

JOURNAL

FOR

WALDORF / RUDOLF STEINER EDUCATION



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Dear Readers,

We dedicate this edition of our Journal to Peter Glasby (1954-2013), acknowledging with gratitude the contributions and encouragement he gave as co-editor since 2001 and for all Peter gave to so many different people in many different countries, professions and walks of life. I think of Anthroposophy, palaeontology, Goethean phenomenology, archaeology, biology and Waldorf education just to name a few. We miss Peter's energy, drive and enthusiasm for the tasks that life presents us very much. We send our sympathy to and wish to honour Rosi, Peter's wife, who supported Peter and family and all those whom they both welcomed so warmly into their home and lives over many years. An eulogy for Peter appears on page 28, from Karl Karltenbach and Jan Baker-Finch (co-secretary of the Anthroposophical Society in Australia with Peter from 2012). Johannes Kuehl, from the Goetheanum, High School for Spiritual science in Switzerland also pays tribute (pg. 32).

Thank you to Ben Cherry, for: "Resurgence in China", Neil Boland and Tracey Puckeridge reporting on the tertiary educators' May 2013 conferences held in Vienna and Peggy Day for our



leading article plus an interview: "January Glenaeon Teacher Intensives for class 1-7 teachers".

We welcome and thank co-editors, Peggy Day (Education Section coordinator for Australia) and Van James (editor of *Pacifica Journal* and our artistic editor). Thank you to our editorial group: Bernadette White, Anne Gastingier and Neil Boland (New Zealand).

We invite your contributions: articles, photos, paintings and 'letters to the editors' by 31st August this year. Send to both waldorf@clear.net.nz and peggyd@glenaeon.edu.nsw.au

Kind regards,

Neil Carter (for Peggy Day and Van James)

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The Teacher as a Time Artist

Peggy Day

Sydney, NSW, Australia

(This lecture, given on January 13, 2014 to 170 class teachers gathered for the Glenaeon Class Teacher Curriculum Intensives, was dedicated to Peter Glasby, who was one of our dear colleagues and a lecturer there.)

The teacher is a time artist in so far as time is the ground of human development which underlies the pedagogy. Time provides the weaving, unfolding rhythms of growth; it has its own laws and cycles of being. It is like the symphony playing through the cosmos with its rhythm and melody. It is played in all its different repetitions and tones, awakening us at times and then in softness whispering to us.

This unfolding of time moves us, not just our feelings, but also increasingly our very being, our awareness of our *I being*, our sensing of presence of living thoughts, of inspirations and of deep impulses of will. We can sense that it moves our limbs in steps toward our destiny. **Time artistry is the creative working with the patterning of the sequential unfoldment of our destiny.**

Pictures from our Work

How is the teacher a time artist? Let us begin with a few pictures that show us the potency of the curriculum to meet the child's unfoldment in life.

At the 1992 International Teachers Conference, one lecturer spoke about a student, aged about 12 who in the main lesson on the human body, as the class was asked, "Who lives in this body?", said quietly "*Ehe asher* *ehe* lives here," remembering back to the words of the Class 3 main lessons.

Another child who was described to us at the same conference, was already in Class 4, but was yet to make the inner transition across the ninth year Rubicon. When the teacher had

finished the story of the Death of Baldur that day, the young boy put his head down on the desk and wept. After that moment however, he was slowly able to move ahead in his journey.

Last year at the Michaelmas Conference at the Goetheanum, Claus-Peter Röh gave an example of time artistry in relation to a young girl in a class he visited. This girl was very strongly sanguine. However when she stood up to speak the carefully chosen weekly verse given her by the teacher, there could be seen, already in the process of becoming, a future self, strong and centred.

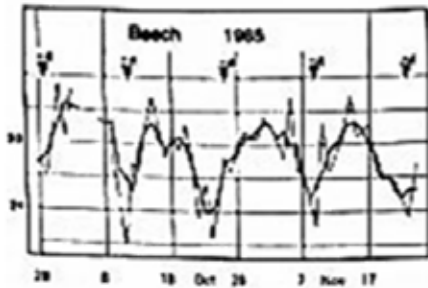
Whether we as teachers are choosing an archetypal story to meet the children in their development or a child's part for the play, planning the in and out breathing of the rhythmic work of the lesson or finding just the right words to speak to a child, we are in a creative space between the past of the child and their future coming towards them - a future we help to unfold. They have their destiny laid down with a will to make good the past and to develop toward the archetype of humanity they have met at the midnight hour. The wisdom of the world speaks to them and to the teacher in this task.

Time Cycles and the Cosmos

At the time of the lecture, we are in a hall in Sydney, Australia, in summer, as the earth here pours out its forces into the blossoms and the fruits. At 10.30 am summer time, above us the sun is still rising in the sky and the planet of Venus has, in the last few days, moved between us and the Sun forming an eclipse. All is in constant rhythmic movement.

In the research done by Lawrence Edwards in the 1980s and 90s, the bud formation in trees and flowering plants shows us something

remarkable¹. The birch tree in and out breathes the unfolding of its bud through the relationship between the Moon and Venus, the oak through that between Moon and Mars; the beech between Moon and Saturn. The movements of the planetary spheres have an effect on plant development.



Mean λ values for Beech leaf buds, autumn 1985, with phase-shift from corresponding alignments of Moon and Saturn.

There are many time cycles we, as teachers, are aware of and work with:

- Each in and out breathing of the children as they breathe in substance from the lesson
- In and out breathing of our *I being* between the day and night, sleeping and waking, memory forming
- The weekly rhythm connected to the astral body
- The month in relation to the etheric and moon and in connection to rhythms of the main lesson
- The seasons and the year
- The seven-year phases, cycles of biography and human development
- A human life here and then in the spiritual world
- The cycles of the Platonic cosmic year

Each In and Out Breath

One time in the teacher's day when we perceive the rhythm of the breathing more strongly is in the story time. The child's eyes soften and they seem to breathe in the pictures with their whole being. We give them pictures filled with feeling and moral forces, true archetypal pictures. These pictures can then enter into a time

process of unfoldment through the night and the whole of life.

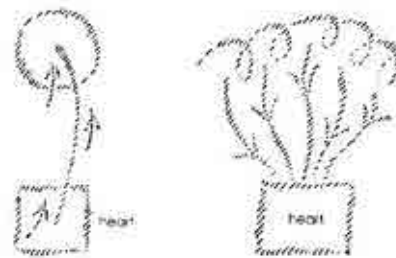
When we breathe in and out the cerebro-spinal fluid moves up into the brain. Rudolf Steiner describes how in the child this harmony between the breathing and nerve-sense process is not yet established - it is a task for education through healthy rhythms and living content².

The task of education conceived in the spiritual sense is to bring the Soul-Spirit into harmony with the Life-Body. ... They must be attuned to one another; for when the child is born into the physical world, they do not as yet fit one another.

... On the other hand the breathing is also connected with the nerve-sense life of man. As we breathe in, we are continually pressing the cerebro-spinal fluid into the brain: and, as we breathe out, we press it back again into the body. ...

... By harmonising the breathing with the nerve-sense process we draw all that is soul and spirit into the physical life of the child. To express it roughly we may say: the child cannot yet breathe in the right inner way, and education will have to consist in teaching the child to breathe rightly.

There is a yet deeper picture connected to the breathing and the brain, which is given in the lecture of October 1, 1911 in Basel³. Here Rudolf Steiner outlines how with the breathing in and out of our thoughts, rays of light can stream from the heart up into the head to flow glimmeringly around the pineal gland.



Rays of light flow glimmeringly around the pineal gland.

¹ Edwards, L. (2006) *Vortex of Life, Natures Patterns in Space and Time*. UK, Floris Books.

² Rudolf Steiner(1996) *Foundations of Human Experience* Lecture 1 NY Anthroposophic Press ISBN 0-8810-392-2

³ Rudolf Steiner (2003) *The Reappearance of Christ in the Etheric* Lecture 9, The Etherisation of the Blood. October 1, 1911, Basel, London: Steiner Books.

This is because there is a process of the etherisation of the blood into delicate substance, a process which can be united with a yet higher presence. Here breathing in time involves a subtle communion with higher forces.

As teachers, in the deeper content of each lesson, we ourselves can engage in living thinking.

The Day/Night Rhythm of the Sun and Earth and the breathing in and out of our Ego

What happens in the night for the child? Rudolf Steiner speaks of the task of harmonising the soul-spirit and body in education in this sense also.

What the child cannot do properly at the beginning of his existence is this: he cannot yet accomplish the alternation between waking and sleeping in the way proper to man.

*... What distinguishes the sleep of the adult is that his experiences during waking life are then worked upon, are metamorphosed. The child is not yet able to carry into his sleep what he has experienced between waking and falling asleep again. ... It is this that a rightly guided education must accomplish: it must enable the human being to carry over his experiences on the physical plane into what the Soul-Spirit or Spirit-Soul is engaged upon during sleep.*²

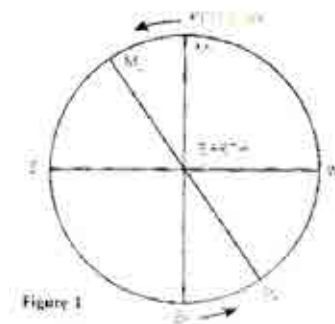
Teachers in Steiner Education become aware that memories of number patterns, rhythmically moved times tables, lively poetry, visual images, image-filled stories and music are deepened through the night and that enthusiasm in learning, joy and meaning facilitate this process. In Steiner Education we plan our lessons on the basis that during the night we help the children deepen and rehearse the rhythmic, artistic experiences and bring them to a greater level of harmony. The night is a threshold through which living thoughts can be re-experienced and elaborated and the dead thinking may be somewhat lost. Neuroscience studies now support this experience in the classroom. A

substantial body of evidence shows that sleep contributes to the consolidation of complex, feeling connected and relevant memories of knowledge and experience and further that procedural memory in the visual, auditory and motor domain relies on sleep.⁴ Memories that are experienced as relevant are more deeply integrated in sleep.⁵

This working through the night was recognised and related to the rhythm of learning by Elizabeth Vreede⁶, the first Section Leader for Astronomy and Mathematics.

The background to this lies in the rhythms of the cosmos. Astronomically there is a difference between the sidereal lunar month (the moon's journey through the stars) and the synodical lunar month (the moon's journey around the Sun) - revolutions of 27.33 and 29.5 days respectively. This difference is 2.166 days. This is the difference between the astral and etheric rhythms and the difference in time needed for experiences to impress upon the etheric.

In these 2.16 days there is, so to speak, a free space that is reflected in the microcosm, the human being, in the relationship between the human astral body and the etheric body. While the astral body takes up the human experiences of the waking consciousness quickly, the etheric body needs a slightly longer period for these to



Synodical revolution of the moon in relation to the Regulus takes a further 2 1/6 days to come back into the same relationship to the sun.

⁴ Walker, M. P., & Stickgold, R. (2004). Sleep Dependent Learning and Memory Consolidation. *Neuron*, 44, 121-133.

⁵ Diekelmann, S., & Born, J. (2013). Sleep to Implement an Intention. *Sleep*, 36(1), 149-53.

⁶ Vreede, E. (2001). *Anthroposophy and Astrology*. NY: Anthroposophic Press.

impress themselves upon it so that they may become recollections, memory. In fact this process needs a period of from one to two and a half days ... In human beings it is necessary that in this interval they shall have slept once or twice. The astral body must have separated from the etheric body in order that these impressions can be made upon it. The quicker rhythm of the astral body (the moon's journey around the stars) is only equalled by the slower rhythm of the etheric body after two or three nights (the moon's journey around the Sun).

The teacher uses an artistry to bring into the daily classroom experiences, what can live through the night and be taken up transformed, the next day, in the next main lesson and in the next years. An example is the movement of the form drawing lesson. It is not the product on the page carefully copied that is the substance of this class but the inner and outer movements made while living into the form, which can then be further perfected at night.

*During sleep our body of formative forces continues to calculate, continues all that it has received as arithmetic and the like. We ourselves are then no longer within the physical and etheric bodies – but supersensibly they continue to calculate or to draw geometrical figures and to perfect them. If we are aware of this fact and plan our teaching accordingly great liveliness can be brought about in the being of the child.*⁷

Teachers of Humanity and the Time Cycle of Life on Earth and in the Spiritual World.

The teacher faces the challenge not only to bring what will go through the night but also what will go through the portal of death. In the Temple Legend (Berlin, 30 September, 1904) Rudolf Steiner speaks about the Druid priests⁸.

⁷ Steiner, R. (1972): *A Modern Art of Education*, Lecture 9. London: Rudolf Steiner Press.

⁸ Steiner, R. (1997). *The Temple Legend*. Forest Row, UK: Rudolf Steiner Press.

The druid priest spoke out of the higher plane. His words though simple, being the expression of higher truths, sank into the souls of his hearers. He spoke to simple folk, but the truth sank into their souls and something was incorporated into them which would be reborn in a new incarnation. ... At that time men experienced the truth through fairy stories, thus today our spirit bodies have been prepared and if we are able to grasp higher truths today it is because we have been prepared.

We now face the question - what are the stories of today that the children must hear for their future development? The archetypal stories of fairy tales, myths and legends are timeless pictures of human evolution - but is there something new to be added?

Time as Duration and as Rhythm between Time and Duration

Time, unless lived also with Presence, expanded into timelessness, alternating as in and out breathing, can become the absence of substance, the alienation of self from the Spirit. Time can become something to be filled with shadow thoughts or meaningless deeds- not expanded and lived. Time, lived deeply however, becomes *duration*. Time lived in this way can come from being infused with a quality of love and patience

Robert Sardello said that patience is the virtue that we need to enter into expanded time or duration⁹. We are patient with the questions we hold about the children; patient about the challenges in our life. Sardello describes this duration as feeling more like time stretched, time felt from within rather than being pressed. When we feel more the quality of duration time feels plentiful, it is filled with the mantle of blessing.

In this space we can hold a question that we take through the day and night as it transforms.

⁹ Sardello, R (2012) *The Power of Soul: Living the Twelve Virtues*. Benson, NC: Goldenstone Press.

We continue to live with it as long as necessary. We breathe the question through rhythms of time with ever-potentiated aspects.

Rainer Maria Rilke experienced this as expressed in his insightful poem¹⁰:

Be patient toward all that is unsolved in your heart

And try to love the questions themselves.

Do not seek the answers that cannot be given you

Because you would not be able to live them

And the point is to live everything

Live the questions now

Perhaps you will gradually without noticing it

Live along some distant day into the answers.

Robert Sardello illumines something else about time- time and love¹¹. He speaks of the change of time and the sense of an interactive field in connection with love. It is a field in which we live more and more into the intervals in our connection with others, until any content that arises, now emerges from the more potent depths of the intervals. Staying in this consciousness allows activity to be born of this realm. It is our warm interest in the children, in our love of the whole world of which the curriculum speaks and of our vocation that can bring us into this consciousness of expanded time in teaching.

Rhythm

Time is not linear, even here on earth, when we live in a more sensitive consciousness. It is rhythmic, expanding and contracting and flowing, weaving, streaming. It moves between **time** and timeless **duration** in constant rhythm.

The eurythmist Marjorie Spock also speaks of the potency of rhythm living in the pause¹²:

*Rhythm is the interplay between contraction and expansion. However a third force does needs exist, a force of balance and creative genius, without which expansion would lose itself in the boundless and contraction strangle itself. They abandon their single ways to join in the new possibilities of action. **Rhythm becomes the great quickener.***

Expansion and contraction are movement but it is the pause which is the liveliest moment- motion is withdrawn from space into consciousness and there receives and inner quickening and potentiating.

In teaching, being sensitive to the pause between in and out breathing is crucial to the work entering deeply into the child.

The evening and the morning are potent in this way - the teacher has the moment of greeting the children and shaking hands. The first look at the children, who are quite new, can, if we give this possibility, allow all that is still potential in them to arise, all that has been waiting for this space, to actually now be expressed.

Seeing the highest that the child was able to bring in our reflection in the evening also gives this potential.

The Rhythm of Time is a Rhythm of Communion with Higher Cosmic Beings

Time expanded is a communion with the higher cosmic beings- a communion and then a return to our earthly life and work, carrying with us the presence of the in-breath and then breathing it out into the world in our life and work. It is evident in the play of the little children, in the artistic activity and creation of the children we teach in the class teacher years and in the living thinking, flowing into ideals, of the high school student.

¹⁰ Rainer, M. R. (2002). *Letters to a Young Poet*. US: Dover Publications.

¹¹ Sardello, R. (2012). *The Power of Soul: Living the Twelve Virtues*. - Benson, North Carolina, Goldenstone Press.

¹² Spock, M. (1980). *Eurythmy* NY: Anthroposophic Press.

Rhythm

Many of us have heard of the attunement of these various cycles of breathing in and out of the human being and the cosmos.

Breaths each day

18 breaths per minute x 60 minutes x 24 hours =
25,920 breaths a day

Human Patriarchal Life – breathing of the
I being in and out of the body

Approximately 71 years = **25, 920 days**

Platonic Cosmic Year- breathing of a human
life in and out of incarnation

Number of years for the Sun to move through
the whole zodiac at the change of the rise of the
vernal equinox = **25, 920 years**

That these figures correlate is not merely interesting- it is to be felt as unfolding time cycles of the universe and of higher beings, a breathing in which we participate. The cosmos is more truthfully *being* and *breathing* than physical substance. The same rhythmic patterning lives in all the following:

- In breath cycles
- In sleep cycles
- In weekly, monthly and yearly seasonal cycles
- In life cycles
- In vast epochs and rounds

We need to connect to inspiration to feel this as a participatory experience. There is a verse from the much quoted book **The Prophet**¹³.

*You have given me deeper thirsting after life.
Surely there is no greater gift to a man than that
which turns all his aims into parching lips and all
life into a fountain.*

*And in this lies my honour and my reward, -
That whenever I come to the fountain to drink I
find the living water itself thirsty;
And it drinks me while I drink it.*

¹³ Gibran, K. (2011). *The Prophet*. London, UK: Arcturus Publishing.

As a close and bridge to the work of tomorrow on Imagination, Inspiration and Intuition, we can contemplate that we might instead say ...

I came through the breathing within myself, to awareness of the higher cosmic beings and in living and breathing with them, I knew they live and breathe me.

The Seventh Art

To work deeply as class teacher we need to work with all the arts, most particularly the seventh. A picture of the seventh of the Arts that is called the Social Art, is that it was in classical time Astronomy: the cosmos and its movement ... the art of being in the right place at the right time, saying the right thing, bringing the optimal experience to the child. **The Social Art** is also the art of education: the unfolding of the child over time as guided and created by the teacher as co-artist with the cosmos. Life and the deed become the art medium which uses all previous art forms. Building, sculpting, painting, singing, speaking and moving are now all together as deed in life destiny of humanity through time.

Intensive Sessions

Now as teachers you go into the beginning of the year knowing that the children live in the vast streams of time which are the greater life – how in the history and epoch work you recreate these as a repetition on a higher level, so that they become accessible in a new transformed way in this life – just as in the vast cycles of evolution they are transformed at each new cycle of the earth.

STAR WEAVINGS

*A Newsletter of the Australian Association
for Rudolf Steiner Early Childhood
Education*

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The Biography of the Child

The cosmos and the highest longings of the child have already created a wonder-filled life potential for each student before us and we as teachers have the privilege of helping to paint the living pictures that unfold.

And as we contemplate the cycle of birth into the earthly world and birth into spiritual world we think of the children who came to us who had with earnestness reviewed their life, developed deep impulses for restitution, growth, to make good, to bless, to become co-workers for the good of the earth and we meet this in them every day.

We have two challenges in our contemplation for our task of teaching this year:

Will it go through the night? Will it go through the portal of death?

May you all have a wonderful year! ❖



Peggy Day on the footbridge at Glenaeon



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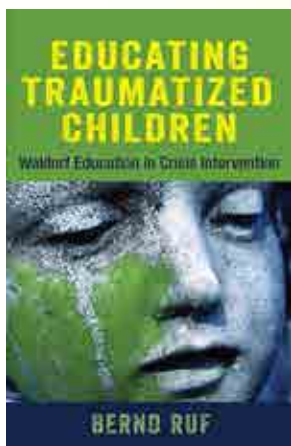
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Saturday 10am - 1pm

Educating Traumatized Children

Wadorf Education in Crisis Intervention
Bernd Ruf

Paperback, 207 pages

\$39.95



In this book, Bernard Ruf, who heads the operations of the Friends of Friends of Wadorf Education, describes in various ways the basics of anthroposophically extended "emergency education", including an anthroposophic understanding of trauma itself, in children and young people.

This work is based on processes and experiences from war zones and disaster areas, including Lebanon, China, the Gaza strip, Indonesia, Haiti, Kyrgyzstan and most recently in Japan, following the tsunami and the Fukushima Daiichi nuclear disaster there.

Bernd Ruf offers much-needed insight into this little known area of education and healing for traumatized children & adolescents. This book will be valuable to any teacher or parent who is teaching or caring for a traumatized child.

The I Knows Itself

Peter Glasby

1954- 2013

The suggested work theme for the General Anthroposophical Society for 2013/2014

(Written in 2013 for the members of the Anthroposophical Society in Australia. Re-printed with permission of Jan Baker- Finch, the General Secretary of the Society for Australia)

At first this theme may sound abstract and difficult to access, however, I have found it increasingly fruitful. I would like to share some of those thoughts.

“Oh, Human Being know yourself!” stands as a background to the Mysteries both ancient and old. It stood over the Mystery centres of Greece and stands as a call from the Threshold of Knowledge in the modern Mysteries as founded by Rudolf Steiner. The theme of the year could be seen as a call to understanding what this means right now.

The question of identity is very modern. It has always been important but, I suspect, in different ways. In the past, identity was established by place and the way that humanity identified to that place. I have known Aboriginal friends who felt ill when separated from their ‘place’. In the past this identification with place led in various ways to tribal boundaries and the way that they were maintained with warfare or elaborate trade protocols. This leads us to recognise the other great provider of identity – blood, family and hereditary ties – probably even more fundamentally a provider of identity than place.

I remember vividly an experience sitting on a bus in a remote area of Thailand in 1975 that has some bearing on how the experience of identity has changed over time. I was sitting surrounded by young families on their way from the villages to move into cities like Bangkok. The little children were passed from one adult to another without any sense of fear or inhibition. It was as if they were surrounded by one family of aunties, uncles, great aunts and grandparents. I

had a sense that these young men and women were used to living embedded in a social environment where the protocols for raising children, carrying out vocational tasks and interacting socially were given out of a long accepted tradition, one that was probably changing and eroding rapidly. These young families, attracted to the work, lights and allure of the new city life styles, were about to find themselves living in high rise buildings surrounded by people they might not know and in a social landscape where many of the cues of village life were no longer relevant and where they would experience the beginnings of what is increasingly a signature characteristic of our modern times – loneliness, homelessness. Out of this isolation the modern person has to find their own identity and hopefully in the process their self.

However, identity and self are not guaranteed to coincide. The identity can hide the self, even cause us to abandon the search for self if we become satisfied with the gratification of being identified with one of the many identities with which the self can clothe itself – a member of a particular strata of society, a member of an ideological group, a football club, a motorcycle club, a particular profession etc.

Professor Susan Greenfield has written about this in her book: *ID: The Quest for Identity in the 21st Century: The Quest for Meaning in the 21st Century*, (2009) where she explores the effect of screen culture on identity. She identifies three main categories, depending on the ways we interact with the virtual screen world – being ‘somebody’ or ‘nobody’ or ‘anybody’.

Certainly, I think any effective work as an independent agent in our modern world requires a firm grasp of our identity and self so that we can act from our point of intentionality with self-motivation and awareness.

Anthroposophy offers a modern approach to this endeavour by providing a path of knowledge, which leads the spirit within the human being to

the spirit in the Universe. What does this mean? How can this pathway help us, as modern people, in our quest to understand ourselves and more and more bring our identity into synchronicity with self so that we can be authors of our existence with greater authenticity?

To begin to work on this question requires a much broader view of humanity and nature than the one we are used to having from our mainstream education. It is a view, which can recognise human existence more deeply embedded in the world meaningfully, embracing notions such as 'life' and 'soul' and 'spirit'.

A first beginning contemplation:

Let's take the different groups of heavenly bodies – the Sun, the Moon, the planets, the Zodiac and the fixed star sphere.

The Sun gives us the rhythm of the day and the night, the rhythm of our intentionality. We can sleep on an experience and awaken with the resolve to address it. It is a rhythm embedded in the fire of resolve.

The planets give the week the rhythm of the soul – the ordering of life in the repetition of activities – 7 qualities of repetition so that the week has a breath of intensification, letting go, inspiration and expiration, work and rest. It is a rhythm of air allowing lightness and mobility to enter the repetition of our lives.

The Moon gives the rhythm of the month, the rhythm of the tides, the rising of the fluids in the plant world, the rhythm of the female cycle. It is the rhythm of life and regeneration in the element of water.

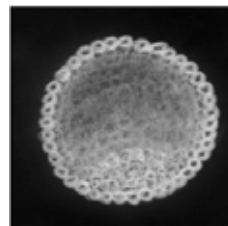
The starry sphere gives the rhythm of the year – the time it takes for the seasons to have turned and returned. It is a rhythm of the earth, which gives a stability to all existence – a rhythm of the physical body.

So we can recognise that our whole existence is integrated with the rhythms of the cosmos . This recognition can be the first step in trusting that our life is part of something larger than we may, at first, be able to discern.

What can biology teach us? A second contemplation.

During the embryonic life the human being forms within the mother in its wholeness. This is one of the great becoming stages of human life and here the microcosm and the macrocosm are expressed in this wholeness. After a week the identical cells of the embryo differentiate within the Blastocyst into the outward forming trophoblast layer and the inward forming embryoblast layer.

Fig. 1: The Blastocyst approx. 1 week after fertilisation.



The embryo at this stage is a small picture of the heavens and the Earth. The embryonic picture of the Human Being after about 10 days is of centre and periphery. There are spaces within spaces. The body is only formed after the environmental periphery has been formed. The embryonic body begins at the touching point of the amnion and the yolk sac, themselves within the wider space of the chorion which becomes the placenta.

Fig.2: The embryo at about 14 days



This touching point is where what is to become our earthly physical body begins to form. At first it has two layers – one which will become the nerve sense system and the other the metabolic system.

During the third week the third layer of the embryo begins to form out of a drama of movement and sprouting. It is as though the whole body becomes plant like.

Fig.3: The three-layered embryonic disc within the enclosing spaces at 21 days

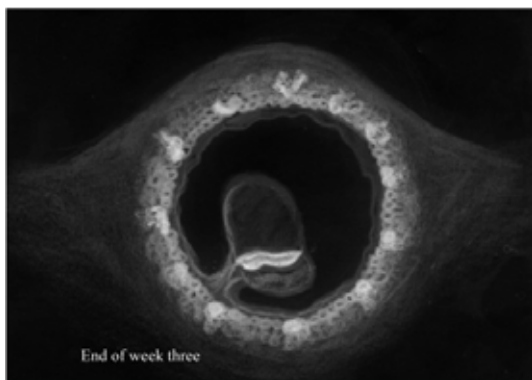
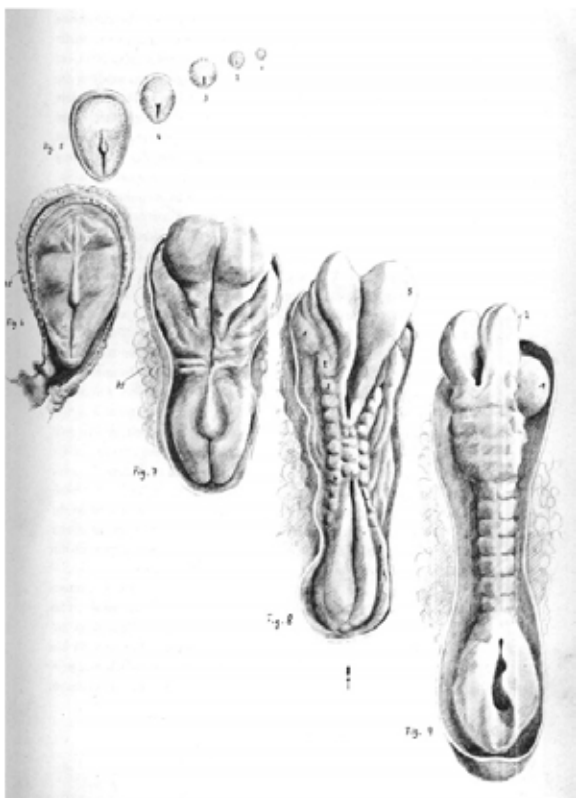


Fig 4: The changes in the embryonic disc as viewed from the amnion. The layer, which is to unfold the nerve system sprouts like a plant. The whole embryo is plant like. From Appenzeller.

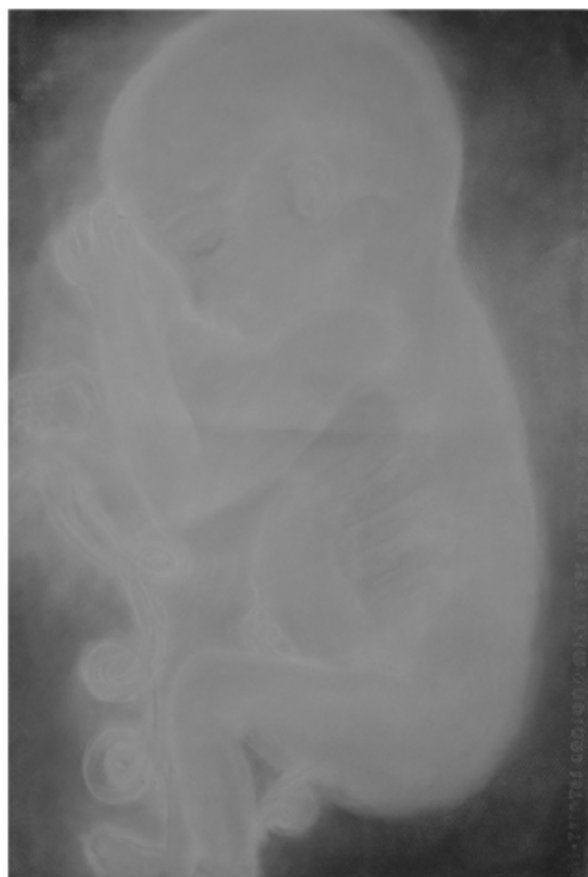


After the third week where the embryo changes from a plant like, open state to close off the central nervous system and the metabolic system, it then folds and takes on an 'animal like form'.

Fig 5: The folded embryo – animal stage.



Fig 6: The human form as carrier of intentionality (from Katriona Gilroy).



We see then that the development of the human body recapitulates the development of the whole earth, the plant world, the animal world and the

human form. It is as though the whole of existence takes part in our humanity or to put it another way, humanity is part of all existence.

This embryonic form gives a picture of the wholeness of human life between centre and periphery, between waking and sleeping, between incarnation into our senses and excarnation out of our senses. At birth, the little child is born into his or her little wonderful body. We could call it the 'sense body,' the one we all identify with, where the head the arms and the legs extend from the trunk. The enveloping sheathes of that body, formed earlier from the little blastocyst at the end of the first week of embryonic life, are the 'after birth' and are often, in our culture, discarded. That is the placenta. Birth, therefore is twofold – the birth of the form we identify with the microcosmic body and the birth of the left behind 'macrocosmic body,' (the after birth). Too often in our materialistic age we forget the significance of these discarded sheathes, just as we forget that deeper layer of our own being that nevertheless accompanies us our whole life through, that part of our being that we tap into each night as we disengage from the 12 fields of experience we call our senses and reengage with the 12 fields of being in which our macroscopic being is rooted.

Angelus Silesius, the medieval mystic, referred to this aspect of the human existence between centre and periphery:

*I know not what I am; I am not what I know; A thing and not a thing, circle and point also*¹⁴.

Laying the placenta into the Earth then is an act of acknowledging that part of ourselves that we must find within our Earth destiny. We must find the deeper currents of our life's destiny, as individuals, out of freedom here in the world of separateness, the Earth. We have to find the macrocosmic here within the microcosm. That nourishing environment for our developing intentional body is buried in the earth and forgotten. From our environment of the earth, something rises up to meet us during our life and meets the intentional part of our being.

¹⁴ Retrieved from <http://archive.thetablet.co.uk/article/9th-september-1972/13/aphorisms-from-the-cherubinic-tramp-of-angelus-sil>

This will be explored further in the third contemplation.

A third contemplation:

In 1915 when Europe was wracked by the devastating First World War, a brilliant young German scientist, Alfred Wegener, published a revolutionary book, *The Origin of the Continents and the Oceans*, a book of integrative science where he gathered together all the evidence available to make a case for a new dynamic view of the Earth where the continents are not parts of the world that sink and rise into the Earth's crust but are permanent features of the planet which 'float around' and change positions but never sink. The Earth's crust then, consists of areas of oceanic crust and continental crust, which are in dynamic movement leading to new configurations of the dry land and the oceans. This radical view was called 'Continental Drift' and wasn't taught officially except, I believe, by Professor Carey from the University of Tasmania, until the 1960s when a mechanism for the theory was established as 'Plate Tectonics'.

Rudolf Steiner took a copy of the book and put it on the shelf of the first Waldorf School, stating it was an important little book. He went on to give perhaps the first curriculum indications ever, about teaching geography and Continental Drift in class 12 in relation to the stars.

I mention this important little book because it highlights these two surfaces of the Earth's face upon which we live and work. The continental surface is deep rooted, dark within and almost impenetrable. It provides a place of support, which is deeply part of our soul life, a part which we take for granted. Pause and think for moment what it would be like to have a surface like quicksand to live and work on. This dark, solid mass beneath us supports us in our conscious intentionality. We 'know' we can stand up on it and move to where we want and pick up something. It gives us an immense basis for our conscious unfolding of our will for our daily work and play.

The ocean on the other hand is this transparent surface, constantly changing and in movement.

The surface has a face that reflects both what is around it and allows some penetration within. Beneath the surface lie unknown depths out of which leviathan type creatures emerge and then disappear again. Nothing is sure. When we enter from the shore we feel the water taking up some of our weight in buoyancy. The further we step out, the more unsure we become. Some have made themselves proficient swimmers, snorkelers and divers and will venture further into this fluid world, however, everyone feels the uncertainty as they go further and further from the land and the blue fluid world becomes the horizon. Some take a small part of the continent with them for security. They call it a boat.

Whereas the continents fill us with the certainty for the actions of our intentional self, the oceans fill us with another sense of the 'ocean world of our being' – that vast part of ourselves which is unconscious and out of which rise unknown beings, partly revealed and obscure. It is insecure, frightening and full of surprises. It can become a savage world of mighty power or a tranquil world of peace and tranquillity.

The threshold between these two worlds is a real threshold – well-known to us here in Australia. We love to play at this threshold running across it briefly and returning carried by its power. We call it the beach.

If we practice reflection on our lives – reviewing the events in reverse order, detached and above them, then we will come to recognise that our lives are made up of actions that are conscious and intentional and then much that comes to meet us, as it were unintentionally, unconsciously. These unconscious currents of our lives will show themselves to be full of wisdom. We could call it the great unconscious intentionality that comes to meet us out of the ocean being of our existence. Once we become aware of the wisdom of this unconscious intentionality that comes to meet us we can be filled with gratitude towards what it brings. Slowly we can begin to participate with it and come into relationship to it. Laurens Van Der Post describes this wonderful journey along the knife-edge of the unconscious in his autobiographical book *Yet Being Someone Other*. The increasing participation with this

world of the 'angel' can be cultivated and develops deep trust in the immense love that underpins our lives in mysterious ways. One can but wonder what a culture of this view would do to our 'lonely planet' where depression and self-destruction are so common place and point to the distrust in existence.

These contemplations lead to new sense of identity and self that is rooted deep in the fabric of existence. It points to one world – a monistic world of which we are a part – a part in which consciousness of itself can lead to a new level of involvement based in the great gift of the cosmos – freedom. These contemplations can lead to a new sense of identity based in self, space and time.

The sense of identity based in self arises from the awareness that we can participate with the wisdom accompanying our life. The sense of identity based in space arises from the sense that our lives are integrated with the natural world around. They can contribute through what we bring to expression in the world from out of our particular space but which is also of universal significance.

The sense of identity based in time arises from the sense that our life is integrated with the large rhythms of time which constantly let emerge newness from the universe into the stream of life on earth.

If these thoughts are allowed to ripen and develop to a real feeling then a deep sense of relationship, integration and trust can develop as a basis for our intentional action.

The above thoughts can come to expression in the following poem:

What is the Self?

What is this feeling of something within, of something apart?

Can it be tied to the streak of flesh that grew inside my mother-

Some 50 years ago?

Can it be - as Nietzsche said -

'The voice of those feared and revered' – during my childhood years?

Let us look at those voices.

They were impressive –
 From wisened, lively souls – too many to name here-
 Each worthy of lines to themselves.
 Their effect is unfathomable –
 But though their lessons went deep – gave the substance
 to work with-
 There remains a moving place within – or is it without?
 An inter-being with all that – and it grows.
 It grows in inter-being as the child grew.
 Each look of love, reproach, disdain, care were the threads
 of that inter-being.....
 And the child grew to those rebellious years, when, like a
 flood,
 Thoughts and feelings came over him and brought a
 change to that sense of self.
 All that had been was to question, though at times with thin
 base.
 With the new sense of self came loneliness and longing-
 Longing for communication with another – for friendship
 and more.
 And so the youth grew with the experiences of life that
 come from where his feet trod-
 From rock and book, from sea and song, from mountain
 and poem, from care and thought.
 Is this the Self? The trodden path?
 Or is it that which participates with the walk?
 There comes a time for reflection – reflection on what has
 been – on the paths that have been trod.
 Within them lies a pattern that lies outside the awake intent
 – a pattern that lies somewhere, deep asleep.
 Is it God?
 Can it be here that the question of Self and God – inter-be?
the question of I and You – inter-be?
 As I look into the eye of Youthere in the deep well of
 the pupil,
 From where the light of You shines.
 There I find an image of me – outside of me.
 Without You there is no me – we inter-be.
 This must be the meaning of the Germanic greeting: “
 Gruess Gott!” - “Greet God” – when I meet the other –
 you.
 So now, when I say : “ Thank God”, I thank all of You with
 whom I inter-be
 Those I have wronged, those I have loved, those with
 whom I have fought,

those with whom I walked and worked and toiled,
 those whom I have taught, those many who have
 taught me.
 For Life is change and I know that the roles I had are not
 me but they gave to me a wealth
 - a chance to be with others.....and me I find
 again In new roles.....
 Children become friends,
 Students become teachers,
 Parents become like children.....
 Roles that allow another way to inter-be another
 way to be free.
 So what is the Self?
 Can it be on the circling horizon of my life
 – the inter-being between the point of intent and what
 comes like a flush of dawn over the dark line of the edge?
 In that inter-being is all the joy, all the pain, all the wonder,
 all the work –
 All the Thankfulness for the Gifts of God. ❖

References

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Anthroposophy Worldwide No. 1 / 2, 2013. has given a
 comprehensive reading list which includes these works by
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 Mystery of Golgotha* (CW 152), Lectures of May 18 and 20,
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*Rudolf Steiner, *The age of the consciousness soul, its
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*R Steiner *From Symptom to Reality in Modern History* (CW
 185), Lectures of October 20, 25, 26, 1918 Dornach.

*Rudolf Steiner, *The Fifth Gospel* (CW 148), Lectures of
 December 17 , 18, 1913 in Cologne. (Other lectures in this
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Further reading :

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 [Anthroposophy as contact with the I], 2nd ed., Dornach,
 2013.

Transitions in Childhood from Birth to 14 years. *Significance, challenges and Consequences.*

International Conference at the
Goetheanum, Dornach, Switzerland.
March 31 – April 3, 2015

The human being remains incomplete until long after birth. Initially completely helpless and dependent, it gradually adapts to its environment and gains its own autonomy. However, this is not a linear process – a number of crises, transitions occur, introducing new developmental steps, in which the child is especially vulnerable: at the physical birth, with the 3-, 6-, 9- and 12-year old child adults have a special role. Education is the art of midwifery, raising the question to educators, how they can accompany the various subsequent “births” in a way that allows waiting, acceleration, protection and encouragement, so that one developmental step prepares the next, in order for the developing human being to become able to take development into their own hands. Health, joy of life, learning abilities – through watchful and loving accompaniment of these “nodal points” and transitions, the adult can provide the child with an invaluable basis for later life.

From birth to age 14 years the child is, in addition to its parents, accompanied by a number of close people and specialists, who often do not know each other: midwives, child minders, nursery teachers, kindergarten teachers, after-school carers, teachers, therapists, doctors ... This conference is an attempt to look at a wider phase of childhood with all these professionals together. Do we as educators know the consequences of our daily practice? Do we as school teachers know the origin of the forces with which the child learns? Can we gradually learn to better assist the child by perceiving the amazing metamorphoses which the child undergoes?

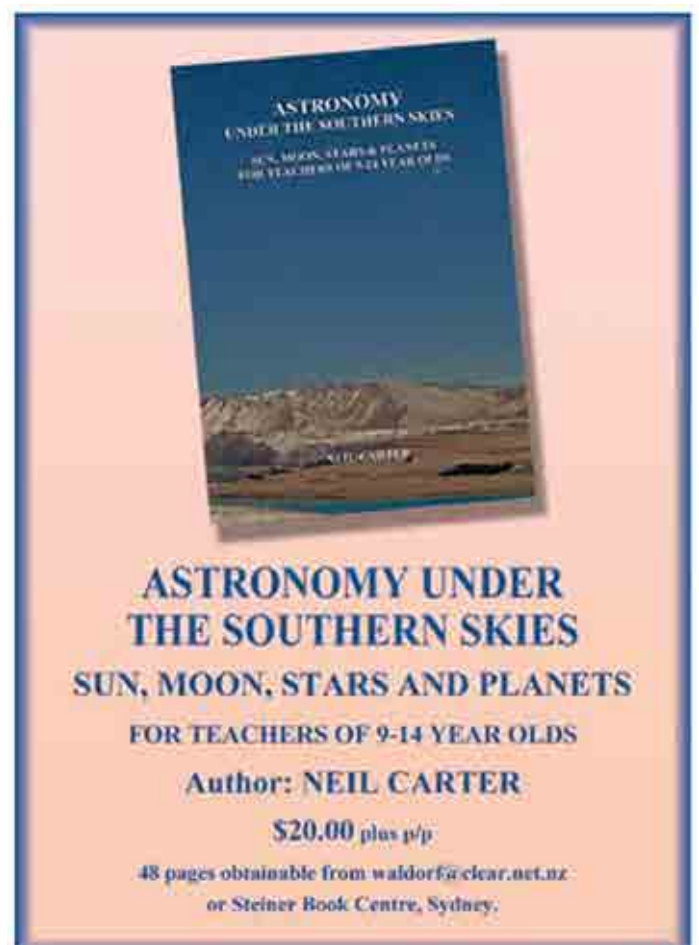
Aspects of pedagogy, medicine, nutrition and social sciences will be addressed. The morning lectures will present interdisciplinary themes across the ages. The workshops, podium discussions, discussion forums and research contributions will on the one hand, provide an opportunity to deepen age- and profession-specific topics. On the other hand, they will address specific themes which concern everyone: sleep, nutrition, health & illness, collaboration between institutions, child observation, kindergarten and school as living space, adult social skills, health of the children etc.

Please reserve the conference dates now.

In the coming year we will send you suggestions for how you can help to prepare the content of the conference in your own work context.

Claudia Freytag, Helle Heckmann, Susan Howard, Bena Lohn, Philipp Reubke, Claus-Peter Röh

Contact: Info@iaswece.org or paed.sektion@goetheanum.ch



Resurgence in China

Ben Cherry

NSW, Australia

The editors thank Ben for this valuable and unique contribution to our understanding of the Waldorf impulse in China.

Waldorf education is in its tenth year in Mainland China. The first school opened in Chengdu in September 2004 with five children in the kindergarten and a home school primary class for three of the teachers' children. Now there are about 300 children and long waiting lists. The school is preparing to continue on into high school (grade 9) this September. There are thought to be more than 300 kindergartens and 36 grade school initiatives throughout China, basing their work on Waldorf education. Added to this are six three-year, part-time early childhood teacher training courses, five more for primary school teachers and one for high school, along with a full-time course in Beijing and a plethora of shorter seminars and workshops in different places.

What is the reason for this rapid development and how can one ensure its quality?

One needs to see it in the context of what is bubbling up in all aspects of life in China in this time which the president has called the "Renaissance of the Chinese dream". For many, it is a time of optimism and exploration. There is an energy in the land and the people, a feeling of almost unlimited possibilities. The earth is being dug up and transformed into concrete expressways and high rise buildings at a rate that must be unprecedented in human history. As new cities are created, traffic is increasing and airports continuously expanding. High speed trains are being built everywhere, and people are continuously leaving the countryside in search of employment.

Socially, culturally, economically and physically, China is on the move. The environmental consequences are immense, with water pollution, and the smog and dirt in the big cities becoming huge problems. It is like a dream that

is wonderful, frightening and inexorable. For those who have money there is a growing awareness of aesthetics in architecture and life-style. For those who do not, the future is bleak. The divide between the wealthy and the poor grows day by day.

One can ask how this and the growth of an education movement which develops independent thinking can be taking place within a political system that is still communist. Here one enters into the subtle intricacies of the way of thinking that has evolved through China's long, dramatic history.

Though the government can be ruthless it is also pragmatic, and, because of its hold on power, can focus on the long term more than many other governments. Chinese people too are pragmatic. The essential attitude is one of free initiative, though penalties can be severe if something goes wrong or someone complains to the government. If it were not for this Waldorf education could hardly have begun, for out of the 36 initiatives which are working hard to develop themselves, only two are recognised by their local or regional governments! Through long experience people in China have developed the art of moving in the space between the legal and the illegal!



Several schools have been obliged by the government to leave their properties but so far none has actually closed down. Water has many ways of reaching the sea, and the carriers of the schools, too, find different pathways for

achieving their goals. Parents or benefactors in high positions have, in some situations, ensured that a school is protected. Relationship is what counts, along with courage, creativity and an abiding faith in what one is doing.

Another example of this mobile way of thinking is that over the past two years Waldorf teachers have been invited to participate in the annual conferences of an organisation called New Education, which is led by a professor of education who is a senior member of the national government. Two years ago I gave one of the keynote lectures, alongside professors from Japan and the United States representing other educational ideas, and this year Christof Wiechert gave an address. The central government is watching what is evolving in the Waldorf movement with interest and no doubt, caution. It is part of a wider research into educational methods worldwide into which they are investing a lot of resources, for there is growing discontent with the existing exam-oriented paradigm. In the public domain, on the internet and in magazines, there is a lot of discussion about Waldorf education, ranging from enthusiasm and gratitude to accusations of it being a religion.

China is a land of opposites. While there is openness to new ideas and a freshness in people's attitudes, one walks on egg shells. There are people in influential positions in government, universities and business who recognise this education as a path to the future which accords with the aspirations of Chinese culture. It is no less true that if the political leaders were to decide to close it down, it would be done immediately. The most sensitive areas, and all foreign visitors who represent Anthroposophy or Waldorf education need to know this are: religion, politics, safety and the infiltration of Western cultural values. One can speak about the spirit and find there is a genuine wish in people to understand it, but one must be very careful not to give the mistaken impression that Anthroposophy is a religion or a politically-oriented teaching. To do so would most likely bring about the closure of all the schools.

The fact that Chinese culture is based on philosophy rather than religion provides a safe ground on which to work with Anthroposophy. It becomes a training in tact and in thinking and speaking exactly, and is partly, in my view, the many resonances between the two streams of spiritual knowledge, ancient and modern, that has led to the growing interest in Spiritual Science. The encounter with Anthroposophy is also contributing to the longing in China to reconnect with what has been buried and almost forgotten on a cultural level.



In the second lecture of the cycle *Earthly and Cosmic Man*¹⁵ Rudolf Steiner spoke of how the time would come when 'imprisoned Atlantean spirituality' would rise up in China and amaze and shake the Western world, challenging the West's sense of its cultural and spiritual tasks. His attitude towards this resurgence of the power of a distant past is that we should meet it out of a spirit of mutual respect.

Often I have wondered whether what he was referring to has already taken place. Many inspirers of the cultural, social and ecological revolution of the sixties were profoundly influenced by ancient Chinese writings, and for many in the West this and Tibetan Buddhism have become more potent sources of wisdom than Christianity. Perhaps this is what he was meaning but something is rising up in China now and many in the West (and the South) look upon it with amazement and fear, for it is not only a cultural resurgence, but a physical, economic and political one. It has power.

What is happening now in the meeting of Anthroposophy with Chinese culture is important, for Anthroposophy is one of the few

¹⁵ Steiner, R. (1948) *Earthly and Cosmic Man*, London: Rudolf Steiner Press. p. 46 [Lecture Date, 19 March, 1912. Given in Berlin, GA133, Lecture 2.]

streams of Western culture that unites spiritual revelation with clear practical application in facing the problems of our world today.

Not only is there a longing in China for an education which recognises the fullness of humanity in 'spirit, soul and body' or, to use the Chinese way of expressing the same thing, 'heaven, human being and earth', but for ways of growing food and working together based on a spiritual science. In all these areas, what is rising up culturally from the past can meet the future-directed impulse which Anthroposophy brings. In both streams there is a sense of wholeness, a recognition of the central importance of the human being and the arts, and the possibility of life itself becoming an art.

This is the way of the so-called 'junzi', which is so much at the heart of Chinese cultural aspirations. Traditionally the word has been translated as the 'superior man'. I find it more appropriate to use Rudolf Steiner's expression, the 'ethical individual', or even the 'becoming human being'. Through subtle correspondences such as this, these two great currents of world evolution can find a common pulse, and bring something fresh and new to birth.

I believe I can speak on behalf of others with whom I work in China in saying that this ideal works strongly in our will. Everything we do in the China Waldorf Forum, the network which takes on the task of trying to safeguard and enhance the quality of this education in China and keep the connection alive with Dornach and the wider world, is connected with this overall goal. The situation requires us to develop new ways in almost everything we do, for we have been advised that it would be politically unwise to set up a centralised association. Such respect as the CWF working group has from schools and training centres comes, not from our position, but the relationships we form and the example we try to set of working together.

Much has been achieved, for example, by a grass-roots approach to creating curriculum appropriate for China. Research seminars take place in different regions focusing on different aspects of teaching. Each seminar is led by a

group of more experienced Chinese teachers and all teachers from the region are invited. This collaboration is then continued in meetings organised by the teachers themselves. In the same spirit, what emerged from our annual conference with the theme Diversity within Unity was the recognition that the key for the development of quality comes from one's inner source of self-change as an ethical individual. The more clearly we unite in our ideals and goals, the more individual we can become in our ways of working towards them.

This is the inner task of the China Waldorf Forum and the reason why it is called a forum rather than an association. It has the potential of creating a space in which we can recognise the becoming human being in ourselves and each other, and from this centre of inner autonomy and responsibility go back to our separate locations. It is far from easy and it depends on many people with teaching experience and human-artistic quality working with us, but such is our goal. Most astonishing of all is the thought that the time may come when, through what Anthroposophy carries and what it illumines in Chinese culture, it can come to realisation on a much larger scale in society as a new expression of the ancient culture, in forms and concepts appropriate to today. ❖



Benjamin Cherry has been connected with the Waldorf movement in Mainland China since its birthing process ten and more years ago. Prior to that (and still now, when time allows) he works with

Waldorf schools and training centres in Thailand, Japan, Korea and Taiwan. He currently spends nine months of each year in the region and has been the Coordinator of the China Waldorf Forum since it was set up in September 2010 at a gathering of representatives from Chinese Waldorf schools, with the help of Claus-Peter Röh from the Pedagogical Section in Dornach and Nana Goebel from the Friends of Rudolf Steiner's Art of Education in Berlin.

If you have experience to offer and wish to help, you can contact the forum at: cwforum@126.com

The Educator's View of the Human Being: Consequences for Schools and Teacher Education

Tracey
Puckeridge
and Neil Boland¹

*Report from the ENASTE Congress and
Teacher Education Conference
Vienna, Austria, 1 – 6 May, 2013*

1. Overview

A working group with representatives from the Pedagogical Section, Dornach, the International Forum (Hague Circle) and the European Network for Academic Steiner Teacher Education (ENASTE) worked cooperatively together to bring three closely linked events to an international audience of Steiner/Waldorf teacher education organisations, teachers and universities:

- ENASTE Congress
- Teacher Education Conference
- International Forum working together with Conference participants with three country presentations on teacher education

The above three events all focussed on the same theme, *The Educator's View of the Human Being*. This report aims to summarise key features of these events.

2. ENASTE Congress

The European Network for Steiner Teacher Education (ENASTE) held the first congress for teacher education organisations two years ago. This was their second congress. ENASTE is a group of European academic institutions offering Steiner/Waldorf education. Mention was made of expanding this group beyond Europe in the near future. They are responsible for the peer-reviewed journal, *RoSE (Research on Steiner Education)* www.rosejourn.com.

At the congress there were 36 presentations from Steiner teacher education organisations and lecturers from universities (including non-Steiner) looking at the theme through different

lenses. Here are some brief pictures of presentations given in English:

Professor Dr Jochen Krautz, Vienna School of International Studies, Austria.

Person or homo oeconomicus? Premise and rationale of today's educational reform

This excellent and wide-ranging presentation brought into focus global issues facing education. These included: the impact of economic theory on educators and the future of schooling; political and social discourse; mechanistic view of the human being versus spiritual view; what impacts upon political views and education policy; PISA tests and economic organisations and their view of the human being as human capital for economic growth; educational process and community spirit; personality and relationships; education as an empowering process; the exploitation of individual potential as an output-centred measurable criteria; measurement and scrutiny of schools; concepts of competence (*competence theory*) leading to a limited view of education; international tests being used to influence, manipulate and control social opinion and education policy; fight against cultural homogeneity.

Professor Dr Moira von Wright, Vice Chancellor Södertörn University, Sweden.
On the possibility of novelty: Subjectivity and Intersubjectivity in Teaching.

This lecture investigated the importance of language as it reflects our view of the human being as well as our view of education. How we speak of our students and how we relate to them affects the lived experience of the student. "Pedagogical moments" cannot be taught as a method as the unexpected and creative moments that arise require intuition, tact and observation from the teacher. Language of categories does not really give a true picture of the human being. They are often based on subjective views, external observations and

¹ Tracey Puckeridge is CEO of Steiner Education Australia.
Neil Boland is Senior Lecturer in Education at AUT University,
Auckland, New Zealand.

assumptions. Teachers must train themselves in close observation so they can glimpse the uniqueness of each child. Mechanistic views of development mean education becomes an additive and directed process - the teacher controls; reductionist perspectives limit subjectivity. Steiner/Waldorf education also contains categories for describing human development, e.g. temperaments, developmental stages. We must be careful that we are also not limiting our view of the human being. The lecture finished with the importance of the teacher understanding the Physical, Etheric, Astral and Ego bodies and the Pedagogical Law.

Neil Boland, Auckland University of Technology.

Māori encounters with Steiner in Teacher Education

Neil gave a thought-provoking presentation which carried through into discussions over the next days. His presentation focussed on research he has undertaken about Māori student teachers encountering Steiner education. Māori student teachers viewed Steiner education as having a “lived spirituality”, a deep connection with the land and “ecological values”. These are seen as stronger in Steiner education than anywhere else, including total immersion schools (*kura kaupapa*). The participants also said they didn’t see Māori culture strongly reflected in NZ Steiner schools. They wanted to see more Māori teachers and students in the schools; the culture to be made more visible in every aspect – staff, language, subjects, arts, science, history, fables, myths, songs and school projects. They expressed the view that Steiner education can come with “baggage” and that it can be perceived as mono-cultural, Euro-centric, middle class, privileged, unquestioning, reliant on tradition, unconsciously arrogant, “guardians of the truth”. This led to much discussion amongst Congress participants around the questions “do Steiner schools ‘colonise’ the cultures they enter?” How



is Steiner education seen by minorities? What is universal and what is culture specific?

Professor Dr Thomas Fuchs, University of Heidelberg, Germany.

Learning in Relationships and the developmental stages of the small child; the importance of the relation of the child to its environment

Prof. Fuchs presented his research on the development of the brain through social and biographic processes; the increased use of neural pathways fires the synapses; our brain changes with use and its relation to its environment; every experience means a change of our brain; tactile experiences necessary in early childhood in order to experience trust in the world; links between neuroscience and pedagogy; that learning in relationships is the main form of learning in early childhood, that learning is cognitive, emotional and interactive, that the environment should be conducive to learning, and the importance of learning through the senses.

3. Teacher Education Conference, 4-6 May

This focussed on two questions:

1. How do teacher education centres work with the theme, *The Educator's View of the Human Being*?
 2. How do we create an international network?
- The teacher education discussions and issues raised in first session as a bridge from the Congress to the Conference were:
 - o There is currently no worldwide association or forum for Steiner/Waldorf Teacher Education organisations
 - o What is necessary in a teacher education course for these times?
 - o Schools should feel jointly responsible to teacher education as well as offer good job opportunities to graduates
 - o An international network could support student teacher exchanges

- o Concern is widespread for the future of Waldorf education and the need to learn what the needs are in other countries
- o How do we keep the values of Waldorf education and also meet academic educational standards required for teacher registration? Are they mutually exclusive?
- o Where will we be globally in 10 years?
- o Growth of Steiner education in Asia
- o How do we keep the anthroposophical basis and inspire student teachers to undertake this work?
- o What are the needs of high school teachers and high school teacher education and ongoing support?
- o Concern about current push in Germany of some academics criticising Steiner education and anthroposophy, publicising articles and going on talk shows, talking about racist terminology – these papers will soon be published in English. As a movement, how do we counteract this?
- o In the 1970s many teachers were in their 20s, in the 1980s, they were entering the profession in their 30s, in the 1990s they were often in their 40s. Not many teacher education organisations had young teachers. However, now in the US there are younger teacher trainees and they are very clear about what they will and will not do when they become teachers e.g. Some say they won't attend faculty meetings, they won't work weekends, they want to be well paid. So how does the teacher education organisation meet the younger person? One organisation reported that student teachers come back from their practicums in schools and quit, saying that it's not what they want, or that it is all too hard, or colleagues continually argue in College meetings.
- o How do teacher education organisations work closely with the schools?

- o How can we as an international Waldorf movement come together as one?

3.1 Three Country Presentations on Teacher Education

- United States
- Brazil
- South Africa

3.1.1 Summary - United States

- About 120 schools in the US, as well as many kindergartens and charter schools.
- Five teacher education organisations on the West Coast, two on the East Coast.
- Teacher education institutes are spread across the continent, a total of 12 in US, two in Canada and one in Mexico.
- In addition there are many retired teachers who create their own small businesses and work with teacher education in a few schools.
- The teacher education organisations may be free-standing institutes or embedded in the education department of a university or in a school.
- Some programmes are full-time, others are on weekends over several years, or summer intensives; or a hybrid of all three forms.
- Approximately 150 teachers graduated in 2012 but the institutions are not producing enough teachers with Steiner experience.
- The teacher education organisations are not full, many still in the pioneering phase.
- Rudolf Steiner College, California (www.steinercollege.edu) offers Class Teacher programmes, Master programmes and Early Childhood programmes (EC is the largest programme in the US). They also offer pre-natal to seven-year-old parent education courses, train public school teachers with certain elements of Waldorf education and have outreach programmes into inter-faith communities.

They also offer Outdoor Kindergarten education.

- It is felt that most student teachers undergo transformative processes through artistic work.
- Issues and challenges raised are the need for new teachers with a greater sense of form, self-awareness and self-consciousness; the generation gap between the age of the teacher educators and those of the students; question about the continued validity of the lecture format moving to a guided approach and the importance of relationships.
- How are the teacher education organisations preparing student teachers for criticism of Waldorf education?
- How are the teacher education organisations preparing student teachers to work with children with special needs?
- How do we deal with the esoteric nature of our work and place it in the world in an appropriate way?

Brazil

- Oldest school is 57 years old (Sao Paulo) with 96 schools in the Federation having approximately 10,000 students, including Kindergartens (47 schools in Sao Paulo!) Many other schools and kindergartens that exist but do not belong to the Federation.
- They have 15 teacher education organisations. As teachers have to have a Bachelor of Education in Brazil, all the Steiner teacher education organisations are unregulated and two of them offer a Master's programme.
- The Brazilian presentation largely focused on how they work in teacher education organisations with *The Foundations of Human Experience*.
- Every two years they hold a national teachers' conference and each time they focus on a lecture from *The Foundations of Human Experience*.
- In Brazil there are more artists than philosophers and thinkers so the courses are linked strongly with art – most courses have one day theory and one day artistic work and movement.

- Work is underway to authenticate a “Brazilian” Waldorf culture rather than a European Waldorf culture with German traditions.
- The teacher educators want their students to work out of themselves and not imitate others.

South Africa – Cape Town

- The Centre for Creative Education in Cape Town is a private university and offers fully accredited degree courses in Waldorf Early Childhood Development, a Bachelor of Arts in Dance/Eurythmy and a Bachelor of Education (Primary). They are four-year programmes.
- There are also outreach programmes for mothers with young children.
- At the end of the four-year course, teachers choose where they want to teach. Some decide to teach in Waldorf schools and some decide to take what they have learnt to children in state schools.
- The Centre works strongly with Waldorf principles.
- The teacher educators observe their student teachers closely to see what they bring, need or want.
- They focus on helping students be flexible and cope with change; to overcome doubt in themselves; the course is strongly linked to self-development and self-love as well as love for others, as many carry a legacy of hatred/ shame/ antipathy/ blame, sense of mistrust, fear of others.
- Many students are young, 18 or 19; with little knowledge of the world.
- Delegates gave a detailed presentation of their modules and how the first year is based on three-fold aspects, second year on four -fold aspects and seven-year phases of development. Lots of artistic focus; not lectures but more interactive ways of working, lots of discussion, self-responsibility, sharing of struggles
- There are 80 students in full-time education.

- Every two weeks, they go on nature hikes and have many camps to build relationships between students and teachers and to provide the students with practical skills.

3.2 Discussion points following country presentations

- We discussed what was unique and what was universal in all the presentations. There are many ways of explaining culture and with these three presentations we saw three different pictures. There are many similarities to make a cultural denominator:
 - o Mutual respect for each other
 - o Importance of listening to what is behind someone's culture. What are they really saying?
 - o We need to find solutions to current problems locally, nationally and internationally; support and work with each other, develop impulses and support initiatives.

These were some of the further points raised:

- "Colonisation" of Steiner pedagogy - good to see the flexibility of approaches in other cultures.
- Sometimes it is not Waldorf 'tradition' but 'copying' – teachers need to have the courage to be creative and make things their own out of anthroposophical understanding.
- The importance of a good mentor – not telling new teachers what to do, but helping them to take responsibility and create things anew by developing a deeper understanding and careful observation of the children.
- Limitations versus freedom.
- Finding a genuine universality – opening the discussion globally.
- Customary approaches do not always transpose between cultures, e.g. in South Africa, their fairy tales are not suitable for children until they are in Class 4.
- Teachers should look at and study what is living in their community, their own

locality. What is a local culture? Does it exist? How strong is it?

- How are we bringing Waldorf education that meets the needs of children today?
- Importance of the relationship with self, others and anthroposophy.

3.3 ENASTE – a history

ENASTE is a European-based group of teacher education institutions which help each other develop Master's programmes, collect research and peer review through the RoSE journal. They offer mutual support during accreditation processes and develop Waldorf education university courses. There are opportunities to explore how to work with national restrictions in order to enable a strong future of Waldorf education.

The university system has changed in Europe (the so-called Bologna Process). A new openness has come into universities and Waldorf academics have found a place inside universities. *"It is only when you are inside a process that you can influence it. Professors influence politics, influence policy."* Therefore, if we want to influence education policy, we need to be *inside the system*. We need to learn to speak a language which is valid also outside the Waldorf movement. The Centre for Culture and Pedagogy in Vienna was looking for connection and cooperation with other teacher education centres. In 2007 it invited them to come to Vienna to discuss possibilities. In 2009 ENASTE was founded for organisations which work in an academic context or wish to, and/or need support. ❖

ENASTE now supports communication between the organisations – to know strengths and weaknesses and work together, to consult, to facilitate exchange programmes for student teachers. They also share mentors for new teachers. The Congress in 2013 was the second of its kind to bring together professors from both Waldorf and non-Waldorf backgrounds. As a Hungarian neuro- scientist asked, *"How can Waldorf educators speak in a way that others understand?"* He believes the dialogue with the Waldorf movement is vital to building strong relationships, understanding and cooperation as he sees the education as valid for this time. In 1922, Steiner held an East-West Conference in Vienna to see how polarities can work together. This was also an aim of the ENASTE Congress in 2013.

CELEBRATING THE NINTH YEAR OF GLENAEON TEACHER TRAINING INTENSIVES

Peggy Day

Glenaeon Rudolf Steiner School
Sydney, NSW, Australia

Peggy Day is currently the lead writer of the Australian Steiner Curriculum Framework, and has recently become Coordinator of the Education Section of the School of Spiritual Science (Anthroposophical Society for Australia). Because this edition 16 of our Journal is dedicated to Peter Glasby (the former coordinator of the Education Section in Australia), it is timely to hear from Peggy as to her connections and contributions to Waldorf Education over many years. Peggy has also volunteered to join me in being co-editor of this Journal so we thought an interview style of telling her story might be the most appropriate! NC (ed.)

How did you find your way to Anthroposophy?

I was fortunate in my teens to have teachers who inspired a deep love of learning. Outside school I was able to study the many philosophies of the time. It was the early 70s, a time of great searching by youth. A family member worked at the Theosophical bookshop in Sydney which facilitated my wide reading greatly. By the age of 21 I was studying at Sydney University by day as well as with four main people in the evenings. One had been a student of the modern Rosicrucian path for 25 years, another was a gifted healer, a third was an Anthroposophist who lectured in Natural Health, and the final one was an elderly man who was a student of the Pythagorean School.

And to Waldorf education and Glenaeon in particular?

During that following year I wrote a list of many things I knew had deeper spiritual dimensions e.g. numbers, colours, sound, the word,

elemental life and so on. Next to it was the question- how do I bring this to children? I knew one shouldn't explain it. I had completed a degree in English and German Literature and Psychology and decided to become a teacher. While doing a post-graduate education qualification I visited all the alternate schools in Sydney in 1979.

The last school I visited was Glenaeon School. I had read several of Rudolf Steiner's educational lecture series and knew a few parents. I stayed to have a look for a month, not a day as planned, and then was asked to begin a short term class teaching contract for a teacher coming out from Emerson in four months, then another four months for a teacher on leave and so it was a wonderful, gentle beginning. The fairy tales, numbers, letters were first and then I jumped to Norse Myths, Human and Animal and Local Area. Quite an introduction! This was followed by some years in Early Childhood, then some time Class Teaching, teaching a High School subject and then Teacher Training.

When you first began at Glenaeon, how did you become acquainted with what you had to teach? What was available to learn more about the education and study Anthroposophy?

There was no training in the Southern Hemisphere in 1980. Sitting in on classes for a month and reading further of Rudolf Steiner's lecture series as well as Marjorie Spock's *Teaching as a Lively Art*, Harwood's *The Recovery of Man in Childhood*, Francis Edmunds and *Child and Man* extracts - these were small beginnings. What really carries one is a great love for the children. Sylvia Brose, the founder of the school, was a grounded and

intelligent guide who left me free while supporting my early years with study and clear and open conversation. We read as a faculty; *Knowledge of Higher Worlds, Occult Science* and Willi Aeppli's *Care and Development of the Human Senses*. I was given some sample main lesson books and somehow understood the three-fold work. My earlier studies of the realm of the spirit were actually the great support as everything of the background spoke to me, but I had to learn so much still of the teaching technique and the arts! In the classroom it was a great help to be an idealistic girl in my early twenties, full of enthusiasm as the children responded so warmly to this, which gave me time to build classroom skills.

I remember thinking how wonderful it would be if for each main lesson there was a folder with key background indications for the educational work, and for in-depth understanding of the content such as botany or history as well as classic poems, suitable verses and inspiring drawings as a kind of springboard while one learnt their way. That is quite interesting of course, given the task that emerged 30 years later on the Australian Steiner Curriculum.

How was the school governed and managed in those days?

There was a faculty and a somewhat smaller College of Teachers as well as the School Council. Sylvia was a clear leader who gave weekly staff development on the curriculum and there was also always one of the arts undertaken by the staff at this session. The faculty/college study session was at lunch time or during a free lesson in two or three groups. We had a facilitator, Graham Harvey, with a Social Development training who was at every faculty and college meeting, study and mandated group, and quietly supported healthy processes. The whole school was on one campus and single streamed, and, for 400 children, the only administration comprised

Sylvia Brose who worked with teachers and parents, a secretary, bursar and very part-time library support.

At what stage of Glenaeon's development did the impulse come to become involved in tertiary training? Can you tell us a little about your work in teacher training?

Sylvia Brose trained in Edinburgh and London and when she came back to start the first school in 1957 she soon organised and held informal weekly teacher training which a range of current and future teachers attended. She also invited out Francis Edmunds, Ron Jarman, Helmut von K gelgen and Edwin Ayer.

When Parsifal College was formalising a course, Sylvia Brose and Erwin Berney planned a term each. The full-time, two-year course grew from there.

I had written the 1996-7 reaccreditation syllabus for the Education Year and a Graduate Diploma while on maternity leave and then I became coordinator in 1999.

I lectured in Steiner pedagogy, festivals, biography, storytelling and early childhood education. When the Education Year syllabus re-writing was done again in 2004 and 2009, the challenge was to write in such a way that the essence was protected but the language was accessible to the university professors who were on the accreditation panel.

How did the Glenaeon Intensives begin and what questions and requests came from outside your school that inspired you and colleagues to begin the Intensives?

I was coordinating the full-time course which was our ideal, a full two-year training. Schools approached us at the twice yearly Australian Rudolf Steiner Schools meeting saying that they would have two or three new teachers with no training or background in Steiner Education at

the beginning of the following year. Could we not hold a week on the basics of Pedagogy, Child Development, what a Main Lesson was, Morning Circle, Form Drawing and so on? We held one five-day combined course for eight or nine new teachers at different class levels. It was pioneering work. The success has been in no small measure due to Andrew Hill and Ann Jacobson who have been key tutors for each year level from the beginning, and have taken through several cycles as class teachers and undertaken teacher training for well over a decade. Diane Tatum always carried the eurythmy, child observation and drama.

Can you tell us about the growth of the Intensives over the years? I understand that initially there were intensives for specific class levels in January, April and September holidays?

Six years ago registration of teachers in Australia became more formalised and many long term Steiner teachers who had done in-school apprenticeships or unrecognised training retired early and teachers from a mainstream training were being employed to fill the gap. It was quite a difficult challenge. Holiday courses were an opportunity for teachers, new to Steiner Education, to do an intensive training while working, and so gain insight into the pedagogy and curriculum of the class teacher period.

After two years we prioritised the deepening of the curriculum work with current Australian Steiner teachers again and the building of a pedagogical community of class teachers. We moved all the weeks into one in mid-January, working with the background indications, artistic rendering of the Main Lesson material and the deeper pedagogy. Teachers loved the social connection and it went quickly from 70 to 120 teachers each January.

The next phase was the response to the Australian Government initiative to develop a

mandatory curriculum for all schools, which saw the writing of an Australian Steiner Curriculum for recognition and we had to meet the integration of this opportunity. Of course schools had diverse curriculum documents and for Australia it was a time to re-assess where the individual schools traditions had come from, sometimes years before, and to look anew at the curriculum in essence and in relation to each place, group of children and time.

*And currently? What format and themes have developed? Can you tell us something of this year's theme - **the teacher as a time artist, and developing imagination, Inspiration and intuition?***

We hold Classes 1-7 in the same week. We begin each day with singing and then universal lectures each morning followed by class specific workshops until 5.30. In the evenings are festivals (fire sticks), astronomy sky observation and trips to the beach for a swim and dinner! We now have around 170 class teachers that come each year and many have been for 5, 6, 7 or more years and are on their second cycle. Some completed two years training with us but come back each year to deepen the next stage of the curriculum and share ideas and friendships. We have the opportunity to extend the pedagogical research on the background as well as deepening the artistic work.

As well as Eurythmy, we have offered art with Van James for each class, music with Christian Lilicrap and speech now with Linden McCall. Lisa Romero works with inner development. Our dear colleague Peter Glasby lectured and did the class 6-7 science for a few years. We have a key lecturer for each year and these have included Bernadette White and Neil Carter from New Zealand and Pauline David from the Melbourne Rudolf Steiner Seminar. This year for the first time eight of the lecturers and tutors met for a weekend beforehand to do Pedagogical Section work together and focus on the themes.

This was felt to bring the core work together during the following week.

The Teacher as a Time Artist arose out of a great love for the curriculum as meeting the destiny and incarnation journey of the child. When writing the main lesson topics for the Australian Steiner Curriculum, we hoped that by reflecting on the headings *Central Experience* and *Future Capacities* for each, the idea of meeting key incarnation moments and of the metamorphosis of capacities later in life, would be highlighted as questions. Destiny questions, biographical rhythms, pedagogical intuition and what the “I” of each child seeks, need to remain central in the face of the pressures of the world for basic skills and ever increasing compliance. We will certainly continue to develop this next year in the sessions.

If teachers are to access the insight to work with the curriculum at this level, they need to be able to work out of realm of *imagination, graced by pedagogical inspiration and intuition*. So this too is a developing theme and one which we will continue to focus on next year.

For a new theme ... we will have to see what the future brings! ❖



Andrew Hill, B.A., M.Ed.

Andrew has lectured in the full-time Advanced Diploma Steiner Teacher Training course in Steiner Pedagogy, English and Science, and has taken three class teacher cycles. With a background in Anthropology and English literature as well as experience in a curative school, he has been involved in Steiner school curriculum, teaching and management for many years, as well as giving national lectures and conferences.



Diane Tatum, M.Ed.

Diane has been teaching Eurythmy, Music and Drama in Steiner Schools for over 30 years on 4 continents. She has lectured on Child Study and Inner Development in the Advanced Diploma Course as well as tutoring in the Curriculum Intensives since their inception. Diane currently teaches at Kamaroi School in Sydney. Her plays are produced widely in schools across Australia and the US. Diane is also an award-winning children's music producer.



Peggy Day, B.A., Dip. Ed., M.Ed.

Peggy has been active in Steiner Education for 33 years as a teacher and teacher trainer. She has coordinated and lectured in the Advanced Diploma Teacher Training Course for 12 years covering Steiner Pedagogy, Main Lesson Theory, Festivals, Story Telling and Interpretation of the Fairy Tales and Myths as well as Biography and Adult Learning. Most recently she has been the Lead Writer of the Australian Steiner Curriculum and was also founder of the Glenaeon Curriculum Intensives in 2006.



Bernadette White B.A. Dip. Cur Ed.

Bernadette trained as a curative teacher in England before working at Inala Curative School in Sydney. She was a class teacher at the Perth Waldorf School and then took a cycle through at Glenaeon. With a love of both the oral language tradition and history she has tutored in Speech for morning circle, Anthroposophy and Steiner Pedagogy. She now lives in Auckland and returns each January to contribute to the Class Teacher Intensives.

An Eulogy for Peter Glasby

Karl Karlténbach
and Jan Baker-Finch

Australia

August 10, 1954 - December 29, 2013

Peter was born on August 10, 1954 in India where he lived amongst the Khasi people who had a matriarchal way of life. He was the second of four boys who grew up in a Baptist Missionary outpost established by their parents Rex and Peggy Glasby. The boys all went to boarding school in the Himalayas located at 6500 feet above sea level. From the age of six Peter was in a boarding School in Darjeeling, with pupils from the adjacent Indian States of Manipur, Nagaland, Kerala, the Punjab, as well as surrounding countries such as Tibet, Bhutan, Thailand, Pakistan, even England and the United States. The Glasby family lived there until their 1966 return to Tasmania, Australia.

When he was twenty years old Peter met Anthroposophy in action and in its ever-evolving nature. From 1974 -1977 he lived in and contributed to the growth of Warrah Village, a curative educational community providing services for people with disabilities. There Peter met his future wife Rosemarie Scherer, who had arrived from Switzerland two years earlier. Together they formed a remarkable team. As house parents they cared for children and teenagers, and created works of art - such as marionette plays and wonderful glass windows for the festivals of the year - enriching the whole community. It was at Warrah that they married and started their family of four children; Gawaine, Aisleen, Aidan and Kyra. While still at Warrah, Peter also studied biology at Macquarie University, gaining the academic basis he then expanded through Anthroposophical spiritual scientific insights. He regularly participated in the open Tuesday lecture held at the Anthroposophical Society's Rooms in Sydney and soon became a member.

At the age of twenty-two Peter moved with his family to Switzerland, settling near the Goetheanum, where they extended their circle of friends and colleagues. In 1983 Peter joined the School of Spiritual Science, spiritually deepening his professional striving. In Dornach Peter studied and researched with co-workers under the leader of the Natural Science Section, Jochen Bockemühl. Soon he was attracted to the Waldorf Teacher Training in Kassel where the teaching methodology for sciences in the upper classes was a strong focus.

One could say that the two stations in which he had by now experienced Anthroposophy gave him the certainty as to what his professional initiative would become in Australia. He began to apply his Rosicrucian artistic, scientific thinking, feelings and deeds in pedagogical methodology, in chemistry, biology, and zoology. Peter could now unite his empirical sense perceptions, with his inspirational and intuitive ones. His ethical values were of a universal spirit, which lives in all modern spiritual people, independent of any organisational belief system, or organisational restrictions.

In the mid-1980s he returned to Australia and joined the teachers of the Mt Barker School near Adelaide where he instituted his major spiritual and pedagogical initiative. Over more than twenty-five years he focused on the high school levels of the Waldorf School curriculum. He established a worldwide network of colleagues and gained an overview of the strengths and weaknesses in the Waldorf School syllabus. Against a growing trend in Steiner High Schools of surrendering autonomy and complying with mainstream materialism in scientific teaching, Peter became a champion for maintaining the

spiritual imaginative depth in teaching. No subject was outside his spiritual horizon. He studied physics, chemistry, nuclear science, quantum physics, botany, biology, DNA theories, and strove to relate these to the life-giving spiritual forces in all realms of existence. He attracted and developed teachers for the Mt Barker School who could embody this ideal. Peter organised annual Teacher Training Seminars, and in addition to inspirational tutors from within Australia, he invited extraordinary key-note speakers from around the world, to name only two: Dr. Manfred von Mackensen from Kassel Pedagogical Institute for Waldorf Education, and Johannes Kühl from the Section for Natural Science in Dornach.

Together with his colleagues at Mt Barker, Peter established a strong tradition of Year 12 Major Projects, which became a recognised entry pathway to universities in Adelaide, where the students' enthusiasm and commitment to academic performance gained currency as a quality assurance for Mt Barker School. The Major Projects model inspired many Waldorf schools around Australia. Over more than two decades Peter led annual Class 10 surveying trips into the Flinders Ranges. In collaboration with the universities and government bodies, students created professional maps of as yet uncharted areas including sacred aboriginal sites.

Peter was truly a modern post-modernist, in as much as he represented the driving force of the global culture today, which is Science, both empirical and spiritual science. Alone or with Rosemarie he travelled several times to Maasai country near Nairobi in Africa on anthropological digs; he immersed himself in palaeontology; parallel to these empirical excavations he researched Spiritual Science in order to build bridges between the two disciplines. This endeavour led him to begin a doctoral thesis with Flinders University, which, due to his

overload of work, he could not complete.

Peter was continually building bridges from the Waldorf School movement to the Anthroposophical Society and the School of Spiritual Science. He served on government education bodies, representing Steiner Education and helping define state-wide curriculum standards. He was an active member of the Rudolf Steiner Schools Association and, in its new form, Steiner Education Australia.

At the close of 2010, Peter's long association with Mt Barker School, which was undergoing structural and cultural changes, came to an end. This was not a painless separation for those involved, but his departure liberated Peter, enabling him to spread his initiatives and impulse more widely. With Rosemarie, he made a new home in Samford Valley situated near Brisbane, and took up the role of Educational Administrator at Samford Valley Steiner School (SVSS). Here he worked tirelessly to inspire teachers and parents through his 'Living Anthroposophy'; to deepen the curriculum; to enrich the in-house culture and to connect the school with the world.

A year into his tenure at SVSS, at the age of 58, a new task was bestowed on him. In 2012 he and his close colleague Jan Baker-Finch were elected as Co-General Secretaries of the Anthroposophical Society in Australia.

Members of the Goetheanum Leadership have warmly acknowledged Peter's initiative and leadership over these two rich years. He is also dearly missed in the School of Spiritual Science in Australia where he was a First Class holder and a much-valued member of the coordinating group.

Within the context of the School, Peter was highly active as coordinator of the Pedagogical Section in Australia. Working with colleagues he established a regular newsletter, encouraged

the writing, translating, publishing and distribution of articles and books, and continued to deepen the pedagogical impulse. It was only last November, a month before his death that Peter, realising he could no longer carry this work, called a special Section meeting in Samford Valley Steiner School, and handed over this task to a new leader/coordinator, Peggy Day.

Peter was as a scientist, modern to the core; his life's path and work were for humanity; this was his spiritual dynamic karma on earth. It began in India, brought him to Australia, to Europe, Switzerland and Germany, to South America, to many countries in Asia, then to Africa and beyond. And all these travels were punctuated by return trips to his beloved India.

Peter had a great sense for form, which found expression not only in his fine landscape paintings but right down into giving form to groups when he was chairing meetings. However, as much as he loved form he loved movement, and no one was spared from running to keep up with him as he moved from one stage or task to the next. Peter also showed great power of discernment; his judgement as to what was right and wrong. In this he acted out of his innermost conscience.

Two decades ago Peter was diagnosed with a dormant thyroid cancer, and later with carcinoma, which flared up from time to time causing him uncomfortable pain. Nevertheless, he stoically increased his workload, his travelling both, to teach and for the Anthroposophical Society tasks. Twice annually he attended the General Secretaries' meetings in the Goetheanum, combining this work with visits to other places in Europe, always building relationships and exploring opportunities for collaboration. However, by mid-2013 the cancer had spread through his body and he realised that he had to begin to relinquish his tasks to other colleagues. He endured his last three

months only with the support of strong pain management.

Nine days before Peter Glasby crossed the Threshold to the spiritual world, he called Karl Kaltenbach and asked him to conduct his funeral. He said that the inevitable was now coming and that he would die shortly. When asked what he wished Karl to say he responded: *'Please let everybody know that I am deeply deeply grateful to friends and members of the Anthroposophical Society, through whom I could deepen my own knowledge and spiritual experiences in Anthroposophy.'*

During the ceremony in his daughter Kyra's garden, his poem¹⁶ was read out by Joanne Sarre. His article *The I knows itself*¹⁷ is so characteristic of Peter's striving and his relationship to all people he knew in his life that we would like to encourage you to read it again. Peter was an independent doer, a free personality and yet loyal to the core to his communities, to the societies he worked in.

Peter died at the age of 59, and we round this eulogy by describing Peter the Sailor. He was a skipper of two boats, one of which he sailed across the wide seas around Australia, Indonesia and the Indian Ocean. The other was his spiritual ship, which he is sailing beyond the horizon of our physical sense perception. He developed the skills to steer this ship through his study, his meditation practice and his teaching in the School of Spiritual Science, and it has taken him to the high seas of the spirit.

And finally we find the essence of his life. We remember fondly the love Peter had for all creatures small and great, from worms to tigers,

¹⁶ *The Journal for Anthroposophy in Australia*, Issue # 4, Summer 2013, pp. 6-7.

¹⁷ *Ibid.* pp. 2-7. Reprinted on pages 10-16 of this Journal, JWE 16.1.

from the wild to the tame, from children to the aged. He gave his love to his family, to all his colleagues. He gave his love to the further development of empirical and spiritual Science, to his spiritual Brothers and Sisters in the School of Spiritual Science and to people he knew world-wide, and we close here by sending him our thanks for the wonderful legacy he left us. It will keep our candles of enthusiasm burning for a long time to come. ❖

Karl Kaltenbach, General Secretary 1983 to 2000

Jan Baker-Finch, Co-General Secretary 2012

2 February, 2014

Peter Glasby †

August 10, 1954 – December 29, 2013

Johannes Kühl,
Goetheanum, Dornach, Switzerland

During his last visit to the Goetheanum—for the General Secretaries' meeting in November where he represented Australia—Pete Glasby left with the words: "If I'm optimistic I can say 'I look forward to seeing you again in April'—if I'm realistic, I have to say 'Farewell.'"

Ill with cancer, he approached the threshold and allowed his friends to accompany him soberly, lovingly, and freely.

In Peter Glasby one met a friendly adventurer (for instance, his teaching could take the form of a canoe trip); a highly educated scientist (he had left a university career as a palaeontologist to become a Waldorf teacher although he continued to work with universities); an independent and deep thinker willing to tackle uncomfortable questions in conversation - but still remain absolutely loyal; and finally, an infinitely loving and cheerful father who - with his wife Rosi - opened his home to many people.



As a Waldorf teacher he helped a number of schools in Australia and throughout Asia. He was a colleague of Manfred von Mackensen, Jochen Bockemühl, Georg Maier, and others in Europe whose approaches to Goethean science he was able to develop further in his teaching and his courses.

He brought his many qualities to his work for the School for Spiritual Science and the Anthroposophical Society. When asked what should be said at his "farewell party" he answered: "Please tell everyone I am deeply, deeply grateful to the friends and members of the Anthroposophical Society. They have continually enabled me...to deepen my spiritual experiences in anthroposophy." We gladly return this gratitude from the depths of our hearts. ❖

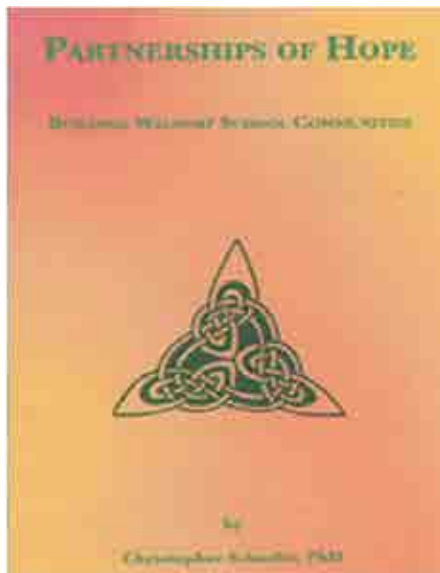
Partnerships of Hope: ***Building Waldorf School Communities***

by Christopher Schaefer

With his book *Partnerships of Hope*, Christopher Schaefer offers both newcomers as well as veterans of the Steiner Waldorf school movement a guide to the life and development challenges facing Waldorf Schools both young and old. This pocket guide comprises a series of essays containing a wealth of experience derived from a long association working as a consultant with Waldorf schools in many countries. It also includes numerous practical exercises for group work and community building.

We are reminded that all organisations are social creations which reflect the intentions, character and values of the initiators. As with human beings they too unfold a personality and express stages of development with corresponding challenges that need to be recognised. Pioneer initiatives generate an energy and dynamism which will recede over time as the organisation grows in complexity. The more mature the organisation, the greater the consciousness required in the leadership and governance structure.

Waldorf schools call upon us to practice the social art of creation, presenting us with individual development challenges as we engage with the dynamics of a college of teachers, faculty group or parent partnership. These dynamics reflect us back on ourselves and it is in the process of reflection that we encounter the antisocial character of modern individualised consciousness. In the spheres of thinking, feeling and willing we will experience forces of opposition as well as the stimulus to self-development.



Reviewed by
Bernard Thomson
Willunga Waldorf School
South Australia

Christopher Schaefer goes on to compare the art of building temples in earlier cultures with the modern social art of community building. Just as the temples provided an experience for divine revelation, so too, our school communities present us with the opportunity to engage in the spiritual practices of mindfulness, self-reflection and inner growth.

The book is full of handy tips and practical examples concerning the challenge of self-administration and school governance, leadership and cultural renewal, individual and group work. It includes a chapter on Rudolf Steiner as a social reformer and the historical background to the first Waldorf School.

We are given a timely reminder of the ever increasing requirements of State bureaucracies leading to greater compliance with standardised educational goals as well as curriculum content. These compliance and accompanying accountability requirements present an additional challenge to the task of developing organisational forms which support the impulse and culture of Waldorf education.

Dr Schaefer's composition style is refreshing and grounded in personal experience. The practical challenges facing Waldorf Schools are presented within the context of the profound spiritual vision that underpins the Waldorf Education movement. New forms of community partnership provide the social basis for Waldorf education. The hope expressed in this book is that it will fulfil its mission to strengthen the human spirit and bring about social and environmental healing at a time when these are under ever increasing threat. ❖

CONFERENCES/ SEMINARS AND WORKSHOPS 2014 -2016

2014

April 10 - 15

Intensive Training in Bothmer Gymnastics with Dan Freeman

Willunga Waldorf School, Willunga, S. Australia. Contact: ben_prosser@wws.sa.edu.au

April 14 - 18

Inner Work for Teachers - A five-day Intensive designed for teachers to develop and deepen their conflict resolution and communication skills.

Shearwater, The Mullumbimby Steiner School, Australia. Contact: admin@metavision.com.au

April 22 - 24

The Therapeutic Classroom: Educating Diverse Learners

With Dr. Michael Sargent and Emma Ratcliff.

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

April 27 - May 2

2014 Asian Chinese-speaking Waldorf Teacher Conference (ACWTC).

Human life seen in the light of Karma and Reincarnation - Towards a society based on human values with Christof Wiechert. A series of lectures, workshops, seminars and evening performances.

CiXin Waldorf School, Taiwan. Contact: RichardCiXin@gmail.com

May 8

Steiner Education Australia's Annual Business Managers' Meeting

Orana Steiner School, Canberra, Australia. Enquiries: sea@steinereducation.edu.au

May 9 - 10

Steiner Education Australia's Governance Leadership and Management Conference

Orana Steiner School, Canberra, Australia. Enquiries: sea@steinereducation.edu.au

May 18 - 25 (beginners); May 25 - 31 (advanced)

16th Waldorf Education Seminar

Bai Dhunmai Cawasji Public School (D.C. School) in Khandala, pin 401 310, a hill station in Maharashtra between Mumbai and Pune, India.

Contact: Aban Bana, abanbana123@rediffmail.com

July 5 - 7

Fellowship of New Zealand Waldorf Schools Lower School Conference

Venue: Michael Park School, Auckland, New Zealand.

Contact: danam@michaelpark.school.nz

July 5 - 13

International Postgraduate Medical Training

With Michael Glöckler. Venue: Michael Centre, PO Box 299, Warendyke, Victoria, Australia.

Contacts: as above or IPMT-PO Box 28190, Havelock North, NZ

July 8 - 11

Annual National Conference of the Anthroposophical Society in Australia

[Pre-conference excursion July 6-8, Conference proper July 8- 11]

School of Spiritual Science members' conference, July 11-12

Shearwater Steiner School, Left Bank Rd, Mullumbimby, NSW, Australia.

Contact: Jan Baker-Finch, janb-f@optusnet.com.au

September 4 - 5

SEA & Association of Independent Schools , NSW -Leadership/Management Course

Kamaroi Rudolf Steiner School, Belrose, NSW, Australia. Contact: sea@steinereducation.edu.au

September 26 - 28

Annual Conference of the Anthroposophical Society in New Zealand

Shaping Citizenship - Spiritual Renewal and Service in the World - with Nicanor Perlas.

Venue: tbc, Wellington, New Zealand. Contact: sue.simpson0@gmail.com

October 13 - 17

The Transformative Power of Art IV:

Become as Little Children: The Way of the Artist Teacher - with Van James

Prado Farm Retreat, Philippines. Contact: ISIP.Philippines@gmail.com

2015

January 11 -16

Glenaeon Class Teacher Curriculum Intensives

Website: www.glenaeon.nsw.edu.au Contact: peggyd@glenaeon.nsw.edu.au

March 31 - April 3, 2015

Transitions in Childhood from birth to 14 years , Significance, challenges and Consequences.

International Conference at the Goetheanum, Dornach, Switzerland.

Contact: Claudia Freytag, Helle Heckmann, Susan Howard, Bena Lohn, Philipp Reubke or Claus-Peter Röh. See www.goetheanum.org/300.html?L=1 for details.

July 4 - 7, 2015

SEA National Teachers Conference

Venue: TBA Contact: sea@steinereducation.edu.au

July 8 - 12, 2015

Kolisko Conference, Cambridge, Waikato, New Zealand

Contact: Edith van der Meer, edith.vandermeer@gmail.com

October 5 – 9, 2015

International Conference for Mathematic Teachers

Contact: Pedagogical Section, Dornach, Switzerland.

<http://www.mas.goetheanum.org/Mathematiklehrrtagung.imt.0.html>

2016

March 28 - April 2, 2016

10th World Teachers' Conference

Goetheanum, Dornach, Switzerland.

See www.goetheanum.org/300.html?L=1 for details.



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