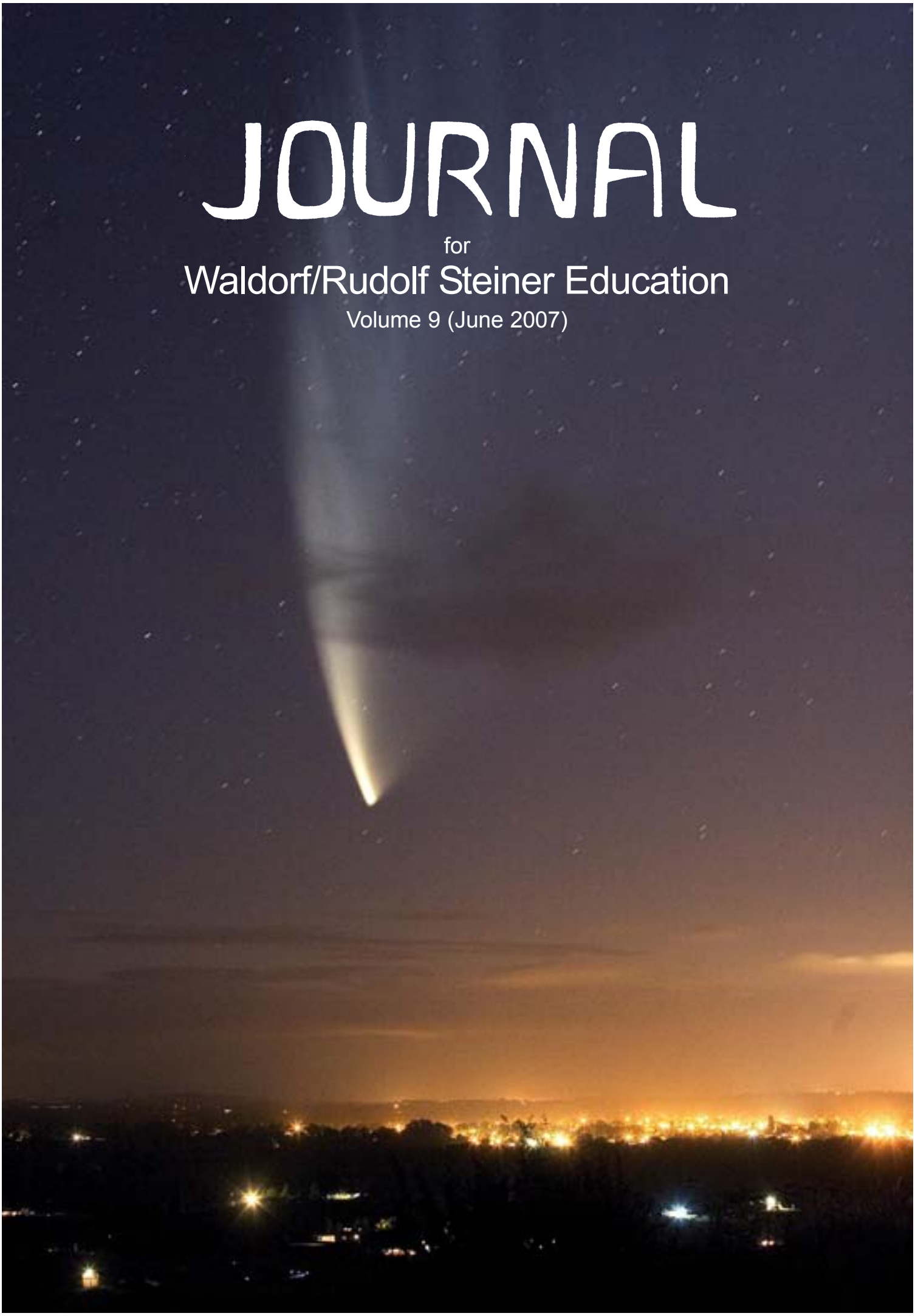

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This is the only issue of our Journal for this year. Please send contributions towards our next edition to the editors:
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Please send as .doc word or .pdf files in attachment, in Times New Roman, font size 12, and for referencing the Harvard system. Copy deadline for Journal 10.1 is 1st November, 2007.

The opinions expressed in this *Journal* are those of the contributors and not necessarily those of the editors or of the Initiative Circles of the Pedagogical Section in Australia, Hawai'i or New Zealand.

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EDITORIAL ~ *Winter Solstice, 22nd June 2007, Christchurch, New Zealand*

A warm welcome to all readers, new and old, of our Journal, which has been renamed the *Journal for Waldorf/Rudolf Steiner Education*. Special greetings to dear friends in all the Waldorf and Waldorf inspired schools throughout the Asia Pacific region.

We have changed the title of our Journal to include all those interested in Waldorf education — parents and students too. We hope you find something with which you can identify and that inspires you to respond in some way. We would certainly like to hear your responses.

I have just returned from a short spell in India (Mumbai and nearby), assisting in two weeks of the annual Khandala May Courses for Waldorf Education, which have been regularly organized by Aban Bana over the past nine years. Each night I would look through the written questions of my seminar group and I attempted to write answers ready for the next morning's discussions. The questions showed such an interest in Anthroposophy and its connections with the knowledge and teachings of the ancient Indian religions and philosophies. Naturally, in such a situation, both seminarists (mainly teachers either working in Waldorf schools or those wishing to use Rudolf Steiner's educational philosophies) and I benefited equally in our quest to ask new questions and discuss them with each other.

One particular question that I pondered upon, to the sound of honking horns from the new highway below, and singing frogs — only three years ago leopards had roamed and visited the school grounds at night — lives strongly with me: 'Is a good teacher born or can he/she learn to be good?'

Asking the right question at the right time — knowing the right thing to do at the right time… Rudolf Steiner mentions this crucial step in development in the Curative Course, 1924, where he gave the adults (the teachers learning to be good curative teachers) an exercise — the 'metamorphosis exercises' to practise. Good observation (and what came to be called Goethean observation skills) was suggested as one path towards developing the ability to do the right thing at the right time.

In Waldorf education, one of the key Main Lessons of the entire twelve years is the Class Eleven 'Parzival' Block, in which the story by Wolfram von Eschenbach is retold and contemplated, drawn, written, enacted and used as inspiration for the 17 year olds' personal growth and self discovery (refer John Wulsin's and Allysen Caris's articles).

In the story, Parzival, after finally reaching the Grail castle for the first time and meeting the ailing Amfortas, does not ask the right question at the right time, which could have been: 'What ails thee?' Only after many years' hardships and struggles does Parzival finally return to the Grail castle and is able to ask that question, thus bringing about healing.

To be interested enough to actually pose and ask the right question must be a uniting theme of all good education — for children and adults.

In our last issue of our *Journal 8.2* Peter Glasby reiterated an aim of our Journal — namely to be a forum where research questions, discussion, matters of importance in Waldorf education could be shared. The Pedagogical Section (see the article by Neil Carter, Peter Glasby, and Alduino Mazzone) is one of eleven such Sections (eg Astronomy and Mathematics, Agriculture, Arts, Social Sciences, Youth section etc) connected to the Anthroposophical Society, re-founded in 1924 by Rudolf Steiner. A fundamental aim of each Section is that work can be encouraged to foster Spiritual scientific research in the various practical artistic/scientific/vocational areas.

At last year's combined meeting of the Pedagogical Sections of Australia and New Zealand (held in Christchurch, September 2006 — see John Allison's report) the question was posed: 'how do we

recognise spiritual scientific research — say as distinct from scientific research?' and how can we go about such research? Peter Glasby's lectures at that conference I believe were practical examples of the fruits of such research.

When reading the articles in this (and other educational Journals) we could ask: 'In what way can these ideas, questions, observations help Waldorf or indeed help any good education? How can they help me be a better teacher — not just 'born good' but able to 'learn to be good'?'

Thank you to our contributors: John Allison, Aban Bana, Allysen Caris, Alduino Mazzone, John Wulsin, and the editor of Renewal for permission to reprint; and others.

Thank you, Michaela Glöckler, for encouraging our Journal to find out and list as many Asian Pacific Conferences and Seminars as we can (see page 34). We look forward to seeing many of you at this year's July Conferences, in Wellington (New Zealand), in Mt Barker and Melbourne (Australia) and elsewhere.

If readers know of other Waldorf Conferences, workshops, courses etc — please submit them to the editors and to Hans Mulder hmulder@extra.co.nz. Hans is the newly appointed representative for the Anthroposophical Society in Asia.

We look forward to reports in the next issue from the Asia Pacific Conference held in Bangkok in May this year, the 2007 Australian /NZ July Conferences plus further articles as contributions to our work in Waldorf Education. The deadline for contributions to our next Journal is 1st November, 2007.

Thank you to co-editor Peter Glasby, our peer reviewers and especially to John Allison for his many hours of work as copy editor for this edition.

Our greetings to you all

Neil Carter

WHAT IS THE WORK OF THE PEDAGOGICAL SECTION?

Neil Carter (New Zealand)
Peter Glasby and Dr Alduino Mazzone (Australia)

The School of Spiritual Science and its Sections

On the 27th December 1923, the School of Spiritual Science was founded during the Christmas Foundation Meeting — the re-founding of the Anthroposophical Society by Rudolf Steiner (Steiner 1963, GA 260). The School of Spiritual Science was founded for those who felt ready and able to represent Anthroposophy in their own lives and in public. The series of 19 lessons of the First Class (to have been one of three successive classes) were given as a meditative path to travel towards the ethical individualism described in the 'Philosophy of Spiritual Activity' Steiner (1995) but now within an esoteric situation in order to link inner experience of Anthroposophy, one's vocation in the public field, and co-working with others who tread an inner path both within and without the Anthroposophical Society as a free meditant and Anthroposophist. Necessarily, strength, humility and honesty are asked for.

The original six Sections of the School of Spiritual Science and their leaders were named on 27th December 1923, to encourage spiritual scientific research so that more and more spiritual experience could find its way into the actual work of the vocations. Today, there are eleven Sections, and the

current leaders of these Sections form the Collegium of the School of Spiritual Science at the Goetheanum, Dornach, Switzerland:

- **General Anthroposophical Section –** Dr Virgina Sease, Dr Heinz Zimmermann, Seija Zimmermann, Paul Mackay, Bodo von Plato, Sergej Prokofieff and Cornelius Pietzner
- **Mathematics and Astronomy Section –** Dr Oliver Conradt
- **Medical Section –** Dr Michaela Gloeckler
- **Natural Science Section** – Johannes Kuehl
- **Pedagogical Section** – Christof Wiechert
- **Art Section –** Ursula Gruber
- **Youth Section –** Elizabeth Wirsching
- **Agriculture Section –** Nikolai Fuchs
- **Section for the Art of Eurythmy, Speech, Drama and Music –** Margarete Solstad
- **Section for Literary Arts and Humanities –** Martina Maria Sam
- **Section for Social Sciences –** Paul Mackay

In countries with many Waldorf schools and teachers, national organizing bodies for Pedagogical section work have formed to give direction, organize Conferences, or coordinate research, etc. So far sixteen countries have founded coordinating/executive councils or 'Initiative groups' for Pedagogical Section work. In most countries, a requirement of being a member of such Initiative Groups is that one is already a member of the School of Spiritual Science. The aims of such groups may include the encouragement of Spiritual Scientific research, organizing Conferences, study groups, publishing research, etc. The National/Regional Initiative Circles of the Pedagogical Section and their current coordinators are:

Australia – Peter Glasby
Belgium – Jan Meyns
Czech Republic – Tomas Zdrazil
Denmark – Jeppe Flummer
France – Isabelle Ablard-Dupin
Germany – Hartwig Schiller
Great Britain – Arthur Osmond
Italy – Dr Stefano Pederiva
Netherlands – Marcel de Leuw
New Zealand – Neil Carter
North America (USA &Canada) – James Pewtherer
Norway – Ellen Fjeld Koettker
South Africa – Michael Grimley
Spain – Antonio Malagon
Sweden – Regula and Goeran Nilo
Switzerland – Andres Studer

Pedagogical Section work in Australia

The Section, after it was formed in 1995 here in Adelaide with Dr Heinz Zimmermann and Dr Karl Kaltenbach present, spent a couple of years having regular meetings. Dr Alduino Mazzone who was the coordinator had a list of 'members' and we organised meetings interstate. In our view we were trying to find out together what indeed the work of the section was.

In the meantime we were going about our regular teaching work, our meditative work and initiating contacts with other schools, organising conferences and remaining in touch with colleagues both interstate and overseas. Alduino published newsletters. He also completed a research project within the Masters in Educational Studies degree on a theme from the area of Waldorf Education —'Islands of Culture: the Origin and Development of Steiner/Waldorf Schools in Australia' (1995); and a PhD

— ‘Waldorf Teacher Education: The Implications for Teacher Education of Rudolf Steiner’s Educational Philosophy and its Practice in Waldorf Schools’ (1999). Alduino and Karl published a paper together about the working together of the Rudolf Steiner Schools Association and the Anthroposophical Society, which they presented jointly at a conference in Byron Bay in 1996.

We specifically struggled with the question of membership, believing at the time that membership of a Section had, as a prerequisite, membership of the School of Spiritual Science.

In about 2001 Peter was appointed coordinator of the Section when Alduino retired from that position. We continued to have meetings at opportunistic times (one of them was at a conference at Mt Barker in 2001). Increasingly we were uncomfortable with a kind of exclusivity that seemed to be inherent in the way we were running things, even though that was far from our intention.

We realised that research and deepening of our vocational work was at the crux of the Section work, and were relieved when Hans Mulder (then General Secretary of the New Zealand Anthroposophical Society) published a letter in 2001 which framed the work of the Section in a way that we felt much more comfortable with. Briefly, he suggested that anyone who was involved with deepening the work of Waldorf Education out of Anthroposophy was a co-worker of the Section. This view was supported by a conversation that we had with Dr. Michaela Glöckler where she showed us Steiner’s diagram of the relationship of the various levels of working within the Section.

Fig. 1 — our rendering of Rudolf Steiner’s diagram

In this drawing it seems clear that the Section work is not confined to the School of Spiritual Science but receives its direction from groups of people — from both within the School of Spiritual Science and the Anthroposophical Society, and from other workers associated with various anthroposophical institutions.

We found it very freeing to think we could just get on with the work that we do anyway. Of course there is the accountability side of the story, which is where the ‘Initiative Circle’ comes in. In the little book ‘The Constitution of the School of Spiritual Science’ — lectures by Steiner shortly after the Christmas Foundation Meeting — he outlines the work of the Sections and makes it clear that activities done under the auspices of the Section need to be communicated and agreed to by the leadership of the Section. Here we imagine there is a body (the Initiative Circle) made up from members of the School who are also trying to keep in active touch with the Section Leadership in Dornach and elsewhere in the World. Their job would be to accompany initiatives in their own area and support them where possible.

To this end, we have been in touch with each other for the last years and collaborated on the Journal for Waldorf Education.

We have also worked on the organisation of the recent Kolisko Conference in Sydney (2006), together with the Medical Section and the Association of Rudolf Steiner Schools in Australia, and have been actively engaged in helping educational initiatives in India, Thailand and other parts of the World. More recently Peter has been asked to represent the Pedagogical Section on the Professional Development Group of the RSSA (Rudolf Steiner Schools Association of Australia), along with Jennifer West, another member of the Initiative Circle of the Section.

The Group we have named the Initiative Group (at present Dr Alduino Mazzone, Jennifer West, John Allison, Dennis Millar, Lynette Mayblom, Patricia Dougall), is functionality-based rather than a fixed institution. We communicate with the many great individuals who impulse the work in Education out of Anthroposophy and we try to bring about an awareness of this work being done in many centres in Australia. Dr Renate Breipohl has been a person in Early Childhood as well as Adult Education who keeps in touch with us and who carries the Section work consciously. John Wright from Melbourne is another person who keeps in touch at this level. The Initiative Group is a group of active members of the First Class who are also carrying the work of the Section in their consciousness. We are hopeful that many more such people will be in touch and accompany us in this important endeavour, which has been ongoing and will continue into the future. It is more a process of engaging, supporting and making conscious what is already there so that it will grow and prosper, rather than founding a new forum for meetings, of which, in our opinion we have enough.

There is an interesting record of the early Waldorf School teachers approaching Steiner and asking him if the first school should become a member of the School for Spiritual Science Steiner's answer was comprehensive and can be found in the 'Conferences with Teachers' (5 February 1924). It gives an insight into the areas of accountability, freedom of action and responsibility in regard to the School for Spiritual Science.

Pedagogical Section Work in New Zealand

In New Zealand, conversations took place between individuals and in groups for a number of years; then, following two years' preparatory work and study by several groups nationally, Dr Zimmermann acknowledged the establishment of the New Zealand Initiative Circle in 1998. The original co-ordinator was Ineke van Florenstein Mulder, until 2006.
Since 1999, individual Initiative Circle members have organised several Conferences, published three books, and have regularly produced the ***Journal for Waldorf/Rudolf Steiner Teacher****s*, now done in collaboration with the Circles in Australia and Hawaii.

Neil Carter, as the present coordinator in New Zealand, has joined the 'New Zealand Steiner Teacher Education' group (NZSTE) established by the Federation of Rudolf Steiner Schools in New Zealand. This group gives support to the Taruna one year Steiner Teacher Diploma, the two year In-service Certificate Courses for Waldorf teachers, and the Auckland University of Technology Degree Courses in early Childhood and Primary Education — offering both Bachelors and Masters Degrees.
It has been a very positive step that the Section and Federation now collaborate in the area of Waldorf Teacher education in this way.

A pre-requisite for being an Initiative Circle Member in New Zealand is to also be a member of the School of Spiritual Science, as explained above. The Initiative Circle also organises meetings — open to any Waldorf teacher interested in the work — usually during Anthroposophical or Educational Conferences. At these meetings the purpose of the Pedagogical Section and the results of activities such as publishing, research, collaboration with other educational organizations, etc, are shared. We

consider that any Waldorf Teacher actively working out of anthroposophy in their work may identify themselves as 'co-workers' of the Pedagogical Section if they so wish.

Further information, plus back-copies of our ***Journal*** can be accessed from
www.anthoposophy.org.nz/sections

In conclusion

We hope that as more teachers become involved on the one hand, in the work of trying to bring their insights into a spiritual scientific relationship, and on the other hand, in the fruits of their meditative work into the active work in the classroom, that the Pedagogical Section will evolve its form as a place where we can develop enough strength in our own individual artistic striving to bring newness to the work, and enough humility that we can admire and appreciate the strivings and insights of our colleagues, as we work together at this task that is greater than us all.

Steiner (1995), ***Philosophy of Spiritual Activity***, translated **as** ***Intuitive Thinking as a Spiritual Path*** Hudson, NY, Anthroposophic Press

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PARZIVAL ~ *the Journey of Adolescence*

John Wulsin, Green Meadows School, Spring Valley, New York, USA
(reprinted by permission of the author and editor of *Renewal,* 15.1 2006)

'Parzival', Wolfram von Eschenbach's great medieval epic, offers a portrait of the journey through adolescence. It is the story of a youth who leaves home, wanders the land, causes much mayhem and sorrow, but who learns compassion and wisdom and becomes in the end a true knight and King of the Holy Grail. Studied intensively in the eleventh grade of the Waldorf School, the epic offers insights into the development of the adolescent through the four years of high school.

Adolescence: Preparing for the Higher Self

In its first seven years the young child devotes most of its forces to forming its physical body, the instrument with which it will live its life. The young child is a being primarily of action, of willful limb activity, reaching, playing, working, running in the world. In the second seven years, between the change of teeth and puberty, the child develops especially the heart and lungs — the rhythmic systems of the body — and the habits and patterns that it will carry through life. The child between seven and fourteen learns primarily through the realm of feeling, which is the reason the Waldorf pedagogy during this period emphasizes the arts.

In adolescence, the period between fourteen and twenty-one, the metabolic system fully develops and the young person soon becomes capable of reproduction. The legs and arms grow to their full length. Only after puberty does the capacity for rational, reflective thinking emerge and develop. The aim of education in the Waldorf high school is twofold: to help this new ability to think rationally to develop harmoniously in relation to the physical body and to the etheric, or life-formative body; and to have it serve the full emergence of the Ego, or higher self, that occurs around the age of twenty-one.

Parzival (I)

The epic begins with the young Parzival living with his mother, Herzeloyde, in the forest of Soltane. Herzeloyde, a queen whose husband King Gahmuret has died in far off lands has raised Parzival in the forest to keep him from the world of knights, castles, and battles. Parzival is a sensitive soul who can be moved to tears by the songs of the bird, so protected that he does not know his real name, only his mother's nicknames for him, 'Bon Fils, Cher Fils, Beau Fils.' The boy though sees a group of knights, is captivated by their splendour, and resolves to go off to find King Arthur and become a knight. His mother hopes to make him a laughing-stock — so that he might be sent packing home by the first person he meets — and so equips him with a nag and a sack-cloth costume. Herzeloyde tells Parzival that he is a prince who has been deprived of two kingdoms and offers some parting advice: to greet all people politely, listen to grey (old) men, kiss a woman and win her ring. As the young man rides off Herzeloyde collapses and dies of grief.

Parzival soon bungles into an encounter with a beautiful lady named Jeschute and, although he ravishes her larder rather than her body, he causes her to be disgraced in the eyes of her husband. Parzival meets next his cousin Sigune who tells him his true name which means 'right through the middle.' At last he reaches King Arthur's court. At the court is a woman unable to laugh until she has seen the future greatest knight of the land, and a jester who is unable to speak until he has seen the same. When Parzival enters, the one laughs and the other speaks. Parzival slays a Red Knight who wants to depose Arthur, dons the knight's red armour and rides off on his red horse in search of adventure.

The Ninth Grader

The ninth grader entering the wide world of high school is not unlike Parzival riding off into the forest. For every child, adolescence is a movement from the sphere of the mother into the sphere of the father, and there occurs, whether he or she realizes if or not, a kind of sorrow-death in the mother. Like Parzival the ninth grader is gawky, a bit foolish in garb, armed with motherly advice and a willful heart, but still naïve. [Because of the ninth grader's awkwardness of body and soul and the resulting self-consciousness, they are sometimes not required to put on a class play for the public.] Like Parzival with Jeschute, the ninth grade boy understands little of the mystery of women; and the ninth-grade girl, although she is typically far ahead of the boys in the class in emotional development, also is struggling in her soul life with new feelings, impulses, desires. Like Parzival, the ninth grader has lost the two kingdoms of early childhood and youth, and may leave a childhood nickname behind in favour of his actual birth name.

Just as Parzival has a high ideal — to become a knight — but acts thoughtlessly and recklessly in killing the Red Knight for his armour, the ninth grader may find his impulsiveness overcoming his idealism. Parzival giving his horse free rein and allowing it to take him where it will is a picture of the adolescent unconsciously allowing his destiny to unfold.

The teachers observe the ninth-graders just as the knights and ladies at the Round Table observe Parzival. They recognize the awkwardness and foolishness of their students but at the same time they try to see the true, higher self and the future destiny behind the untidy façade of adolescence. Teachers can be moved to joyfulness of soul and to an awakening of mind by a glimpse of the true being of their students.

Parzival (II)

Parzival gallops off wildly, not knowing how to check the speed of his mount. He meets a grey-bearded man, Gurnemanz, and from him learns the knightly skills of horsemanship, swordsmanship, and jousting, as well as the chivalric code of courtesy. Gurnemanz counsels Parzival not to ask too many questions, to have mercy with opponents in battle, and to remember that husband and wife are one. Parzival does not accept the hand of Gurnemanz's daughter, Liaze, offered in marriage, and rides off to prove himself. He comes to a castle where the beautiful Condwiramurs, Queen of the city of Pelrapeire in Brobarz, is besieged along with her subjects. Parzival defeats but does not kill the two leaders of the enemy forces and, discovering the joys of love with Condwiramurs, joins with her as husband with wife. But he soon leaves wife and kingdom though in search of his mother.

The Tenth Grader

The tenth grader, like Parzival during his time with Gurnemanz, wears a white inner garment reflecting the pure life-forces of childhood, yet wears on the outside foolishness, and a scarlet long-coat showing an emerging, rich soul-life. Tenth graders learn to pace themselves, to rein in the galloping horse, in school work and in social life. They learn the ways of the world, the codes and the procedures, attaining a poise, a balance, that echoes the harmony of Ancient Greece, an important element in the tenth grade year. With this poise comes a growing self-awareness and awareness of others, with the desire to treat others with consideration and kindness, and to make amends for errors.

The tenth graders prove themselves, sometimes in challenging situations — as students in a foreign country, on sports teams, in model United Nations forums, and in community service projects. They become more skilled and courteous in relation to the opposite gender. They attain a level of accomplishment and confidence, believing 'I can manage what high school asks of me.'

Parzival (III)

Giving his horse free rein, Parzival finds himself at Munsalvæsche, the castle of Queen Repanse de Schoie. There, King Anfortas, suffering from a wound that will not heal, is kept alive by the Holy Grail. The king gives Parzival, now famous as the Red Knight, a sword. However, the young man does not ask the question that would have saved the king, does not ask 'What ails thee.' The next morning, Parzival finds himself left alone in the castle. As he departs, a squire at the drawbridge reprimands him: 'You goose! If only you had asked the question!'

Parzival then again encounters his cousin Sigune. When she learns that he has asked no question of the tormented king, she calls him a 'wolf,' says he has lost his honour, and sends him off in disgrace.

Next Parzival again meets Jeschute and her unforgiving husband. Jeschute calls Parzival the 'source of all her suffering,' and the young man, repenting of his folly, vows to right the wrong he had done to her. Parzival defeats her husband Orilus in combat and then convinces him with a sacred oath that Jeschute is innocent. Parzival recalls sadly, 'I was a mere fool then, not a man, and not yet grown to wisdom.'

Although it is May, the time of Pentecost, snow has fallen and a goose wounded by a hawk has left three drops of blood on the snow. The three drops of crimson blood remind Parzival of his wife Condwiramurs and he stares entranced at them. King Arthur and his entourage are nearby seeking Parzival and manage to release him from the spell of Lady Love and bring him back the court of the Round Table. Arthur announces that Parzival will become a knight of the Round Table but is interrupted by the arrival of the ugly sorceress Kundrie. She asserts that Parzival is unworthy, that he failed to pose the question that would have saved Anfortas, and that he is no better than 'an adder's fang.' Humiliated, Parzival immediately vows to pursue the Grail single-mindedly and renounces God for disgracing him.

The Eleventh Grader

The journey of eleventh graders is usually the loneliest of all. They wrestle with the painfully agonizing question, 'Will I ever be whole, and if so, when?' Yet in this loneliness they may gain a glimpse of that future experience of self-awareness and self discovery in which they can say 'Here I am, in my essential being.' In the Grail Castle there is suffering but also the mysterious, ever-nourishing Grail itself, which will in time give the experience of the true and higher self, the 'I am.'

Eleventh-graders learn that they must act as an individual and decide alone what they will speak and what they will do. If they blindly adhere to another person's principles, just as Parzival followed Gurnemanz's advice, they will not be sensitive and flexible enough to respond to the sufferings of others. Thought, feeling, and willing — the three activities of the human soul — will remain at an animalistic level of the goose, the wolf, and the serpent.

Like Parzival, the eleventh grader has a growing consciousness of the importance of setting things right, of repairing the effects of one's mistakes. Also, at this time the developing soul can become capable of mature love for another. With a now-mature physical body and a developed thinking ability, the eleventh grader is capable of deeds that will receive recognition and honour. But with that, as in the case of Parzival, there is always the possibility of criticism and attack from without (and within). Eleventh graders may, like Parzival, feel they have lost their way or been betrayed. But even in this case, the instinct to persist, to make oneself whole and the world also whole, which is evident in Parzival's commitment to seek the Grail alone, will assert itself in the healthy teenager.

Parzival (IV)

Parzival wanders alone for four-and-a-half years in search of the Holy Grail. Once more he encounters Sigune who, reconciled to Parzival because of his suffering, points him in the direction of the Grail Castle. Parzival's horse brings him to the cave of the hermit Trevrizent, and the young man says simply, 'Sir, Give me counsel. I am a man who has sinned.'

The holy man tells Parzival of Lucifer's fall from the heavens, of Cain's murder of Abel, and of the community of the Holy Grail. Parzival also learns from the hermit that the Red Knight whom he killed was his own cousin Ither, that Trevrizent is his mother's brother, and that she, Herzeloyde, died when Parzival had left her. Parzival confesses that it is he who failed to ask the critical question of Anfortas (brother to Herzeloyde and Trevrizent). Parzival does penance for fifteen days to make up for his sins.

There are many more wanderings, including the diverse adventures of Gawan. Parzival inadvertently enters into combat with this beloved friend, but fortunately discovers the mistake before it is too late. In a battle with a splendid stranger, Parzival is nearly overcome for the first time in his life. He discovers that he has been fighting his own half-brother, Feirefiz, the most powerful knight in the Moorish East, a man both white and black. A transformed Kundrie appears and says that Parzival has been blessed, and has been summoned to become Lord of the Grail.

Accompanied by Feirefiz, Parzival enters the Grail Castle, sees the long suffering Anfortas, and asks, in a most intimate way, 'Uncle, what troubles you?' Anfortas is immediately restored to health, and joy is restored to all in the Grail Castle and to the whole kingdom of the earth.

Feirefiz, wishing to be able to behold the Grail, is baptized and marries Repanse de Schoie, the Queen of the Grail. They return to the East and their son Prester John founds a Christian kingdom there. Sigune, Parzival's cousin, now is allowed to die and join her beloved Schionatulander in heaven. Parzival becomes Lord of the Grail, and is reunited with his faithful beloved and wife Condwiramurs.

The Twelfth Grader

The twelfth grade Waldorf curriculum deals with a maturing process that doesn't culminate until about the age of twenty-one. Thus Parzival's solitary wanderings in the wasteland for four-and-a-half years is a picture of that arc of time from age seventeen (the twelfth grade) to twenty-one. As Parzival is finally able to say, 'I am a man who has sinned,' so too the senior student is usually increasingly able to take full responsibility for his actions.

Parzival was instructed in the great events and processes in human history. The Waldorf twelfth grade curriculum deals with the contemporary world, but also looks back at all of history and at human evolution and cultural development. The teachers and other adult guides, much like the forgiving Sigune, grant to the twelfth grader a clean slate and new possibilities, regardless of the limitations or failings of earlier years. Parzival's battles with Gawan and Feirefiz can be seen as gaining wisdom of heart from the one and a powerful will from the other. This is a time when the young person must work to develop the intellect, the feelings, and the will in a balanced way.

The twelfth grader, with his or her developing soul capacities, can become more open to the individuality of another person. Like Parzival, able to recognize and empathize with Anfortas' suffering, the twelfth grader may be able to see and to treat others in the school community — teachers, staff, parents, younger students — in a fresh, even healing way. Twelfth graders set the tone of the school, create the social and moral atmosphere of the community. They can do much to bring about a healthy school community that will impact the wider world.

In the meeting of Parzival and Feirefiz, in the reunion of Parzival and Condwiramurs, and in the marriage of Feirefiz and Repanse de Schoie, are portrayed the reconciliation of East and West, of Muslim and Christian, of black and white, of male and female — ultimately the coming together of all opposites. If the twelfth graders can carry this impulse of reconciliation and of love into the world, then Waldorf Education will have fulfilled its purpose.

Editorial note: a former colleague in Christchurch, Dr Elisabeth Meyer, a scholar of the Middle High German in which Wolfram von Eschenbach wrote the story of 'Parzival', suggested to me that the crucial question 'œheim, waz wirret dier?' could also be translated as 'uncle, what *confuses* you?' ~ John Allison

BRIDGING THE GAP BETWEEN MUSLIM AND CHRISTIAN
~ *Reflections on Parzival and its Medieval Background*

Allysen Caris, Hastings, New Zealand.

The story of 'Parzival' is undoubtedly one of the most important Upper School lessons. In a year when students are honing and sharpening their analytical skills, this story leads them to an awareness of destiny and 'life' preoccupations which will last well beyond school — Who am I? What is my task in life? How do I connect with my destiny so that I know that this is what I am supposed to be doing?

One of the main themes in the story is the meeting of East and West and the development of tolerance and understanding. This is an often underplayed theme in 'Parzival', something I realised with blinding clarity when the attacks on the Twin Towers occurred during a 'Parzival' lesson. Since 9/11, the abyss between East and West, between the Islamic world and the West has reached tragic proportions and terrorism has become a twenty-first century scourge. Yet the deeply wise story of Parzival transcends its ninth century origins to become the blueprint for a future way of living, showing that the Grail is for everyone, regardless of colour or creed. Parzival takes his Eastern half brother with him to the Grail castle, truly an affirmation of brotherhood.

A starting point in working towards this often-unrealised ideal is to study the historical relationship between the Islamic/arabic world and the West, since there are many precedents for the present impasse. To realise just how radical the picture is of the Muslim Feirefiz and the Christian Parzival at the Grail castle together, we need only to remember the Crusades. Many of the problems between the Christian and Muslim world originated at this time. The first Crusade was called by Pope Urban I in 1095, and the cruelty of the Frankish knights in Jerusalem still sends a shudder through the Muslim world. With unparalleled ferocity, the Franks embarked on an orgy of bloodshed; Jews were burned alive in synagogues and Muslims were slaughtered in Al Aqsa mosque where they had sought refuge. This prompted a declaration of jihad or Holy War by the Saracen leader Nur-ad-din and his successor, Salah-al-din, better known as Saladin. In contrast to the barbarous Franks, Saladin did not kill one person when he conquered Jerusalem in 1187. He allowed the Christians to be ransomed and his brother Malek-al-Adil asked to be given a thousand Christians as a reward for his part in the battle — and promptly freed them. The contrast between Saladin's magnanimous actions compared to those of the bloodthirsty Christians gives pause for reflection. Saladin once said, 'When a courageous man stumbles, God takes his hand'; this is echoed in Feirefiz's treatment of Parzival. As a result of their combat, during which Parzival's sword breaks and he is at Feirefiz's mercy, the noble Feirefiz takes pity on Parzival. They talk and discover their kinship.

One of the foremost scholars in the field has this to say of the Crusades: 'The wars in the Middle East today are like Crusades because they are increasingly becoming religious wars — they are fought on emotional issues that are felt to be sacred to all three of the participants (Jews, Muslims, Christians). People are not fighting for territory, for rights or for interests that can be totally sorted out. These wars are the latest round in a conflict that began when the Christian host persecuted and massacred the Jews and Muslims in the first Crusade.'

If the Christians could not claim superiority as regards chivalry, nor could they claim superiority in cultural achievements, for at this time when the Muslim and Christian worlds began to clash the Muslim culture was extraordinarily cultivated and exerted a strange fascination on the Western mind. In the realms of medicine, alchemy, astronomy, philosophy and luxury in daily living, the Arabian world was superior. It was thanks to Arabic texts that the West initially met the works of Aristotle. There is no doubt that under 'the medieval Arab caliphate and under Persian and Turkish dynasties the Empire of Islam was the richest, most creative, most enlightened region in the world and for most of the Middle Ages Christianity was on the defensive.'

The seductive pleasures of a sensuous, often hedonistic, civilisation caused those who settled in the Outremer (present-day Israel, Palestine and Lebanon) to transform their lifestyle; they 'donned the burnoose and turban, the kaffiyeh and upturned soft slippers of the East — they decorated their stone villas with silk and damask, perfumed their ladies with cosmetics and their rooms with incense, bathed in deep tubs and discovered the joy of soap, cultivated exotic flowers in their gardens, became conversant in Arabic, spiced their rice with saffron and their tea with sugar and lemon, finished off their meals with melons and dates — life was good in this exotic garden of delight.'

In time, there was marriage between the Occidentals and Syrian, Armenian and Byzantine women and the second and third generation Europeans thought of themselves as Galileans and Palestinians rather than French or Roman. By the twelfth century, European visitors to the East were often shocked by the corruption, softness and even effeminacy of their distant cousins. The Bishop of Acre complained bitterly about the moral degeneracy of his flock: 'From childhood they are pampered and wholly given to carnal pleasures, whereas they are not accustomed to hear God's word, which they lightly disregard. Almost every day and night people are openly or secretly murdered. In the city there are vendors of toxins and poisons so that nobody can have confidence in anyone. The city is full of brothels and as the rent of prostitutes is high, not only the laymen but even clergymen, nay, even monks, rent their houses all over the city to public brothels.'

The same aversion felt today by many Muslims for the moral degeneracy of the West was felt by cultivated Arabians in the late twelfth century; all the Europeans brought to the Middle East was grief and bloodshed. A prince from Northern Syria wrote: 'The Franks (may Allah render them helpless) possess none of the virtues of men, except courage.'

From the outset, the meeting between East and West in Wolfram von Eschenbach's 'Parzival' is a positive one. Parzival's father, the restless Gahmuret of Anjou, wanders and fights in the East; there he marries Belakane, the mother of Feirefiz. Gahmuret goes back to the West and since his marriage to the heathen Belakane is not recognised in Christian countries, he marries again — this time Herzeloyde, who will be Parzival's mother. Gahmuret cannot settle and wanders back to the East where he serves the Baruch of Baghdad. He is killed and the Baruch gives him a splendid funeral: 'The Baruch gave no thought to the cost — the tomb in which the spotless hero lies was embellished with gold and precious stones — a fortune went into its making. His young body was embalmed. Many suffered torments of grief. The heathen worship Gahmuret in all seriousness as they do their own estimable God, not to the glory of the Cross or because of Christian teaching — but because his manly loyalty, his confession and repentance give him a bright radiance in Heaven.'

The inscription on Gahmuret's cross reads, 'It is no lie but truth to say that his death distressed the Saracens. The hero strove for fair renown in all his conscious days and so died a renowned knight.' This is interesting; despite the fact that Gahmuret is a Christian, it is his nobility and valour that the Saracens respect. But it is left to Parzival and Feirefiz to truly unite East and West in the name of the Grail. The story thus begins and ends with mutual respect on a human level which transcends cultural differences. There are very few examples of this in the actual history of the Crusades, save, for example, the interchanges between Richard the Lionheart and Saladin in the Third Crusade (just a decade before Wolfram was writing). They never met face-to-face, since Saladin preferred to direct the Saracen troops from a distance and, although he thought Richard excelled in bravery, he was appalled that Richard was always at the head of his troops, in the thick of battle. In the battle of Jaffa, Richard was unhorsed and fought on foot. Saladin sent him Arabian horses so that he could continue fighting in a manner befitting a hero. Richard did have many meetings with Saladin's brother, Al-Adil. The two men had an amicable relationship, so much so that Richard suggested that Al-Adil marry his sister Joanna so that the two could rule side by side in Jerusalem; she would rule the Christian cities gained in the third Crusade, while Al-Adil would rule Palestine.

Joanna had hysterics, which not even smelling salts could alleviate, while the Saracens treated the suggestion as a joke. However, the mutual respect between Richard and Saladin endured and when Richard established a truce with Saladin, saying that he would go home to England for three years, Saladin replied that if he were to lose his dominions he would rather lose them to a King of courage and bravery, such as Richard.

One could say that Saladin and Richard are two halves of the chivalric ideal; they are complementary pictures of the ideal knight in the same way that Parzival and Feirefiz complete each other. When the two brothers fight, unaware of each other's identity, they are well matched in physical prowess. Then Parzival's sword snaps, and he is totally at the mercy of Feirefiz (an interesting picture, the Western knight at the mercy of the Moorish knight — a picture of the West being held at bay by its Middle Eastern adversary). Parzival braces himself for death, but the magnanimous Feirefiz does not strike, saying: 'It is clear to me, warlike man, that you would go on fighting without your sword. But what honour would I gain from you then. Refrain, valiant warrior, and tell me who you are. I declare that, had your sword not snapped you would have won my fame. Now let there be a truce between us.'

They then discover that they are half-brothers, and when Parzival takes Feirefiz to King Arthur's court the Christian knights are stunned at this exotic stranger's splendour. Gawan (Gawain) says, 'He looks so dazzlingly elegant, I never saw anything like it.' And true to his Jupiterian nature Feirefiz displays his largesse by distributing gifts to all the court. This then is the wonderful meeting of the mighty and compassionate Feirefiz with Parzival; he completes the destiny of Parzival and is in turn completed by Parzival. Feirefiz represents a wider humanity beyond the confines of Christian Europe; it is fitting that Parzival takes him to the Grail castle, for Parzival can only become Grail King if his conscious love embraces all human beings. Parzival completes Feirefiz's development, for despite his nobility Feirefiz cannot see the Grail. The aged Titurel, Parzival's great-grandfather, announces that Feirefiz must be baptised and the latter agrees, since he has fallen in love with the Grail bearer, Repanse de Schoye.

The font was tipped towards the Grail and immediately it filled with water. After the baptism, Feirefiz can see the Grail, is accepted into the Grail community, and marries Repanse de Schoye. From their union comes a son, Prester John, the Eastern Christian King who inspired many legends and tales. What an inspiration for the future — here is a Grail Christianity which transcends the one-sidedness of traditional Christianity.

But the most interesting level of the East / West exchange lies within the deeper dimension of esoteric thought and influence. Those who lived permanently in the Outremer and the Crusaders would have met influences from mystical schools, such as the Sufis and the ideas of alchemy. Wolfram's Parzival

is the most alchemical of the Grail texts since it does not talk of the Grail as a cup or chalice in the manner of the other Western Grail Romances. He tells the story of the war in heaven between God's forces and the forces of Lucifer, when an emerald fell from Lucifer's crown. The neutral angels who had not taken sides in the battle carried the stone to earth and left it in the protection of the Grail family. Moreover, the whole story showing Parzival's transformation from the innocent, blundering fool to one capable of attaining higher states of consciousness is totally in keeping with the alchemical ideal of the transformation of man through his own efforts. The Grail stone is called Lapsis Exillis and although these words have caused confusion (the Latin is not exact — perhaps Wolfram intended that they have multiple meanings ranging from 'stone of exile', 'fallen stone', to 'stone of death'), behind these meanings is the idea of something with the power not only to nurture and sustain life but also to accentuate the dying of all that is non-essential in one's journey towards the higher self, the Lapis Philosophia or Philosopher's Stone.

One of the most interesting facets of the influences playing into the story is Wolfram's statement that he got it from Kyot, who in turn got it from a certain Flegitanis of Toledo. Immediately one thinks of the brilliant, inspiring culture which existed in El-Andalus in Spain from the early eighth century to 1492 when Granada was captured and Spain obliterated its Moorish past. This had been a Moorish culture where Christians, Jews and Muslims lived in perfect harmony — a great example of 'convivencia'. The height of its splendour was under the rule of Abd-er-Rahman III (912 – 961). He had declared himself Caliph in 929, independent of the Abbasid Dynasty in Baghdad. This more relaxed and tolerant Umayyad rule meant that Jews and Christians were not persecuted and by 1000 seventy-five per cent of the population were Arabic speaking .The great cultural centre was Toledo and here existed the School of Translatore where Arab, Jewish and Christian scribes worked together to translate the works of Aristotle and Plato (they had been translated into Arabic some two hundred years before and in the interim period all but lost to the West). An Arab speaker, either Muslim or Jew, would translate the text into the vernacular (Castilian) and the Christian scholar would translate it into Latin. An extraordinary picture of these three peoples of the Book (the Bible, the Qur'an and the Jewish scriptures) united in the common pursuit of learning.

Other works included the writings of the three greatest thinkers of the Middle Ages, all of whom lived in El-Andalus: Averroes, the Jewish Maimonides, and the mystic Ibn-el-Arabi (the Spanish equivalent of St John of the Cross). There was also the work of the mathematician Kharizimi and that of Ibn Sina (Avicenna). This extraordinary contribution to learning literally lifted Europe out of the dark ages; it laid groundwork for the Renaissance and there is a saying, "Without Toledo, no Florence.' It is not surprising that the heady intellectual and cultural ferment of Toledo, with its brew of Sufi and Jewish mysticism, alchemy and Manichaean ideas (seen in the overcoming of evil not by conflict but by love) should have provided the genesis of Wolfram's Parzival. The very spirit of the story is permeated by the tolerance and broadmindedness of Andalusian Toledo.

Walter Johannes Stein (1988) throws further light on the word Flegitanis, saying it is not a name but a Persian word meaning 'a person familiar with the stars.' This individual was an astronomer who perceived Imaginations of the heavens. On his mother's side he was Israelite, while from his father's side he was of heathen stock — pointing to Hiram of Tyre. Flegetanis was able to prophesy the birth of a child twelve hundred years in advance because he could see how the spirit being of the child could pass through the cosmos. The child was Jesus, who at the age of thirty became the bearer of the Christ. We are reminded again of the esoteric Christian content of Parzival.

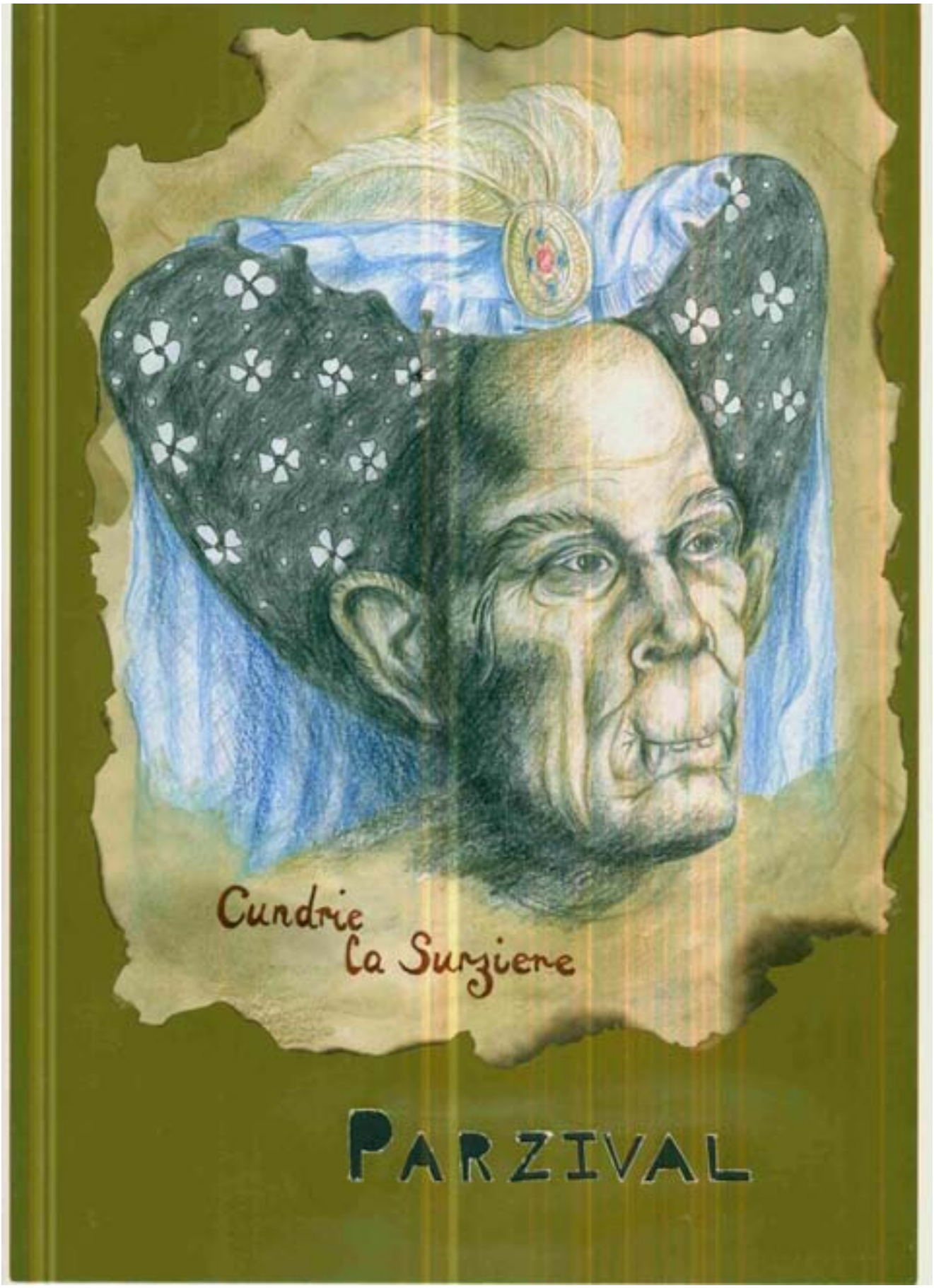
The Grail Knights are called Templars by Wolfram. The historical Templars were strongly influenced by Eastern influences and they may have incorporated some elements of mystery wisdom into their own practice of personal development. Wolfram may himself have been a Templar, or at least closely associated with them. The Templars were founded in 1119 by Hugues de Payens who lived in Troyes in Northern France (the other great version of Grail story at this time was by Chrétien de Troyes). The Templars took part in and played a very important part in the Crusades, but were different to ordinary

Chaste Love

Obilot

Aban Bana
and Colleagues

Knight, death and the devil



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Crusaders in that they were answerable only to their Grand Master and the Pope. They combined the vows of monastic discipline with the life of a soldier; they took an oath of allegiance to the Master of the Temple, agreed to follow the rules of the house, had no personal possessions and agreed to help in the conquest of the Holy Land. They have been called 'the shock troops of Rome.' They became road builders, the protectors of pilgrims in the Holy Land, and the first European bankers. They lent money to Kings and this, in the end, was their undoing. In many ways, they reciprocated the tolerance of their Muslim neighbours; they spoke Arabic, wore beards like the Saracens and knew the esoteric doctrines of the East. They were the diplomats in the Islamic world, and although they were far more tolerant of the Saracens than the average European, they knew that disunity among the Muslim powers was to their advantage and so played them off against each other. They were certainly able to see the Saracens as human beings and not merely as 'the enemy.'

In general, the Europeans at this time had a profound hatred of Muslims and there were many so-called 'scholarly' books about 'Mohammedanism' (one of which was recently quoted by the Pope) which showed Mohammed and Islam in a despicable light. Mohammed was sometimes portrayed as a magician who performed acts of magic to impress the often simple-minded Arabs. Mohammed's ecstatic visions were explained as epileptic fits (epilepsy was explained as the sign of the devil in the Middle Ages). It was also pointed out that the Muslim custom of polygamy was bestial and the Muslim heaven was indulgent.

Today, forces of obstruction and evil are working particularly strongly to inflame the delicate situation which exists between the Muslim and secular Western worlds; the volatile reaction amongst Muslims to the publication of the Mohammed cartoons only widens the gap between two opposed world views. We seem further away than ever from the universal brotherhood which is the main message of Parzival. More than ever we need a spirit of tolerance and love to overcome religious differences. The Temple of the Universe, the Temple of the Earth and the Temple of Life are only one in the Temple of Man. Now in this age of technology we need to search for the Grail with increasing urgency.
We need to cultivate spiritual development through our own effort- which is inextricably linked with the transformation of the earth.

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CREATING CULTURE, FREEING MINDS ~ *Waldorf (Rudolf Steiner Education) in Dhaka, Bangladesh*

Aban Bana, Mumbai, India

Our cycle-rickshaw winds its way at full speed down narrow lanes, past tiny shops and houses. We see women wrapped in black burkhas, with only an open slit for their eyes, men in white caps and long beards, bakers kneading dough for fragrant round bread, kebabs being roasted on open fires, carpenters carving elaborate designs on wooden furniture, scenes reminiscent of 1,001 nights! This is the old town of Dhaka, capital city of Bangladesh, a country of 140 million people, 98% of them Muslims. Green mosques with mighty domes dominate the area, a muezzin calls loudly from the highest minaret and the believers file in to offer their mid-day namaaz. At the end of a narrow lane, our cycle rickshaw comes to a sudden halt. We are outside a beautiful white mansion, two stories high, with ornate balconies, surrounded by a high wall. Above the gate hangs a sign, 'TRIBENI WALDORF SCHOOL, DHAKA'. This is the house of the first Waldorf School in Bangladesh! How did this country come into being and what is its past? Let us look into its recent history.

When India became independent from British rule in 1947, it was divided into two nations: the secular republic of India and the Islamic republic of East and West Pakistan. Then, in the year 1971, at the end of the nine-month long War of Liberation, East Pakistan became the autonomous nation of Bangladesh under the leadership of Sheikh Mujibur Rahman, who took charge as the first prime minister. Sadly, the turbulent nature of Bangladeshi politics did not end there and in the year 1975 there was a military coup. Sheikh Mujibur Rahman and almost his entire family were murdered in their own residence by his opponents. Only two of his daughters escaped the attack and one of them, Sheikh Hasina, later became the leader of the Awami League party.

After the coup, the dictator Zia ur Rahman remained in power until he was killed in a Coup in 1982**.** In the aftermath, his widow Khalida Zia took over the leadership of the Bangladesh National Party. Yet another dictator, General Ershad, came to power in 1982, but he was ousted by a mass uprising in 1990. Once again, democracy returned to Bangladesh.

In recent years, Bangladesh has had two female leaders alternating in the seats of power: when one heads the government, the other heads the opposition — probably it is the only country in the world to have this situation. Unfortunately, decades of turmoil and mismanagement have created a great deal of poverty and illiteracy in this once peaceful and prosperous land.

Earlier this year, emergency was declared in Bangladesh by the President Dr. Iyazuddin and since the 12th of January 2007 the country is ruled by a Caretaker Government, headed by Dr. Fakhruddin Ahmed, a former governor of the Bangladesh Central Bank. Within this relatively short period, Dr. Ahmed has succeeded in winning the trust of the people of Bangladesh by fighting corruption, punishing offenders, combating terrorism and introducing many reforms, which will benefit the common man/woman in the long run. The caretaker government will ensure free and fair elections in the country.

Another significant and positive move in the political scenario is that of Professor Muhammad Yunus, who recently won the Nobel Peace Prize for his contribution to society by developing the Grameen Bank, which provides micro-credit to the country's poorest of the poor and enables them to live a life of dignity and financial independence. Professor Yunus is set to float his political party 'Nagarik Shakti' (Citizens' Power), which is bound to improve the conditions of the common man/woman of Bangladesh.

Could these new and positive developments in Bangladesh have something to do with the fact that after almost four years of steady preparation, there is now a Waldorf Kindergarten in the capital city of Dhaka? Who can tell how subtly these diverse events of progress and prosperity are interconnected? How did the Waldorf impulse in Dhaka take hold?

It all began with Mr. Kazi Mamun ur Rashid, a free-minded Bangladeshi intellectual, and his German wife Marlis Sander, who were living in Dhaka with their two children. They were acquainted with Waldorf education and it was their ardent wish to bring this new idea to Bangladesh. In April 2003, Marlis and Mamun organized an educational conference in Dhaka, in collaboration with the local Goethe Institute and Friends of Waldorf Education. Entitled 'Creating Culture, Freeing Minds', this conference was an attempt to highlight the significant contributions made to child education by Dr. Rudolf Steiner in the West and Gurudev Rabindranath Tagore in the East, with both great personalities having been born in 1861. For this occasion, the Waldorf book by Torin Finser 'School as a Journey' was translated into Bengali, because Bengali is the language of Tagore's Bengal (India) as well as the national language of Bangladesh. The translation was supervised by Marlis. And this first education conference was a great success, generating a lot of interest among the participants. A detailed report of that conference appeared in the Newsletter 'Das Goetheanum' in 2003.

That was my first visit to Bangladesh. At the invitation of Marlis and Mamun, I returned to that land twice, in 2004 and again in 2005, with my sister Dilnawaz Bana, in order to give additional workshops on Anthroposophy, Waldorf Education and Eurythmy. In 2006 many of the participants, who had attended our workshops in Dhaka, came to India to attend the Khandala Waldorf Seminar and to visit the Tridha Rudolf Steiner School and Teachers Training in Mumbai, and the Waldorf Schools Sloka, Diksha and Abhaya in Hyderabad. A special mention needs to be made here of the organizations Iona Stichting, (Holland) and Friends of Waldorf Education (Germany), who have kindly funded the Tribeni Waldorf initiative.

This year in January 2007, the Tribeni (three streams) Waldorf School of Dhaka opened its doors to the first Kindergarten group, with Sultana as their principal kindergarten teacher — an extremely competent person indeed. Dilnawaz and I had the pleasure of observing her class in progress. Shrabana continues to help diligently with the administration. Marlis and Mamun's son Lalon have created the website and the logo for Tribeni, which is also the name given by him. A recent Tribeni workshop by Thanh Cherry, a Kindergarten teacher from Australia, together with Dilnawaz and me, was very well received by the large group of participants and on March 6, 2007 there is an official inauguration of the Tribeni Waldorf School of Dhaka. The long wait is over and the dream of Marlis and Mamun has become a reality. We wish the new initiative all the very best for a bright and successful future.

THE ESSENTIAL NATURE & TASK OF RUDOLF STEINER SCHOOLS
~ an Indian Perspective

Aban Bana, Mumbai, India

One of the most frequently-criticized aspects of conventional schooling in India is that it is not child-oriented, but rather goal-oriented. Children are made to learn the three R's at a ridiculously young age, and the passing of exams at the end of each school year seems to have become the main consideration. Children have very little time for play, as they have to spend long hours doing homework and preparing for exams. There is a great deal of stress and strain, not just for the children but for their parents as well. For many, childhood is not a time for fun and enjoyment, but of fears and tears. Moreover, many of the subjects taught in school are irrelevant, and tend to alienate the children from the real world.

This conventional approach addresses only the head and the thinking capacity of the child. And even that is not done in a satisfactory manner because, instead of teaching the child to think independently and to develop the capacity for logical thought sequence, the syllabus demands learning by rote, through mere habituation, which involves unintelligent memory. Creativity is stifled, which results in a mind-boggling mediocrity in adulthood. Competing in educational studies may result in rivalry, selfishness and even ruthlessness at a later stage.

With this over-emphasis on thinking, the other forces of the children's soul, such as feelings and active involvement in daily life, are left almost untouched. Subjects like music, singing, dancing, painting, drawing, nature and environment, which nourish the children's deepest soul qualities and inspire them to love the world they live in, are not given due importance, nor are subjects which involve the limbs in a positive and productive manner, like handicrafts and gardening or even a certain amount of farming activity. In many conventional schools, especially in the private schools, there is very little scope for children to learn about the great culture and wisdom of our country.

Most children may have read the latest 'Harry Potter' book, but how many have read the children's version of the Mahabharata? Ask a child to sing you a song and in most cases the song will be from a contemporary Hindi film, seldom a folk song or a classical song. Dancing has been reduced to the gyrations seen in films, and that in spite of the fact that India has seven classical dance forms, more than any in the world! How many trees, flowers or birds can the average child recognize and name? What does the child know about the movement of the heavenly bodies; can he/she recognise any of the myriad star constellations in the night sky?

No wonder then, that many parents and teachers in India are seriously thinking in terms of finding an alternative to conventional education. Fortunately, there are several alternative forms of schools, which are prevalent in our country today, to choose from. One of them is Rudolf Steiner or Waldorf Education. Although this education has originated in the west, it is based upon a real spiritual understanding of the stages of child development. At the center of this form of education is the Universal Child, independent of race or religion, caste or creed.

The Rudolf Steiner/Waldorf School Curriculum may be modified to suit the life and conditions of any country in the world, where the school is established. It is rooted in the local culture and traditions and thus each school is unique, because it reflects what lies in that particular place, whether it be Geography or History, Language or Literature.

In India there are now three Rudolf Steiner/Waldorf Schools, which have successfully modified the original Waldorf Curriculum to meet the needs of that particular region in which they are founded.

Rudolf Steiner's Curriculum for Waldorf Schools in India

Here an attempt is being made to adapt Rudolf Steiner's original Waldorf curriculum for Waldorf/Steiner schools in India. It has to be used in conjunction with the original Waldorf curriculum and further enhanced by the teachers' own knowledge, experience and imagination.

In principle, the Waldorf schools are not very different from the Gurukul institutions in ancient India. Then too, the Guru did not teach the children until the change of teeth, and the pupils learnt subjects which enhanced and balanced out the three-fold aspect of thought, feeling and will-activity. They learnt how to think, and at the same time how to use their hands in a creative and productive way. Conventional school education in India today, with its economic considerations, its emphasis on early learning and its one-pointed goal of passing exams and getting good jobs, was introduced to our country during the colonial rule but intensified during the subsequent years to the point that school children today are heavily burdened with excessive information which is of little use in the real world.

How can the original Waldorf Curriculum be modified to suit the general conditions prevailing in India today? The first question is that of the language of instruction. In towns and cities in India, which have a cosmopolitan population, it makes good sense to have an English medium Waldorf School. The two other languages would then be the national language, Hindi, and the state language (Marathi in Mumbai, Telugu in Hyderabad, Tamil in Chennai, etc.) In the case of vernacular medium schools, the language of instruction would be of the state, and the other two would then be English and Hindi. At a later stage, one may introduce Sanskrit. The following is a consideration of some ways in which the Waldorf curriculum can be adapted for the first five classes.

Class One

The main language subject matter here is Fairy Tales. They provide the basis for the introduction to the letters of the alphabet, as well as for comprehension. Fairy Tales delight the children and do wonders for their imagination. It is important to strike a balance between Indian and foreign Fairy Tales. India has a vast treasure chest of Fairy Tales in all the states. The famous Grimms' tales, originating in Germany, are well known in India and have a universal appeal. Then one can look even further and find some lovely ones from other continents — from Africa, far-east Asia, South America, etc. It is entirely up to the class teacher to use his/her discretion for making a balanced choice, with a good variety.

The teacher may also use as subject matter the traditional Cradle Tales of Ancient India, which include the Cycle of Krishna — stories about Krishna's childhood, which are very endearing to this age group and conjure up the mood of glorious ancient India. Nature stories introduced in this class have to be about plants and animals which are within the children's realm, which are likely to be seen in their immediate surroundings.

India has an old tradition of teaching Maths through chanting and recitation, which has been neglected in conventional schools. The concept of ONE, as being the largest number containing all numbers until infinity, features prominently in Indian traditions (eg the Rig Veda). The Waldorf method of introducing numbers to the children for the first time is in perfect harmony with the age-old Gurukul teaching, and it would be advisable for the teachers to acquaint themselves with both the ancient and the modern methodology. This way one brings not just the quantity inherent in the numbers but, most importantly, the quality. Numbers take on a divine as well as a material significance. Children are led into understanding the significance of each number as it occurs in the world around them, to experience the numbers as something very real. The Waldorf path, and indeed the child-oriented one, is to go from the whole to the parts, from the known to the unknown and from the concrete to the abstract. This method is not unknown in the ancient Vedic system.

Class Two

The main subject matter in this class is Fables and Legends, Saints and Animals. One may begin with the popular fables of Aesop, which are known the world over, and then move on to Indian Fables from the 'Panchatantra' and from the Buddhist 'Jataka' tales, which are very much part of the Indian tradition.

The legends of saints in connection with animals is very important at this stage, as the human aspect in its sublime form is brought into relation with the animal nature, both of which reside in the human soul. There are legends of the Hindu saint, Sri Ramana Maharshi of Arunachala, Tiruvanamalai, who could tame even wild tigers through his love and reverence for all living beings. It is important to include saints from several religions, as India is a multi-religious society. There are also several women saints, both in the Christian tradition as well as in other religions, who must find a place in the curriculum, in order to create a balanced picture of sainthood.

Class Three

In this age group, the children have for the first time a clearer picture of their identity — they see themselves as individuals within the family and the society, they begin to question certain aspects of their life, even begin to have glimmers of doubt (am I really my parent's child?) and in a way feel themselves exiled from their home, from the paradise which they have enjoyed hitherto. Thus it is good to introduce stories which have this theme of exile and wandering in the world, as they appear in the Old Testament of the Bible and in the great Indian epic of the 'Ramayana'. The story of Noah's Ark and the great deluge is very similar to the story of Manu and the seven Rishis, both of which are introduced in this class. It also shows the teacher that there is a common origin to world mythology. All these stories correspond to the inner soul experience of the children in this age group, and they can identify with them very well.

Creation stories from Indian tradition are introduced in conjunction with the stories of the Ten Avatars 'Dasavatara' of Lord Vishnu: Matsya (fish); Kurma (tortoise); Varaha (wild Boar), etc. The seventh Avatara of Lord Vishnu is that of King Rama, the ideal human being. Ramayana relates the story of Rama's exile and wanderings in the forest with his dutiful wife Sita and his faithful brother Lakshman, their meetings with various beings who help or harm them, with Hanuman the monkey-god who helps Rama to wage a battle against the demon king Ravana and to rescue Sita, and finally the home-coming to their kingdom and their palace in Ayodhya. This epic is highly inspiring for the children and it gives them lessons in valour, justice and righteous living. They understand the real meaning of Rama Rajya. It is important that stories with such themes are told to our children without preaching, as they instill in the young minds virtues which are rooted in the Indian culture and are important for life. Children need such role models from their own culture with whom they can identify.

In this class, measurements are introduced in Mathematics. The linear dimensions of Noah's Ark, from the Bible, is a good way of introducing lengths, widths, depths and heights. One can also spend some time learning about traditional Indian weights and measuring units, which are still in use in the villages of India. These measuring units are in harmony with the human physical dimension. Later one can proceed with the British system, which has also retained the human body as its standards of measurements, and finally the Metric system which is the most abstract of them all and which is currently in use in India and in most other countries of the world.

In approaching farming and house building, it is recommended that the teacher introduce the children to various trades and crafts, which work with traditional methods and tools in India. It helps the children to see farming in a wider perspective, and to appreciate its importance for the country, because the real India is out in the villages and fields, a fact that is little recognised by the urban population. India provides a vast treasure-chest for the teacher when it comes to house building, and full use must be made of the great diversity of houses and huts, country cottages and city buildings, which are found in the different parts of the country. Emphasis must be paid to the forms and the materials used, and how houses by the sea differ from those in the hills or in the desert.

Class Four

In the original curriculum, the main subject matter is the Norse Myths, the mythology of the Nordic-Germanic folk. This set of tales belongs to world literature and can be introduced in India too, as it has relevance in comparative mythology. There are many motifs, which are close to those in Indian myths, and one can find many similarities in the gods and goddesses of the two cultures. The main difference, however, is that the Norse tales have the Ragnarok (Twilight of the gods); the ancient folk gods of the Norse people gradually disappeared from their collective consciousness, having been replaced by a new religion, Christianity. In India, however, the gods of the people are very much alive. They experience no 'twilight' as such, but dwell side by side with subsequent religions.

The main topic from Indian literature at this stage is the great Indian epic, the 'Mahabharata'. There is a certain similarity here with the Norse myths, because the Mahabharata also has great human drama, culminating in the inevitable battle at Kurukshetra, and the end of the old world order. However, the episode from the Mahabharata, the conversation between Lord Krishna and Prince Arjuna, which is the sole content of the sacred 'Bhagavad Gita' (Song Celestial), one of the most divine books in the entire history of humankind, should be saved for Class Five. The reason for that is because it has a certain maturity and subtlety, which is better suited for older children.

Animal Study (Zoology) is introduced in Class Four and corresponds well with the other subjects. Now the animals are studied singly, within the reality of their habitat and in their characteristics, and mainly those found in India. The three archetypal animals, corresponding to the thought process, the rhythmical process and the metabolic process in the human being, namely the eagle, the lion and the cow/bull respectively, are studied as an example of the three-fold nature, in addition to some others, as suggested in the original curriculum.

The very first time that formal Geography is introduced in Waldorf Schools is in Class Four, under the title 'Home Surroundings'. This is in keeping with the heightened awareness of their environment, which children experience at this stage in their development. Here, children are made aware of their immediate surroundings, whether in a village or a city, and this association includes all possible aspects of that place: its origin, its cultural diversity, its society, its history, its geography, its trade and industry and/or farming, the configuration of its surface and its natural resources.

Class Five

Now we arrive at a stage in child development which Rudolf Steiner refers to as the 'heart of childhood'. The so-called crossing of the Rubicon has been accomplished, the first confrontations of the 'I and the World' feelings and the connecting doubts and fears are now over, and the children enjoy a balance and harmony within themselves and with their surroundings. Now is the right time to introduce the Bhagavad Gita, the Song Celestial. This is the most widely read book in India and has influenced the thoughts, feelings and deeds of generations of Indians. It is also very well known in foreign countries.

Whereas Lord Rama is the ideal man, Lord Krishna is the perfect man. Both are Avataras of god Vishnu, the Preserver in the Hindu Trimurti, the seventh and the eighth in the Dasavataras respectively. Interestingly enough, the ninth Avatara is believed to be Lord Gautama Buddha. Thus, in Class Five the children learn about Buddha, about his life and his religion of Buddhism. The children are able to understand the Four Noble Truths and the Eight-Fold Path, the message of compassion and of living in the Golden Middle Way.

Another culture introduced at this stage is the Ancient Persian Culture of Zarathustra and his inspiration from Ahura Mazda, the God of the Sun. Zoroastrianism exists as a religion in India with a population of about 70,000 Parsi and Irani Zoroastrians, and the children have the opportunity to get acquainted with it closely, even if non-Zoroastrians are barred from entering the Fire Temples. There are a number of good books to choose from. It was during the ancient Persian epoch that farming and animal husbandry was introduced for the first time in history, and the culture which was made possible though the use of fire.

In Class Four it was Animal Study; in Class Five it is Plant Study (Botany). Children learn to recognise the most well known plants and trees and flowers, to be able to characterise them and to appreciate their contribution to the evolution of the Earth. They can also be taught the significance of trees and plants which are sacred and used in rituals, like the Tulsi, Peepal, Neem or Babul. Children who learn about plants in this manner also understand the need to protect nature and all living beings;

they have a natural feeling for ecology, which is imbibed not just by ritualistic worship but by regarding it as a living entity which has to be protected, nurtured and allowed to thrive.

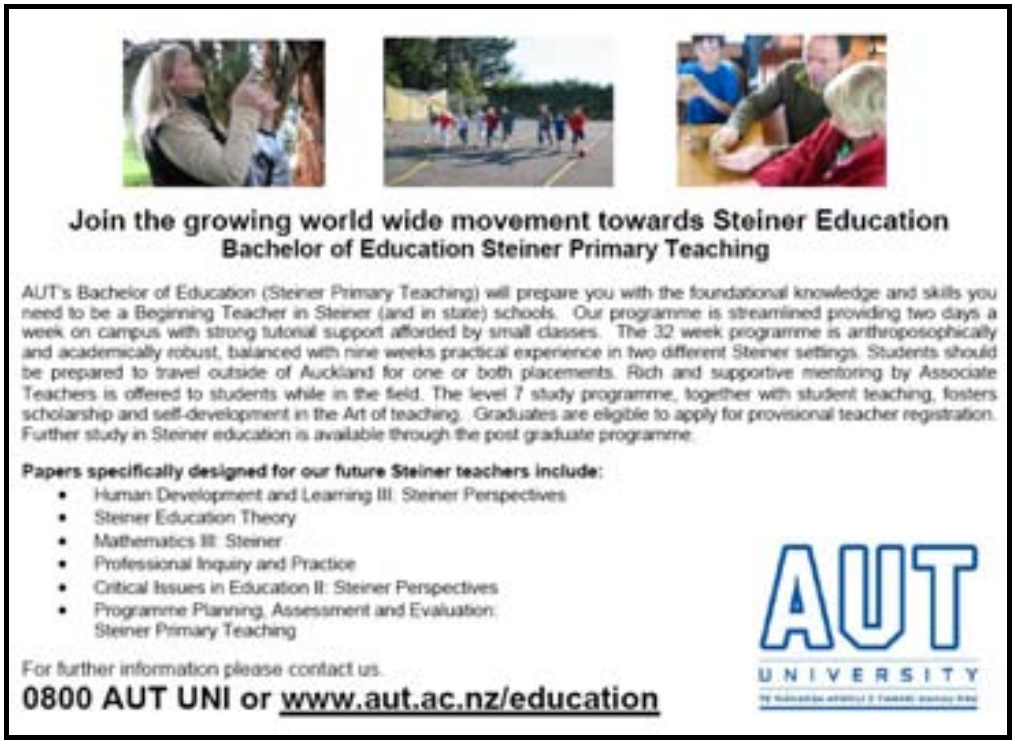
Geography in Class Five concentrates on the country of India; more than a country, it is like an entire continent with diverse languages, ethnic groups, traditions and cultures, religions, landscapes, flora and fauna, land configuration, etc. First of all, it is important to give a unified picture of the entire country, so that the children really understand what the much-used expression 'unity in diversity' actually means. This way they will also come away from stereotypes and wrong names like 'Bhaiyas' and 'Madrasis', which are commonly used, and also derogatory terms. The children will love the country of their birth, and be truly proud to be part of this great culture, without being arrogant or nationalistic. Children, who are rooted firmly in their own culture, learn to appreciate and respect other cultures of the world.

Editors' note:

Revised and edited from the original – Aban Bana continues the curriculum adaptation narrated above with an account of subjects from Class Six to Eight. We thank her for these insights, necessarily abridged here for inclusion in our Journal.

At present, the Sloka Waldorf School in Hyderabad (founded 1997) has Classes 1 to 9, as does Abhaya (Waldorf inspired – connected to Sloka). Dikshha Waldorf School (founded 2002) in Sekunderabad has classes 1 to 5 and in Mumbai, the Tridha Waldorf School (founded 2000) has Classes 1 to 7 and will celebrate the start of its first Class 8 in the coming new school year this June. It also looks forward to the building of its new premises at the end of this year. Each of these schools has several Kindergartens attached.

Several other schools in India are working with Waldorf elements in their classes, towards becoming fully Waldorf. Teachers attend the annual training seminars in Khandala (refer to editorial) each May, plus there is a two year Waldorf training course at Tridha, and short courses at the Vallaki Waldorf Teachers Training Institute and at Sloka Waldorf School (both in Hyderabad – see P.Jayesh Narasimhulu's article in our last ***Journal 8.2***). Neil Carter



THE ART OF EDUCATING THE 21ST CENTURY STUDENT

~ Southern Hemisphere Waldorf Teachers Conference, Christchurch, September 2006

John Allison, Melbourne

The Southern Hemisphere Conference for Waldorf / Steiner teachers was an 'event'. Thus, on an experiential level little more can be said. But there was a wonderful moment in one of Peter Glasby's lectures when he asked a volunteer from the audience to describe what she observed in an experiment he was demonstrating for us. She peered with some concern: 'What am I supposed to be seeing?' Her willingness to expose her discomfort was very courageous; she was revealing one of the core issues confronting human experience today. Our authority in our own knowledge is under threat when we have to ask what we are supposed to be seeing, rather than responding to the real questions: What do I experience? What can I think about what I experience?

This conference set out to identify the central concerns of contemporary education and to suggest directions for research and development. Peter's lectures each morning led right into these concerns: finding a connection to spirit in the children and to the content; teaching out of living concepts; using the night; and self, place and time as fundamental aspects of education. He used practical observations to underscore his themes. In his final lecture, as he presented the way he develops the Class 10 surveying lesson, we saw one fulfilled possibility for the curriculum as a tool for world-knowledge and self-knowledge.

Three other lecturers provided windows into significant aspects of Steiner education. Jane Patterson presented a report about the NZ Rudolf Steiner Schools Certificate being developed for our senior students (see the previous issue of this Journal). A combination of narrative and conclusions (especially the importance of what are being called the 'developmental qualities') gave stimulating insights into the challenges of effectively evaluating / assessing students' work. John Allison developed a picture of the seven life processes in relation to a developmental U process, as a contribution towards the challenge of 'presencing' — being there, present in the moment and enabling decisive action (a revised transcript of this lecture is available on his website johnallison.com.au). And Thomas Proctor, in his inimitable enthusiastic manner, outlined an approach to creative embodiment, 'From Spirit to Pen' – a pathway from spirit into matter that engages the modern young person's soul. So each talk, in its own way, was concerned with process and product.

The participants went from each lecture straight into workshops — there were no breaks for morning tea and afternoon tea, these being served in the workshop venues. Many found this transition left insufficient time for those other vital activities: informal time with others, or time with oneself.

However, the range of workshop activities (too numerous to enumerate) allowed extensive dialogue and digestion. Two large groups will be mentioned in order to make a point. There were a good many participants (including those who forsook other designated groups!) in the Professional Leadership group, and in the Boys at Risk workshop. I'm going to suggest that something is indicated here, and perhaps we can make a connection. Genuine 'Leadership' — a word we can feel uncomfortable about in Steiner schools — as an embodiment of the living spirit, is the pedagogically-lawful consolidating influence upon the burgeoning astrality of the adolescent. Therefore, one way of supporting boys at risk will be anything we are able to do that ensures that responsible, accountable 'principalship' exists in our schools. Perhaps, in finding our ways, in such diverse but nevertheless progressive ways, towards this, we are at last coming of age.

Nearly 200 participants in this conference will have experienced plenty to digest over the next — how many years does it take to get it? To find the right question which seeds its answer? The Christchurch colleagues are to be commended for their accomplishment.

AWAKENING THE SPIRITUAL POWERS OF THE HEAD, EDUCATING THE WILL
~ Preparing for the World Teachers' Conference in April 2008

Christof Wiechert, Goetheanum, Dornach, Switzerland
(reprinted with permission from the Journal of the Pedagogical Section at the Goetheanum, Dornach, Switzerland. Issue 29, Christmas 2006)

In the announcement in issue 28 of the *Journal of the Pedagogical Section at the Goetheanum,* we pointed to the three tasks which are provided for future teachers at the end of the Study of Man:

> *Imbue thyself with the power of imagination,*
> *Have courage for the truth,*
> *Sharpen thy feeling for responsibility of soul.*

In these three admonitions the *beautiful*, the *true* and the *good* may be recognised as three basic attitudes. At this point we can experience how close pedagogy is to general human nature, which Steiner describes as the field of activity for the Anthroposophical Society. Then there was an account of how the *beautiful,* imagination, is placed in the middle between the *true* and the *good,* between truth and responsibility. It is not hard to recognise how the soul forces of thinking, feeling and willing shine through these three qualities. In the last World Teachers' Conference in 2004 we concerned ourselves with feeling, with the beautiful, with imagination, in fact. Now we intend to turn our attention to the question of thinking and of willing in education. In order to establish a basis for this we need to pose the question about the relationship of body, soul and spirit within the human being.

Let us consider the threefoldedness of man in a completely general way. We can say thinking is bound to the head more than anything else. How does the head formation of the small child present itself? We have this powerful experience of a new-born baby, how relatively complete, how developed, how sound the head strikes us as being. All the rest is still like an appendage. It is this fact that is pointed out in the Study of Man, when the head is portrayed as being 'wholly body'. It is a body, in which the soul is concentrated but still completely in a state of half awareness or dreaming, whereas the spiritual part is still in the night of unconsciousness. This fact enables the developing child, just because it is not yet awake in its soul and spirit, to be present with its soul-spiritual nature in its surroundings just as in the same way the sleeping person's soul spiritual nature is not present in his body. This enables the child to enter into a relationship with its surroundings and thus start practising imitation too; this is a really special learning process, which takes place with the person in a 'dreaming' state.

It is different with the rhythmic man. This aspect of the human being, the chest, we must think of as body-soul from the outset; we should not consider it primarily as bodily nature as with the head, but as body and soul nature from the start. The child still has the spirit outside itself as in a dreaming state. In this respect, Steiner gives the kindergarten teachers an important task, which sounds like a riddle at first: '*When we observe a child in his early years, we see clearly that the chest organs, as contrasted with the head organs, are much more awake and more living.'*

If we behold the human being in his limb system, then we experience how spirit, soul and body are interwoven with one another and interconnected, *'they all flow into one another. Moreover it is here that the child is first fully awake, as those who have to bring up these lively, kicking little creatures in their babyhood know very well. Everything is awake, but absolutely unformed. This is the great secret of man: when he is born his head spirit is already very highly developed, but asleep. His head soul, when he is born, is very highly developed, but it only dreams. The spirit and soul have yet gradually to awaken. The limb man is indeed fully awake at birth, but unformed, undeveloped.'*

Thus we have to develop the limb man and part of the chest man. Then it is the task of the limb man and chest man to awaken the head man. Here we come to the true function of teaching and education.

'From this you will see that the child brings something of great consequence to meet you. He meets you with a perfected *spirit and* relatively perfected *soul, which he has brought through birth. All you have to do is to develop that part of his spirit which is not yet perfect, and that part of his soul which is as yet still less perfect. If this were not so, real education and teaching would be utterly impossible.* The thing we can accomplish best in our teaching is the education of the will, and part of the education of the feeling life." [1]

We may justifiably consider this characterisation as a mighty sea-change in education and in educational theory, even today. For, how strong is the conviction of people in general that in education we have to concern ourselves primarily with the head! Learning as a head activity, which then leads to developing children's abilities, that is, top-down. Steiner turns it on its head and says education in the second seven year period goes bottom-up, via the limbs, via the soul. It is through involvement, through interest that the spiritual powers of the head (Kopfgeist) are awakened.

It really is an awakening and this is shown by the following fact. As a class teacher one will have 'taught' many children to read. However, if we look more closely at the process involved, then one has probably not caught the moment of actual learning with a single child. As a rule what we perceive is, all at once they can do it. It is an awakening, resulting from an activity, from enthusiasm.

It is a matter of course that this kind of learning holds sway until the moment when the ability to learn is emancipated through the awakening of the powers of judgement: then the spiritual powers of the head are awakened and become active themselves. Then the will part no longer stems from the activating of the human being in his limb system, but rather lives in the will of the active thinking. This process takes place with the complete change to the third seven-year period but is not completed as this period begins. It takes time. With one pupil this emancipation of the independent thinking faculty through the use of the powers of judgement goes quicker, with another pupil it takes more time. With the one it becomes a really lucid and bright faculty, with another it remains connected to the warmth processes of the will. This development is the target and focus of the approach, which Steiner gives us, concerning pupils with rich or poor imaginations: either the thinking, the conceptualising is more reliant on itself, or else it participates in the warmth processes, in the circulation.

Now we can put two questions to ourselves if we want to consider these viewpoints in teaching.
The first question would be, "what do the lessons of the child in the second seven-year period look like? How do we work in accordance with our teaching methods bottom-up and not top-down?"
The second question, which we have already touched upon in part, would be," what does this mean for the first seven-year period, what does it mean for the third?"

Formation of the human figure – life development

As for the first question there is a special indication in the above-mentioned lecture. The most important part of the first seven-year period is the *formation of the human figure*, which proceeds from the head, a process which draws to a close with the change of teeth. The body has taken on its shape, 'hardened' by the formative forces, which have been 'poured into the body'. This human form will still grow larger, yet in the wholeness of its shape it is present in its conception. The head is not only the starting-point for nearly all children's illnesses, it is also the portal through which the formative forces pour into the body. What significance does that have for education and upbringing in this period? It means that everything we do with the children, so to speak, is brought towards them from *outside*. We do not call upon their inner nature, on their soul life. In the kindergarten the field of activity is the whole being of the child, but shaping it, forming it, so to speak, from outside. This can be observed in free play where the outer framework is created. Through the shaping of space and time conditions are created, by means of which the whole child can be formed, be shaped. It is a holistic process.

Once this is completed, a new development is embarked on, that of *life development.* This does not start from the head, but from the chest system of the person. Once the child has reached the stage of school readiness, the second spurt of growth sets in; it begins to stretch, to grow. This phase of stretching is followed by a phase of filling out, in short, 'becoming big' is a central subject of conversation at this age. When this phase of growth comes to a temporary halt, around the eleventh or twelfth year, the children's approach to learning changes.

If it is the task in the first years of the Lower school not to disturb this growth, then we will notice how roughly from Class 5 or 6 on a freer approach to learning comes about. The span of interests increases noticeably and more can be learnt. However, learning is always embedded in the processes of growing, nourishing, of experiencing the world, of sleeping and waking. All theses processes, all this breathing, is orientated towards the middle. The human being in his chest system, the being of feeling, the breathing person, forms the centre and the orientation of child education in this period. The educator is now working mainly on the *inner nature* of the child. The child is no longer reached from without, rather the key to the child lies within, in its inner life; that means not in its powers of consciousness, but in its 'powers of feeling'.

Now when the human being in the process of becoming, reaches the third seven-year period and the powers of judgement start to unfold, a third stage makes its appearance. If Steiner speaks in the above-mentioned lecture about the formation of the human figure and the shaping of life, we could say for the third stage: the *shaping of the soul*. In the Upper School the pupil is now seeking the way from *within to without.* The teacher 'calls forth' this shaping of the soul through the presence of his ego. It finds its expression through thinking, feeling and willing taking on an increasingly personal character.

These are ideas which provide an orientation. If we are filled with such thoughts, this has an effect on our every day teaching `life. Now we have a basis which will empower us to ponder the question about the development of the will and of thinking throughout the various stages of development. This is to be the object of the next study.

[1] Rudolf Steiner (1966), *The Study of Man*, London: Rudolf Steiner Press (lectures given in 1919 for the first Waldorf teachers, Lecture 11, Paragraphs 7-9, GA 293, italics by the author, Christof Wiechert)

Education – Health for Life

Education and medicine working together for a healthy development

Edited and co-authored by, Dr Michaela Gloeckler, Stefan Langhammer and Christof Wiechert

Out of the world-wide impulse of the Kolisko Conferences 2006, this conference compendium developed from one of specific published research to a text which shares the experiences and thoughts of more than 15 individuals well known in their fields. The driving force for this text was Dr Michaela Glöckler, a paediatrician who was also a Waldorf teacher. There are 20 chapters, with numerous sub-chapters, the contents of which range from *The Task of the School Doctor*, *Gifted Children*, *Meditations for Teachers*, to *Projective Geometry*. An especially moving chapter contains questions from teachers, such as 'How do I love my children, particularly the difficult ones?' and 'Individual support work: at what age can this start?'

The books are in A4 format, 309 pages, with a soft cover and a fold-back fly sheet. For distribution centres for Australia please see www.koliskochild.com or phone Annette Brian +61 2 9416 2818; for New Zealand and other countries please see www.kolisko.net or phone Brenda Cook +64 2 74463527

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RUDOLF STEINER/WALDORF CONFERENCES, TRAINING COURSES, ETC

June – July 2007

29 June–3 July Anthroposophical Society/Sections/School of Spiritual Science Annual Conference, with Nikoli Fuchs (Agricultural Section) at Raphael House School, Wellington, NZ. Contact anthro.conf@xtra.co.nz

2–13 July Bothmer Gymnastics Course – Dan Freeman at Mt Barker, Australia. Contact pglasby@picknowl.com.au

7–13 July Transition from Middle to Upper School Conference, with Dr von Mackensen (Kassel) and Dan Freeman at Mt Barker, Adelaide, Aust. Contact pglasby@picknowl.com.au

7–13 July The Vital Years – holding the Dreamtime (Early Childhood Conference) at Camp Manyung, Melbourne, Aust. Contact breipol@optushome.com.au

14–18 July Reflecting the Future (Youth Conference) at Adelaide (Macclesfield) Aust. Registration www.youthsection.org.au/adelaide

September 2007

21–26 Sept Healing Response to the Millennium Child (Early Childhood Conference) at Tauhara, Taupo, NZ. Contact Kathie Macfarlane k8ymac@hotmail.com

January 2008

17–24 Jan IPMT (International Post-Graduate Medical Training) at Hyderabad, India. Contact Sue Scott suescott@optusnet.com.au

15–21 Jan Asia/Pacific Youth Section Meeting at Auckland, NZ. Contact lexxbee@hotmail.com

March 2008

24–29 March Educating the Will – Awakening the Spiritual powers of the Head (8th World Teachers' Conference) at Dornach, Switzerland. Contact: www.paedagogik-goetheanum.ch

July 2008

4–7 July Anthroposophical Society/Sections/School of Spiritual Science Annual Conference at Michael Park Waldorf School, Auckland, NZ. Contact www.anthroposophy.org.nz

Goethe's Science of Living Form

The Artistic Stages by Nigel Hoffmann
Adonis Press 2007
ISBN 0-932776-35-3

If you have read Nigel's essay *The Unity of Science and Art* in 'Goethe's way of Science' (SUNY Press 1998) then you will know this book is an essential guide to Goethean practice.

Bronwen and Peter

Peter and Neil

Bothmer Gym

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Front cover: Comet McNaught over Cambridge, New Zealand, 22nd January 2007. Photo by Ian McGregor, by permission, *Waikato Times*

Back cover: Tornado cloud formations over Hanmer Springs , North Canterbury, New Zealand March 2005. Photo by Rachel Mayhew (outdoor recreation teacher, England)

"Knight, Death and the Devil" – class ten student's copy from Albrecht Duerer.
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Parzival drawings and paintings from class eleven Main Lesson books-
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Participants of the second week of the Khandala Teacher Training, India, May 2007 Seminar (Aban Bana, leader, is in the front row). Photo provided by Aban Bana.

Tribeni Waldorf School, Bangladesh (teachers with Aban Bana)
Photo provided by Mr Kazi Mamun-ur Rashid (Principal)

Participants at the Southern Hemisphere Waldorf Conference, Christchurch, NZ September 2006.
Photos provided by Joanna Mackenzie, artist and teacher

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