools which would allow us to really 'will' the boats to life. Tom machined strips of ash and jarrah in preparation for the early classes. Gunwales were constructed to firm the sides of the boat.

Bulk heads were created for floatation. Designs were developed for the triangular decks at the bow and the stern of each canoe. Finally the thwarts were attached which solidified the craft. This work progressed slowly over a series of months which included a dedicated crew of students and parents on Tuesday evenings, in addition to the weekly classes. There were some challenges along the way, moments sent to overwhelm the HR officer, but before long the class had invested too much of themselves to abandon ship.

Finally, in late November, it was time for sanding and varnishing. Again the magnificent colour of the Australian timbers shone through. The students had been thinking of names for each craft during the construction process. While attaching carrying handles and rubber noses to the bow and stern, they were granted the opportunity to inscribe their chosen name onto the thwart with the school's engraver: Glyder; The Spartan; Ol' Faithful and The Kraken were some of the words burnt into the wood.

Each canoe was far more than the sum total of its raw materials. These pieces of timber and fibreglass, rope and screws had been worked, manipulated, played with until they came together in the elegant shape of a canoe. Not only were these raw materials suddenly a vessel of function and artistry, the naming somehow brought the object to life. The very act of naming allows us to give identity, from which a personality can emerge; stories could now embed themselves, history be created. All sensed this moment.

Nothing promotes completion like a self-imposed deadline. For us it was, December 9, 2010. This was the day we were going to formally hand the fleet over to the school. I had invited guests to witness this occasion: the parents, staff, other classes and a journalist. We bought a bottle of non-alcoholic bubbles to christen the boats (even though we had no mast). I gave a small speech thanking Tom and Christian who were instrumental in realising this dream.

It is important to mark such moments in time. I have come to believe that teenagers want to

contribute and feel valued, and it is our job as parents and teachers to provide the framework for this to take place. The same can be said for acknowledgement upon successful completion of a worthy task or goal. Seeing the class standing proud and tall had inadvertently become a 'rite of passage' moment. They had been diligent and committed and seen the job through. We had all left our mark and I felt as proud as punch.



When finally it was time to pack our gear and make the long trek up to the Murray, the class was full of excitement. I had used several of my lessons in school to prepare them for the expedition. They waterproofed their equipment and carefully prepared a menu to last 10 days. However there was an unpleasant irony that prevented the expedition's departure: after a decade of drought, the Murray was in flood!

Now, in 2012, I have recently completed my second expedition with my former class. There is something very special about leaving the bustle of daily life behind and the pull of computers, emails and technological communication. Likewise, the class relinquish their mobiles and iPods, allowing life to be distilled to its true simplicity: journey in the day, prepare food and shelter in the evening, sleep soundly at night.

Because we are so 'time poor' in this modern age, we try to reach our destination as soon as possible. The journey itself is simply a means to an end. Yet canoeing, like walking, affords us the opportunity to slow down and take in our surroundings. We open our senses and engage

with the country we are journeying through. Transportation becomes an activity in its own right. For us the days were filled with bird life that seemed to speak to us and we felt with wind and sun upon our backs. Our paddles manipulated the water and aided us on our journey down a river that has carved its way through the heart of the Australian over millennia.

In the evenings we sat around the fire for hours sharing stories. On any given night, we could discuss the dilemmas of adolescent relationships, the pressures of school and home life, parents, teachers and peer pressure, or share tales of travel and adventure. I remember one conversation about image, identity and advertising that was insightful. The ukuleles were also popular, interspersed with a round of joke telling.

As I look back on my years in the classroom and the opportunities embraced, I know this work brings immense challenges but gives one a lifetime of richness. Class teaching can be a fertile bed where inspiration and creativity can take root if we allow it.

While this project fostered concrete skills and knowledge, it was the inadvertent learning that added so much value: a sense of fulfilment, appreciation, community. Also, lessons in goal setting, time management, achievement and a taste of adventure. These are tools and experiences that cannot be measured. They are stowed away and recalled for when they next find themselves captain of a ship that is a little lost at sea.

So I finish with an appeal: inspire your students with a vision, set them a goal, harness their collective will and embrace an opportunity. ♦



A joint surveying main lesson

P. Jayesh Narasimhulu,
Hyderabad, India

With Class 10 students from Hyderabad, India and Samford Valley, Australia

Steiner pedagogy is based essentially on two basic movements in the teaching process: to bring willing into thinking and thinking into willing. These movements are to a great degree moderated and modulated by the feeling realm in a student. Adolescents around 16 years old in Class 10 are generally at a stage in life when they feel the need to think and move independently of adult supervision. Any pedagogic process which integrates thinking, movement, a feeling for one's peers, teachers and the environment, with an eventual outcome of learning a new meaningful skill, is always of great interest to the growing adolescent.

The surveying main lesson takes the teaching out of the classroom into intellectually and emotionally unfamiliar settings, demanding teamwork, in addition to synergising and integrating the two fundamental pedagogical processes above.

The teachers of Abhaya Waldorf School in Hyderabad decided to send their Class 10 to join the students of Samford Valley Steiner School to experience a surveying main lesson in Australia. In April, 2012 after 36 hours of travelling, we were met by Ted Muller and Mark Piper, two Samford

Valley Steiner School teachers, who drove us to Peter Glasby's home in Samford Valley.

The next day the students met their host families and were taken to their respective homes to spend a quiet week at home. The following week, the Indian students joined the Class 10 from Samford Valley in a three-week main lesson on Ancient Cultures with their teacher Sonia Jago, followed by the subject lessons each day. This helped them acclimatise to their new learning and living environments. It was wonderful to be able to work with students from different cultural backgrounds because the individuality of the students stands out in the larger multi-cultural social context.

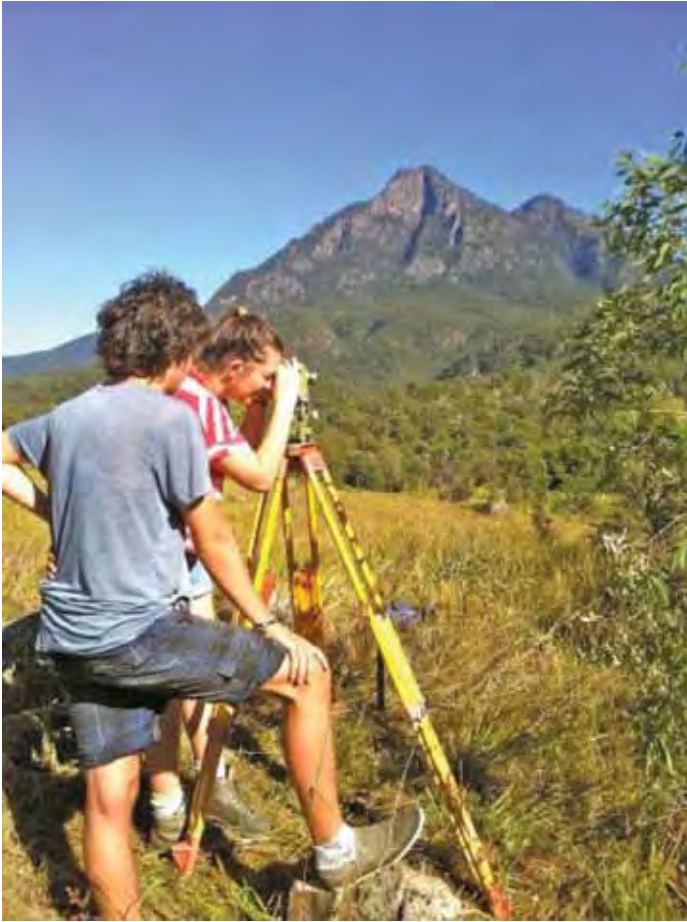
The days sped by in Samford with study, visits to museums, beaches and an Indian film/ dinner night at school. The Indians with a quite a few Australian volunteers cooked an Indian meal for around 130 parents and students of the school. It was a fund raiser for the Class 10 boat building activity later in the year and raised almost \$ 1000 for the school community.

The Outdoor Surveying Main Lesson was based at Camp Lake Fire on the beautiful shores of Lake Maroon in Queensland, our campsite for a little more than a week. The task was to map a part of the Mount Barney Eco Lodge which was a 45-minute drive from the campsite. The outdoor learning was broadly divided into three parts as follows:-

- a) *The practical work:* During this period the use of the instruments such as the theodolites, dumpy levels and the other related equipment was explained at various stages to the students during the week. This was done during the day in the field with short explanations and writing on makeshift whiteboards whenever necessary.



The Abhaya students with some of their Samford classmates and host families.



The students using the theodolite.

b) *The actual process:* Learning the various processes and the corresponding practical applications such as drawing the mud map, preparing triangulation grid, measuring the angle readings, tracking the sun to find true north, tacheometry, and vertical profiling were done during day. This was followed by the theory behind it during the sessions at night



Managing difficult river crossings

after dinner. It is important to note that the student first experiences the practical willing work (with a few basic explanations) before the theoretical concepts are explained to them at night or the next day.

The bushwalk: After completing all the activities in the field, basic calculations and rough drawings which were made for making the final map, the group set off for a four-day bushwalk through the Mount Barney National Park in Southwest Queensland. The students carried all their food / cooking equipment/ clothing/ sleeping bags with them – enough for 4 days in the field. On the first day, the students walked 10 kms as a group to a pre-determined point with maps and compasses, without adult supervision. Adequate care was taken to ensure that they had suitable mobile phones/ walkie-talkies and first aid kits in case of emergencies. During the bushwalk, the group covered about 5-10 kms a day depending on the terrain / weather and the average endurance of the group. This helped the students improve their physical endurance, social and emotional skills in generally unfamiliar surroundings, as well learning more about nature and one's relationship to the earth. The walk also built a bond between the teachers and students, which helped the learning process later in school. The bushwalk ended with a night around a bonfire with students and adults talking about various aspects of the camp and life in general,

with a bit of humour thrown in for good measure. Many of the students spoke about the great food cooked for us by Rosemarie Glasby, who worked tirelessly to feed 24 hungry individuals every day.

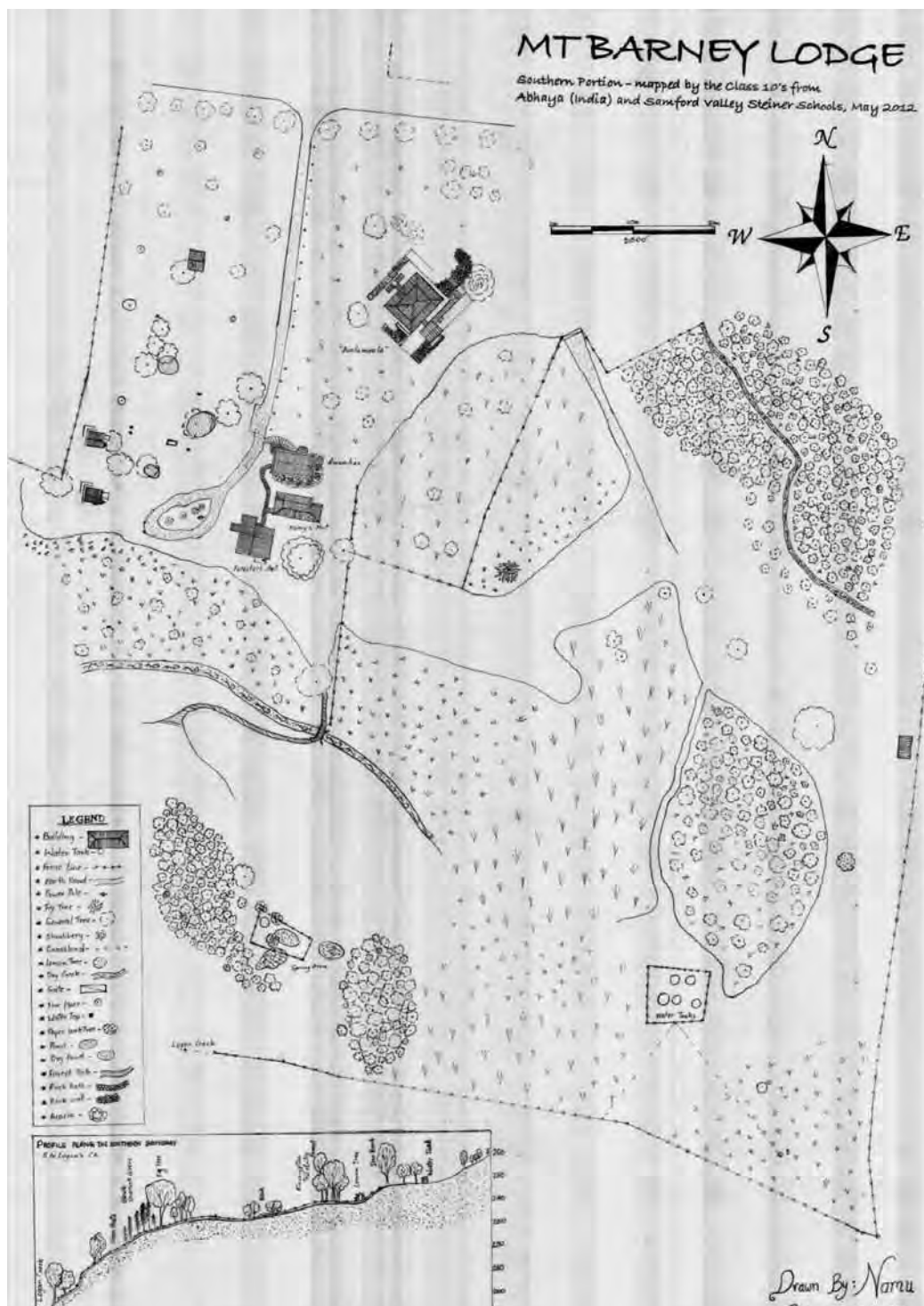
The Indoor Classroom Work and Mapping - The students and teachers returned to Samford Valley Steiner School a fortnight later and completed the classroom work, which took

- Calculating the side-lengths, grid points, the plotting of the vertical profile and all other calculations required to draw the map.
- Drawing of the actual map on tracing paper with pens with all the legends, scale and north signs.
- The teachers presented the work of the students to the school community and gave a talk about surveying and its significance in the Steiner curriculum.

At the end of the main lesson the students experienced and understood the importance of accuracy and precision in cartography, learned the practical applications of co-ordinate geometry, trigonometry, the movement of sun around the earth, the implication of latitudes and longitudes and time, orientation using true north in maps and a host of other life skills such as physical and emotional /social endurance, as well as working with technological instruments such as theodolites/ GPS locating devices/ computers and scientific calculators.

The outer activity of locating the world and oneself in space and time was exquisitely transformed into an inner sureness within and the Class 10 students would hopefully find new pathways in life opening up, with all that they had

The farewell meal was organised by the Indian group for Peter Glasby at his home. The host families who accommodated the Indian students for seven weeks were also invited along with the Class 10 students of the school. The Indians were deeply grateful for the generosity and kindness of their hosts and returned home with wonderful memories of their learning and living in Australia, which they probably will never forget. ♦



Pedagogical Section Progress Report

Florian Osswald,
Goetheanum, Dornach, Switzerland
(translated from the German by Margot M. Saar)

With many thanks to the Journal of the Pedagogical Section at the Goetheanum.

2011 was a year of transition. On New Year's Day, Christof Wiechert passed the leadership of the Section to Claus-Peter Röh and Florian Osswald.

The new form of leadership had opportunity to establish itself during this year. Having two leaders is the beginning of an impulse that will be developed further in the years to come. Based on the principle of individualisation, which is fundamental to the Section's activities, a group of people will be identified who will work with the section leaders on research and development in Rudolf Steiner's art of education. The dual leadership is also a gesture of cooperation and an expression of the on-going, ever-new dialogue with the tasks of the Section.

The activities of the Pedagogical Section have expanded widely in recent years. Heinz Zimmermann and Christof Wiechert built up a global network of relationships. One of the first tasks of the new leaders was to get to know the various partners and coordinate the fields of activity. Our encounters showed us the special position the Pedagogical Section is fortunate to have within the school movement. The Section has been able to give impulses through articles, seminars, lectures and participation in training courses all over the world (including South Africa, USA, Argentina, China, India and Spain).

We want to facilitate the dialogue between the various organisations that support children, adolescents and the training of teachers. With that in mind, we planned our two conferences: the World Early Childhood Conference and the World Teachers' Conference. We wanted to create a space where the archetypal pedagogical question as to the relationship between I and body could be intensively worked on.

The Section sees it as one of its particular tasks to raise awareness of the School of Spiritual Science and to ask how it can be a source of strength in everyday life. Research into meditation will create the basis for all spiritual work. There is an urgent need to develop forms of working together. The following questions crystallised in many conversations: How do free human beings work together and what inner attitude do the new forms of working together require? According to Rudolf Steiner, school should be rooted in the free spiritual life.

All teaching and education must be developed solely out of the knowledge of the growing human being and his or her individual disposition. True anthropology must be the foundation of education and teaching. We will not ask what young people need to know and what they need to be able to do to support the existing social order, but what lies in the young person as disposition and how we can help this potential to unfold.

This future impulse needs an appropriate form. Rudolf Steiner requested that the teachers should assume full responsibility for the management of the school:

In a true teachers' republic we will not have the comfort of receiving directions from the Board of Education. Rather, we must bring to our work what gives each of us the possibility and the full responsibility for what we have to do.¹

When it comes to school management, this ideal does not make sense unless we foster an entrepreneurial attitude. What nurtures the hope that teachers are capable of such an attitude? One important aspect of entrepreneurial thinking is anticipation. Anticipating in this case means investing in the future. Taking the risk of venturing the future is a fundamental principle of entrepreneurialism.

1 Steiner, R. (1919). *Opening address of the founding of the Waldorf school* [GA 300a, August 20, 1919]. Retrieved from <http://www.waldorfresearchinstitute.org/pdf/On-Earth-is-Heaven.pdf>.

It is the same with Rudolf Steiner's educational impulse. The teacher must be in constant development. The teacher studies what is evolving and teaches accordingly. Teaching therefore means, first of all, anticipating, and what has been anticipated will then be brought to realisation in the actual teaching situation in interaction with the pupils. Lesson preparation is then pure risk capital – provided it holds the potential of enabling the teacher to do what is relevant in a given moment. The learning process only starts, however, when we look back over what happened.

The exercise of reviewing enables us to wake up increasingly to the future, to what is evolving. In preparing our lessons we anticipate what will emerge in the lesson and afterwards we look back to see what has happened. This is how we develop the entrepreneurial skills we need for school leadership. Apart from that, the school also needs a solid foundation. Every event generates two streams: a stream of memory forces and a stream of future forces. It is the task of memory to form the skeleton of our existence. We can

remember things and we can describe and retain processes.

The second stream, the anticipation described earlier, can only be seen in retrospect. We have to make an effort to take hold of it. Only a will effort, a conscious decision, can awaken it. It involves a will effort. In this stream lives our I. It teaches us that events reveal only part of their potency in the given moment, but will reveal themselves fully in the future. In this sense, the entrepreneurial approach is intimately connected with the approach to teaching. The entrepreneurial element is the I-activity of school management. There is nothing arbitrary about leading a school. School management has a firm place in Rudolf Steiner's pedagogical impulse. This is an area of research that could supply contributions to the subject of school leadership.

We would like to warmly thank all colleagues worldwide for their positive support and look forward to our continued working together on Rudolf Steiner's pedagogical impulse. ♦



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Is Wireless Technology Safe?

Dr Donald Palmer,
Christchurch, New Zealand

The editors thank Dr Palmer for this contribution, the title being that of a talk he gave at the Helios Medical Centre earlier this year. He continues the theme raised by Anne Gastinger in our previous Journal 14.1, subsequently re-published in the New Zealand Journal for Natural Medicine, 2012. References to recent literature on this subject appear in both those articles.

We live in a cosmos with an electromagnetic matrix which when energised from a source is able to carry a host of frequencies and wavelengths, seemingly in the same space. A narrow spectrum appears to us as visible light, the basis of which our visual-centred age determines the 'real' world of matter. On one side of the visible light spectrum we have longer wavelengths: infra-red extending through radar, tv broadcast, microwaves, cell phone frequencies, radio waves, and Extremely Low Frequencies (ELF) from power-lines and 50-60Hz appliances. On the other side of the visible rainbow, we have shorter wavelengths: ultraviolet, X-rays and gamma rays.

A physics equation helps to explain effects of various waves of the electromagnetic (EM)-spectrum. Electromagnetic waves travel at the speed of light: visible light is part of the spectrum.

$$v = f \times \lambda$$

Speed (v) is a constant for all the different EM waves. Frequency (f) and wavelength (λ) are in an inverse ratio to one another to maintain a constant speed (v): the longer the wavelength, the lower the frequency (cycles per second) and conversely, the shorter the wavelength, the higher the frequency. The more times a wave cycles up and down per second (Hz), the higher the frequency of the wave, and the greater its energy and ability to 'bounce an electron up and

down' to displace it from its atom to create an ion. An ion is an atom that has become charged and therefore reactive. High frequency radiation like UV and X-ray, called *ionising radiation*, are well recognised for their role in cancer through DNA damage caused by reactive free radicals they generate when atoms in DNA are ionised. On the other end of the spectrum, longer EM-wavelengths with lower frequencies are called *non-ionising radiation*. These generate thermal effects (e.g. infra-red heating) and less well-understood non-thermal effects. It is this region of the EM-spectrum that concerns us in this discussion on wireless technology.

Marconi, a 19th century Italian inventor, is regarded as the forefather of wireless technology. In 1895, after a series of concealed indoor experiments, he took his radiotelegraph outdoors and successfully transmitted 2.4 km over a hill. After patenting his invention, he went on to develop long-range radiotelegraphy equipment and was the first man to transmit wireless across the Atlantic in 1901-02. The company he formed, *The Marconi International Marine Communication Company*, contracted by the *White Star Line*, was later acclaimed for saving lives on the Titanic. In the words of Britain's Postmaster-General, "Those who have been saved have been saved through one man, Marconi... and his marvellous invention"¹.

Wireless technology has been a significant achievement of modern civilisation. Countless lives have been saved. Sophisticated monitoring equipment warns of impending dangers, radar for storm and weather prediction, for ships and air travel, emergency services radio communication, satellites, GPS navigation and even probing outer space with radio-telescopes. Radio and television

¹ Berretta, G. (2011, December 22). *Satellite Technology and international cooperation are a key answer towards the international crisis*. Slide 2 of presentation given at EIII AESS Conference, Rome, Italy. Retrieved October 28, 2012 from <http://www.slideshare.net/estelconference/satellite-technology-and-international-cooperation-are-a-key-answer-towards-the-international-crisis-giuliano-berretta>.

entertainment is streamed live through invisible waves into billions of homes. Garage doors, TV remotes, smart power-meters, DECT and cell phones, wi-fi, baby monitors - the list goes on. Wireless technology has been embraced for its convenience and benefits with little awareness of its potential harms. We imagine natural protection from this novel boon, unknown to biological systems prior to the technological revolution, except from lightning and solar flares.

Non-ionising radiation used in wireless technology is generally accepted as safe at levels set by ICNIRP/WHO, an international council given the task of protecting us from potential harm. Output levels of wireless phones and devices are regulated to prevent risk of burns and electric shocks. The output of a wireless device is called its SAR rating. The maximal output level is set at 1.6 W/kg, with a reported 50-fold safety factor for thermal effects. Researchers have since demonstrated DNA damage in animal studies from short-term exposure at levels of 0.6 and 1.2 W/kg, significantly lower than the ICNIRP² safety margin which does not take into account less understood non-thermal effects. Given the rapid expansion of wireless technology, further evidence is needed of its safety for all living systems which are fundamentally bio-electromagnetic by nature.

Bioelectricity has been well-studied in the human body. ECG traces show electrical activity in our hearts, EEGs record electrical waves as brain neurons fire and EMGs show electrical activity of activated muscles. At a cellular level, cell membranes are polarised by groups of ions concentrated on either side: millions of miniature batteries working in us all of the time. Life processes are bioelectrical. We are also affected by magnetism. Magnetic Resonance Imaging (MRI) shows that a human body can be magnetised in a strong magnetic field, each tissue having a specific magnetic signature. In a sophisticated magnetically-shielded laboratory in Germany, the magnetic field of the human heart has been demonstrated. Biomagnetism research

has shown migrating birds, fish and bees to have organs sensitive to the magnetic fields of their migration route or local environment. In magnetobiology, the effects of weak magnetic fields on living systems have been shown. We are, it seems, integrated with the electromagnetic matrix we live in.

Electromagnetic radiation is both wave and particle in nature. Light particles, called *photons*, are carried by all EM-waves. A photon's energy is dependent on the frequency of the associated wave. Non-ionising radiation has low-energy photons. Imagine driving down a tree-lined road with the sun shining through the trees from behind. The flickering light we observe as we drive through light-shadow-light-shadow is an example of a pulsatile EM-field. This flickering on-off irritates our eyes and in some people is sufficient to trigger epileptic seizures. When we are in a pulsatile field, such as a wi-fi zone or using a DECT cordless telephone, we are bombarded in a similar way by an invisible stream of low energy photons, travelling with the EM-radiation frequency the source or receiving device is transmitting. Is there an organ sensitive to this photon stream? Deep in the human brain is the pineal gland, a light-sensitive organ that produces melatonin. Melatonin is a hormone known for its effect in providing deep, regenerative sleep and restoring the brain after its wakeful activity. Experimental studies have shown that in non-ionising EM-fields, melatonin levels drop. This may manifest as sleep disturbance, insomnia, immune system defects, and impaired cognitive function and brain development, all symptoms that have been attributed to exposure to electromagnetic radiation.

Certain people manifest symptoms attributed to non-ionising radiation to a far greater degree than the general population report. A severely affected man, a Swedish mobile phone engineer, after years of high level exposure is now so sensitive that even in his rural home he has to wear a 25% stainless steel Faradic suit to shield himself from background EM-radiation. The condition of

2 International Commission on Non-Ionizing Radiation Protection, <http://www.icnirp.de/index.html>

Electro-Magnetic Sensitivity has been described as acute distress and anxiety when exposed to even low levels of EM-radiation. Also reported are flu-like symptoms, a feeling of blocked ears, tinnitus, difficulty with hearing and sight, the feeling of being 'turned off', lethargy, dizziness, facial flushing, reduced cognitive function and memory, and, in severe cases, collapse. The duration and intensity of exposure does appear to correlate with symptom severity and, once established, resilience to electromagnetic fields remains lowered. If some people are severely affected, we could imagine that many people may be mild-to-moderately affected as we all share similar biochemistry.

Numerous biochemical mechanisms have been investigated to explain the symptoms of EM-exposure and include: histamine-mediated allergic-type reactions; destabilisation of calcium-potassium membrane complexes with reduced cell membrane integrity; intracellular leakage of an enzyme that breaks DNA and may damage genetic material; changes in the blood-brain barrier, a selectively permeable layer that protects the brain from substances in the blood, including toxins; changes in cell cycle proliferation. Certain proteins released when the body is under stress, called heat shock proteins, e.g. CRP, have also been measured in the blood after EM-radiation exposure.

There is much debate whether non-ionising radiation causes cancer or not. A UK study showed no increased risk; however an Israeli study found a 4-fold increased risk of cancer and a Swedish study a 5-fold increase of childhood glioma, a form of brain cancer. The difficulty in interpreting these trials is that there is such widespread exposure to EM-radiation now, that to recruit a valid, unexposed control group is not possible. We may not get a clear answer to the cancer debate.

It raises the question, "When can we be sure something is safe?" The Scientific Standard demands almost 100% certainty through reproducible experiments before group consensus is reached. Where this level of certainty does not

exist or where experimental data is conflicting, groups become divided. This is a very challenging situation and gives rise to strong opinions, usually expressed by experts in positions of power, selective publishing of experimental data, hype and misleading of public officials, policy-setting groups and governing bodies. Truth is the victim. Instead what is opted for is the Legal Standard. Here 51% majority opinion is regarded as enough to prove a point, which is then professed by scientific experts as carrying the same weight as the Scientific Standard demands. Is this enough given the extent of wireless technology unfolding in our homes, schools, public spaces, suburbs and country-side? Even if only a small potential risk exists, in a system that has settled for the legal standard, how can we be accurately informed to make responsible choices about our health and safety? Until we are informed by robust, undivided scientific evidence, awareness of sources of non-ionising EM-radiation will allow us to take simple measures to minimise risk of potential harm while still enjoying the benefits of the wireless revolution in a safer way. ♦

For further information:

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Life at Taruna

Taruna, Hawkes Bay, New Zealand, is a place with a history. The books in the library and pictures in the corridors of the Homestead testify to the many groups of students and tutors who have passed over decades through its doors, making it the lively teaching learning community it has become today. As well as drawing on a rich past, the college continues to reach towards the future, working to meet the needs and challenges of the students coming towards it, expanding its resources with the construction of a new movement hall suitable for eurythmy, performance and lectures.

Currently, there are 16 full-time students studying for the one year Diploma in Rudolf Steiner Education, six of whom are New Zealanders with others coming from as far afield as the USA, Brazil, Italy and Malaysia. A similar number study for the Certificate in Rudolf Steiner Education, which is taught termly through intensive eight-day residentials. The majority of

students on this course come from New Zealand, working as classroom assistants, support staff or as teachers in 'mainstream' schools. In addition, Taruna offers a two-year In-Service Course for Waldorf teachers.

Visitors to Taruna are always impressed by the quiet beauty of the grounds and the sense that here is a centre dedicated to a true image of humanity - a being striving for spiritual development and uprightness. As well as Education, this is a place where the healing impulses of Nursing and Bio-Dynamic agriculture can be studied, inwardly assimilated and then developed into holistic practice. Such work is not easy, but a preparatory period at Taruna provides a good opportunity to acquire the strength and understanding new practitioners need for their future tasks in the world.

If you would like more information about the courses at Taruna, please check www.taruna.ac.nz, email info@taruna.ac.nz or call 06 8777 174. ♦



Taruna extends a warm welcome to John Burnett, Programme Director for the Diploma in Rudolf Steiner Education*. This one-year intensive full-time programme is enrolling now for February 2013.

Other education courses include:

- Certificate in Rudolf Steiner Education*
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e: info@taruna.ac.nz, or visit our website: www.taruna.ac.nz

The Six-Hole Pipe

An instrument for young children in Steiner schools

Chris Bacchus
chrsbacchus@gmail.com

Rudolf Steiner recommended that children start learning musical instruments from class one¹. The order in which these instruments were to be learnt was easily comprehensible: start with a simple wind instrument, progress to [bowed and plucked] string instruments and then finally to other instruments of the orchestra.

Many schools in Australia and New Zealand do just that. They start off with recorders, introduce violin teaching in class three and have flutes and other instruments by somewhere in the middle school.

Musical children thrive on this. Unmusical children have an experience they would not get at most other schools. As a result, in the upper school of Steiner Schools, there are many students who have a facility with one or more musical instruments. A health-giving, harmonising influence spreads over the school.

Learning to play in instrument is important for the developing child ... like learning to sing. The two complement each other. In singing the sound is made with the body. With an instrument, the sound making is external. Whereas singing is connected to something instinctive, the instrument requires mastery of the body through thinking. That is a paradigm for incarnation.

Some schools introduce pentatonic recorders for class one and two children. These are simpler to play than diatonic recorders² [recorders that can play a full scale].

At Queenswood [now Taikura Rudolf Steiner School in Hastings, NZ], we had a remarkable teacher, Katherine Laing, who was a member of the Pipe Makers' Guild, essentially an English

association founded in the UK. This pipe makers' guild supplied you with a kit and instructions. The sound was quite pretty, small and sweet and uncomplicated.

Tuning was achieved by boring holes at selected places in the body of the pipe. It was possible to bore the holes one by one - a new hole was bored once a student had mastered the first hole. Students acquired one hole at a time as their mastery of the instrument grew.

However, tuning was something that was seldom satisfactory. Bamboo is notoriously easy to split. Enlarging a hole was laborious. A new hole also affected the pitch of a previous hole. I witnessed this and said to myself, "There has to be a better way".

Five years ago I began the journey of searching for a better way. It led me to become a member of the Bamboo Society. I spent the best part of an inheritance from my mother on a workshop and tools. I made well over five hundred pipes before I felt I had some handle on how to make a fipple. After one thousand pipes, I was relatively certain I could tune them. I found out how to drill bamboo without splitting it. I discovered how to turn pipes out of wood. And, right from the outset, I modelled the six-hole pipe that the Irish called the "penny whistle".

It was not long before I realised that this instrument was very much easier than a recorder to play. It used very few split fingerings - that is a fingering where some holes are covered, a gap is left then more fingers are applied. It had no thumb hole. In teaching young students to play my pipes [at that stage still rather rough and ready], I found

1 Heydebrand, C. v. (1989). *The curriculum of the first Waldorf school*. Forest Row, United Kingdom: Steiner Schools Fellowship Publications.

2 Recorders which can play the full 12-semitone scale, allowing pieces in major and minor keys.

that the lack of a thumb hole made it much easier to teach them to play. The students could see everything you did. The light dawned. Rather than having a set of two-hole pipes for class one, four-hole pipes for class two and recorders for class three, Seiner School students could have one pipe, right from the start of class one.

The purpose of this article is to make the six-hole pipe known to class teachers in Steiner Schools in Australia and New Zealand, and to introduce myself as a maker of these instruments in bamboo and wood

I make wooden pipes in D for thirty dollars [the price is the same whether NZ or Australian dollars] bamboo pipes for twenty. When a school chooses a set for a class one come to the school to give the students the pipes individually, engraving the name of the student on the pipe as I hand it over. This pipe is then that student's for life.

Six-hole pipes are proper musical instruments and can be obtained from many sources. What happens in higher classes when you want to explore larger recorders? Switching instruments is generally no problem for 'musical' students so recorders such as treble, tenor and bass can be still part of the school. Deeper six-hole pipes up to DD [low D] are available. I have made a few, but I can't make them as easily as a smaller pipe. Therefore they are around NZ\$ 90-100, depending on the wood. Bigger pipes for professional and keen amateur players can cost between NZ\$ 150-\$ 600. There is a maker of professional quality wooden flutes [side-blown] that cost as much as \$ 1000. He does not have the school student in mind as customer.

I wish to encourage teachers to explore other options to the simple recorder with its many split fingerings, thumb hole and tricky top octave ... ♦



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Glenaeon Rudolf Steiner School, Sydney, NSW, Australia. Contact: peggyd@glenaeon.nsw.edu.au

January 16-20

Childhood Today- What is healthy, what is normal? Dr Simon Bednarek, Rudolf Steiner College, Perth, Western Australia. Contact: jennifer.kornberger@gmail.com phone +61 8 93311880

January 24-28

Imbalances of Form and Process in the School-Aged Child

Raphael House Steiner School, Lower Hutt, Wellington, New Zealand

Info: simon.bednarek@gmail.com Registration: Mary Green, conference@weledatrust.org.nz

February 16-18

Hawai'i and Southern California Waldorf Education Conference, Dennis Klocek, Haleakala Waldorf School, Maui, Hawai'i, USA. Contact: www.haleakalawaldorf.org

March 1-3

Learning Support Conference. Cape Byron Steiner School, Byron Bay, NSW, Australia.

Contact: Cristina Rubsamen cristina@rainbowridge.nsw.edu.au

April 2-6 and 9-12

Art as a Basis for Education (classes 1-8) – Van James (combined with Diploma students)

Taruna, Havelock North, New Zealand. Contact: info@taruna.ac.nz

April 28-May 4

Asian Waldorf Teacher Conference, Christof Wiechert, **Developing Social Healing Out of Anthroposophy**, Seoul, Korea. Contact: eunhwalee@lycos.co.kr or berlin@freunde-waldorf.de

May 19-25 (beginners); **May 26-June 1** (advanced)

Waldorf Education Seminar, DC School, Khandala, Maharashtra, India.

Contact: Aban Bana abanbana123@rediffmail.com

July 7-12

Early Childhood Australia, Vital Years Conference. Rhythm and the Young Child.

Collaroy Centre, NSW, Australia. Contact: <http://vitalyears2013.blogspot.com.au/>

July 12-15

Middle School/High School Conference. Taikura Rudolf Steiner School, Hastings, New Zealand

Contact: karen.bg@raphaelhouse.school.nz

September 29-October 3

Biennial NZ Rudolf Steiner Early Childhood Conference. *Mauri ora - Essential well being: from normal to healthy with Dr Renate Long-Briepohl and Mary Willow.* St Peter's College, Cambridge, New Zealand.

Contact: Kathy Mac Farlane k8macfarlane@gmail.com



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