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Gross National Happiness: An Alternative Paradigm for Community Wellbeing

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In the course of history, there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground. A time when we have to shed our fear and give hope to each other. That time is now.— Wangari Maathai, Nobel Peace Laureate

**My path from Camphill to Vietnam and Bhutan
over the war zones of our time**

Together with my wife Lisi and our two children, we lived for many years in a Camphill community in Switzerland: Perceval. I consider these years of community practice, sharing our life and work with people living with intellectual disabilities, as some of the most formative experiences on which all my later work and social understanding are built. After Camphill, I worked for the International Committee of the Red Cross: the part of the Red Cross, Red Crescent Movement, working in war zones. From Afghanistan to Palestine, from Darfur to Pakistan, I spent time in most of the conflict areas of the beginning of the 21st Century. These experiences led me to the conclusion that the physical violence that I was witnessing was but the tip of the iceberg and that I had to uncover the underlying root causes that were not addressed in the humanitarian response



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to these tragic events. It became more and more obvious that systemic or structural violence was the deeper cause of the outer events and that we had to try and understand these systemic problems if solutions were to be found.

This led me to develop a critical view of the current economic and development paradigm, and to search for alternatives. On a community scale, my experience in the Camphill Movement seemed to offer a valid model of a different way to organize work, finances and a social organism. Nevertheless, the question remained to find a model that would be applicable on a much larger scale such as a country; this is how I encountered the framework of Gross National Happiness from Bhutan. At the end of 2011, the Prime Minister of Bhutan decided to create a Gross National Centre as a learning institute and community to teach and experiment GNH in action. They were looking for a Program Director for the new centre and posted an international recruitment offer. I applied, got selected, and this is how I moved to Bhutan in the beginning of 2012. In parallel, since the nineteen nineties, my wife and I set up an NGO in Vietnam, Eurasia Foundation. We started our work in the field of special education. During the war many children had been affected by the consequences of Agent Orange and there was an unusually high percentage of children with disabilities; at the same time, the government lacked the resources and the expertise to offer appropriate support and education to these children and youths. Gradually our work expanded from Special Education to general education, ecology, community building and social entrepreneurship. We built many schools and presented workshops training the first generation of teachers in the field of curative education and social therapy. In 2009, we created the Peaceful Bamboo Family an intentional working and learning community inspired by the Camphill Movement and the Gross National Happiness Framework.

The challenges of our time and the need to transform the current paradigm

The crisis of our time isn't just a crisis of a single leader, organization, country, or conflict. The crisis of our time reveals the dying of an old social structure and way of thinking, an old way of institutionalizing and enacting collective social forms. – Otto C. Scharmer

Otto Scharmer identifies three major challenges that we face as a humankind. He calls it the three divides:¹

- The Ecological Divide
- The Social Divide.
- The Spiritual-cultural Divide.

It seems appropriate to add a fourth one that is a result of the three previous ones:

- The Leadership Divide

1. The Ecological Divide: the alienation between self and nature

Since the beginning of human history until the late seventies, mankind used far less of the abundant natural resources that Planet

Earth so generously provides, than was available. But this changed dramatically during the last three decades of the 20th century. Today humanity uses the equivalent of 1.5 planets to provide the resources we use and absorb our waste. This means it now takes the Earth one year and six months to regenerate what we use in a year. Moderate UN scenarios suggest that if current population and consumption trends continue, by the 2030s, we will need the equivalent of two Earths to support us. And of course, we only have one. Turning resources into waste faster than waste can be turned back into resources puts us in global ecological overshoot, depleting the very resources on which human life and biodiversity depend². As a consequence, one third of our agricultural land has disappeared over the past 40 years. According to a World Bank report ³, dramatic climate changes and weather extremes are already affecting millions of people around the world, damaging crops and coastlines and putting water security at risk. There is growing evidence that warming close to 1.5°C above pre-industrial levels is locked-in to the Earth's atmospheric system due to past and predicted emissions of greenhouse gases, and climate change impacts such as extreme heat events may now be unavoidable. As the planet warms, climatic conditions, heat and other weather extremes which occur once in hundreds of years, if ever, and considered highly unusual or unprecedented today would become the "new climate normal" as we approach 4°C—a frightening world of increased risks and global instability.

These are only some examples to illustrate the unprecedented ecological challenges we are currently facing. The inner dimension of this challenge is the fundamental disconnect between humans and nature. This alienation is a side effect of the current materialistic worldview that has become predominant over the past centuries: the idea that our planet is but a heap of matter ruled by merely physical and chemical laws. Without reclaiming the spiritual dimension of Nature, mere political agreements will fail to address the fundamental crisis that underlines these issues.



2. *The Social Divide: alienation between self and others*

Two and a half billion people on our planet subsist on less than \$2 per day. Although there have been many attempts to lift people out of poverty, this number, 2.5 billion, has not changed much over the past several decades. In addition we see an increasing polarization in society in which the top 1% has a greater collective worth than the entire bottom 90%. According to Barack Obama, income inequality is the "defining challenge of our times", while Pope Francis states that "inequality is the roots of social ills". Human beings have deep-seated psychological responses to inequality and social hierarchy. The tendency to equate outward wealth with inner worth means that inequality colors our social perceptions. It invokes feelings of superiority and inferiority, dominance and subordination – which affect the way we relate to and treat each other. Research shows⁴ that, as well as health and violence, almost all the problems that are more common at the bottom of the social ladder are more common in more unequal societies – including mental illness, drug addiction, obesity, loss of community life, imprisonment, unequal opportunities and poorer wellbeing for children. The effects of inequality are not confined to the poor. A growing body of research shows that inequality damages the social fabric of the whole society. The health and social problems are between twice and 10 times as common in more unequal societies.

Although mankind produces more goods and services than ever before, even when taking into account the current scope of world population, there has been hardly any progress in terms of fairness and equity in the distribution of wealth: Some 795 million people in the world do not have enough food to lead a healthy active life. That's about one in nine people on earth. Poor nutrition causes nearly half (45%) of deaths in children under five - 3.1 million children each year. 66 million primary



school-age children attend classes hungry across the developing world⁵.

These figures are a sad expression of the level of alienation between self and others and a devastating outcome of our current economic system; our fellow humans being perceived as competitors, rather than sisters and brothers.

3. *The Spiritual-cultural Divide: alienation between self and Self*

Our current economic system is based on an assumption about human nature: the so-called "Homo Economicus" or economic man. This concept portrays humans as narrowly self-interested agents always trying to maximize their benefit as consumers and their profits as producers. In other words, a heartless egoistic being only pursuing material benefits without any consideration for values, ethics or simply human relations such as love and friendship. No wonder that this implicit assumption creates an economic system that manifests as a self-fulfilling prophecy, resulting in a massive institutional failure and collectively creating results that nobody wants. This is not to pretend that these tendencies do not exist, but traditional wisdom saw them as the shadow aspect (C. G. Jung), as the "double" (R. Steiner) or, according to Buddhist psychology, as the "poisons of the mind". Moreover, if we internalize and identify with this distorted view of what it means to be human, we disconnect from our highest potential and true nature. This is fuelled by the illusion that material consumption could fulfil our deeper aspiration for meaning, identity or self-actualization. Some of the results of this alienation are obvious in today's world, from growing suicide rates, to epidemics of depression, and stress related illnesses becoming the major factor of morbidity in the developed countries.

4. *The leadership Divide: alienation between self and the greater good*

On a personal level, the leadership divide manifests as a lack of self-leadership leaving the individual to fall prey to all sorts of manipulations, from marketing to numbing media influence, and substance abuse, from compulsive consumerism to Internet and technology addiction⁶.

On the collective level, it manifests as the helplessness of





most world leaders unable to overcome narrow national interests to live up to the global challenges that we are facing as humankind; and incapable of thinking in mid to long term goals rather than keeping the next electoral deadline as an horizon.

It appears that the current economic and development model has come to its limits. Change is bound to happen, the only question is whether we- as humankind- can lead the change consciously or if we passively undergo the changes because outer circumstances force us to do so. It also appears that the most vulnerable will be the first victims, this holds true globally, and the poorest countries will be the first to bear the brunt of the negative impacts, and it is also true within developed countries. Obviously, people living with intellectual disabilities belong to the vulnerable segment of society. This is part of the reason why I believe that rethinking community living, inclusion and intellectual disability should be done within a larger context of rethinking the overall development paradigm.

As Einstein famously said: *"We cannot solve our problems with the same thinking we used when we created them"*. Gross National Happiness is one of the global frameworks that can help us rethink the overall goals of societal development.

Gross National Happiness: A new development paradigm

Even if we act to erase material poverty, there is another great task, it is to confront the poverty of satisfaction- purpose and dignity- that afflicts us all. Too much and for too long, we seemed to have surrendered personal excellence and community values to the mere accumulation of material things... Gross National Product counts air pollution and cigarette advertising... It counts special locks for our doors and the jails for the people who break them. It counts the destruction of the redwood and the loss of our natural wonder in chaotic sprawl. It counts napalm and nuclear warheads... it counts the television programs that glorify violence to sell toys to our children. Yet, the Gross National Product does not allow for the health of our children, the quality of their education or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages... It measures neither our wit nor our courage, neither our wisdom nor our compassion... it measures everything in short, except that which makes life worthwhile...-- Robert Kennedy

"Gross National Happiness is more important than Gross National product". With this famous declaration in the 1970s,

Jigme Singye Wangchuck, the 4th king of Bhutan challenged conventional, narrow and materialistic notions of human progress. He realized and declared that the existing development paradigm – GNP (or GDP) – did not consider the ultimate goal of every human being: happiness.

Old Wisdom for a Modern Age!

Inspired by age-old Buddhist wisdom in the ancient Kingdom of Bhutan, the fourth King concluded that GDP was neither an equitable nor a meaningful measurement for human happiness, nor should it be the primary focus for governance; and thus the philosophy of Gross National Happiness was born.

Since that time this pioneering vision of GNH has guided Bhutan's development and policy formation. Unique among the community of nations, it is a balanced 'middle path' in which equitable socio-economic development is integrated with environmental conservation, cultural promotion and good governance.

The folly of the GDP obsession!

The folly of an obsession with GDP, as a measure of economic activity which does not distinguish between those activities that increase a nation's wealth and those that deplete its natural resources or result in poor health or widening social inequalities is so clearly evident. If the forests of Bhutan were logged for profit, GDP would increase; if Bhutanese citizens picked up modern living habits adversely affecting their health, investments in health care systems would be made and GDP would increase. All of these actions could negatively affect the lives of the Bhutanese people yet paradoxically would contribute to an increase in GDP.

Four Pillars and Nine Domains

The intuitive guiding principle of Gross National Happiness led to a practical conceptualization of the concept. The foundation is made of four pillars:

Environmental Conservation as an antidote to the ecological divide

Environmental Conservation is considered a key contribution to GNH because in addition to providing critical services such as water and energy, the environment is believed to contribute to aesthetic and other stimulus that can be directly healing to people. Bhutan is absorbing 3 times more CO₂ than it produces and has pledged to remain carbon sink and to become 100% organic by 2020 ⁷.

Fair and Sustainable socio-economic development as an antidote to the social divide

GNH economics is a spiritual approach to economics. It examines the functioning of the human mind and aspires to transform ignorance, greed and violence that direct most of the current economic activity. It aims to clarify what is harmful and beneficial in the range of human activities involving production and consumption, and tries to support people in making ethical choices. It strives towards a middle way balancing economic development and human values.



It holds that truly rational decisions can only be made when we understand the nature and the functioning of the mind. When we understand what constitutes desire and craving as a cause of suffering, we realize that all the wealth in the world cannot satisfy it. We become aware of the importance of contentment and of leading a simple but dignified life.

GNH economics challenges the vision of “homo economicus” that underlies current economic models: from a GNH perspective, attributes such as altruism and compassion are innate qualities of the mind. Economic development is important but it must be fair in terms of distribution and sustainable in order not to deprive future generations of their right to a good life.

Preservation and Promotion of Culture as an antidote to the spiritual-cultural divide

Culture, includes science, arts, and spirituality. All three elements are important and must be equally promoted and developed for a society to thrive. If culture is reduced to its economic dimension and when it is determined by financial indicators only, a society gradually loses its identity, values and individuals are reduced to economic actors: producers and consumers. Bhutan is a good example of a country that has been able to preserve and to further develop its unique Buddhist heritage and values.

Good Governance as an antidote to the leadership divide

Good Governance is considered a pillar for happiness because it determines the conditions in which people thrive. While policies and programs that are developed in Bhutan are generally inline with the values of GNH, there is also

a number of tools and processes employed to ensure the values are indeed embedded in social policy. Bhutan is also quite a unique example of a peaceful transition from absolute monarchy to democracy initiated by the king himself.

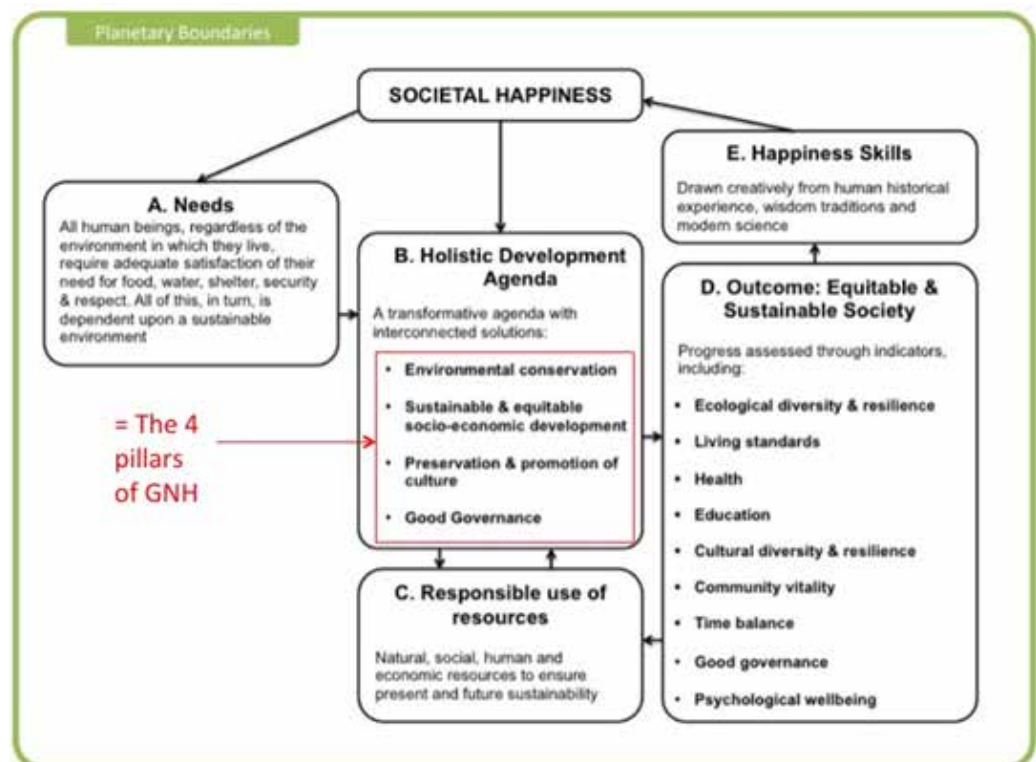
Nine Domains

The four pillars are further elaborated into nine domains, which articulate the different elements of GNH in detail and form the basis of GNH measurement, indices and screening tools.

1. Living standards
2. Education
3. Health
4. Environment
5. Community Vitality
6. Time-use
7. Psychological well-being
8. Good Governance
9. Cultural resilience and promotion

These 9 domains, clearly demonstrate that from the perspective of GNH, many inter-related factors are considered to be important in creating the conditions for happiness. Income and material security are obviously part of these conditions, but many other factors must also be taken into consideration. Similarly, the happiness of human beings is not seen as separate from the wellbeing of other life forms, and ecological diversity and resilience are included in the measure of GNH. The balance between material and non-material development, and the multi-dimensional and interdependent nature of GNH are key features that distinguish GNH from GDP as a measure of a country's progress.

The GNH Framework



The universal human goal to pursue happiness and the existence of planetary boundaries are the two fundamental premises of GNH. The current economic model, based on the doctrine of limitless growth has resulted in the destructive attempt to use the earth's finite resources to satisfy infinite wants. The envisaged new paradigm differs in essence from the existing one by making sustainability of life on earth the top concern and recalibrating development to ensure that life - of humans, other species and the earth itself - is valued and prioritised.

Happiness skills

The GNH framework seeks to find a balance between the outer and the inner conditions leading to happiness and wellbeing. Seeing Happiness as a skill is a relatively new and unusual idea in current western culture, but most traditional wisdom traditions, from ancient Greek Philosophy to Asian spirituality have shared this vision and developed methods to cultivate the inner qualities leading to happiness.



However, there is now a strong convergence between traditional contemplative wisdom and the latest scientific findings - especially in the field of neuroscience⁸ - that allows a better understanding of the way we can train the mind to enhance inner qualities such as mindfulness, compassion and altruism, and how these abilities have a strong correlation with happiness and wellbeing.

In the field education, there is a growing awareness of the need to complement intellectual and academic skills with Social and Emotional Learning⁹ (SEL) and with the training of attention: Mindfulness practices.¹⁰

Likewise, there is also a strong momentum in cultivating Mindfulness in many fields of social life, including in the British Parliament¹¹: "The Mindfulness Initiative is an advocacy project, aimed at increasing awareness of how mindfulness can benefit society. The Initiative is working with parliamentarians, media and policy makers to develop recommendations on the role of mindfulness in public policy and the workplace. Scientific research is generating substantial evidence of the benefits of mindfulness to wellbeing."

Likewise, there is an increasing interest for Mindfulness in



the business community. Some years ago, it would have been unthinkable to expect the world political and business leaders to sit in meditation in a high level meeting, but this is exactly what is now regularly happening in the World Economic Forum (WEF) in Davos.¹²

These few examples illustrate the fact that the inner dimension of happiness and wellbeing has moved from a marginal situation to a mainstream interest in many fields of society, far beyond specialist concerns of psychologists or spiritual seekers.

From economic growth to Happiness and Wellbeing

The one sided neo liberal economic ideology and the focus - and even obsession - with economic growth is still powerful, but is also more and more challenged and not only marginally, but also in international arenas such as the UN.

On April 2, 2012, the Royal Government of Bhutan convened the high-level meeting on Wellbeing and Happiness: Defining a New Economic Paradigm. More than 800 participants including political and government leaders, representatives of governments, international organizations, civil society organizations, media, and business, as well as leading economists, scholars, academics, and spiritual leaders from the world's major faiths participated in the proceedings.¹³ One of the outcomes of this meeting was that the 20th of March was proclaimed by the United Nations the International Day of Happiness¹⁴. Many countries, including the UK, Germany and France have developed new sets of indicators to measure the wellbeing of their citizens as a complement to the conventional GDP measurement. Furthermore 20 US States have adopted Genuine Progress Indicators (GPI)¹⁵ as an alternative measurement of their development.

Major economists including Joseph Stiglitz (recipient of the Nobel Memorial Prize in Economic Sciences (2001) and the John Bates Clark Medal) have clearly shown that the current GDP based economic system does not meet the needs of our time¹⁶.

There is a growing tension between the old economic model based on narrow financial metrics and the emerging development paradigm based on happiness and wellbeing and this tension also manifests in the field of social care and especially in the field of intellectual disability.

The Gross National Happiness framework applied in a Camphill Community in Vietnam

When we created the "Peaceful Bamboo Family" com-

munity in Hue, Central Vietnam, our fundamental intention was not focused on caring for young people with intellectual disability, but rather on creating a conducive environment that would allow these young people to unfold their full potential in a way that would enable them to make a positive contribution to society. And these contributions have been manifold.

When we started our community, it was not yet possible for NGO's in Vietnam to buy land and to run a privately owned centre. Due to the many years of work in the field of special education, the local government had confidence in our foundation and granted us an exception so that we could create the first private and free centre entirely based on our values and principles inspired by the Camphill Movement and later by the GNH framework.

The Four Pillars of GNH in the Peaceful Bamboo Family **Environmental Conservation**

In Vietnam, as in many developing countries the so-called modernization of agriculture has created a lot of damage to the environment and even to the health of the population due to the misuse of pesticides and fertilizers. Especially among young parents, there is a growing concern of the negative effect of harmful food on the health of their children. Our community started the first biodynamic organic horticulture garden in Vietnam and became rapidly a pilot project where students of the agricultural college can come to learn about a different way to take care of the earth and produce healthy food. Our community eats mainly our own organic, local vegetables.

As a community, we are trying to reduce as much as possible the ecological footprint; we have solar panels for warm water and electricity, we have our own water source and we collect rainwater, and our next project is to become a zero waste community and to recycle human waste into compost and biogas.

Fair and Sustainable socio-economic development

Our aim is to become economically and financially sustainable and to generate enough income to gradually become autonomous. Our community is also a vocational training centre and the young people who have graduated and want to remain in the community are hired as co-workers. Our current focus is to develop social entrepreneurship in partnership with

other like-minded companies. We process tropical fruits from our garden into delicious jam, juice and ice cream, we have a bakery and produce several types of cookies, and we sell these products through a partnership with an online health food store in Saigon.

Our lacquer ware workshop combines traditional techniques with spontaneous creativity allowing the young people to express themselves freely while learning age-old Vietnamese handicraft. We organize exhibitions and auctions to sell the paintings, and it is very moving to experience how proud the youngsters can be when they realize that people actually appreciate their creations and are willing to buy them.

We also have an incense workshop producing high quality incense made of natural organic medicinal plants according to an ancient recipe.

We have opened a teahouse in our front yard with a beautiful flower and rock garden, this gives us the opportunity to sell some of the products of the workshops and the garden, including our own organic green tea. Likewise, it is also an opportunity for the youngsters to learn the skills of service industry, and to practice useful abilities such as counting, reading and writing, and speaking in an appropriate way with strangers.

All these projects have a dual purpose, creating situations where young people living with intellectual disabilities can learn useful skills and train for a job, thus contributing to society, and also generating income for the centre. This year, the centre was able to generate over 50% of its running costs through these activities. But of course such a centre will always need some financial support to be able to develop further and flourish.

Preservation and Promotion of Culture

When we started the Peaceful Bamboo Family, we were inspired by the ideals of the Camphill Movement, but we wanted to create a community that was completely embedded in the Vietnamese context. We did not want to import foreign values and cultural practices in a country that has suffered too much and for too long from destructive foreign influence, from French colonialism to American imperialism and Soviet communism.

At the same time, we knew from our experience in the Camphill community of Perceval the importance of spiritual and cultural practices to structure the life and cycles of time of a community. So our challenge was to find the essence of the practices that we had experienced in a Western, largely Christian context, in a temperate climate zone, and to recreate comparable forms and rituals born out the Vietnamese, largely Buddhist and Confucian, tropical context. I explicitly mention the climate zone because most religious festivals are also related to the season: Christmas near the Winter Solstice, Easter at the spring equinox, St John at the Summer solstice, and Michaelmas at the autumn equinox.

So we structured our yearly cycle around traditional Vietnamese and Buddhist festivals that are connected to the moon cycle rather than the sun cycle, including ancestors and Earth-spirit worshipping ceremonies held at new and full moon.



Likewise, we organized the weekly rhythm with a day of Mindfulness, and an evening called “Sharing from the Heart” where each member of the community has an opportunity to share how they feel, what makes them happy or worries them in an atmosphere of respect and non-judgemental listening.

We also hold regular seminars and workshops for both co-workers and youngsters in a spirit of lifelong learning for all, and we have created the “Eurasia Learning Institute for Happiness and Wellbeing” (ELI) to share our experience well beyond our limited field. As an example, we have started a training program for 40 university professors from Saigon who want to implement a “Mindfulness Based Compassion and Happiness program” with their students. We are also working with the Education Department of Hue province and have implemented a mindfulness and compassion educational program: “A call to Care” in primary schools in Hue.

These are just some of the many examples of the way we have consciously included the spiritual and cultural dimensions in the community life and how it can spread beyond our community.

Good Governance

Our community has of course a leadership structure that is responsible and accountable, but our effort is to create a participatory leadership style that includes everyone, long-term co-workers, volunteers, and the residents alike, we regularly hold seminars to redefine and co-create a common vision and mission that is shared by all. When new projects emerge, the whole community is consulted and can voice their ideas or doubts.

For instance, in the recent past, we have created an inclusive kindergarten, a sector for young teenagers with behavioural challenges and we are designing an ambitious zero waste program. All these projects were discussed and designed with the entire community in many open meetings.

Beyond the Four Pillars, we have also used the 9 domains of GNH as an assessment tool to pilot and improve the functioning of our community, but describing this process goes beyond the limited scope of this article.

The social experiment of Camphill in the light of the challenges of our time

In Vietnam, our centre is considered an innovative pilot project and has drawn a lot of attention from the media, civil society and government alike. Many people feel that it shows an alternative social model in a society that, after decades of war followed by a time of intense economic development is searching for a more balanced development. When I was in Hanoi recently, I gave a public talk and an interview on GNH, and the national daily newspaper of the communist party published a detailed and very positive article on GNH, indicating that it could be a way forward for Vietnam.

The Peaceful Bamboo Family has become for many the living example that GNH can be implemented in the real world and does not have to remain an abstract ideal.

When describing the various practices implemented in the

Peaceful Bamboo Family, I believe that most Camphill communities would agree that it is very similar to their own way of living and functioning, yet there seems to be an opinion in some western countries that the functioning of the Camphill communities is out dated and has to be adapted to “modernity”.

I would argue that the opposite is true: the so called “modernity” based on neo-liberal economic ideology controlling all aspects of society, the regulation of the social field based on this ideology, and the marketization of care, is a completely obsolete model that has shown its own limits by creating the dire situation we are currently facing as humankind. The time has come for new development models that address the challenge of our time: from transition towns 17 to caring economics 18, from eco villages 19 to sustainable cities 20.

The Camphill Movement has shown over many decades, and in many countries, that innovative social forms are possible in living practice, and that people living with intellectual disabilities can contribute to pioneering such social experiments toward a future of happiness and wellbeing.

Notes:

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Himalaya Happy Mandala Education

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Bhutan was a mostly invisible Himalayan country, wedged between its two giant neighbors of China and India, until its fourth reigning king proclaimed the idea of Gross National Happiness to be more important than Gross National Product, or Gross Domestic Product. Suddenly the tiny Buddhist kingdom stepped onto the international stage in a big way. Although considered a third world country, this land half the size of Switzerland with less than a million people has become recognized as a world leader for declaring that human well-being is more important than and not entirely dependent upon economic factors. Bhutan, where one finds the tallest unclimbed mountains in the world (it is against the law to climb them), has taken the moral high ground!

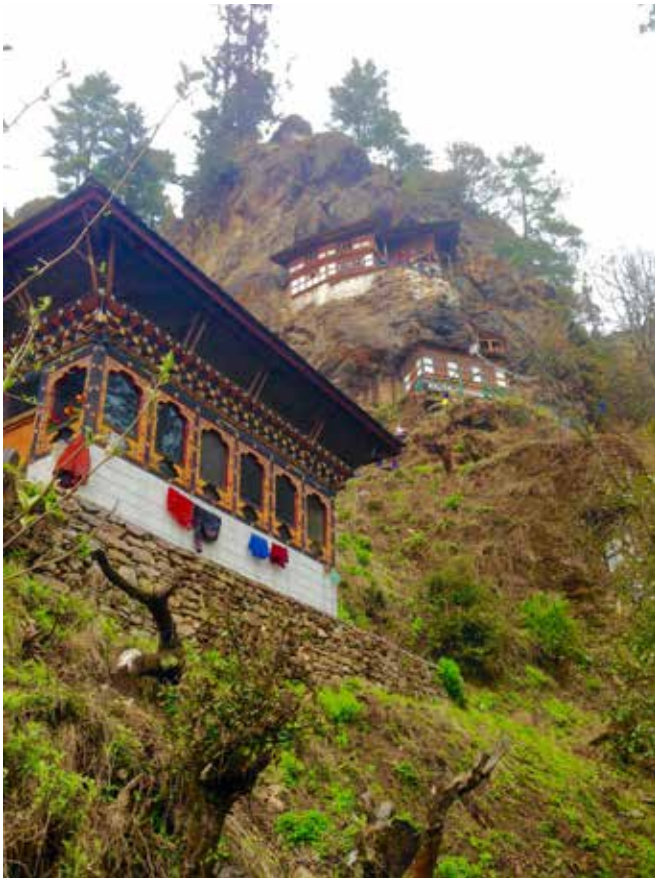
Organized by Yankun Duan, known as Kunkun, the Himalaya Happy Mandala Education tour spent ten days in the mountainous kingdom learning about Gross National Happiness (GNH), Happy Schools, Green Schools, Bhutanese history and culture, while singing, drawing and practicing mindfulness meditation together. With a group of 20 people from Hawai'i, Australia and China, I was invited to join and contribute to the tour (in a small way) on the importance of the visual arts in education and culture. We drove in a van and small bus between Paro, where the international airport is located and



above which the picturesque Tiger Nest monastery crouches; Thimphu, where the country's capital city is nestled within a steep river valley; and Punakha, a beautiful rural province in the eastern kingdom where the former capital was situated until 1955. We stayed in what would be considered luxury hotels for Bhutan standards and humble, very basic, farmhouse homestays. We eat similarly, with a range of Western foods at times but mostly Himalayan and traditional Bhutanese dishes. The weather was fair with some sunny days at times but also cold with very changeable grey skies, mist and rain at the 8 to 9,000-foot elevation.

On the day of arrival, we drove from Paro, up the long river valley to Thimphu, stopping at the large bronze and gold gilded Buddha Dordenma statue watchfully overlooking the capital city. Inside the enormous, painted Buddha sanctuary, one of the largest in the world, are over 125,000 statuettes of the Buddha. We were told how Buddhist masters from Tibet came to the region and tamed the elemental mountain spirits, including the druk. (The Bhutanese name for Bhutan is Druk, meaning *thunder dragon*). That first evening we had a cultural presentation of traditional song and colorful dance.

The next morning began with an excursion to Tango (horse head) Monastery, a sacred site where in the 8th century the Tibetan Guru Rinpoche identified the place where the compassionate bodhisattva Avalokiteshvara appeared in the form of the wrathful Hayagriva (avatar of the Hindu god Vishnu) or Tango. The monastery, built in sections, clings to a steep cliff-side where pilgrims come to see the cave of the 13th century Tibetan, Phajo Drugom Zhigpo. Here he meditated and witnessed the cliff in the form of the horse-headed god. Our group gained an audience with and a blessing from the resident 7th Tri Rinpoche, we sat in on a Drukpa Kagya Buddhist chant and offering ceremony, and we had lunch prepared by the monks of the monastery. In the late afternoon we visited



the Early Learning Center Primary School back in Thimphu where we also had dinner.

On our third, fourth and fifth day, we had a seminar with Dr. Ha Vinh Tho, founder of the Eurasia Learning Institute for Happiness and Well-Being, and former active civil servant in the Bhutan Ministry of Education. Each day began with a mindfulness meditation, singing, and an overview of the importance of GNH and its relationship to social and emotional learning in Happy Schools. We also practiced some visual art by following the process involved in children's drawing and exploring the nature and practice of mandalas, or *essence containers*. A visit to the ELC High School and the Royal Thimphu



College, with presentations, performances and a lecture, was also a part of these three days. We had the rewarding experience to hear Thakur Powdyel, dean of the Royal Thimphu College and former Minister of Education speak about Green Schools. Through conversations and sharing we also began to get a better picture of why such a diverse group of educators, farmers, tree planters, nutritionists, entrepreneurs, artists and tour specialists were brought together for this Himalayan Happy Mandala tour to Bhutan.

On the sixth day we left Thimphu and drove over the high pass of Dochula with its 108 chortens and view of the snowcapped Himalayas for the warmer province of Punakha where we visited the rural Tahogang Village School. This small primary school was to be closed down due to its isolated location and small size but was adopted by Her Majesty the Queen Mother Tshering Pem Wangchuck and kept open for the tiny local community. We had lunch here, sang songs and played games with the children. We almost couldn't leave the deep valley for our bus and van kept getting stuck on the slippery





slope and muddy mountain road. However, we eventually made it to our very backcountry, Aum Om Farm Stay. This was now a much closer experience to how an extended Bhutanese family lives on the land with very basic facilities, sleeping on mats on the floor, bathtub out by the stream and waterfall, three cows in the paddock beside the terraced rice paddies, everything around lush and green.

The next day as the mist burned off the hillsides we hiked down the old trail beside the stream to where the bus had to stop the day before due to mud. We then went to the Punakha Fortress and Dzong (Green Tea Temple), former capital of Bhutan. The blooming Jacaranda trees surrounded the impressive riverside edifice and laid a beautiful blue carpet for all of the tourists and pilgrims to admire. The dzong was part monastery and part administration building, filled with impressive Buddhist iconography. Lunch was prepared by monks at the nearby monastery school Lekshey Jungney Shedra (the Source of Buddha Dharma). We then made the long drive back to Thimphu along the narrow potholed, winding mountainous roads. There are no super highways in Bhutan.

On the eighth day we rose early and drove through Thimphu, up the mountainside overlooking the city to an area that had been cleared for replanting after a fire. Under the supervision of the Bhutanese Forestry Service each one in our group planted an apple tree with its own GPS location number. We then drove on to Paro for a visit at the Paro College of Education. Here Jeffery

led over a hundred student teachers in singing, I presented on the importance of visual art in education, and Shirley Rivera talked about how she works with social emotional learning.

Our last full day was for hiking up to the famous Paro Taktsang or Tiger Nest Monastery that is pictured in all of the travel brochures for Bhutan. I had been having difficulty breathing the entire week and when it was clear how long the hike would be and the morning was freezing cold with pouring rain accompanied by thunder and lightning I decided, together with a couple of others, that a day of rest was in order. However, those from Hawai'i (nine of us all together) who did engage in the hike started by giving a customary Hawaiian "entry" chant. As soon as the chant was pau (finished) a booming thunderclap acknowledged the request

(druk, the thunder dragon responded) and the rain stopped, the sun came out and it quickly turned into a beautiful day for the hike. This was a kind of elemental smile upon the journey of the past days and a confirmation of a successful Himalaya Happy Mandala Education tour.

Kunkun and her Happy Mandala team hope to organize educational and cultural tours for mostly Chinese families to Bhutan, Hawai'i and areas of China, which hold special cultural and spiritual significance. This trip to Bhutan was meant to explore some of the many possibilities that may be tapped for such a unique tour experience.





China Waldorf Forum 2nd Leadership Conference Report

December 29 2017 - January 2018

BACKGROUND

Our second Leadership Conference, held in Zhuhai, South China, at the end of the year, was a strong step towards a more united carrying of responsibility for the development of Waldorf education in Mainland China. As before, participation was through invitation, for leaders from the more mature schools and teacher education (TE) centres. Though a few of these schools were not represented, twenty-nine were, and people came from them with a will to work together on our shared tasks. Several events have contributed to this attitude.

First, there is the growing maturation of the Waldorf movement, now in its fourteenth year. Through experience now, realisation is dawning of the extent to which the actions of one person or school can affect others. School founders have been granted a time of free initiative-taking and this has resulted not only in a phenomenal surge of creative activity but also in conflicts and splits. Much has been achieved and learnt, but mistakes have been made too and the time has come to plan our next steps in detail with greater wisdom.

In CWF we have been bringing a call for a more professional sense of responsibility towards each other since the organisation began seven years ago. In our first leadership conference a year ago, we laid a ground for understanding what leadership means and how to bring it into practice. This time we came together as colleagues, not so much to study -

though we did actively study excerpts from *The Philosophy of Freedom* for an hour each day - but to take hold of our situation and make decisions on behalf of the whole movement. Our entire timetable was devoted towards this goal. Whereas our first conference, guided so capably by Torin Finser, was more about Leadership, this one was a conference of Leaders.

A second strong factor has been the change in attitude of the central government arising from its 5- yearly meeting in Beijing in October. Since then, there has been a different atmosphere in China, as the government tightens its control over many areas of life, including education.

A number of Waldorf schools have received first-hand evidence of this through unannounced visits by not-so-friendly inspectors and, in some cases, have been confronted with the prospect of having to move or close down. Our

honeymoon period seems to be over, and there is a new emphasis on the law, which, until now, has been something to be aware of but find ways around. One can even sense a difference in how people drive! All of this is a wake-up call and at the conference there was a strong will to face it.

Remarkable stories still abound, nevertheless, of the Chinese way of doing things. Two of the stronger city schools were recently visited by the leader of their district education department and were told they would have to move because of zoning issues. The official spent time in each place, however, and at the end expressed his admiration for what they are doing, even saying that it is what people in public education would like to do, but are not able to. He told them that the government has more respect for big initiatives and that if the two schools were to merge, they would have more power to negotiate!

A third contributing factor, I believe, is the change that is taking place within the Working Group, as I step down from coordinating CWF. This took place as part of the conference, in the evening of New Year's Eve, in a most beautiful ceremony of friendship and mutual respect, in which all the participants took part. The growing commitment and strength of leadership among the three who will continue on - Li Zewu, Li Yanting and Si Yingchun - was clearly demonstrated in the way each of them led different parts of the conference and in how they held themselves and spoke. Similarly, the commitment and increasing capacity of the two secretaries was evident throughout.

People are ready for a change and they want this to be organised within the framework of CWF. Though some schools are disappointed that we have not been able to help them more, the overall attitude is one of gratitude for what has been



achieved, and of anticipation of a future of cooperation and growing professional commitment. What makes this possible is that the leaders in many schools have taken on responsibility for supporting others in their regions, in collaboration with CWF. A third contributing factor, I believe, is the change that is taking place within the Working Group, as I step down from coordinating CWF. This took place as part of the conference, in the evening of New Year's Eve, in a most beautiful ceremony of friendship and mutual respect, in which all the participants took part. The growing commitment and strength of leadership among the three who will continue on - Li Zewu, Li Yanting and Si Yingchun - was clearly demonstrated in the way each of them led different parts of the conference and in how they held themselves and spoke. Similarly, the commitment and increasing capacity of the two secretaries was evident throughout.

CONTENT

Our main themes were teacher education (within the centres and also within & between schools), mentoring, school administration, relationship with the government and evaluation. Our timetable was organised in such a way that during the first day and half of the conference we brought into the open, through many case studies, the main issues connected with each one. This enabled us to have several days and nights to work further on them.

The progression from head to heart and will, as each day passed, was clearly evident and it gave us confidence that we could and would come to practical results by the end. This process was also supported artistically and playfully through the eurythmy brought twice each day by Josefin Porteous, who is one of the carriers of the two full-time eurythmy schools in China - as well as through harmony singing, conversation and The Philosophy of Freedom study mentioned above.

Our culmination on the final morning was the acceptance of a 3-year plan for further development in all these areas. The details of this plan, including deadlines, were put together in the WG the evening before, based on all that had been covered during the preceding days. This was then discussed, adjusted and confirmed in our final plenum sessions.

Among the many details agreed upon, I would like to highlight the following:

1) Teacher development

The fundamental key for building sustainable schools

is the development of teachers who can inspire confidence among colleagues and parents because of the quality of their professional work. One never reaches perfection as a teacher, nor can the curriculum in a Waldorf school ever become a fixed structure of content and method, for one has to respond continuously to what is being called for in the children and adolescents themselves, and also respect what comes towards one from society and the modern world. This highlights the need for continuous development as a teacher and it must be a key focus in all teacher preparation processes. In this, two streams of CWF's work - curriculum and teaching research, led by Li Yanting, and the focus on teacher education processes and organising mentors, led by Si Yingchun - flow together and complement each other.

2) Mentoring

Because of the continuing growth of Waldorf education, we need to organise this valuable resource of human experience more systematically, and, under Yingchun's leadership, mentors and schools are being asked to give us the information we need in order to help tutors find their way to the schools that most need their help. This will require more communication than before, and it will benefit more people. A letter is currently being sent out to the schools and all the mentors we know, outlining this process.

3) School Administration & Community Building

Similarly, no matter how good the teaching is, if a school is not well run, it will lurch from one crisis to another. Many of the issues which have plagued schools in some other parts of the world have been evident in China too, concerning effective decision-making, communication, dealing with conflict and one's attitude towards leadership. At the same time, individuals are emerging who have developed skills in these areas and are in a position to help others develop them too.

With help from Donghai in Chengdu and other colleagues in the administration course design group, Si Yingchun has gathered feedback from around forty schools concerning their needs and hopes for a new course. Much was gained by those who attended the courses led by Chris Schaefer and Michael Soule a few years ago, and now a new course is at last coming into being which will unite foreign expertise with the local experience that has been gained over the past fourteen years. The course will begin before the middle of the year.

4) Relationship with the Government

One of the important tasks of leadership and administration is to form professional relationships with the local government and comply with their requirements, without which no school in China is going to have a secure future. We looked at many of the issues that have to be faced, though the precise details vary from one region to another. It is something which each school has to learn to do in the way that is appropriate to their situation and location, but we can support each other.

5) School and Teacher Education Evaluation

Everything that has been highlighted above depends on people learning to practising selfevaluation, and having the

courage and social tact to receive and give truthful feedback. It depends on collegial co-working and processes of continuing development within the schools and centres, and it is on this that our program for evaluation is based. Though I no longer coordinate CWF, I will continue to lead this work until it is well-established and I can hand it over to others. My priority this year will be to gather people together in the different regions and help prepare them for future assessments, conducted each time by two experienced people with authority to do this work.

Trevor Mepham, a highly experienced teacher and leader from the Waldorf movement in the UK, and I laid the foundations for this way of working during our assessment of the Chengdu Waldorf School last October and the open seminar on school evaluation which followed it. The key is developing clear processes of leadership and sustainable cultures of self-evaluation and peer review in all the schools and centres, and this will be my focus in my regional visits.

My target is to organise at least 12 assessment visits in the course of this year. Trevor Mepham will come back in June and we aim to evaluate 6 schools during his 3-week stay. From then on, we can increase the momentum, with Trevor, if he is able to visit regularly, and with others as well. These visits do not have to always include me, but I will make sure they are properly prepared and will be responsible for ensuring the process works. In our 3-year plan we have set a target of 40-50 assessments altogether. This will include all schools that have reached grade 5 this year. Our target is to monitor the TE courses too within that timeframe in collaboration with the course leaders.

6) Regional Co-working

Our next steps depend entirely on open and consistent work within the regions, and our conference culminated in a clear emphasis on this. The regional groups are aware of what is needed and have made commitments to carry it out. All the activities for which the CWF Working Group carries responsibility on a national level are also being taken hold of by these groups within a regional context.

All of the above, but in more detail, was actively discussed during the conference. Through the framework that is being established we will have the capacity to bring more order and professional skill into all the work being done in schools and centres, but of course this will depend on us maintaining the processes of communication and co-working that we are asking of others. The mood of the conference inspired confidence that this really can - and will - be achieved. It is something that is growing up out of the soil that has been so well nourished by many people of goodwill from overseas during these past fourteen years, and we thank you all.

Ben Cherry

*In Collaboration with the CWF Working Group
19 January 2018*



Artkitektura Festival: Bringing Back Wholeness in Philippine Cities

Ica Fernandez, Manila, Philippines

[First printed in The Philippine Star, January 27, 2018]

MANILA, Philippines — Dealing with the problems of the Philippines means making sense of its cities. Half of all Filipinos live in 143 cities across the archipelago. This will increase to 84 percent by 2050, with more and more rural citizens trooping to Metro Manila, Cebu and other regional centers in search of the proverbial better life. However, many of the nation's fundamental challenges are embedded in its streets and buildings, in the urban fabric of our communities.

Manila infamously has one of the lowest densities of public transport infrastructure among major global capitals. Crushing traffic jams occur just outside gated subdivisions. Glittering condos rise above informal settler communities where access to water, electricity, toilets and quality jobs is uncertain. Name-brand supermarkets have chased off local *palengkes* and *sari-sari* stores. The only civic spaces left are the malls.

Even secondary semi-rural cities such as Baguio, Naga, Bacolod, General Santos City, Mandaue and Puerto Princesa are starting to feel the pinch. While there are a number of sustainable tourism and cultural heritage projects in the country, these initiatives are almost always seen as mere window-dressing, when clean, safe and comfortable spaces where people can live, play and work are luxurious exceptions to the norm. The effect on mental, emotional, financial, physical and social health is less than positive, to say the least.

Man-made and natural hazards aside, all urban structures are shaped by human choices over time, individually and collectively. As such, Tacloban, Zamboanga and Marawi are just more extreme examples of a more disturbing reality: Philippine cities are the ultimate man-made disaster!

But the state of our cities and their infrastructure are just a reflection of social realities. In 1938, urban planner and histo-



rian Lewis Mumford said that cities are “the point of maximum concentration for the power and culture of a community,” and that one of the chief functions of the city is to “convert power into form.” All architecture and urban design immortalize and glorify certain social values and ideas, in the same way that our built environment affects us in different ways, whether consciously or unconsciously. In the words of Winston Churchill, we shape our buildings and our buildings shape us.

So what could happen if Philippine architecture and design were to be approached in a way that supported a healthier relationship between and amongst individuals, communities, and their environment?

These are questions that the Artkitektura Festival of Architecture and the Arts hopes to address.

Artkitektura: Wholeness Through Architecture and The Arts

Artkitektura is a three-part learning program celebrating holistic approaches to architecture and the built environment. It will be held over three years in the Philippines, from 2017 to 2019.

The first part of the festival, themed “Wholeness through Architecture and the Arts,” was held from Aug. 24 to 28, 2017 at the Ayala Museum, Greenbelt Mall, and other satellite venues in Metro Manila, with additional activities in Iloilo on Aug. 31 to Sept. 3, 2017.

Lectures, interactive workshops, installations, and performances were built around the travelling exhibition “Living Architecture: Balancing Nature, Culture and Ecology.” Presented by Ayala Museum, UK-based groups Architecture Steiner and Citydesigner, and the Iona Stichting Foundation of the Netherlands, the exhibition focused on living, or organic, architecture, which is not a style but a holistic approach to

architecture and urban design that highlights the relationship between architecture and the ecological, social, and cultural life of the space and place in which these structures are built.

Organic architecture begins from the premise that the earth is a living being. Every artificial, man-made structure deprives the plot of earth it is built on of its natural energies, so to speak, and so the design of a building must make up for it somehow by its own qualities. Organic architecture therefore uses sustainable materials and processes to implement designs that reflect the spirit of the place and support the values and social development of the community that will use the space — with the aim of healing places that human activity has destroyed.

Influential members of the organic architecture movement include Catalan visionary Antoni Gaudi of Sagrada Familia fame; American architect Frank Lloyd Wright; and Austrian philosopher and polymath Rudolf Steiner, whose ideas are applied not only to architecture but varying fields such as education, agriculture, and economics. Scale models and presentations of their and other modernist and contemporary organic architects’ work from all over the world were shown in the exhibition, which was translated from the original German and was brought outside Europe for the first time at Artkitektura. More information is available in the exhibition book written by the curator, Dutch architect Pieter van der Ree.

Exploring Living Architecture in The Philippines and Worldwide

Panel discussions and lectures on cultural heritage, urban renewal and life-enhancing architecture were given by Filipino and international experts from Australia, Colombia, the Netherlands and the United Kingdom. This included the introductory session by Van der Ree as well as British architects Richard Coleman and Nicolas Pople. Gregory Burgess,



principal architect of the award-winning cultural center on Uluru, sacred ground of Australia's aborigines, spoke about participative approaches to architecture and community design.

Colombian structural engineer Luis Felipe Lopez presented on the use of bamboo for earthquake and typhoon-resilient social housing. All these global ideas were locally contextualized by lectures from popular urbanists Paulo Alcazaren and Julia Nebrija, as well as playwright Floy Quintos and cultural critic and historian Marian Pastor Roces. The series was rounded off by South African lecturer Joan Sleight and environmentalist Nicanor Perlas, who spoke about the twelve human senses (as opposed to the usual five) explored by organic architecture — namely the senses of touch, life, self-movement, balance, smell, taste, vision, temperature, hearing, language, conceptual thought, and the sense of the “I,” or understanding of others’ individuality — and their implications to society and the planet.

The Twelve Senses: Experiential Activities and Performances

Artkitektura partnered with Ayala Malls to commission a garden soundscape by Teresa Barozzo, sound artist and recipient of the National Commission on Culture and the Arts (NCCA) Ani ng Dangal Award. Entitled “Vocalisations,” the piece allowed evening shoppers to walk through a sonic thicket of chirping birds and urban murmurings, punctuated by a human, or is it digital, voice echoing “Tweet!.” The motion-activated installation explored actions and interactions between man, nature, technology and space, recalling the journey of Greenbelt Park as once home to colorful species of birds in the 1970’s, to the built up commercial hub it is today. Other local responses sponsored by Ayala included the chair exhibition “Silya” at

the Greenbelt 5 Gallery, curated by the Chamber of Furniture Industries of the Philippines.

Festival-goers had the option of joining walking tours and exhibitions. Ivan Man Dy held Art Deco walks through Malate and Malolos, while Carlos Celdran hosted special editions of his popular Walk This Way! Intramuros tour, as well as a heritage tour of Escolta, Binondo, and Sta. Cruz. The Iloilo leg of the festival included talks from physician and heritage conservationist Kristin Trenas and former Iloilo City Councilor (now-Mayor of Lambunao) Jason Gonzales, on the tri-sectoral partnerships among the private and public sector and concerned Ilonggos that contributed to the success of the Iloilo River Esplanade. This landmark project has now given rise to other local urban planning initiatives.

An activity that showcased the festival as an interdisciplinary platform for creative collaboration and exchange was “Memory as Place: Place as Memory,” a multisensory performance about revolutionary Gregoria “Oryang” de Jesus, staged on Sept. 9 at the Bahay Nakpil in Quiapo. It was at Bahay Nakpil that Oryang lived after the execution of her first husband Andres Bonifacio, when she married her second husband Julio Nakpil, a celebrated musician best known for composing the first Philippine national anthem. Produced by festival director Sarri Tapales and directed by Philippine Educational Theater Association artistic director Maribel Legarda, the piece brought together various talents from music, theater, and dance to speak of the life and loves of one of the great women of the Philippine revolution, in space and place.

Artkitektura 2017 was made possible by Mastercard, the Australian Embassy, the Embassy of the Kingdom of the Netherlands, Furnitalia, Fino, Metrobank and other community partners.



Movement And Flow in The Built Environment: Artkitektura 2018

With the belief that long-term solutions can only be achieved through creative collaboration by individuals and groups, globally and locally, Artkitektura strives to design opportunities to bring together like-minded people who care about sustainable, healthy spaces. In the words of Festival director Sarri Tapales, “Artkitektura Festival is for everyone, all are welcome — students, professionals, and anyone who cares about architecture and the built environment. Architecture affects us all, whether we are conscious of it or not, and the creation of healthier, more liveable cities is our collective responsibility.”

The second phase of Artkitektura is scheduled for February 2018. With the theme “Movement and Flow in the Built Environment,” various activities are being planned at the Vargas Museum of the University of the Philippines Diliman. Satellite events will be co-hosted with the Quezon City government, the UP College of Architecture, Ateneo de Manila’s Arete, and other partners in Metro Manila. Events on architecture and cinema are in the works, in preparation for Artkitektura’s third leg in 2019, with the theme of The City as Culture.

For information and collaboration, visit www.artkitekturafestival.com.

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Read more at <https://beta.philstar.com/lifestyle/modern-living/2018/01/27/1781647/artkitektura-festival-bringing-back-wholeness-philippine-cities#7DgRiMLSutOIU3qY.99>



ARTKITEKTURA Festival 2018

Richard Coleman, London, England

Once again Architecture Steiner, an activity of the Anthroposophical Society in Great Britain’s Art Section, made its impact on artists, architects, students and general interest groups of the Philippines. It has now run two successful festivals in 2017 and 2018.

Both events attracted around 200 participants each day and each was based in Manila and Iloilo. The Manila events were accompanied by the ‘Living Architecture Exhibition - Balancing Nature, Culture and Technology’ sponsored by the Iona Stichting and curated by Pieter van der Ree, professor of architectural history, Alanus University, Bonn Germany. The festivals also consisted of lectures, workshops and art installations. International speakers included architects Pieter van der Ree from the Netherlands, Gregory Burgess from Australia, Richard Coleman and Nicolas Pople both from the UK and engineers Luis Lopez (structural) from Columbia and Patrick Bellew (environmental) from the UK. Local contributions were made by economist Nicanor Perlas, museum curator Marian Rocas, art collector Floy Quintos, conservationist Kristin Treñas, Quezon City Vice Mayor Joy Belmonte, Lambunao Mayor Jason Gonzales, urban planner Paulo Alkazaren and architect Jason Buensalido.

At every opportunity the respective country Ambassadors to the Philippines introduced their contributors. Themes were derived from the content of the exhibition with Festival 2017 focusing on ‘Wholeness through Architecture and the Arts’ and Festival 2018 exploring ‘Movement and Flow in the Built Environment’.



Festival 2018 continues with a series of weekend events called ‘Exhibition Encounters’ where tours and workshops will be held during the exhibition up to 31 March. The festival director Sarri Tapales and her devoted team in Manila led by Nina Ledesma, including student volunteers, will continue the theme of Architecture and the Arts in a third segment titled ‘ARTKITEKTURA - The City as Culture’ planned for the autumn of 2019, while the exhibition will tour the Far East, North America and London.

This Anthroposophical initiative is intended as an outreach to create awareness for an improved built environment, which better relates to the true nature of the human being, both physical, psychological and spiritual, and which enhances human consciousness.

<https://www.artkitekturafestival.com/home/>



Section for Agriculture

Reading a Michael Letter in a bamboo cathedral – stirring horn manure in the Goetheanum

The biodynamic movement looks back on two major events that enabled it to grow both inwardly and outwardly: the Group of Representatives' journey through India with attendance of the Organic World Congress in Delhi from 3 to 16 November 2017 and the Agricultural Conference at the Goetheanum from 7 to 10 February 2018.

The title of the Agriculture Conference – The Preparations, the Heart of Biodynamic Agriculture – has proved to be true, but one may still ask, «What is so special about these preparations? Why do 900 people from 45 countries come for this topic, compared to the 700 people from 33 countries we had in recent years? Why is it that we experience this topic as uplifting today, while before, in the developmental phases, it could make us feel uncertain or even disheartened? It is evident, and we hear it from all corners of the world: the doors are now open, young people come to farms and attend courses because of the preparations; the public is openly interested and is asking questions.

Jean-Michel Florin, co-leader of the Section for Agriculture at the Goetheanum, made similar observations during the biodynamic movement's India trip from 3 to 16 November 2017. «Perspectives have changed in recent years in the biodynamic movement. Instead of a single centre, the movement now has its centre wherever people are actively working for it.»

Familiarity in shared ideas

On their India trip, the seventy representatives of the worldwide biodynamic movement (from twenty countries and six continents) were able to learn something on Sarvdaman Patel's farm in Gujarat: It is possible to read one of Rudolf Steiner's Michael Letters in the shady vault formed by 15-meter high, sprawling bamboo trees – not unlike a Gothic cathedral – and discuss it in small groups, even at 35 degrees in the shade, even with guests who are not familiar with either anthroposophy or Rudolf Steiner. I had Indian friends in my group who are involved in biodynamic projects: a Catholic priest, a Muslim business woman, an activist with Marxist leanings. The qualities of Ahriman and Lucifer are clearly accessible from all religions and philosophies.

Steffen Schneider (us) said, «I realized the total familiarity in our shared thinking and discussing of the Michael Letter. It made me feel that the Michael School is a global community and that Rudolf Steiner wrote the let-

Sarvdaman Patel's farm

ters in a way that makes it possible to bring their contents to life anytime and anyplace in the world. They are truly permeated with the dynamic change of the spirit of time.»

Value-conscious farmers

It was very fitting – as reported in Anthroposophy Worldwide 1-2/2018 – that Patricia Flores, the IFOAM coordinator for South America, got in touch just then to suggest that biodynamic agriculture, as an important element and inspiration of the ecological movement, should give a presentation at the 2017 Organic World Congress (owc) in New Delhi. Three thousand «organic people» from all over the world met for four days in order to learn about science, politics, marketing, certification and practice; and in order to debate, celebrate, and inspire each other. More than 40 contributions came from the biodynamic movement, above all in the «Farmers» Track sessions. Alexander Gerber (de) said, «I have never experienced an event that illustrated more impressively what a global movement of upright, value-conscious, responsible and innovative farmers we are.

A young Indian farmer proudly presented – in Hindi, interpreted into English – how she achieves diversity, circular economy, organic pest control, and product quality on her farm. An African farmer in the audience asked a question in French, another audience member translated her question into English and the interpreter translated it into Hindi. A brief and meaningful exchange between two colleagues with the same concerns carried out across languages and continents!»

And then there is Binita Shah, at 2400 metres in the Himalayan state of Uttarakhand, where she and her team produce biodynamic preparations for over 10,000 small farmers. The 40-year young woman is the leader of this initiative in every respect. How does that work? Where does she get her strength and authority from? Her simple answer: «I felt my destiny demanded this of me; I didn't have to go anywhere, it came to me.»

Looking back over our time together, Biju Negi, a student inspired by Mahatma Gandhi, said, «I am sure that Rudolf Steiner's spirit must be more at peace now than he was a few days ago. Last night, when I



Left: Organic World Congress 2017
right: stirring at the Goetheanum

looked up at the sky, I noticed a particularly bright star. Did you see it too?»

Demonstrating rather than lecturing

A few months later: A barrel on the stage of the Goetheanum's Main Auditorium. A young man is stirring as we have learned it from Rudolf Steiner and as it is practised worldwide today: slowly at the periphery, then getting faster in smaller circles, then fast at the centre, so that the water rises up at the periphery and the vortex in the middle breaks through to the bottom of the barrel. The stirring stops and a swirling chaos ensues. Then we start again from the beginning, slowly, from the periphery, stirring in the opposite direction this time – for a whole hour!

The barrel in the Goetheanum is see-through, lit up from below; the lights in the auditorium are dimmed; a video camera projects the vortex onto a large screen. The mood is festive; we are about half way through the conference. There is no lecturing, only straight-forward demonstration.

This extends to the explanations that Uli Johannes König gives at the same time. He invites the listeners to spend the next hour looking at the diverse exhibitions, asks the exhibitors to be available for questions, and everyone else to look at, smell, touch the preparation samples from all over the world. The large conference community scatters, taking in with all their senses what belongs to these preparations: cow horns in all sizes and shapes, crystals and diatomaceous earth, deer bladders, cow's intestines, dandelion blossoms and the bark of various kinds of oak etc. What a wealth of earthly substances! Testing and tasting, a long line of people is walking past a long table set up between the two doors of the

Executive Council corridor, where all the different finished preparations are presented.

One language resounding through another

We experience here the reality of what the Goetheanum Leadership has often tried to put into words in recent months: The «big» Goetheanum (anthroposophy actively applied in the world) enriches the «small» Goetheanum (in Dornach), and from the latter new inspiration radiates out into the world: like a heartbeat between streaming in and streaming out. In this giving and taking lies the heart rhythm of the School of Spiritual Science: its realization in the Sections.

The plenary contributions at this conference came from all continents and were presented in five languages. Some were even bilingual, such as the work on the Michael Letter «Memory and Conscience» with Jean-Michel Florin and René Becker. Having one language resound through another was a deliberate choice. We must make the will effort to open up, and keep open, a listening space if we want to have a genuine experience of the other person and their personal relationship with the preparations. This opening dialogue about the preparations within the movement which, in the past, often ended in conflict or stern silence, has borne fruit during this conference.

The new «specialist forums» provided a space for research-related discussions with professionals in the field. The topics discussed included food quality and preparations, tropical farming and preparations, and preparations in viticulture.

The healing connection of substance and spirit

Looking back, the conference illustrated two aspects:

Firstly, the materialization of comprehensive insights and ideas, or the cultivating work, with one's own hands, on an immense diversity of natural ingredients. Matter and spirit are drifting ever further apart in our post-modern civilization, or they intermingle and become toxic cock-tails – here they come together for the healing of the earth and of humanity.

Secondly, the individualization of some-



thing entirely universal, or to put it differently: one discovers that commons can be actively created, a healthy soil, for instance, that produces clean drinking water below and a healthy climate above. All this lies in my sphere of responsibility. I, as an active human being, am not a disturber or destroyer of the earth; I can also build it up.

The potential of interdisciplinary teamwork

Georg Soldner, the deputy leader of the Medical Section, gave a lecture at the conference, speaking from a physician's point of view. He summarizes his experience as follow, «I was deeply impressed by the life that filled the Goetheanum with this vibrant community of interesting, very individual and impressive personalities. The evening with Stefan Hasler was very well done, impressive too were the musicians and the quality of listening in the audience.

There is certainly a great potential in interdisciplinary teamwork that we can develop everywhere in the Goetheanum. I felt this was a very spiritual conference and what became very tangible is what practice research really means. | Ueli Hurter, co-leader of the Section for Agriculture

The biodynamic preparations in context:
[...] Case studies of worldwide practice», www.sektion-landwirtschaft.org/fileadmin/landwirtschaft/Präparate/The_biodynamic_preparations_in_context_web.pdf

Documentation of the biodynamic movement's India trip, «Listen to the farmer»:
www.sektion-landwirtschaft.org/fileadmin/landwirtschaft/News_und_Events/Indienbericht_2017/SLW_Indienbericht_2017_EN_web.pdf



Social Initiative Forum Japan

Knowing your self through others: empathy

The Social Initiative Forum (SIF) was founded by anthroposophical social workers in order to create a network of support for spiritually minded social organizations. From 31 March to 2 April, more than 300 people came to Gotemba (JP) to the Forum 'Recognizing the self through others: empathy'.

The impulse for this gathering was born out of Daisuke Onuki's interest in uniting anthroposophical groups in Japan to undertake common approaches to work on the issue of cultural diversity in Asia, where often one can experience an insular attitude towards foreign communities, such as those surrounding Korean and Brazilian schools. This is a key question when it comes to education in particular, since currently the development of free schools like Waldorf schools, which bring together students from the international communities, is not really supported in Japan as a legitimate mode of education.

Self-knowledge and self-development

Thanks to the participation of individuals from a great variety of nationalities, ages and professions, the event became a true celebration of diversity. Attendees included high school pupils from Waldorf, international and traditional schools; social workers from Thailand, South Africa, USA, Germany and Brazil; artists, teachers, professors and economists were also present.

During workshops, lectures and group activities, participants could explore self-knowledge and self-development as a first step for becoming agents of change in the places where transformation is most needed in our societies today.

Overcoming obstacles to be yourself

At a pre-forum event in Minobusan University, spiritual solutions to present social challenges were discussed. Joan Sleight and Ute Craemer brought attention to the necessity of taking on responsibility in the uncertainty and chaotic nature of our present times, with Rudolf Steiner's spiritual scientific approach as a guiding impulse in this task. Joan Sleight asked the following questions at Minobusan University: «We may not be able to say that we have left the Darwinian jungle behind, but can we say that we are waking up to the need of empathy? Can we take up this chaotic world and live amidst it? This chaos is a place of potential, creativity, where something new can come about. Can we recognize the complexity of the human being as described by Rudolf Steiner?

Joan Sleight invited the public to consider human beings as free agents of the solutions that can solve the devastation that has been caused in places around the world, and empathy – understood as the state and ability of heartfelt openness towards others –, as one of humankind's driving forces that can guide this process of healing.

Ute Craemer, who held a conversation with Chief Priest Iwama of the Nichiren Buddhist sect, described the importance of the development of the «I» in connec-

*Putting ideas into practice through art:
Akio Hizume's work group*

tion with others, «I was happy to see that Nichiren also contemplated that transformation has to do with the evil that comes to meet us. I think this is also similar to Anthroposophy, because to be yourself you have to overcome obstacles – another person, a language, a situation. [...] It's really a temptation to ignore that the Buddha can live in the other. In Anthroposophy we could say that it's not too easy to see in the other person their higher self. The question is – what is this higher self?

Putting ideas into practice through art

Nicanor Perlas focussed on the impact that Artificial Intelligence (AI) will have in the areas of education and the job market. His emphasis on the need for scientists and technologists to develop a new spiritual conception of reality, as opposed to the current materialism permeating scientific and technological developments, raised awareness about the importance of developing Spiritual Science in particular for the younger generations, who will have to deal with these [emerging] challenges in the next couple of decades.

Artistic practice was a key aspect of the Forum, allowing participants to put into practice ideas and theories around empathy, transformation and identity, with social eurythmy exercises opening most lectures. Akio Hizume, a Geometrical Artist inspired by Rudolf Steiner's *Ways to a New Style in Architecture* (GA 286) delivered bamboo art exploring pentagons, the Fibonacci Sequence, the Golden Ratio and architectural designs of a proposed third Goetheanum. Other activities included Social Painting (Yumiko Abe), Phenomena Based Science (Henry Saphir), Capoeira (Nelson Avella) and Mapamundi, an exploration of national identity led by the Goetheanum's Youth Section team. | *Andrea de la Cruz Barral, Dornach (CH)*

A more detailed report will be published in the next months; see: www.socialinitiativeforum.org

Next Social Initiative Forum (in cooperation with volunteers from Friends of Rudolf Steiner Education): 19–21 October 2018 at the Goetheanum. **Information:** www.socialinitiativeforum.org

Learning to Walk My Talk - Reflections on YIP

How has Youth International Program changed my life/
relationship to the world?

Thomas Burton



It's now 5 years since I sailed away from Jarna on *Sparrow*, a small Swedish keelboat, and the nurturing and protected confines of my YIP experience. On board were a group of equally if not more idealistic young friends from around the world, determined to continue on our paths of changing ourselves and the world for the better (and try not to hit any rocks along the way). We certainly tested the strength of *Sparrows'* keel on a few rocks (nothing too serious luckily), and it would be fair to say that for me at least, that life has also had its fair share of knocks too. Thankfully, in both cases, obstacles have been turned into learning opportunities, and the journey continues.

At YIP, I learned many amazing skills, tools and new information about our ever-more complex world. I became part of a global family that continues to support, inspire and challenge me today. I made many deep friendships, both with students from my year and alumni as well. I learned that working with people with different skills, priorities, cultures and worldviews is generally slower, but broader perspectives give greater overall resilience to an initiative.

However, the most significant impact was in the transformation of my relationship to myself. Through overcoming challenges that I didn't know I could overcome, I began to see there was more to me than who I thought I was, and that that part of me held some gifts for the world that I realized were unique, and seemed to be needed in the world. What YIP enabled was for my sense about who I really am to go from an idea to starting to be metabolised into my everyday life, and my work in the world.

It was perplexing to notice that this 'new' part of me seemed both so familiar, like I had awakened from a dream to remember my reality again, and at the same time so foreign. It

deeply challenged my stories about both myself and the world! However once I got a glimpse of myself as bigger, more whole and uniquely gifted, it was all I wanted to be. My work and focus turned to what I could do to support myself and others to see past our limiting stories to what feels more deeply true.

This quest to create supportive environments for myself and

others first led to co-founding a New Zealand-based YIP offspring, Orientation Aotearoa, and from there, to co-found ShowUp Lab. ShowUp Lab is an initiative aimed at helping people to show up in their lives by supporting them to develop their own, practices, rhythms and environments. The latter is in its very early stages, but as always we have big dreams!

Through helping me in connecting more to who I really am, YIP, has given me the experience that living my purpose brings with it more energy, power and flow than I have ever known to be possible. It's still pretty terrifying, to be honest... it's like being the operator of a giant truck. It has the potential to do a lot of good if used with an open mind, heart and will, and to do a lot of destruction if not.

When reflecting back on how that phenomenal whirlwind of a year has changed my life, I'm filled with huge appreciation for the team that founded and continue to nurture YIP, as well as admiration for all of us who have taken up the challenge. I wonder if we'll ever know the profound ripples it is sending out into the world? Either way, the determination to create a space for dreaming of and experimenting with new ways of being in relationship with ourselves and the world continues to deeply inspire and support me.

A heartfelt thank you to you all for the complimentary gifts you're bringing to this mysterious mission! Sawubona.

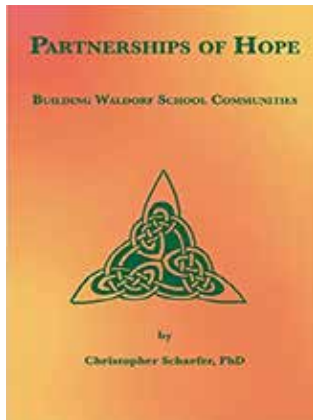
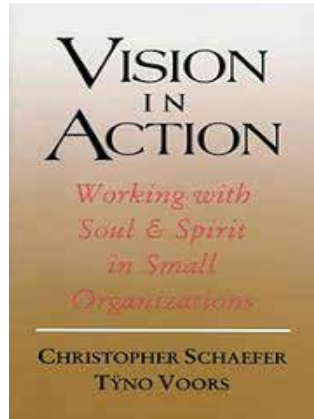


Orlando Bishop and Nicanor Perlas

Re-Membering Anthroposophy: Reflections on Membership and the Renewal of the Anthroposophical Society

Christopher Schaefer Ph.D., New York, USA

Christopher Schaefer and books by him.



I am a student of Anthroposophy who has been a member of the Anthroposophical Society for many years. The older I get the more grateful I am that I met Rudolf Steiner's work in my late teens because it has added so many dimensions to my life, from inner and outer work to a deep appreciation of the world and nature, indeed it has helped to give my life meaning, direction and joy.

Given my gratitude it is natural that I would wish to express my appreciation for Anthroposophy by being a member of the Society and of the School of Spiritual Science. So it is a question for me why membership is declining and why so few younger people are joining when the many practical initiatives emanating from Steiner's rich insights are flourishing, in particular Waldorf education and Bio-dynamic agriculture.

I began to seriously reflect on these questions of membership and the future of the Anthroposophical Society some months ago, and to have conversations and attend meetings on these topics. As often happens when you engage earnestly with a question, articles, books, and conversations followed; and so I tried to pay attention to what was coming my way and to write down and sort the resulting thoughts. This initial reflection is what I am sharing with you, a still incomplete but I hope intelligible exploration. My thoughts have also been stimulated and shaped by my recent attendance at the Social Science Section Conference in Kimberton and the Oct. annual meeting of the Anthroposophical Society in Spring Valley. I am very grateful for these meetings and conversations.

The most recent numbers of membership that are avail-

able to me suggest that there are presently about 42,000 members worldwide, down from about 60,000 at the turn of the century, and of these about 300 are under 30, 3000 under 40, 6000 under 50 and the remaining 82% over fifty years old.¹⁾ These numbers also reflect my own experience in going to Branch or Society meetings, with the majority of those attending being elderly. It is becoming clear that the Anthroposophical Society is losing its ability to speak directly to the hearts of younger people in a vibrant enough fashion to encourage membership or some other form of clear affiliation, despite our efforts to reach out to "youth".

While I can think of different reasons for this decline in membership and engagement with the Anthroposophical Society, there are to my mind a number of quite fundamental and related perspectives to consider. The first of these is that Rudolf Steiner himself suggests that Anthroposophy would reach its widest expansion at around the end the 20th century, at a time when he hoped that Anthroposophy would reach a kind of culmination point, giving a new spiritual impulse for the future of civilization. "At the end of the century... at the culmination point the greatest possible expansion of the Anthroposophical Movement will be attained." ²⁾



The second Goetheanum, Dornach, Switzerland.

Confirming this statement is also a law of historical evolution which Steiner points to, of three times thirty-three years for an historical impulse to ripen and to affect the broader culture. "One such truth I have recently pointed out. Whatever a person undertakes, not as concerns his or her own individual karma but in the whole context of the ethical, historic working of humanity, is subject to a certain law of historical evolution... A seed of thought or of deed takes a whole generation -33 years to ripen.... When it is ripened, it goes on working, it goes on working in historical evolution for another 66 years. Thus the intensity of an impulse planted by a human being in the stream of history can truly be recognized in its working through three generations, that is through a whole century."³⁾ One can ask whether this law also applies to the Anthroposophical Society as a legal and earthly form. I would suggest that it does but not to the Michaelic impulse of Anthroposophy as a spiritual stream relevant to

the time of Michael's regency as Time Spirit, roughly from 1879 to 2350 .4)

If we look at the first 33 years of the 99 year time period, (1923-56), starting with the Foundation Stone meeting, than the time of seeding was not propitious for the founding and development of a world impulse for spiritual renewal. Not only did Rudolf Steiner die soon after the Christmas Foundation meeting but the Anthroposophical Society split into warring camps, weakening the Anthroposophical impulse for decades to come. 5) At the same time that this was occurring, and possibly aided by the weakened state of Anthroposophy, the rise of Nazism and Fascism began to cast its shadow over Europe and the world, leading to the Holocaust and the horrors of World War II. Looking at these conditions for seeding a new spiritual impulse for humanity, one can only be amazed that so much was achieved later, in the latter half of the 20th century.

If the first 33 years is a time of seeding, then the second 33 years can be seen as a time of growing or manifesting the new spiritual and cultural impulse in the world. This indeed occurred to an ever greater extent in the 60's, 70's and 80's as a new generation of enthusiastic young people joined their destiny to that of Anthroposophy and the many forms of practical work arising from it. This was the time of the institution builders; founding and developing schools, medical clinics, adult education centers, farms, CSA's, curative homes, art

centers, banks, churches and alternative communities. By 1990, a year after the end of the second 33 year cycle, there were over 10,000 groups and institutions active in over 50 countries in all parts of the world, inspired by Ru-



The Threefold Auditorium, Spring Valley, New York.

dolf Steiner's work; a truly remarkable burst of de-centralized creative social energy.6) I sometimes wonder what could have been accomplished if Rudolf Steiner had lived another five years and if the Anthroposophical Society had not broken apart.

On a more personal note, my wife Signe and I attended the 1970 Youth Conference in Spring Valley, New York and we felt like we entered a vortex of spiritual energy as younger people from many parts of the world met each other and Anthroposophy, transforming destinies and leading to exciting new possibilities of uniting our work and life with Anthroposophy. The same experiences were shared by others attending youth conferences in Dornach, Holland, England and Germany throughout the 1970's and early 1980's. A part of the Boomer generation had found their way to Anthroposophy and dedicated their lives to building up the institutional networks of the broader Anthroposophical Movement.

The third cycle began in 1989 and was marked by the fall of communism and the re-uniting of Germany and of Berlin, its historical capital. As Anthroposophy is strongly centered in German culture, the reunification of Germany provided a new opportunity for Anthroposophy to impact central Europe in a significant way. Perhaps it has done so in the decades since 1989. Certainly, already in the late 1970's people in Germany and central Europe recognized the profound practical impact of Steiner's work on the broader culture. Here is Joseph Huber, writing in the leftist publication Kursbuch in 1979:

"We leftist hares race around madly in pursuit of our socialist dreams and when we finally arrive we find an anthroposophical hedgehog in place, saying "Boo, I've been here for ages." Here you find a general hospital, there a cooperative bank; there are autonomous kindergartens, schools, publishing houses, alternative therapeutic and curative institutions, conference centers, free art academies, pharmaceutical companies, biodynamic farms and other activities. Whereas the left achieves relatively little with much noise, anthroposophists do a lot quietly." 6)

When you travel around Germany, Austria, Switzerland, Holland and the Scandinavian countries you sense that reform initiatives inspired by Rudolf Steiner's work are very visible, valued and are well- integrated into the broader culture. This is, to my mind, the main characteristic of the third 33-year cycle, the integration of a new spiritual and social impulse into broader society. However, what is also often associated with such external success is a certain loss of initiative and less willingness to sacrifice and innovate; the desire to be seen as professional and competent grows, along with the desire to compromise for the sake of being "normal". It also means that young people will not be so drawn to your activities because your institutional forms and practices no longer manifest the future as they once did.

This does not mean that the spiritual impulse of Anthroposophy or the Being of Anthroposophy is gone but rather, I think, that it is withdrawing its strength and vitality from the



Blackboard drawing by Rudolf Steiner.

earthly institutional forms that have been its etheric and soul body since the early part of the 20th century. Perhaps we could say it is looking for a new abode relevant to its future so that it can continue to serve humanity during the Age of Michael.

I think the historical pattern of three times 33 years, described by Steiner, provides an important perspective and a partial explanation for the declining and aging membership of the Anthroposophical society. A look at the characteristics of different generations provides further confirmation.

In the controversial but evocative work of William Strauss and Neil Howe, *The Fourth Turning: An American Prophecy*, the authors talk about the characteristics of different generations of about 21 years each.⁸) While there is certainly a significant difference between Steiner's 33 years and Neil and Howe's 21 years, due I think in large part to the fact that Steiner connects his rhythm of 33 years to the pattern of Christ's life, I think a 27 year time framework is most appropriate for a generational time frame as this was the average age of childbirth for woman in the Western world during the 20th century.⁹)

Strauss and Howe list six generations in their study of the 20th century linked strongly to the American historical and cultural experience, which I have broadened by talking about my own family history with Anthroposophy in both Germany and the United States. The first was the Lost Generation (born 1883-1900), who experienced the trauma of WWI and the destruction of Victorian Europe as young people, followed by the depression of the late 1920's and 1930's, as well as the rise of Fascism and Nazism as adults. This was my grandparent's generation with my grandmother, Irmela Kolbe, meeting Steiner in the German Theosophical Society in 1907/8 as a young woman and then following him into the new Anthroposophical Society. The second, described as the GI Generation (born 1901-1924), was my parent's generation, Karl and Ursula Schaefer, who found their way to Anthroposophy through my grandmother and through my father's research on carbon dioxide in the human organism. As a physiologist and M.D. my father attempted to disprove Steiner's statements and was shocked to discover that what Steiner said about CO₂ in particular was quite correct. This led him to become

interested in Anthroposophy and Anthroposophical medicine. After having gathered a number of Anthroposophical Doctors and researchers at his lab at the University of Heidelberg right after WWII, he played a significant role in the founding of Herdecke University in Germany as well as supporting the spread of Anthroposophical medicine in the U.S. by arranging and sometimes funding the medical seminars in N.H. given by Dr. Otto Wolff in the 1970's.

Whereas for my grandmother Anthroposophy was entirely a private and personal pursuit with limited impact on her external life, for my parents it affected life decisions, such as sending their four children to Waldorf schools for at least some time and, in the case of my father, being involved with Anthroposophical medicine. However, the working life of my parents was quite integrated into conventional life and society, he heading a lab for the U.S. Navy in Submarine and Space Medicine and she teaching German at a local college and working in the language lab.

Strauss and Howe next list the Silent Generation, (born 1925-42), and then the Boomer generation, (1942-1961). My older brother was born in 1940 and I in 1942, and I think in attitude and orientation we carried the impulses and attitudes of these two quite different generations. My mother used to say to me when I was going to come home from college in the early 1960's, "You can come home but you cannot talk about Vietnam, civil rights, politics, philosophy, history or spirituality." I would respond by saying, "what else is there to talk about, sports and taxes?"

Signe and I soon found our way to Anthroposophy and connected our life and work to it, as previously mentioned. I think this was a characteristic of the Boomer generation, if we connect to something and care about it, we want to do it, to change the world according to our beliefs and values. So, with others, we set out to start a Waldorf school in Boston, having a lot of energy and good will but very limited knowledge or experience. We were, however, helped by the times and more experienced and wiser people, and so The Waldorf School in Lexington exists today. Founding the school led us to Emerson College and other interests and activities connected to Anthroposophy.

While my three siblings appreciated their Waldorf School experience, they did not find a deeper connection to Anthroposophy, often thinking that I had been irresponsible in giving up a promising academic career to join an alternative spiritual movement offering limited prospects for income or influence.

Turning to the next generation, that of our children, born between 1961-81, Strauss and Howe refer to them as the 13th generation and others have referred to them as Generation X. Less politically ideological, more pragmatic and less institutionally focused, they were tired of their parent's culture wars and life style experimentation.¹⁰) Our own children, while very supportive of Waldorf education, and spiritually and environmentally aware as well as socially engaged, are not likely to seek affiliation with the Anthroposophical Society

because it does not seem so relevant to their lives and interests at this time. Also the books, activities, and insights are readily available online or through the many practical initiatives connected to Steiner's work. What is there to join and why, might be a way of summarizing the prevalent attitudes of Generation X even when appreciating the practical results of Steiner's pioneering work.

Given Steiner's prophetic statement about membership and the cycle of three times thirty-three years as well as the pattern of generations, the decline in membership and its quite drastic aging therefore does not seem so surprising.

There are two additional perspectives which I would like to mention before turning to the question of the future and what we could consider doing. They are both relevant to the membership question, in particular to the relatively slow growth of the Anthroposophical Society between Steiner's death and the point of maximum expansion, around the year 2000.



Rudolf Steiner, 1861-1925

Earlier I mentioned the split in the Anthroposophical Society and its leadership in 1935. What occurred is that three members of the Vorstand, the Leadership Council of the Anthroposophical Society centered in Dornach, Switzerland, Albert Steffen, Marie Steiner and Gunther Wachsmuth expelled two other members, Ita Wegman and Elizabeth Vreede, as well as many other members from the Society including long-term students of Rudolf Steiner such as Willem Zeylmans, Eugen Kolisko, and D.N. Dunlop. Thousands of members of the Dutch and English Societies were also expelled. This terrible tear in the fabric of the Society and its leadership was the culmination of a decade-long and growing conflict within the leadership of the international Anthroposophical Society and Movement about how best to carry on the work of Anthroposophy following the death of Rudolf Steiner.¹¹⁾ The earthly vessel for carrying the work of Anthroposophy was thus badly damaged and weakened just as a new Klingsor, Adolf Hitler, was expanding his manic powers in Germany.

Connected to the expulsion of the many members was also the fact that the remaining Vorstand members claimed that they not only carried earthly administrative responsibility

for the Society but also spiritual authority as they claimed to have Rudolf Steiner's further direct spiritual guidance. Thus they attempted to monopolize and centralize both earthly and spiritual authority, compounding the grievous error of the expulsion and limiting the effectiveness and legitimacy of Anthroposophical work in the eyes of thousands of devoted students of Rudolf Steiner.¹²⁾ How much better it would have been to simply say we carry administrative and legal responsibility and trust in the freedom and responsibility of class members and dedicated students of Anthroposophy to work in the spirit of the Foundation Stone Meeting and the Michael Mysteries in a creative and collaborative fashion in many parts of the world. As Ludwig Polzer-Hoditz said when counselling against the expulsion measure at the fateful April 5, 1935 Annual Meeting of the Anthroposophical Society in Dornach :

"The Foundation Stones that rest in strong hearts are no longer tied to a particular location and a single building. They must become the Foundation Stones for the Mystery centers of the future at diverse locations. Those who will sow the seeds for these Mystery centers can be called to do so by their destiny, directly by the spiritual world. However, above all, this requires esoteric courage rather than paternalism and restrictiveness." ¹³⁾

His advice was not followed, thereby laming the growth and vitality of the Anthroposophical Movement for much of the century.

The shadow side of most spiritual movements are the conflicts around who is the truest interpreter of the founder's insights and intentions. This was not only true of the Anthroposophical Society in 1935 but continues into the present. I have had many people tell me they have not and will not join the Anthroposophical Society because of the infighting which exists. I experienced this growing up as well as later. Which dedicated student of Anthroposophy has not had their intentions and motives questioned and their actions criticized, usually indirectly through the grapevine, and has not also on occasion participated in such gossiping. As one businessman and Waldorf parent told me when I talked to him about joining the Anthroposophical Society, "No thanks, I don't want to get involved in the plumbing." So we, as members of the Anthroposophical Society, need to acknowledge our part in the limited growth of the society and its recent decline and make a new resolve to not run down, undermine or gossip about our brothers and sisters who are also on the difficult road of self- transformation.

An additional point to mention regarding membership can be summed up by a phrase attributed to A.C. Harwood, "The Archangel Michael does not only blow through the Anthroposophical Trumpet." He must have been acutely aware of this truth being an occasional member of the "Inklings", that remarkable group of English philosophers and intellectuals which included C.S. Lewis, Owen Barfield, JRR Tolkien, Charles Williams, Warren Lewis, Hugo Dyson and others.¹⁴⁾



Paintings from the first Goetheanum.

Harwood's phrase has stuck with me over the years as I have had the good fortune to meet quite a few "Michaelic Souls" in my life, with no active connection to Anthroposophy. This experience, coupled with the history of Anthroposophy and our culture at large, led me to wonder whether Michael and his hosts did not go to a Plan B upon perceiving the rise of Nazism, Fascism and Communism in Europe in the 1920's and 30's. Rather than Plan A, concentrating the incarnation of Michaelic souls in Central Europe from the 1920's to the 1950's, they instead incarnated in many parts of the world, and strongly in the English speaking world, playing a major role in bringing about the consciousness raising revolution of the 1960's, laying the foundation for that extraordinary flowering of an alternative society which is quite discernable, if not always recognized, in many parts of the Western World today.¹⁵⁾ In the Age of Michael, are not the efforts to foster human equality, a sense of individual dignity, a new humanity awareness, a love of the earth and the environment, the recognition of the power of the human spirit, the call for world peace and of love between races and genders part of the universal call of Michael in our time? Are people like Bill McKibben, Maya Angelou, Paul Hawken, Rebecca Solnit, Marshall Rosenberg, and thousands of others not our Michaelic sisters and brothers? Certainly my life experience has been that when I enter into an open conver-

sation with others about the challenges of our time, a true meeting happens out of our mutual concern, often leading to friendship and an alive, and frequently spiritual exploration.

An interesting question to reflect on is what could have happened to the membership of the society if the Anthroposophical Society and its leadership had been more open and less dogmatic in meeting with the often long-haired but seriously seeking portion of the Boomer generation which was bent on storming the threshold of the spiritual world using whatever means available? What portion of the present estimated 50 million "cultural creatives" in the United States, who share the values of Waldorf school parents to a remarkable degree, are Michaelic souls who cannot or will not find their way to Anthroposophy because of its forms, infighting and Germanic cultural overtones? ¹⁶⁾

What seems quite clear to me now, in 2016, is that membership and therefore the financial resources available to the Society will continue to decline and I think quite dramatically, as over 80 percent of members are over 50 years old. The activities in Dornach will need to shrink as well as that of the national societies. Perhaps this is as it should be given the pattern of generations and Steiner's life cycle description of three times 33 years for new cultural and spiritual initiatives. Maybe we need to accept that the Anthroposophical Society in its present form is no longer serving the living spirit of Anthroposophia, that it has done its task and needs to be re-created and re-invented. Certainly if I am honest with myself and with my brothers and sisters I would say that I often sense limited life and limited spiritual presence in formal Branch or Society activities, whereas I sense a lot of life and much spiritual energy in small groups of people exploring spiritual questions, whether class work, section activities, inner development, or the central questions of our time. So could we imagine a letting go of what has been and foster an exuberant time of experimentation guided by the spirit of Anthroposophia? Some initial, and tentative thoughts follow but I am far from certain at this point about what is really needed.

1. Could a new beginning be made by focusing on what the being of Anthroposophia and what the world needs from us in this time of global crisis? Cease all normal activities for a five year period while these questions are explored in many meetings, conferences and small group gatherings to see what new themes, new forms of working together, new leadership and new activities are needed and wanted at this time. Strengthen the communication aspect of the Society's work during this time so that experimentation and its results are shared. What I am suggesting is not directed at any of the practical work; the schools, farms, therapy centers, or adult education work.
2. During this time of cessation of normal activities, activate the membership and all local groups to take whatever initiatives they feel impelled to take in the spirit of

the Foundation Stone Meditation; to experiment, learn and share with each other what activities best serve the time spirit and their own hearts longing. Foster life and living spiritual presence above all, and abandon correctness and old forms and practices when they no longer serve. For me the emphasis should now be on serving the needs of the world and on serving others. To some degree in our section, council, and branch meetings we have served ourselves as we have attempted to sort out our rather complex karmic relationships. I feel this time is over as the crises facing us at all levels asks us to activate our karmic connections with the broader world while also asking for help and guidance from the thousands of brothers and sisters on the other side of the threshold. Let me give a small personal example. As a young assistant professor in the political science department of M.I.T. (Mass. Institute of Technology), I gave an undergraduate seminar called "Critiques of Technological Society." The second year I was teaching it I walked an older man, or so it seemed to me at the time, who looked like Salvatore Dali, with long black handle bar mustaches. He asked whether he could sit in on the class. I, somewhat intimidated said sure, only to learn that this was Joseph Weizenbaum, one of the fathers of modern programming and a professor of electrical engineering. After class I went out to coffee with him and we began a series of conversations about his work and his concerns about the field of artificial intelligence. In some small way our friendship, his reading of Barfield and Steiner, helped him in the writing of his groundbreaking book, Computer Power and Human Freedom: From Judgement to Calculation in 1976, raising important questions about our overreliance on artificial intelligence. I am sure I have missed or not been awake to many such opportunities in my life and perhaps so have we all as members of the Anthroposophical Society. Perhaps we can know remedy it by being quite conscious of who it is that life has placed in front of us.

3. Have the Sections and the Class Holders meet intensively with their membership to focus on what the practitioners in their area of work need from the sections and the School. What do Waldorf school teachers and Waldorf schools need from the Pedagogical Section and the School? What do counselors, social workers, biography workers, economists need from the Social Science Section to deepen their work and anchor it in the social mysteries of conversation and the working of Karma? What do farmers, artists, therapists and writers need from their sections to deepen their work at this time?

To lend some concreteness to this task we can take the work of the Pedagogical Section as an example when they helped AWSNA to articulate the seven central principles of Waldorf education, such as the threefold

image of the Human Being, the phases of child development, the building of relationships and community, and freedom in teaching in the class room. This connects the practical activity of educating children to the underlying spiritual principles of the education. In my own work with Waldorf schools, I mention seven mysteries expressed in the education, quite similar to the seven principles, such as the Mystery of Human Incarnation and Development, the Mystery of Human Encounter and Karma, the Mystery of Family and Community Life, the Mystery of Co-creating with the Spirit, the Mystery of Spiritual Development and Human Freedom, and the dual mysteries of learning to read in the book of nature and in the book of human civilization so strongly embodied in the curriculum. 17)

For the Social Science Section, the focus on essentials could lead to a deeper exploration of the mysteries of conversation, the reverse ritual, as well as the central question of Karma, while the General Section could really focus all of its energy on questions of Inner Development and Spiritual Cognition.

4. To balance this more inward, deepening orientation, what would happen if we fully embraced the notion that there are many Michaelic souls in the world with no conscious relationship to Anthroposophy but who share similar aspirations to our own? If we expressed a deep interest in every person we meet and every group we encounter that is working intensively to make the world a better place, perhaps we could escape from that hermetic seal in which we sometimes imprison ourselves through excessive shyness or its reverse, ardent dogmatism. That way we could become a more recognized part of the "blessed unrest".

An inward deepening and an outer opening could lead us to a more joyous and renewed relationship to the world and to Anthroposophy and reveal to us what new forms we need for the future. A world Conference could happen in 2022 for a re-founding and a re-dedication of what we now call the Anthroposophical Society, with new forms and a new emphasis, ninety nine years after the Christmas Foundation Conference in 1923/4.

In embarking on such a journey, which would inevitably arouse much opposition and fear, we also need to keep in mind that Rudolf Steiner as an initiate is in all likelihood on earth today, incarnated in the West, and given his many previous male incarnations, quite likely, a woman. He/she would continue working with other initiates in the service of Michael/Christ and I think would find a relationship to the legacy of Anthroposophy if not its present organizational form. 18) It is after all more than a century since Rudolf Steiner first shared the results of his spiritual research and gave Anthroposophy its present form and content. The times are remarkably different as are the ways in which the time spirit is now working. Can we be alert to such changes and possibilities?



Carved glass red window of the second Goetheanum.

Notes:

1. Jon McAlice gave me these current membership numbers after consulting with the Goetheanum.
2. I have found Stephen Usher's essay, "Remarks on the Culmination at the End of the 20th Century" very helpful, Jupiter, Vol. 6, Verlag Am Goetheanum, 2011, although I do not agree with all of his conclusions. Quote is from Steiner's lecture on, Aug. 8th, 1924, Vol 3 of Karmic Relationships.
3. I am indebted to John Beck for this reference. It is from a lecture by Rudolf Steiner, "On the Mysteries of Ancient and Modern Times," Dornach, Dec. 26, 1917, In RS Archives, Schmidt Number S-3456
4. See Thomas Meyer, The Development Of Anthroposophy Since Rudolf Steiner's Death, Steiner Books, 2014, pp 1-44 for a good overview of events and questions regarding the development of the Anthroposophical Society.
5. An essay from the Goetheanum website. I believe the number of 10,000. groups and institutions is understated as I was aware of and was involved with numerous groups in the late 1990's that were inspired by Anthroposophy but had no formal connection to the Anthroposophical Society.
6. Joseph Huber, "Astral Marx: The Work of Rudolf Steiner and Anthroposophy", in Kursbuch, Frankfurt, March 1979, p 77. The article was translated by Rudi Lissau.
7. W. Strauss and N. Howe, The Fourth Turning : An American Prophecy, Broadway Books, N.Y. 1997, pp. 91-139. The use of 21 years, 22 years, 17 years and so on by the authors seems quite arbitrary to me while the principle of generational qualities and attributes illuminating.
8. Strauss and Howe, pp. 53-90
9. See Donn Devine : "How Long is a Generation," In Ancestry Magazine, Sept./Oct. 2005, Vol. 23, No 4, pp. 51-53. The average age of childbearing in the 20th century in the western world was 27 years for women and 31 years for men based on detailed church records.
10. See Overview of Patterns in Strauss and Howe, between pp. 123-138.
11. Meyer, pp. 1-14
12. Meyer, PP. 1-14
13. Meyer, p. 4
14. See the marvelous study by Phillip and Carol Zaleski, The Fellowship: The Literary Lives of the Inklings; J.R.R. Tolkien, C.S. Lewis, Owen Barfield, Charles Williams, Farrar, Strauss and Giroux, N.Y. 2016
15. Paul Hawken, in Blessed Unrest: How the Largest Movement in the World Came into Being and Why No One Saw it Coming, Viking, 2007, makes the case that millions of groups on the fringes of society are creating an alternative future devoted to creating conditions to sustain life in all of its different forms.
16. Paul Ray and Sherry Ruth Anderson, The Cultural Creatives: How 50 Million People Are Changing the World, Three Rivers Press, Random House, N.Y. 2000, pp. 1-22.
17. See the AWSNA website and Christopher Schaefer, Partnerships of Hope: Building Waldorf School Communities, AWSNA, 2013.
18. Walter Johannes Stein asked Steiner about his next incarnation and Steiner is reputed to have said, in America, in 80 years. In Rudolf Steiner's Millennial Prophecies by Heinz Herbert Scheffler, Henry Goulden, East Grinstead, quoted by Usher, previous citation.

Christopher Schaefer, Ph.D., is co-director of the Center for Social Research at Hawthorne Valley, is a member of the Social Science Section and was a member of the national and international collegium of the Section, as well as a member of the National Council of the Anthroposophical Society.

A False Alarm in the Era of Fake News

Van James, Honolulu, Hawaii

⚠️ EMERGENCY ALERTS

Emergency Alert

BALLISTIC MISSILE THREAT INBOUND TO HAWAII. SEEK IMMEDIATE SHELTER. THIS IS NOT A DRILL.

It was a beautiful, sunny Saturday morning in the Hawaiian Islands. The Waldorf Waves outrigger paddling team was on the beach preparing to launch their canoes in a regatta with other competing high school teams. At 8:07AM an *Emergency Alert* appeared on the smart phones of everyone in the state who had signed up for this early warning system (more than a half million people) that usually sends out flash flood, high surf, earthquake and tsunami warnings. However, this morning a very different alert was sent out.

Over the past few months, different sirens were twice tested, the first time since World War II, for possible missile attacks. But no sirens accompanied the phone alert this morning, which should have tipped-off people that something about the Emergency Alert was not right. Nevertheless, panic struck: people phoned their loved ones to say goodbye, screamed or cried on the streets, sped through red traffic lights in their cars, and the Waldorf Waves at the direction of their coaches gathered together

under cover of a nearby building.

Because the alert was mistakenly sent out during a test of the alert system it was known immediately by the Hawaii Emergency Management Agency (HEMA) that it was in error. However, because this was a new type of alert there was no text-page setup to recall such an alert, to announce a false alarm. Although different government officials were sending out text messages and HEMA posted on its Facebook and Twitter sites that it was a false alarm it took 38 minutes before the Emergency Alert was actually cancelled.

A quite different and unexpected fallout has followed this event. The HEMA employee who pressed the button has received death threats, increased sales of firearms has occurred, and the governor of Hawaii is not likely to be reelected. The anxiety and fear that has been stirred up by a lack of true world leadership and a distrust of one's fellow human beings has only been increased by yet another "Fake News" event.

This particular Emergency Alert might just as well be called a Threshold Alert; a warning that, yes, we have indeed crossed a threshold. Rudolf Steiner mentioned numerous times that the onset of World War I could not be explained away by conventional outer causes but only by understanding that a number of European leaders had their consciousness dimmed down, dulled to the point of not being able to think clearly and responsibly about what could be done in challenging political situations. We are confronted today with tremendous political, social, financial and environmental challenges (recently extreme flooding, earthquakes and volcanic eruptions have devastated parts of Hawai'i) and we struggle at this threshold to find truly human solutions.

We can not necessarily prevent our national and international leaders from slipping into a dampened consciousness but we can strive through our own inner work and our outer deeds to be alert to the signs of our time. In this era of Fake News and false alarms we have an opportunity to practice clear and disciplined thinking, control of our will impulses, equanimity, positivity and openness, and calm discernment, as well as forgiveness. These characteristic steps (the Six Basic Exercises) along the path of self-development are contemporary humanities true Emergency Alert.



Associated Press

The Future of Education, Healing Arts and Healthcare: 2018 Hawai'i Kolisko Conference

Van James, Honolulu, Hawai'i



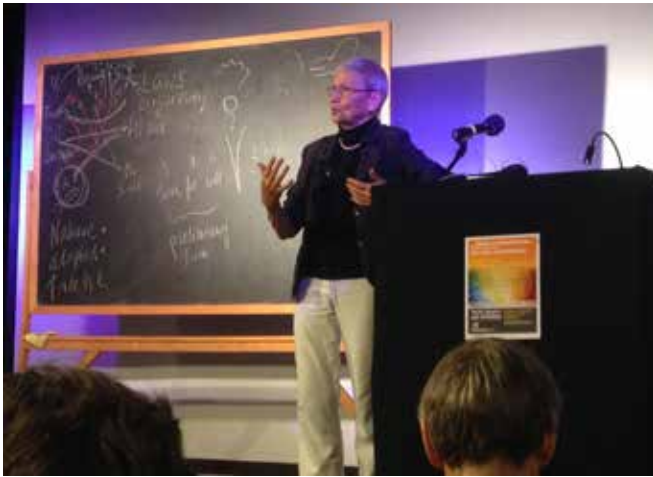
How do goodness, beauty and truth act as preventative medicine in education, in social life and other spheres of human activity? How does one meet the warning that Rudolf Steiner noted over a century ago: "Now our culture will become evermore unhealthy and humanity will more and more have to make out of the educational process a healing process against all the things that make us sick in our environment. We may not allow ourselves to indulge in illusions about this."

Does it make sense to have a conference on Truth, Beauty and Goodness in an age of Fake News, when beauty is *only* "in the eye of the beholder," and the *Good, the Bad and the Ugly* are a Hollywood theme to "make my day!"?

Ever since the Greek philosophers characterized the three foundational ideals for attaining real wisdom, Truth, Beauty and Goodness have been important influences in all levels of life and education. Throughout history these principles have played into the shaping of science (truth), art (beauty) and religion (goodness). Howard Gardener, the Harvard professor who proposed multi-intelligence theory, has recently tackled this topic in his book *Truth, Beauty and Goodness Reframed*. There does seem to be an ongoing question of how these three ideals play into our human development.

Truth, Beauty and Goodness: The Future of Education, Healing Arts and Healthcare was the working title of a recent Kolisko conference in Honolulu, Hawai'i where international and local presenters—medical doctors and health providers, Waldorf and public school educators, biodynamic farmers and gardeners, artists and parents—explored these three realms in connection with local Hawaiian and worldwide concerns. Kolisko conferences are named after the first Waldorf school doctor and chemistry teacher, Eugen Kolisko. This gathering follows a long line of conferences under his name and started by Dr. Michaela Glöckler in 1988.

Dr. Glöckler gave four keynote lectures addressing the title themes in vivid pictures and clear explanations. Giving examples of how the senses and observation are important for early child development she clarified on the first day how



Dr. Michaela Glöckler was the keynote speaker at the 2018 Hawai'i Kolisko Conference.

truth is anticipated within the maturing fourfold organism of the human being. Truth is subject today to manipulation and is dressed up to serve whatever purpose is needed. For an education based only on facts the human dignity that lives in truthful experiences falls away. On the second day, it was mentioned how a lack of aesthetic education in the life of the child leads to a hatred of beauty. The counter force and reaction to a suppressed sense of beauty is aggression—the desire to wreck harmony. One doesn't have access to it so one wants to destroy it. How can we help children today develop a sense for beauty? Extremely sensitive care for what the child sees around and experiences in school is important here. How beautiful, how balanced, how harmonious everything is helps that the senses are not harmed. Also, parent/adult education is extremely important. With goodness we heard how Nietzsche declared what one does out of love is always beyond what is good or evil, and how Plato stated that the true good, the whole and the parts, includes good and evil. Good is the creation as such, an attribute of God, not of the human.

By the fourth day of the conference the lectures came to how truth, beauty and goodness have to do with our divine nature, with our spiritual striving for completeness of the whole human being. Truth can only be reached by thinking and is based in the etheric organism, our truth and health body. Beauty comes through feelings and so is individual. Our feeling capacity is what understands beauty. Access to beauty is through feeling and involves our astral, our beauty body. The good arises through our will. Good has to be in the world. Steiner connects goodness to the physical, not to the I-organization, for we can only do good in the physical world on earth.

In Waldorf education these ideals are looked at developmentally with the Good as fostering the sacred ground of early childhood (birth to age 7) where imitation develops the will and play is the catalyst for learning. Beauty characterizes the artistic focus brought to the grade school child (7 to 14 years of age), aided by the loving authority of those around her as the feeling life gains a crucial training in lively imagination. Truth is the crowning feature of a holistic education grounded in scientific veracity for the adolescent (14 to 21), where ide-



Sam Gon III gave a presentation that encapsulated a local Hawaiian experience of truth, goodness and beauty.



Participants of the conference painted in pastels their imagination of truth, beauty and goodness.



Participants of the Kolisko Conference gathered for meals beside the ocean at the Honolulu Waldorf School.

alism fructifies the thinking and the intellectual capacities of the young person.

From the rousing taiko drum ceremony and opening Hawaiian chant, through the well-spaced breaks and well-catered mealtimes, to the final plenum session and closing Kolisko verse the conference embraced the conference theme. Workshops on mathematics, bees, self-development, agriculture, curative education, crafts, botany, movement, technology, history, health and the human being, color, and community interacted with the theme. Over 160 participants from China, Taiwan, Japan, India, Australia, New Zealand, Europe and America experienced the breadth of Hawai'i's elements with both spectacular sunny weather and fiercely driving rains. And based on the engaged interest and enthusiastic resolve of those who attended, it actually made a lot of sense to look afresh at Truth, Beauty and Goodness during this 2018 Kolisko Conference in Hawai'i!



Hawai'i International Kolisko Conference



Truth, Beauty and Goodness: The Future of Education, Healing Arts and Health Care

Here are some of the videos made of the
2018 Hawai'i Kolisko Conference:
<https://www.docfilmusa.com/waldorf-world>

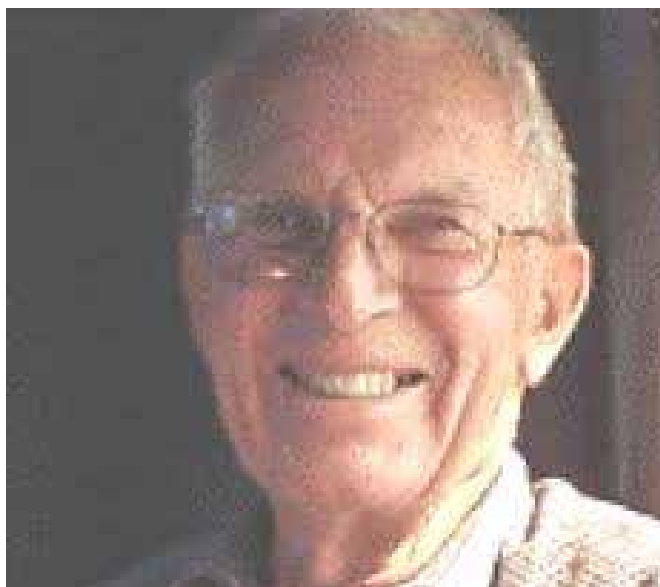
Paul LeGrand
paul@docfilmusa.com
DocFilmUSA.com
(818) 653-9020

A book on the conference will also be available soon.

TRUTH, BEAUTY and GOODNESS

- the future of education,
healing arts and health care

Michaela Glöckler, M.D.



A Tribute to Peter Proctor

August 1928 – 8th June 2018

Rosie Simpson, Hastings, New Zealand

[First printed in the *Taruna Newsletter*—Winter 2018]

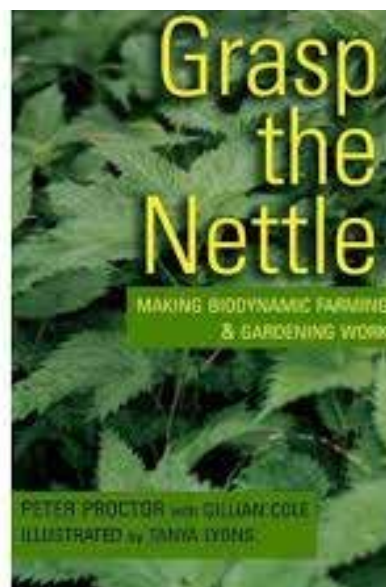
Everyone who took part in Peter's Biodynamic Courses will have learnt something of deep significance beyond what was absorbed and digested through the knowledge and practical activity of lectures and workshops.

Peter modeled what it means to be human in the best sense: the joy of a hard day's work, of connecting deeply with the earth while taking inspiration from the heavens, of living with purpose and in service of others, with bountiful enthusiasm and unflagging optimism. We are privileged to have known the twinkle in his eye, the smile that gave encouragement and signaled such warm interest and good-humored delight in the world.

You might remember that Peter wrote a book that he titled *Grasp the Nettle*.

There is an old saying which goes: "Tender-handed stroke a nettle and it stings you for your pains: Grasp it like a man of mettle, and it soft as silk remains."

If you have ever encountered a stinging nettle, just lightly brushed it with your bare hand or leg, you will know the painful truth of this. It takes some courage and a sense of inner certainty to grasp a nettle. When you do, to make your soup, tea, or compost preparation, by what seems a miracle you flatten those tiny fiery needles and it doesn't hurt. This little phrase "to grasp the nettle" has worked its way into our English language as a metaphor for boldness, fortitude, of going with your heart and will when your head doubts or tells you that this could be dangerous territory. To trust what the heart senses, to see behind outer appearance in order to



divine the good and the true, to follow a path that is not the one most travelled, this requires mettle. What a precious but underused word that is. Peter was a man of mettle, unafraid to test his horizons, especially the outer ones, with single-minded purpose. Peter, you were a man of many qualities, but let us remember the exhortation to "grasp the nettle" as a particular legacy of yours to us.

Farewell Peter, we are full of gratitude for your initiatives here, knowing that the seeds you have planted in the hearts and minds of all your many students have spread out all over the earth.

What a blessing for us and for our planet.



Peter Proctor and Rachel Pomeroy

NEWS

MEDICAL SECTION GOETHEANUM
ANTHROPOSOPHIC MEDICINE

Welcome to the International Postgraduate Medical Training / IPMT International courses towards certification as a Doctor of Anthroposophic Medicine Our IPMT courses in 2018 are <http://ipmt.medsektion-goetheanum.org/...>

Petition for the right for screen free Kindergartens and primary schools in Europe (and we hope beyond that worldwide).

We are very grateful, if you could send the link to friends and ask them to sign-up.

Thank you for signing our petition

<https://eliant.eu/en/news/petition-for-the-right-to-screen-free-day-care-units-kindergartens-and-primary-schools/>

Together with a group of neuroscientists in Germany, who formed a network for “human education,” ELIANT is busy promoting a real movement in the civil society for healthy education and to start discussions about this in many countries. Thank you for helping us!

Allianz ELIANT

Europäische Allianz von Initiativen
angewandter Anthroposophie
Dr. med. Michaela Glöckler
Rue du Trone 194
1050 Brüssel, Belgium

The Anthroposophical Society in Canada have created a website for research and two papers that Waldorf teachers may be interested in using in teaching Earth Science may be downloaded free at their website:

<https://www.anthroposophy.ca/en/research/>

Visit **Tobias School of Art and Therapy's** new website at www.tobiasart.org

We would appreciate any comments and suggestions.

Helena O'Sullivan, Office Manager

Tobias School of Art and Therapy

Phone : +44 1342 313655 | Email: info@tobiasart.org

Website: www.tobiasart.org | Facebook | Twitter | Instagram



Perseus Verlag

Download English language articles at:

<http://www.perseus.ch/fremdsprachiges/articles-in-english>

Film Time to Play Explores the Lack of Down Time for Kids

[First printed in Beacon Herald, October 5, 2016]

If you know any small children you know they have loads of energy.

But the ways in which they release that energy has become a topic of concern for Kim Hunter, early childhood educator. So much so, that she has made a 45-minute documentary on the topic called *Time to Play*.

The film was directed and produced by Hunter, a Waldorf kindergarten teacher, who was a recipient of the Prime Minister's Award for Teaching Excellence in 2015.

Experts featured in the film discuss the difficulties that occur in childhood development when they don't have free time to play or when they're preoccupied by technology.

“Our days are so over-scheduled that the opportunities for ‘down time’ just don't exist in a healthy way anymore for most people,” Hunter said. “The biggest effects of this imbalance are on the youngest ones among us who are victims of society's speed and competitiveness.”

The film is directed at people who spend time with young children like parents, grandparents and teachers but anyone in the community is welcome to attend.

“I made *Time to Play* because I'm concerned about the changes I've seen in child development over the last 20 years,” Hunter said. “I hope to stimulate a cultural conversation that can change the way we relate to the early years of human development.”

Hunter lives on Salt Spring Island in B.C. and she is currently on a cross-Canada tour with her film. Website: <http://www.timetoplayfilm.com/>



International Postgraduate Medical Training / IPMT

International courses towards certification as a Doctor of Anthroposophic Medicine

The International Postgraduate Medical Training (IPMT) was initiated in 2002 by the Medical Section at the Goetheanum. It is offered as a series of international annual course weeks which for a licensed doctor can lead to certification as a Doctor of Anthroposophic Medicine after five years. In addition to attending five IPMT sessions, certification requires proof of two years' practical work with the advice of a mentor, and two documented case histories.

The international training seminars have also developed into valuable training opportunities for people from other healing professions, including therapists, nurses and pharmacists. Certification is also possible in those fields.

The IPMT course is designed to focus primarily on practice in the morning sessions (eurythmy, goetheanistic nature exercises and work on the core literature), with the afternoons devoted to workshops on various subjects, and the evenings reserved for questions of medical ethics.

In 2018 IPMT sessions will be offered at 14 locations: Santiago (Chile), Bangkok (Thailand), Chestnut Ridge (USA), Masloc (Romania), Iloilo (Philippines), Vinnytsia (Ukraine), Penang (Malaysia), Beijing (China), in Taiwan, in Saint Petersburg (Russia), Český Krumlov (Czech Republic), Tuluá (Colombia), Tultenango (Mexico) and Calcutta (India).

Download the IPMT dates and course schedules for 2018 here: [2018 pamphlet](#) (soon)

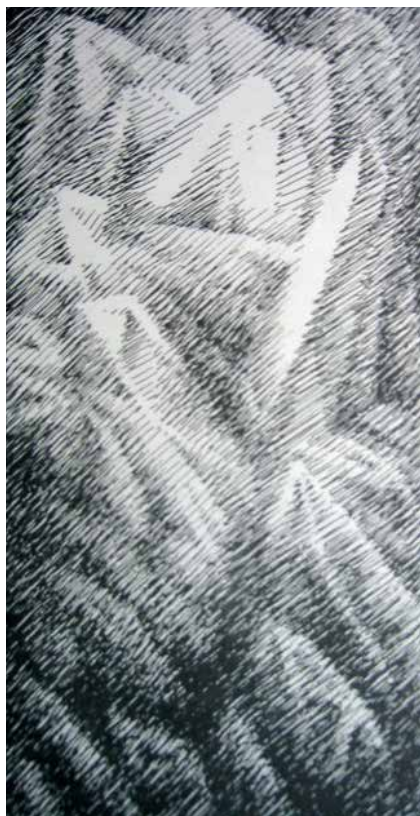
IPMT courses in 2018:

January 14 - 21, 2018	Santiago / Chile Flyer
March 11 - 18, 2018	Bangkok / Thailand
April 21 - 28, 2018	Chestnut Ridge, NY / USA
May 20 - 27, 2018	Masloc / Romania
June 16 - 23, 2018	Iloilo / Philippines
July 6 - 13, 2018	Vinnytsia / Ukraine
July 8 - 15, 2018	Penang / Malaysia
July 16 - 23, 2018	Beijing / China
July 16 - 23, 2018	Nantou / Taiwan
August 4 - 11, 2018	Saint Petersburg / Russia
August 11 - 18, 2018	Český Krumlov / Czech Republic
October 8 - 15, 2018	Tuluá / Colombia
November 14 - 21, 2018	Tultenango / Mexico
December 9 - 16, 2018	Calcutta / India



Xi'an Eurasian University, China
July 22-26, 2018

Visual Arts Education Forum —
Exploring Art for Healthy Childhood Development
with Van James, Luolong and Zhaodong



Educators and administrators cannot justify giving the arts an important position in the curriculum unless they understand that the arts are the most powerful means of strengthening the perceptual component without which productive thinking is impossible in every field of academic study.—Rudolf Arnheim (1904-2007)

Children learn by means of concrete, symbolic, and finally abstract knowing, developing multiple intelligences and diverse ways of understanding. This forum, focusing on the visual and formative arts of drawing, brush painting and sculpture, will examine the importance of introducing at the appropriate stages of child development particular approaches, themes and techniques useful for human development. Considering both time-honored approaches and the latest neurological research we will explore why art is so important in the learning process of both children and adults. How can the visual arts of drawing, brush painting and sculpting teach children to see, experience, and know themselves and the world in the fullest way possible? What are the real capacities that art instills in us—from greater sensitivity to visual and critical thinking? Why is art important in education and how is it that education is implicate in the arts?

Contact: Xuefeng Yang at waldorfart@163.com

Yinchuan, China
July 29-August 11, 2018

Deepening in Waldorf Art Education:
An Overview of the Visual Arts for Grades 1-8
with Van James



Teachers should love art so much that they do not want this experience to be lost to children. They will then see how the children grow through their experiences in art. It is art that awakens their intelligence to full life.—Rudolf Steiner, (1861-1925)

This course will trace the visual artistic development of the child through their drawing and painting in the primary and elementary school years. The course will include the importance of the threefold human being, multi-intelligence teaching, and understanding some of the latest neurological research as a basis for art education. Wet-on-wet and wet-on-dry watercolor painting; crayon, colored pencil, and pastel drawing; black & white drawing; landscape, figure, portrait, perspective, and dynamic linear form drawing will all be practiced with the intension of experiencing and understanding the purpose and place of art in elementary school education.

Contact: Xuefeng Yang at waldorfart@163.com



Eurythmy India

A professional training in movement as visible music and speech

Eurythmy is a movement discipline developed by Rudolf Steiner in Europe in the early twentieth century. It has its applications in education, performance and therapy. Eurythmy is an essential component of Waldorf Steiner education, now the largest independent school movement in the world, and qualification as a Eurythmist can lead to a professional career as performer, teacher or therapist.

Eurythmy India is a part time five year training programme, composed of five 10-day blocks a year, led by experienced teachers of Eurythmy, Speech and Drama and the Steiner Waldorf curriculum. Conducted in English and suitable for students from across the world, this training is in process of ratification by the Goetheanum Performing Arts section.

Eurythmy India is a dynamic training programme offering tuition in eurythmy as a performative, educational and therapeutic tool, topics also covered are speech and drama, music theory, clay modelling, drawing, study of anatomy and the study of Rudolf Steiner's 'Anthroposophy'. Please do get in touch for further information including costs.

Venues and Dates for year 1 and year 3:

August 22- 31	2018	-	Bangalore
October 25 – Nov 2	2018	-	Mumbai
December 21 – 30	2018	-	Mumbai
February 18-24	2019	-	Hyderabad
April 8-17	2019	-	Bangalore

Now open for applications for new first year intake –

Please contact eurythmyindia@yahoo.com or +44 (0) 1892 459568

<https://www.facebook.com/London-Eurythmy-70637358856/>



For all who help heal and
seek healing:

In Rudolf Steiner's lectures *Eurythmy as Visible Music* he repeatedly indicated that elements of this new art of movement could be effective as therapy. Inspired by the examples he provided, eurythmist Lea van der Pals and medical doctor Margarete Kirchner-Bockholt worked together in the late 1950s to develop a sequence of exercises in connection with the diseases discussed by Rudolf Steiner and Ita Wegman in their book *Extending Practical Medicine or Fundamentals of Therapy*.

While this professional course is for eurythmy therapists and medical doctors, the insights it provides into the human being and the deeply transformative effect it has on the participant can benefit and enrich the life and work of artists, teachers, music, art, and physical therapists, as well as the student or lay enthusiast.

The exercises consist of tone eurythmy in its purest form and their effectiveness has been proven in practice.

The 56 course hours qualify as AnthroMed Professional Development Hours (PDHs)

Tone Eurythmy Therapy Intensive Course

with
Jan Ranck

Founding Director of the
Jerusalem Eurythmy Ensemble
and the Jerusalem Academy of
Eurythmy

For Portland:

ATHENA members can request
Grant XVI Category 4 through
dale1022@sbcglobal.net

EANA members can request travel
assistance through
gfbver@gmail.com

Information and registration:
tone.eurythmy.therapy@gmail.com

Portland Oregon USA

June 22–July 1, 2018

Mittagong NSW Australia

October 7–16, 2018

Byron Bay NSW Australia

July 13–22, 2019

Tone Eurythmy Therapy offers a deepening of the basic elements of tone eurythmy and an introduction to the exercises developed as therapies for rheumatism, dermatitis, central and peripheral congestion of the systemic circulation, pulmonary circulation abnormalities, diabetes, albuminuria, conditions of overweight and underweight, gout and arthritis. The inherent therapeutic and harmonizing properties of pitch, rhythm, beat, tone, interval, major, minor, dissonance and concordance are powerfully effective and can be applied in therapeutic eurythmy as well as in hygienic eurythmy, pedagogical eurythmy and in personal development.

Born in the USA, Jan Ranck studied music and comparative arts at Indiana University in Bloomington. She accompanied the London Stage Group on their 1976 USA tour and went on to study eurythmy at the Eurythmeum in Dornach with Lea van der Pals, where she subsequently taught. In 1984 she joined the faculty of The London School of Eurythmy. She left there to complete her eurythmy therapy training in Stuttgart in 1989, moving afterward to Israel, where she is the founding director of the Jerusalem Eurythmy Ensemble (1990) and the Jerusalem Academy of Eurythmy (1992) and an instructor in the Jerusalem Waldorf Teacher Bachelor Program in David Yellin Academic College.

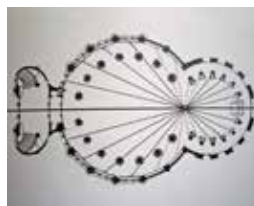


Jan holds master classes at various venues worldwide, including the Goetheanum and the MA Program in Eurythmy held at Emerson College and Spring Valley. She is the representative for Israel in the International Eurythmy Therapy Forum. As a colleague of Lea van der Pals' successor in this field, Annemarie Baeschlin, Jan was involved with compositional and editorial suggestions for the publication *Tone Eurythmy Therapy* (Verlag am Goetheanum 1991). Jan has held the Tone Eurythmy Therapy course in Australia, Britain and the USA and is currently the only eurythmist offering it outside of Switzerland and in the English language.

Shan-Mei-Jhen Waldorf Education, Taichung, Taiwan

October 5-7 and 12-14, 2018

Weekend workshops
with Van James



Goetheanum Impulse 1 October 5-7, 2018

One hundred years ago, at the beginning of the 20th century and parallel to the onset of Modernism, a new and spiritual scientific artform was also taking root in central Europe. At first little known, then ignored and even scoffed at, today what is referred to as the Goetheanum Impulse can be seen throughout the world as a major influence of organic architecture and innovative building techniques, sculpture and graphic design, painting styles and lazure color-work, stage production and creative (Eurythmy) choreography. The Goetheanum Impulse is a renewal of the arts and crafts movement but with an even deeper connection to the spiritual striving of what makes a human being truly human. These weekends will look into the early beginnings of this impulse, how it developed and spread, and where it is today as an ever-evolving inspiration to individual artists and cultural communities all over the world. Presentations will involve illustrated lectures and guided, artistic studio workshops.

Friday, Oct. 5, 6:30-8pm— Foundations for a First Goetheaum (lecture)

What led up to the artistic impulse that created the First Goetheanum? Why was it conceived as a *total work of art* and why was this impulse new in the evolution of consciousness and the history of art and architecture?

Saturday, Oct 6, 9-10:30am—The Apocalyptic and Planetary Seals (studio)

"You can continually turn back to these seals and you will find that by meditating on them they will disclose infinite wisdom." —Rudolf Steiner

10:30-11am—Morning break

11am-12:30pm—The Columns, Capitals and Socles (studio)

12:30-3pm—Lunch and afternoon break

3-3:45pm—Eurythmy

4-5:30pm—A New Zodiac (studio)

5:30-6:30pm—Dinner break

6:30-8pm—The First Goetheanum Architecture (lecture)

"Everything in the visual arts points to, and proceeds from, the human form." —Rudolf Steiner

Sunday, Oct. 7, 9-10:30am— The Colored Glass Windows (lecture/studio)

11am-12:30pm—The Cupola Paintings (studio) *"Color is the language of nature's soul, the speech of the soul of the universe."* —Rudolf Steiner

Goetheanum Impulse 2

October 12-14, 2018

Friday, Oct. 12, 6:30-8pm — A Second Goetheanum (lecture)
Why was the Second Goetheanum so different from the First Goetheanum? How is it a metamorphosis of the first building and how was it so innovative in leading the way for an architecture of the future?

Saturday, Oct 13, 9-10:30am—The Representative of Humanity (lecture/studio)

10:30-11am—Morning break

11am-12:30pm—The Cupola Paintings (studio)

"When we participate in the living flood-tide of color itself, we rise truly out of ourselves and participate in cosmic life." —Rudolf Steiner

12:30-3pm—Lunch and afternoon break

3-3:45pm—Eurythmy

4-5:30pm—The Cupola Paintings (studio)

"Color is soul of nature and of the entire cosmos; and we participate in this soul when we experience color." —Rudolf Steiner

5:30-6:30pm—Dinner break

6:30-8pm—The Goetheaum as Total Work of Art (lecture)

"We can only experience true harmony of soul where what our soul knows to be its most valuable thoughts, feelings and impulses are mirrored for our senses in the forms, colors and so on of our surroundings." —Rudolf Steiner

Sunday, Oct. 14, 9-10:30am—The Goetheanum Environment Today (lecture/studio)

10:30-11am—Morning break

11am-12:30pm—The Goetheanum as an Educational Impulse

"The Goetheanum building...was in itself an education for the vision of karma." —Rudolf Steiner

Shan-Mei-Jhen Waldorf Education

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Taichung City 436, Taiwan (R.O.C.)



1st and 2nd Goetheanum, Dornach, Switzerland.



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Anthroposophical Society in Hawai'i

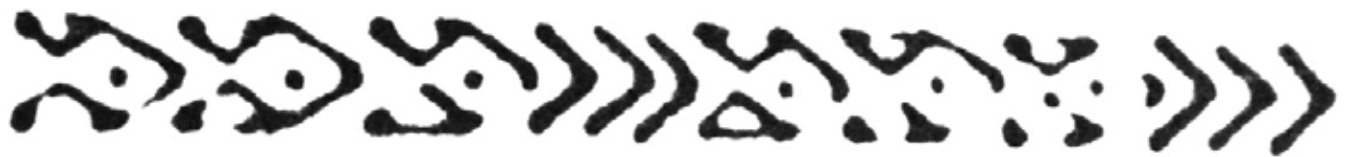
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"In the head the power of Faith—In the heart the might of Love—In the full human being all-sustaining Hope."

--RUDOLF STEINER