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Gamot Cogon School: We Have A Dream

Anna Teresa Slater, Zarraga, Iloilo, Philippines

We knew Jerry Paul was from a very poor family, but we didn't know just how poor until the day he came to school with wet clothes. When his teacher inquired about his dampness, he replied that his clothes were washed the day before and didn't have enough time to dry overnight -- he had nothing else to wear.

There are many other children from economically deprived families who come to Gamot Cogon, a Waldorf-inspired school in Zarraga, Iloilo, Philippines. In fact, at least 40% of the children come from the surrounding rural villages comprised of large families living well below the poverty line. Many of the

people find seasonal work as farmers, tricycle drivers or laborers earning around \$50 a month and supporting an average of three to four children.

Gamot Cogon Institute (GCI) was founded in 2005 by James Sharman, Teresa Jalandoni, Nicanor Perlas and a few others interested in the ideas of Rudol Steiner. The first project of the initiative was to setup a Steiner School which was then named Gamot Cogon School. The school started with only four students in class three and one teacher. However, each year more and more children kept finding us so that by this school year, 2011-12, we have 150 children from Kindergarten to Class 9, with 12 full-time and three part-time teachers. Shortly after the school opened, it also became clear that as the school was envisioned to grow, there would be a need for more and more teachers to receive training—teachers not only from Gamot Cogon School, but also those from the other Steiner/Waldorf



Photos for this article by Damon Lynch

A student in a classroom at Gamot Cogon School, a Waldorf school in Zarraga, on the island of Iloilo, Philippines.

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schools in the country as well as those wanting to begin schools in other areas. Thus, the Steiner Education Teacher Training Program was founded. Every year since then, experienced teacher trainers have been flown to Iloilo from Germany and other countries to facilitate eight weeks of intensive training spread out between November, February and April.

Gamot Cogon School was originally setup to cater to the underprivileged so school fees are socialized and the families pay only what they can afford. Interestingly, a year after the school opened, some well-to-do families from the nearby city of Iloilo started sending the children to our school. They were searching for alternative education and wanted their children to be in a stress-free, nature-filled environment. Soon, children of poor farmers were playing, learning, and eating side-by-side with children of successful doctors and lawyers. We did not fully realize the beauty and positive social implications of such a setup until one of the parents from the city overheard a local mother tell her daughter not to play with the “rich kids.” Her daughter replied, “No mother, it’s different here. We are all the same here.” That is when some of us knew for sure that this school was doing something truly different. In every class level, the social classes are so mixed and integrated that there is no visible segregation to be found. The son of a doctor is best friends with the daughter of a janitor. The daughter of a politician happily shares her lunch with an orphan from a village for street children. In our school we do not have to do much for the children to learn fairness, equality, acceptance or compassion. The very composition and setting of the school allow for these values to resound in the children naturally.

We, the teachers, found our way to the school because we share a common purpose. That is, to help the community and to educate children regardless of their economic background. The salary is low, the resources scarce, and the hours are long. This year, the teachers gave up their brand new teachers’ room without question so that Class 9 would have a classroom. Often, our teachers even give their own money so that some students can eat breakfast to quell a painful, empty stomach or so that a child can take a tricycle home instead of walking for 45 minutes in the oppressive heat. However, at the end of the day there is fulfilment and inner peace. At meetings we share our golden moments about the students and we are energized and reminded about the importance of our work. One teacher emotionally shares about how his student -- a girl named Rhea who lives in a tiny, windowless cement house with her father -- recited Martin Luther King’s “I Have a Dream” speech with such passion that the class was left breathless. Another teacher shares how a very poor boy named Jerome went up to her with



Students at Gamot Cogon School, a K-8 Waldorf school in the Philippines.

P50 (US\$1) and said it was his contribution to the family of a schoolmate whose father had passed away the week before. Another teacher relays how one of her students in Class 1 came to school with no lunch. When she asked her students, “Who has extra food to share with Rheann?” practically all the students jumped up to volunteer – including children who did not even have enough for themselves.

It was four years ago when I started working for the school initially as an Administrator, and my husband, Warren, was the Class 6 teacher. Before then, we were teaching English abroad but needed a change. I also wanted to do social work in my own country and I knew that my mother had helped found this school. So we quit our high-paying jobs and made that big leap from the bright lights of cosmopolitan Bangkok to the dirt roads of sleepy, Zarraga; to a school situated next to a cow pasture and surrounded by tall bamboo. Since then, Warren and I both agree that we have never worked harder in our lives, have never been so challenged emotionally, physically, and psychologically – not to mention the 75% drop in our salaries. Yet, the shift into a less materialistic lifestyle was seamless. The work we needed to do was clear. I now teach English in many of the classes and never run out of touching stories to tell about my experiences. One story I fondly recall is when I collected money from friends to buy jackets for some students. It was January so the days were getting a little cooler and some of the children were getting very cold hands and feet. When the jackets were handed out, one boy was so happy to own a jacket that he wore it every day, even while playing games on a hot day. When I asked his class teacher, “Doesn’t he feel hot?”



Rural family (above) whose children attend Gamot Cogon School, in Zarraga, Philippines. One of the classrooms at the school (below).

she replied, “I’m sure he does! But he can’t believe he has his own jacket and so he won’t take it off!”

These are the stories that keep us going no matter how difficult things may seem. Funding the school and keeping up with its growth have proven constant challenges, but we somehow manage to find kind souls who help out at the times we need them most. We accept fundraising as a fact of life and as a chance to offer others the possibility to also contribute. We have recently been able to offer food programs for children from families who cannot afford to send more than just rice for lunch. We have collected second-hand clothes to give to children like Jerry Paul. Furthermore, some privileged families pay more than needed to help cover the costs of another child’s schooling. There is still much to be done, but we are taking it one step at a time, one golden moment at a time. Because when we see students like Danica – with five siblings, living in a hut with a dirt floor and no electricity – pleading for more books about Wizards or Roman History; or children like Ervin – the son of our grounds keeper – who is turning out to be quite the violinist, we need to keep taking those steps. We are being called to do it.

We believe every child has a right to holistic, high-quality education and that Steiner Education was meant to be accessible not only to a privileged few. In a country where the rich are getting richer and the poor are getting poorer, where corruption is ubiquitous, maybe one day our students will make a

difference. Maybe one day they will go out into the world and fight for equality and the eradication of poverty. We hope that what they experience in our school will one day influence the way they live their lives in whatever profession they choose – as a doctor or a farmer, as a politician or a truck driver. And we hope to inspire other initiatives to do their work with a similar outlook and goal. Then, we imagine what kind of new golden moments we will all be able to share. Like Martin Luther King, like Rhea, we too have a dream.

For more information about Gamot Cogon School, visit www.gamotcogon.org/school





Nurturing Our Children and Communities: A Workshop in Mindanao, Philippines

Kahlil Sugang Apuzen-Ito, Honolulu, Hawai'i

On October 15 and 16, 2011 in Davao City, Philippines, nineteen elementary school teachers, childcare providers, community activists and organizers, pastors, nongovernmental organization (NGO) staff, and individuals participated in our workshop called Creative, Holistic, and Mindful Nurturing of Children: Sharing Steiner-Inspired Educational and Childcare Philosophy. Many of the participants had never heard of Rudolf Steiner or Waldorf education, but there was an overwhelming interest in learning more holistic ways of raising and teaching children, especially from teachers of the Barangay (village) Sibulan community, for which the workshop was originally created.

The Story of Sibulan and Their Search for Sustainable Livelihood

Sibulan is a village in Davao City, on the island of Mindanao. It is nestled on the slopes of Mt. Apo, the highest mountain in the Philippines and is home to more than 4,000 rural indigenous peoples, most of whom are of the Bagobo Tagabawa tribe.

The idea of a Steiner-sharing arose when I had a meeting with organizers from the Foundation for Agrarian Reform Cooperatives in Mindanao, Inc. (FARMCOOP) and teachers of Barangay Sibulan's Mt. Apo elementary school regarding funding for the integration of their indigenous Bagobo Tagabawa culture into the school's curriculum. After the meeting, the FARMCOOP organizer asked if I could share Waldorf and Lifeways philosophy to the teachers. I gladly accepted the honor, considering that there are aspects of Waldorf education such as oral storytelling, nature observation and nature play,

and reverence for nature, to name a few, that can be found in many indigenous cultures in the Philippines. As the community organizer and I were walking on the red muddy road towards our truck, discussing plans, I remembered being filled with awe and respect for the Sibulan community for its perseverance and determination to preserve its own Bagobo Tagabawa culture and pursue not only a more inclusive education but also a sustainable way of earning a living for its community, despite pressures from outsiders to give in to conventional agriculture.

I first heard of the Sibulan community from my father who manages Foundation for Agrarian Reform Cooperatives in Mindanao, Inc. (FARMCOOP). FARMCOOP is a social development nongovernmental organization founded in 1995 by leaders of agrarian reform beneficiaries in the banana industry that provides technical, legal, credit and market accessing, and capacity building services to agrarian reform beneficiaries and small-scale farmers and indigenous peoples groups.

In 2003, agents of banana multinational companies (MNC's) frequented Sibulan, enticing the farmers to lease their lands for banana production. The agents allured the farmers with five years advance rental, the amount of which sounded a fortune to the farmers, and employment as farm workers. But they were not that easily persuaded having witnessed the destruction of the farmlands and forests and pollution of the environment in the other tribal villages where these MNCs were operating. To come up with a well-informed decision, the village council called a village assembly where they invited the agents of the MNCs to present their proposal. Having heard of FARMCOOP, they also asked my father, to be one of the presenters. While the agents promised advance payment of rental and community development through monocrop and chemical farming, my father spoke of the farmers' need to preserve their environment and culture as they struggle to alleviate their poverty by growing

the bananas themselves the organic way.

The village people made the right decision and opted for organic banana farming. With the help of FARMCOOP, they organized two cooperatives: SOBAGROMCO (Sibulan Organic Banana Growers Multipurpose Cooperative) for the small-scale farmers, and PACOBAGROW (Pamara Cooperative Banana Growers). To enable them to engage in organic banana production, FARMCOOP provided them access to grants and credits from CORDAID and BROEDERLIJK DELEN (Dutch and Belgian funding agencies, respectively) while FARMCOOP provided technology, capacity building, and marketing. But success in growing organic banana did not come easy for the cooperatives and FARMCOOP as there was as yet no model for commercial organic banana farm in the Philippines from which to learn. They were the first. I was told that for four years they experienced failures and setbacks but their combined determination and perseverance pulled them through. Since then, the cooperatives have been producing the only upland certified organic banana in the Japanese market. Organic farming is only part of the cooperatives' Sibulan project. They are also planting endemic fruit trees and are researching vegetable crops and animal husbandry to incorporate in their long-range goal of a sustainable agroforestry program.

Vision of Sustainable Community Integrates a Holistic Perspective in Raising Children and Families

As poverty is being slowly addressed and alleviated through efforts of SOBAGROMPCO and PACOBAGROW, FARMCOOP is expanding its perspective on community development to include the quality of family life, the quality of the environment in which children are raised, and the values being formed in families and community—the approach is more holistic towards the sustainability of community and spirit that holds the community. When we proposed this workshop, I was astounded by the full financial backing, logistical and staff assistance this workshop received from FARMCOOP in a way that we were able to offer the workshop for free, abound with reading materials.

Workshop on Holistic, Mindful Nurturing: Sowing Seeds on Steiner Philosophy

"I don't know what is happening with the children and teenagers these days," says one of the Sibulan early childhood teacher in tears, *"They no longer listen. I don't know what to do. Children are different now; not like the old days."* She continued to give her gratitude that this workshop was being offered and looked forward to learning. Such were the sentiments shared by several teachers and other participants, setting a general mood of openness to what would unfold for the next two days.

Nurturing the Twelve Senses

On the first day of the workshop, we explored the phases of childhood followed by participants drawing their memories of childhood. This exercise gave us a natural transition to the topic of Steiner's picture of the twelve senses wherein, nurturing the four lower senses—touch, life, movement, and balance—and their connection to the higher senses were

emphasized. To demonstrate further how these lower senses can be nurtured in early childhood, we explored body games and massage for children, sung verses and told stories with movements and finger games.

Free Play, Nature Play

We also covered the importance of free play and in particular, nature play in which participants brought leaves, rocks, flowers, and shared the variety of ways they have played with elements in nature. Our discussion exemplified that regardless of economic, ethnic, educational, and cultural background, all the participants shared a joyful, dynamic, and creative exploration of nature in their own childhood play. We briefly touched on child study through objective child observation.

A Surprise Conclusion for First Day: Bagobo Tagabawa Dance

The day was concluded with teachers from Sibulan dressed in traditional lumad (tribal) attire and danced to the gongs being played by a couple of Bagobo Tagabawa youth. They invited a few of us to dance with them and what appeared like simple footwork was in fact a far more complicated movement giving one the essence of earth, plant growth, and air. Indeed, I learned much about the sense of touch, of life, of balance, and of movement in the Bagobo Tagabawa dance that day.

Day 2 of Workshop: Phases of Childhood, Brain and Heart Research, and Mindful Parenting

On the second day, we delved deeper into the phases of childhood and covered the recent brain and heart research that corroborated the age-appropriate approaches of Waldorf education and Lifeways childcare philosophy. We also talked about the studies and research showing effects of media, particularly television, movies, video games, and computers on children. Participants used drama and songs to demonstrate some foundations on mindful parenting and creative discipline.

Follow Through and Moving Forward

As the workshop ran its course, participants expressed that the topics covered in the workshop were not only relevant but also much needed. They shared their feelings and thoughts regarding the changes taking place in their communities and in their own families, as well as their concerns for the future of their children, their students, and their community.

The following summarizes the group and personal plans of participants:

-The Mt. Apo Elementary School teachers of Sibulan planned to do a sharing with other teachers who were not able to attend the workshop. They hope to learn more about Rudolph Steiner's ideas on teaching and nurturing children and apply what they learned in their work. The teachers also plan to conduct parenting seminars on holistic parenting and to create organic herbal and vegetable gardens in their schools.

-The Community Childcare providers of Sibulan plan to enhance Parenting Effective Seminars and encourage mothers to have backyard gardening.

-Plans by the FARMCOOP staff and community activists as well as other attendees included improving their parenting and nurturing skills; creating a Waldorf-inspired homeschool; learning and continuing with Child Study and Nature study; learning songs and movements and further sharing with colleagues in coordination meetings.

The week after the workshop, I conducted a few follow-up exchange with the NGO community workers and FARMCOOP staff, sharing with them meditation techniques such as picturing the child, backward review, and child observation. The meditations were well-received and it is my hope that they will be able to share these techniques in future meetings with their families and respective communities.

Currently, FARMCOOP is having a bimonthly “lunch and learn” where its staff explore different topics of the Holistic, Mindfulness and Nurturing Workshop. The FARMCOOP staff reported not only on the growing positive changes in their parenting outlook and ways of caring for their children but also transformation in their children.

From Community to Individual, Individual to Community

For individuals who choose a career in a community service organization such as the FARMCOOP; who work in social change as have the community organizers and activists at the workshop; or who are dedicated to education for the future of the children in rural indigenous communities as are the teachers and caregivers of Baranggay Sibulan-- it is common for these individuals to devote their full energy toward these pursuits. While doing so, however, it is often a struggle to make ends meet especially with the changing demands of today's socio-economic system. And often, the family unit, the individual's own health, and the energy and time to raise children in a healthy natural way suffer. By exploring the twelve senses that need to be nurtured not only in children but also in adults; by educating ourselves about the effects of media, materialism, and consumer culture on the health of children as well as the community; by learning the phases of childhood and adjustments we must make as parents and teachers; by learning to bring back free play and nature into our families and schools; and in making time for integrating mindfulness, in nurturing our children and ourselves--this workshop was able to provide a breathing space, a time to pause and reflect on how one can better support one's personal, family, and community ideals for a more sustainable, holistically healthy life. Our own striving to grow as parents, teachers, grandparents, aunts, uncles, and friends while continuing our active work in the community brings to mind one of my treasured verses.

The healthy social life is found
When in the mirror of each human soul
The whole community finds its reflection
And in the community
The virtue of each one is living
Rudolf Steiner

If you are interested in contributing time, talent, or materials to our initiative in Mindanao, please contact Kablil at ksaikzen@gmail.com.

HeartSource Centre for Anthroposophy, Rudolf Steiner Education and Art



Hong Kong Report, November 2011

Sinmei Constance Chan, Hong Kong, China

1. HeartSource Centre was founded in a village cottage in Tai Po commencing with a children summer programme and subsequent mother toddler group based on the pedagogy of Rudolf Steiner in August 2006. Without any financial resources I took very small steps and thanks to the angels at different times they helped sow the seed of our present work.



2. As a city of international character, there are 3 initiatives prospering mostly amongst the overseas community. While working with the local Chinese community, the sense of insecurity and fear of being left out of the education arena is still the prevailing sentiment amongst most parents. Ever since a miracle turning in 2008, our work in Hong Kong has established the following areas: -

(a) We are committed to offer soul nourishment and healing to children in Hong Kong. Our work takes form in the following ways: -

(i) A 4-day week home kindergarten was established since September 2009 offering a full-time Waldorf early childhood programme from children at 3 – 6 years old. This is a mixed age group with 6 children and serving the local community.



(ii) Art and nature programme for primary aged children.



(iii) Exchange programme with children in Mainland China of those from Hong Kong in the spirit of Waldorf curriculum.



(b) Hong Kong Waldorf Early Childhood Education Teachers Training, a part-time, two year programme which commenced in March 2010, structured as the Chengdu training. The training is under the consultancy of Thanh Cherry who recommends to us overseas teachers who are currently involved in the training in Mainland China. In addition to Thanh's contribution as also as instructor, there are also Barbara Baldwin, Susan Perrow, Shirley Bell, Ben Cherry from Australia, Marjorie Theyer, Jane and Sue Simpson from New Zealand, Elisabeth Swisher from the US, Jake & Bella from Philippines, Abhisiree from Thailand and John Stolfo from Hong Kong (update see attachment),



(c) In order to nurture the initiative and enhance understanding of Waldorf Education and Anthroposophy, we have two study groups on "Study of Man" on a weekly basis and a monthly craft group with parents. We also intend to initiate a monthly study group as an introductory course for those who are new to Waldorf education.

(d) Anthroposophical art workshops, lectures and study groups on Anthroposophy are being initiated and led by John Stolfo who relocated from Chicago in 2008 has been a member of the Anthroposophical Society since 1977. We also invite teachers from overseas to conduct workshops and hold lectures on Anthroposophy and self-development.



Future Development

3. In order to carry through the future work, we have gained support from a group of friends (this also includes a Waldorf home kindergarten initiative previously known as Lotus Waldorf Garden) and parents from Green environmental group incorporating into a Non-Profit Organization – Rudolf Steiner Education Foundation Hong Kong, which was formally established on May 10, 2011 on the Buddha's Birthday this year.

4. While the home kindergarten is now in a village cottage which resides in a not easily accessible area, we have once considered move out to a more public venue. The situation changed as the land we are using for our farm / gardening work became available for sale. As the current situation now stands, one of our former parents in the home kindergarten purchased the land and commits to offering the Foundation to use the village premises. Due to the financial crisis the world in general and specific permit to be required for village premises, construction is hoped to be completed in the next 3-5 years.

5. This is anticipated that our premises will become more accessible in view of the government's plans for development in this area of Hong Kong. This now becomes clear that our current location will become the centre of the Foundation and the future plan is being discussed. Our vision is as follows: -

To sustain the present momentum with a view to establish kindergarten and toddler groups with more substantial number of children;

To foster and consolidate a core working group and parent's support through study group on Anthroposophy and Waldorf pedagogy, artistic workshops and craft activities;

To encourage individual member to undertake full time Waldorf training overseas as well as part-time teacher training in Mainland China in order to prepare a pool of teachers;

To sustain the Waldorf Early Childhood Education Teacher Training (WECET) and Parent education in order to promote understanding and support of Waldorf education, working towards an accredited programme.

Our ultimate vision is to develop in where we based now a community of educational and art initiative in Hong Kong.

During the past few months since May, the situation changes fast. Apart from the initiative of Forest House International School, there is another group of parents and kindergarten teacher who are participants of the WECET set up to form a Waldorf School. We are now co-operating to bring the long-awaited dream to come true.

Meanwhile, we are conducting feasibility studies on school site with some abandoned village school. Brief on Waldorf education is being prepared in the process of application and liaison with the village chief.

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Center for the Support of Anthroposophy in Korea

Peter Lang, Breitbrunn am Chiemsee, Germany

(Abridged from the original article published in Anthroposophy Worldwide, 11/11)

South Korean students regularly place at the top in the PISA studies. However, in the last study they came in second and third behind Shanghai. We might envy the South Korean educational system for its success, until a closer look reveals it's pedagogical methodology. Even in kindergarten the children are grouped by age, academics, corporate interests, and intellectual learning dominates the program; all under the rubric "the earlier, the quicker, the more employable, the better." The creative joy, the fantasy, the pleasure of play are all left behind—in short, the happiness of childhood disappears completely. Electronic media dominates the kindergarten, and the job of cheating the little children out of what might remain as an experience of the world through encounter and creativity is gone.

But more and more parents, caregivers, teachers, and university instructors are noticing that there is something wrong with these children. Their inquiring gaze turns to sensible alternatives that meet the basic needs of children—they often search the internet or visit foreign lands for study. Thus this unfathomable misery for the children also serves as a stimulus for change—and that brings hope.

Center for the Support of Anthroposophy

People who develop ideas and turn them into deeds create change. One such person is Cheong Hee Lee. She studied German, linguistics, and art history in Marburg, Germany, and that led her to the Waldorf seminar in Stuttgart. Then she

had a choice: either work in Germany as a Waldorf teacher or return to Korea to introduce Waldorf pedagogy. She decided on Korea.

Cheong Hee Lee founded the Center for the Support of Anthroposophy in Korea in April, 2000. She began by publishing *Spirit in Action*; she arranged a symposium on Anthroposophy and Waldorf education, and accompanied Korean activists to the Asia-Pacific Conference in Japan. Up to the summer of 2002, Cheong Hee Lee's time was filled with public seminars and lectures on Waldorf education. She also organized a eurythmy tour for the Else Klink ensemble from Stuttgart, was a guest teacher in German Waldorf kindergartens, and took a study trip with Korean friends to visit Sekem in Egypt.

She invited me to South Korea in October, 2002. I am an instructor in education, psychology, and Waldorf pedagogy. I was the director of the Waldorf Kindergarten Seminar in Stuttgart, and a council member of the International Association of Waldorf Kindergartens. I held public lectures in South Korea, but it was clear that the main issue was training. The Korean activists—all women—were determined to found a Waldorf kindergarten training in Seoul, and they wanted to do so in cooperation with the Waldorf Institute in Stuttgart. At the end of my stay we agreed that we would begin with the training in the summer of 2003. This led to a lively partnership that is still operational today—and a great success.

The training began in August, 2003. Based on a popular demand, the Center has offered two successive courses each year since 2006. These courses have been offered in cooperation with the Independent Institute for Social Pedagogy (Waldorf Kindergarten Seminar) in Stuttgart, represented by Marie-Luise Compani and myself. The curriculum has also been developed through work with the Institute's instructors.

The training is organized into five semesters, i.e., two course modules for several weeks each year with the German and Korean instructors, January and August, and many weekend courses with the Korean instructors. In addition, the students participate in visits to Germany and also work as guest teachers in Korean Waldorf kindergartens. All in all, the training takes 800 hours. Toward the end of the fifth semester, a thesis is presented along with a lecture.

The Waldorf Movement Bears Fruit

The training is already bearing fruit; about 60 institutions (kindergartens, childrens' homes, and play groups) in Korean cities are either in the process of becoming a Waldorf kindergarten or have already done so. Many of the co-workers and leaders in these institutions are graduates of the Waldorf training offered by the Center, or are currently enrolled there.

The increasing number of Waldorf kindergartens has led to a wish by many parents for further Waldorf schools. At this point, there are already five Waldorf schools and a curative education school; a circle of parents supported by instructors from the Center have been working for a year on having another Waldorf school in Seoul next year. Contact has been

made with the Association of Independent Waldorf Schools in Stuttgart. However, this should not lead one to believe that Waldorf education already plays a larger role in the Korean education system—in this land with its more than 50 million inhabitants old way are slow to change. Nevertheless, Waldorf education is growing in importance and reputation.

Art Therapy

Regular therapeutic work is done in the Center's classrooms with children who can no longer take the stress produced in Korean kindergartens and schools thanks to the work of Hyunkyung Kim and Soyoon Lee. Following a study of piano and musicology in Seoul, Hyunkyung Kim finished at the university in Witten/ Herdecke, Germany; she then worked for several years in Germany—at Waldorf schools. Soyoon Lee is a painter and art therapist with a diploma from the Alanus Institute in Alfter, Germany. She completed a Waldorf teacher training in Mannheim where she also served as an assistant teacher in the vocational and art programs.

The Center has courses and workshops for parents, students, members of the association, and other interested individuals (e.g., choral singing, painting, dyeing, woodcarving, crafts, etc.). For the tenth anniversary of the Center, the friends in Korea organized a eurythmy tour in Korea. Eighteen members of the Youth Stage from Witten were invited. They gave twenty-five performances for children and adults in various Korean cities. More than 7,500 people attended the events.

Publications

The Center publishes one or two books in the series *Spirit in Action* every year; each is about 200 pages and has pedagogical articles. Volume 15 appeared in 2011. In addition, anthroposophical and Waldorf works are translated, and large numbers of booklets and pamphlets are made available to the public—e.g., *What Children Need* or *13 Good Reasons for Becoming a Waldorf Teacher*. This year the Center founded its own publishing house. The first book to appear under the new imprint is *Waldorf Kindergarten Today*, edited by Marie-Luise Compani and Peter Lang (Verlag Freies Geistesleben, 2011).

A Cooperative Partnership

A large educational organization in Korea established a connection with the Center in August, 2011. It is seeking a continuing education partner for its educational co-workers in Korea in order to "acquaint [teachers] with a healthy pedagogy—head, heart, and hand." The Center will be part of this educational project beginning in 2012.

Korean and German instructors have worked together in a collegium that has become quite large over the years. All the instructors are certified experts in Waldorf education, and many of our Korean friends are able to speak German quite proficiently. And thus we always look forward to shared work that will lead us further to other tasks. We see the fire of enthusiasm burns brightly in Korea.

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Emergency Pedagogy in Japan

Susan Gay, Titirangi, New Zealand

Reprinted from the Sphere, Vol 12, No. 3, September, 2011

Earlier this year, Susie Gay, Counsellor and Art Therapist at Titirangi Rudolf Steiner School, joined an emergency relief team of Steiner teachers, therapists and a doctor, organised by Karlsruhe-based The Friends of Waldorf Education, to offer support to the post earthquake and tsunami devastated Japan. Here Susie shares some impressions and experiences working with 'emergency pedagogy' with both children and adults.

I joined the team of relief workers in Tokyo and we began our intensive two-weeks' work with both children and adults, many of whom had lost family as well as all of their possessions through the extensive earthquake and tsunami damage in March.

It was our task to go to the vicinity of the north-east region of Japan located near the epicentre of one of the world's largest earthquakes. This had sent a devastating tsunami down three hundred kilometres of the coastline which in some places had reached up to forty metres above sea-level as well as reaching up to forty kilometres inland. The prefectures of Sendai, Miyagi, Iwate and Fukushima were particularly hard hit.

We immediately set off on a long bus journey, along with our emergency helmets, boots, masks and a Geiger-counter to measure the vagrant radiation leaking from the Fukushima Nuclear Power Plant. The bus views on this northern route gave little away of the enormity of the recent disaster. Everything seemed

normal. It was when we came into the vicinity of Fukushima that quietness descended on the bus. However, our Geiger-counter revealed no significant changes but, when we stopped for a rest, it was noticeable – the air had an acrid smell; it was not a welcoming place to rest any longer than necessary and we were still eighty kilometres away from the stricken power plant at Fukushima.

Our accommodation was a large communal guesthouse in Osato, situated in peaceful rolling hills, out of tsunami reach, near the town of Shichigahama. On the second day, we were greeted with a good shaking of yet another aftershock – a reminder that the aftershocks would continue at the behest of the power behind nature and no place was immune. We shared our accommodation with local farm workers and were joined by a team of fellow Japanese teachers, therapists and eurythmists, as well as some psychologists, doctors and a logistics person, who worked with us as a support group. They acted as translators, conducted meetings with the local authorities and health officials and, along with this extensive preparation, they provided and prepared our food and drove the mini buses. What a wonderful team they were – they worked with full dedication and brought optimism and warmth to all. They even instructed us in Japanese daily cultural traditions of ceremony in 'greeting' and in the evening 'hot-bath' ritual. We gradually accustomed ourselves to eating the daily diet of rice and accompanying accoutrements. The group also introduced us to Shinto and Buddhist temples; these peaceful, still places were a relief to experience after a hard day's work. Many of our companions also had a great sense of humour, which was necessary on occasions!

Each day began in a large circle and Rudolf Steiner's verse 'The Motto of the Social Ethic' was spoken in both German and Japanese. How wonderful that was to experience! Then we acknowledged each other further with 'Hallelujah' in eurythmy and each group of people we were to work with experienced 'Hallelujah' as well as a reverential and moving Japanese verse giving us strength for the daily tasks ahead.

The first group we worked with was the Steiner 'Saturday' Niji no Mori school group of children and parents. This group were very still and showed signs of shock. The team's approach was to work with activities as experienced in the 'morning circle'; where movement is paramount. The group soon warmed and gradually, as we passed each other in a winding spiral, eyes met and acknowledgement arose. When the games began, so did the smiles. We completed this 'meeting' with a beautiful and reverential verse in eurythmy in Japanese. Afterwards, therapy workshops took place. I found myself working with about 30 adults and children of all ages in a painting workshop. The time was too short. But how deeply involved everyone was – silent, living into a deep out-breathing through watercolour.

We had many further group meetings with circle work; where rhythm and movement helped stimulate people again to re-find an inner harmony. This was considered a necessary step for each person to go through after the initial shock. The Team Leader, Bernd Ruf, took this direction due to his extensive research and experience with post-traumatic shock experience in Lebanon (2007), China (2008), Gaza (2009), Indonesia (2009), Haiti (2010),



The tsunami destruction in Japan was everywhere, unbelievable.

Gaza (2010), Kyrgyzstan (2010). Bernd Ruf was an inspiring and well-informed leader of this expedition who gave many in-depth talks about working with the different stages experienced by both children and adults with psychological trauma. He is the author of *When the World Collapses – Emergency pedagogical interventions for psychologically traumatised children in crisis regions*¹ and has proposed setting up trainings for ‘emergency pedagogical interventions’, including other therapeutic interventions.

The therapy took the form of pedagogical– therapeutic activity as an initial step in allowing the rhythmical system to be stimulated to enliven self-healing. Different groups of people in various locations gained a new-found freedom in being able to move together; and this helped them to gradually lift out from the paralysing, stultifying effects of shock. Artistic workshops followed as activities, whereby expression through painting or form-drawing work could help to release paralysed feelings. Both adults and children could experience the same ‘morning circle’, games and artistic activities. After one of our therapeutic interventions and towards the end of a deep session in art therapy, one of the participants rose up with tears in her eyes; I had to wait to behold the moment. She then spoke out: that she had not ventured out of her house since that disastrous day and now she knew why it had to be now. “Before today, I only experienced grey but now for the first time since after the tsunami I can see and experience colour again” she said. This was a moving moment.

Prior to seeing the physical devastation of the earthquake and tsunami damage, we experienced its effects through the initial meeting of the people who came to us. It was, however, a chilling experience to drive through the remains of the trail the ‘monster’ had left behind in the tsunami-ravaged landscapes. We undertook a few bus journeys, which drove home the calamity that had struck Japan. But it was when we went to Onagawa that we saw how the tsunami had ripped out 90 percent of the once peaceful, coastal fishing port. We drove along a newly hewn-out road, which wound through rubble, hollowed out four-storey

buildings; where we saw boats and cars crushed and crumpled together like grotesque sculptures marking the way the wave struck. There were cars on top of high buildings and trains on hillsides lodged in strange positions, as well as the tattered remains of the households strewn across the countryside.

We slowly climbed the hill to where the hospital had stood and then further up to where the junior school and present ‘refuge’ camp were located. I was surprised to see crumpled cars high up on the hillside road. It was only when I heard that the tsunami had wiped out the first floor of the hospital taking away patients and staff that I realised exactly how high it had reached. It had even lapped outside the entrance area of the school. This wave had been forty metres high! Luckily, most of the children and their teachers had been in school when it came. But not so lucky were many parents who had not been able to reach safety in time.

When we climbed out of the bus, I could once again smell the acrid smell, which reminded me of Fukushima. Nearly everyone wore masks. We then saw the huge emergency operation taking place in and around the school. Here there were loads of goods arriving – emergency packaging, everyday necessities, with bottled water being of prime importance. We heard how the teachers and children had been marooned on their island for three days, with only water to drink, in very cold weather with snow on the surrounding hills. They all had to wait to be rescued.

The teachers and therapists there had worked hard to bring back warmth, comfort and hope to the children. Many of the children were based in the large building day and night and many of the teachers still slept there to be of support. They were warm and gracious to us and we soon felt the supportive atmosphere they had built around the classes as they carefully guided the children through their post-trauma experiences. There were also active educational psychologists there.

I worked with classes one and three as a teacher and art therapist, providing pedagogical-therapeutic interventions. I found most of the children able to participate in listening to the Japanese fairy stories I told, which were in turn translated into Japanese, also in the ‘morning circle’ and in the following art lesson. The children were very responsive and enjoyed working with the New Zealand honey wax (beeswax?) crayons which I had brought as a gift, but there were some, however, who showed signs of deep inner disturbance. Their teachers were warmly encouraging but I found I had to observe very carefully those who needed to be acknowledged with extra attention and singular careful intervention. Many of the children showed signs of slight excarnation and a kind of transparency unusual to see in young children. They were all very sensitive as to how the activities were given.

Out of twenty-five class one children, about five drew pictures of the tsunami rather than the well-known fairy story of Momotaro, which I had told. For these five children, it was important that they could express their, still living, tsunami

experience through colour as a way to help purge the event still in them. The others could take the hero of the fairy story and live into the imagination, which reflected the courage of a little fellow who had to go and fight the wicked trolls over the sea and bring back the treasure. The powerful healing effect of the 'old' fairytales, which hold great wisdom, could be seen directly through the shining faces of the rest of the children. They also received a first form-drawing lesson, in order to experience the value of the upright and the curve.

Working with class three revealed a similar picture with about five children showing signs of trauma, the numbing and overwhelming post-tsunami soul-paralysis experience. Group circle activities showed how movement, spatial dynamics and rhythm helped to bring a new kind of soul state into activity. The search for balance and harmony in a following form drawing lesson showed like efficacy. However, this had to be carefully undertaken so as not to bring too much dynamic into the process. This class also experienced one of their folk tales; 'Kasakojizou – 'bamboo hats for Jizo, the grateful statues'. This wise story holds the value of upholding one's own sense of integrity for compassion, regardless of the dire situation of the hero of the story – and there is an unexpected reward for his good deed.

Nearly all the teachers and many of the children of this class

three had heard about the recent devastation of Christchurch and they responded with deep interest and concern when they heard that I had come from New Zealand. It was important to them that I had come over to help them in Japan. This was most moving to experience. I still remember many of the light-filled faces of the children and the teachers who welcomed us in the Onagawa Junior School.

In the two weeks I was in Japan, the beautiful cherry blossoms were flowering and this felt like a new hope – that new life and thereby renewal is always possible. We left the region to drive back to Tokyo to give a one-day workshop in 'emergency Waldorf pedagogy' to a large group of Steiner teachers, doctors and therapists. Committed people came from all over Japan to see how they could work together to give further support to the people in the post-earthquake, post-tsunami Japan. This was a time when I realised that the Pacific nations now had a greater link than ever before – maybe 'the Pacific rim of fire' can bring another kind of fire – one that helps to link humanity.

1. http://www.freunde-waldorf.de/fileadmin/user_upload/documents/Notfallpaedagogik/Hintergrund/Konzeption/Nothilfe_Konzeption_Englisch.pdf



The author and another aid worker give painting sessions for victims of the tsunami.

Foundation of the Anthroposophical Society in India

Aban Bana, Mumbai, India

October 21, 2011 was a special day. The Anthroposophical Society in India was founded in the city of Hyderabad, in the presence of Hans Mulder and many dear Anthroposophical friends from India and abroad. (A brief report of its preparation has appeared in "Anthroposophy Worldwide" of June 2011). The ceremony began with the entire group doing Eurythmy together. This was followed by the seven members affirming their commitment to their new task within the executive committee of the Society. The brief but profound ceremony ended with the recitation of the Foundation Stone Meditation.

The members of the Executive Committee of the newly founded Indian Country Society are:

Aban Bana, President (in India) and Country Representative

Nirmala Diaz, Vice President

Dr. Swapna Narendra, Treasurer

Samia Alikhan, Secretary

Jakes Jayakaran, Joint Secretary

Angelika Mandaikar, Executive Member

Francis Aradhya, Executive Member.

In India there are over a hundred active and dormant members, both individual as well as belonging to the three Branches: the Gateway Branch in Mumbai, the Rudolf Steiner Branch and the Mercury Branch in Hyderabad. In addition, there are eighteen members of the First Class of the School of Spiritual Science.

This year we are celebrating the 150th anniversary of the birth of Dr. Rudolf Steiner. Many are the changes which have occurred in the history of our world since the day Dr. Steiner was born on February 27, 1861. We do not need to delve into details of all that has happened during this time, but suffice us to say that the whole of humanity has undergone a significant

development, resulting in an increased awareness of the world. That can be considered a truly positive form of globalisation in the spheres of spiritual striving and culture.

One of the most enduring expressions of this development is the Anthroposophical movement, which has now spread to all parts of the world and has touched the lives of countless people, uniting us in our quest for higher knowledge. Rudolf Steiner was born in the West, and was active in that part of the world all his life, but his Anthroposophy has become a global impulse, which can be understood and realised by all individuals, regardless of their religious, social or cultural background. It is a world view based upon the individuality of the Human Being.

When we consider the origin of modern natural science, we are aware that it is a product of western civilisation and thought, and yet there is hardly any country in the world today, which has not been influenced by modern science. If used in a reasonable manner, it can benefit humanity to a high degree, and bring about tremendous progress. However, being one-sided and limited within the physical-material aspect of the world, if not used with care it could degenerate rapidly into spheres of destruction.

Modern day Spiritual Science, as founded by Rudolf Steiner, penetrates into the realms of the sense-world, into the world of nature and the cosmos, and attempts to reach out to the Spirit which is active within it. This is the new path of initiation, which has captured the imagination of many people in India, people who are well acquainted with the ancient spirituality and esoteric knowledge of the land. It is indeed enlightening to read about Rudolf Steiner's views on reincarnation and Karma, or the holy cow or the Bhagavad Gita! In India Rudolf Steiner is also known as a Modern Rishi (seer).

Much of what we have learnt about the spiritual worlds from Rudolf Steiner is similar to the wisdom found in ancient Indian scriptures. Yet it must be emphasised that the spiritual insights gained by Rudolf Steiner are a result of his

own independent research which he has conducted consciously, by means of his extraordinary clairvoyance and his spiritual-scientific methods and precise thinking. It is by no means simply a revival of ancient texts for the modern world, as is sometimes assumed. Rudolf Steiner borrowed many terms from the ancient Sanskrit language, which he then replaced with German words in keeping with the modern human consciousness. The German language he used for Anthroposophy is similar to Sanskrit; both languages are capable of precisely expressing spiritual thoughts.

What is it in Anthroposophy that



Students at Sloka Waldorf School stand in front of a freshly lazured wall at their school in India.

holds so much love and interest for people in India, a land which has nine world religions and innumerable spiritual streams? The answer is, the capacity of Anthroposophy to permeate various fields of everyday existence with spiritual insight. Whether it is Education, Agriculture, Curative Education, Social Therapy, Medicine, Architecture, Social Sciences or the Arts, Anthroposophy enlivens them all spiritually, and brings new light into their practical application for the benefit of humanity. In ancient India too, everyday life was imbued with spiritual knowledge, but today much of that has either been lost or fallen into decadence. With the practical application of Anthroposophy, one connects oneself with the earth and activates the will forces; an important aspect in India today.



Indian students regularly perform as part of their school community activities.

The number of people active within the Anthroposophical movement in India, a land of one point three billion people (1.300.000.000!) is miniscule, but it is growing. There are seven Waldorf schools in the country, and over fifty schools which are Waldorf-oriented/interested. Then there are homes and institutions for the mentally challenged, Bio Dynamic farms involving hundreds of farmers, a committed group of doctors, psychologists and therapists working in the field of Anthroposophical medicine, as well as hygienic and curative Eurythmy. In each of these subjects there are regular training courses, seminars and workshops, which ensure positive growth. We are deeply grateful to Rudolf Steiner, that we are able to experience a new meaning in life.

The Tridha Rudolf Steiner School in Mumbai

Aban Bana, Mumbai, India

Many parents and teachers today are not satisfied with the education in mainstream schools. It tends to be one-sided, emphasizing mainly the process of thinking and learning by rote, which involves mere habituation and unintelligent memory. Creativity and innovation take a back seat, because the main goal is to pass the class with good results. Children as young as two must learn how to read, write and count and, now increasingly, how to use the computer. The competition and the pressure in the classroom seems to be increasing day by day, and there is a great need to find alternatives to this kind of conventional education.

Rudolf Steiner Education (Waldorf Education) is one alternative, which has proved to be a success. In Steiner/Waldorf schools, children start at the age of three in the kindergarten,

where they are allowed to be children, where they learn by playing, doing and imitating. In Class One, at age six plus, they first learn the three R's, and this is done in an artistic and creative manner.

The emphasis is not just on the head and the thinking, but the education takes into consideration the three ways in which the child relates to the world — through thinking, through the life of feeling and through physical activity — and tries to achieve a balance in these faculties through the subjects that are taught in class. The child is taught in its entirety, one could say in a holistic manner. No doubt, it is very important to school the thinking and enable the children to study the various academic subjects, which are in the syllabus.

Naidu was the first woman to become the President of the Indian National Congress. She was active in the Indian Independence Movement, joining Mahatma Gandhi in the Salt March to Dandi.

But equally important is the heart of the child, the life of feeling, which too has to be nurtured through subjects of art and nature. This enables the heart of the growing child to open up to its surroundings and to become more aware of the aesthetic qualities of life. Thus it is possible for the children to be more caring and compassionate towards the world we live in, and to have reverence for all life, qualities that are very important in our times.

Last but not least, the children in Steiner Schools are also taught to use their hands in a constructive and productive manner, creating articles and objects from different materials. It has been said that when children are taught to use their hands in this manner, they become morally sound. Such activity of the limbs has a direct effect on the moral strength of the children, and of course on adults too. So in Waldorf Education, one does not simply talk about the need to educate the head, heart and hands of the growing child, but, by having the appropriate subjects

in the time-table, one actually involves the threefold nature of the child in its entirety, and develops it in a balanced manner.

One unique aspect of Waldorf Education, which makes it different from other alternative schools, is the Curriculum. This is based upon a real understanding of the stages of child development, as arrived at by Dr. Rudolf Steiner through his research. The subjects in the curriculum, which are introduced in each class, meet the needs of the children at that particular age. This ensures a healthy development of the children. As there are no exams at the end of each school year, the children learn for the sheer joy of learning, and not just to pass exams and get good marks.

Dr. Rudolf Steiner (1861-1925), the founder of Anthroposophy, was approached by his friend Emil Molt, a factory owner, to give the impulse for a school with a spiritual background. This school would be for the children of his factory workers. Rudolf Steiner responded and the first Waldorf School, named after Molt's factory, was founded in September 1919 in the German city of Stuttgart. Today, there are over 900 Rudolf Steiner/Waldorf schools worldwide, including five in India, two in Nepal, one in Pakistan and one coming up in Bangladesh.

Tridha Rudolf Steiner School in Mumbai was started in the year 2000 by a group of parents who wanted a human approach to school education for their young children. They wanted a school where their children could study and play without stress and without fear, a school where there was an emphasis on moral values and high thinking, a school where slow or disabled children would not be ridiculed or feel left out.

It so happened that in December 1996 there was an exhibition on Waldorf Education in Mumbai, sponsored by the UNESCO. Some of the members of this parent group made their way to the exhibition and liked what they saw. In January 1997, this group met with a view to starting a Rudolf Steiner School in Mumbai. They attended workshops, organized study groups to read Steiner's books and prepared themselves

thoroughly. In June 2000, the Tridha Rudolf Steiner School opened its doors to 20 children in kindergarten and class one in a small bungalow in Kalina, Santa Cruz west, Mumbai. Today, six years later, there are over 200 children in three kindergartens and seven classes, and the numbers are growing steadily.

The philosophy of Waldorf education and its image of the human being are based on Anthroposophy, a modern spiritual science and a view of life, which is very similar to Indian wisdom of yore. Indeed, Waldorf schools have many similarities to the Gurukuls of ancient India. Dr. Steiner was a seer, a modern-day Rishi, who was equally at home in the eastern and western modes of thinking. In the early stage of his career, he was president of the Theosophical Society. Later on he became independent and established the Anthroposophical Society, which has given vital impulses not only to child education, but also to other subjects like agriculture, medicine, curative education and social therapy, social sciences, architecture and a new art of movement called Eurythmy. The world centre of the Anthroposophical Society is located in the Goetheanum, a build-

ing designed by Dr. Steiner in Dornach, Switzerland, in 1923.

The Tridha Rudolf Steiner School is run by the Education Renewal Trust, which has six members. It also runs the two-year Waldorf Teachers' Training programme in the school premises. This programme has enabled the school to train many of its teaching staff members. The Trust has bought a plot of land in Andheri East, and is all set to build a school building, which will house the entire school, including kindergarten, classes one to ten and the teachers' training classes.

A lot of fund-raising has been done in order to finance our new school house, but for Mumbai, being the expensive city that it is, the sum raised so far is not adequate to meet the needs for the construction of the entire building. We therefore appeal to you to give us a hand and to help our project by giving us a donation towards the construction of our new school building, which will house the Tridha Rudolf Steiner School. Your financial support will help not just the Tridha Rudolf Steiner School, but also the very cause of alternative education in Mumbai, which is a very significant development in the history of school education in our city. We look forward to your response. Thank you very much.

To learn more about the school and how to help them, visit www.tridha.com or contact abanbana123@rediffmail.com.



Indian students regularly perform as part of their school community activities.

Kashmir: A Meeting of Three Cultures

Aban Bana, Mumbai, India

Kashmir is the northernmost state of India, a state of breathtaking beauty with the high Himalayan Mountains, gushing rivers and pristine lakes. The flora and fauna are of an alpine and temperate variety, very different from those found in the tropical plains of the country. Kashmir includes the regions of Ladakh in the east and Jammu in the south, which is why the state has been given the official name of Jammu and Kashmir, or J&K for short. The capital city is Srinagar, situated on the picturesque Dal and Nagin Lakes with the river Jhelum flowing through.

Jammu is home to the Hindu Dogra hill tribes who speak Dogri and Hindi, whereas in Kashmir the majority of the population is Sunni Muslims, who speak Kashmiri and Urdu. Further to the east lies the region of Ladakh, where one can meet an ancient form of Tibetan Buddhism, with Tibetan and Ladakhi as the local languages. Thus the state of J&K is indeed a meeting of three cultures based upon the religions of Hinduism, Islam and Buddhism, with some of the holiest shrines of all three religions to be found in this remarkable state.

The people of Kashmir are noble, good hearted and generous, true to their Aryan heritage (Arya in Sanskrit means noble). They are well spoken and intelligent, as also gifted with their hands, making the most exquisite artifacts, jewelry, woolen cloth and clothing. Agriculture, horticulture and sheep/cattle herding are important activities. Fruit orchards and kitchen gardens provide for their daily meals and the endless paddy fields give the staple rice which is eaten twice a day. Kashmiri tea is unique. It is called "Kahva" and is brewed with cinnamon, saffron, rose petals and cardamom.

The state government seems to do a lot for the population of J&K; there are schools and hospitals and well constructed roads with good public transport in most places. The infrastructure is generally better than in some other states of India. There are aesthetically created Moghul gardens in most towns and cities and people are sensitive to cleanliness and beauty. Both men and women wear traditional clothes and the women do not cover their faces.

To the west of J&K is Pakistan, to the north Afghanistan and Tajikistan, and to the east is Tibet/China, so it is clear to see that the state has a strategic position like no other in India. J&K has had a turbulent history and is considered to be disputed territory. Since 1989 there have been many insurgencies from the side of the militants. The ruling government has had to use a large army presence to maintain peace and order in the state. Militancy has decreased somewhat, but one cannot predict when it may flare up again.

In January 2007 I received a letter from a Kashmiri gentleman called Ghulam Mohamed Rather from Ganderbal district near Srinagar. He had been on a visit to Kolkata where he received the book "Vision and Action for Another World" edited by Ulrich Roesch. The first article in the book has been

written by me, followed by articles by others, mainly Anthroposophists. Mr. Rather sent letters to all the authors in this book, but only received a reply from me. Thus we entered into correspondence and I discovered that his main interests were Bio Dynamic Agriculture and Waldorf Education.

Mr. Rather has a large circle of friends and relatives and soon he had spread this information about Rudolf Steiner and Anthroposophy many others. People like Ghulam Hassan Rather (his cousin) principal and chairman of H.K.M.C. School in Ganderbal and Abdul Rehman of Public School Wakura expressed their wish for an introductory course in Waldorf Education. We also received a request from Mushtaq Ahmed who is the head of the NGO "J&K Development Action Group" for information about the Three Fold Social Order which seems to find a resonance among his group.

With so much interest being shown, and so many people keen on receiving knowledge about Anthroposophy, my sister Dilnawaz and I decided to go to Kashmir in the middle of July to give the required courses. We were received with great warmth and we stayed in the home of our host Gh. Moh. Rather and his wife and three grown up children in a lovely cottage in the village of Yarmuqam, overlooking fields and hills and forests and also with Mr. Ahmed Aziz and his family.

We spent the next days giving courses in Waldorf Education, Eurythmy and Anthroposophy at the two schools mentioned earlier and at the NGO J&K DAG. The participants were all Kashmiris who spoke good English and Urdu (we speak Hindi, which is similar to Urdu). There is tremendous potential here; the young adults who attended our courses, both men and women, are seeking new realms of thinking and knowledge and are very open to different ideas. The ensuing discussions we had were most inspiring. Really, we had not expected such a positive response!

It is very important to continue the dialogue thus begun, and to ensure that this enthusiasm is met with the right understanding and cooperation from the side of Anthroposophy. These remarkable people in Kashmir are glad to receive visitors who are also able to contribute and in return experience the excellent Kashmiri hospitality and way of life.

For more information: abanbana123@rediffmail.com.

The 14th Waldorf (Rudolf Steiner) Education Seminar

in Khandala, Maharashtra, India, May-June 2012

The seminar will be conducted in two one - week sessions:

The first week, from 5 pm on Sunday, May 20, until 1 pm on Saturday, May 26, 2012, will be for beginners and those who are new to Waldorf (Rudolf Steiner) Education.

The second week, from 5 pm on Sunday, May 27, until 1 pm on Saturday, June 2, 2012, will be open to those who are acquainted with Waldorf Education (the advanced group), as well as to participants who have attended the first week. Ap-

propriate groups will be formed.

The venue of the seminar will be Bai Dhunmai Cawasji Public School (commonly known as D.C. School) in Khandala 401 310, which is a hill station in Maharashtra. Khandala can be reached by car, bus or train from Mumbai (CST or Dadar Railway Station) or from Pune by car, bus or train (Khandala or Lonavla station on Central Railway). The telephone number of D.C. School is: 02114-269153.

The cost of boarding and lodging (in dormitories at the school) is Rs. 275 per head, per day; tuition fees are Rs. 2,000 per head, per week. Please make the total payment IN CASH upon arrival. Registration fee is an additional Rs. 100 per head, to be sent with the registration form. Thank you.

You are requested to bring the following items with you: 2 bed sheets, a pillow and pillow case, water bottle, mosquito repellent, hat or cap, comfortable shoes for activities, torch, personal first-aid kit, a musical instrument if you play one, a recorder (C-flute), photos of your school for the evening presentation and a bathing suit, if you wish to swim in the school pool. Children and pets cannot be accommodated.

Participants are expected to be above the age of eighteen and to have a good knowledge of English. We are confident that this seminar will be very successful with your kind cooperation. Together we will learn and have a happy time.

The faculty members at the Khandala Seminar are Waldorf teachers from India and abroad, having many years of teaching experience in established Waldorf schools and Waldorf education training institutions.

For more information: www.anthroposophyindia.org , or abanbana123@rediffmail.com

Colour Me Spiritual

*Sangeetha Devi Dundoo, Hyderabad, India
(reprinted from The Hindu, Sept. 13, 2011)*

Passing through Hyderabad for a workshop, lazure artist Charles Andrade from America urges us to look beyond aesthetics.

The end product of an artistic work is stunning and glamorous but the process necessitates that you get your hands and feet dirty. At Sloka School, Aziz Nagar, a few volunteers that include school faculty and parents are busy with brush strokes under the watchful eyes of visiting German painter Charles Andrade. Charles won't settle for mediocrity. His palms, feet and shirt wet with paint and sweat, he guides them through the making of a mural using the lazure painting technique.

Andrade has taught the team to paint a few classrooms, transforming them into wow places to be in for the tiny tots. "Lazure is not about visual texture like commercial painting. It deals with atmospheric blushing of analogous colours across the wall. Analogous colours are colours next to each other in a colour grid. This mural, when complete, will have one

vibrant colour atmospherically moving into another. You'll have yellow blushing into orange that blushes into red and so on," Andrade explains to us.

He is here for a week-long workshop, training parent volunteers, art students from JNTU and Sloka faculty members. "The workshop is not for little children. Give me teens and I can work with them. Children are just happy playing with colours," he smiles. The team looks forward to carrying forth lazure painting to other areas in the school.

The choice of colours has to do more with psychology than with mere aesthetics. "The colours for classrooms are not happenstance. Colour has four properties — hue, value (tint or tone), intensity (bright or dull) and temperature," explains Andrade. "In Waldorf schools the world over, children are taught to paint with six basic colours — two yellows, two reds and two blues. Everything about colour is contained in these four properties. Most decorative paint finishes don't deal with these properties. Lazure paintings give the wall a new dimension, which is almost spiritual," he adds.

In the olden days of lazure painting in Europe, Andrade explains, the base paint was milk casein white and the glaze base, bees wax medium. Powdered plant pods were dissolved in the base to make colours, which turned out to be expensive. "Nowadays, commercial paints will suffice. I am using paints available in India for this workshop," he says.

Andrade is a globetrotter who's been painting for 30 years and this is his first visit to India. He recounts visiting his wife's friend in Bangalore recently. "And incidentally I got hired to paint the interiors of a new Mexican restaurant in Bangalore," he says with pride and adds as a parting shot, "Someone once asked me what my business plan was. I am an artist who likes to move like the wind. Lazure painting is not a business proposition for me."

Contact: www.lazure.com



Faculty and parents partake in painting the mural; (right) painter Charles Andrade. Photos: Sangeetha Devi Dundoo



The Rudolf Steiner Kindergarten Teacher's Training

Dec 26 to Dec 30, 2011

Santosh Chhetri, Kathmandu, Nepal

It was our pleasure to organize the first, full-fledged Waldorf Teacher's Kindergarten Training in Kathmandu, Nepal in December 2011. We are very grateful to all the participants for lending a helping hand in many different areas and making it possible for us to complete this 5 day seminar successfully. We are very thankful to Ineke Mulder from New Zealand, for her great contribution in bringing this programme to Kathmandu. We would like to thank Sarita Sanghai, the trainer for this programme, for tailoring this programme to suit the needs of the local folks, thus ensuring that the participants got the most out of it. This programme was one of the most successful of all the programmes we have had so far. We thank Balmandir Children Protection Home, for providing the premises for the seminar and Tashi Waldorf School, Kevin Rohan Memorial Eco Foundation for their great help. The training programme was well attended and generated a lot of interest in the community. Having now experienced the beauty and tremendous benefits of a well conducted Waldorf Training Programme, we very much look forward to organizing our next seminar in May 2012.

On the first day, we were excited and nervous since we didn't know what to expect. We started with the introduction of the participants and there were 30 people from 12 different schools and NGOs from different parts of Nepal. The trainer, Sarita Sanghai, had come from India. She has been a Waldorf Teacher for 7yrs and has a son who has been a Waldorf student for the last 10yrs. Over the years, Sarita has attended many seminars and conferences on Waldorf education and has visited many Waldorf schools in India, Europe, New Zealand, Hawaii, Phillipines and Thailand. Sarita's rich experience in this field as a Teacher and Parent, made the seminar very informative and useful. The following were the topics Sarita covered in this seminar:

- Morning verse, morning song, and circle games

- Preschool and Kindergarten in the Waldorf school
- 4 Fold of human beings
- Twelve senses (Elaborated on Lower senses)
- Essential phases of Child Development
- Planning a day in preschool and Kindergarten
- Rhythms of the Waldorf Kindergarten and Importance of rhythm
- Significance of Festivals
- Wet on wet Painting and puppet show
- Story Telling as a healing art and pedagogic stories
- Question and Answer session

It was wonderful to see all the participants very enthusiastic and keen to learn about Waldorf Education. Their whole hearted participation kept the seminar lively and interesting. The afternoon session, every day, included doll making and puppet show by Durga from Tashi Waldorf School. Lisa, who is a musician from Germany, played Nepali folk children songs on the Recorder. Sarita made it a point to conduct the seminar in simple English language in order to communicate effectively with all the Nepali Teachers. She had chosen topics that kept the seminar interesting every single day.

The five days seminar went very successfully. All the teachers want to apply the Waldorf practices in their classes. The great thing is that the seminar was attended not only by folks from the Kathmandu Valley but also from other parts



Participants enjoying Wet Painting in the kindergarten

of Nepal. Our hope is that all the participants will take back their learning to their friends and colleagues in their respective communities.

The participants have given a very positive feedback about the conference. In fact, one of the key suggestions was that the next seminar be held for a longer duration than 5 days! We are looking forward to doing it in May 2012 when Sarita will be available and the schools in Nepal could manage the holiday too. Once again we thank all the people for their great help and support and hope to have the same support for the future.



Wrap up of the seminar with Certificate distribution and group photo.

A Silicon Valley School That Doesn't Compute

Jim Wilson, originally printed in The New York Times

The Waldorf School in Los Altos, Calif., eschews technology. Published: October 22, 2011

LOS ALTOS, Calif. — The chief technology officer of eBay sends his children to a nine-classroom school here. So do employees of Silicon Valley giants like Google, Apple, Yahoo and Hewlett-Packard.

Grading the Digital School Blackboards, Not Laptops

But the school's chief teaching tools are anything but high-tech: pens and paper, knitting needles and, occasionally, mud. Not a computer to be found. No screens at all. They are not allowed in the classroom, and the school even frowns on their use at home.

Schools nationwide have rushed to supply their classrooms with computers, and many policy makers say it is foolish to do otherwise. But the contrarian point of view can be found at the epicenter of the tech economy, where some parents and educators have a message: computers and schools don't mix.

This is the Waldorf School of the Peninsula, one of around 160 Waldorf schools in the country that subscribe to a teaching philosophy focused on physical activity and learning through creative, hands-on tasks. Those who endorse this approach say computers inhibit creative thinking, movement, human interaction and attention spans.

The Waldorf method is nearly a century old, but its



New York Times photo (c) 2011

foothold here among the digerati puts into sharp relief an intensifying debate about the role of computers in education.

"I fundamentally reject the notion you need technology aids in grammar school," said Alan Eagle, 50, whose daughter, Andie, is one of the 196 children at the Waldorf elementary school; his son William, 13, is at the nearby middle school. "The idea that an app on an iPad can better teach my kids to read or do arithmetic, that's ridiculous."

Mr. Eagle knows a bit about technology. He holds a computer science degree from Dartmouth and works in executive communications at Google, where he has written speeches for the chairman, Eric E. Schmidt. He uses an iPad and a smartphone. But he says his daughter, a fifth grader, "doesn't know how to use Google," and his son is just learning. (Starting in eighth grade, the school endorses the limited use of gadgets.)

Three-quarters of the students here have parents with a strong high-tech connection. Mr. Eagle, like other parents, sees no contradiction. Technology, he says, has its time and place: "If I worked at Miramax and made good, artsy, rated R movies, I wouldn't want my kids to see them until they were 17."

While other schools in the region brag about their wired classrooms, the Waldorf school embraces a simple, retro look — blackboards with colorful chalk, bookshelves with encyclopedias, wooden desks filled with workbooks and No. 2 pencils.

On a recent Tuesday, Andie Eagle and her fifth-grade classmates refreshed their knitting skills, crisscrossing wooden needles around balls of yarn, making fabric swatches. It's an activity the school says helps develop problem-solving, patterning, math skills and coordination. The long-term goal: make socks.

Down the hall, a teacher drilled third-graders on multiplication by asking them to pretend to turn their bodies into lightning bolts. She asked them a math problem — four times five — and, in unison, they shouted "20" and zapped their fingers at the number on the blackboard. A roomful of human calculators.

In second grade, students standing in a circle learned language skills by repeating verses after the teacher, while simultaneously playing catch with bean bags. It's an exercise aimed at synchronizing body and brain. Here, as in other classes, the day can start with a recitation or verse about God that reflects a nondenominational emphasis on the divine.

Andie's teacher, Cathy Waheed, who is a former computer engineer, tries to make learning both irresistible and highly tactile. Last year she taught fractions by having the children cut up food — apples, quesadillas, cake — into quarters, halves and sixteenths.

"For three weeks, we ate our way through fractions," she said. "When I made enough fractional pieces of cake to feed everyone, do you think I had their attention?"

Some education experts say that the push to equip classrooms with computers is unwarranted because studies do not clearly show that this leads to better test scores or other

measurable gains.

Is learning through cake fractions and knitting any better? The Waldorf advocates make it tough to compare, partly because as private schools they administer no standardized tests in elementary grades. And they would be the first to admit that their early-grade students may not score well on such tests because, they say, they don't drill them on a standardized math and reading curriculum.

When asked for evidence of the schools' effectiveness, the Association of Waldorf Schools of North America points to research by an affiliated group showing that 94 percent of students graduating from Waldorf high schools in the United States between 1994 and 2004 attended college, with many heading to prestigious institutions like Oberlin, Berkeley and Vassar.

Of course, that figure may not be surprising, given that these are students from families that value education highly enough to seek out a selective private school, and usually have the means to pay for it. And it is difficult to separate the effects of the low-tech instructional methods from other factors. For example, parents of students at the Los Altos school say it attracts great teachers who go through extensive training in the Waldorf approach, creating a strong sense of mission that can be lacking in other schools.

Absent clear evidence, the debate comes down to subjectivity, parental choice and a difference of opinion over a single world: engagement. Advocates for equipping schools with technology say computers can hold students' attention and, in fact, that young people who have been weaned on electronic devices will not tune in without them.

Ann Flynn, director of education technology for the National School Boards Association, which represents school boards nationwide, said computers were essential. "If schools have access to the tools and can afford them, but are not using the tools, they are cheating our children," Ms. Flynn said.

Paul Thomas, a former teacher and an associate professor of education at Furman University, who has written 12 books about public educational methods, disagreed, saying that "a spare approach to technology in the classroom will always benefit learning."

"Teaching is a human experience," he said. "Technology is a distraction when we need literacy, numeracy and critical thinking."

And Waldorf parents argue that real engagement comes from great teachers with interesting lesson plans.

"Engagement is about human contact, the contact with the teacher, the contact with their peers," said Pierre Laurent, 50, who works at a high-tech start-up and formerly worked at Intel and Microsoft. He has three children in Waldorf schools, which so impressed the family that his wife, Monica, joined one as a teacher in 2006.

And where advocates for stocking classrooms with technology say children need computer time to compete in the modern world, Waldorf parents counter: what's the rush,

given how easy it is to pick up those skills?

“It’s supereasy. It’s like learning to use toothpaste,” Mr. Eagle said. “At Google and all these places, we make technology as brain-dead easy to use as possible. There’s no reason why kids can’t figure it out when they get older.”

There are also plenty of high-tech parents at a Waldorf school in San Francisco and just north of it at the Greenwood School in Mill Valley, which doesn’t have Waldorf accreditation but is inspired by its principles.

California has some 40 Waldorf schools, giving it a disproportionate share — perhaps because the movement is growing roots here, said Lucy Wurtz, who, along with her husband, Brad, helped found the Waldorf high school in Los Altos in

2007. Mr. Wurtz is chief executive of Power Assure, which helps computer data centers reduce their energy load.

The Waldorf experience does not come cheap: annual tuition at the Silicon Valley schools is \$17,750 for kindergarten through eighth grade and \$24,400 for high school, though Ms. Wurtz said financial assistance was available. She says the typical Waldorf parent, who has a range of elite private and public schools to choose from, tends to be liberal and highly educated, with strong views about education; they also have a knowledge that when they are ready to teach their children about technology they have ample access and expertise at home.

The students, meanwhile, say they don’t pine for technology, nor have they gone completely cold turkey. Andie Eagle and her fifth-grade classmates say they occasionally watch movies. One girl, whose father works as an Apple engineer, says he sometimes asks her to test games he is debugging. One boy plays with flight-simulator programs on weekends.

The students say they can become frustrated when their parents and relatives get so wrapped up in phones and other devices. Aurad Kamkar, 11, said he recently went to visit cousins and found himself sitting around with five of them playing with their gadgets, not paying attention to him or each other. He started waving his arms at them: “I said: ‘Hello guys, I’m here.’”

Finn Heilig, 10, whose father works at Google, says he liked learning with pen and paper — rather than on a computer — because he could monitor his progress over the years.

“You can look back and see how sloppy your handwriting was in first grade. You can’t do that with computers ’cause all the letters are the same,” Finn said. “Besides, if you learn to write on paper, you can still write if water spills on the computer or the power goes out.”

Fifty Years of Growth, Transformation and Change

The Honolulu Waldorf School Celebrates its 50th Anniversary

Bonnie Ozaki-James, Honolulu, Hawai’i

As the Honolulu Waldorf School celebrates its half-century anniversary, and it remembers and honors those whose vision, intentions, generosity, and actions brought the school into existence and nurtured its growth.

In the late 1950s, five friends in Honolulu, Betty C. Wilson, Zena M. Schuman, Eric Wakefield, J. Edwin Whitlow, and Peter A. Lee, shared a deep interest in the work of Rudolf Steiner. As they made plans to commemorate the 100th anniversary of the Austrian philosopher’s birth, they wanted to give a beautiful and lasting gift to the *keiki o ka ‘aina* (children of the land) of Hawaii. They decided to found a school—a Waldorf



Painting by Aloe Corry, 12th grade student at Honolulu Waldorf School.

school—that would educate children according to Steiner’s rich and forward-thinking ideas. At that time there were only a few Waldorf schools in all of North America.

After intense study of Steiner’s lectures on education, the friends put their plans into motion. They set up a nonprofit entity funded with their own money to support the school, and they applied for the necessary charter and license.

Next came the vitally important search for the perfect site for the new school. Zena mentioned their quest to her good friend, Clorinda Lucas. At the time, Clorinda, her husband Charles, and their *‘ohana* (family), including our beloved friend Laura Thompson, were developing part of their *ahupua‘a* (land section) in beautiful Niu Valley into what is now called Niu Estates. The plan had included a two-acre parcel of land designated as a park. However, the City and County of Honolulu refused to accept the land because of its distance from town so it remained unused, covered in rocks and scrub. Zena asked, Clorinda answered, and Mohala Pua School, as it was then known, had a perfect home.

The little school finally opened its doors on October 2, 1961. Two Waldorf-trained teachers recruited from Germany, Eva Kudar and Ruth Stepputtis, welcomed the first kindergarteners, including Eva’s daughter Tanya, and Zena Schuman’s grandchildren, Richard and “Duchess.”

Hundreds and hundreds of children, teachers, staff, and friends have filled the school in the fifty years since then, each a vital part of the Honolulu Waldorf School story. At the 50th Anniversary festivities in early October, we honored four of them, four heroes without whom the school, if it existed at all, would be a very different place: Betty C. Wilson, Zena M.

Schuman, Eva Kudar, and Robert Witt.

Betty C. Wilson was the youngest of the five founders of the school. She was active in the business community with her own realty company, which she ran with her husband Bill, while she continued to nourish HWS in countless ways. Betty always made an effort to introduce new teachers to island culture so they would feel comfortable here and want to stay in Hawai‘i. She served on the HWS Board of Trustees from 1961 to 1991, as President and later as Trustee, and she frequently chaired Annual Giving campaigns. After her retirement when she and Bill moved to Santa Barbara, she kept her strong interest in the school and was a loyal supporter of the annual fund. After Betty’s death in November 2002, the Wilson family directed gifts from her to the school for the purpose of teacher support and continuing education.

Zena K. Mossman Schuman was a busy mother and grandmother, married to the founder of Schuman Carriage Company, “Scotty” Schuman. As already noted, it was Zena who asked the Lucas family to let the school use the Niu land where the school now stands. Zena was very active in the early days of the school. She loved talking story with the children to share her Hawaiian heritage. She volunteered clerical work in the office, often arrived in her Cadillac to clean the bathrooms, and brought her longtime yardman to help her work on planting and weeding the grounds. Three of Zena’s great-granddaughters attended HWS from early childhood through eighth grade.

Eva Kudar, who will be traveling from her home in California to attend the festivities, was one of the two founding teachers. She arrived in Honolulu on the Matson ocean-liner, the *Lurline*, having left her native Germany with her young



daughter Tanya. Eva established the reputation of the Waldorf kindergarten as a healthy, happy, nourishing place for young children. She trained and mentored new teachers and welcomed an ever-growing population of preschoolers until, in 1973, she made the decision to relocate to Sacramento. Eva then taught kindergarten at the Sacramento Waldorf School until her retirement.

Robert Witt was trained as a class teacher at the Waldorf Institute of Detroit, and was a student of Dr. Werner Glas, one of the pioneering founders of Waldorf education in America. Dr. Glas recommended Robert and Dr. Stephen Miller recruited him to come to Hawai'i to be HWS's first Administrative Director. Robert arrived with his wife and two young boys, Eli and Nathan, who became HWS students. Robert has always been a visionary and a nurturer of people and ideas. He began at once to forge positive connections in the community, joining the Hawai'i Association of Independent Schools, walking the Niu neighborhood to meet the neighbors, and encouraging HWS teachers to get more involved outside the school. When the demand for a Waldorf high school began to grow, Robert helped facilitate the connection with master teacher Hans-Joachim Mattke, of Stuttgart, Germany, who became the school's advisor on this project. Robert pushed for the school to become accredited; he worked closely with founders Zena and Betty, and made a warm connection with the Thompson family, encouraging Laura's grandchildren to attend HWS. He spearheaded building improvements at the school and helped the Board carry out a capital campaign to renovate the kindergarten buildings, expanding the EC program to help stabilize the school's enrollment and finances. He organized faculty-Board-parent retreats to work on ways to finance the high school, and managed to free up \$500,000 from the no-longer-restricted gift of the late founder, Eric Wakefield, enabling the school to purchase the lease for its first high school campus.

Even after he left the school to guide the Hawai'i Association of Independent Schools and the Hawai'i Education Council, Robert remained on the HWS Board for many years. He has served as a close advisor to all the subsequent administrative directors in our school. The majority of his efforts have been

quiet and unsung, but were vital to the health, growth, and maturity of the Honolulu Waldorf School.

From a small kindergarten with two teachers, ten students, and a volunteer staff in 1961 to a thriving nursery-through-twelfth-grade school on two campuses with more than three hundred students and forty teachers and staff, the school has grown to become the beautiful, exciting, and enriching educational center we know and love today. How fortunate for all of us that these thoughtful, hard-working, generous people felt inspired to create, nurture and sustain a school destined to promote growth, transformation and change.

A Picture Tells a Thousand Stories: Mural Paintings at the High School

Van James, Honolulu, Hawai'i

For those who visit the Honolulu Waldorf High School it is apparent that color is spreading ever further across the hallway walls at the new oceanside campus. Stories are being told in color and form, enlivening the once drab architecture of the recently acquired site.

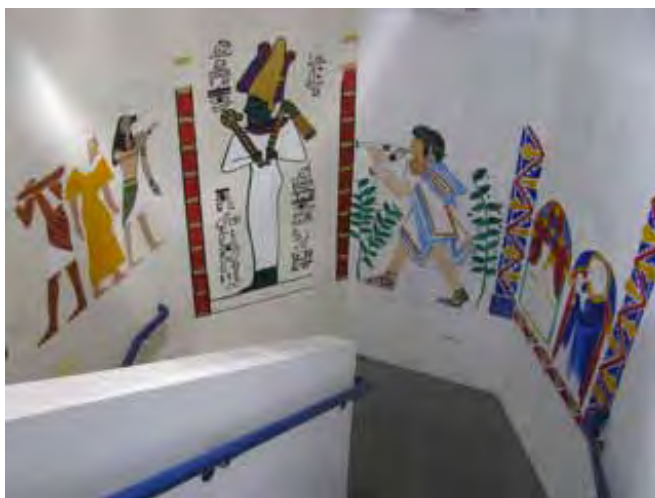


Sarah Burke and Mana Kinoshita (Class of 2010) paint lazured flower motifs at the entrance to the school's auditorium.



The first large mural paintings, flower themes that picked-up on the schools Hawaiian name *Kula Ho'omohala Pua*—“school of the unfolding blossom,” were done by two twelfth grade students less than two years ago. These nicely flank the auditorium doorway.

Around the same time students from different classes were called on to contribute to a painted Art History Stairway. This ongoing project that traces art from the palaeolithic cave paintings, through Egyptian, Greek, and Renaissance art, right up to modern styles, will eventually include brushwork from every student in the high school. Ninth grade does the cave painting as part of its Art History studies. Tenth through twelfth grades do the further



Allyse Fa (Class of 2012) paints an abstract expressionist work in the Art History Stairway (above left). The cave art (center) was done 9th graders, and the Egyptian, Greek, and Early Christian art (above right) was done by students from various grades.

evolution of art.

In addition to this historic Stairway of Art there is a less-visible, contemporary graffiti wall that has been student organized and student created. This “legal,” student-only mural space was requested by Will Fischer (Class of 2012) who also paints most of the work himself. Although graffiti is still highly controversial because of its vandalism aesthetic and non-commercial premise, the quality of graffiti art seen



at the high school is on a par with recognized international professionals. Banksy, eat your heart out!

Will Fischer “tags”, does “throw-ups,” and creates finished “pieces” on the high school graffiti wall that changes



on a regular basis. Here are two different works.

As part of the high school campus renovations, which will eventually include a transformation of the entire front entrance of the school, Van James, artist and HWS high school art teacher, has painted a two-story mural in the

entrance courtyard. This wall painting will celebrate the theme of balance-- balance in nature, education and life. By way of combining and balancing colors and forms the first and the second floors of the high school building will be brought together by way of visual artistic elements. At the same time a theme of social interaction, continuity of family ancestry, and striving for one's further achievement is also indicated in the mural.

A two-story mural at the Honolulu Waldorf High School campus was recently completed by art instructor Van James.

Drop by the high school campus and take a look at the finished and on-going mural projects. There will be ever-more paintings appearing on the walls. See what their many stories have to tell you.



This wall painting by Van James celebrates the theme of balance in nature, education and life. Its colors and forms unite the first and the second floors of the high school building by way of visual artistic elements. At the same time a theme of social interaction, continuity of family and community depicts the striving for further achievement.

Nurturing the Nurturers and Picturing Your Child

A workshop with Lee Sturgeon-Day

Kahlil Apuzen-Ito, Honolulu, Hawai'i

Close your eyes. Picture your child, as a plant... Pay attention to the details of its leaves, stem, flower, roots, the ground the plant rest on and the sky... Open your eyes and in your own time, draw the picture...

This simple exercise of imagination and visualization introduced to me in a workshop by Lee Sturgeon-Day several years ago had a profound impact on me. It renewed my sense of wonder and awe for the child or adult I pictured and it also deepened my relationship with my daughter and my understanding of the children and parents with whom I worked. After a couple of years of working regularly with this exercise, I began to share it with individuals in the Philippines in informal Steiner and Waldorf sharing-sessions.

When I came back to Hawai'i and introduced the exercise to my husband, he was very moved by it and suggested that I share it with more parents in the community, which made me think of Lee, wishing her presence back in Hawai'i. The universe must have paid attention, for two weeks later in mid-November destiny brought an email from Lee, asking me whether anyone was interested in a workshop with her. After sending out emails to different networks, I heard from enough interested participants and volunteers to make it possible. A month and a half later, on January 14, 2012, we hosted the *Nurturing the Nurturer* workshop with Lee Sturgeon-Day at the Church of the Crossroads, with only a handful of volunteer staff from the Church of the Crossroads, Waldorf community, and Early School.

Some of our goals for this workshop were to make the topics of *Nurturing the Nurturers* and *Picturing Your Child* available to the public, bridge communities, and provide support to nurturers from different communities. The workshop attracted 31 participants who were parents, teachers, childcare providers, and caregivers from the Honolulu Waldorf School, Church of the Crossroads, University of Hawaii, and Hospice Hawaii. Volunteers from the Church of the Crossroads, Early School, and workshop staff helped with providing childcare for 19 children.

Working with Pictures and Imagination

The workshop began with Lee inviting the participants to close their eyes and check in, allowing an image to come in. This was then followed by individuals sharing their images to the group. Lee emphasized the value of working with images and pictures as a way of reconnecting with our selves, and more importantly reawakening our intuition in a time where instead the tendency to seek "the experts" has become the norm in our society.

"What tends to make us stressed out is being out of touch," Lee says. "Stresses come when we get caught up with sympathies and antipathies." With her splendid humor and wit, Lee weaved meditative exercises, drawing exercises, group discussions, and stories to address personal healing and nurturing.

Among daily practices that bring strength and calm, Lee shared her list of “*Wilderness skills for the jungle out there and in us.*” such as focusing a few moments in verse, image, prayer, nature, or art; rhythm of will where one regularly pays attention mindfully to a daily activity such as dishwashing or walking to one’s car; the importance of gratitude, sleep, enthusiasm/humor; and the need for support from and reaching out to our community. She also brought form drawing exercises which several of the participants deeply enjoyed.

Lee weaved in the picturing your child exercises and applied it also to picturing other relations. For instance, persons in our lives who, in Lee’s words, “hold views we feel are from a different planet and who we think are better off returning to the planet from which they came.” Lee also offered the picturing exercises as a way to receive insight into the other, no matter how adversarial or challenging the relationship maybe.

During one of our breaks, a professor and parent from the University of Hawaii came to me and shared that she was moved to tears by the picturing exercises. “Working with images is truly powerful! I understand now how it is so,” she exclaimed.

Planting Seeds for Creating a New Culture

Lee also linked the personal practice to community developmental work, stressing the role of parents in bringing peace to the world through nurturing their relationships. She addressed the polarity of our dilemma at this time—on one hand, there is a breakdown of traditions experienced in the world, particularly in the United States, the changing gender roles, the dissolution of customs and traditions that used to hold families together as well as the community support system for families. Yet on the other hand, this breakdown in our society presents us opportunities for laying foundations.

Lee points out that, “*We are living in times where boundaries are swept away*” and *parents, teachers—all of us—play an important active role in creating the new culture of our society and the future.* Lee continued that efforts for working on issues such as peace and justice may not bear fruit in our lifetime. But that “*this is the time to plant seeds.*”

Nurturing Ourselves, Nurturing Communities

One of the questions I asked myself is if we were able to achieve our main goal of connecting communities. Certainly, I thought that the story telling and exchanges gave participants a purview of each other’s life stories and biographies, perhaps forging new connections and understanding. At the end of the workshop, several participants expressed their heartfelt gratitude and some shared their interest in attending the activities offered by other communities.

In light of community-involvement, before Lee and I parted ways, we talked about the need to replace the top-down approach in political-economic society by a more horizontal approach in the social-change movement where everyday people make changes in local communities not only by being involved in social issues but by also doing something fundamental to living-nurturing ourselves and our relations. Nurturing our relations and community involvement are actually easy to do, and it often starts simply by asking, being open, and making time for the process to unfold. Days after the workshop, I received a couple of

messages from others in the community requesting that if such a workshop is to come again, they would like to help and be part of it. I accepted wholeheartedly. This simple gradual gathering of individuals in forming communities, creating community-driven initiatives (big or small) is poignantly pictured in one of Lee’s verses for the workshop, a message [From the Hopi Elders:](#)

There is a river flowing now very fast. It is so great and swift that there are those who will be afraid. They will try to hold on to the shore. They will feel they are being torn apart and will suffer greatly.

Know the river has its destination.

The elders say we must let go of the shore, push off into the middle of the river, keep our eyes open, and our heads above the water.

And I say, see who is in there with you and celebrate. At this time in history, we are to take nothing personally, least of all ourselves. For the moment that we do, our spiritual growth and journey come to a halt.

The time of the lone wolf is over. Gather yourselves!

Banish the word ‘struggle’ from your attitude and your vocabulary. All that we do now must be done in a sacred manner and in celebration.

We are the ones we’ve been waiting for.

Lee and Kahlil would like to give thanks to the special individuals from Church of the Crossroads and Honolulu Waldorf School and Waldorf community, and Early School who volunteered their time to make the Nurturing the Nurturers workshop possible. If you are interested in helping facilitate workshops with Lee in Honolulu, Hawaii and Mindanao, Philippines, please email Kahlil at ksaikzen@gmail.com Lee’s website: www.lees-turgeonday.com



In memory of artist and teacher

Anne Stockton

22nd October 1910 – 31st January 2012



December 2011

Aloha Dear Friends,

Our deepest **mahalo** for your support of *Lokelani 'Ohana* and our commitment to people with special needs on Maui. Thanks to your generosity, every week we continue to serve dozens of people, perhaps your neighbors or family members, through our farm and weaving programs. Do you know how great a difference your support makes in the lives of our friends and their families? You make ALL the difference by helping our friends with special needs lead meaningful, creative lives as part of our caring community. Our Saori Weaving and Creative Art Program, Organic Gardening Program and life sharing homes are entering their 5th successful year.



Your contribution makes our work possible! This year we have experienced many blessings. Kris Kristofferson blessed us with a wonderful benefit concert at the Maui Arts and Cultural Center. Hundreds of our Maui family enjoyed hours of Kris's moving songs, music and his selfless support contributing to our ongoing capital fund for housing. Mayor and Mrs. Arakawa were the honorary chairpersons for this moving event. **We hope and know this building fund will continue to grow and enable us to fulfill our long-term mission to provide greatly needed life-sharing homes on Maui.**

We now ask for your financial help with our active ongoing programs, lead by the Lokelani 'Ohana Farm in *Waihe'e*. The farm is the gathering place where our 'Ohana supports education in organic farming practices for the whole community. We are ever grateful for the bounty of the 'aina and are stewards of its sustainability. In addition to the produce from Lokelani Farm, we cultivate, harvest, clean and use organic cotton and bamboo in our Saori weaving program.



This year we have been blessed through grants from the Camphill Foundation, The Atherton Family Foundation, The USDA/NRCS and private donations to add a new concrete intake with improved water filter at the awai "ditch",

construct a large water tank to hold the *kuleana* water for the farm and we have now initiated an aquaponics project and greenhouse to expand our farming and educational practices with new kinds of produce our farm can grow and sell to our local health food stores and restaurants. We built a new concrete roadway that makes gardening possible for participants through the rainy season. **So much more is possible!**



Make a Difference; Transform a Life, with your gift!

Please financially support *Lokelani 'Ohana* with as generous a tax-deductible gift as you can. Your gift is critical to our existence and the programs that bring meaning and purpose to the lives of so many of our Maui community members with special needs.

Mahalo Nui! Christina Chang President and Executive Director, *Lokelani 'Ohana*
2315 Kahekili Hwy, Wailuku, HI 96793 808-249-0254 www.lokelaniohana.org

News

Kung Hee Fat Choy!--Happy Chinese New Year!

The Chengdu Waldorf School has received its elementary school license after operating outside the law for the past 7 years.

Licenses for kindergarten and training school were granted at the beginning of the school but not a full license for the grade school, which meant the government could have closed down the grade school any time. It also meant that grade school children would have difficulty to enter a public school after graduating or transferring from the Chengdu Waldorf School because they wouldn't have a student ID assigned by the educational authorities. It also meant that the leased land could be taken away as no permit for a fully licensed elementary school existed.

Now, however, the first Waldorf school in China has been granted full status as a day elementary school since the beginning of the new year. A very Happy Chinese New Year it is for the faculty, staff, parents, children, and friends of the Chengdu Waldorf School. Over 250 children and 40 teachers, 4 full-time teacher raining staff, are the core of the school.

Being granted a full license, the Chengdu Waldorf School gives a real hope to the 23 other Waldorf school initiatives and over 180 kindergartens and home-schools around China.

Congratulations Chengdu Waldorf school, and a very Happy New Year!

New Websites

Steiner Education Australia
www.steinerroz.com

John Stolfo's Hong Kong site
www.artspirit.asia

Conferences/ Seminars / Workshops 2012

April 1 – 5

World Waldorf/ Steiner Kindergarten Conference

Goetheanum, Dornach, Switzerland

Contact: paed.sektion@goetheanum.ch

April 9 – 14

World Waldorf/Steiner Teachers' Conference

Goetheanum, Dornach, Switzerland

Contact: paed.sektion@goetheanum.ch

Homepage: www.paedagogik-goetheanum.ch

April 12 – 14

Techno Conference – 'Emerging Technologies in

Steiner Education'

Lorien Novalis Steiner School, Sydney, NSW

Contact: Stuart Ruston stuartr@lorien.nsw.edu.au

April 23 - 27

Seminar with Mary Willow - 'The Young Child'

Taruna, Havelock North, NZ

Contact: info@taruna.ac.nz

April 30 – May 4th

Seminar with Marjorie Theyer - 'The Young Child'

Taruna, Havelock North, NZ

Contact: info@taruna.ac.nz

May 20-June 2

Khandala Teacher Training

Contact: abanbana123@rediffmail.com

June 8 – 9

SEA Governance Leadership and Management Conference

Australia

Contact: Tracey Puckeridge sea@steinerroz.com

June 29- July 3

Fellowship of New Zealand Rudolf Steiner Teachers' Biennial Conference

Michael Park School, Auckland, NZ

Contact: deew@michaelpark.school.nz

July 8-11

"Bringing the Secret Sacred into Contemporary Professional Life"

Alice Springs, Australia

Contact: sea@steinerroz.com or glasby.peter@gmail.com

July 16-20

Art History Master Classes

Seminar with Van James

Samford Valley Steiner School, Australia

Peter Glasby glasby.peter@gmail.com

October 4-7

Roads Less Travelled: Working and Engaging with a Changing World

Anthroposophical Society in New Zealand conference

Michael Park School, Auckland

Contact : sue.simpson0@gmail.com

October 14-19

The Transformative Power of Art II

With Van James

Prado Farm Retreat, Philippines

Contact: ISIP.Philippines@gmail.com

Hans Mulder's Asia Travel Dates

April 1 to 20-- Nepal

April 20 to 26--Mumbai, India

April 26 to 1 May --Hyderabad, India.

July 25 to 2 August--Thailand

July 28 and 29--Bangkok, Anthroposophical Conference

August 3 to 14--Taiwan

August 14 to 23 --Jakarta, Indonesia

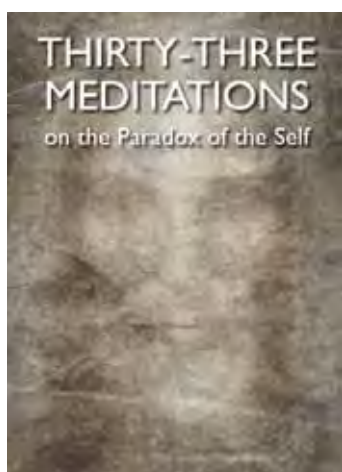
October 1 to 14 --Taiwan

October 14 to 1 November --Nepal

November 1 to 7 --Mumbai

November 7 to 14 --Hyderabad

Book Review



Thirty-Three Meditations: On the Paradox of the Self-

Michael Hedley Burton

List Price: \$15.00

76 pages

ISBN-13: 978-1466272118

ISBN-10: 1466272112

Poet Michael Hedley Burton has written a series of poems that attempt to grasp that illusive experience of selfhood.

In the book's foreword he writes that there are two different kinds of self accessible to us, one built up from our earthly experience and the other overshadowing this as a kind of «higher self». The drama of who we are is founded very much on the kind of relationship existing within us between these two selves.

The «Thirty-three Meditations» is a deeply Christian study - but not Christian in the sense of allegiance to any fixed form of religion. Here the emphasis is on one's own personal relationship to the divine within.

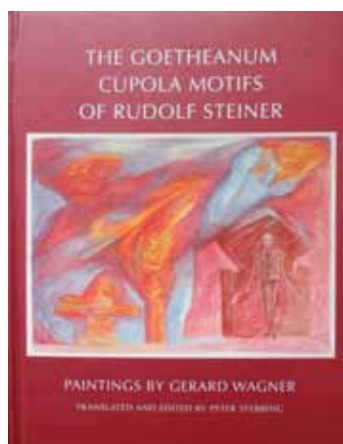
In the final section we are taken into images that Burton received from a study of «The Fifth Gospel» - lectures given in 1913 by Rudolf Steiner. In looking for the essence

of selfhood he found himself confronting the one known as Jesus of Nazareth whose destiny it was to sacrifice his earthly ego to become the bearer of the Christ.

These are poems that will appeal to anyone who thinks deeply about life and who wants a book that can be kept by the bedside and studied over a period of time, always giving further thoughts. One reader, a psychologist, called it «33 forms of healing medicine for the human ego».

To order, follow this link:

http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Daps&field-keywords=thirty-three+meditations+on+the+paradox+of+the+self&x=12&y=17



The Goetheanum Cupola Motifs of Rudolf Steiner:

Paintings by Gerard Wagner

Translated and edited by Peter Stebbing

236 pages; \$50.

SteinerBooks, 2011

This finely produced, hardbound volume can be seen as a companion publication to *Conversations about Painting with Rudolf Steiner: Recollections of Five Pioneers of the New Art Impulse*, also translated and edited by Peter Stebbing and brought out by SteinerBooks. *The Goetheanum Cupola Motifs of Rudolf Steiner: Paintings by Gerard Wagner* delves further into the new art impulse that was introduced by Rudolf Steiner at the beginning of the 20th century and demonstrates its further development through the colorful, exploratory paintings of Gerard Wagner (1906-1999).

Not since Hilde Raske's *The Language of Color* in the *First Goetheanum* (1983), has an English-language publication tackled the subject of the unique painting approach that manifested through Rudolf Steiner at the beginning of the modern era. The total work of art, striven for by artists over centuries, was achieved in the *First Goetheanum* by uniting sacred architectural principles in the design of the building together with painting, sculpture, and various crafts for the purpose of housing a modern temple-theatre for the

performance of music, drama, eurythmy, and other activities of spiritual science. If it had not burned down in 1923, this building would have made the small village of Dornach, in Switzerland, one of the exceptional art-stops of Europe (which the Second Goetheanum is just beginning to do).

The Goetheanum Cupola Motifs of Rudolf Steiner, begins with a foreword by Sergei Prokoffieff and a preface by Peter Stebbing, both of which set the stage for a lecture by Rudolf Steiner on "The Renewal of the Artistic Principle." In this lecture, Steiner speaks of the new impulse that works through the Goetheanum's sculpture and painting; how painting can be transformed into movement through the medium of color and thereby be freed. In describing the experience possible in viewing the paintings in the Goetheanum cupola, Steiner says: "The material substance of what is painted should be forgotten. Rather should it be as though transparent. In looking out beyond what is painted on the surfaces, one then looks out into spiritual distances." Another shorter essay on "Goethe and the Goetheanum" follows. Here Steiner describes how Goethe's idea of metamorphoses can be applied to soul-spiritual experience toward the end of a body-free "seeing."

From here, the reader is introduced to the artists who at Steiner's request painted in the Goethanum. The motifs these artists worked on, and a recollection by Louise Clason on the years of painting the small cupola follows. Steiner's own sketches for the large cupola are reproduced as high quality images, as are the other pictures throughout the book. Brief, descriptive statements by Steiner accompany these cupola sketches.

What makes this publication more than a review of the remarkable art of the Goetheanum is that the reader is now presented with an essay on the methodology of painter Gerard Wagner, in his own words, and a series of paintings he produced, over his lengthy career, on the cupola themes. These paintings are a rich exploration in form, figure, and motif arising out of color. One feels that this is the direction that was intended for the cupola paintings, had the early artists had time to take up and evolve Steiner's indications more fully. There are also included some painting studies that Wagner did for the second Goetheanum ceiling murals, and an accompanying essay on this topic by Peter Stebbing.

A 1920's lecture tour of the small cupola, as delivered by Rudolf Steiner, with accompanying black and white photographs of the paintings, leads one into the second part of the book. This is a very illuminating discussion of why certain motifs were used and how they represent the foundation ideas of anthroposophy in pictorial form. Early color reproductions of the cupola sketches and finished paintings, some of the relevant sculpture, and views of the interior architecture also illustrate the lecture. This leads one, together with a note by Stebbing, into another portfolio of Wagner studies, this time on the small cupola themes. An essay on the question of the counter-colors, as suggested by Steiner, for the small cupola follows.

Part three of the book is a section on the Goetheanum glass windows, with an essay by Assya Turgenieff, notes of Steiner's comments on window motifs, and color and black and white sketches, reproductions and photographs. Further painted works by Gerard Wagner on the Red Window theme bring one to the appendix: "A Path of Practice in Painting," written and illustrated by Wagner.

This is an incredibly rich resource on the First Goetheanum's visual artistic impulse. It takes us back to the period in which this great work was being done so that we can better appreciate its significance for today. We find, after nearly a hundred years, timeless insights light up for us from this important world cultural site of the early 20th century. The Goetheanum Cupola Motifs of Rudolf Steiner: Paintings by Gerard Wagner concludes with biographical sketches of the many artists who contributed to the Goetheanum project. One gets a peek into the lives of these remarkable individuals who gave their own artistic energies and creative capacities over to this historic project. A young artist, who arrived after the Goetheanum's destruction by fire, never saw the completed paintings on the cupolas. Nevertheless, this painter strove to live in the magic of these cupola motifs by practicing the lessons hidden in their colorful inner order. He made clear a path toward what Steiner called "painting out of the color," and left an impressive body of work as a result.

This book will be of interest to artists, architects, and all students of anthroposophy who are touched by the power and aesthetic of painting.



Journal for Waldorf/Rudolf Steiner Education

Orders- please email Neil Carter: waldorf@clear.net.nz to receive back copies or to become a subscriber. Cost: NZ\$10.00 each plus postage and packing. Discounts for bulk orders. Invoice sent with the delivery.



Henk van Oort

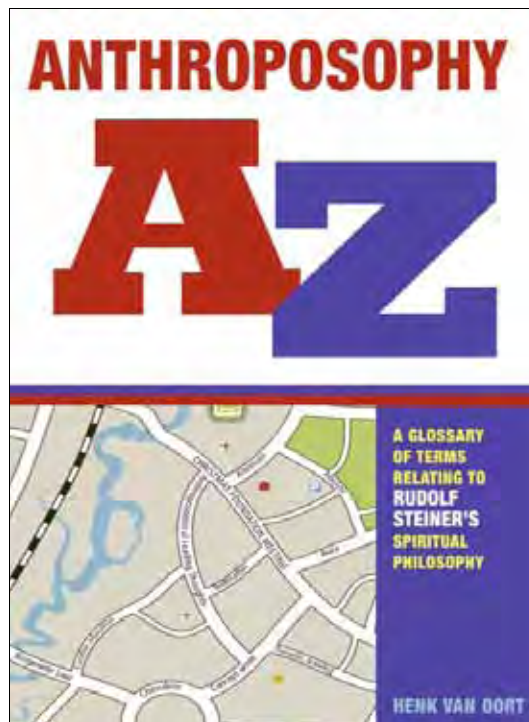
Anthroposophy A-Z

A glossary of terms relating to
Rudolf Steiner's spiritual philosophy

Rudolf Steiner's spiritual philosophy is the inspiration for many successful initiatives in the world today, from the international Steiner Waldorf school movement to biodynamic agriculture and its increasingly popular produce. Steiner developed his philosophy in dozens of books and many thousands of lectures. His teaching contains dozens of new concepts and ideas, and as a result he had often to create his own vocabulary. In this practical volume – a companion to his *Anthroposophy, A Concise Introduction* – Henk van Oort gives concise definitions of many terms and concepts in Steiner's worldview, from the most commonplace to the more obscure.

Anthroposophy A-Z can be used as a reference guide, but also as a gateway into Rudolf Steiner's manifold world of spiritual ideas and concepts. Anthroposophy can be seen to be a new language – a language that can lead to the world of the spirit. It was with this awareness that Henk van Oort took the initiative to write this glossary. Ultimately, he has written the sort of inspiring handbook that he wished had existed when he first became acquainted with anthroposophy over 40 years ago.

HENK VAN OORT, born in 1943, trained as a primary teacher before taking a Masters degree in English at the Amsterdam University. He has taught for 40 years in primary and secondary education, including class teaching in a Steiner school, teaching English, and running educational courses and seminars for teachers and parents. His interest in literature and poetry has led to his appearance at storytelling and poetry seminars, and his introductory courses to anthroposophy have proved to be highly successful. Based in Bergen N.H. in the Netherlands, Henk van Oort is married and the father of three grown-up children. He is the author of Anthroposophy, A Concise Introduction.



31 October 2011

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Heinz Pfeifer

The Brotherhood of the Shadows

Hidden powers of opposition, and how they work

Today there is widespread scepticism towards what is communicated in the media, and many people try to look below the surface for more plausible-sounding information. – Starting on this level, a determined quest for the truth can reach through various outer layers to the realm known as the “occult”. In addition to the forces for good that are active in this realm, there are powers at work whose aim it is to create obstacles to human development.

We owe to Rudolf Steiner, who was able to carry out spiritual investigations in the sphere of the “occult”, also into these forces of hindrance and their many insights, working through institutions and individuals in the political, economic and cultural spheres.

Pfeifer’s book provides a wealth of well-documented material on activities behind the scenes and introduces readers to a method called by Steiner “historical symptomatology”, without which it is, so he said, impossible to penetrate behind the “fable-convenue” of history and of events in modern times. Translation of the 4th, completely reworked, German edition (2010) by Graham B. Rickett.

2011, 250 p., \$ 45 incl. postage

Send orders to: **Stephen Mattox**, 25 E Benedict Ave,
Havertown, PA 19083 - Mail: celestial_vison@comcast.net





Rediscovering the Secret Sacred in Contemporary Professional Life

8 – 12 July, 2012

Alice Springs Conference Northern Territory, Australia

This is a conference for the general public jointly facilitated and organised by the Australian Anthroposophical Society and the peak body for Australian Steiner Schools - Steiner Education Australia.

This unique event will explore the theme, *Rediscovering the Secret Sacred in Contemporary Professional Life* across a range of professions, offering a mosaic of rich workshops to deepen a particular aspect in your own professional life.

Workshop strands include Early Childhood Education, Primary and High School Education, Specific Curriculum areas (Bothmer, Geometry, Environmental Education, Language Teaching etc), Medicine, Social Transformation, Biodynamics and more.

We invite you to this conference in the hope to inspire participants to find within their own vocational work ways of enriching the world's and their own sacredness.

"If we devote ourselves to sacredness in our vocations, the world will rise to meet us" Joel Salatin

There will be a Pre-Conference Excursion ***"Red Sand, Stars and Stones"***

For program, registration and further information see conference website:

<http://www.asc-au.com/>



PRACTICAL ABUNDANCE

An Introduction to Bio-dynamic Farming

Saturday, March 17, 2012, 9am to 5pm
Prado Farms, Lubao, Pampanga

Join **GREG KITMA**, a bio-dynamic farmer, lecturer, and expert on natural and organic farming for a **hands on training** at the Prado Farms.

In the morning, you will learn why bio-dynamic farming is **one of the most earth-friendly and ecologically sound agricultural methods**, resulting in produce bursting with vitality and living nutrients. In the afternoon, you will visit an actual, viable bio-dynamic farm & get training on bio-dynamic compost preparation, stirring & spraying.



The Field Training is for:

- Farm owners who wish to introduce bio-dynamic agricultural process in their lands or know more about the benefits of the system
- Farmers who want to learn about implementation of the bio-dynamic process
- Agricultural students, professors, and NGO professionals who wish to learn more about bio-dynamic farming
- Those interested in the practical application of Rudolf Steiner's Ideas on Anthroposophy



Registration Fee: Php 2,500.00

Includes lunch, snack, handouts, farm tour & use of facilities.

Big Discounts for Students, Teachers & Farmers!!!

Conditions apply; contact us for requirements & other details.

Limited slots, Reservation required!

For bookings & inquiries, contact Prado Farms at 09209030964;
pradofarms@gmail.com or visit www.facebook.com/pradofarms

Back2Back
EVENT

March 17,
10am-5pm

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"More radiant than the sun, purer than the snow, finer than the ether is the Self, the Spirit in my heart.

This Self am I, I am this Self."

--RUDOLF STEINER