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The Imperialism of the Empty Word

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"... a community that is imperialistic will tend to perpetuate in an automatic way certain things that were once its understandable, though not always justifiable tasks. If a community needs to defend itself for a while, this is perfectly justifiable. The necessary professions will be created, such as those of the police or the military. But when the danger has passed the people involved want to go on working in their professions, and so something is perpetuated that can no longer be explained in the context of the new reality. It can even happen that what was originally founded for the purpose of defense develops an aggressive character of its own."

—Rudolf Steiner

Every so often I come across a lecture by Rudolf Steiner wherein he is so very prescient with regard to our time. The particular lecture quoted above is one of these. It was given on February 22, 1920 to British Anthroposophical Society members who were visiting Dornach. In it, he explains three historical stages of imperialism, and exhorts the English members to take a leadership role in forming a threefold social order or humanity will suffer dire consequences.

The amazing thing about this lecture is how aptly Steiner names this, the third stage of imperialism as "the

stage of the empty word." The first stage was that of the god-king, wherein the ruler and the god of the people

were identical, hence there was no need for a rights sphere. Nobody debated the motives of a spiritual being. This was replaced by the second stage, described by Steiner as "a state here on earth that is the image of heavenly facts and personalities." At

this point it became possible for people to question or dispute the ruler, and parliaments came into being. This culminated in the development of the nation-state. However, in the second stage, symbols that were appropriate to the first stage were used. For example, at the coronation of Charlemagne as Holy Roman Emperor, the pope anointed him with oils and held a ritual as was done in earlier times.

Now, in the third stage of imperialism, we also have obsolete symbols and concepts as far as the state goes;



The first of the Apocalyptic Seals designed by Rudolf Steiner for the Munich Congress of 1907 (painted by Clara Rettich). This depiction shows a being with seven planets in his right hand and a double edged sword coming out of his mouth who declares, "I am the first and the last."

they belong more appropriately to the second stage.

“The state, as the bearer of rights, however, only enjoyed during the second stage of human evolution the significance still assigned to it today. At present, everything new is being poured into the state.”

When concepts and institutions appropriate to an earlier stage find themselves in a subsequent one, they create havoc.

But today we live in the third stage. What is characteristic for western countries has spread, more or less, over the whole world. In the stage of the empty word the inner substance of discussion has disappeared, and therefore everyone can be right, or at least imagine that he is right. It is impossible to demonstrate to him that he is wrong, because any claim can be made, anything can be asserted.

This is reminiscent of George W. Bush, who, when asked during a press conference on April 13th 2004, if he made any mistakes as president, could not name one off the top of his head. Or members of his administration continually connecting Saddam Hussein with the terrorists of 9/11, even though they had nothing to do with each other. If a lie is repeated often enough, it becomes true in the minds of the populace. Our present media-saturated culture makes this possible: the radio and television, along with newspapers and the Internet, keep a steady stream of words coming at us 24/7. What are we to make of these words? Can they be understood? Are they true? One can feel like an archeologist of words, endlessly sifting through layers of debris to find some semblance of meaning.

Those who live amid empty words believe they are thinking when they merely take words that stand for ancient concepts and roll them around in their brain. We can only find our way back to real thinking by filling our inner, soul life with substance, and this substance can only come from knowledge of the spiritual world. Only by filling themselves with spiritual life can people become fully human once again, after

having been bladders filled with hot air and perfectly satisfied with the empty shells of words.

Steiner goes on to say that there is an actual longing for illusion in this era of empty words, yet this longing must change into one for the truth. He also clarifies a truth which many of us do not yet see: all forms of human society, just as human beings themselves, are subject to the laws of life, which include change and death.

If we set up administrations that fail to take into account the role of metamorphosis and change, then we are quite simply making sure that every succeeding generation is revolutionary. The social organism is a living organism. It can only be seen as something alive if its threefold form is understood.

This not only applies to societies themselves, but also to their institutions. How often does a system, school or company gain respect because of its age? If something lasts a hundred years, is it necessarily a good thing? The Second Amendment to the US Constitution is a case in point. It reads, “A well regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed”. When it was written, the US was a completely different country than it is today. We now have professional military and police forces, as Steiner mentions in the opening quote, not volunteer militias. In addition, many weapons such as 9 mm pistols and AK-47s had not been invented when this amendment was written. Whether these weapons should be in private hands is subject to debate. Now untold conflict abounds because of this, with worthy arguments being waged on both sides of the issue. There are many other possible examples.

For better or for worse, we are the inheritors of the Anglo-American culture of economic imperialism. As such, and also because our material comfort level is high, we “have a heavy, terrible and intense responsibility of making clear to (our)selves the fact that into this imperialism must be poured a cultivation of the true spiritual and cultural

life...in this historic moment all those who belong to world-wide organisations in which English is spoken have the responsibility to ensure that real spirituality is brought into the external empire of the economy. The choice is stark. Either the only efforts made are those in the economic realm worldwide in which case the demise of earthly civilisation will be the guaranteed consequence – or spirit must be poured into this economic empire, and then the aims of earthly evolution will be achieved. I would like to suggest that this should be called to mind extremely seriously every morning and that every individual action should be made with this impulse in mind.”

Every individual action. It sounds like a plea coming toward us from the past as well as the future. For me, it brings to mind the old Union song, *Which Side Are You On?* (see endnote). Steiner is presenting us with a stark choice: to forge new institutions through our own inner work for the benefit of all humankind, or go along with business as usual, which can have only one result.

Endnotes:

All quotes are taken from Rudolf Steiner's lecture of February 22, 1920, as published in the collection *Ideas for a New Europe: Crisis and Opportunity for the West*, Rudolf Steiner Press, 1992. For an introduction to Rudolf Steiner's social thought, see *Towards Social Renewal*.

Which Side Are You On? written by Florence Reece during a violent 1931 coal miner's strike in Harlan County, Kentucky, has become something of an anthem for political struggle in the United States. The original verses tell the tale of strikers, scabs, bosses and their paid thugs, while the chorus asks the question, “Which Side are You On?” It was set to the tune of *Lay the Lily Low!*/Jack Munro, and recorded in 1941, by the Almanac Singers, featuring Pete Seeger on lead vocal.

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Dawning of Free Communities for Collective Intelligence

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Come out of the circle of time and into the circle of love.—Rumi

Thirty armed conflicts are currently active around the world. In them peoples, frequently from the same country, are pitted against one another destroying villages, taking lives and committing the atrocities of war. The groups involved in such conflicts are often formed on the basis of motives such as greed, power, ethnic hatred or religious intolerance. Over and against these groups, however, are communities that have been formed for high ideals and that practice love in their relationships to others. In what follows I wish to inquire into the differences between the types of collectives of which we are a part, and the relatively recent emergence of groups especially well-suited to contemporary humanity.

We often presume that the love which governs human relations is of a single type, but this is not the case. Awareness of these differences in our loves will prove helpful to our understanding of different the types of collectives and their development though history. In addition, if we speak of groups we must also attend to individuals. We should not presume that the Self has been similarly developed or expressed in all historical periods and societies. I am particularly struck by the emergence of publicly powerful yet sensitive women in the south of France curing the 12th century. I have come to see this as a watershed period and of particular importance for our own time, especially as it concerns the formation of what John Fetzer termed “communities of freedom.” Finally we can ask, what special contributions can a community of freedom offer?

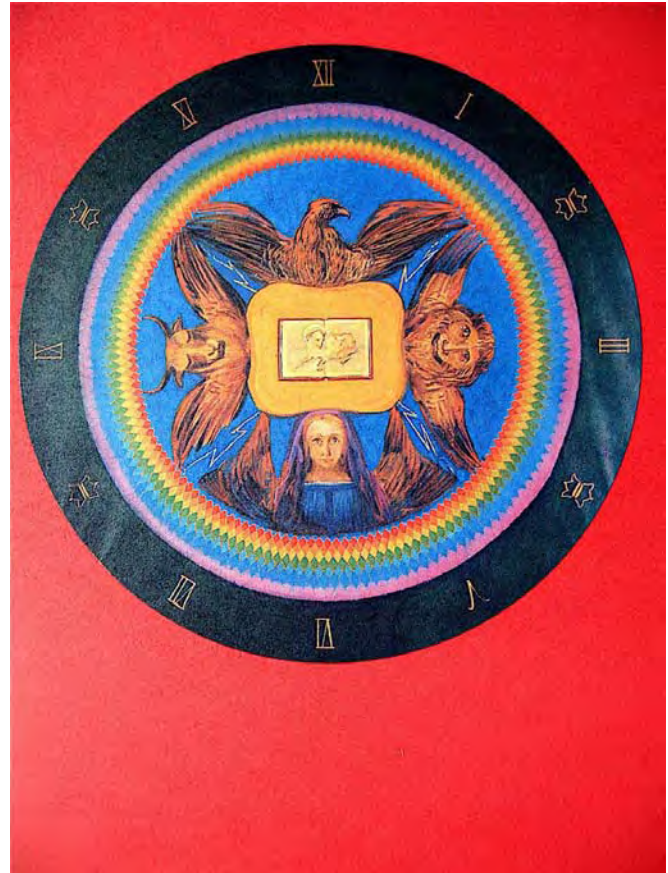
Natural Gatherings

As we take up the question of collective intelligence, it perhaps is useful, first of all, to concern ourselves with those natural factors, both in ourselves and in our world, that lead to the development of collectives or groups

of individuals. Groups are often formed on the basis of one or more identifiable factors. The first of these is kinship, which can reach beyond our immediate family circle to those who share our ethnic and religious identity. A second factor that governs the formation of collectives is vocation; we’re put into groups through the kind of work we do in the world. A third factor to consider is geography; inasmuch as we live in a particular region or neighborhood, those around us (including those unlike us vocationally or ethnically) become known to us. Finally, we may come together with others simply on the basis of a shared interest or commitment. Each of these reasons for the formation of collectives could be explored at some length. Here I will only venture a few remarks before passing on to our main theme.

Our first experience of selfless love is often that which can flourish within the family. Familial relationships have offered powerful occasions for the expression and development of the impulse of love between individuals and for the formation of collectives. This can be within the immediate family or can extend to an entire tribe or ethnic group. The archetype of maternal love has been depicted countless times in the Madonna and Child. In his book *The Four Loves*, C.

S. Lewis terms this form of love “affection” or in Greek *storge*. He views it as the most natural of the impulses to love. The Austrian philosopher Rudolf



2nd Apocalyptic Seal: The four apocalyptic beasts (zodiac/ being of man) surrounding the Lamb of God.

Steiner viewed familial and tribal affections as the schoolhouse for love, but when it persists beyond its rightful time and place, familial or tribal affection can become the basis for ethnic cleansing and genocide. We encounter here an important lesson, namely that the intelligence of the collective can become demonic even if it was once benevolent. Indeed, the infection of the collective by a malevolent ethos may well be more common than its contrary.

The second important factor I have mentioned is work. Traditional collectives have often been formed into castes or guilds according to the type of work

they do. Vocational groups shared a schooling in the practice, theory and mythic dimensions of their craft. In traditional societies such schooling has always been a form of initiation replete with accompanying ritual celebrated within a rich mythic context. In the past, the trades were tied closely to families or insular kinship communities, and so the love of family or clan often carried over to others of the same vocation. But even without this added factor, the education, craft secrets, and skills held in common by a group of workers bound them together in powerful ways. Still today the challenge of acting through one's profession in a harmonious and concerted manner towards some worthy goal is a high ideal of the vocational community. One thinks, for example, of the firemen of Manhattan.

Of course until relatively recently, ethnically homogeneous groups lived together. That is, geography and ethnicity were highly correlated. Woodrow Wilson's disastrous doctrine of ethnic self-determination of nations was predicated on distinct homogeneous populations located within a geographical region. It was disastrous because we have entered a time when populations are increasingly heterogeneous, and thankfully so. Where we live today is likely to throw us together with individuals of diverse social backgrounds, creeds and racial identities. Our circle of acquaintances is extended by this fact, a wider range of friends is found.

In considering the above natural fractures that gather us, we simultaneously sense their insufficiency in characterizing the modern situation. While such considerations can reveal to us the wisdom and dangers associated with family, vocational and geographical groups, the real question we must address concerns groups formed through no outer factors, but in freedom. There has been an evolution of the individual and so also an evolution of the forces that bind them together into communities. In my opinion this is foreshadowed for us in the achievements of the 12th century, but it is only in our own time that a truly new basis for community, or for collective intelligence, is both required and fully possible. It will be a form of loving

relationship that honors the specificity of the individual yet lifts them out of the contingencies of time and space, that is, beyond kinship, vocation, and geography. Paradoxically it requires people to be more fully themselves, and simultaneously to embrace their opposite.

The Free Association of Individuals

Beyond the three types of groups mentioned above, we can seek out another kind of collective through free association. As the formulae for traditional association become increasingly problematic, we require another basis for the formation of community. Free association is a factor that will become increasingly important to collective life in the near-term future. Imagine the difference it would make to North Ireland or Palestine if race, religion and ethnicity were not factors supporting violent conflict. What does the Palestinian "see" in the Israeli? Is it a person or the projection of an ideology. Similarly for an Israeli seeing a Palestinian youth. Reflect on the power the collective has over the very way we view each other. How could the collective work in support of the clear view of the unique human spirit that abides in each? It requires, in my mind, the community of freedom that John Fetzter and others have celebrated.

This element of freedom is affecting formation of traditional groups already. In the choice of a vocation we can select our work for diverse reasons, some noble, others not. Yet increasingly a young adult chooses his or her own vocation, even over the objections of family. That is we are no longer born or 'bred' into a trade. We increasingly treat the choice to be the individual's own. We witness here, as so frequently in modern life, the strengthening of the Self against the traditional forces that shape collectives, and the emergence of a new principle of association. In this way vocational groups have increasingly become not only a place of shared professional capacities, vision and ideals, but a collective of individuals, rather than a predetermined group based on lineage or the traditional values of the collective into which one happened to be born.

Likewise in joining together with others for some cause, independent of

vocation, religion or other common background, we create a community of common concern. We burn with an inner ardor to rectify an injustice or to redress a failing in society, and we do so together with other individuals. Through our personal social commitments we find friends with whom we share aspirations and intimacies.

It seems to me the basis for all community formation – traditional as well as modern — must be love in its various forms. Yet when we speak of love, we must reckon with its multiple meanings. As C.S. Lewis, points out, love manifests in a variety of forms. These loves have had different words associated with them in the past: *storge*, *philia*, *eros*, *agape*. We have mentioned already the love of mother for child (*storge*). To it we can add friendship (*philia*), romantic love (*eros*) and charity (*agape*).

Cherishing the Beloved

For our purposes, an essential issue in considering the collective is the place of freedom in their formation. What had been mandated by custom can today only properly arise through individual choice. When did this capacity first assert itself as regards human relations? The fealty sworn by vassals to one's liege lord was a political act of great consequence, but when did we learn how to pledge our pure hearts to another? To answer this question we must turn to the 12th century and the south of France, to the region called Languedoc. In this remarkable period a connected pair of developments are foreshadowed: namely, the emergence of the modern individual, and a novel form of love suited to the new experience of personhood. The 12th century expressed imperfectly but forcefully the reconfigured nature of human relationships especially in its exploration of "courtly love" between women and men.

The idea of romantic love as the basis for relationships between men and women is relatively recent. Many, including Joseph Campbell and C.S. Lewis, would date it to the appearance of *fin amor* or courtly love in the twelfth century. Prior to this time, the most powerful human affections were often between man and man, woman and woman. Recall that for the ancient

Athenians corporeal beauty was to be found in the young boys wrestling at the *gymnasia*. We can witness the development of romantic love in the twelfth century in the songs and poetry of the troubadours, and in the medieval romances such as *Tristan and Iseult*. In his book *The Allegory of Love*, C.S. Lewis credits these first romantic poets with changing our ethics, imagination and daily life in a way that separates us forever from the classical past or Oriental present. "Compared with this revolution the Renaissance is a mere ripple on the surface of literature," writes Lewis. Dante's late 13th century account of his immortal love for Beatrice in *La Vita Nuova* [*The New Life*] refers specifically to the model of the poetry of Languedoc as his inspiration. In his book *Love in the Western World*, Denis des Rougemont explores the theme of love through the myth of Tristan and Iseult and the troubadours, connecting them both to the Cathars,

3rd Apocalyptic Seal: Seven trumpets in heaven, four horsemen, five-, six-, and seven-pointed stars, four lamps, surrounding the Book.



that remarkable religious sect that flourished in the south of France until they were ruthlessly oppressed by the Church in the 13th and 14th centuries.

I agree with these authors and believe that the birth of courtly or romantic love marks a new phase in the development of human relationships. The nature of this new phase is revealed by the free choice of one individual for the other. The details need not concern us here, but suffice it to say that aristocratic women became for the first time more than pawns in a political game of power played by men or a means of insuring succession. Courteous and chivalrous suitors (not husbands) courted their beloved. Rather quickly this grew to an idealization of the feminine that would reflect itself in religious devotion to the Virgin Mary. Over a longer period of time it would fundamentally change the mores of male behavior and of marriage in the West. Today rather than entering an arranged

marriage, two adults, mature to the point of determining their own lives, select one another. It would take time for this breach with tradition to be widely adopted, and there are many parts of the world where it still is not common practice. Yet the rise of the individual, and especially of the individual woman appears in history at this time. In the 12th century and in the south of France, we encounter for the first time an issue that is central to our contemporary concerns. At this point in time a relative handful of women and men

explore their full and unique identity, and do so through intense and romantic relationships recounted in verse and song. As the consciousness of self develops from out of the ancient forms of the collective, we need to explore the ways in which that strong self binds itself once again into the collective.

Love and the Solitary Self

I hold this to be the highest task of a bond between two people: that each should stand guard over the solitude of the other.

—Rainer Maria Rilke

In his "Letters on Love" Rilke rejects the easy notion that love merges the lover and the beloved. He writes, "A *togetherness* between two people is an impossibility... even between the *closest* human beings infinite distances continue to exist." In writing these words Rilke is speaking as a modern soul who knows the reality of loneliness even in love, even within the intimate embrace of the beloved. Rudolf Steiner wrote likewise of the change in human experience of the self that dawns in the late Middle Ages and is fully formed by the late 18th century. He termed it the dawning of the "consciousness soul", one of whose hallmarks is loneliness. Even the troubadours knew the *ennui* of what they termed "distant love." In the face of the new reality of isolation and solitude, what is the nature of love? Rilke declares that, "the highest task of a bond between two people is that each should stand guard over the solitude of the other." We are not called upon to mitigate or dispel the solitude of the beloved, but rather to honor and protect it for only within it can the full potential of our unique humanness develop.

Thomas Merton, a deep student of Rilke's writings, writes movingly of the profound relationship between love and solitude in his essay by that name. "The paradox of solitude is that its true ground is universal love – and true solitude is the undivided unity of love for which there is no number." In other words the powerful experience of solitude can lead love beyond obsession with one's individual partner to become a larger more inclusive love, "a love for which there is no number." We learn love's true nature first with a single person, but as Merton and

Plato describe, we can and should move beyond the particular to the universal reality of Love itself. Then, rather than experiencing love as an action undertaken by me towards another, we participate in Love. In meditation we are called upon to shift our consciousness from the Self to the No-Self, from what Merton calls the Hearer to the No-Hearer. So too we can change from being the Lover to the No-Lover. Yet in making the shift we all the more fully participate in the Love that is the ground of all things. Now it is not the product of our longing but of our heightened awareness. Love, writes Merton, is the true ground of solitude, that is of the contemplative life, and so if we live in the world from the space of meditative awareness we live out of Love.

What emerges in the 12th century is the first experience of our true solitude, in which we feel ourselves cut off from all others and even from God. A form of love is required that does not resolve that separation but can sustain it, contain it so that the soul's hard labors can be performed each day and the fruits of that important work, which often emerge in suffering, can appear. It is a period of growth and transformation in the fire of loneliness and longing. And yet as Thoreau said, "There is no remedy for love but to love more."

Extending Love

What is practiced first between two solitudes must in the end extend beyond the pair to encompass others, indeed many others. The Israeli Jew must come to honor and protect the distinctive solitude of the Muslim Palestinian. Here we touch on the greatest and most difficult goal of all, one spoken of by Christ in his Sermon on the Mount in Matthew 5:43-48.

Although dating back to the start of our Common Era, these words really concern our distant future. They are meant as an admonition to reconfigure the geometry of love radically.

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and

on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same?

Here, the Christ raises the ante: Do not even the tax-collectors and Gentiles, those who were considered morally retrograde at the time of Jesus, do not they love their neighbor and hate their enemy? Do not they love those who love them, love their brethren, their family? More is being asked by Christ, far more, namely that one reaches beyond family, reaches beyond neighbor, reaches beyond those who have affection for us to include in our love, ultimately, all human beings from whatever race, creed, color, family background, etc. This is an extraordinary and paradoxical challenge, an expectation that addresses us in our solitudes, in our complete individuality, but which reaches far beyond the conventions of the past affections to charity or *agape*.

In Plato's dialogue on love, *The Symposium*, the temple priestess Diotima instructs Socrates concerning the path "the candidate for initiation" into love must follow. It is the path of beauty, and begins with the concrete beauty around him. Yet before long the beauty of one beloved partner is compared to the beauty of others, and the candidate realizes that his passion is not for the individual but for the many instances of beauty. Continuing, the candidate goes on to understand that his longing is not even for the beauties of the body but actually for the beauties of the soul and spirit. In this way, working from the specific and concrete to the general and more abstract, Socrates arrives at "beauty's very self."

Whereas Socrates would have us love the high ideal and eternal Form of Beauty, Jesus would have us see beauty in neighbor and enemy alike. The transcendent love of Socrates, if handled well, can retain its purity and universality even as we learn to see beauty in the finite and fallen world, to seek and love the beautiful also in our enemy. As a pupil of beauty, love refines and ennoble the human soul

guiding it to the heights of heaven. Most importantly, however, is discovering heaven in everyday life, for only in this manner does love enter into the world. This practice, which depends on us, roots love in the world.

We have seen how ethnic groups based on exclusion and superiority can breed a distorted vision of those around them, and precipitate acts of unspeakable cruelty and violence. Instead of true seeing a projection of the fears and hatred of the collective overlays every neighbor of a different belief or race. True seeing, deep and intimate knowing is of a completely other character. It can only fully flourish in the light arising from solitude, freedom and charity (*agape*).

Insight and the Collective

In a letter to a friend, Goethe once remarked that everything depends on the *aperçu*. What Goethe meant by this remark is that our view of intelligence or understanding is far too narrow, too circumscribed. Logic, or pure deduction, does no real work for us. It may clarify, make more lucid a line of argumentation, but ultimately the conclusions that follow by the application of logic are implicit at the origins. What then is the basis for real insight that leads beyond mere logic or calculation? It is to this that Goethe was pointing in his use of the word *aperçu*. *Aperçu*, from the French *apercevoir*, means to see, to gain a perception of something that may have been difficult initially to make out. The gaining of insight, the making of a discovery, relies on this profound human capacity, the capacity to see coherence, to penetrate with our inner vision that which may have been originally difficult to understand.

This activity, the formation of insight, is well-known to each of us as individuals. We know when we are confused; we also sense when we have finally penetrated a problem with which we struggled for a long time. But when we concern ourselves with collective intelligence, the question arises, how does insight arise through a group? Is something like Goethe's *aperçu* possible—not only for an individual, but for a community, a collective formed out of many individuals? How is it that we come to or can hope to come to a collective insight, the formation of collective wisdom?



4th Apocalyptic Seal: Face of the Sun, surrounded by rainbow, Book appearing in cloud above the two pillars, Joacim and Boaz; one standing in the water (red) and one on land (blue)—the Pacific Ocean and the Andes Mountain range.

Here, I would point to the work of Otto Scharmer and Peter Senge. In their work with groups, very often the real goal is to lead, through a carefully organized and yet open process of dialogue, a group of individuals to a shared *aperçu*. It may even be an insight that was relatively clear to Scharmer and Senge at the outset. The point is not the production of an expert viewpoint that is then communicated in a cold, lifeless way to the group, but rather the collective exploration of a field of inquiry. That process of collective exploration knits the group together, forms it into a single organ that allows that community or collective to come to a joint perception. Experiencing the *aperçu* in community can be a profoundly transformative moment for the group.

Goethe's famous line "every object well-contemplated creates a new organ within us" is just as true for a group as for the individual. Having come together through our loving relationship to one another, we form

an organism. One could speak of a psychic or psychological organism that, through the development of collective inquiry, attends to a new object, to an object at first not understood. As we engage that object, an organ is formed within the organism of the community, an organ suited to the understanding, in the high sense of the word, of that to which we attend.

Once that organ is formed, each individual within the collective has the opportunity to make use of it. It seems to me in this way collective intelligence emerges through, first, the forming of genuine human relationships and, second, a kind

of collective, contemplative practice or engagement, leading to the formation of an organ of perception not only within the individual, but within the group. Just as a profound insight can be transformative in our own lives, so also an insight within the collective can have deep ethical or moral consequences that can go far beyond what accompanies a simple, abstract, deduction. The special impact of genuine collective insight arises because we through it we experience what Michael Polanyi would call "personal knowledge" but now one shared by a group. We could also say we have together had a contemplative encounter that carries a force that logical inference cannot possess. In the Buddhist tradition the insight experience is termed "direct perception" and is considered the surest and fullest form of knowing.

Communities of Freedom

For genuine insights to arise within the collective requires the same kind of clarity

and freedom in collective inquiry as that required of the individual. These characteristics are not always present in groups, as I have emphasized in my previous remarks. For this reason communities based on free association are of special importance today. In them the required freedom of thought and feeling can flourish.

John Fetzner often spoke of communities of freedom. When we come together not out of tribal or family affections, but through the high principle of love spoken about in the Sermon on the Mount, then we honor the full and distinctive humanity of the other, and bring our full individuality into the group as well. We relate to one another in the fullest and freest manner possible. Only in this way can one have true diversity within a group. The success of such communities depends on the dynamic relationship between our own individuality, more and more strongly developed, and the collective. We are bound together no longer by romantic love or traditional forms, but by the true spiritual love of which the Christ was speaking. It is only this high, indeed highest form of love that can create the vessel capable of embracing the full self of each member of the group. We do not bring our egotism, but all our capacities, indeed our very being, as gift to the community, and receive the same from others.

At this moment the high principle of invitation is essential. Rather than being concerned that our voice is heard, and that it wins in the contest for importance, we are required to become quiet and listen into others. We listen for the gift of the other and invite it into the circle. In performing this practice with each other all egoism vanishes and the joy of being truly seen, of being recognized becomes the fundamental mood of the group.

Just as the strength of an ecosystem is in proportion to the diversity of species that comprise it, so also is the resourcefulness of a human ecology enhanced by the diversity of its members. Through exactly this variety we learn to see with the eyes of the other and to act in concert with them by sounding our own voice, making our own distinctive contribution. This enables us to bring about together what alone would have been impossible. In Goethe's fairytale "The Lily and the Green Snake," the death of the prince is averted only

because all characters in the story respond properly when the wise man with the lantern says, “let each assume his role and do his duty, and a universal good fortune will subsume individual sorrows, as a universal misfortune consumes individual joys.” Rudolf Steiner’s four plays written from 1911-1914 owed much to Goethe’s fairytale. Benedictus, who is like the wise man with the lamp, helps each aspiring individual along his or her distinct path. At one point Benedictus says of them,

They have unlocked their souls, each in his own way, in order to receive the spirit light according to his or her destiny. What they have conquered for themselves each one shall render fruitful for the others. But this can only happen if their powers, in harmony of measure and number, form willingly a higher unity. This unity alone can waken to true life what otherwise could merely stay as single bare existences... So may their separate souls now join themselves to sound in unison, attesting to the principle that harmony of spirits may achieve what each alone could never bring about.

In these ways we move from romantic love for one individual to a larger and more inclusive love that honors every difference. By practicing deep listening we can bring the full array of gifts to expression within the collective “in harmony of measure and number.” That is, a special human geometry is established, “a harmony of spirits.” All this occurs in free and generous association. From this living constellation of human relationships we gain a power to perform deeds of great intelligence, compassion and importance, deeds far beyond our individual capacities or even the simple sum of our capacities.

Spiritual Practice and the Invocation of Powers

In order to form communities of compassion and intelligence, not only socially and psychologically, but also spiritually, requires one further ingredient. When traditional Western religious orders were formed, they formed around a so-called Rule. The Rule described the order’s way of life and their spiritual, contemplative and ritual practices. For instance, wherever

the Benedictines were, be it in Europe, the Americas or Asia, the same Rule of St. Benedict required five to six hours of liturgy and prayer, five hours of manual labor, and four hours of scriptural study. Each Benedictine monk knew the Rule and lived by it. The liturgical practices were performed at certain prescribed hours of the day. In other words, not only did the Benedictines share outer lifestyles, but they also shared religious practices, practices of the spirit that were common to all of them. One can ask, What is the effect of such common practice? What is created by way of a spiritual substance that connects one individual to others by virtue of a common practice? I believe that a common spiritual culture arises through such shared spiritual efforts, one whose importance should not be underestimated.

We are no longer in the Middle Ages. The specific rules and forms of the monasteries, while instructive, are no longer suitable for most of us. Nonetheless, I believe that the spiritual principles that underlay the development of these common practices are still pertinent. I therefore ask the question, as we form communities of freedom, how can we come together inwardly though spiritual practice, no longer under a rule that would constrain, but undertaken because of a shared aspiration. How do we contribute to the life of the collective, not only outwardly, but also inwardly, even when separated by distance from other members of that community? In other words, there is an exoteric aspect to the formation of the collective, but there is also, shall we say, an esoteric, or spiritual set of considerations that are equally or perhaps even more significant.

For over twenty years the Protestant theologian Walter Wink has articulated a view of social life that recognizes not only visible structures and forces but invisible ones as well. In his recent book *The Powers That Be* he writes, “Every business corporation, school, denomination, bureaucracy, sports team – indeed, social reality in all its forms – is a combination of both visible and invisible, outer and inner, physical and spiritual.” Wink uses the biblical language of “powers and dominions,” that is of over-lighting spirits who inspire groups. One finds such language in all spiritual traditions from Asian to the indigenous

peoples of the Americas, from stories of the Grail community in Europe to stories of guidance experienced by the Hopi during their migrations. In all these traditions the community is more than a mere assembly of people. Through common ritual and practice a harmony of spirits is achieved, and a higher Spirit is invoked whose character reflects the intentions and qualities of the community. If the collective of today rejects the fullness of the individual then, in Wink’s language, a “domination system” arises that displays an oppressive intelligence all of its own.

Here we should pay special heed to Ken Wilbur’s concept of the “pre-trans fallacy.” Namely, as we form collectives today, are we really moving beyond the old, transcending the previous traditional social form to create a new form better suited to our time and our experience of solitary consciousness? Or are we reverting to an old tribal group consciousness? If we find solace in reversion to the older form, then we can be assured that the threat of domination is nearby.

I think the treasuring of human freedom within the collective will be a guidepost in navigating our way to healthy collectives well-suited to us. In those groups where individuals are required to sacrifice themselves for the collective we run the perennial risk of reverting to an old form as opposed to discovering a new. To truly have a community of freedom we must sense the authenticity and individuality, the full scope of our neighbor in the community. It will only be on such communities of freedom that a true ethic for the future will be formed and that insights can be gained that are larger than any one individual can bring forth.

To undertake an endeavor recognizing freely those with whom we are to work, to place ourselves fully within that collective, to treasure the diverse gifts within that community, and to work inwardly and outwardly to create a sheath, a body or organism that can become an organ for insight, and an invitation to a higher over-lighting spirit, is a powerful guiding imagination for me as we approach the question of collective intelligence.

[Originally written as part of the Collective Wisdom Project for the Fetzer Institute, 2002.]

Centenary of the 1907 Munich Congress

Van James, Honolulu, Hawai'i

Imagine walking through the grey streets of Munich's Türkenstrasse at a time when everyone wore Victorian black. You enter the rented Kaim Salle's foyer, and after depositing your hat and coat in the cloak room you move with the other six hundred conference participants into the auditorium that has been draped in bright red fabric, the floors likewise carpeted in red, and art work, especially made for the occasion, is all around the large hall.

As organizer of the Annual Congress of the Federation of European Sections of the Theosophical Society, held in Munich in 1907, Rudolf Steiner took a revolutionary step to unite the arts with modern esoteric spirituality. He saw art as an essential part of a truly western spiritual movement and was determined to help humanity comprehend and effectively transform its understanding of matter by transforming the earth "into a spirit-filled work of art."

The artwork presented under Steiner's direction at the Munich Congress was a first step in demonstrating the archetype of the Rosicrucian mystery temple with its relationship to the cosmic laws of the human constitution. It led to the model building at Malsch (1909), the basement meeting room at the Theosophical Society branch house in Stuttgart (1911-12), the Johannesbau planned for Munich (1911-12), and the first (1913-22) and second (1924-98) Goetheanum buildings in Dornach, Switzerland, not to mention all the other artistic and practical-scientific initiatives that can trace their origins back to this event.

The artistic elements introduced by Rudolf Steiner to the Munich Congress in 1907 included:

1. Walls, windows, and auditorium covered with bright red cloth and the floor decked out with red carpets. "A space for a festival mood must be prepared in red, and red brings joy over what man has achieved in his development; red is at enmity with hindering moods and guilty dispositions. . ." (Steiner, June 12, 1907.)

"When the red is around us outwardly, the counter-color lives in our inner being. This explains why all places of initiation have red... The Rosicrucian worldview expresses its esotericism in red." (Steiner cited in Fletcher, *Art Inspired by Rudolf Steiner*, p. 7-8.);

2. On the two sides and rear wall there were paintings of seven columns with what became the Goetheanum capital forms. "It is not intended here that the forms...should be grasped intellectually, but that they are to be experienced artistically through the feelings, in imagination. For every line, every curve, indeed the whole being of these forms is such that, by submerging oneself in them, forces slumbering in one's soul can be awakened, and these forces lead to concepts of the great mysteries of the world which lie at the foundation of the cosmic

evolution of the earth and of humanity." (Steiner, *Lucifer-Gnosis*, Nr. 43, 1907, GA 284 / 285);

3. Interspersed around the hall between the columns were paintings of the seven apocalyptic seals. "You can see how the whole world presents itself in such seals, and because the magi and initiates have put the whole cosmos into them, they contain a mighty force. You can continually turn back to these

seals and you will find that by meditating on them they will disclose infinite wisdom. They can have a mighty influence on the soul because they have been created out of cosmic secrets." He goes on to say that serious and powerful effects can be felt from such forms. If used in the right way "they will prove enlivening and illuminating in the highest degree, although people will often not be aware of their effect. Because they have this significance, however, they are not to be misused or profaned. Strange as it may seem, when the seals are hung around a room in which nothing spiritual is ever said, in which trivial words are spoken, their effect is such that they cause physical illness." (Steiner, *Occult Signs and Symbols*, Sept. 16, 1907, GA 101, p. 59-60);

4. Three busts of the philosophers Fichte, Schelling, and Hegel stood on pedestals in the front-center of the raised stage; possibly intended to

5th Apocalyptic Seal: Woman standing on the moon, surrounded by seven stars, giving birth to the Sun Child, threatened by a seven-headed serpent.



represent thinking, feeling, and willing in German philosophy and the transition beyond Theosophy to Anthroposophy.

5. A central podium table was covered with a red cloth marked in gold with the signs of the zodiac and the sun symbol in the center. "A profound study of the twelve signs of the zodiac . . . would enable art to achieve a closer relation with the phenomena of life in the cosmos. This should not happen merely symbolically or allegorically, however, as that would be inartistic. It should take place in the spirit of organic growth, of the creative impulse of the Powers at work in nature." (Steiner, "The Adept-School of the Past," p. 93);
6. The stage area was flanked by a red column called Jachin and a blue column called Boaz. "In these pillars is indicated the mystery of the part played in human evolution by red (oxygenated) blood and blue (carbonated) blood. The human ego passes through its evolution in the earth's cycle by bringing its life to physical expression in the action and reaction upon each other of red blood, without which there would be no life, and blue blood, without which there would be no knowledge." (Rudolf Steiner, *Bilder okkultur Siegel und Säulen*, Berlin 1907). On these columns, that are pictured in the fourth apocalyptic seal and relate back to the two columns fronting the Temple of Solomon, Steiner wrote a meditative verse:

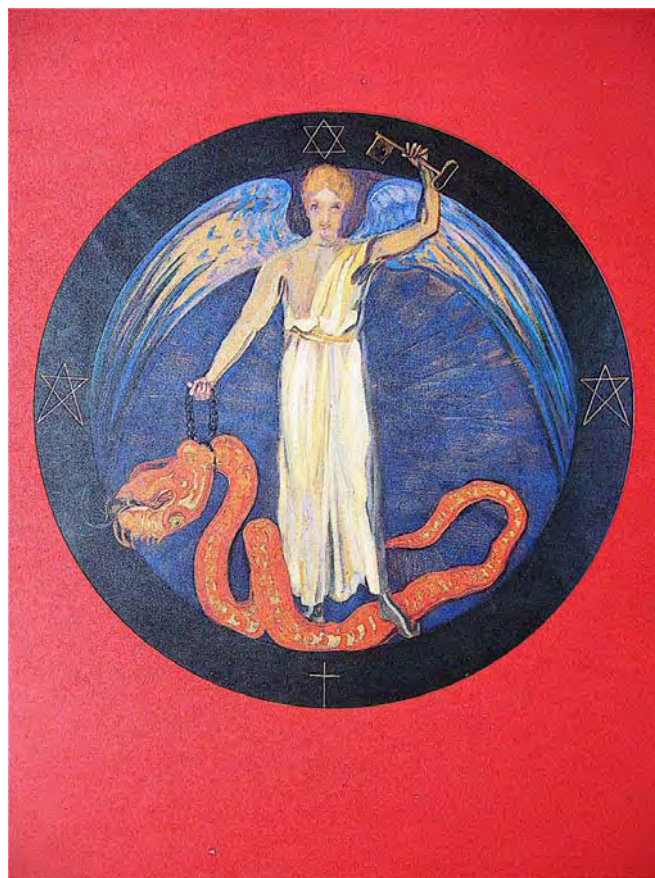
J In pure Thinking thou dost find
The Self that can hold itself.
Transmute the Thought into
Picture-life
And thou wilt know creative
Wisdom.

B Condense thy Feeling into Light:
Formative powers are revealed
through thee.
Forge thy Will into deeds of
being:
So shalt thou share in World-
creation.

7. Symbolic designs of the Rose Cross and the Planetary Seals were printed on the conference program (text in German and English);
8. There was an exhibition of paintings and sculptures (little is known about the artists or the work displayed in this exhibition);
9. Performance of a play (Edouard Schuré's *The Sacred Drama of Eleusis*), music and recitation (Goethe's *Faust*, Part 2);
10. And Rudolf Steiner's lectures. (May 19, 1907, "The Initiation of the Rosicrucians," describing seven stages of initiation, and May 20, 1907, "Planetary and Human Evolution," on the sevenfold rhythmic nature of both human and planetary development. Both printed in the *Anthroposophic News Sheet*, 1948.)

These artistic elements, not intended as metaphors or allegories and certainly not as finished works of art but as works in progress, were seeds planted in what turned out to be fertile ground. They provided a foundation for the development of anthroposophy. They pointed to the arts as essential to a modern mystery culture, adding pictorial imagination and feeling to the thoughts used to describe supersensible worlds. They introduced metamorphosis of form in sculpture and graphic art as they demonstrated the spiritually functional uses of color. They sought a reunion of science, art, and religion and they pointed to the task of the artist as one which gradually spiritualizes the earth.

At the Munich Congress of 1907 the connection between the Theosophical



6th Apocalyptic Seal: Archangel Michael with key, subduing the dragon.

Society's esoteric school headquartered in India and Rudolf Steiner's esoteric school within the German Theosophical Society was ended as a result of an agreement made between Mrs. Annie Besant and Dr. Rudolf Steiner. In this way, the Munich Congress can be seen as the first real step toward the eventual separation from the Theosophical Society and establishment of the Anthroposophical Society.

Throughout 2007 numerous centenary conferences will take place in many countries throughout the world (with events every month in Germany). In January of 2007, SteinerBooks (USA) will publish *The Rosicrucian Unity of Science, Religion and Art—Occult Images, Seals & Pillars: The Theosophical Congress of Whitsun 1907*. It will include 13 lectures from between 1907-1924, together with color plates of the artwork from the 1907 Munich Congress.

(Thanks to David Adams. See his article in *The Art Section Newsletter*, "On the Artistic Impulse of the Munich Congress of 1907," No. 26, Spring/Summer 2006.)

Recent Developments at Tashi Waldorf School—Nepal

Rachel Amtzis, Kathmandu, Nepal

In its seventh school year, the focus of the Tashi Waldorf School community is with its parents. TWS is working to strengthen relationships with its parent community. The faculty continues to hold regular parents meetings to deepen the parents understanding of Waldorf education. The goal is to educate parents about how the school curriculum supports their children's well balanced development, so that parents will keep their children enrolled at the school especially as the children transition from kindergarten to primary school. The TWS staff and their children are very connected to the school, with four children having graduated and seven children currently attending.

In the Kindergartens, the children made various basic crafts, beadwork and artwork; paper flowers, butterflies and kites were constructed, candle were decorated with beeswax, and leaf boats fashioned from Pipal tree leaves were assembled in preparation for Dashain and Tihar. In Class 1, the students have learned to read and write the Nepali Devnagari alphabet and basic Nepali passages. They have also learned addition, subtraction and division. In addition, Class 1 has knitted wool water bottle bags and coin purses. Class 2 students are studying the Buddha's life story, and went on an excursion to Namu Buddha, a famous temple in the hills near to the town of Dhulikhel. At Namu Buddha, Lord Buddha, in a previous incarnation as a prince, came across a starving tigress and her cubs, and was so moved by compassion that he fed them with his own flesh. In Class 3 the children are learning about different people and their occupations. They were able to observe some of these occupations firsthand on a field trip to Patan and Bhaktapur, two nearby towns known for their artisans. Class 3 also completed its housebuilding project, constructing a new rat-proof rabbit and guinea pig hutch.

The Tashi Waldorf School community observed Dashain and Tihar in September and October, respectively. The students also celebrated the monsoon season and its heavy rains by participating in traditional rice and vegetable planting in TWS' back field. During Dashain, the primary classes study

the story of Ram, Sita and Rawan, from the Ramayana, and through it learn the meaning of Good and Evil. For the Dashain festivities, the students made and flew kites in the playground. Kite-flying is a favorite activity for children during Dashain. Kite flyers often compete to see whose kite can stay afloat the longest. The students had Dashain *pujas* (ceremonies) in their classrooms, making offerings, lighting incense and singing ritual songs. Afterwards all students and staff convened in the school hall to watch a puppet show by the kindergarten teachers, and singing and dancing performances by the primary school classes. Later, everyone shared a sumptuous meal, with chicken curry, rice, lentils, spiced vegetables, *laddhus* (milk-based sweets), and special cucumber *achhar* (spicy Nepali pickles) made by the primary students.

Tihar was celebrated a few weeks later with a delicious feast of spiced chicken, rice, lentils, *achhar*, curried vegetables, *laddhus* and *sel-roti* (Nepali style deep fried doughnuts). Before the meal, the school community gathered in the hall where a display of Tihar offerings had been assembled. The offering table was decorated with marigold *malas* (garlands), pomelos, streamers, *laddhus*, red *tikka* powder (used for blessings) in a leaf bowl, bells and framed portraits of the Hindu deities Ganesh, Saraswati and Laxmi. To begin the Tihar puja, a candle and an incense stick were lit at the offering table, and everyone joined in to sing the Tihar "Candle Song." Next, Durga, one of the kindergarten teachers, struck the singing bowl and taught, through story and song, the audience about the meaning and traditions of Tihar, which include lighting lamps for *Laxmi Puja* on the first night of Tihar, and giving gifts and *tikka* to siblings on *Bhai-tikka*, the final day of Tihar. Durga told the story "Balirajah" ("Kindhearted Rajah"), about a sister who saves her Maharajah brother from demons of the underworld. The story illustrates the importance of sibling relationships, central to the spiritual meaning of Tihar. Pujas to honor Laxmi, the goddess of wealth, were then performed, with everyone singing "*Om Jaya Laxmi Mata*" ("Hail to Mother Laxmi") and putting *tikkas* and marigold *malas* on Laxmi's picture.

Finally, *laddhus*, marigold petals and *tikkas* were given to all. Following this, the school community headed to the playground to decorate the playhouse, light lamps around it, and make a multi-colored mandala of *tikka* powder in front to welcome Laxmi. The students had prepared by making decorative colored paper chains and beeswax adorned candle. All in all, Tihar was a joyous and auspicious way to end the second quarter.

Chandra, a kindergarten teacher, has been leading the kindergarten faculty in the study of Understanding Young Children's Play, from handouts, lessons and research that she has written and assembled. She has coached them on translation of cultural stories for use in puppet shows, as well as how to construct puppets and present puppet shows. Over the past several months the group has presented two puppet shows, "Punte" ("Twiggy") and "Durga Bhawani & Mysasore" for the children. Chandra also leads weekly study group for the faculty and staff. The group is currently reading and discussing Rudolf Steiner's *The Education of the Child*.

In early October, Nima, who is teaching Class 2 this year, participated in a two-week Waldorf Primary School Teacher Training Seminar at Tridaksha Primary School in Bangkok. Nima attends this seminar twice a year as part of her distance learning program to become a Waldorf Primary School Teacher. Help with funding for Nima's training is needed, as the airfare to Thailand has recently increased quite a bit. In July, kindergarten teachers Roshni and Kamala undertook a five day study visit to *Bina's Kita Keti Preschool*. Bina Gurung is one of the TWS trustees and founder of the *Kita Keti Preschool*.

In May and June we welcomed the following people to the school community: Aruna Rai is a class teacher trainee, participating in in-house teacher training and substitute teaching; Manju Chaudhary is a kindergarten assistant in Kamala's kindergarten. In May Sheema Thapa joined the school's team of cooks. Laxmi Limbu volunteered in the nursery as an assistant before being hired in December, 2005. Lobsang Choedon was also hired as a kindergarten assistant last December. In June Rinzin Chomphel began working as an office assistant. Rinzin is being sponsored to work at TWS by Ricky Bernstein of Hands-in-Outreach. Thank

you to Ricky for his most thoughtful sponsorship.

On the medical side, TWS students had their vision checked by the Seva Foundation in September. In November TWS primary students attended a dental camp, sponsored and conducted by the Himalayan Dental Relief Project. According to the dentists volunteering there, TWS students had the best teeth out of all of the students they worked with. Thank you to Seva, the Dental Relief Project, and of course the school doctor and trustee, Dr. Dipendra Sharma, for their invaluable services.

For many years TWS has been working closely with the ISIS Foundation. This summer ISIS rescued yet more children from a children's home in Kathmandu that was so poorly maintained that it was raided by the police. The many helpless children at this home were forcibly kept in a tiny room with little to no sanitation, and fed only a handful of boiled rice each day. In addition, they were not given any medical care, and their health and spirits suffered greatly. ISIS placed two of these children at the ISIS Girls' Children's Home in nearby Dhapasi, where they now live with approximately 10 other children. As soon as possible, ISIS enrolled them in the TWS kindergarten, and they are currently being sponsored. Both girls arrived at the school showing terrible signs of mistreatment; their bodies were thin, weak, and covered in open sores. They were quiet and reserved, with dim, sunken eyes and sad faces. After five months at TWS, they have noticeably begun to heal – both girls can be seen laughing and playing with their classmates in the playground, happily making watercolor paintings and bead necklaces in the classroom, animatedly talking to their teachers, and enjoying their healthy snacks and lunches each school day. We are delighted at how quickly and remarkably they are recovering. We thank ISIS for giving these children a safe, nurturing and loving place to come home to each day.

Tashi Waldorf School is in the process of registering as a trust with the Nepalese government. We are hoping to be able to complete this process by the end of 2006, but we cannot guarantee a registration date, as we must depend on the government to first finish revising its trust laws. The initial step towards registering as a trust was to

assemble the ten trustees we introduced you to in the last newsletter. The TWS faculty has been holding meetings with the trustees so that they can learn more about TWS and Waldorf Education, and deepen their connection with the school, in preparation for officially becoming Tashi Waldorf Trustees.

The school website has been updated [www.childrenofnepal.org]. Two new sections, Children's Corner, and Online Photostory, have been added. Updates have also been made to the staff and curriculum sections. We hope you will (re)visit us on the web and we welcome any comments and suggestions for the site.

As of November, 2006, 19 children need sponsors out of a student body of 106 (and a capacity of 115). In June we had 40 children in need of sponsorship and are thankful to have found sponsors for 21 new students. We would like to express our gratitude to all child sponsors, and welcome our new sponsors to the community. We also wish to thank all those sponsors who renewed their sponsorship with a new child after their previously sponsored child left or graduated from TWS. Thank you so much for your kindness, patience and generosity.

In order to purchase the school's property, a land sponsorship program has been created. So far the land sponsorship program has three sponsors. We need many more sponsors in order to successfully buy the school's land. If you or anyone you know is interested in learning more about the land sponsorship program, please contact us.

Tashi Waldorf School sends a huge THANK YOU! to Donna Boyle and Carol Wilson from Northern Ireland for raising 5,000 Euros to be put toward the land purchase fund. They raised this money by organizing a hike to Mt. Errigal and holding a band festival. Almost 50 signed up for the mountain hike on Errigal, one of Ireland's tallest mountains. This event, held in Summer 2005, raised nearly 2,500 Euros. At Christmas of the same year Donna and Carol held a band festival where five local and national bands performed. The festival was a huge success with over 300 people attending, and raised a further 2,500 Euros.

In order for TWS to expand into a full primary school, plans have been made to add two classrooms for Classes 4 and 5 that will be ready in May, 2008. \$16,000 for the

construction, furnishing and equipping of these classrooms needs to be raised by next autumn. Grant applications for the project have been submitted, but funding is not yet in place.

We are planning to produce a short documentary film about TWS so that we may more effectively share the work of the school with people around the world. Kesang Tseten, a TWS trustee, is an experienced documentary filmmaker and he has kindly agreed to be a volunteer consultant on the project. We also plan to publish a booklet about the work of the school, once it becomes a trust. The booklet has already been assembled, and we are in contact with a local publisher. We will send details about how to obtain it in a future newsletter.



The sale of Nepalese handicrafts in support of the school is thriving. We extend our appreciation to our volunteer handicraft sellers, Barbara Bartzch, Brigitta Fuchs, Jayne Ferri, Renate Wolfrum and Barbara Maclaren, as well our newest volunteer seller, Angela Werner, and all buyers, for your generosity and hard work helping to support TWS. We would like to send a special thank you to Barbara Bartzch, who raised \$11,000 USD in 2006 for the school and will now take a break for a while. We would like to thank the visitors and donors from Waldorf schools around the world this year bringing and sending much needed Waldorf art supplies. Many thanks to Acorn Hill Waldorf Kindergarten and Nursery, Gunilla Pritzel, Angela Werner and Friedel-Eder-Schule, and the Mansfield Steiner School.

Tashi Waldorf School warmly thanks all of you for your fabulous help and support over the past year. Please send further donations to our funding associations as listed on our website: www.childrenofnepal.org, or simply visit the site.

Waldorf Education Course in China

Harry Wong, Chengdu, China

This course is being offered in cooperation with the International Early Childhood Education Association and will be conducted in English with Chinese translation. We welcome our friends from all over the world.

Chengdu Waldorf School is not only a kindergarten and a grade school, but also an adult learning center and the center of the Waldorf movement in China. We have about 26 young and energetic people eagerly learning to become Waldorf teachers. We are taking up the following subjects: teaching, Biodynamic farming, Anthroposophy, writing, and translating. We host training courses and workshops promoting the Waldorf movement nation-wide. We are striving and struggling. We have been cultivating positive energy, love, and a warm spirit around our school. Many people who come for a course, to the workshops or just for a short visit are moved by their experience in our school. Our school has attracted many people from all over the world. We have had many friends, parents, educators, and even educational department officers from all over China come to visit our school.

Ben and Thanh Cherry have been to our school six times since September 1994. In addition, more than a dozen western teachers have visited our school and given workshops and lectures. Among these were: Michaela Glockler, Kathleen Young, Tammy Hughes, Ronald Koetzsch, Caroline Phinney, Claude Discoll, Shin Shi Lai, and Peter von Zezschwitz. We have successfully hosted many courses and workshops introducing Waldorf education to the public. There have been more than sixty people who have come to the various courses presented in China at many different times of the year. Out of our work, there are six initiative groups that have become active in different cities throughout China. Throughout the nation there is a longing for more courses and workshops, and we can barely meet this need.

After one year of preparation and many discussions with Thanh Cherry, we set up a three-year part-time early childhood teacher training program that began in August 2006. We planned to accept 40 people. After only one month on our school web site, 80 people signed up for the course. Participants came from all over Mainland China, Hong Kong and Taiwan. We had to put ten people on the waiting list because our space is too small to host so many people.

The training course was laid down by Thanh Cherry who had set up training programs in Thailand and Vietnam before. It will be divided into two sections each year. The course will take place in Chengdu one week in the spring and one two-week session in the summer. The course is being given in cooperation with the International Early Childhood Association and with financial support from them. Tutors will be selected by the Committee of Chinese Early Childhood Teacher Training. Renate Long-Breipol from the International Early Childhood association will oversee the program, ensuring the quality of the training course.

Thanh Cherry, Tammy Hughes, and Li Zhang led the first section of the training course, which took place from August 5th to 17th. Thanh Cherry presented the morning lecture block. Tammy Hughes taught the handwork, and Li Zhang led the water color painting. The course took place from 8:45 AM until 5:30 PM. It was quite intense. People wanted to get the most out of the short time available. No one complained that it was too heady or too much work. We tried to bring an Anthroposophical style to the workshops by engaging people in artistic expression and singing. It worked beautifully. Many people felt revived, refreshed, and touched in their hearts from their time with us. There were tears and hugs at the end of the course when everyone said goodbye to each other. The course has become a time of

healing for many people. Some said that the course has been a new birth for them

The two-week course covered a great deal, although some subjects which we covered in a day or two really would need four weeks to cover. Subject areas included: General Anthroposophy; the Human Being as a Spiritual Being; Evolution of Consciousness; Spiritual Beings in the Spiritual World, Elemental Beings in the World of Nature; Inner Development of the Teacher; Reincarnation and Karma; Biography, Life Cycle and Destiny; Cycle of the Year, with emphasis on the region; Education and Child Development; Embryology; The Incarnating Child: stages of development and related problems; Education of the Senses - the 12 Senses; Health and Diseases in Young Children; Children with Special Needs; the Four Temperaments; Education of the Will; Imitation, Imagination and Fantasy; Rhythm, Repetition and Reverence; Child Study; Understanding Children's Drawings and Paintings; Morning Circles and Games; Finger and Hand Gesture Games; Celebrating Festivals, with emphasis on regional festivals; Children's Play; Puppetry and Storytelling, with emphasis on folk and fairy tales of the region; Toys in the Kindergarten; Creative Discipline; Children's songs: pentatonic and mood of the fifth; Rhythm in the life of the child & Rhythm in the Kindergarten; Working with Parents, Working with Colleagues, Community Building and School Organization; Kindergarten Architecture and Set-up; and Arts & Crafts (for teachers & for children): Eurythmy, Speech, Painting, Drawing, Sculpture, Beeswax modeling, Singing, Instrumental music - Lyre playing, and Wood carving.

I would like to add that the course took place in very difficult conditions and in very hot weather. It was the hottest summer in Chengdu since 1958. Each day was over 36 degrees F. Nevertheless, people had a great time in the training course. They cannot wait to come back on May 5th for the second section.

A Report from Roshni-Community Project—Pakistan

Shabida Perveen-Hannesen and Hamid Hellmut Hannesen, Lahore, Pakistan

[Roshni is a special educational community which works with the ideas of Rudolf Steiner in its concern for people, education, and the land.—PJ Editor]

In these days we could experience the treasure of good long lasting connections. Good old friends have helped us so many times!

A very dear old friend, Dieter Bosselmann, came all the way from Germany to pay a visit to Roshni project. He founded Roshni-Germany together with us in 1998 and after our shift to Pakistan in 2001 we kept contact almost daily via e-mail. Dieter is living in the community Altenschlirf in Hessen/Germany and from there he took one of the friends along, Alexander Hillmayr. Dieter has been working as house parent and director for more than twenty years in Altenschlirf. We are most thankful for all his advice and guidance, which he extended to us.

Dieter's visit gave us the opportunity to invite also our major sponsor in Pakistan.

Painting class in our hall

Syed Babar Ali had given us a big donation for the construction of the workshops. Now he could see, in which way we have used his money and we could celebrate our achievements together with these two major supporters.



The Community makes use of a traditionally built hall in numerous ways, such as this painting class.

Syed Babar Ali was very happy to see our simple but beautifully designed buildings. Especially the hall, in traditional style and built with old materials, is a major attraction for visitors. It is a multiple purpose hall, being used for our morning circle, assemblies, functions, art classes, etc. Instead of a cement and steel roof we have built brick domes. The walls of our



Master Baker Heinrich Moeller, visiting historical places with nice company.

buildings are insulated against the heat, which we have to bear for more than half the year.

Our old connections have also helped us in **Roshni Bakery** recently. We had difficulties with the quality of our bio-bread and could not identify the reason. This was a real problem, because the bread is well known in Lahore and it is rather



Roshni- die organische Bäckerei.

unique here. Many customers are also friends of the Roshni project and support us. We called Heinrich Moeller, Master Baker in Altenschlirf and asked him to come as soon as possible. After a few weeks he arrived, identified the problem and trained our staff accordingly. Heinrich is a baker by heart. He loves his profession and can transfer his enthusiasm to other people. He used his stay to introduce some new recipes. Also he likes local clothes and our tailor made a nice suit for him, in traditional style. Thank you, Heinrich!

Living together

Constantly we are facing new challenges. Special persons are coming, who would like to live with us, but we have no place available in our first community house. So the three sisters Halima, Samia und Sana have to stay first in daycare, and maybe they can live with us later. We are trying to get funds for a second house but



The Roshni-Community celebrating the arrival of Dieter Bosselmann in the courtyard of the workshops.

this will take some time. Also we need more trained staff. So we are planning special inhouse training.

Zeeshan is already living with us. His mother has died years ago. Now he is living



Two sisters in painting therapy.

in the community house and feels at home with us. His father is a retired teacher. He is also a music lover and plays the traditional instrument sitar. Zeeshan's father came and gave a concert for our community. These events are a wonderful support for us.

Gardening and Farming

The temperatures are quite pleasant now, so that our guests feel well here. In the garden we have potatoes and vegetables. Our small rice field was harvested by our children and students, in the presence of visitors, ending in a village meal.



A concert of Zeeshan's father, only for us!

Kindergarten and School

Our small school grows and has now 55 children in the Kindergarten and in Class 1 – 4. In October we had a visit from Hans Mulder from New Zealand. He is facilitating the Waldorf education system in many Asian countries and held a seminar "Introduction to Waldorf Education" in Lahore, which was attended by 65 teachers. There is a big need in Pakistan in the field of education. The literacy rate is low, but it is not enough just to increase the number of schools. Also

the method of teaching has to be questioned. After years of teaching, children are still not able to write a simple letter or understand some English conversation despite attending English medium schools. It seems that the teachers only run some programme without observing the children and waiting for their understanding. Also, it is not helpful to start the teaching so early. Pre-school children should enjoy playing together and first learn social, artistic and practical skills, before starting alphabets.

With our small school we are facing the same difficulties and learn from them. Our teachers have to change their habits



Our school children cutting the rice.

and learn a new approach to teaching. We are very happy that Dorothea Schmidt has joined us for a year. She is a trained Waldorf teacher from Eckwaelden in Southern Germany. After her retirement she is helping us to build up our school. Her special topic is form drawing. This is a beautiful art with a strong pedagogical impact. Dorothea can also advise our teachers in matters of curriculum.

So we hope that our school will develop to be a model, which can be replicated by others in Pakistan and improve the way of teaching.



Hans Mulder (New Zealand) and Dorothea Schmidt (Germany) in our Roshni-School

Now we have to sustain our work and improve many things! We are most happy to receive any practical help! Volunteers,



Travelling the world on bicycle: Thomas and Martin arrived here after 10,000 km drive from Germany. There are many ways of reaching Roshni Village!

staff, trainers and experts are always welcome.

It seems that Pakistan is not considered to be a very safe and comfortable place abroad. This image is very much due to media influence. Ask people travelling or living here. They will inform you better. We are not hesitating to invite you for a visit or ask you to join us for a longer period. Just contact us by e-mail.

We are also depending on your ongoing financial support.

The Pakistan Government is spending very little on persons with special needs. Now we have almost 40 „friends“ in daycare. Some of them also living with us and 55 children are enrolled in our Kindergarten and school.

Prices for fuel for our pick-up and drop-off service for our students have been rising too much, as well as expenses of electricity, gas, salaries. Foundations do not support these kind of current expenses. So we definitely need the help of all of you, everybody giving a small contribution, according to his/her situation. In this way we will be able to do more good work – together with you!

Regarding Donations

In Pakistan: Send your crossed cheque to Roshni Association, POBox 11073, DHA, Lahore or use our accounts in the National Bank of Pakistan, Lahore, Defence Branch, account no. 22-752-4

In USA: Cheques should be made payable to Rudolf Steiner Foundation, (mentioning Roshni /Pak. on the memo line), and sent to RSF, 1002A O'Reilly Avenue, San Francisco, CA 94129, ph. 415.561.3900, www.rsfsocialfinance.org

An Interview with Yuko Omura

This interview with the founder of Hibiki-no-Mura community began in October 2006 in Japan and was concluded via email in early 2007. Hibiki-no-Mura is outside of Date City, Hokkaido, Japan. —Van James, Honolulu, Hawaii

PJ: Yuko, it is so wonderful to see Hibiki-no-Mura with its pioneer programs in teacher training, curative education, farming and gardening, community building and the arts, when did you first get the idea for such a community?

YO: Thank you Van, for giving us an opportunity to share our story with you. When I lived in Japan, I became so certain that there was a need for Waldorf Education in Japan. In Japan, there were many children who needed education, where they once again may learn how to appreciate the nature, appreciate one another, and love one another. Learn through imagination, not information. So, in order to support such a school, I strongly believed that there was a need for community, where people can live a meaningful life, where people practice anthroposophy in their lives. Of course, we needed to learn how to live in community with love and harmony, and learn healthy community life style. Moreover, there was and is also a need to educate teachers in Waldorf School. Unfortunately, we are the only institution in Japan, which carries fulltime Teacher training. In 1996, three of my students from Rudolf Steiner College and I, moved to Date City in Hokkaido, northern-most land of Japan, to begin our pioneering work of establishing the first anthroposophical community, this we called Hibiki-no-Mura.

PJ: Can you describe for us the process of finding and building up Hibiki-no-Mura and its different programs, such as Michael College, Raphael School and the farm?

YO: We are very fortunate to be given such a beautiful eight acre property, where we are surrounded by two volcanic mountain, Mt Usu and Mt Showa Shinzan, looking down toward Volcanic Bay. Two rivers and the gorgeous Toya Lake are behind us. In 1996, I was invited to give a workshop in

Muroran, the adjacent city to Date City where we are now. I shared my dream to build an anthroposophical community, and one of the participants introduced me to an old wonderful lady who was looking for someone to use her property for good cause. I can only say that the great spirits guided us. From there on, community building began. We established a Biodynamic farm, kindergarten, after school program, Saturday school, then gradually built up a full time Waldorf School. That all happened from 1996 through 1998, and by 2002, the Waldorf School which began with just one student grew to 120 students in just four years. As you can imagine, the school needed to become independent because of its rapid growth. In 2003, the school separated from the rest of the community and Hibiki-no-Mura moved to the current location.

PJ: What are some of your personal activities, responsibilities and duties at Hibiki-no-Mura and beyond.

YO: I stay active in the support of everyone who enters the community. I look after the wellbeing of our community, including staff members, students, and participants of workshops, visitors, and many others. I also travel around Japan and other parts of the world to give workshops and lectures on anthroposophy and Waldorf education.

PJ: How do you see the communities task within the context of what is going on in Japan right now and what are some of the future plans for Hibiki-no-Mura?

YO: I strongly believe that there is a need for Steiner remedial education in Japan. Many children suffer from the fast-moving society, information overload, and competition in education of today. One of our main efforts is to concentrate within our community on a Remedial Education Program for

teachers. Almost two years ago, we began a Waldorf School for children with special needs, which is our small Raphael School. Our future plans include becoming more environmentally friendly, self-sustainable as a community, an eco village. A homes for elderly people, a house for young people to find their path in life, and a medical center are some of our other dreams for the future.

PJ: Thank you very much, Yuko! Arigato!



Programs and Activities at Hibiki-no-Mura Anthroposophical Community

Michael College

- Nature, Arts and Anthroposophy Program
- Teacher Training Program for Steiner Kindergartens and Steiner Schools
- Active Youth Program
- Afternoon Program (Painting, Choir, Environmental Study, Biodynamic Farming, Spatial Dynamics, Wood-work and English)
- Summer Programs, Workshops, Conferences, Special lectures and others

Windy Hills Farm

“Windy Hills Farm” is an educational farm that is a part of the Hibiki-no-Mura anthroposophical community. People who work there learn about Rudolf Steiner’s ideas and practice biodynamic farming and gardening.

Youth Section Japan

This is a place where young people from all over the World can meet each other. Young people who wish to make the World a better place. They come together to plan and carry out volunteer work, conferences, workshops, etc. This helps them to realize their inner strength and direction.

Seasonal Events

Flower Festival, St. John Festival, Michael Festival, Moon Viewing Festival, Halloween, Christmas, Holy Twelve Nights, Easter and others.

Forest Bay Nursery School

The nursery school is mainly for children whose parents work for the community. The school is surrounded by beautiful nature. Children can enjoy playing in the garden and climbing trees to discover wonderful views of God's creation and life's wonders.

Rainbow Cafe

Rainbow café is a place where people meet, connect, and simply have a peaceful time. It is very special for people to have tea and enjoy the sunshine, ocean breezes and spectacular views of the surrounding landscape and volcanoes. Anyone can enjoy this from the lawn or the terrace, and also from inside the café when it rains.

Artistic Activities

There are many artistic activities at Michael College, such as musical concerts, eurythmy performances, choir performances, theater, puppet shows, story telling, dinner shows and the night café. These activities enrich community life.

FOR MORE INFORMATION

Anthroposophical

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Travel Journal of an American Waldorf Teacher on Sabbatical

Meg Gorman, San Francisco, California

Jan 17, 2007—San Francisco

After enormous whooha, I am finally sitting on the plane that begins my trip around the world. The past two days it seemed as though all stops had been pulled out by some anti-trip gremlins to prevent the moment of embarkation. I was supposed to fly yesterday...

Now I am ready for the world. Since I don't have a cell phone, Great Blue, my laptop, is the only link I have with home. As I left, when I finally got on the shuttle, I was sort of numb. There was a deep inner silence and letting go. As my fellow passengers and I cross the vast deep waters, I am amazed at the enormity of this ocean. I cannot help thinking about the moon and the gifts of the beings who made it possible for it to leave the Pacific and to allow us to go on with the human experiment: to love one another out of freedom? The Pacific slides by below. I also think of the passenger pidgeon, that exquisitely beautiful and popular bird that graced many a table in the last century. It is gone now, and so shall we be if we do not stay awake to what is going on in the world.

Jan 18, 2007—Honolulu, Hawai'i

The rocky hills of O'ahu are like nothing I have ever seen before. They seem to be living things despite the barnacles of 1950's track houses nestled in their garment hems. The sea is indeed vast and undulating. It rolls more than it beats at the shoreline. The first thing I noticed was the presence of the wind. It also undulates and speaks in the most amazing way. I was told that the native Hawaiians have many names for the kinds of wind, not unlike the many words Eskimos have for snow. The day is clear and beautiful, and I am giddy with delight.

Jan 27, 2007—Kona, Hawai'i

At the suggestion of Karen Apana and Brian Fitch of San Francisco, I am snug in a "shared bathroom" space in

the Manago Hotel on the Big Island. One florescent fixture with a long string and an aluminum bell-shaped stop on the end draws a lean line across the center of the ceiling. Everything seems to be a worn-out version of something in the 1950's, but it is clean and well lit enough to make Hemingway happy. The dining room has a variety of Formica-covered tables in various sizes and colors with old plastic stacking chairs. Ancient, wooden ceiling fans thwack away and spread the smells of cooking fish and pork chops. The bedroom walls here are thin, and the antics of the couples on both sides are far too audible. I don't have enough of the voyeur in me to enjoy it.

O'ahu was amazing. I managed to drive about two thirds of the way around the island. Mormons have established themselves vigorously on the north Coast complete with a temple and a branch of Brigham Young University. Because I recently read Martha Beck's fine book, *Leaving the Saints*, I was a bit disconcerted by this. O'ahu has gorgeous beaches and wonderful birds like the handsome red-crested cardinals that look like mixtures of lean downy woodpeck-



Kumu Hulas, bula teachers, at Honolulu Waldorf School.

ers and cedar waxwings. They have lovely chipping calls at dawn and splendid red heads. Wicked myna birds with hoods remind me of executioners and seem to fill the role that starlings play elsewhere only they are better looking and noisier. Red jungle fowl or moa are everywhere. Reminiscent of the wild chickens of Fair Oaks, they are fancy small roosters with outrageous plumage and proud, loud crows. They breed rather vigorously. Cattle egrets also abound, and I even saw one tending a Holstein cow. This is also dove heaven. They greet and end the day with sonorous concerts. Varieties I have seen: the rather handsome spotted doves, little zebra doves, the usual rock doves (our pigeons), and morning doves.

The Honolulu Waldorf School is nestled at the feet of incredibly lush mountains in a quiet suburban neighborhood. In a generous acre or so of play area, monkey pods trees provide 50-foot radii of shade, and handsome, white fairy terns with generous droppings nest in them. I noticed that the first faculty cars head for the spaces that are not under the trees.

I arrived early and had the honor of twice joining some of the faculty for I-think Speech and a reading from the Calendar of the Soul to start the day. It is moving to be present when a faculty gathers and recommits itself to the work of Waldorf education each day. Then, as a Flow Form fountain softly swished away, I walked in the courtyard surrounded by classrooms and listened as the classes began the day. Hawaiian verses and songs mingled with the more traditional sound of recorders. Native drums accented the work in certain rooms. One could hear the respect, love and enthusiasm for learning in both teachers and students. I felt like a lucky spy to experience Waldorf education so well implemented. At recess, a torrent of children of every imaginable color burst out onto the grounds. What joy!

I had the good fortune to visit Grade Four where Bonnie Ozaki-James was teaching her class. Each desk was covered with a colorful, hemmed cloth of fabric like that of the proverbial Hawaiian shirt. The children's watercolors of double-hulled sailing canoes, those that first brought people to



HWS students performing hula.

Hawai'i, graced the walls. On the blackboard two words were written with care: *ho'ohui* – to gather; *ho'olawe* – to share. These became themes for the morning as the children gathered to greet the day with a morning verse in Hawaiian, and shared gourd drums while they chanted a Hawaiian creation song. Then the youngsters were turned out into the yard for a brief game of their own invention after which they were ready to settle into review.

With skill, Bonnie used the phenomenological approach to history as she reviewed how King Kamehameha first experienced Captain Cook and his crew when they arrived at the Big Island. For instance, the white men had volcano mouths (smoking), ugly dogs with tusks (cows) were brought along, and had arrived on floating islands (European ships). When I spoke to Bonnie, she described how she has integrated local mythology and history into the Waldorf curriculum. In Grade Four, she augments native lore, which carries similar moods and themes, with the great Norse stories – more familiar to European and American Schools. Throughout the curriculum in the grades, a native element is incorporated. I asked Bonnie how she had learned so much native language. "Several courses and hard work," she responded. I was impressed, as I often am, by the efforts of our Waldorf teachers to enrich the lives of their students.

On Maui, Michael Mancini, the current administrator at the Waldorf School, picked me up at the airport with his charming younger sister and gave me a car to ascend the side of the volcano, Haleakala, toward his home. Both he and the Waldorf School live on the slope of this shield volcano with a breathtaking

view of the bay below. Maui is so different from Oahu that it is hard to believe they are so near one another. On the drive up the volcano, I passed through huge fertile valleys swaying with sugar cane, all overshadowed by mountains, and through several microclimates from sea level upward. Once at Mancini's, I soon discovered, to my horror, that I was fading fast with asthma due to a plethora of residing cats. I counted five. Unable to stay there, I threw myself at the feet of Keith and Lynette McCrary, who live next door. They took me in most kindly and at some effort for them. After a smashing birthday gathering for Michael's father, who is one of the most interesting and well-read folks I have ever met, I fell into a deep sleep at the McCrarys. I ended up in the anthro-heavy bed that has provided rest to some of the major players of spiritual science! I told the McCrary's that Bethlehem was not bad at all.

The next day Keith became the host par excellence. We rose at 5:00AM and headed off in the dark. Driving up the side of Haleakala, the largest crater in the world, I felt like Winken, Blinken or Nod being carried off in a wooden shoe toward the stars. Bundled up for the cold, we stood at the edge of the stark crater at 10,000 feet and watched the sunrise. A stratus cloud lay over the valley, and it felt like the top of the world with Orion overhead (yes, overhead) and Jupiter beaming down on us. As the sun rose, I had a visceral experience of the Christ Sun, and the words from the end of the Foundation Stone filled me. When the sun broke the horizon, a cruciform light emerged from it and then rays like those from a ciborium. Then the sun began to pulse like a beating heart. I can barely write about it even now.

Afterwards, as we descended, we both felt filled with grace. Keith then guided me to a rain forest part way down the crater where birds dwell. Along with familiar feathered friends, we saw a fabulous creature called a chukar – a partridge-like import from India, as well as a lovely pacific golden plover, and a plump, green Japanese white eye. Later, we stopped at a protea farm. These are

the most amazing flowers: a sort of exotic mixture of dahlias, fireworks and bird feathers. Soft to the touch like an infant's cheek, they come in an amazing array of different shapes, colors, and sizes. I was entranced. Later, at the Haleakala Waldorf School we had a good meeting with some Board members and their high school committee.

The Haleakala School is strung down a fertile hill, lush with bougainvillea, protea, and flowering, redolent bushes for which I have no names. The school campus drops for nearly a city block at about 50 degrees from the administration buildings at the top to the kindergartens at the bottom. Other classrooms snuggle around green open spaces along the way. Traversing the campus is a workout if one walks; driving is permitted, and a golf-cart sort of vehicle is available. A splendid bridge connects some of the classrooms across a ravine. It was joyful to experience the chorus of activities resonating from the various classrooms. I ran into Kim Raymond (formerly from the Sacramento WS) who has created a gorgeous kindergarten there. It was great to catch up on our respective lives, however briefly. She is as beautiful as ever.

Then there was hula. Because Michael's lovely wife, Heather, is part of the troop (which is preparing for a tour in France!), I was able to watch a three-hour class of ancient hula with one of the great dancers of our time. In her 70's, Auntie drummed, chanted, taught, and demonstrated this amazing art form. I was blown away. This was no ordinary, grass-skirt stuff. This was living word made flesh. The gesture for A and U are the same as eurythmy, and, as I watched, the dance became a meditation on creation and love. Other dances exhorted humanity to pay attention to the gifts of our earth – all in Hawaiian, of course. This evening was one of the highlights of my trip so far. In short, ancient hula is a profound, spiritual experience.

The last morning on Maui, on the way to the airport, Keith took me to visit 'Iao. Yes, dear friends of eurythmy, there is a town called 'Iao, pronounced just as a eurythmist would say it. It is a beautiful place of ancient memories, water, taro plants, and other greenery. It is worthy

of its name. I left Maui for the Big Island filled with gratitude for Michael and his family, for Waldorf education, for the McCrary hospitality, and especially for Keith's guided tours (I told him he should start a business and call it Tours for the Spirit).

The airport at Kona on the Big Island dwells under outdoor canopies and sports leis of every imaginable kind and fragrance. I exited the plane into sun, color and perfume. It felt more like a party than an airport. I also felt extravagant and spent all the money I had earned speaking in Hawai'i on a rental car. I drove my little red Ford to the Manago Hotel in Captain Cook (named after an Englishman, one of the first white men in Hawai'i. First perceived as a god, Cook was later slit in the throat for behaving as less than one). Then I went down to an ancient bay that is a sacred site. I stayed just past dusk and lived deeply into the native world which there. As I left I saw a smashing mated pair of Saffron finches. The male was as gold as a Thai monk.

The next day I went snorkeling very near this sacred site. The beauty of the coral, the sea anemones, and the colorful fishes created a kind of massive and unending aquarium. I actually suffered rapture of the shallows when I returned to the car. I bumped my head three times on various parts of the vehicle because I was still lost in the experience. Then I went to a different beach for body surfing in most delicious water in which, given my girth, I bobbed like a cork.

I spent the late afternoon with the faculty of the Kona Pacific School as they struggled with issues familiar to all of us. The school sits above the local hospital on a little plateau of land nestled against a hill. The grounds have been loved with care. Carved lava rocks form the steps up to the campus, and beautiful woodwork railings grace all. The wood is unmilled and still has many branches like deer antlers. The students hang their coats on similar structures on the outsides of the classrooms. When I first visited the school the first morning, the children gathered outdoors to say a morning verse and sing a Hawaiian chant together. Even the morning birds seemed to stand at attention for the

lively group. With only small nursery schools and combined classes of grades 1-2, 3-4, and 7-8 (the 5-6 class was dissolved this year), the school is struggling and is considering charter status. Working to save this lovely small school is no easy task, and the faculty, most of whom are fairly new to the area, has many challenges ahead. They are, however, a good and devoted group. I hope they will find what they need to thrive.



Fresh lava flowing into the ocean on the Big Island.

January 30, 2007

My last day on the Big Island, I headed for volcanic activity. After a fabulous two-hour drive half way around the Island and mostly along the Coast, I arrived at Volcano Park. It is a remarkable place with an old hotel perched on the edge of a caldera – black with lava last deposited less than thirty years ago. It is the home of Pele, the goddess of the Island and of volcanoes. Depending on her mood, she is alternatively an exquisitely beautiful being or an ugly, vicious hag. She is relentlessly pursued by a half-human pig god, who is desired by all women except Pele. (The story is as old as time, n'est pas?)

I registered for an official hike with the park service. Soon our ranger who seemed as tall as Paul Bunyan or Dan Ingolia, lead us down through a rain forest into the caldera. It was a four and a half mile hike, and Ranger Roger's one long stride outstripped three of mine. Sweating buckets, I found myself near the rear guard, and, just as I was arriving at the rest space, he was ready to take off again. However, he was a great storyteller, and I learned a lot. When we finally reached the bottom, we walked

along steaming fissures and could feel the warmth of the earth beneath our feet. It was awesome in its bleak beauty. Because it was an unusually sunny day, the live lava looked more like steam than burning coals at the bottom of the park where the lava still flows into the sea. I wanted to wait until nightfall to see it glow, but I was afraid I would drive off the winding road on the way back if I waited too long. The hike back up the caldera's switchbacks had nearly destroyed me, so I headed back to Captain Cook. However, I saw the lovely red Apapane bird and heard the Pīwi. I never saw a Nene – an endemic goose, and the Hawaiian state bird although I sought out its haunts. I longed for Brian Fitch, a friend and excellent birder, who could have shown me what I heard. At least Ranger Roger knew the bird calls. I had dinner with Hans Peter (one of the class teachers), Greg (a board member), and his wife and their four daughters, formerly from our school in San Francisco. Once home, I slept so well that the noise of young lovemaking was not discernible.



The Big Island is well known for its orchids.

The next day I returned to Oahu. Connie Starzinski picked me up at the airport, and I spent a quiet afternoon with her before going to a goodbye party for Winslow Eliot, one of my teacher training students from New Hampshire. It was a fine event set in a spectacular home with an equally spectacular view of the east side of Honolulu and the water.

Yesterday was the best. The local anthroposophical society has a lovely home, complete with a yard and a house,

on University Avenue in Honolulu. It has a beautiful model of the first Goetheanum and a library I wish we had in San Francisco. I was privileged to join a Class Lesson there. It made me yearn for a home for anthroposophy in San Francisco. I met the founding kindergarten teacher from the Honolulu School at the Society. Ruth is 81 years old and agreed to accompany me on my last great quest in Hawaii: the pursuit of the nesting Laysan albatross. She assured me she was a fabulous walker, and she appeared in excellent shape.

Connie had kindly loaned me her car, so Ruth and I drove to the northwestern corner of Oahu to Ka'ena Point. I ventured over dirt roads as far as I dared, and then Ruth and I began to walk. She was flagging after a mile, so she said she'd sit and wait for me by the shore. I gave her a quart of water (she had a good hat) and left her to watch four-wheelers churn the roads into a condition only usable by 4-wheel drive vehicles. Families abounded on their Sunday afternoon toots, so I wasn't too worried about abandoning her as she wished. A ranger told me it would be about a two-mile walk to the birds.

Three and half miles later, in sandals, with blisters on both feet, I reached the point. By now, people were scarce with not a bird in sight. Then, all alone, I rounded a ridge. There they were, their white heads sticking up like Easter lilies from the scrub brush. They are enormous creatures, and an Audubon-marked path brought me within a few feet of several nesting females, although they do not sit near each other, but spread themselves out across the area between the foot of the mountain and the sea. It was worth every blister. Now barefoot in the sand, I felt as though I were in a holy nursery. These great white queens of the air sat regally and seemed to ignore my intrusion as I walked on tip toes down the path. I didn't want to return to my abandoned octogenarian. As the sun began to slide down the sky, the male albatrosses rose up and air danced over the nesting ground. Reluctantly, I started back. The sight of such enormous and fine flyers is beyond words. One flew in lemniscates right in front of me.

Honored and grateful, I staggered along,



Ahuena Heiau, an ancient Hawaiian temple in Kailua-Kona, Hawaii.

I realized what it meant to shoot an albatross and how heavy a burden it would have been to carry such a bird around the neck. Then I thought of the burden we all carry for our modern incursions into nature. When I finally got back to the chewed-up road, I had to use the offending sandals again, and, though I begged rides from surly four wheelers, none had room. Eventually a native couple gave me a ride for two blocks, and there was Ruth. She was royally and justifiably grumpy, but nothing could destroy the joy of the albatross in my heart. I saw other notable birds as I walked back. A noddy (I couldn't tell if it was the brown or the black), a Chinese Bush Warbler, and a red avadavat, but none could compare with the experience in the Laysan Albatross Maternity Ward.

Limping along, I finally flagged down a truck with five smashing twenty-something males stripped to their waists and rippling with youth. Like good, big boy scouts, they made room for us by riding in the truck bed. These beautiful, fit fellows are part of "our boys." They are headed for Iraq in the fall. I promised I would pray for them, but it makes me weep as I write to think of these and the other beautiful human beings of both sides over there. At the end of the day my pedometer had clocked eleven miles of walking, but the day seemed bigger than that in every way.

Hawai'i has definitely found a place in my heart especially because of the generosity of so many people and the Waldorf Schools. Now on the flight to the Narita Airport in Tokyo, I have just lost a day as we cross the International Dateline. I leave behind known folks and enter a world of unknowns.

To be continued . . .

April 2007 Thailand: Gathering Place for the Annual Asia Pacific Initiative Conferences and Workshops

Asia Pacific Initiative Group Meetings

Bangkok, Thailand (by invitation)
25th-26th April 2007

Asia Pacific Anthroposophical Conference

Connecting with One's Destiny
Nakhon Nayok, Thailand
26th-29th April 2007

One way to meet contemporary challenges such as violence, media, and consumerism is by consciously connecting with one's destiny. Self-knowledge becomes the key to responsible social action. We have asked a few speakers from countries in Asia to give talks reflecting situations and meetings in their lives that were karmic encounters. They will give their contributions in their own languages. English translation will be provided.

For information please see
www.anthroposophy-thailand.com.

Asian Waldorf Teachers' Conference

The Child Study
Nakhon Nayok, Thailand
29th April-3rd May 2007

As more and more teachers are working in Waldorf kindergartens and schools in Asia, the need for co-operation and deepening has grown. This was the reason to hold the first Asian Waldorf Teachers' Conference 2005 at Ci Xing Waldorf School in Taiwan. At the end of this conference there was a strong wish to continue this co-operation and to have the next Asian Waldorf Teachers' conference for Waldorf kindergarten, primary and high school teachers in 2007.

Panyotai Waldorf School in Bangkok has taken responsibility for the practical preparations and for hosting the conference. The conference is for active Waldorf kindergarten and school teachers only. It is not an introduction to Waldorf education, but rather a deepening of classroom practice and of the understanding of the inner foundations of Waldorf education.

Our central theme will again be Rudolf Steiner's Study of Man. After the morning verse and daily singing, insights into these vast and profound lectures will be given by Christof Wiechert, Head of the Pedagogical Section in Dornach. During the second half of the morning we will separate into working groups focusing on specific classes: Kindergarten, Classes 1-2, Classes 3-4, Classes 5-6, Classes 7-8, Upper School and Extra Lesson (Special Education). In the afternoons there will be artistic workshops, including Eurythmy, Painting/Form Drawing, Clay modeling, Music, Speech, Foreign language and Gymnastics. There will also be a sharing of reports from different initiatives. The evenings will be times of cultural sharing focusing on specific countries and artistic work of the schools and kindergartens.

For more information please see
www.anthroposophy-thailand.com.

Economics and Threefolding Workshop

(Asia-Pacific Anthroposophical Post-conference)
Paul Mackay, Cornelius Pietzner and
Chrisopher Houghton Budd
Wang-ree Resort, Nakorn Nayok, Thailand
29 April-1 May 2007

World Economy & 'the Main Social Law.'

Rudolf Steiner lectured on economy in 1922 and the publication of the series of speeches he held in Switzerland was translated into English as *World Economy*.

In the Asia-Pacific Economics and Threefolding workshop we will observe, analyse, and synthesize contemporary instances of efforts towards transformation of local economies in Asia, and ultimately towards the transformation of the world economy.

How can we relate economic views and business practice inspired by Anthroposophy with impulses towards economic transformation evolving from Asia, in past and present? What are the obstacles for transformation to bloom, and how to overcome them?

One source of inspiration for in-depth exchanges is the 'Main Social Law' as formulated by Rudolf Steiner in 1905/06:

"The well-being of a total community of human beings working together becomes greater the less the individual demands the products of his achievements for himself, that is, the more of these products he passes on to his fellow workers and the more his own needs are not satisfied out of his own achievements, but out of the achievements of others."

How do we understand this 'Law' in the context of the contemporary reality of our economic life in the Asia-Pacific?

Aims of the Economics and Threefolding Workshop

Civil society activism inspired by Anthroposophy is rooted in the concept of *threefolding*. The threefolding movement aims at transforming society by increasing the transparency of interaction between three interdependent sectors. Threefolding intends to raise awareness of distinctive values to be nurtured in these sectors: justice, equality, democracy in *political life*; freedom, spiritual realization and integrity in *cultural life*; and co-operation and community in the *economic sector*.

To create a platform for exchange, networking, cooperation, and research among persons and groups with an active interest in Anthroposophical approaches towards economics, business, and consumers' associations in the Asia-Pacific region. To create opportunities for reflections and analysis on economic transformation processes and underlying world views including 'threefolding'.

Concentrated Workshop Approach and Intended Results

The Economics and Threefolding Workshop in Thailand will be a first small step towards realization of the aims proposed above.

As the venue of the Asia-Pacific Anthroposophy conference, Wang-ree Resort, Nakorn Nayok, is situated more than 2

hours from Bangkok, it was decided to have a concentrated meeting with a small group at the conference venue, rather than losing time on transportation, although it is regretted that no public lectures can be offered in Bangkok.

The concentrated workshop approach will allow us to work in a spirit of direct professional exchanges and discussion of pathways to spiritual-scientific research rather than lectures, resulting in increased in-depth insight and some concrete initiatives and empowerment of on-going work. The communication flow of the workshop will be shaped as concentric circles broadening from a concrete case study in Thailand towards widened geographic scale and spiritual-scientific scope, step by step. Based on this expanding and contracting movement of exchange, the participants will conclude by selecting the most essential concrete steps to be taken towards self-empowerment and continued cooperation in the region.

The core target-group of the Economics and Threefolding Workshop will be:

Participants of the Asia-Pacific Anthroposophy conference 26-29 April with interest in *economics, finance, fund management, agriculture* and *'green marketing,' business development, public policy and related civic activism*. They can choose to extend their stay for the optional Economics and Threefolding Workshop with two days from 29 April afternoon until 1 May, including lunch (two nights).

In addition, external participants—including persons with limited knowledge of Anthroposophy but engagement in exploring 'new paradigms' in economics and shaping 'good business', social entrepreneurship—will be most welcome to participate in the Economics and Threefolding Workshop.

The costs of food and accommodation will be kept at a minimum level and participants are responsible for their own expenses including travel.

Resource persons (from Europe)

All participants of the Economics and Threefolding Workshop are considered to

be resource persons. However, two exceptional resource persons will be Paul Mackay and Cornelius Pietzner, who represent the Executive Council of the General Anthroposophical Society at the Asia-Pacific conference. They have extended their stay at the conference for the Economics Workshop until the evening of Monday, April 30. Paul Mackay is the leader of the Section for Social Sciences of the General Anthroposophical Society and a banker. He co-founded the Triodos Bank in the Netherlands. Cornelius Pietzner is the Treasurer of the General Anthroposophical Society and a prominent international promoter of social entrepreneurship. Both are based at the Anthroposophical cultural center, *the Goetheanum*, in Dornach, Switzerland.

A third challenging, creative resource person from Europe is Christopher Houghton Budd, from the Center for Associative Economy, England, convener of the standing *Economics Conference* at the Goetheanum. [www.goetheanum.org/949.html] This *Economics Conference* has rendered inspiration towards organizing the workshop in Thailand and to explore socio-economic networking and cooperation in the Asia-Pacific region.

Matching with resource persons from Asia-Pacific

It is the intention of the organizers to match the special resource persons from Europe with participants from the Asia-Pacific region with expertise and experience in social and economic development, while participants from cultural sectors with less direct experience in the fields of finance and economics but a living interest are most welcome.

Case study: Farmers' network Supanburi & Consumers group Bangkok (Community Supported Agriculture)

As a starting point for exchanges on economics and threefolding in the Asia-Pacific region, a local case study will be presented. *Community Supported Agriculture (CSA) 'Thai style'* has been initiated by a family living in the border area with Burma, near Supanburi, West-Thailand. Around thirty families in Bangkok sub-

scribe on an annual basis to weekly vegetable deliveries by a farmers' group in the remote border area. Efforts are being undertaken towards extension of the scheme.

The project-presentation will be placed within the context of organic agriculture development and related consumers' awareness, commitment, in Thailand; micro-credit practices; and the status of Bio-dynamic agriculture. Due attention will be given to the presentation of recent, royally initiated, programs in Thailand to reform present unsustainable economic national development towards *Sufficiency Economy*.

The next step will be a picture of cooperative patterns addressing 'new paradigms in development' in the regions along the Mekong River: China (Tibet and Yunnan), Myanmar, Thailand, Laos, Cambodia and Vietnam. The emerging movement is inspired by the example of Bhutan, a Himalayan country with a public policy based on *Gross National Happiness*. As a further step, information will be provided on networking to promote *Corporate Social Responsibility (CSR)* in Asia, including local Small and Medium Enterprises (SME's) as well as multi-national corporations.

The participants from the Asia-Pacific region will be invited to join this analysis and add examples indicating new economic developments and trends from their own local and international experiences.

Program Proposal

From the case study in Thailand, in its Southeast Asian and Asia-Pacific context (the socio-geographic perspective), we propose to move to the identification of common challenges, dilemmas, current innovations/obstacles and driving values as well as to reflections on scientific paradigms including 'schools' of engaged spirituality in East and West, as well as shaping spiritual research on economics.

Some aspects may only be touched upon lightly, given the limited time frame. However we hope that a lively picture will grow of the opportunities for ongoing exchanges and cooperation in a long-term future perspective.

Tentative program:

Sunday, 29 April

Afternoon - self-introduction of participants

Evening - presentation of 'case study': CSA (community supported agriculture) by project partners, Thailand, including Suan Nguen Mee Ma Co., Ltd.; Mekong region emerging network; Social Venture Network Asia

Monday, 30 April

Morning - Analysis and exchanges on core elements of spiritual research in economics: Paul Mackay

Afternoon - Identification of opportunities for networking and cooperation; and the driving forces to make it work: Cornelius Pietzner

Evening - Diversity of related cultural expressions, informal exchanges

Tuesday, 1 May

Morning - Determination of essential elements of networking and cooperation in the Asia-Pacific region; East-West cooperation; *commitments*: all participants; Christopher Houghton Budd

Closure - Lunch

Organizers and Research

Hans and Wallapa van Willenswaard, Suan Nguen Mee Ma Co., Ltd., (Suan company) Bangkok, at this stage, pioneer, prepare and organize the Economics and Threefolding Workshop, 29 April – 1 May, 2007, in Thailand. We trust that an Asia-Pacific Economics and Threefolding team will emerge from the process, which will also carry the follow-up.

The not-for-profit framework of responsibility for the organizers is secured by the Sathirakoses Nagapradipa Foundation, established in 1968 and founding shareholder of Suan company.

Please contact us with advice, comments, questions, and for registration:
hans@suan-spirit.com

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Anthroposophical Events Summer 2007

Anthroposophical Society / Sections Annual Conference

Nicoli Fuchs (Agricultural section)

29 June – 3 July 2007

Raphael House, Wellington, NZ

Binary Being: Staying Human in the Computer Age

26–29 July 2007

University of California at Berkeley Campus
California, USA

“Failing to understand the consequences of our inventions while we are in the rapture of discovery and innovation, seems to be a common fault of scientists and technologists. We have long been driven by the overarching desire to know. That is the nature of science’s quest, not stopping to notice that the progress to newer and more powerful technologies can take on a life of its own.”— Why the Future Doesn’t Need Us: How 21st Century Technologies Threaten to Make Humans an Endangered Species, by Bill Joy.

Most of us use computers everyday and would be hard-pressed to imagine a world without the productivity, accessibility, and ingenuity these machines seem to bring into our lives. But, do we really know what we are doing with this technology? Do we know how this technology is affecting us? The purpose of the conference is to create an opportunity to consider this topic; where participants, inspired by the keynote speeches and the dramatic presentations and engaged in artistic activities can contemplate these and other related questions, and start a dialogue leading toward to a more conscious relationship with the computer.

For further information visit
www.binarybeing.org

Mystery-Wisdom-Inspired Arts: The Living Impulse of the 1907 Munich Congress

Presented by members of the Social Science Section of Northern California, Dennis Kloczek and Thomas Adam.

17–19 August 2007

Rudolf Steiner College, Fair Oaks, CA

For further information, visit
www.steinercollege.org

Cosmograms

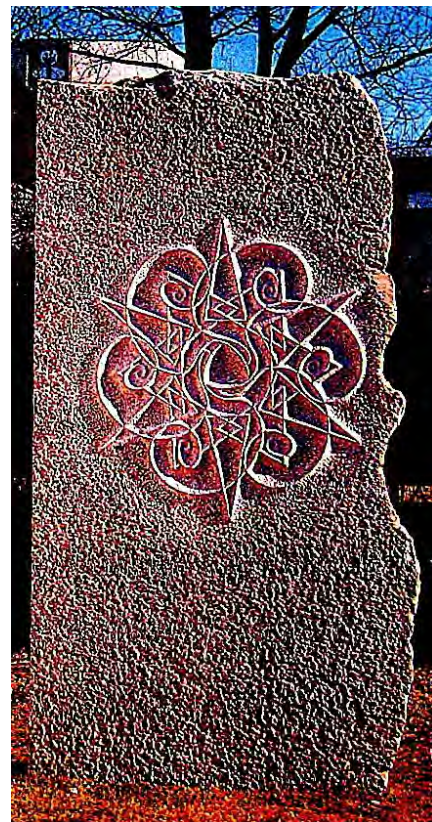
Messages to the Elemental World

A Workshop with Marko Pogacnik

22–24 June 2007

Oahu, Hawaii

A practical experiential exploration into the language of elemental form and how they may be used within the environment as healing and harmonizing messages to nature.



Friday, 22 June, 7:30 pm

A Brief History of Pohaku, Standing Stones, Petroglyphs and Mandalas—a slide lecture by Van James, author of *Ancient Sites of Oahu*.

Saturday, 23 June, 9–12:30 pm, 2–4:30 pm

Cosmogram Workshop with Marko Pogacnik

7:30 pm *Cosmogram and Lithopuncture*,

a slide lecture by Marko Pogacnik

Sunday, 24 June, 9 am–1 pm

Cosmogram Workshop with Marko Pogacnik

Marko Pogacnik is the author of several books on elemental beings and healing the earth. He has created projects throughout the world and is the designer of the national flag and coat-of-arms of his home country, Slovenia.

For more information phone 808-395-1268 or email pacificajournal@gmail.com.

Sophia Tours Presents

In Search of Ancient Art & Architecture in the Eastern Mediterranean

From the Land of the Pharaohs to the Hagia Sophia

with Brian Gray & Ted Mahle from Rudolf Steiner College.

March 30 – April 19, 2008 (Easter)

Brian Gray & Ted Mahle have co-taught Evolution of Consciousness through History of Art for many years.

This deeply knowledgeable team will accompany us on this tour to explore the Pyramids of Giza, Saqqara & Dashur, the Egyptian Museum, the temples of Upper Egypt; Abu Simbel, Philae, Kom Ombo, Edfu, Luxor, Karnak, Dendera & Abydos. In Luxor (Thebes), we'll visit Tombs of the Kings, the Queens, and the Nobles, and the site of Tel El Amarna as we return to Cairo.

The hidden desert city of Petra, Roman Jerash and Mount Nebo call us in Jordan, before flying north to Turkey where Ephesus, Pergamon and Troy are our focus, followed by a few days in Istanbul. An overnight on a felucca sailboat along the Nile, a donkey ride to the tombs, a camel ride in Petra and visits to several fascinating bazaars compliment visits to the ancient sites.

This tour is organized by Sarnia Guiton in conjunction with Explore Worldwide.



In Search of the Black Madonna The Sacred Feminine Throughout Europe

with Stephanie Georgieff

May 18-31, 2008

The Black Madonna, an enigmatic symbol of the Sacred Feminine hidden throughout Europe, is an ancient symbol, in the present, leading us to the future.

This tour will take us on a personal journey of the heart discovering the history, folklore and mystery of several of the world's most famous Black Madonnas. Highlights of the tour will feature The Virgin of Montserrat near Barcelona, Spain, the Black Madonnas of Chartres in France, Einsiedeln in Switzerland and Czestochowa in Poland.

Nightly lectures are planned and Stephanie Georgieff will be available for private consultations.



In Search of the True Hawai'i Impressions & Expressions

with Van James

June 14-21, 2008

A one-week art vacation with artist and author, Van James, on Moloka'i Island

The least developed of the Hawai'ian islands, Moloka'i has an impressive natural beauty, many cultural sites and a rich traditional history. Soaring sea cliffs, empty beaches, rolling ranchlands and tropical, forested mountains all offer impressions of the real Hawai'i.

Slow down and relax in a rustic setting on this tranquil Pacific island, where there are no traffic lights, shopping centers or high rise buildings, but plenty of time to read, learn some Hula, take walks and catch up with yourself. Join us at Pu'u O Hoku (Hill of Stars) Ranch and experience a wealth of natural impressions that will rejuvenate you and stimulate your artistic expression.

Each day will include time for artistic work with pencil, pastel or watercolor, and guided or self-guided excursions and delicious local meals. Limited to 20 participants.

Further details & price to follow

If interested in further information please contact Sarnia Guiton at Sophia Tours

sophiatours@hotmail.com — 778.668.4653

Hawai'i

Ruth Cameron Herter, Ph.D.

In Memorium

Judy Herter Moore

A remarkable woman died on December 1, just days short of her 100th birthday, after living a spectacular life of service. Ruth Cameron Herter was a loving wife, mother, grandmother and great-grandmother; a scientist at a time when there were few women scientists; a teacher and a tenacious volunteer who served her community well into her 90s.

Ruth was born in Dyersburg, Tenn., on Dec. 22, 1906. In 1928, she graduated from Vassar College and received her doctorate in microbiology from Yale University in 1933. At Yale, she met and married the love of her life, Walter Beh Herter, M.D., before sailing to Honolulu in 1936. After she arrived, she taught chemistry and botany at the University of Hawaii.

Six months before the Japanese attacked Pearl Harbor on Dec. 7, 1941, as rumors of war began to circulate, Ruth was instrumental, along with several doctors, in founding the Blood Bank of Hawaii. The morning of the attack, she was the only one who knew where the bank's 250 flasks of plasma were stored, in the basement of the Hawaiian Electric Co. That blood saved many lives in the first six hours of the attack. Years later, when reflecting on that morning, Ruth noted, "We pitched in and bled 500 people a day and the stuff was used as fast as we made it."

Her community service interests were wide and varied: she was Deaconess at Central Union Church, and later a member of the Anthroposophical Society and the School of Spiritual Science. She served on the Boards of the Boy Scouts and the Girl Scouts, she was a member of the Milk Commission whose task was to standardize milk that was sold to consumers; a member of the League of Women Voters; and a textile weaver belonging to the Weavers' Guild of Honolulu. She also taught at the Blind School in Guadalajara, Mexico.

After several years in Mexico, Ruth returned to Honolulu in 1978 and joined

the Foster Grandparents program, teaching reading and writing to students at Castle High School. At the age of 83, she was honored for her 848 hours of service, receiving the Jefferson Award for volunteering. She loved teaching kids but at the age of 92 she retired. Ruth will be remembered as a brilliant, feisty, caring, compassionate lady with bright red hair who always wore high heels.

Ruth is survived by three children, six grandchildren and six great-grandchildren. She will be buried in Covington, Tennessee.

Anna Elizabeth "Moody" Murray

Bob Duerr, Hilo, Hawai'i



Anna Elizabeth "Moody" Murray, an Anthroposophist for over fifty years, a member of the American Anthroposophical Society and a pillar of the Anthroposophical Society in Hawai'i, crossed the threshold on October 21, 2006 at Hilo Medical Center in Hilo, Hawai'i. She was 84 years old.

Anna Elizabeth was born in Lander, Wyoming in 1922. She began her education attending a frontier one-room school house, which she fondly remembered as both educationally thorough and a place where she made lifelong friends. Experiencing the American West as the daughter of a roustabout oil driller, she personally felt the deep inner turmoil of the boom-bust oil patch. She

remarked, "Rattlesnakes, dry dust earth and tumbleweeds are not my cup of tea." It was through this struggle with the American landscape that her love for Rudolf Steiner's economic theory of the Threefold Commonwealth was born, and eventually a love for Hawai'i as well.

She attended the University of Wyoming on scholarship, majoring in economics. During World War II, 1943-1945, again on scholarship, Elizabeth attended Stanford University Law School, saying of her admission, "It was only because all the men were fighting." The war years were a time of great sacrifice and she remarked that they often didn't have enough food to eat, resulting in one law student passing out in class.

In the face of all hardships, she completed her degree and was admitted to the California Bar. Perhaps it was her heart-felt need "to fulfill one's responsibilities and to always tell the truth," that led her in the early 1950's to move to Ojai, California, relinquish the law, and find Anthroposophy.

Ojai, long a hotbed for new thinking, had a strong Anthroposophical community despite being the residence of Krishnamurti, the controversial Indian philosopher who was a major reason why Anthroposophy separated from Theosophy.

Ruth and Hans Pusch, Mr. and Mrs. Willi Sucher, and Zelma Sorensen were stalwarts of this California group. From the beginning, Elizabeth showed an interest and devotion to Christology, especially the St. John Gospel. She would read Anthroposophy avariciously throughout her life, making a thorough study of projective geometry among other subjects. Her books all had copious notes in the margins.

In the early 1960's, after starting a family, Elizabeth found herself working with David Watumull, a businessman in Hawaii, who, at the time was founding Hawaiian Paradise Park, located in shadow of the world's most active volcano in the Puna District of the Big Island. Ultimately, Mr. Watumull would become the major benefactor of Malamalama Waldorf School, donating land, buildings, and operating funds. As karma would have it, Elizabeth would

later find herself a mentor and Board member of Malamalama School.

Her daughters Carol and Kimberly attended the Honolulu Waldorf School. At the time it only went to eighth grade so when they were ready for high school, Elizabeth took a sabbatical. She traveled with the family to Europe, taking an extended cultural tour of Italy, and making a valued visit to the Goetheanum in Switzerland. According to Carol, "She stayed in Dornach observing the Goetheanum architecture inside and out."

Elizabeth then enrolled her daughters in the Elmfield Waldorf School in England. Elizabeth continued to teach French and American History at the Sibton Park Girls School in Kent, England, often making trips to London to attend Anthroposophical gatherings.

In 2002, Elizabeth and Carol made a three-week trip to France. The pilgrimage was dedicated to Chartres Cathedral. "This is the only gothic cathedral dedicated to the Madonna," Elizabeth fondly told her daughter. Carol remembers, "Every day we would walk to the cathedral, observing the stained glass, artifacts and architecture." For both of them, walking the labyrinth presented both a pleasant challenge and a recollection of a time spent there in a former life.

Throughout the years Elizabeth supported her family by teaching Latin, French, and English at Kalani High School and St. John Vianney on Oahu, and at Hilo High School and Saint Joseph School on the Big Island of Hawai'i. In order to strengthen her academics, she attended both campuses of University of Hawaii, at Manoa and at Hilo.

While on Oahu she was a fervent member of the Anthroposophical Society, attending meetings, serving on the Council and acting as librarian, a job which she relished. In Honolulu she was known as "one of the two Elizabeths," having become a dear friend of society stalwart Elizabeth Lee.

She talked fondly of how Doctor Steiner had been interested in the doings of the Hawaiian Society and how important the Hawaiians were to the financial lifeblood of the society during the catastrophe of the Second World War. Hawaii Anthroposophists Eric

Wakefield and Joseph Gunzinger were fondly recalled by her.

To her dying days she was a promoter of books on Anthroposophy, believing that Steiner's words could bring health and healing. She thought it was especially important to read to the deceased. An organizer of many study groups on St. John over the years, her living room was celebrated for pleasant reading, acerbic discussion, hot tea and sweets.

Preparing for her death in a decidedly conscious and unhurried manner, she gave away her earthly possessions, leaving her Raphael picture of the Madonna and Child, Rembrandt's "Polish Rider," and her Anthroposophical library as her last gifts. She crossed the threshold after a long illness, and her hospice caregiver, former Malamalama Waldorf School Board member and friend, Julie Lindberg, said that up to her final days she was conscious and upbeat. At her request caregivers read Anthroposophy to her. Ms. Lindberg commented that "all the people in the office loved to visit Mootty," and that she would tell them to read certain passages again, often taking the time to explain the meaning.

Elizabeth's ashes were scattered in the Pacific Ocean in a southerly current that was making its way towards Paradise Park. Pragmatic and blunt, Elizabeth saw the early days of Anthroposophy as the much needed beginning of the Threefold Commonwealth. She was a member of the American Association of University Women, and the Business Society of Professional Women. She is survived by daughters Carol and Kimberly, and three grandsons, John, Roel, and Paul. Donations may be made to the Anthroposophical Society of Hawai'i in memory of her.

Member Welcome!

Welcome to a new member of the Anthroposophical Society in Hawai'i, Arielle-Leah Faith Michael. She lives in Honolulu but will be moving to Waimea on the Big Island to start Wao Akua O Waimea School, a Waldorf-inspired school. She is a graduate of the Kula Makua Waldorf Teacher Training Program.

Book Review

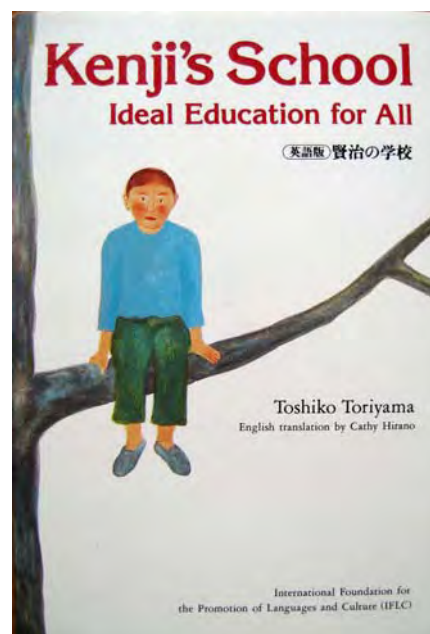
Kenji's School: Ideal Education for All
Toshiko Toriyama

Translation by Cathy Hirano
International Foundation for the
Promotion of Languages and Culture
ISBN4-7631-9187-X

This paperback book published in 1997 is about the inspired lifework of Kenji Miyazawa (1896-1933), poet, philosopher, educator, and the subsequent establishment by the author, Toshiko Toriyama, of the Kenji School in Nogano, Japan. A highly praised public school teacher, Toriyama, started the first Kenji School in Japan and is presently the class 6 teacher at the Kenji-no-Gakkou in Tokyo. This well-translated and easy-to-read book brings across the simple yet rich, humanitarian message in Kenji's philosophy of life. There is only scant mention of Rudolf Steiner's influence on the Kenji School methodology but Kenji-no-Gakkou can easily be described as a joint Kenji/Waldorf-inspired education from Kindergarten through high school.

For further information on the book and this school contact:

kenji-gakkou@ma.newweb.ne.jp
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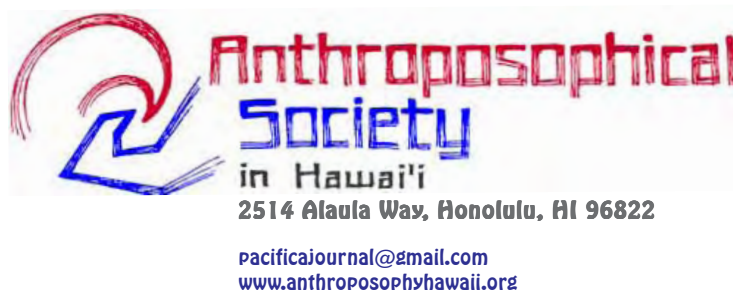
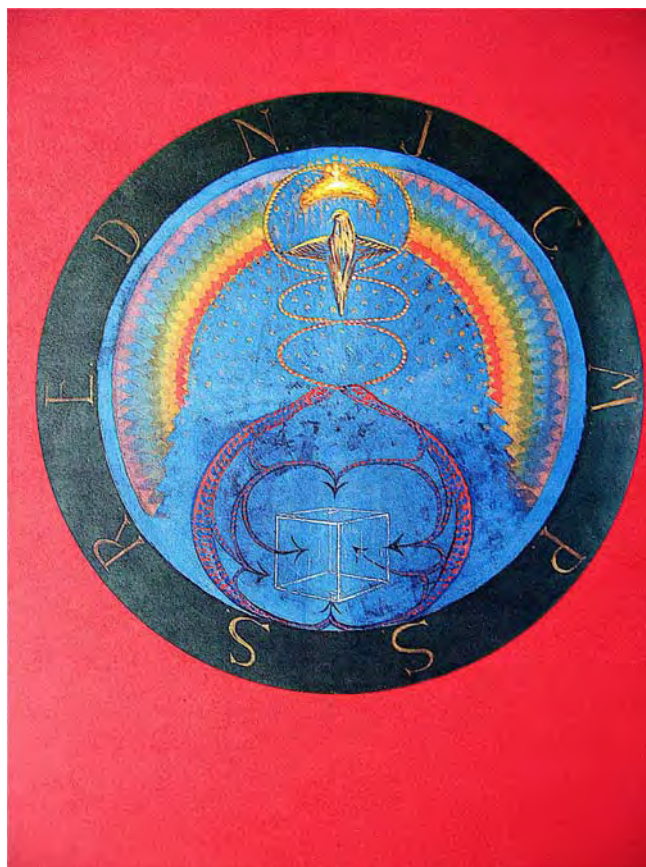
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*7th Apocalyptic Seal: Out of God we are born, In
Christ we die, through the Holy Spirit we are reborn.*



"To have a sense for beauty means for humanity, not to deny in the physical world a connection with the spirit."

—Rudolf Steiner